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Criterion

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Spirit of Thanks

Pope Francis says five new saints share common approach to life, page 3.

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'Open wide our hearts'



Archbishop Charles C. Thompson holds a basket containing written accounts of experiences of racism being blessed by Bishop Shelton J. Fabre, chairman of the U.S. bishops' Ad Hoc Committee against Racism, during a listening session on racism held at Marian University in Indianapolis on Sept. 30. Fifteen Catholics from across central and southern Indiana told the stories of their experiences of racism at the event that drew approximately 100 attendees. Holy Cross Brother Roy Smith, center, served as master of ceremonies for the session. (Photo by Sean Gallagher)

Local Catholics share experiences of evils of racism at listening session

By Sean Gallagher

It wasn't easy for Daryl Whitley to stand before a diverse audience of listeners as he prepared to share his experiences of racism.

But he knew that doing so could promote justice and racial healing. So, with the help of the Holy Spirit, Whitley told the group of roughly 100 people his story of experiencing racism as a teen during a sporting event 40-some years

ago. (See the accompanying articles for his and other related stories on page 8.)

Sharing the experience "was pretty liberating and kind of helped me to heal a little bit, because I normally don't talk about this," said Whitley, a black Catholic who is a member of Holy Angels Parish in Indianapolis. "I've never had to write it down and actually read it and share it with a large group of people, especially a diverse group of people.

"I was a little reluctant at first, but the

Holy Spirit was there to help me to get through that."

The group he addressed included teenagers, senior citizens and people of ages in between; black, Hispanic and Caucasian Catholics; lay persons, religious and ordained, including three bishops.

All were gathered on Sept. 30 at Marian University in Indianapolis for a listening session on racism.

See RACISM, page 8

Ministry, ecology and mission are focus of synod's first week

VATICAN CITY (CNS)—The first week of the Synod of Bishops for the Amazon saw support for the priestly ordination of married indigenous men, impassioned pleas for respect for indigenous culture and denunciations of violence against the Earth.



Pope Francis

In synod working sessions on Oct. 7-12, more than 90 voting members of the synod addressed the assembly,

and 20 observers, special guests and delegates from other Christian traditions made interventions.

Except for the formal introductions to the synod's work on Oct. 7 and Pope Francis' remarks on the occasion, the Vatican has released no texts from the synod. Instead, the press office is distributing twice daily summaries from Vatican News and invites three or four synod participants to meet the press each day during the midday break.

From the summaries and the comments of briefing participants, the main discussion topics can be grouped as: ministries in the Church; destruction of the environment; ending violence against people and the environment in the region; indigenous rights and culture; evangelization and mission; and migration, including the move of indigenous people from villages to cities.

Before the talks began, Pope Francis told participants the gathering would have "four dimensions: the pastoral dimension, the cultural dimension, the social dimension and the ecological dimension," but that the pastoral would be primary because the Church's ministry to people of the region includes all the religious, social, cultural and environmental realities impacting them.

The topic of ministries included how candidates for the priesthood are identified and trained, the need to expand use of the permanent diaconate, the possibility of ordaining married indigenous elders—the so-called "viri probati" or men of proven virtue—and support for some official

See SYNOD, page 10

Archbishop reflects on Blessed Mother's role in Church at annual Morning with Mary event

By Natalie Hoefler

ST. MARY-OF-THE-WOODS— Nearly 100 Catholics gathered at Church of the Immaculate Conception at Saint Mary-of-the-Woods on Oct. 5 to honor the Blessed Mother during the archdiocese's Morning with Mary event.

Archbishop Charles C. Thompson shared about his own devotion to Mary. He also explained the Church's teaching on Mary's role as a means to Christ, reading from the Vatican II document "Lumen Gentium" ("Light of the Nations"), that she always points "to Christ, the source of all truth, sanctity and piety" (#67).

