



The

# Criterion

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**'Make your own judgment'**

Pope responds to claims he knew of Cardinal McCarrick's abuse, page 3.

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## 'A wonderful providence'



At 31, Providence Sister Arrianne Whittaker pursues the two powerful callings in her life—becoming a religious sister and becoming a medical doctor. (Submitted photo)

## Sister follows the twin desires of her heart to serve God and become a medical doctor

By John Shaughnessy

The heartbreaking situation saddened Providence Sister Arrianne Whittaker, giving her a deeper perspective of trying to live her life as both a religious sister and a medical doctor.

Moments earlier, a patient had died quickly and unexpectedly in the hospital where Sister Arrianne was doing one of her medical rotations, as part of her training in the Marian University College of Osteopathic Medicine in Indianapolis.

As the death settled in on the staff who had desperately worked to save

the patient's life, it became clear that someone was needed to be there for the patient's family.

Sister Arrianne recalls, "One of the nurses, knowing I was a sister, asked if I would sit with the patient's family until the chaplain arrived."

As Sister Arrianne made her way to the family, she sensed the powerful connection between faith and medicine in her life—and how she hopes to use that combination to have an impact on the lives of other people.

"Let me be clear, I am no more qualified than any other person to companion my patients and their loved

ones in a moment such as this," she says. "And still the fact that this nurse recognized that there was something different about me unveiled for me the deep roots I have begun to grow into both these worlds—and how vital they are to each other."

### 'That year was a real game-changer'

It's hard to quantify just how rare it is to pursue a life as a religious sister and a medical doctor. A search for statistics led to a 2018 ABC News story that stated there are about 300 priests and religious sisters who are doctors.

See **SISTER**, page 10

## Archbishop calls for renewed transparency, accountability

Dear Sisters and Brothers in Christ:

When I was called to be a bishop just more than seven years ago, I wanted to believe that the Church had effectively dealt with the crisis of clergy sexual abuse, especially in terms of accountability and transparency. I was not so naïve as to think that all victims had come forward, or that all acts of abuse had been reported. In retrospect, I wonder if I was hoping against hope.



Archbishop Charles C. Thompson

Coming on the heels of the scandal surrounding then-Cardinal Theodore E. McCarrick that evidently involved at least three different large dioceses, and apparently known by more than a few people, the nearly 900 pages of the grand jury report on clergy sexual abuse in six dioceses of Pennsylvania has seemingly ripped the scab off a horrible wound that was just beginning to possibly heal. While the report revealed only two cases that are within the current statute of limitations in Pennsylvania, the sheer volume of numbers—clergy, victims and cases—of graphic acts of horrendous abuse are appalling, devastating and sickening. It's as if a dark, heavy pall has been thrust upon us yet again.

One child, in fact, one act, is too many. It is deeply painful and shameful that so many lives have been so wounded, broken and scarred for life. We can spare no expense of time, talent and treasure to assure the protection and well-being of each and every child, young person and vulnerable adult both within and outside the Church.

Being from such a large family, I am aware of a couple of family members who have been sexually abused, one as a child and the other as a very young adult. Given the size of my extended family—which has included 50 aunts and uncles, 90 first cousins and more than 200 second cousins—there are likely more who have suffered such atrocities.

See **ARCHBISHOP**, page 10

## Pope Francis begins closing Mass in Dublin with penitential plea for thousands of Irish abuse cases

DUBLIN (CNS)—Before celebrating Mass in a Dublin park, Pope Francis solemnly asked forgiveness for the thousands of cases of sexual and physical abuse perpetrated by Catholics in Ireland.

"We ask forgiveness for the abuse in Ireland, abuse of power and of conscience, sexual abuse" by clergy and religious, he said on Aug. 26. "In a special way, we ask forgiveness for all the abuse committed in the different institutions run by religious men and religious women and other members of the Church."

In a litany of penance and prayers for the Lord's mercy, Pope Francis formally asked forgiveness for the labor that even children were forced to perform in Church institutions.

And, responding to a request made by two survivors he had met on Aug. 25, the

See **DUBLIN**, page 8



Worshippers wait for Pope Francis to celebrate Mass at Phoenix Park in Dublin on Aug. 26. (CNS photo/Paul Haring)

# Chicago Catholics see WYD cross, icon as symbols of Church's universality

CHICAGO (CNS)—When more than 100,000 young people gather with Pope Francis in Panama this January for World Youth Day, on prominent display will be two symbols that visited the Archdiocese of Chicago on Aug. 20.

The World Youth Day Cross and the Icon of Our Lady Salus Populi Romani, entrusted to the youth and young adults of the world by St. John Paul II in 1984, were displayed in the sanctuary at Holy Name Cathedral from 6 a.m. until 7 p.m. They were venerated by the faithful who attended the many services held around the visit.

It was the first time these symbols visited Chicago. Much like the Olympic torch, the symbols make a pilgrimage to various countries leading up to World Youth Day.

St. John Paul instituted the annual observance of World Youth Day after two successful international gatherings with young people in Rome in 1984 and 1985. It is a gathering of youth and young adults for prayer, worship and celebration of the Catholic faith.

It is currently held every few years in different countries. In between, the international gathering World Youth Day is held on the national level in several countries. The pilgrimage experience is aimed at those ages 16 to 35.

Daisy Chavez, a member of Most Blessed Trinity Parish in Waukegan, took a vacation day from her job in the library at National Louis University to come and visit the World Youth Day Cross and Marian Icon at Holy Name Cathedral.

She found the icon especially meaningful, as her mother died two years ago.

"Now that I know what it is to be without a mother, Mary has really stepped into that role as mother of the Church," said Chavez, 39, after the 12:10 p.m. Mass.

Chavez always wanted to go to World Youth Day, but was never able to make it happen. She did travel to Peru with Chicago Auxiliary Bishop George J. Rassas on a mission trip, and traveled to Philadelphia when Pope Francis visited during the World Meeting of Families in 2015.

"I know how hard mission trips and pilgrimages are," she told the *Chicago Catholic*, archdiocesan newspaper. "But now I feel like God came here, since I wasn't able to go there."

Jennifer Delvaux, coordinator of evangelization in the Chicago



A young adult venerates the World Youth Day Cross following Mass on Aug. 20 at Holy Name Cathedral in Chicago. The U.S. bishops announced in June the cross and icon would make a U.S. tour on Aug. 19-27.

(CNS photo/Karen Callaway, *Chicago Catholic*)

Archdiocese's Office of Evangelization and Missionary Discipleship, said she has been to five World Youth Days, starting with the one in Rome in 2000. It was there, she said, that she began to consider leaving law school and pursuing a life in ministry.

She also went to Toronto in 2002 as a pilgrim, and then led groups of young people traveling to the World Youth Days in Cologne, Germany, (2005); Sydney (2008); and Madrid (2011).

During his homily at the 12:10 p.m. Mass, Father Jamie Mueller, director of the Chicago Archdiocese's Office of Young Adult Engagement, talked about attending World Youth Day in 2000 as a high school student. His group camped in a field outside Rome and next to a group from France, which was having trouble with its radios.

The American group shared its radios, the French group shared baguettes and juice, and the young Mueller was struck by how, even though they were from different countries and couldn't understand one another, they were all part of the same Church, children of the same God.

The sense of the universality of the Church is one of the gifts of World Youth Day, noted Delvaux. "While we all have different lives and different experiences, we are all part of one body." †



## Public Schedule of Archbishop Charles C. Thompson

September 4 - 23, 2018

Sept. 4 — 7 p.m.  
Indianapolis East Deanery presentation at Holy Spirit Parish, Indianapolis

Sept. 5 — 7 p.m.  
Confirmation for youths of St. Barnabas Parish in Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

Sept. 6 — 10 a.m.  
Leadership Team Meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

Sept. 6 — 3 p.m.  
Archdiocesan Finance Council at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

Sept. 8 — 10:30 a.m.  
Mass for Mount St. Francis Cursillo Community, at Mount St. Francis Center for Spirituality, Mt. St. Francis

Sept. 9-12  
U.S. Conference of Catholic Bishops' committee meetings in Washington

Sept. 13 — 6 p.m.  
Cathedral High School 100th Anniversary Mass at SS. Peter and Paul Cathedral in Indianapolis

Sept. 17 — 6 p.m.  
Bishop Simon Bruté College Seminary Celebration and Donor Recognition Event at Bishop Simon Bruté College Seminary, Indianapolis

Sept. 18 — 10 a.m.  
Mass for Co-workers in the Vineyard Gathering, at SS. Peter and Paul Cathedral

Sept. 18 — 6 p.m.  
Saint Meinrad Alumni and Friends Dinner at Valle Vista, Greenwood

Sept. 20-23  
V National *Encuentro* of Hispanic/Latino Ministry in Grapevine, Texas

(Schedule subject to change.)

# New York professor nabs grant for book on Catholics touched by 9/11

WASHINGTON (CNS)—A religion professor from New York is one of 22 recipients of a federal \$60,000 grant for scholars and writers that will allow her to study and write about Catholic families affected by the terrorist attacks on Sept. 11, 2001, in New York City.

Julie Byrne, associate professor of religion at Hofstra University in Hempstead, N.Y., was named as one of the National Endowment for the Humanities' Public Scholars on Aug. 8, allowing her to delve into how the event affected Catholic communities whose members worked in New York City, but had moved to live in its suburbs and how that first generation of white-collar workers vanished in one day.

"I was hoping there would be a way to tell these stories," and give voice to the 9/11 experience for a wide swatch of Catholic communities affected by

the attacks, said Byrne in an Aug. 22 telephone interview with Catholic News Service.

Catholic communities in the tri-state area of New York, New Jersey, and Connecticut suffered great losses, not just of white-collar employees at financial firms at the World Trade Center towers, but of first responders who helped during the tragedy, she said.

The loss of life of Catholics in the event was significant, she said, and it greatly affected the population they left behind, who had seen their families and communities advance from union workers and tradespeople and into white collar jobs that gave them greater social mobility as a community. She said she will look at what it meant, not just for families but for the whole demographic, and "what it meant to lose that person" that carried the family narrative into a different direction and "have it turn into something so tragic."

"It's not talking so much about the Catholic religion, but about Catholics themselves," she said.

The federal grants help scholars and other writers focus on scholarly nonfiction books, but their subject matter has to be of interest to a wider audience.

Byrne's book will focus in part on the upcoming 20th anniversary of the attacks. †

**'It's not talking so much about the Catholic religion, but about Catholics themselves.'**



—Julie Byrne, associate professor of religion at Hofstra University



## Pope Francis' prayer intentions for September

• **Young People in Africa**—That young people in Africa may have access to education and work in their own countries.

(To see Pope Francis' monthly intentions, go to [www.archindy.org/popesintentions](http://www.archindy.org/popesintentions).) †



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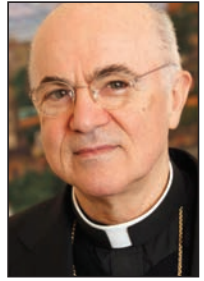
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# Pope says he trusts people to judge archbishop's claims about him

ABOARD THE PAPAL FLIGHT FROM DUBLIN (CNS)—Pope Francis told journalists traveling with him from Dublin to Rome on Aug. 26 that Archbishop Carlo Maria Viganò's 11-page



Archbishop Carlo Maria Viganò

document calling on him to resign is written in a way that people should be able to draw their own conclusions.

"I read the statement this morning and, sincerely, I must say this to you [journalists] and anyone interested: Read that statement attentively and make your own judgment," he told reporters, a day after Archbishop Viganò published his letter online. "I think the statement speaks for itself, and you have a sufficient journalistic ability to make a conclusion."

The pope said his lack of comment was "an act of faith" in people reading the document. "Maybe when a bit of time has passed, I'll talk about it."

Asked directly when he first learned of the former Cardinal Theodore E. McCarrick's sexual abuse, Pope Francis said the question was related directly to Archbishop Viganò's report and he would not comment immediately.

Archbishop Viganò, the former apostolic nuncio to the United States, claimed he told Pope Francis in 2013 about Archbishop McCarrick's alleged abuses involving seminarians.

In June, the Vatican announced that the pope had ordered the former Washington archbishop to live in "prayer and penance" while a canonical process proceeds against him. The pope later accepted Archbishop McCarrick's resignation from the College of Cardinals.

News coverage of the pope's trip to Ireland for the World Meeting of Families was dominated by the issue of clerical sexual abuse and other crimes and mistreatment of minors and vulnerable adults by Catholic priests and religious—and the attempts by bishops and superiors to cover up the facts.

The focus on this issue increased with the Aug. 25 online publication of Archbishop Viganò's document by Lifesite News and the *National Catholic Register*.

In the document, Archbishop Viganò, who served as nuncio to the United States from 2011-16, wrote that he was compelled to share his knowledge of Archbishop McCarrick's misdeeds because "corruption has reached the very top of the Church's hierarchy."

Archbishop Viganò confirmed to the *Washington Post* on Aug. 26 that he wrote the letter and said he would not comment further.

Throughout the 11-page testimony, which was translated by a Lifesite News correspondent, the former nuncio made

several claims and accusations against prominent Church officials, alleging they belong to "a homosexual current" that he claims is "in favor of subverting" Church teaching on homosexuality.

Citing the rights of the faithful to "know who knew and who covered up [Archbishop McCarrick's] grave misdeeds," Archbishop Viganò named nearly a dozen former and current Vatican officials who he claimed were aware of the accusations.

Archbishop Viganò criticized Pope Francis for not taking action against Archbishop McCarrick after he claimed he told the pope of the allegations in 2013.

According to the former nuncio's testimony, the Vatican was informed in 2000 of allegations that Archbishop McCarrick "shared his bed with seminarians" by two former U.S. nuncios—Archbishop Gabriel Montalvo and Archbishop Pietro Sambì. This corresponds to remarks by Father Boniface Ramsey, pastor of St. Joseph Parish in New York City, who told Catholic News Service (CNS) earlier in August he had written a letter "and it didn't seem to go anywhere."

Archbishop Viganò said that in 2006, as the official in the Secretariat of State who coordinated relations with nunciatures around the world, he recommended in two memos to Cardinal Tarcisio Bertone, then-Vatican Secretary of State, that the Holy See "intervene as soon as possible by removing the cardinal's hat from Cardinal McCarrick and that he should be subjected to the sanctions established by the *Code of Canon Law*."

"I was greatly dismayed at my superiors for the inconceivable absence of any measure against the cardinal, and for the continuing lack of any communication with me since my first memo in December 2006," he said.

The former nuncio claimed that Pope Benedict XVI later "imposed on Cardinal McCarrick sanctions similar to those now imposed on him by Pope Francis," although Archbishop Viganò did not know precisely when those measures were enacted.

Then-Cardinal McCarrick, he said, "was to leave the seminary where he was living" which, at the time, was the Redemptoris Mater Seminary in Washington, D.C.

Archbishop McCarrick, he added, was also "forbidden to celebrate Mass in public, to participate in public meetings, to give lectures, to travel, with the obligation of dedicating himself to a life of prayer and penance."

However, no such sanctions, which normally are made public, were announced by the Vatican at the time.

The alleged sanctions, he said, continued to be in effect when



A shaft of light illuminates Pope Francis as he responds to a question from reporter Anna Matranga of CBS News aboard his flight from Dublin to Rome on Aug. 26. Matranga asked the pope about a statement made by Italian Archbishop Carlo Maria Viganò, the former apostolic nuncio to the United States, concerning Archbishop Theodore E. McCarrick. (CNS photo/Paul Haring)

Archbishop Viganò became apostolic nuncio to the United States in 2011 and were relayed to then-Cardinal McCarrick.

"I repeated them to Cardinal McCarrick at my first meeting with him at the nunciature," Archbishop Viganò wrote.

Archbishop Viganò also said that he spoke directly to Cardinal Donald W. Wuerl of Washington, D.C., on several occasions about Archbishop McCarrick.

"His recent statements that he knew nothing about it, even though at first he cunningly referred to compensation for the two victims, are absolutely laughable," the archbishop wrote.

According to an Aug. 27 statement on the website for the Archdiocese of Washington, "Cardinal Wuerl has categorically denied that any of this information was communicated to him. Archbishop Viganò at no time provided Cardinal Wuerl any information about an alleged document from Pope Benedict XVI with directives of any sort from Rome regarding Archbishop McCarrick."

In his letter, Archbishop Viganò also alleged that several U.S. prelates were aware of or should have known about then-Cardinal McCarrick's behavior, including retired Bishop Paul G. Bootkoski of Metuchen; retired Archbishop John J. Myers of Newark; Cardinal Kevin J. Farrell, head of the Vatican office for laity and family and former auxiliary bishop of Washington, D.C., and Cardinal Seán P. O'Malley of Boston, president of the Pontifical Commission for the Protection of Minors.

Cardinal Farrell told CNS on July 24: "I was shocked, overwhelmed; I never heard any of this before in the six years I was there with him."

Cardinal O'Malley has apologized for what he described as an administrative communication failure in which his secretary did not relay to him a 2015 letter from Father Ramsey about

allegations against Archbishop McCarrick.