But for that pivotal role, Catholics

See MARY, page 2



Archdiocesan director of catechesis Ken Ogorek, left, and archdiocesan coordinator of catechetical resources James Wood process with a statue of Our Lady of Fatima during the archdiocese's Morning with Mary event in Church of the Immaculate Conception at Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, on Oct. 5. (Photo by Natalie Hoefler)



Archbishop Charles C. Thompson reflects on his devotion to the Blessed Mother during the archdiocese's Morning with Mary event in Church of the Immaculate Conception at Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, on Oct. 5. (Photos by Natalie Hoefler)

MARY

continued from page 1

can rightly venerate “the excellence of the Mother of God,” and be “moved to a filial love toward our mother and to the imitation of her virtues” (#67). Archbishop Thompson listed those virtues as “her courage, her humility, her obedience, her faith, her hope, her perseverance” as “ways Mary modeled Christ.”

While Mary holds great esteem in the Church, she “doesn’t get a whole lot of press in the Scriptures,” he noted.

“But the moments when she is mentioned are profound,” such as the

annunciation when she models humble surrender to God’s will, or the wedding feast at Cana when Mary instructs to “Do whatever he tells you,” he said.

The event was held two days before the feast of Our Lady of the Rosary. Archbishop Thompson encouraged the praying of the rosary, noting that “reflecting on [its] mysteries, viewing Christ’s life through Mary’s eyes, remind us to be steadfast on our journey of faith.”

Through the rosary, Scripture and the esteem with which the Church holds Mary, he said, “we can see all that Mary’s done for us as a people of God through her intercession as the Mother of God, the Mother of the Church and our mother.”

Melissa and Guy Engbino of

St. Margaret Mary Parish in Terre Haute brought their children to the Marian event.

The archbishop’s talk reminded Melissa “of growing up with my mother as a Marian devotee.” She said their family was praying the rosary each day during the month of October, with hopes to continue.

“It’s good to pass on the tradition of praying the rosary at home, because it’s fading,” she said. “I’m hoping to pass it on to [our children] and that they will carry it on.”

The Marian event included two additional witness talks, hymns and the praying of the rosary.

After the event, several participants enjoyed a tour of the Shrine of St. Theodora Guérin, foundress of the Sisters of Providence at Saint Mary-of-the-Woods, the eighth American saint and the first saint from Indiana. †



Four members of Indianapolis parishes—Rita Sharp, left, of Holy Angels, Nona Dottery of St. Monica, and Kelli Armes and Maggie Hagenauer of St. John the Evangelist—stand for a blessing of rosaries during the archdiocese's Morning with Mary event in Church of the Immaculate Conception at Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, on Oct. 5.



Public Schedule of Archbishop Charles C. Thompson

October 19 – 27, 2019

October 19 – 11 a.m.

Confirmation for youths of St. Michael Parish, Charlestown; St. Francis Xavier Parish, Henryville; St. Joseph Parish, Corydon; and Our Lady of Perpetual Help and St. Mary parishes, both in New Albany, at Our Lady of Perpetual Help Church

October 19 – 2 p.m.

Confirmation for youths of St. Mary Parish, Lanesville, and Holy Family Parish, New Albany, at Holy Family Church

October 20 – 2 p.m.

Confirmation for youths of Most Sacred Heart of Jesus and St. Augustine parishes, both in Jeffersonville; St. Mary-of-the-Knobs Parish, Floyd County; and St. John Paul II Parish, Sellersburg, at St. Mary-of-the-Knobs Church

October 22 – 10 a.m.

Fall Clergy and Parish Life Coordinator business meeting at St. Joseph Parish, Jennings County

October 22 – 2 p.m.

Council of Priests meeting at St. Joseph Parish, Jennings County

October 23 – 2 p.m.

Pastoral Planning Committee meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

October 23 – 7 p.m.

Confirmation Mass for youths of St. Gabriel the Archangel Parish, Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

October 24 – 7 p.m.

Confirmation Mass for youths of Our Lady of the Greenwood Parish, Greenwood, at SS. Peter and Paul Cathedral

October 25 – 6 p.m.

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

October 26 – 10:30 a.m.

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

October 27 – 2 p.m. CST

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

(Schedule subject to change.)

More remains of aborted babies found in cars late abortion doctor owned

INDIANAPOLIS (CNS)—Indiana Attorney General Curtis Hill released new details on Oct. 9 about the discovery of additional fetal remains in Illinois that are believed to be linked with abortions performed in Indiana.

According to a news release from Hill’s office, the latest remains were found in several vehicles within the confines of additional properties associated with the late Dr. Ulrich “George” Klopfer, who performed abortions at three Indiana clinics.

The latest news about remains comes about a month after civil authorities found the preserved remains of 2,246 aborted babies in Klopfer’s home in Will County in rural Illinois.

An investigation into thousands of medical records found near these remains confirmed they all were aborted by Klopfer during a period from 2000 to 2002 at three clinics he once operated in Fort Wayne, Gary and South Bend.

Klopfer was 75 when he died on Sept. 3. He had performed abortions in Indiana since the 1970s, but had his medical license revoked in 2016 after several infractions over the years. Klopfer’s South Bend clinic closed in 2016; it was the last of the three to close.

After he died, family members made the initial discovery of preserved fetal remains in his belongings. Local authorities disclosed the information on Sept. 13. On Oct. 2, Hill oversaw the transportation of the 2,246 aborted fetuses back to Indiana.

On the morning of Oct. 9, members of the Will County Sheriff’s Office discovered the additional remains while searching several vehicles owned by Klopfer and kept at a business property in Dolton, Ill. Klopfer had stored the vehicles in an outdoor gated lot for more than six years, according to information gathered by the sheriff’s office, which made arrangements with the property owner and the Klopfer family to search the vehicles.

At the property, investigators found five plastic bags and one box containing fetal remains in the trunk of one late-1990s Mercedes Benz.

“We anticipate simply adding these remains into the protocol we have already set up for dealing with these disturbing circumstances,” Hill said in a statement. “My office will continue to keep the public informed about the progress of this investigation, and we remain committed to ensuring that these unborn children receive a respectful final disposition here in Indiana.” †



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Spirit of thanksgiving connects five new saints

VATICAN CITY (CNS)—On a day when he formally declared five new saints for the Church, Pope Francis noted that a common approach to life that connects all saints is a habit of thanksgiving.

“The culmination of the journey of faith is to live a life of continual thanksgiving,” the pope said in his homily on Oct. 13. “Let us ask ourselves: Do we, as people of faith, live each day as a burden, or as an act of praise?”

Those canonized at the Mass were: St. John Henry Newman, the British theologian, poet and cardinal who died in 1890; Brazilian St. Maria Rita Lopes Pontes, popularly known as Sister Dulce, who died in 1992; Indian St. Mariam Thresia Chiramel Mankidiyan, founder of the Congregation of the Holy Family, who died in 1926; St. Marguerite Bays, a Swiss laywoman and mystic who died in 1879; and St. Josephine Vannini, the Italian co-founder of the Daughters of St. Camillus, who died in 1911.

“Three of them were religious women,” Pope Francis noted in his homily. “They show us that the consecrated life is a journey of love at the existential peripheries of the world.

“St. Marguerite Bays, on the other hand, was a seamstress; she speaks to us of the power of simple prayer, enduring patience and silent self-giving.”

Rather than describing St. Newman, Pope Francis quoted from him to illustrate the meaning of “the holiness of daily life”: “The Christian has a deep, silent, hidden peace, which the world sees not. The Christian is cheerful, easy, kind, gentle, courteous, candid, unassuming; has no pretense ... with so little that is unusual or striking in his bearing that he may easily be taken at first sight for an ordinary man.”

And, referencing St. Newman’s famous hymn, “Lead, Kindly Light,” the pope prayed that all Christians would be “‘kindly light[s] amid the encircling gloom.’”