Archbishop Viganò himself has been accused of suppressing an investigation into alleged homosexual activity committed by retired Archbishop John C. Nienstedt of St. Paul and Minneapolis. A 2014 memo to St. Paul-Minneapolis Auxiliary Bishop Lee A. Piché notes the former nuncio's call to end the investigation against Archbishop Nienstedt and to destroy a piece of evidence.

Archbishop Nienstedt and Bishop Piché resigned in 2015.

On Aug. 27, Archbishop Viganò issued a statement in which he denied ordering a stop to the investigation or the destruction of documents related to the case.

Archbishop Viganò has been at odds with Pope Francis previously.

In January, nearly two years after the release of the pope's apostolic exhortation on marriage and family life, "*Amoris Laetitia*" ("The Joy of Love"), Archbishop Viganò was among several prelates who signed a document criticizing the possibility that, under some conditions, divorced and civilly remarried Catholics could return to the sacraments.

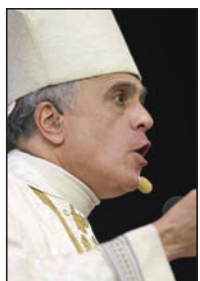
Veteran Catholic journalist John L. Allen, Jr., writing on Aug. 27 at [cruxnow.com](http://cruxnow.com), also noted that Archbishop Viganò met with difficulties at the Vatican prior to Pope Francis' 2013 election.

Archbishop Viganò, Allen wrote, "was a key player in the 'Vatileaks' scandal under Pope Emeritus Benedict XVI, which pivoted on confidential documents being stolen and leaked to the press by a papal butler."

"Among them were two letters by Viganò to Benedict and Cardinal Tarcisio Bertone, the Vatican's then-Secretary of State, protesting his impending appointment as ambassador in the U.S. on the grounds that he wanted to remain in the government of the Vatican City State and continue battling financial corruption." †

## USCCB president seeks papal audience, answers to former nuncio's questions

WASHINGTON (CNS)—The president of the U.S. Conference of Catholic Bishops (USCCB) said he



Cardinal Daniel N. DiNardo

was "eager for an audience" with Pope Francis to gain his support for the bishops' plan to respond to the clergy sexual abuse crisis.

In an Aug. 27 statement, Cardinal Daniel N. DiNardo of Galveston-Houston also said that the questions raised by

the guilty may be left to repeat the sins of the past," the cardinal said.

In his 11-page letter, published on Aug. 25, Archbishop Viganò accused Church officials, including Pope-Francis, of failing to act on accusations of abuse of conscience and power by Archbishop Theodore E. McCarrick. Archbishop Viganò claimed he told Pope Francis about Archbishop McCarrick in 2013.

Archbishop Viganò, who served as nuncio to the United States from 2011 to 2016, wrote that he was compelled to write his knowledge of Archbishop McCarrick's misdeeds because "corruption has reached the very top of the Church's hierarchy."

In his statement, Cardinal DiNardo reiterated an Aug. 16 call for an apostolic visitation, working with a national lay commission granted independent authority, to investigate

the "many questions surrounding Archbishop McCarrick."

He also said he convened members of the USCCB executive committee on Aug. 26, and that they "reaffirmed the call for a prompt and thorough examination into how the grave moral failings of a brother bishop could have been tolerated for so long and proven no impediment to his advancement."

The plan earlier outlined by Cardinal DiNardo also called for detailed proposals to make reporting of abuse and misconduct by bishops easier and improve procedures for resolving complaints against bishops.

Cardinal DiNardo again apologized to abuse survivors and their families. "You are no longer alone," he said.

The statement explained how since 2002, professionally trained staff have worked with the Church in the U.S. to support survivors and

prevent future abuse. He pointed to the steps the Church has put in place in response to abuse, including the zero-tolerance policy regarding clergy abuse: safe environment training in diocesan offices, parishes and schools, background checks for church workers and volunteers working around children, victim assistance coordinators, and prompt reporting to civil authorities and diocesan lay review boards.

"In other ways, we have failed you. This is especially true for adults being sexually harassed by those in positions of power, and for any abuse or harassment perpetuated by a bishop," Cardinal DiNardo said.

"We will do better. The more she is buffeted by storms, the more I am reminded that the Church's firm foundation is Jesus Christ. The failures of men cannot diminish the light of the Gospel." †



# The Criterion

Archbishop Charles C. Thompson, *Publisher*  
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John F. Fink, *Editor Emeritus*

## Editorial



Pittsburgh resident Jim VanSickle, left, who told a Pennsylvania grand jury that he was molested by a priest when he was a teenager, speaks with former high school classmate Jack Rae of Bradford, Pa., during an Aug. 21 visit to his boyhood parish, St. Bernard Catholic Church in Bradford. (CNS photo/Chaz Muth)

## Remember why we are Catholics

We are not Catholics because the Church is composed only of holy men and women. It's not. Of course, there have been thousands of saints who have led very holy lives, and many converts have been attracted to the Church by people they admire. But that's not why we are Catholics.

We are Catholics because we have been given the gift of faith and are, therefore, convinced that it will be through the Church that we will attain eternal happiness in heaven. That will be done with the help of the Church's sacraments, especially the holy Eucharist.

That is why it is disheartening to hear people say that the current news about the clergy sex-abuse scandal makes them want to abandon the Catholic Church, or others who say that they would never join the Church because of that scandal.

Why would you punish yourself because of the human failings of others?

The Church has always been composed of sinners, from the time of the Apostles to the present. This editorialist has written a book titled *How Could This Church Survive?* that shows the many times in history when it should have disappeared.

To take only one example, imagine how the average Catholic in the 15th century felt knowing that Pope Alexander VI used the papacy to enrich his children Juan, Cesare, Lucrezia and Goffredo. The Renaissance popes ruled as secular kings and princes, interested mainly in enriching their families. Yet Catholics remained faithful to their beliefs.

The Church has survived because it is more than a human institution. It has always been, and it is today, guided by the Holy Spirit.

However, we need to say a few things about the report of the Pennsylvania grand jury that found credible allegations against 301 clergy and religious involving more than

1,000 children in six Pennsylvania dioceses (Pittsburgh, Harrisburg, Allentown, Scranton, Greensburg and Erie), plus the fact that bishops in those dioceses tried to cover those allegations up.

It doesn't seem to get across that these clergy sex-abuse cases go back as far as 70 years, and only two of them happened recently enough to be indictable. Most of them are the same cases that came to light beginning in 2002 after the Boston *Globe's* investigation in that archdiocese.

Since then, the U.S. bishops have set up all sorts of new procedures to try to ensure that they don't happen again. It's much harder for any man with tendencies to abuse boys or girls to enroll in a seminary because of psychological tests, background checks and other stringent measures. And any charges against clergy are now immediately reported to civil authorities, which often didn't happen in the past.

In the past, too, bishops sent priests who had been charged of sexual misconduct to institutions that they thought could cure them. After a few months, the institutions returned the priests, saying that they were cured. We now know that they weren't.

The grand jury report acknowledged that "much has changed over the last 15 years" in how the Church in Pennsylvania approaches claims of clergy sex abuse. Not just in Pennsylvania, but throughout the country.

One of the most disturbing things to come out of the grand jury's report was the cover-up by bishops. It's abhorrent to realize that such acts happened, no matter what the bishops intended.

As the Church tries to get through this mess, our message is simple: Remember why we are Catholics and keep the faith.

—John F. Fink

## Making Sense of Bioethics/Fr. Tad Pacholczyk

### Can we pay others to donate a kidney?

Often we envision donating our organs after we are dead, but we can also choose to become an organ donor while we are alive if we share part of our liver or donate one of our kidneys.



The proposal to give one of our two kidneys away, though, does raise some ethical and safety concerns. There can be long-term risks for the donor. Donating a

kidney, moreover, would not be therapeutic for us—only for someone else—and in fact might slightly increase our own risk for experiencing renal failure in the future.

Clearly we have a general duty to respect the integrity of our body. This means we shouldn't cause injury to it, or damage it, for example, through surgeries or treatments that are not necessary to preserve our health or save our life. In light of these considerations, donating one of our kidneys would seem to run counter to our responsibility to maintain bodily integrity.

Yet the notion of integrity can also be understood in a broader sense, namely, as *functional* integrity, so that if one of our kidneys were removed without imposing undue risk, and without a significant loss of blood filtering function, then we could say that the functional integrity of our renal system was preserved. In that case, the removal of one of our kidneys, as a sacrificial act and for a proportionate reason, such as saving or improving another person's life, could be justified. This is what the Church affirms.

A further ethical concern, however, centers on the fact that the decision to donate must be made freely by the donor, and consent should be given without any undue pressure. This means that offering payments for organs is fundamentally coercive and unethical.

We face a serious shortage of available kidneys for transplant in the United States. Average wait times for a kidney are approaching five years, and

about 15-20 people die each day while waiting for an organ—the majority for a kidney. In August, I participated in a conversation with some of the health policy team members at the White House as they considered possible strategies for increasing the supply of live donor kidneys. We discussed the ethical, legal, economic and health implications of some proposed solutions, including the proposal to reward organ donation by providing various non-cash benefits.

During the White House meeting, some parties to the discussion offered recommendations that the government provide lifetime guaranteed coverage of all future medical expenses, or lifetime health insurance, to every person who becomes a living kidney donor. I emphasized that we should not be "encouraging" donation by offering "incentives" to donors as a direct benefit at all.

Offering lifetime health insurance or similar proposals would, in my view, constitute a form of payment or "valuable consideration" offered to the donor, and would again raise the problem of improperly incentivizing the donation of organs, pressuring someone to consider donating as a way to secure lifetime health insurance coverage.

When Congress passed the National Organ Transplant Act in 1984, this concern about incentivizing donations was directly addressed. This law prohibits the purchase of organs or any exchange of "valuable consideration." This same law, however, clearly permits reimbursement of various expenses associated with the transplant, such as travel costs to get to the hospital in order to have the kidney removed, temporary housing at the time of surgery, lost wages incurred in connection with the donation of the organ, etc.

Providing reimbursement of expenses should not be viewed as encouraging or incentivizing the donation itself, but rather as "eliminating disincentives" or "removing hindrances or roadblocks." An organ donor should not have to assume extra personal expense or take on other

See DONATE, page 11

## Letter to the Editor

### Sisters of Providence say administration is wrong in replacing Clean Power Plan

We, the Leadership Team of the Sisters of Providence of Saint Mary-of-the-Woods, stand with other organizations across our beautiful Earth as we express our disappointment and dismay with the Trump administration's decision to replace the Clean Power Plan with its proposed Affordable Clean Energy rule.

The proposed new plan is much weaker than the Clean Power Plan put in place by the previous administration. The Clean Power Plan was designed to help combat global warming by making utilities switch to greener power sources. An analysis provided for the Clean Power Plan called for a prevention of between 1,500 and 3,600 premature deaths per year by 2030, and a reduction in the number of missed school days by close to 200,000 annually.

According to *The New York Times'* article, "Cost of New E.P.A. Coal Rules: Up to 1,400 More Deaths a Year," the analysis of the Affordable Clean Energy rule is rather stark.

The *Times'* article stated that the analysis—provided by the Environmental Protection Agency—predicted as many as 1,400 premature deaths annually by 2030. The increase was tied to the extremely fine particulate matter connected to heart and lung disease. The analysis also forecast 15,000 new cases of upper respiratory problems, a rise in bronchitis and tens of thousands of missed school days annually.

The Trump administration has stated that the overhaul of pollution restrictions on coal-burning power plants will help create new jobs, eliminate government regulations and end the "war on coal." The administration added, according to *The Times'* article, that other rules governing pollution could be used to reduce the numbers provided in the analysis.

We, the Sisters of Providence, have advocated and will continue to advocate for ethical principles in resource use at the local, state, national and global levels. In our Land Ethic, established in 2012, we wrote, "As members of one sacred Earth community, we Sisters of Providence commit ourselves individually and communally to care for our resources and to make decisions regarding their current and future use ..."

We challenge our local, state and national legislators, as well as people across the archdiocese, to denounce the repeal of the Clean Power Plan and to strive for the continued reduction of carbon emissions by power plants so all of creation can flourish and the effects of climate change can be mitigated.

**Sisters of Providence Leadership Team**  
**Sister Dawn Tomaszewski, general superior**  
**Sister Lisa Stallings, vicar**  
**Sister Jeanne Hagelskamp**  
**Sister Mary Beth Klingel**  
**Sister Jenny Howard**



# Christ the Cornerstone

## Labor Day reflections on the meaning of work

*“Every worker has a fundamental dignity because he or she is made in the image and likeness of God. Workers are co-creators with God in building the human community. Workers are not commodities.”* (Indiana bishops, “Poverty at the Crossroads: The Church’s Response to Poverty in Indiana,” March 2015).

Today we begin the Labor Day weekend. For those who are employed, this is a time to rest, relax and enjoy a brief respite from the labors of everyday life. For others, this weekend can be a sad reminder of how difficult it can be to find and keep a good job.

In our March 2015 pastoral letter, “Poverty at the Crossroads: The Church’s Response to Poverty in Indiana,” we bishops of Indiana offered some serious reflections on the relationship between poverty and employment. Statistics suggest that since 2015 there have been significant improvements in employment opportunities here in Indiana and throughout our nation, but it is important to keep in mind those who are still struggling—especially “the working poor.” Here are some excerpts from this pastoral letter on poverty here in Indiana:

- “The economy must serve people,

not the other way around” is a succinct paraphrase of a crucial statement by St. John Paul II in his 1981 encyclical, “*Laborem Exercens*”: “In the first place, work is for man and not man for work” (#6.6). Work is more than simply a way to make a living; it is a continuing participation in God’s creation. If the dignity of work is to be protected, then the basic rights of workers must be respected. These include the right to productive work, to decent and fair wages, to organize, to private property and to economic initiative.

- For St. John Paul II, this powerful statement—work is for man; man is not for work—is the principle that governs the success or failure of all economic systems. The human person is what is most important, not economic theory or social structures. The human person, the one who works, is not a means to an end, but the primary beneficiary of his or her own labor.

- Indiana is home to thousands of the so-called “working poor.” These are women and men who have jobs, but whose income is not enough to sustain them or to cover the necessities of life, including food, housing, health care, transportation and child care. For these families, full-time, year-round work by itself is not enough to lift them out of poverty.

- “A just wage is the concrete means of verifying the justice of the whole socioeconomic system” (“*Laborem Exercens*,” #19). Why? Because the laborer truly is worthy of his or her wage (cf. Lk 10:7). And because a society that cares for the least of its citizens—including the unemployed, the underemployed and the uninsured—is a society that will flourish in the sight of God and in its material and spiritual well-being.

- To address the serious challenges facing our economy in the state of Indiana today, we must look carefully at the impact of policies, legislation and governmental regulations on real people—the women and men who struggle to earn a living, support their families and make ends meet. We cannot fix the economy by employing abstract theory that is detached from those whose lives are at stake. As St. John Paul II tells us, we cannot simply look at material needs (food, shelter, clothing, health care, etc.), as important as these are for individuals, families and communities. We should also foster a spirituality of work, which recognizes its profound impact on the intellectual, social, cultural and religious life of individuals, families and communities.

- The Church does not propose

detailed programs aimed at creating jobs or promoting economic development. However, the Church does remind governmental, business and community leaders that the only truly effective measure of sound economic policy and practice is the extent to which real people thrive and grow as persons and as workers.

- In addition to the economic benefits of stable employment, work offers individuals increased opportunities to enhance their personal dignity. Work should be the primary means by which parents provide for their families and contribute to a healthy community. Governmental programs should exist principally to provide an adequate safety net for individuals who are in transitional situations or suffer from incapacitating illness or injury.

- Therefore, we propose that the state of Indiana dedicate resources toward improving the opportunity for Hoosier families to find meaningful, economically rewarding work. Plans for economic development ought to include strategies aimed at breaking the cycle of multi-generational poverty.

God’s blessings on all Hoosiers, and all Americans, for a safe and enjoyable Labor Day weekend! †



## Cristo, la piedra angular

### Reflexiones sobre el significado del trabajo en el Día del Trabajador

*“Cada trabajador posee una dignidad fundamental porque él o ella está hecho a imagen y semejanza de Dios. Los trabajadores son, junto con Dios, cocreadores en la construcción de la comunidad humana; no son bienes desechables.”* (Obispos de Indiana, “Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana,” marzo de 2015).

Hoy comienza el fin de semana del Día del Trabajador. Para quienes tienen un empleo, se trata de una oportunidad para descansar, relajarse y disfrutar de una breve pausa de las labores de la vida cotidiana. Para otros, en cambio, este fin de semana quizá sea un amargo recordatorio de lo difícil que puede llegar a ser encontrar y conservar un buen trabajo.