Tens of thousands of people filled a sunny St. Peter’s Square for the canonization ceremony and Mass. Among them were Britain’s Prince Charles, Italian President Sergio Mattarella, Brazilian Vice President Hamilton Martins Mourao, a member of Switzerland’s federal council and the deputy foreign minister of India.

Melissa Villalobos from Chicago also was there with her husband and children, and they brought up the offertory gifts at the Mass. Villalobos’ healing, which saved her life and the life of her unborn child, was accepted as the miracle needed for St. Newman’s canonization.

On the eve of the canonization of St. Newman, Prince Charles penned an article about England’s newest saint for the



Pope Francis celebrates the canonization Mass for five new saints in St. Peter’s Square at the Vatican on Oct. 13 (CNS photo/Paul Haring).

Vatican newspaper.

St. Newman’s example, he wrote, “is needed more than ever for the manner in which, at his best, he could advocate without accusation, could disagree without disrespect and, perhaps most of all, could see differences as places of encounter

rather than exclusion.” Christians should not be afraid of differences

because, after all, “harmony requires difference,” wrote Prince Charles, who as future king of England also is the future head of the Church of England. “The concept rests at the very heart of Christian theology in the concept of the Trinity.

“As such,” he continued, “difference is not to be feared. Newman not only proved this in his theology and illustrated it in his poetry, but he also demonstrated it in his life. Under his leadership, Catholics

became fully part of the wider society, which itself, thereby, became all the richer as a community of communities.”

Prince Charles also mentioned St. Newman’s emphasis on the importance of individual conscience.

“Those who seek the divine in what can seem like an increasingly hostile intellectual environment find in him a powerful ally who championed the individual conscience against an overwhelming relativism,” Prince Charles wrote.

The prince’s article was released as a conference about St. Newman was ending at the Vatican on Oct. 12, with Canadian Cardinal Marc Ouellet calling for the declaration of the 19th-century theologian, poet and pastor as a “doctor of the Church.”

Currently about three dozen saints, including four women, hold the title in recognition of their contributions to

theology and spirituality. They include such luminaries as Sts. John Chrysostom, Augustine, Thomas Aquinas, Bonaventure, Catherine of Siena and Thérèse of Lisieux.

“The depth of this man of God and the place he now occupies in Catholicity make us aware of the void his absence would have left if he had not been,” Cardinal Ouellet said.

Advocating for recognition of St. Newman as a doctor of the Church, the cardinal particularly pointed to the new saint’s teaching that “in order to keep its integrity, the faith of the Church must adapt its language to the cultural challenges and the dangers of heresy.”

St. Newman’s teaching on the development of doctrine held that “although the deposit (of faith) does not change, the Church’s knowledge of it progresses, deepens and is expressed in a new way, always faithful to the original idea,” the cardinal said. †

See reflection about St. John Henry Newman on page 4.



Melissa Villalobos of Chicago lights a candle during a vigil in advance of the canonization of St. John Henry Newman at the Basilica of St. Mary Major in Rome on Oct. 12. Villalobos’ healing through the intercession of St. John Henry Newman was accepted as the miracle needed for the British cardinal’s canonization. CNS photo/Paul Haring)

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Editorial



A sculpture of St. Theodora Guérin and several students is seen in the courtyard of St. Joseph School in Jasper, Ind., in the Evansville Diocese. (Submitted photo)

St. Theodora Guérin, a woman of courage, perseverance and deep faith

“What strength the soul draws from prayer! In the midst of a storm how sweet is the calm it finds in the Heart of Jesus.”
(St. Theodora Guérin)

Oct. 3 was the feast of St. Theodora Guérin, co-patroness of the Archdiocese of Indianapolis with St. Francis Xavier.

Mother Theodore was a woman whose courage, perseverance and deep faith helped build the Church in the United States. She was an educator, evangelist, pioneer leader and woman of prayer.

She was undaunted by illness, physical obstacles, prejudice, poverty or petty jealousy. She discerned God’s will in her life, and then refused to let anything get in the way of carrying out the mission entrusted to her by our Lord Jesus Christ.