En nuestra carta pastoral de marzo de 2015, titulada “Pobreza en la Encrucijada: la respuesta de la Iglesia ante la pobreza en Indiana,” los obispos de Indiana reflexionamos seriamente sobre la relación entre la pobreza y el empleo. Las estadísticas sugieren que desde 2015 ha habido una mejora significativa en las oportunidades de empleo aquí en Indiana y en todo el país, pero es importante tener en cuenta a aquellos que todavía enfrentan dificultades, especialmente a los denominados “trabajadores pobres.” A continuación presento unas citas de esta carta pastoral sobre la pobreza en Indiana:

- “La economía debe estar en función de los pueblos, no al contrario” es la paráfrasis sucinta de la declaración fundamental que realizó San Juan Pablo

II en su 1981 encíclica titulada “*Laborem Exercens*”: “ante todo, el trabajo está ‘en función del hombre’ y no el hombre ‘en función del trabajo’” (#6.6). El trabajo es más que una simple forma de ganarse la vida; es la participación continua en la creación de Dios. Si se ha de proteger la dignidad del trabajo, entonces también deben respetarse los derechos básicos de los trabajadores, entre los que se encuentran el derecho al trabajo productivo, a un salario decente y justo, a organizarse, a la propiedad privada y a la iniciativa económica».

- Para San Juan Pablo II, esta poderosa afirmación de que “el trabajo está en función del hombre y no el hombre en función del trabajo,” es el principio rector del éxito o del fracaso de todos los sistemas económicos. La persona humana es lo más importante, no la teoría económica ni las estructuras sociales. La persona humana, el trabajador, no es un medio para lograr un fin, sino el principal beneficiario de su propia labor.

- Indiana es hogar de miles de personas denominadas “trabajadores pobres.” Estos son hombres y mujeres que poseen empleo pero cuyo ingreso no les alcanza para mantenerse o para cubrir las necesidades básicas de la vida, como por ejemplo alimento, vivienda, atención médica, transporte y cuidado infantil. Para estas familias, el trabajo a tiempo completo durante todo el año por sí mismo no es suficiente para salir de la pobreza.”

- “El salario justo se convierte en todo caso en la verificación

concreta de la justicia de todo el sistema socioeconómico” (“*Laborem Exercens*,” #19). ¿Por qué? Porque el trabajador es verdaderamente digno de su salario (cf. Luc 10:7), y porque una sociedad que se preocupa por los más necesitados de sus ciudadanos, inclusive los desempleados, los infrutilizados y los que no gozan de seguro médico, es una sociedad que florecerá a la vista de Dios, así como en su bienestar material y espiritual.”

- Para abordar los grandes desafíos que enfrenta actualmente la economía en el estado de Indiana, debemos examinar cuidadosamente el efecto que surten las políticas, la legislación y las normas gubernamentales sobre la gente real, los hombres y las mujeres que luchan para ganarse la vida, mantener a sus familias y llegar a fin de mes. No podemos reparar la economía mediante la aplicación de teorías de empleo abstractas que nada tienen que ver con aquellos cuyas vidas están en juego. Tal como lo expresa San Juan Pablo II, no podemos simplemente tomar en cuenta las necesidades materiales (alimento, vivienda, vestido, atención de salud, etc.), sin menoscabo de la importancia que tienen para las personas, las familias y las comunidades. También debemos fomentar el trabajo espiritual, que reconoce su profunda influencia sobre la vida intelectual, social, cultural y religiosa de las personas, las familias y las comunidades.”

- La Iglesia no propone programas detallados dirigidos a crear plazas de trabajo o promover el desarrollo

económico. Sin embargo, la Iglesia recuerda a los líderes gubernamentales, empresariales y de la comunidad que la única medida verdaderamente efectiva de que una política económica y su aplicación práctica son realmente sólidas, es hasta qué punto las personas en la vida real crecen y prosperan individualmente y como trabajadores.

- Además de los beneficios económicos de un empleo estable, el trabajo brinda a las personas más oportunidades para enaltecer su dignidad personal. El trabajo debería ser la principal forma mediante la cual los padres proveen para sus familias y aportan para el bienestar de una comunidad sana. Los programas gubernamentales deberían existir principalmente para proporcionar una protección social adecuada para aquellas personas que se encuentren en situación de transición o que sufran enfermedades o lesiones incapacitantes.

- Por consiguiente, proponemos que el estado de Indiana dedique recursos para mejorar las oportunidades para las familias *hoosier* de encontrar trabajos importantes y que sean económicamente satisfactorios. Los planes para el desarrollo económico deben incluir estrategias tendientes a romper el ciclo de la pobreza multigeneracional.

¡Que Dios derrame su bendición sobre todos los residentes de Indiana y los estadounidenses en general para que tengamos un fin de semana del Día del Trabajador estupendo y seguro! †

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## September 3

St. Peter Parish, 1207 East Road, Brookville. **Labor Day Festival**, 10 a.m.-8 p.m., family-style fried chicken dinner in air-conditioned hall, handicap accessible, basket booth, quilts, turtle soup, games, big money raffle. Information and reservations: 765-647-5462.

St. Anthony of Padua Parish, 4773 E. Morris Church St., Morris. **Labor Day Festival**, 11 a.m., chicken and roast beef dinners, games, beer garden, \$10,000 grand prize raffle. Information: 812-934-6218.

## September 4

St. Monica Church, 6131 N. Michigan Road, Indianapolis. **Holy Hour of Prayer for Vocations**, 7-8 p.m. Information: 317-236-1490, [amiller@archindy.org](mailto:amiller@archindy.org).

## September 5

St. Jude Church, 5353 McFarland Road, Indianapolis. **Holy Hour of Prayer for Vocations**, 7-8 p.m. Information: 317-236-1490, [amiller@archindy.org](mailto:amiller@archindy.org).

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St.,

Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles ages 50 and older, new members welcome, 6 p.m. Information: 317-243-0777.

## September 6

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Ecumenical Prayer Service for the Care of Creation**, 7 p.m., free. Information: 317-979-5144, [stacreationcare@gmail.com](mailto:stacreationcare@gmail.com).

## September 7

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., adoration after Mass until 9 p.m., sacrament of reconciliation available. Information: 317-888-2861 or [info@olgreenwood.org](mailto:info@olgreenwood.org).

Women's Care Center, 4901 W. 86th St., Indianapolis.

**First Friday Mass**, 5 p.m., Father Robert Robeson presiding, optional tour of center to follow. Information: 317-829-6800, [www.womenscarecenter.org](http://www.womenscarecenter.org)

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and

worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, [mkeyes@indy.rr.com](mailto:mkeyes@indy.rr.com).

## September 7-8

Father Michael Shawe Memorial Jr./Sr. High School, 201 W. State St., Madison. **Shawe and Pope John XXIII Summertime Festival**, 5 p.m.-midnight, Fri. fish fry, food booth, beer tent, carnival rides, two \$5,000 cash giveaways, live music 8:30-11 p.m. Fri. by "The Louisville Crashers" and Sat. by "The Rumors" Information: 812-265-5835.

## September 7-9

St. Mary Parish, 629 Clay St., North Vernon. **Community Festival**, Fri. 5-11 p.m., Sat. 10 a.m.-11 p.m., Sun. 11 a.m.-4 p.m., Fri. indoor fish fry, Sat. outdoor grilled food, Sun. indoor chicken buffet, carnival rides, live music, beer garden, kickball tournament, silent auction, \$10,000 cash raffle. Information: 812-346-3604.

## September 8

Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Hunger Bust Fun Run/Walk**, sponsored by St. Mary-of-the-Woods Parish, all proceeds benefit Providence Food Pantry in

Terre Haute, 9-9:45 a.m. registration, 10 a.m. start, \$10 per person, walk-ups welcome, kids' fun zone open prior to start of race. Registration form and information: Jamie Richey, [jrichey75@gmail.com](mailto:jrichey75@gmail.com), 812-535-3048.

Roncalli High School, 330 Prague Road, Indianapolis. **3rd Annual Archdiocesan Gathering of Disciples**, Damon Owens presenting, breakout sessions in English and Spanish, 9 a.m.-3 p.m., costs assessed to parishes at \$25 per person in Indianapolis deaneries or \$20 per person in other deaneries, registration by Sept. 1 guarantees lunch; walk-ins welcome. Information and registration: [goo.gl/STf513](http://goo.gl/STf513) (case sensitive), [catechesis@archindy.org](mailto:catechesis@archindy.org).

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **French Market**, noon-10 p.m., French food, live music, artisan booths, children's area until 5 p.m., historic church tours, raffle, bake sale, Mass in French at 5:30 p.m. Information: 317-283-5508.

Most Sacred Heart of Jesus, 1840 E. 8th St., Jeffersonville.

**Street Dance**, 7 p.m.-midnight, music by "100% Poly," food, beverages, kids' games, raffle, children younger than 18 must be accompanied by adult. Information: 812-282-2677.

St. Rose of Lima Parish, 114 Lancelot Dr., Franklin. **Parish Festival**, 8 a.m.-9 p.m., food, yard sale, kids' games, auction, quilt and other raffles, Mass at 4:30 p.m. Information: 317-783-3929.

## September 8-9

St. Michael Parish, 145 St. Michael Blvd., Brookville. **Fall Fest**, Sat. 5-11 p.m., Sun. 10 a.m.-7 p.m., Sat. smoked pork chop dinner, Sun. family-style chicken dinner, air-conditioned hall, handicap accessible. Information: 765-647-5462.

## September 9

St. Augustine Parish, 315 E. Chestnut St., Jeffersonville. **Harvest Chicken Dinner and Raffle**, 11 a.m.-2 p.m., chicken dinners, quilt raffle, bake sale, cake raffle, 50/50 raffle. Information: 812-282-2677.

St. Mary (Immaculate Conception) Parish, 512 N. Perkins St., Rushville. **Fall Festival**, 9 a.m.-4 p.m., fried chicken dinners, live

auction, crafts. Information: 765-932-2588.

Deming Park Lions Shelter One and Two, 500 S. Fruitridge Ave., Terre Haute. **St. Joseph University Parish Mass and picnic**, 11:30 a.m. Information: 812-232-7011.

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

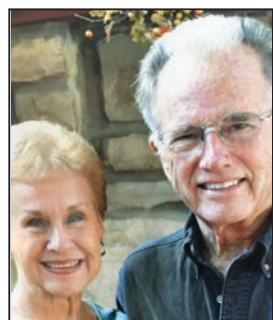
Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Meaningful Matinees**, viewing of movie *All Saints* followed by informal discussion, Benedictine Sister Carol Faulkner and Patty Moore moderating, 2-5 p.m., freewill donation. Information and registration: 317-788-7581, [www.benedictinn.org](http://www.benedictinn.org).

St. Pius V Parish, 330 Franklin St., Troy. **Fall Festival**, 11 a.m.-2 p.m. CT, soup by bowl and gallon, fried chicken and roast beef dinners, burgers, Polish sausage, desserts, entertainment by the "Crosswinds Band," yard sale, games, raffle, quilts. Information: 812-549-5071. †

## VIPs



**Marvin and Luella (Burkhart) Feldman**, members of St. Jude Parish in Indianapolis, will celebrate their 60th wedding anniversary on Sept. 6. The couple was married in St. Mary Church in Greensburg on Sept. 6, 1958. They have six children: Nancy Sowers, Barry, Brad, Brent, Brian and Bruce Feldman. The couple also has 14 grandchildren and four great-grandchildren. The couple will celebrate with a Mass and reception with family and friends. †



**David and Frankie (White) Clark**, members of St. Malachy Parish in Brownsburg, celebrated their 60th wedding anniversary on Aug. 30. The couple was married in St. Alphonsus Church in Fresno, Calif., on Aug. 30, 1958. They have five children: Dawn Wilson, Gayle Lewis, Jason, Matt and Vincent Clark. The couple also has 11 grandchildren and 10 great-grandchildren. †



## Volunteering around 'the clock'

Judy Saunders of St. Patrick Parish in Salem poses with the Clock Award she received from the Indiana Retired Teachers Association. The Clock Award is presented annually to 10 retired teachers for the greatest number of volunteer hours and for exceptional service. Saunders represented Washington County. Her numerous volunteer efforts include serving her parish as a catechist and on the parish council, and she currently volunteers as president of the board of directors for C.A.R.E. Pregnancy Center in Salem. (Submitted photo by Stephanie Ferriell, *The Salem Leader*)

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

### September 16

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Sunday at the Woods: Photography as a Form of Prayer**, 2-4 p.m., freewill offering. Information and registration: 812-535-2952,

[provctr@spsmw.org](mailto:provctr@spsmw.org) or [www.spsmw.org/event](http://www.spsmw.org/event).

### September 17

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **In the Ignatian Way**, series on the *Spiritual Exercises* of St. Ignatius of Loyola, **"Principal and Foundation—We are Loved**

**by God,"** Father Peter Marshall presenting, (first of five, Sept. 25, Oct. 1, Oct. 10, Oct. 17), 6 p.m. dinner, 7-8:30 p.m. presentation, prayer and discussion, \$150 for all five, \$35 per session, registration required. Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or [archindy.org/fatima](http://archindy.org/fatima). †

## Indy Irish Fest set for Sept. 14-16

The 23rd annual Indy Irish Fest will take place at Military Park, at the corner of W. New York Street and N. West Street, in Indianapolis, on Sept. 14-16.

The festival is open from 4:30-11 p.m. on Sept. 14, with early bird admission from 4:30-5:30 p.m.

The hours are 11:30 a.m.-11 p.m. on Sept. 15, and 10:30 a.m.-5 p.m. on Sept. 16, with free admission on Sept. 16 between 10:30-11:30 a.m. with the donation of five canned goods

per person benefiting the Indianapolis St. Vincent de Paul Food Pantry.

Festival highlights include national and international musicians, a Wee Folks area and an Irish Market.

Mass will be celebrated on the festival grounds at 10:30 a.m. on Sept. 16. Gates will open at 10 a.m. for the Mass.

For additional information, including admission costs and online ticket sales, visit [IndyIrishFest.com](http://IndyIrishFest.com) or call the Indy's Irish Fest information line at 317-713-7117. †

## 'Set Alight' event in Indianapolis to feature FOCUS founder and CEO on Sept. 4

The archdiocesan Office of Young Adult and College Campus Ministry and the Fellowship of Catholic University Students (FOCUS) are hosting an informative event called "Set Alight" at the Deer Zink Events Pavilion at Newfields (formerly the Indianapolis Museum of Art), 4000 N. Michigan Road, in Indianapolis, from 7-9 p.m. on Sept. 4.

The event will feature FOCUS founder and CEO Curtis Martin speaking on discipleship, and Office of Young Adult and College Campus Ministry director Matt Faley speaking on the impact of FOCUS in central and southern Indiana.

The event, which is open to those of all ages, will also include prayer

for an outpouring of the Holy Spirit during SEEK2019, ([SEEK2019.com](http://SEEK2019.com)), a five-day, FOCUS-presented conference that will take place in Indianapolis on Jan. 3-7, 2019, in Indianapolis. The conference will feature a collegiate track, a campus ministry track and a lifelong mission track—all offering nationally-known speakers—plus entertainment and daily opportunities for Mass, adoration, confession, reflection and discernment.

The Set Alight event is free of charge, and light refreshments will be offered. Registration is requested, though not required.

To RSVP or for more information, email [carol.marceau@focus.org](mailto:carol.marceau@focus.org). †

# Prominent Catholics see larger role for laity in Church's abuse response

WASHINGTON (CNS)—An independent lay-run board that would hold bishops accountable for their actions, a national day for Mass or prayers of reparation, and encouragement to parishioners to become more involved in their diocese are among steps suggested by prominent lay Catholics to right the U.S. Church as it deals with a new clergy sexual-abuse scandal.

Those contacted by Catholic News Service (CNS) said that it was time for laypeople to boost their profile within the Church and help begin to dismantle long-standing clericalism that has sought to preserve the reputation of offending clergy at the expense of the safety of children.



Francesco Cesareo

"Their credibility is gone and the trust of the faithful is gone," Francesco Cesareo, chairman of the National Review Board, said of the U.S. bishops as they worked to develop steps to promote greater accountability on abuse.

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

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

In a presentation at the U.S. Conference of Catholic Bishops' (USCCB) spring general assembly in June in Fort Lauderdale, Fla., Cesareo cautioned the prelates against complacency in meeting the charter's requirements. He said that auditors preparing the 2016-17 annual report on the charter's implementation nationwide discovered signs of complacency in some dioceses and eparchies.

"I've been addressing the body of bishops four, five times. I've driven the point that they can't be complacent, and here we are again with another crisis," Cesareo said.

"We went through the crisis in 2002 and had good policies and procedures in place, and allegations and current abuse have gone down," he said. "But when we see the bishops don't get it, that there's still the notion of self-preservation at the expense of the victim ... it just begs for lay leadership to come forward and to address this and help lead to healing.

"I really think that it's a cultural change that has to take place. We can have all the committees, all the structures and all the policies, but there has got to be a cultural shift in the mindset of the bishops that they too are accountable, that they cannot be held to a different standard," continued Cesareo, president of Assumption College in Worcester, Mass.