Anne-Thérèse Guérin (1798-1856) entered religious life in her native France at the age of 25 after caring for her widowed mother and her family for 10 years. In 1840, she led a group of five religious sisters on a tumultuous journey from France across the Atlantic Ocean traveling by steamship, railroad, canal boat and stage coach, only to discover that their destination was not a town but just a log cabin in the woods of Indiana.

Here she encountered hostile anti-Catholicism, hunger and privation, and near complete destitution resulting from a fire that destroyed the community’s harvest. In spite of everything, Mother Theodore (as she was known then) persevered. Under her leadership, the Sisters of Providence in the United States flourished, educating thousands of children throughout Indiana and the Midwest.

Archbishop Daniel M. Buechlein, who was archbishop of Indianapolis at the time Mother Theodore was canonized in 2006, offered the following reflection on her remarkable achievements:

“Against all odds, in primitive circumstances, St. Mother Theodore founded schools for poor children because she had a vision of their value both academically and religiously. Her example gives us pause these days when maintaining excellent Catholic education is so very difficult for our parish communities. Some wonder if we should give up on our mission of Catholic schools, especially in our more challenged parishes. The courage, valor and generosity of the intrepid St. Theodora are a timely and needed inspiration. I do not believe we could find a more fitting patroness for our challenged apostolate of Catholic schools and Catholic education in general.”

Mother Theodore’s accounts of her

missionary activity describe the struggles that she and her small community experienced in order to find and provide the resources needed to serve Christ’s primitive Church in Indiana. It was hard enough for the sisters to meet their own needs for food, shelter and life’s most basic necessities, but they refused to abandon the needs of the people they had come to serve—especially young women.

Letters written by Mother Theodore describe the transatlantic trips she made in barely seaworthy ships. But as Archbishop Buechlein noted, “She crossed that stormy ocean several times in order to find resources to carry on Christ’s mission in our part of the New World. She summoned the fortitude she needed to overcome her personal fears in order to seek help for the desperate missions in Indiana.”

Mother Theodore looked to wealthy Catholics in Europe—including Queen Marie-Amélie of France—to support the missionary activities of her religious community. The schools that she built here in our country were beneficiaries of the generosity and good stewardship of many people who never saw where their money went, but who trusted in the sisters and their apostolic work.

Archbishop Buechlein cited Mother Theodore’s frustration at the seemingly endless task of fundraising: “But again, I must talk about money. When will the day come that we shall be able to be occupied only with God? Our consolation is that it is for him that we engage in other things.”

Thousands of women and men in the woods of Indiana and throughout the midwestern United States recognized the nearness of God in Mother Theodore’s prayer, in her leadership of the Sisters of Providence, and in the Catholic education she made possible, especially for young women.

There is a wonderful image of Mother Theodore and several of her students by sculptor Nick Ring in the courtyard of St. Joseph School in Jasper, Ind., in the Evansville Diocese. This was Mother’s first school, founded in 1842, and its evangelizing mission continues today.

May the courage and perseverance of St. Theodora Guérin inspire us to keep our Catholic schools vibrant and faith-filled! And may our parishes and schools always maintain the kind of missionary spirit, and trust in God’s providence, that will enable us to serve those in our archdiocese who need it most!

—Daniel Conway

Reflection/John F. Fink

Celebrating St. John Henry Newman

The canonization of St. John Henry Newman on Oct. 13 was an exciting event for me because my admiration for this man goes way back. I’ve long thought that he was one of the greatest theologians in the history of Catholicism, certainly the greatest of the 19th century.

Back when I was editor of *The Criterion*, I wrote something about Cardinal Newman that attracted the attention of Benedictine Father Lambert Reilly, who was archabbot of Saint Meinrad Archabbey at the time. His compliment for what I wrote was particularly pleasing because I consider him to be one of the greatest experts on Cardinal Newman. Archabbot Lambert’s letter started a friendship I dearly prize.