Cesareo was not alone in calling for a separate body to be established to handle accusations of abuse involving bishops. While details varied, the basic premise envisions that such a board would review abuse allegations or complaints of improper handling of an abuse claim by any bishop.

Just such a body has been sought since 2002, when the abuse scandal arose in the Archdiocese of Boston, by the Church reform group Voice of the Faithful, said Donna Doucette, executive director.

"Having accountability from the bishops is absolutely the key. It is not



Donna Doucette

possible for the bishops to police themselves. We as an organization believe that there must be an independent lay-led and [lay]-dominated board," Doucette told CNS.

"It's heartening that finally after all these years, and we hope it's more than just verbiage, that the very things that the bishops attacked us for saying, they're saying it now," she added.

The USCCB continued working on a series of measures on Aug. 23, nine days after a Pennsylvania grand jury detailed more than 1,000 claims of alleged sex abuse in six dioceses in the state over 70 years and identified 301 clergy, religious and Church workers who may have committed the crimes. The report also singled out some bishops for their improper handling of accused abusers.

Prior to Cesareo's comments, Cardinal Daniel N. DiNardo of Galveston-Houston, USCCB president, called for laypeople to take a greater role in addressing the "moral catastrophe" of the latest abuse scandal.

He said on Aug. 16 that the "substantial involvement of the laity" from law enforcement, psychology and other disciplines will be essential to the process of developing a comprehensive plan that was expected to be presented at the bishops' fall general assembly in November in Baltimore.

F. DeKarlos Blackmon, secretariat director of life, charity and justice in the Diocese of Austin, Texas, urged laypeople to "step up and speak up" to address the catastrophe described by Cardinal DiNardo.

He called on the bishops to heed the advice of laity in areas in which the bishops may not have expertise, particularly when investigating abuse claims.

"We as laity need to be able to walk with the leadership. Pope Benedict stated the Church can never be without the dedicated laity. I think it's really important that we keep that in mind. We have a place at the table," said Blackmon, an adviser to the bishops' Subcommittee on African American Affairs.

Teresa Tomeo, host of a syndicated Catholic radio talk show, said it is the laity's job to convince the bishops that more oversight of their actions is good for the Church.

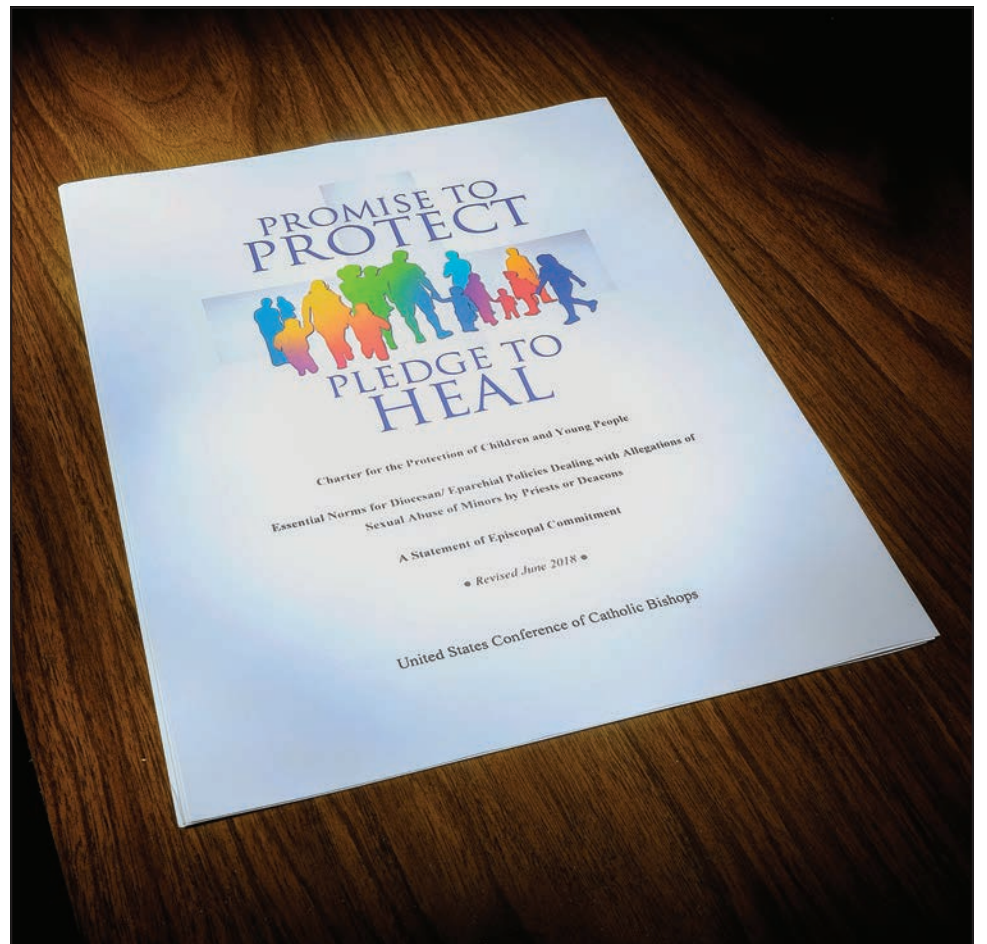
She suggested that the new scandal will "wake up a sleeping giant" as laypeople "respectfully and lovingly" address the bishops about the issue of clergy sexual abuse and help set a new course for the Church.

"We need to come together as a group and ... work with the hierarchy to come up with the steps that need to be made," Tomeo said. "We need to stay, pray and get organized and be willing to make a difference for the sake of the Church."

By working together, laypeople can "help Church officials catch up with the laity" in addressing sexual abuse, said Elizabeth Scalia, who blogs at The Anchoress.

"If we want to remain a eucharistic Church, we're going to have to help shape the leaders. We have to help them bring about a Churchwide metanoia," she said.

Scalia urged Catholics "to become really, really noisy," and begin writing "firm but respectful" letters to their bishop about their concerns. She said a presence or vigil outside of bishops' residences also may be fruitful.



Pictured above is the cover of the USCCB "Charter for the Protection of Children and Young People." (CNS photo illustration/Rick Musacchio, Tennessee Register)

"There's no reason not to go get a little protest group outside the bishop's residence and say, 'Bishop, we're going to stay here and pray our rosary until you come out and talk with us,'" Scalia told CNS.

As a cornerstone of Catholic life, prayer can begin to set the proper tone for action and repentance, Tomeo and Scalia said. Both called for a nationwide day of Masses or holy hours for reparation.

"The priest or bishop can lay prostrate before the Blessed Sacrament to ask for forgiveness," Scalia proposed, hoping for more than a one-time "theatrical performance."

The blogger advocated for additional steps as well in calling on bishops to "put some actions behind their words" by, for example, selling their residence and using the proceeds for the benefit of abuse survivors.



John Carr

"You can give me all those words, but until you put actions behind that, I can't judge the reality of that. It needs to be an impressive action," she added.

John Carr, director of the Initiative on Catholic Social Thought at Georgetown University, recommended "a structure of accountability and responsibility and ways of collaboration" among the bishops and laity that advances the Church's mission.

"This is a time for mission, not just apology and reform," he told CNS. "The only way forward is mission and laypeople have an essential role in carrying that mission forward."

And while laypeople have an important role to play in response to

**'We need to come together as a group and ... work with the hierarchy to come up with the steps that need to be made. We need to stay, pray and get organized and be**



**willing to make a difference for the sake of the Church.'**  
—Teresa Tomeo, syndicated Catholic radio talk show host

the abuse crisis, Carr didn't exempt them from contributing to the Church's troubles. He pointed particularly to attorneys, who advised bishops to refrain from commenting on abuse claims and decline meeting with victims, and therapists who "thought they could fix this [penchant for abusing young people] and gave terrible advice" to the bishops.

In addition, the Church needs priests who set aside clericalism, he said.

"We absolutely need priesthood, but we don't need clericalism. In that, there are lots of great wonderful priests. Pope Francis has pointed out that clericalism is a disease that leaves people isolated and arrogant and loses why they became a priest," Carr told CNS.



Hosffman Ospino

"The priesthood isn't a club. It's not a fraternity with its own silence and rules. It's a vocation of service. In some places, that got lost." Any steps that eventually will be undertaken will require broad collaboration among the laity and clergy and for each party to hold the other accountable, said Hosffman Ospino, associate professor of Hispanic ministry and religious education at Boston College.

"What can the laity do? Get involved," Ospino said. "This [challenge] should galvanize our energy because we need to reclaim our Church."

"Because we care for the community and care for these children, the vulnerable and families, we need to get involved. We need to be vocal about it. We need to find ways to help in our own Church," he said.

At the same time, Ospino cautioned about the potential rise in laicism, that only laypeople have the best answers to what is confronting the Church. Such thinking is no better than clericalism, he said.

"We are all in the same boat, and we need to hold each other accountable," he said.

Since the Second Vatican Council, the Church has worked to include laypeople in key roles within the Church, including some levels of governance, and Ospino called for "potential adjustments to canon law" to broaden the role of laity.

"I think that countless people are ready for this," he added. "The ball is on the clergy's court." †

# Families called to share joy, love, life with the world, pope says

DUBLIN (CNS)—In a stadium of Catholic families from around the world, Pope Francis told the laypeople they are the vast majority of Church members and that, without them, the Church would be cold, a collection of statues.

“God wants every family to be a beacon of joy of his love to our world,” the pope said on Aug. 25, celebrating the Festival of Families in Dublin’s Croke Park Stadium.

The Irish dance troupe Riverdance thrilled the crowd and brought a big smile to Pope Francis’ face. “The Priests,” a classical Irish trio of priests, performed, as did Nathan Carter, an Irish country singer, and tenor Andrea Bocelli.

Families from India, Canada, Iraq, Ireland and Burkina Faso stood on stage near the pope while pre-recorded video versions of their testimonies played.

The Canadian couple, Marissa and Aldo d’Andrea of Toronto, spoke about their 54 years of marriage, their four children and 13 grandchildren—and one on the way.

The Iraqi couple, Enass and Sarmaad Mekhael, are refugees living in Australia. Enass’ brother was Father Ragheed Aziz Ganni, a 35-year-old Chaldean Catholic priest murdered in 2007 at a parish in Mosul, Iraq.

The families, who have faced joys and heartache and have held on to each other and to their faith, are models of how each Catholic family is called to give a witness in the world to the love of God, the pope said.

“That is what holiness is all about,” he said. “I like to speak of the saints next door, all those ordinary people who reflect

God’s presence in the life and history of the world.”

Pope Francis insisted, “The vocation to love and to holiness is not something reserved for a privileged few,” but is a call that comes with baptism.

One key aspect of God’s love is God’s willingness to forgive, and that is an essential part of family life, too, the pope said.

Every family experiences tensions and arguments, the pope said, but “sometimes you are angry and tempted to sleep in another room—alone and apart—but just knock on the door and say: ‘Please, can I come in?’ All it takes is a look, a kiss, a sweet word and everything returns to normal.”

Pope Francis said the stories shared by the couples clearly show the strength and power that come from faith and from the grace of sacramental marriage.

“The love of Christ that renews all things is what makes possible marriage and a conjugal love marked by fidelity, indissolubility, unity and openness to life,” he said. “God—Father, Son and Holy Spirit—created mankind in his image to share in his love, to be a family of families and to enjoy the peace that he alone can give.”

Many seats in the stadium remained empty. Years of revelations of the extent of decades of physical, sexual and emotional abuse by Church officials and their long-delayed response to the problem have devastated Irish Catholics, sent Church attendance plummeting and contributed strongly to the waning influence of the Irish hierarchy in public discourse.



Pope Francis greets family members as he visits the Knock Shrine in Knock, Ireland, on Aug. 26. (CNS photo/Paul Haring)

Earlier in the day, Pope Francis spent 90 minutes meeting privately with eight survivors of the abuse. One survivor, Father Patrick McCafferty, tweeted that it was “an excellent meeting in every respect.”

“I think all this with the abuse is taking its toll,” said Laura Egan of Dublin, who attended the Croke Park event. “I came to see the last pope in 1979. Pope Francis is a wonderful man. I do think he can bring the Church through this abuse scandal, but it’s those in the Vatican who need to do something about it. That insider circle has a lot of power. I think Francis can

make that happen.”

Paul Doherty, 53, a security guard from County Meath, told Catholic News Service, “the faith is still strong here, but this is a very different Ireland from the one Pope John Paul II visited. Hopefully this will strengthen the faith here.”

Doherty, an extraordinary minister of holy Communion at his parish, added: “The Church in Ireland needs new life, new thinking. We need to let the people speak—about divorce, marriage, abortion, same-sex marriage. The people of Ireland have a voice. And they’re using their voice.” †

## Pope Francis meets privately with survivors of abuse in Ireland

DUBLIN (CNS)—Pope Francis spent 90 minutes meeting privately with eight survivors of sexual, physical and emotional abuse at the hands of Catholic clergy or in Catholic-run schools and institutions.

The meeting took place at the Vatican nunciature in Dublin on Aug. 25, the first day of Pope Francis’ two-day visit to Ireland, the Vatican press office announced.

Afterward, two of the survivors published a statement describing the meeting. They said, “Pope Francis condemned corruption and cover-up within the Church as ‘caca’—literally filth as one sees in a toilet, his translator clarified.”

The Vatican named seven of the survivors who met with the pope and said the eighth asked to remain anonymous. Those named were: Marie Collins, a former member of the Pontifical Commission for the Protection of Minors; Father Patrick McCafferty, who was abused in a seminary; Father Joe McDonald; Damian O’Farrell; Paul Jude Redmond; Clodagh Malone; and Bernadette Fahy.

The sexual and physical abuse of children and vulnerable adults by

clergy and religious occurred on an unprecedented scale in Ireland, leaving thousands of victims in its wake and toppling the authority and the social and political influence of the Catholic Church in Ireland.

Archbishop Diarmuid Martin of Dublin told reporters on Aug. 22 that the number of children physically, sexually and emotionally abused by Catholic clergy and in Church-run institutions in Ireland was “immense.” It included victims in Church-run industrial schools, the Magdalene laundries, mother and baby homes and parishes.

Redmond and Malone, two of the survivors who met the pope, issued a statement afterward through their Coalition of Mother and Baby Home Survivors. They were the ones who said the pope used the Italian word for excrement to describe the situation.

According to the statement, “Malone, who was born in St. Patrick’s Mother and Baby Home in Dublin and adopted at 10 weeks old, asked the pope to clearly and publicly state that the natural

mothers who lost their babies to adoption had done nothing wrong, and [to] call for reconciliation and reunion for these families broken by the Catholic Church both in Ireland and around the world.”

Evidence suggests that the babies of many of the unwed mothers who gave birth to their children in the Catholic-run homes were placed in adoption without the consent of the mothers.

Redmond was born in Castlepollard Mother and Baby Home, the statement said, and was adopted at 17 days. He asked Pope Francis to call on the religious orders that ran the homes “to accept their responsibilities for the horror that went on for generations in the homes.”

“The pope did apologize to all of us for what happened in the homes,” their statement said.

Redmond and Malone gave the pope a letter claiming some 100,000 single mothers were forcibly separated from their babies and usually were told “it was a mortal sin” to search for the children later.

“As [an] act of healing, Pope Francis, we ask that you make it clear to the now

elderly and dying community of natural mothers and adoptees, that there is no sin in reunion and rather that it is a joyous event that should be encouraged and facilitated by the Catholic Church.”

Major revelations about sexual and physical abuse in Irish Catholic institutions and how Church officials covered it up started to become public in the mid-1990s. A series of judicial reports detailed a pattern of cover-up and a tendency to put the avoidance of scandal and the reputation of the Church ahead of the needs of those who were abused. Four Irish bishops resigned after being criticized for their handling of abuse allegations.

When the crisis was at its high point in 2010, then-Pope Benedict XVI wrote a letter to the people of Ireland and addressed survivors directly: “You have suffered grievously, and I am truly sorry. I know that nothing can undo the wrong you have endured. Your trust has been betrayed and your dignity has been violated. Many of you found that, when you were courageous enough to speak of what happened to you, no one would listen.” †

## DUBLIN

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pope asked forgiveness for all the babies taken from their unwed mothers and put up for adoption without their mother’s consent.

The mothers were told later it would be a “mortal sin” for them to try to find the children, but the pope said explicitly: “It is not a mortal sin. It is the Fourth Commandment,” which states, “honor your father and your mother.”

“We apologize for some members of the hierarchy who did not own up to these painful situations and remained silent,” he said. “We ask for forgiveness.”

The pope’s penitential plea followed the introductory remarks of Archbishop Diarmuid Martin of Dublin, who told the pope, “The Church in Ireland has gone through challenging times. People have been wounded in the depth of their being by Church people; people’s faith has been challenged, and the Church of Jesus Christ has been wounded.

“Faith in Ireland is strong,” he said, and “faith in Ireland is fragile,” but that is not necessarily a surprise. “There is an intrinsic

fragility in faith that can steer us away from arrogance and self-centeredness.”