But my interest in Cardinal Newman began well before I came to Indianapolis to become editor of *The Criterion* in 1984. While I was president of Our Sunday Visitor publishing company, the editor of the periodical with the same name, Father Vince Giese, was heavily involved in an organization that was promoting the cause for Cardinal Newman’s canonization.

Even before that, I learned about Cardinal Newman from Father John A. O’Brien, a family friend and prolific author who resided at the University of Notre Dame and whose writings were heavily influenced by Newman’s.

Cardinal Newman wrote so much that the great volume is what held up his canonization so long; everything he wrote had to be thoroughly examined. Pope Emeritus Benedict XVI, who beatified him in 2010, made no secret of the fact that he hoped to canonize him and then name him a doctor of the Church, but things didn’t move fast enough for that to happen.

John Henry Newman was an Anglican for almost exactly the first half of his life, from 1801 to 1845, and a Catholic from 1845 to his death in 1890. He became an Anglican

priest and a leader of what was known as the Oxford Movement, trying to draw the Church of England back to some of the beliefs and rituals of the Catholic Church. At the time, he thought of the Anglican Church as the *via media*, the “middle way” between Catholicism and Protestantism.

He spent much of 1845 writing *An Essay on the Development of Christian Doctrine*. He carefully explained how to discern change that is real growth in doctrine and change that is only corruption. By the time he was nearly finished, he realized that the Catholic Church was the true Church that followed the teachings of Christ. He asked to be received into the Catholic Church on Oct. 9, 1845. Doing so meant becoming estranged from many members of his family and friends, especially those at Oxford.

He went to Rome where he was ordained a Catholic priest. Pope Pius IX awarded him the degree of doctor of divinity. He returned to England where he lived for most of the rest of his life, except for four years when he went to Ireland as founder and rector of the Catholic University of Ireland, now University College, Dublin.

In England, he wrote often to defend the Catholic Church. In 1864, he wrote his religious autobiography, *Apologia Pro Vita Sua*. In 1879, Pope Leo XIII elevated him to the rank of cardinal.

Perhaps Cardinal Newman has had more influence in the Catholic Church after his death than he did while he lived. He has been called the “Father of Vatican II” because of his influence on several key areas of theology discussed at the Second Vatican Council. St. Pope Paul VI acknowledged that influence in 1975 when he said that Newman “treated with wisdom . . . the question of ecumenism, the relationship between Christianity and the world, the emphasis on the role of the laity in the Church and the relationship of the Church to non-Christian religions.”

St. John Henry Newman, pray for us.

(John F. Fink is editor emeritus of *The Criterion*.)

Be Our Guest/Richard Doerflinger

Conscience and its enemies

Should doctors and nurses be forced to take part in procedures that violate their conscience? It’s a timely question. New federal regulations to enforce existing conscience protection laws are being challenged in federal courts.

This question is the subject of a public opinion poll commissioned by the U.S. Conference of Catholic Bishops. The survey interviewed more than 1,000 adults in July.

Ensuring that health professionals “are not forced to participate in procedures or practices to which they have moral objections” was deemed “important” by 83 percent of respondents. Fifty-eight percent said these professionals should not be legally required to perform abortions when they have a moral objection.

After learning what the new federal regulation does, respondents supported it 59 percent to 21 percent. By a similar margin, 60 percent to 22 percent, they supported modifying the law to protect those with moral objections to “gender reassignment” procedures.

These results are lost on many members of Congress, including some seeking higher office. Witness a pending federal bill, the Do No Harm Act (S. 593, H.R. 1450). It would undermine protections for religious freedom by carving out exceptions to the Religious Freedom Restoration Act (RFRA).

For example, RFRA would no longer apply to any case involving “access to, information about, referrals for, provision of, or coverage for, any health care item or service,” which surely encompasses abortion and other attacks on life as well as gender reassignment procedures.