The Mass was the official closing of the World Meeting of Families, and Pope Francis used his homily to urge families from around the world to harness their joy and use it to transform the world into a place where all people feel loved, welcomed and supported in their commitments to each other.

“The Church as a whole is called to ‘go forth’ to bring the words of eternal life to all the peripheries of our world,” the pope told tens of thousands of people gathered in a slightly sodden Phoenix Park.

A view of the crowd from the altar was that of a mosaic of brightly colored rain gear flapping in the wind. But even close to the altar platform there were large open spaces set aside for people who never arrived.

At the end of his homily, Pope Francis urged each person present—“parents and grandparents, children and young people, men and women, religious brothers and sisters, contemplatives and missionaries, deacons and priests”—to share “the Gospel of the family as joy for the world!”

The Catholic teaching on marriage and family life is often challenging and not

universally accepted, he said, but Jesus himself promised that his words “are spirit and life.”

In fact, he said, it is the Holy Spirit who “constantly breathes new life into our world, into our hearts, into our families, into our homes and parishes. Each new day in the life of our families, and each new generation, brings the promise of a new Pentecost, a domestic Pentecost, a fresh outpouring of the Spirit, the Paraclete, whom Jesus sends as our advocate, our consoler and indeed our encourager.”

The world needs such encouragement, the pope said, and laypeople in families are the best ones to give it.

St. Paul, in his Letter to the Ephesians, describes marriage as “a sharing in the mystery of Christ’s undying fidelity to his bride, the Church,” he said. “Yet this teaching, as magnificent as it is, can appear to some as a ‘hard saying.’ Because living in love, even as Christ loved us, entails imitating his own self-sacrifice, dying to ourselves in order to be reborn to a greater and more enduring love.”

That self-giving love, he said, is the only thing that “can save our world from its bondage to sin, selfishness, greed

and indifference to the needs of the less fortunate.”

Self-giving love is what Christians learn from Jesus. Self-giving love “became incarnate in our world through a family,” he said, and “through the witness of Christian families in every age it has the power to break down every barrier in order to reconcile the world to God and to make us what we were always meant to be: a single human family dwelling together in justice, holiness and peace.”

Pope Francis said participants, filled with enthusiasm after the World Meeting of Families, also need to “humbly acknowledge that, if we are honest with ourselves, we, too, can find the teachings of Jesus hard.”

For instance, he said, “how difficult it is always to forgive those who hurt us; how challenging always to welcome the migrant and the stranger; how painful joyfully to bear disappointment, rejection or betrayal; how inconvenient to protect the rights of the most vulnerable, the unborn or the elderly, who seem to impinge upon our own sense of freedom.”

But that is when Catholics must affirm that they believe and will follow the Lord, Pope Francis told them. †



# Shrine rector shares spiritual side of recent brush with death

DES PLAINES, Ill. (CNS)—When someone survives a brush with death, such as a plane crash, and has stood at the precipice between this world and the next, they often ask, “Why did I survive?” or “What is waiting for me after I die?”

Father Esequiel Sanchez, rector of the Shrine of Our Lady of Guadalupe in Des Plaines, addressed questions about life and death in his homily during his first Mass at the shrine on Aug. 12 following the crash of an Aeromexico flight on July 31 in Durango, Mexico. He and the other 103 people aboard survived the accident.

The plane crashed almost immediately after takeoff. About 15 of his family members and friends who were in Mexico to celebrate his 50th birthday also were on the plane.

Father Sanchez sustained multiple fractures in his arm and required surgery. Journalists from around the world covered the story and focused on the priest’s experience in particular.

He recently met with *Chicago Catholic*, newspaper of the Archdiocese of Chicago, to share the spiritual implications of surviving a brush with death and the impact it has had on him and the other survivors.

The priest said he believes it was a miracle from God that everyone survived. Father Sanchez took private flying lessons years ago and understands the science behind what happened.

It was raining and hailing when the plane took off. Then a microburst pushed it back down on the runway. The landing gear buckled, and the plane went into a slide but didn’t tip over. The fuel tanks were punctured.

“If the plane had flipped over, it would have been a different story,” he said. “If we had been any higher, it would have been a different story. If it wasn’t raining, it would

have been a very different story. There are so many factors that would tell you that it shouldn’t have been this way.

“The window of opportunity not only to make it, but to make it out alive—all of us—is very small. That’s what I keep pointing to. That’s what leads you to say there was divine intervention here,” he explained.

Father Sanchez also saw miracles in the reactions of passengers, who immediately took care of each other.

“What I saw here was people did not want to leave without their loved ones. They went back to help others,” he said. “I would see that as miraculous too because people cared about each other.”

Despite his broken arm, Sanchez said he too went back to help.

“All these things point to me that it was miraculous, and I’m very comfortable saying that because I’m looking at everything that’s telling me it should have come out differently,” he said. “But then the subsequent question is ‘Why?’”

One question he said that surfaced for many survivors in the aftermath was what happens after we die.

“Our faith has an answer for that. It’s called an accounting, it’s called our judgment,” he said.

Another question is what will life be like after death?

“God’s original purpose is that we adore him and that we serve him. That happens in heaven,” the priest said. “You’re not sleeping in a hammock up



Father Esequiel Sanchez, rector of the Shrine of Our Lady of Guadalupe in Des Plaines, Ill., blesses a woman following an Aug. 12 Mass of thanksgiving at the shrine. Father Sanchez addressed questions about life and death in his homily during the Mass, his first at the shrine following the crash of an Aeromexico flight on July 31 in Durango, Mexico, which he survived. (CNS photo/Karen Callaway, *Chicago Catholic*)

there. You’re not drinking margaritas saying, ‘I’m done.’ No, no. It’s a life of adoration. It’s a life of service.”

Survivors also are asking, “Why were we spared?” In Durango that same day, a bus accident killed 11 people.

“How do you say, ‘I had a miracle,’ and they didn’t?” he asked.

During his homily, Father Sanchez said that in the weeks following the crash, what has changed him personally is people’s expressions of love and gratitude to God that he made it out alive.

“People are telling you how much they love you. People are telling you how much it would hurt them if you were gone. You

normally hear this stuff in a eulogy or when you’re dead,” he said. “Well, I’m not at my funeral Mass and I’m hearing this stuff.”

People are happy to see him because their faith in miracles has been confirmed, he said.

“You really want to take better care of those who love you and take better care of the gifts that you’ve been given,” Father Sanchez added. “That’s why I pray that I become a better priest. Not because the experience scared the bejesus out of me, and it did, but because they showed so much love toward me. My response has to be [to be] a better priest.” †

## Byzantine bishop calls attack on Indiana priest ‘reprehensible’

MERRILLVILLE, Ind. (CNS)—The priest who was attacked by an unknown assailant in the sacristy of St. Michael Byzantine Catholic Parish in Merrillville on Aug. 20 was admitted to the hospital two days later, where he continues to recover from the assault and resulting trauma.

Bishop Milan Lach of the Byzantine Ruthenian Eparchy of Parma in Ohio shared an update on Father Basil Hutsko in a letter read at all weekend services throughout the eparchy on Aug. 25-26.

Bishop Lach read the letter personally to members of the northwest Indiana parish after the evening Divine Liturgy on Aug. 25.

Father Hutsko, 64, was assaulted as he prepared to celebrate morning Divine Liturgy. The assailant came up behind him, threw him to the ground and beat his head against the sacristy floor. The priest lost consciousness and never saw his assailant.

Father Hutsko told investigators his attacker said, “This is for all the kids,” which they believe was a reference to the recent revelations in Pennsylvania of clergy sex abuse in the Catholic Church.

The Merrillville Police Department classified the attack as a hate crime and referred the case to the FBI, which is conducting the investigation. No suspects had been arrested as of Aug. 27.

Bishop Lach’s letter described the sex abuse scandal as “devastating for all” in the Church.

“Clergy conduct, including that of bishops, underlying the sex abuse scandal is inexcusable and, as a bishop of the Church, I do not condone the Church’s failure to properly address and respond to allegations of sexual abuse,” he said.

“Nevertheless, neither the underlying immoral behavior nor the Church’s inadequate response justifies the attack on Father Basil. The violence against Father Basil was reprehensible,” he said.

The bishop also addressed inaccuracies in some reports that followed the attack,

including questions about Father Hutsko’s history, “including whether he was ever accused of an abuse.”

“In 2004, a woman accused Father Basil of abusing her when she was a child,” the bishop’s letter said. “This abuse allegedly occurred between 1979 and 1983. The eparchy, assisted by a retired FBI agent, promptly investigated the allegations.”

He said the eparchy’s independent review board concluded “on the basis of that investigation, that the allegations were not substantiated due to insufficient evidence.”

“Father Basil, therefore, should not be deemed guilty of any allegations, and he remains a priest in good standing in the Eparchy of Parma,” the bishop said.

Bishop Lach, who came from Slovakia to serve in the eparchy in June 2017, said he only learned of the allegation after the attack.

“I am deeply troubled by any allegation of clergy abuse and take very seriously my duty to create an environment in which every person is treated with dignity and respect,” he said.

He asked the faithful to pray for Father Hutsko, and said arrangements would be made for the pastoral care of the parish.

After liturgy, parishioners said they appreciated the bishop’s message of transparency and concern.

Michael Hlebasko told *Horizons*, the newspaper of the Eparchy of Parma, that the bishop’s initiative “to communicate and be transparent with all of us here in the parish is good.”

“I’ve been Byzantine all my life. I’ve known Father Basil since we were little kids. It’s tragic that someone would attack him in the manner that they attacked him for no reason whatsoever,” he said. “We’re a small parish here in this community and for something like this to happen, I was just shocked.” †

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# SISTER

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Sister Arriane has also tried to determine how unusual her life journey is.

“I have met about five religious who are also physicians,” she says. “I know it has to be relatively rare, but for me it feels completely normal. And it is not that far of a stretch since sisters are involved in lots of various ministries these days.

“I guess I can say however that I am the only person I know of who has gone through this process of medical school while I am still in temporary profession.”

It’s a journey that has already been marked by twists and turns for the 31-year-old woman.

As the daughter of a pediatric nurse and a physician whose specialty is pathology, she had longed dreamed of becoming a doctor.

“I remember going to work with my dad when I was little and playing in the lab with the liquid nitrogen and sitting under his desk rummaging through his doctor bag,” she says with a smile.

Becoming a religious sister seemed far more of a stretch growing up. She says her three siblings would have voted her most likely to be the first to get married and start a family.

Yet after graduating from Marquette University in Milwaukee in 2009, she delayed plans to go to medical school to spend a year volunteering with the Providence Sisters at the then-St. Ann Medical and Dental Services Clinic in Terre Haute.

“That year was a real game-changer for me. It sort of turned my world upside down. I felt drawn to explore religious life on a much deeper level. Concurrently, I was feeling like I needed to take a step back from my dream of becoming a doctor. I felt I had to let it go.

“My year of living with the sisters really tore down my stereotypes of what nuns are, and religious communities are. I didn’t think I’d fit in. But I did fit in. I found people who challenged me and educated me.”

After a year in the clinic, she also gained an understanding of how she could change lives as a doctor.

“That year introduced me to a whole area of medicine I didn’t know. I didn’t have a lot of exposure to the poor and marginalized previously. It challenged me. It made poverty real. I got to feel compassion and empathy. It made me want to help the poor and indigent, especially in rural areas. It shifted how I could use medicine to help others.”

## ‘This is where I belong’

She entered the order in 2012, and she professed her first vows as a Providence sister in 2014. During that time, her faith

also led her to a home for pursuing her born-again dream of becoming a doctor.

She had been participating in spiritual direction at Marian in 2013, days before the university was about to greet its first-ever class of medical students—a time when the finishing touches on the medical school building still needed to be completed.

“One night after my spiritual direction, I walked over here,” she says as she sits in one of the study rooms of the medical school. “As I was walking out, I walked by the chapel and went in. The crucifix was on the ground. The walls were still dry wall. And there was one folding chair in the middle. I sat down and prayed. I had the sense that this is where I belong.”

That feeling has continued ever since she entered the program in 2015.

“The whole emphasis of osteopathic medicine on mind, body and spirit integrates into my life as a sister. It fits very well with how I want to be a person of healing. Looking at the body, mind and spirit allows me to see the holiness in each of my patients. I believe that God is a part of that person and that person’s life. Recognizing that holiness in them is a huge part of healing. You know your patient as a person instead of as a disease.”

She has just begun her fourth—and last—year in medical school. The years have been marked by challenges and constant support as she has tried to combine the dual parts of her life.

“It was tough at first. They’re two massive demands in my life. I’ve had to learn how to balance them. It’s the same for plenty of med students who struggle to find a balance in their personal and professional lives. Since entering medical school, my community [of sisters] has been incredibly supportive. That gives me life.”

So does her interactions with patients, fellow students and other care givers in the medical profession.

“There were days when I was so tired that I didn’t think I could pray. I encounter so many people in a day, and I guess my practice of prayer right now is to find the holy in each of those interactions. I see God in so many moments of my day.”

Her classmates see a reflection of Jesus in her.

## A friend to count on

Classmate Ann Schmitt has told Sister Arriane that when there are times when she’s thought Jesus has been quiet in her life, she’s found him in her.

“Medical school is very emotionally taxing,” says Schmitt, who is also a wife, a mother and a member of St. Malachy Parish in Brownsburg. “She and I lean on each other quite a bit. I’ve seen her lifting up a lot of other students as well. Even when she’s having a bad day, she’s there

skills, must be intricately involved in the process. There is so much to do in so little time to get it done, but it must be done right. There can be no further cover-up. All, especially bishops, must be held accountable.

I do believe in transformation, that new life can come from ashes, and salvation is made possible through the passion, death and resurrection of Jesus Christ. Yet, there is no way to the empty tomb except by way of the cross. We cannot go over, under or around it. We must be willing to suffer and sacrifice to actually become the persons and people of God that we are



Providence Sister Arriane Whittaker poses for a photo next to a statue of St. Mother Theodore Guérin on the campus of Saint Mary-of-the-Woods College in St. Mary-of-the-Woods. (Submitted photo)

for the other students when they need somebody to talk to.”

Schmitt says that Sister Arriane even turns to her fellow Providence sisters at Saint Mary-of-the-Woods to supply prayers for her classmates.

“I just took our boards that you have to pass to graduate medical school,” Schmitt says. “She had all the sisters praying for me. And then when I passed, I let them all know. They all sent me e-mails congratulating me and saying they were praying for my future.”

Classmate Jenny Biesiadecki offers another intriguing perspective. Once a Catholic, she has left the faith, so she thought it would be “awkward” when she accepted Sister Arriane’s invitation earlier this year to visit Saint Mary-of-the-Woods.

“I met people she’s become close to,” Biesiadecki says. “I had lunch with a whole bunch of sisters. They were very welcoming. I got to light a candle for my grandfather who passed away in early January and say a prayer. It was pretty cathartic actually.”

She pauses for a moment before adding, “Arriane is very special to me. She’s the kind of friend who if I ever needed her to be there for me, she would be there with no judgment.”

## ‘A wonderful providence’

That combination of caring and connection is a double blessing for the path Sister Arriane is following, says

one of her mentors at Saint Mary-of-the-Woods.

“She’s come to see her primary identity as a Sister of Providence,” says Sister Dawn Tomaszewski, general superior of the Sisters of Providence. “And she’s been faithful to the desire of her heart to also be a doctor. Doctors really meet you when you’re most vulnerable. That’s when a person like Arriane understands the importance of presence, that it’s being with people and helping them be faithful.

“I feel how she is as a Sister of Providence will make her a wonderful doctor. And her focus on the whole person and healing as a doctor will make her a better Sister of Providence. It’s a wonderful providence that this has come together in her life.”

Scheduled to graduate from medical school in May of 2019, Sister Arriane hopes to gain a residency in family practice—moving her another step closer to her desire to serve the poor and marginalized in a rural setting. After her residency, her plan is to profess her final vows as a Providence sister.

Wherever the journey takes her, she wants to combine faith and healing.

“I want every one of my patients to feel that they matter to me, no matter who they are or where they have come from. I pray that in my actions and my words I can bear witness to the Gospel values of love, acceptance and compassion. That’s what God calls us to do.” †

# ARCHBISHOP

continued from page 1

As I mentioned in a previous statement, coinciding with the United States Conference of Catholic Bishops by Cardinal Daniel DiNardo of Galveston-Houston, USCCB president, and numerous other bishops, there is much work to be done in the coming weeks to set things right, by the grace of God, once and for all. Such work cannot be left to just the bishops. Lay persons, especially those with particular

called to be. We are called to holiness, not to mediocrity or mere survival.

To each and every victim of abuse—child, minor and adult—especially those at the hands of Catholic clergy, I offer my deepest apology and heartfelt pledge to do all that is humanly possible to be a part of the solution. As one means of effort toward that end, I will be seeking the guidance of the Archdiocesan Review Board to assist me in preparing a list, for publication, of all clergy, living and deceased, with a substantiated claim of sexual abuse against a child or minor. These are very tough times, and we

have some very rough waters to navigate. Only prayer, truth and justice will see us through to the other side of all that is pressing upon us. We need to know of anyone who has been hurt and how you have been violated. We must do everything necessary to make sure neither abuse nor cover-up ever happens again.

Your Brother in Christ,

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# Abuse scandal puts politics on hold for some faithful

WASHINGTON (CNS)—It has been a summer of anguish and shame in Washington, and some of it has nothing to do with politicians.

The season had only just begun when news detailing sexual abuse allegations against the Archdiocese of Washington's retired Archbishop Theodore E. McCarrick began quickly spreading from news sites and into the pews of the area's Catholic parishes.



Weeks later came a grand jury report out of Pennsylvania

that offered a mixed view of how Washington's current archbishop, Cardinal Donald W. Wuerl, handled some sex abuse allegations before him when he was serving in one of the six dioceses named in the report incriminating Church leaders in a possible cover-up of alleged crimes.

"The proximity of the crisis is definitely acute here in D.C.," said John Gehring, Catholic program director at the Washington-based nonprofit Faith in Public Life and a member of the Cathedral of St. Matthew the Apostle Parish, home of Washington's archbishop. "These are men who you see at events, that you might see on the Metro. They are part of the Washington landscape."

Both Church leaders were constant presences at fundraisers for the area's Catholic organizations, as well as guests and sometimes players in the capital's political power circles, and quasi-celebrities at popular religious celebrations important in the life of faith of the area's immigrant Catholics.

"Washington Catholics have certainly experienced whiplash," said Gehring, from watching the two prelates under such scrutiny.

"There's a sense that the crisis is close to home," he said.

Even though none of the alleged events took place in what's locally known as the DMV area, which stands for the District of Columbia, Maryland and Virginia, Catholics say they still feel the weight of the recent crisis because it involves the two Church leaders in their midst.

"People were really disturbed" about the initial allegations surrounding

then-Cardinal McCarrick, said Margie Legowski, a member of Holy Trinity Parish in Washington's affluent Georgetown neighborhood. The parish hosted a prayer service for those struggling with the news about a Church leader some personally knew and many of them admired for his work on social justice issues.

But then shock and sadness compounded after a report out of Pennsylvania on Aug. 14 made claims about what the current archbishop did and did not do when handling sex abuse claims while he was the bishop of Pittsburgh, his last assignment before Washington.

Esther Reyes, of St. Camillus Parish in Silver Spring, Md., just outside of Washington, said she was shocked but more than that, the news caused great pain because of the suffering fellow Catholics experienced at the hands of those whom others, including her, respected.

"It's a painful topic," she said. Archbishop McCarrick was an "affable" figure who didn't shy away from mingling with the area's burgeoning Latino community of faith, before and after his retirement, Reyes said, and was even recognized with an award one year because of his commitment. Learning about the allegations against him was a "blow" because he wasn't just a representative of the local Church, but a leader, even in retirement, she said. And when the mixed views in the grand jury report on Cardinal Wuerl became public, that blow felt stronger.

"As a member of the Church, if affects you," Reyes said.

As the end of summer winds down, there's less talk than in summers past about getting ready for the upcoming session of Congress, when locals begin organizing to defend causes of importance to the Church and its members, and more chatter about how to deal with the fallout of the summer's sex abuse revelations is abundant.

"My faith is strong," said Reyes, adding that in no way have the revelations given her pause about her religious beliefs or the Church. She said she has started thinking about ways that she, as a layperson, can do something to help her local community of faith wounded by the revelations, particularly older members who were raised to place blind faith in leaders they saw as "infallible."

But she said she wanted to see the Church as a body address "the undeniable



In this 2010 file photo, then-Cardinal Theodore E. McCarrick, left, retired archbishop of Washington, and Cardinal Donald W. Wuerl of Washington, concelebrate a Mass of thanksgiving in St. Peter's Basilica at the Vatican. (CNS photo/Paul Haring)

pain of the victims, our brothers and sisters." She said she wanted to offer her closeness to victims of abuse in the local area, as well as to clergy who did nothing wrong and now are under a cloud of scrutiny because of the sins and crimes of others.

"I believe we can do something as a flock. Why wait for it to come from above?" she said.

Holy Trinity parishioner Legowski said she was struggling with the revelations, especially because of "the duplicity of the institutional Church, making and enforcing rules about sexuality ... while this was going on."

Even if some of the allegations took place 70 years back, "it made me so angry at the institution," she said.

"The first phrase that comes to me this summer is that it's been one of spiritual exhaustion," said Gehring. "It's just now completely taking over the narrative of what it means to be a Catholic right now."

In conversations with family and friends, "the temperature is set at boiling," Gehring said.

"We're really at a breaking point and are not going to be satisfied unless there's a change," he said. "For too long, we've had Church leaders operating as if they were above the law. That mentality has to end."

In a place where the people in the pews are no strangers to grabbing a placard and

protesting in front of the White House or outside the U.S. Capitol or testifying before Congress, there's a sense that the laity have to be the ones that drive the change of an institution whose recently revealed sins and crimes are viewed as the result of its hierarchical structure.

"I still have hope," said Gehring. "If not, I would have left the Church years ago."

Those who are still willing to remain in the pews, like Gehring and Reyes, say they need to see the hierarchy's willingness to change, to move away from a top-down structure that allowed an environment of abuse of power and secrecy to fester and one that resulted in the abuse of human beings. It's important to talk about how things are going to change, and that can begin as early as this fall when the country's bishops meet in Baltimore in November and they can signal change by not having closed meetings, Gehring said.

"We need to put everything on the table and let in light," he said. "This has been a difficult summer, one that has made a lot of Catholics do deep thinking and discernment about 'what is this Church I've been a part of for so long?'"

But it's also made some reaffirm the beliefs at the center of it all.

"My faith is still strong," Gehring said. "But I have lost a lot of trust in those leading [the Church]."

## DONATE

continued from page 4

heavy burdens to be able freely to help out another patient who would benefit from

receiving his or her kidney.

From the ethical point of view, our ultimate goal should be not so much to "incentivize donation," as to "support or encourage personal generosity" on the part of those individuals who may desire

to donate freely one of their kidneys. The distinction is an important one. At the end of the day, we want people to become organ "donors," not organ "vendors." Human organs and tissues, because of their close proximity and connection to our human identity, cannot be reduced to commodities to be acquired or sold on an open market.

We must do what we can, legally and otherwise, to safeguard the generosity of the organ donor's freely chosen act and prevent others, especially the poor

and disadvantaged, from being exploited because they need money, health care or other "incentives."

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

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## For The Journey/Effie Caldarola

## Stories of saints and heroes can inspire our lives of faith

Suffering a bout of insomnia, I wandered to a book shelf in the middle of the night and selected the Vietnam War memoir, *In Pharaoh's Army: Memories of the Lost War*, by Tobias Wolff.



Although not exactly balm to soothe the weary soul, Wolff's first-person experiences in war did serve one purpose in my nighttime restlessness. It reminded me, yet

again, that as bad as things look in our nation right now, we've gone through a host of bad times. History is often written in blood.

We need history's long perspective. It's why I'm reading *The Blood of Emmitt Till* by Timothy Tyson, which is about the murder of a young black boy that propelled the modern civil rights movement. His heroic mother insisted that his battered body be displayed for the world to see what racial hatred could do.

Everyone probably has one book that has brought history alive for them. If that book also gave you hope and enriched your faith, both in God and in the potential for human goodness, then grab that book and give it another good read. While history is full of tragedy, it's also replete with saints and heroes.

## Cornucopia/Cynthia Dewes

## The seasons of life are another example of God's gifts to us

Nature is very orderly. God has created a universe in which reasonable progressions occur: night follows day, winter follows autumn. The same is true of human life as well. We progress through various stages from birth to death. Although, being human and having been given the unique ability to exercise free will, we can mess up the system now and then.



At least we can give it a try. That's why some 40 year olds try to act like teenagers, and some 14 year olds are going on 35. So the rest of us point out that this is inappropriate behavior, and chalk it up to being human.

When we're babies, we're totally self-centered. We're only interested in survival and comfort, which is why we're so attached to our mothers at this age. After all, she's the one who usually provides them. If we're lucky, we also have a good dad and other loving relatives who add to our satisfaction. Even brothers

I recently dug out my dog-eared copy of *The Hiding Place* by Corrie ten Boom and reread it.

*The Hiding Place* recalls ten Boom's experiences during World War II when she and her Dutch family were swept up in the Nazi occupation of Holland.

By then, Corrie was a middle-aged spinster who believed the parameters of her life were well-defined. Living in a narrow old Haarlem house, she assisted her elderly father with his watch repair shop.

But the times in which she lived showed her that God had more for her to do.

The ten Booms were devout members of the Dutch Reformed Church. It was not a superficial Sunday faith. Scripture was read together daily and absorbed into the ten Boom spirit like nutrients into the body.

When the crisis hit, the extended family risked everything and built a secret hiding place for Jews in their eccentric old home. Corrie became the unlikely ringleader of an underground resistance network.

The activism of the ten Boom family resulted directly from their deep faith in God and reminds us that political activism begins with God, which helps keep us from anger and discouragement.

Captured, Corrie and family members were sent to a concentration camp,

where they demonstrated a remarkably inclusive spirit. All faiths were welcome at their Scripture studies and prayer, and when she was taken away, Corrie entrusted leadership to a Roman Catholic woman.

Earlier, it was inspiring to see the reverence in which the family, particularly the elderly father, held the Jewish faith. There were no Muslims around, but had there been, the ten Booms would have embraced them as well.

Real faith leads us to embrace all, the "other," the immigrant, the homeless, the death row prisoner. History's tragedies often begin with the exclusion of another group.

Despite loss, ten Boom's story brims with faith and joy.

Martin Luther King Jr. said, "The moral arc of the universe is long, but it bends toward justice."

Sometimes as we struggle with today's events, we think that moral arc is bending very, very slowly. But then we look to the cross. If even Jesus suffered unjustly at the hands of the state, seeming to fail in his mission, we know that we're called to fight the good fight despite setbacks.

Who inspires you? Who gives you hope? Read about a favorite saint or hero of history, and have faith.

(Effie Caldarola writes for *Catholic News Service*.) †

## Faith and Family/Sean Gallagher

## Journey together as a family of faith in the pilgrimage of life

My father, two of my sons, Raphael and Victor, and I recently took a road trip to Arizona and back. We drove more than 4,000 miles in one week.



As challenging as driving to Arizona and back was at times, it was filled with blessings. It was amazing to experience the vastness that is America by driving across it.

We went from the lush green and largely flat tilled farmland of Indiana, Illinois and Missouri to the cattle country of Oklahoma and Texas.

As we went through the western part of the Texas panhandle, the land became dry, rocky and slightly hilly. That only increased as we drove through New Mexico and Arizona.

Seeing massive rock formations and canyons in Arizona was, of course, a world away from Indiana. Indeed, some parts of Petrified Forest National Park made us feel like we were on another planet. And there is naturally nothing in massiveness in our beloved Hoosier state to even begin to compare with the Grand Canyon.

As impressive as the sites in Arizona were that we visited, I experienced pleasure on the last day of our trip when we crossed the Mississippi River into western Illinois, and huge green corn and soybean fields in the dusky light of early evening were laid out before us.

I appreciated the abundant life that burst out all around us in contrast to the dry deserts, hills and mountains of New Mexico and Arizona. They have their life, too, but it's often more hidden.

Our souls have a similar vast and diverse geography. Whether we realize its immensity or not in our daily lives, we are always pilgrims in it, seeking our way to what Shakespeare called the "undiscovered country," the infinite spiritual landscape of eternity which we will enter when we die.

We take this pilgrimage of our lives together as families, like we three generations of Gallaghers as we made our way across the wide plains, deserts and mountains of America.

The Holy Spirit guides all generations of a family on this journey toward heaven, sometimes speaking through the wisdom of elders, at other times enlightening us through the new perspectives of the young.

And how much more rich is our journey when taking it together, sharing the joys and trials of each stage of our pilgrimage than if we traveled alone?

We rejoice together in the verdant plains in our souls when we seem to be immersed in God's infinite life. And we can be there to support each other when God's life seems far away in the deserts of our souls, and we're weary in our journey of faith.

What is true for families like my own in our pilgrimage through the geography of our souls is true also for our broader family of faith, the Church, which has its own vast spiritual geography.

With all the problems the people of God are facing, we may seem to be in a lifeless desert. Just taking one more step in our pilgrimage can be a trial.

But God hasn't abandoned us, even if he seems to be far away in this rugged spiritual terrain. His life-giving grace is ever-present in the sacraments which we, as a family of faith, celebrate together.

The Eucharist is the food for the journey that God has given us to reach his home. Cling to it, then, and God will lead us to eternal life. †

## The Human Side/Fr. Eugene Hemrick

## Well-being of another is perfect antidote against jealousy

Jealousy destroys families, companies, governments, religious progress and, worst of all, those infected by it.



On the ruinous effects of jealousy, Anglo-Irish author Elizabeth Bowen wrote, "Jealousy is no more than feeling alone against smiling enemies."

Jealousy often results in feeling left out. As people are seemingly making progress and moving upward, there is the sense they are enemies, causing the feeling of being devalued and overlooked.

The derivation of the word "jealousy" is to look askance, i.e., to look sideways in suspicion of others and to be paranoid about them diminishing our importance.

St. Augustine tells us, "He that is jealous is not in love." Love implies

kindness, which translates to being well-disposed toward others, the world, oneself and especially God. The antithesis of kindness is ill-disposition and feelings of animosity.

On ill-disposition, philosopher and founder of Pennsylvania William Penn would add, "The jealous are troublesome to others, but a torment to themselves." The torment of which Penn speaks is not being the person they truly desire to be. They are at war with themselves.

The *Benedictus* prayer ends with God giving light to those who live in the shadow of death and God's desire for their inner peace. Jealousy is considered the vice of vices because it destroys inner peace and casts a dark shadow that snuffs out life.

How might jealousy be kept at bay? One way is to revisit Christ

appearing to his Apostles after the resurrection. Peter had abandoned Christ when he most needed him.

Despite Christ's love of Peter, he denies being Christ's friend.

Instead of banishing Peter from his sight, Christ simply says to Peter, "Do you love me?" (Jn 21:15). This simple reaching out not only shows Christ's forgiveness, but leads to Christ promoting Peter when he implores him, "Feed my lambs ... feed my sheep" (Jn 21: 15, 17). In this commissioning, love is restored through a simple promotion.

When we promote one another as Christ did with Peter, it is encouragement at its best. The word "encouragement" contains the Latin word "heart," signifying that promoting the well-being of another gives heart to another, and equally important, it enlarges one's own heart.

Looking beyond self and rejoicing in the well-being of another is the perfect antidote against jealousy.

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

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

# The Sunday Readings

Sunday, September 2, 2018

- Deuteronomy 4:1-2, 6-8
- James 1:17-18, 21b-22, 27
- Mark 7:1-8, 14-15, 21-23

The Book of Deuteronomy is the source of the first reading for this weekend's Mass. Deuteronomy is from the Pentateuch, the collection of five books that appears as a group first in sequence in the present versions of the Bible.

The Pentateuch is special not because it is a grouping of several books, but because these books contain the law as given by God through Moses. They form, as it were, the constitution of Judaism.

In this reading, Moses submits the law to the people. He tells them that they must obey this law when they enter into their land without altering the law or picking or choosing among its pronouncements. If the law is carefully followed, harmony and accord necessarily will follow. So will security. The nation will be great.

Since God authors the law, nations observing the Hebrews will realize the awesomeness of God worshipped by the Hebrews.

The Epistle of St. James provides the second reading. James occurs only rarely among the readings at Mass. The author of this epistle is not known for certain because four men with this name appear in the New Testament. Several would have had credentials in the early Church: James, the son of Zebedee and brother of John; James, the son of Alphaeus, traditionally known as "James the Less"; and James, the kinsman of Jesus. Then, the father of Judas Iscariot was James.

Important in this reading is the revelation that God wills us to live. God never wills death and disaster for us. Because this is from the New Testament, in the broader Christian context this means eternal life. Not only does God will that we live, but God has given us the way to life, in the earthly sense but, more importantly, in eternity.

Also important is the epistle's reminder that by serving orphans and

widows, we purify ourselves so that we can stand before God.

St. Mark's Gospel supplies the last reading. Jesus frequently debated the Pharisees and others familiar with the Law of Moses about particulars in this law. Details and specifics often overtook the debate.

At times, people interpreted the Lord's responses in these discussions as demeaning, or even repudiating, the law of Moses. In reality, the words of Jesus reaffirmed the law. He did not dismiss the law, but rather went to the heart of the law. The essence of the law is wholeheartedly to love, trust and obey God.

These exchanges revealed the identity of Jesus. Moses was merely the human instrument by which God spoke, so the Law of Moses actually was the law of God. Jesus defined and applied the law because Jesus was God and spoke as the lawgiver.

The Pharisees and other religious scholars of the time hardly overlooked the fact that Jesus spoke and acted in the place of God. As time unfolded, this identification with God by Jesus would lead to the crucifixion.

## Reflection

The first reading contains a thought that humans invariably dismiss. The thought simply is that, because of human limitations and shortcomings, people often put themselves in unfortunate situations. They can doom themselves. Unwilling to accept this fact, humans make excuses and blame God for misfortunes.

God actually and lovingly rescues people by drawing them from the quicksand, but also by leading them away from the quicksand. He leads us all away from the quicksand by giving us the law, or the roadmap, to life.

God's law is precise, but going through motions is not the idea. With our hearts, minds and souls, we must wholeheartedly follow God by following his Son. It is as simple as that. We are true disciples by obeying God, indeed in every circumstance, but always with eagerness and love. †



## Daily Readings

### Monday, September 3

St. Gregory the Great, pope and doctor of the Church  
1 Corinthians 2:1-5  
Psalm 119:97-102  
Luke 4:16-30

### Tuesday, September 4

1 Corinthians 2:10b-16  
Psalm 145:8-14  
Luke 4:31-37

### Wednesday, September 5

1 Corinthians 3:1-9  
Psalm 33:12-15, 20-21  
Luke 4:38-44

### Thursday, September 6

1 Corinthians 3:18-23  
Psalm 24:1-6  
Luke 5:1-11

### Friday, September 7

1 Corinthians 4:1-5  
Psalm 37:3-6, 27-28, 39-40  
Luke 5:33-39

### Saturday, September 8

The Nativity of the Blessed Virgin Mary  
Micah 5:1-4a or  
Romans 8:28-30  
Psalm 13:6  
Matthew 1:1-16, 18-23  
or Matthew 1:18-23

### Sunday, September 9

Twenty-third Sunday in Ordinary Time  
Isaiah 35:4-7a  
Psalm 146:7-10  
James 2:1-5  
Mark 7:31-37

## Question Corner/Fr. Kenneth Doyle

### Revision of catechism on death penalty reflects development of doctrine

**Q**I have always been against the death penalty, since the prisoner is behind bars and removed from doing further harm to the public.



But a recent piece in *The Wall Street Journal* included statements by criminals who said that they were not as aggressive with victims when they knew there was a death penalty. So it

does seem to have served as a deterrent and to have saved some lives.

I still, though, don't believe that society should take a life of someone who might need more time to turn to God, and I'm wondering whether the pope's recent pronouncement removes the death penalty completely from the Catholic conversation. (Virginia)

**A** According to a revision of the *Catechism of the Catholic Church* ordered by Pope Francis earlier this month, the use of the death penalty is now a settled question in Catholic moral teaching: The Church stands unalterably opposed to it.

The text of the catechism will now say that the death penalty "is inadmissible because it is an attack on the inviolability and dignity of the human person" (#2267). That language replaces a text in place since 1997 in the same paragraph that had permitted capital punishment in exceptional cases "if this is the only possible way of effectively defending human lives against the unjust aggressor."

The new text will note that, in present-day society, "more effective systems

of detention have been developed, which ensure the due protection of citizens but, at the same time, do not definitively deprive the guilty of the possibility of redemption."

Far from marking a radical change in the Church's position, the new revision simply elucidates what has been a developing Church teaching over a number of years. St. John Paul II in his 1995 encyclical "*Evangelium Vitae*" ("The Gospel of Life") had written in opposition to the death penalty, and he, Pope Benedict XVI and Pope Francis had regularly pleaded for clemency and stays of execution for inmates on death row.

In 2015, Pope Francis called capital punishment "cruel, inhumane and degrading," and said that it "does not bring justice to the victims, but only foments revenge."

The Church, with this latest clarification, makes clear that no matter how horrendous the crime perpetrated, civil society has no right to "play God" and decide that a prisoner's life on Earth is over. The death penalty, said Pope Francis in announcing the revised text, "is, in itself, contrary to the Gospel, because a decision is voluntarily made to suppress a human life, which is always sacred in the eyes of the Creator and ... in the last analysis, only God can be the true judge and guarantor."

The Vatican announcement reflects a worldwide trend. Today, more than 140 countries have eliminated the death penalty or simply stopped executions by de facto moratoriums.

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

## My Journey to God

### There You Are

By Jan Riley

Slipping and falling  
Keep trying  
To stay up  
Be steady and strong  
Impossible it seems  
How can I  
Then I look up  
And there you are



(Jan Riley is a member of Holy Spirit Parish in Indianapolis. Photo: Alaina Sincich, a member of St. John Neumann Parish in Sunbury, Ohio, kneels in prayer on Nov. 21, 2015, during the closing Mass of the National Catholic Youth Conference at Lucas Oil Stadium in Indianapolis.)  
(File photo by Sean Gallagher)



## St. Gregory the Great

c. 540 - 604

Feast - September 3

This patrician prefect of Rome is counted among the doctors and Fathers of the Church. After his father's death, he gave the family estates to the Church, founding seven monasteries, including the one he joined in his family home in Rome. Following ordination, he served as papal nuncio in Constantinople, 579-586, then was an abbot in Rome until 590, when he became the first monk elected pope. Gregory I reformed the clergy, sent missionaries to England, promoted monasticism and chant, wrote prolifically, and assumed civic duties in Rome in the face of natural disasters and the warring Lombards. He is a patron saint of choirboys, musicians, singers and England.

# 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.

**ACKERMANN, Jack R.**, 79, St. Pius X, Indianapolis, Aug. 5. Husband of Mary Ann Ackermann. Father of Lisa, Bill, Mike and Tom Ackermann. Brother of Jill and Lois Jones and Lynn Ackermann. Grandfather of 10.

**BOLIN UNGER, Marietta M.**, 84, St. Paul, Tell City, Aug. 16. Mother of Polly Story, Sally DeVillez and Rick Bolin. Grandmother of four. Great-grandmother of four.

**BOWMAN, Rose A.**, 67, St. Mary, Greensburg, Aug. 17. Mother of Tara Bowman. Sister of Katie Schmidt, Kathleen, Raymond and Tim Lecher.

**CAPPA, Dan**, 80, St. Elizabeth Ann Seton, Richmond, Aug. 13. Husband of Sue Cappa. Father of Jeff Cappa. Stepfather of Traci Cook and Scott Kramer. Brother of Carol Cappa-Froshaug. Grandfather of three. Great-grandfather of eight. Step-grandfather of two.

**CASSIDY, Mary L.**, 94, St. Paul, Tell City, July 8. Mother of Dr. Mary Blue, Elaine Keating, Dianne Scent, Karen, Gary and Dr. Stephen Cassidy. Sister of Dorothy LaGrange. Grandmother of 14. Great-grandmother of 17.

**DOERFLEIN, David**, 80, St. Michael, Brookville, Aug. 15. Brother of Arlene

Scott and Lee Roy Doerflein. Uncle of several.

**DONAHUE, Stephen D.**, 76, St. Barnabas, Indianapolis, Aug. 16. Husband of Margaret Donahue. Uncle and great-uncle of several.

**LENTINI, Nino R.**, 82, St. Vincent de Paul, Bedford, Aug. 5. Husband of Joan Lentini. Father of Jacqueline McCullough and Karl Lentini. Brother of Tina Babakhanian. Grandfather of two.

**MAHONEY, Shirley J.**, 81, St. Mary, New Albany, Aug. 16. Mother of Vanessa Ferguson, Jo Fletcher, Theresa Gahafer and Bradley Mahoney. Sister of George Taylor. Grandmother of seven. Great-grandmother of 17. Great-great-grandmother of one.

**MALLOY, Virginia A.**, 103, St. Anne, New Castle, Aug. 18. Mother of Sheila Henry, Judith Schreiber, Patricia Sickafoose, Mary Wallace, Charles, Dennis, James, Kevin, Benedictine Brother Kim, Matthew and Stephen Malloy. Grandmother of 36. Great-grandmother of 66. Great-great-grandmother of 32.

**MILLER, Earl A.**, 87, St. Louis, Batesville, Aug. 16. Husband of Alma Miller. Father of Ann Edwards and Jim Miller. Brother of Bruce Miller. Grandfather of two. Great-grandfather of one.

**NIESE, Paul J.**, 87, Holy Family, Oldenburg, Aug. 11.

**OLSEN, Judith L. (Mason)**, 74, Our Lady of the Greenwood, Greenwood, Aug. 16. Wife of Edward Olsen, Jr. Mother of Eleanor Meador and Edward Olsen, III. Sister of Marguerite Caldwell. Grandmother of one.

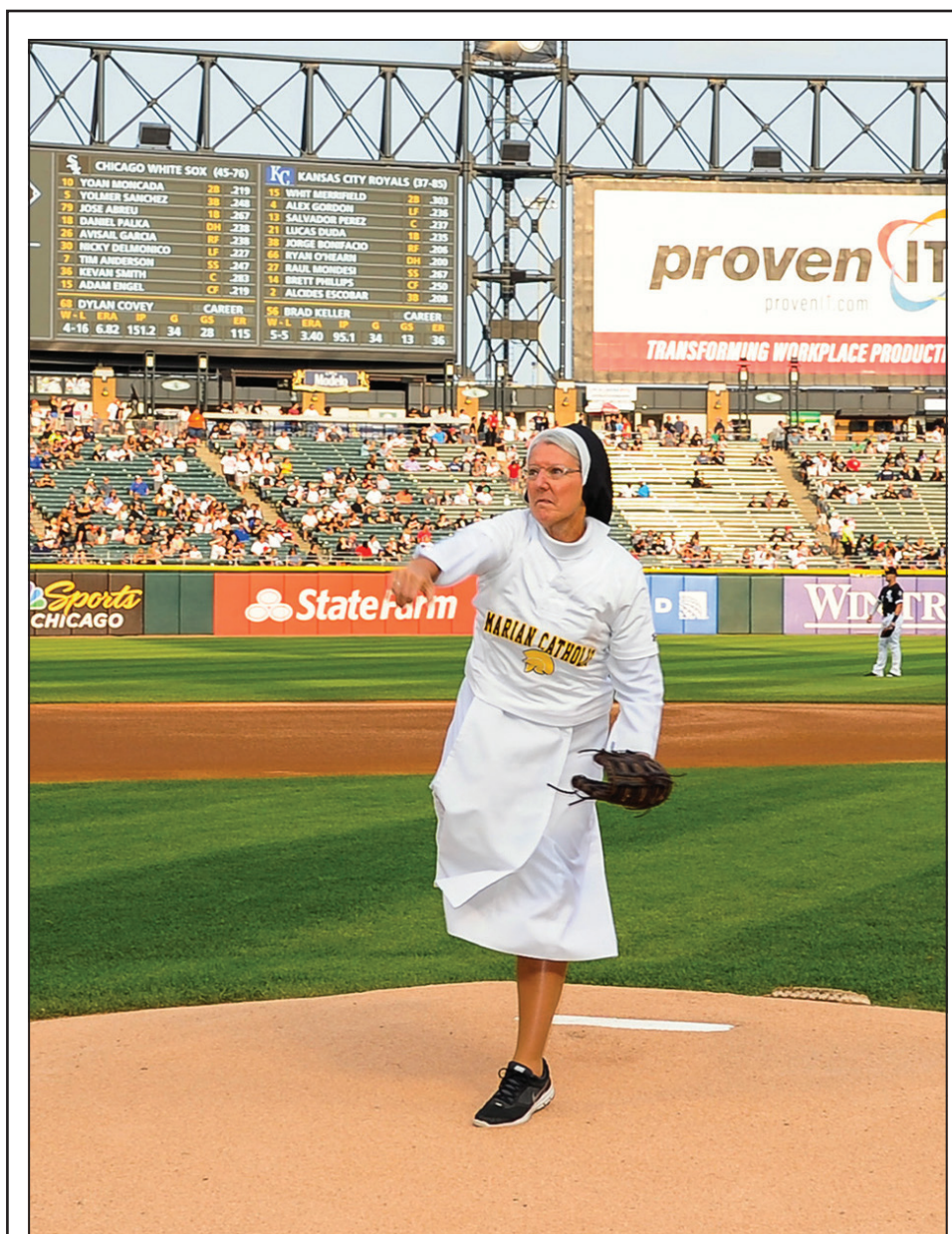
**PETRY, Earl A.**, 94, St. Pius X, Aug. 15. Brother of Irene Fritz. Uncle of several.

**ROELL, Rita E.**, 92, St. Louis, Batesville, Aug. 17. Mother of Regina Meyer, Melissa Schneider, Dennis, Melvin, Robert, Steven and William Roell. Sister of Florence Merkel. Grandmother of 24. Great-grandmother of 32. Step-grandmother and step-great-grandmother of several.

**SAUERLAND, LaVerne**, 90, St. Michael, Brookville, Aug. 20. Mother of Donna Ketcham, Anthony, Michael and Steven Sauerland. Sister of Pat Deaton, Lee Propes, Glenn, Keith and Merle Tebbe. Grandmother of 20. Great-grandmother of 36. Great-great-grandmother of one.

**SHIREMAN, Jolanda**, 92, Our Lady of Perpetual Help, New Albany, Aug. 9. Mother of Melissa Gehres, Marilou Kruer, Marcia Miller, Mark, Martin and Matthew Shireman. Grandmother of 15. Great-grandmother of 12.

**WILKER, Joyce**, 73, All Saints, Dearborn County, Aug. 17. Wife of John Wilker. Mother of Jennifer Pate, Michael and Rodney Wilson, Jacqueline, Jill, Jack Jr. and Jerry Wilker. Sister of Fran Breyer and Regina Price. Grandmother of 26. Great-grandmother of 11. †



## Sister pitcher

Dominican Sister Mary Jo Sobieck, a theology teacher at Marian Catholic High School in Chicago, throws out the ceremonial first pitch during the Chicago White Sox and Kansas City Royals game on Aug. 18 in Chicago. Sister Mary Jo, an athlete and graduate of Cathedral High School in St. Cloud, Minn., bounced the ball off her arm before coming to a set position and letting loose with a curveball. (CNS photo/Anthony Peter, Chicago White Sox)

# World's bishops call for action on abuse; English bishop wants synod

MANCHESTER, England (CNS)—A global synod on priests could help the Church to end the “terrible” scandals of clerical child abuse, an English bishop told Pope Francis.

In an open letter to the pope on Aug. 22, Bishop Philip Egan of Portsmouth said an “extraordinary synod on the life and ministry of the clergy” would help to combat the scourge of clerical child sex abuse.



Bishop Philip Egan

Bishop Egan told the pope his letter was prompted by the “terrible abuse of minors by clergy” documented by the Pennsylvania grand jury report. The findings spoke of credible allegations against 301 clergy and religious and

Church workers in cases involving more than 1,000 children during seven decades.

Scandals in the United States, England, Ireland, Australia and Chile, Bishop Egan said, have proven that sex abuse by members of the clergy is “a worldwide phenomenon in the Church” that must be addressed.

“The synod might begin with a ‘congress,’ attended by the bishops but formed of laity and other experts in the clergy abuse scandals and in the safeguarding of children and the vulnerable,” he said in his letter, forwarded by e-mail to Catholic News Service on Aug. 22.

The conclusions of the congress, he added, “could then be taken forward into a Synod of Bishops proper.”

“I suggest the synod be devoted to the identity of being a priest/bishop, to devising guidance on lifestyle and supports for celibacy, to proposing a

rule of life for priests/bishops, and to establishing appropriate forms of priestly/episcopal accountability and supervision,” Bishop Egan said.

He also explained that as a former seminary formator, he devised a system of “annual assessments and scrutiny” based on St. John Paul II’s apostolic exhortation on the formation of priests “*Pastores Dabo Vobis*” (“I will give you shepherds”).

However, as a bishop, there are few tools available to “facilitate the day-to-day management of clergy” and continual assessments, he said.

“It ought to be possible to devise mechanisms to help bishops in their responsibilities toward clergy and to

help clergy realize they are not ‘lone operatives’ but ministers accountable to the direction and leadership of the diocese,” Bishop Egan wrote.

Priests, Bishop Egan suggested, should be supported by “ongoing assessment or ministerial supervision.”

Church leaders and episcopal conferences have also called for concrete measures to ensure the safety of children and vulnerable adults.

In London, Cardinal Vincent Nichols of Westminster, president of the Bishops’ Conference of England and Wales, said he was “utterly ashamed that this evil has, for so long, found a place in our house, our Church.”

“This evil has particular abhorrence because not only is it a terrible abuse of power, but also because, in its evil, it both employs and destroys the very goodness of faith and trust in God,” Cardinal Nichols said. †



Cardinal Vincent Nichols

# Apostolic visitor to Medjugorje will see to ‘spiritual-pastoral’ needs of pilgrims

VATICAN CITY (CNS)—Medjugorje, Bosnia-Herzegovina now has a pope-appointed apostolic visitor: Archbishop Henryk Hoser, the retired archbishop of Warsaw-Praga, Poland.

“The mission of the apostolic visitor has the aim of assuring a stable and continuous accompaniment of the parish community of Medjugorje and of the faithful who go there in pilgrimage, whose needs require special attention,” the Vatican announcement explained.

The Polish archbishop was appointed in February 2017 as the pope’s special envoy to study the pastoral situation in Medjugorje.

Greg Burke, director of the Vatican press office, told journalists that Archbishop Hoser “will reside in Medjugorje,” and that his mission does not involve investigating the authenticity of the alleged apparitions.

Archbishop Hoser’s mission “is strictly pastoral and not doctrinal,” Burke said.

At a news conference following his first visit, Archbishop Hoser said that although he has no authority or expertise to discuss the authenticity of the alleged apparitions, it was clear that “there is a special spiritual climate” in Medjugorje.

“The biggest miracle of Medjugorje are the confessions” of hundreds of people each day, Archbishop Hoser told reporters in April 2017.

In 1981, six young people claimed that Mary had appeared to them. Some of the six say Mary still appears to them and gives them messages each day, while others say they see her only once a year now.

Diocesan commissions studied the alleged apparitions in 1982-84 and again in 1984-86, and the then-Yugoslavian bishops’ conference studied them from 1987 to 1990. All three commissions

concluded that they could not affirm that a supernatural event was occurring in the town.

In 2010, now-retired Pope Benedict XVI established a papal commission to study the alleged apparitions.

The commission’s report has not been made public, although some of its points were revealed after Pope Francis spoke about the commission’s work.

Pope Francis acknowledged that pilgrims to the Marian site deserve spiritual care and support, but he also expressed doubts about claims of the continuing apparitions of Mary in Medjugorje.

The “real core” of the commission’s report, he said, is “the spiritual fact, the pastoral fact” that thousands of pilgrims go to Medjugorje and are converted. “For this, there is no magic wand; this spiritual-pastoral fact cannot be denied.”

After the pope made his remarks, Servite Father Salvatore Perrella, a member of the commission, told Catholic News Service, “The commission did not make a definitive pronouncement.” However, he said, in discussing the apparitions that supposedly began on June 24, 1981, and continue today, the commission opted to distinguish between what occurred in the first 10 days and what has occurred in the following three decades.

“The commission held as credible the first apparitions,” he said. “Afterward, things became a little more complicated.”

The Medjugorje commission recommended that Pope Francis lift the ban on official diocesan and parish pilgrimages to Medjugorje, and that he designate the town’s parish Church of St. James as a pontifical shrine with Vatican oversight, the Servite priest said. †

# Twins used to celebrating sacraments together share wedding day

MUNJOR, Kan. (CNS)—Growing up in Munjor, and later Hays, fraternal twins Amber and Brianna Wooldridge were used to celebrating milestones together.

From their baptism and their birthday to first Communion, confirmation and graduation, pictures and home videos tell the story of sisters used to sharing the major events in each other's lives.

Fast forward to 2016 when Amber and Brianna, both newly engaged, began planning their weddings, Amber to Zach Binder, and Brianna to Clay Kear.

The sisters were part of each other's plans from the beginning, both preparing to be the other's witness during her nuptial Mass. As the arrangements began to take shape, the pair and their husbands-to-be discovered that scheduling was going to be difficult. Initially both weddings were scheduled within weeks of each other.

Then, the joking began.

Clay recalled that Amber and Brianna's father, Brian Wooldridge, commented, "We should do both weddings at the same time to save some money!"

"He was joking, but it made sense," Clay told *The Register*, newspaper of the Diocese of Salina.

While the couples wanted their own separate days, Brianna said the logistics of having a double wedding started to become clear especially when considering that some attendants would otherwise be in both weddings and the twins' extended family members and friends who live out of town might have to choose to attend one wedding over the other.

"Yes, our family started joking about it a lot," said Amber. "But we thought, 'We've done all these other major milestones together, so let's do it!'"

Clay and Zach were on board with the idea as well.

While the couples did their formal marriage preparations through the Catholic Church separately, the four came together in front of family and friends this summer at St. Francis of Assisi Church in Munjor to celebrate their nuptial Mass.

As planned, the sisters served as witnesses for each other, with their brother, Tyler Wooldridge, serving as best man and witness for Zach and Amber's vows, and friend Philip Nowak serving in the same capacity for Clay and Brianna.

For celebrant Father Jarett Konrade, the July 7 double wedding was a first.

"I think there have been two or three times in my 13 years of priesthood where I've had two weddings in one day, but a double wedding is rare," he said. "In fact, it proved to be a little more challenging, as the rites and rituals of the sacrament are generally written with only one couple in mind, so I had to adjust some of the wording to incorporate two couples."

Now, having been married for almost two months and living on opposite sides of Kansas, Clay and Brianna in Edgerton and Zach and Amber in Hays, the couples agree that sharing their wedding ceremony was truly something unique.

Brianna recalled watching a home video of the twins' baptism during a visit with some family members a week after the wedding.

"I watched as they went through the parts for Amber and then for me, and you know, I've done every sacrament with her, so to me this [double wedding] was natural!"

"Brianna and Clay have become some of our closest friends through this process," said Zach. "You know, you

[receive] some sacraments like first Communion and confirmation as part of a group, but most times the sacrament of marriage is just one couple and isn't something you get to share."

Amber added, "Brianna and I have both found our soul mates, so being able to share the day and the sacrament together was really special."

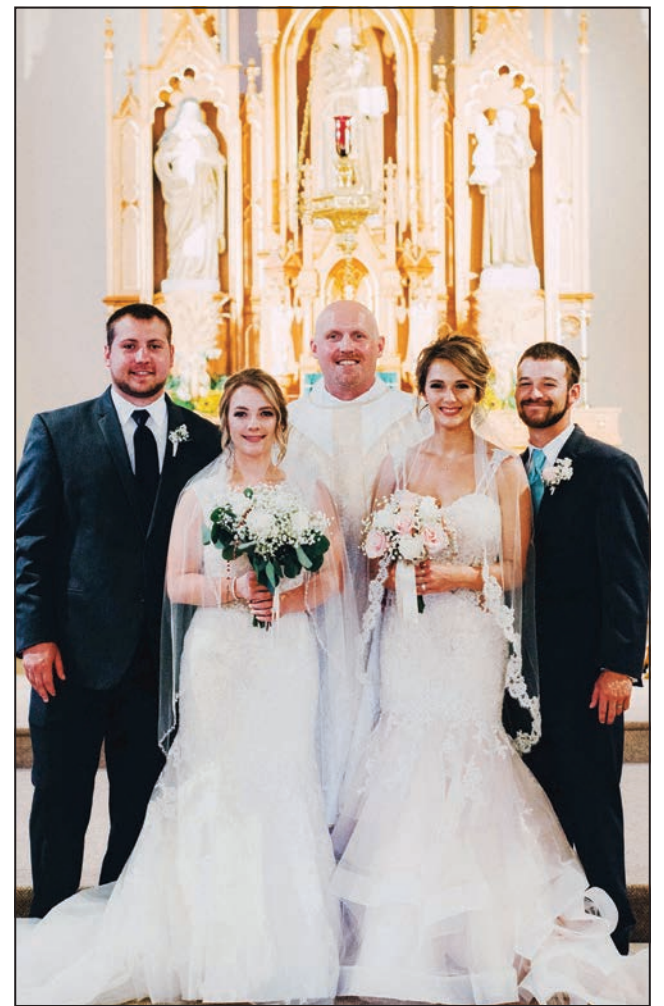
The sacramental aspect is something Father Konrade noted in speaking about the rarity of this double wedding.

"It was a cool thing because the sacramentality of marriage sometimes gets lost with all the bells and whistles that our culture has pushed on weddings and marriage," he said. "In preparing for this wedding, it brought to my mind, and hopefully the minds of the people in attendance, the sacramental nature of marriage."

As the couples look toward the future, they know the sacraments and their faith will be the foundation of their unions, and that their faith, like their wedding day, is meant to be shared.

"Our faith hasn't changed a ton, but our perspective has," said Zach. "We used to think that faith was an individual thing,

but now we know it's about me making her more faithful and her doing the same for me." †



Twin sisters Amber and Brianna Wooldridge celebrated a double wedding on July 7 at St. Francis of Assisi Church in Munjor, Kan. From left are Zach Binder, Amber Binder, Father Jarett Konrade, Brianna Kears and Clay Kears. The sisters served as the witness for one another during their vows. (CNS photo/Emily Garcia Photography)

# Anderson calls for 'full accounting of misdeeds' that have led to scandal

WASHINGTON (CNS)—After years of Catholics having to confess their sins to the clergy, it is now time for priests



Carl Anderson

and bishops "to come clean about what they have done and what they have failed to do," the CEO of the Knights of Columbus said in a letter to his brother Knights and the organization's chaplains.

Supreme Knight Carl Anderson's

letter, dated Aug. 21, came in response to the recent release of the Pennsylvania grand jury report on abuse claims in six dioceses and reports of a cover-up by some Church leaders, and the allegations of past abuse and other sexual misconduct made against Archbishop Theodore E. McCarrick.

"Repentance should include a full accounting of the misdeeds by those who have committed them. Archbishop McCarrick and others at fault owe us a full account of their actions, motivations and cover-ups," he said.

The abuse crisis represents "a crisis of commitment to the Gospel," Anderson said. He called for repentance, reform and a rebuilding of the Church, and said the Knights of Columbus—laymen, priests and chaplains—"will have an important role to play in rebuilding the Church," and must recommit themselves to doing that.

"Many feel deeply betrayed by those whom they long held in high regard," Anderson wrote. "Such concerns are shared not just in the United States, but in Europe, Latin America and elsewhere."

"These sins of commission and omission have sent the Church we love, the Church we

serve and the Church that Jesus Christ established into convulsions," he said. "Sadly, the disgrace not only is borne by the perpetrators, it hurts us all, as does the silence of shepherds who have ignored the cries of their flocks."

He praised the "many wonderful and faithful laborers" in the Lord's vineyard among the priests and bishops, but "it is clear that in addition to devastating criminal acts, we have seen many other moral failings by clergy that represent a crisis of commitment to the Gospel."

Anderson said that victims' needs too often "have been subordinated to a distorted sense of mercy toward the perpetrators or an instinct for clerical self-preservation."

"The sexual acts—both criminal and non-criminal—highlight the need to recover a respect for and a renewed commitment to the priestly promises of celibacy," he added.

He noted that the Knights of Columbus

have supported the pastoral and charitable work of bishops and priests since the fraternal organization was founded by Father Michael McGivney. The Connecticut priest, who is a sainthood candidate and has been declared "venerable," started the Knights in 1882.

"We understand that the priest should lead the parish, and the bishop should be the center of unity in a diocese," Anderson continued. "But we—like all Catholics—are painfully aware of the wreckage that ensues when elements of this leadership are abdicated by evil actions whether directly perpetrated or covered up."

Anderson outlines actions that should be taken on repentance, reform and rebuilding.

Repentance and a full accounting of misdeeds "will help increase the recognition that clerical sexual abuse is a global problem that must be addressed at the highest levels of the Catholic Church," he said.

"Moreover, priests and bishops who refuse to live according to their promises of celibacy should be removed from public ministry, not out of retribution, but for the protection of the faithful and to prevent future variations of the scandal we now suffer," he said.

As for reform, he said a lot of good ideas have already been proposed, including a lay-led independent investigation, complete transparency by the hierarchy and the expansion of the "zero tolerance" policy to include bishops.

But in addition, Anderson called for establishing "an independent ethics hotline for reporting of criminal and other conduct at odds with Catholic teaching on the clerical state of life; and there must be protections against retaliation."

"Such reforms will be difficult for a Church largely unused to them, and we must support our bishops and our priests in embracing these reforms in order to rebuild," Anderson said. †

## Classified Directory

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### Employment

## Our Lady of Grace, Noblesville Director of Stewardship and Development

Our Lady of Grace Parish in Noblesville is hiring a Stewardship Director. This full-time position will be responsible for planning, implementing, directing and evaluating the overall Stewardship program for the parish and its ministries.

Our Lady of Grace Parish serves over 1800 member families and has a Catholic K-8 Elementary School that has an enrollment over 400 students.

The full job description is available at <https://ologn.org/news/stewardshipdirector> and you can submit your resumé to Mike Witka at [MWitka@ologn.org](mailto:MWitka@ologn.org).



### Sisters on the air

In this photo from August 1952, members of the Sisters of Providence of Saint Mary-of-the-Woods serving as grade school teachers attend a summer course in radio education and script writing at the order's Saint Mary-of-the-Woods College. The course was created to meet the needs of sisters who had been asked, as part of their teaching assignments, to develop educational material for children to be broadcast on radio. This photo originally appeared in the *Terre Haute Tribune-Star*.

(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](mailto:jmotyka@archindy.org).)



### Ordination at Saint Meinrad

Newly ordained Benedictine Father Peduru Fonseka receives the sign of peace from Benedictine Father Denis Robinson during an Aug. 11 Mass in the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad during which Father Peduru was ordained a priest. Archbishop Charles C. Thompson ordained Father Peduru, who is a native of Sri Lanka and a monk of Saint Meinrad Archabbey in St. Meinrad. (Photo courtesy of Saint Meinrad Archabbey)

## Pro-life conference calls leaders to be missionary disciples

PHOENIX (CNS)—More than 100 diocesan, state and national pro-life leaders from across the U.S. gathered for the annual Diocesan Pro-Life Leadership Conference to discuss how best to build a culture of life.

The conference took place just days before Pope Francis revised the *Catechism of the Catholic Church* to say the death penalty is “inadmissible because it is an attack on the inviolability and dignity of the person.”

The reinstatement of the death penalty in some states was just one of a host of life-related issues the pro-life leaders came together to discuss. Abortion, physician-assisted suicide, contraception and pornography all figured into the sessions, but the entire undertaking was seen through a spiritual lens.

The theme of the July 29-Aug. 1 conference, “Missionary Disciples Building a Culture of Life,” pointed to the reality of each person being created in the image and likeness of God and that in baptism, each Christian is called to be both a missionary and a disciple.

Deacon Omar Gutierrez, director of the Society for the Propagation of the Faith office for the Archdiocese of Omaha, Neb., attended the conference alongside three others from that state. Deacon Gutierrez referenced Gov. Pete Ricketts, a Catholic who has strongly opposed abortion, but who recently spearheaded an effort to bring back the death penalty.

“That’s one of the challenges we’re facing,” Deacon Gutierrez said. “Trying to be authentically pro-life in so many different ways, standing up for the other life issues.” (About two weeks later Nebraska executed its first death-row prisoner in 21 years, convicted murderer Cary Dean Moore, despite Catholic and other faith groups calling on Ricketts to commute Moore’s sentence to life without the possibility of parole.)

Another speaker was Sister Suzanne Gross, a Franciscan Sister of the Eucharist, who is program coordinator for the pro-life ministry for the Archdiocese of Hartford, Conn.

She talked about the collaborative effort between Catholics, Protestants, Jews and the disability community in Connecticut to defeat physician-assisted suicide.

“For four years straight now, they have not been able to get the bill out of committee. And for our state, that’s quite an accomplishment,” Sister Suzanne said.

The annual pro-life directors’ conference is an opportunity to learn from

other leaders, she told *The Catholic Sun*, Phoenix’s diocesan newspaper. “Different parts of the country do different things and have different concerns and issues that arise. We always learn from the way they respond to these situations.”

Jerry Peters, the pro-life director for the Diocese of San Angelo, Texas, said he and his wife Kathy attend the conference almost every year.

“It’s about networking with other people, learning what’s going on in other dioceses and learning from them. And maybe they can learn from us as well,” Jerry Peters said. “In 2013, we got rid of three different Planned Parenthood abortion mills in our area.”

The conference opened with a Mass celebrated by Phoenix Bishop Thomas J. Olmsted.

The failure to teach the truth of marriage has caused us to “become lukewarm in our faith, and our lives and our society suffer from the poisonous consequences of lies,” the bishop said in his homily.

He said the 50th anniversary of “*Humanae Vitae*,” Blessed Paul VI’s encyclical, could be seen as “a mustard seed that Jesus is planting afresh for this present generation” so that the truth about human life could be planted in the cultural soil of our time.

The national conference featured the People of Life awards, bestowed by the U.S. Conference of Catholic Bishops’ (USCCB) Secretariat for Pro-life Activities on Catholics who have answered the call outlined by St. John Paul II’s encyclical “*The Gospel of Life*” (“*Evangelium Vitae*”). The winners have demonstrated a lifetime of devotion to the pro-life cause and the promotion of the culture of life.

Honored this year were Msgr. Joseph Ranieri, coordinator of pastoral care of priests in the Archdiocese of Washington, and Janice Benton, executive director of the National Catholic Partnership on Disability.

Msgr. Ranieri assists his diocesan Project Rachel Ministry in many capacities. He also is an active member of the Project Rachel Ministry National Training Team for the USCCB.

James J. Hanson, the third recipient, received the award posthumously for his efforts to oppose assisted suicide and his personal witness to the dignity of each human life, even as he experienced a terminal illness himself. Hanson died at age 36 on Dec. 30, 2017, from brain cancer. †

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- Escargot and oysters
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- Pommes frites