The bill also states that the Religious Freedom Restoration Act should not be

interpreted to exempt anyone from a “generally applicable law” when that would impose “meaningful harm, including dignitary harm,” on someone else. The term “dignitary harm” does not appear in the U.S. Code, and this bill does not define it. But it has been used to sue bakers and others who decline on religious grounds to participate in same-sex wedding celebrations.

Plaintiffs claim that, by disagreeing with the couple’s definition of marriage, believers offend their dignity.

Under these standards, the Little Sisters of the Poor and other religious institutions, which the U.S. Supreme Court says are protected by RFRA from forced involvement in coverage for contraceptive and abortifacient drugs, could be put back in the cage built for them by radical secularists.

Catholic doctors, nurses and hospitals could be forced to take part in abortion and other procedures that Hippocrates condemned when he made “do no harm” a central principle of medical ethics.

Who is sponsoring this bill? One hundred and thirty-four House Democrats and 28 Senate Democrats—including four senators running for president, led by prime sponsor Sen. Kamala Harris.

When RFRA was enacted in 1993, all but two Senate Democrats voted for it, and President Bill Clinton enthusiastically signed it into law. The party’s leaders in recent years have taken a disturbing turn against religious freedom and conscience rights. That is not a direction most Americans want to take.

(Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops.) †



Christ the Cornerstone

Jesus calls us to be missionary disciples like St. Luke

“The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest (Lk 10:2).”

The publication date for this column is Oct. 18, the feast of St. Luke the Evangelist. Luke is traditionally considered to be the author of both the Gospel named for him and the Acts of the Apostles, which together make up more than one quarter of the New Testament.

The New Testament briefly mentions St. Luke a few times, and St. Paul’s Letter to the Colossians refers to him as a physician (from the Greek word for “one who heals”); thus St. Luke is thought to have been both a physician and a disciple of St. Paul.

There is a relationship between evangelization, the proclamation of the Good News of our salvation, which might be called “spiritual healing,” and physical healing, which is the work of a physician. One cures diseases of the mind, heart and soul; the other ensures the health and vitality of the body. As an evangelist, St. Luke was both a physician of the soul and one who heals bodily ailments.

The Gospel reading for today’s feast

is the familiar passage from St. Luke’s Gospel (cf. Lk 10:1-9) wherein Jesus sends out 72 disciples, commissioning them to proclaim the good news that God’s kingdom is at hand. There are several memorable phrases used in this particular Gospel passage. One is: “Behold, I am sending you like lambs among wolves” (Lk 10:3). Another is: “Stay in the same house and eat and drink what is offered to you, for the laborer deserves payment” (Lk 10:7). Perhaps the saying that is most often quoted is: “The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest” (Lk 10:2).

Missionary disciples of Jesus Christ are often vulnerable (like lambs among wolves) because the Gospel values we are challenged to live as well as preach are often contrary to the values we encounter in the communities we have been sent to evangelize. We are to be peaceful in an increasingly violent world. We are to speak of God in places where God-talk is prohibited. And we are to be welcoming and open our arms to those who have been marginalized by fear, prejudice, racism and intolerance.

As disciples sent by Jesus, we are to graciously accept the generosity

of others, because the work we do on behalf of God’s kingdom is worthwhile. But we are not supposed to expect favors or succumb to inappropriate forms of compensation.

We should “stay in the same house and eat and drink what is offered” (Lk 10:7) to us, without seeking anything above and beyond what is our due. Violation of this principle is what leads to an excessive desire on the part of Church leaders to be served rather than to serve others. This can result in attitudes of clericalism among members of the clergy and other forms of entitlement in religious and lay leaders.

Finally, St. Luke’s Gospel reminds us that there is much work to be done spreading the Good News, healing the sick and caring for the poor and vulnerable, but never quite enough laborers to meet the growing needs of God’s people.

This Scripture passage is rightly used to promote vocations to ordained ministry and the consecrated life, but its meaning extends to all baptized Christians. There is much work to do and more than enough opportunities for all of us to serve as missionary disciples.

Jesus gives us detailed instructions: “Carry no money bag, no sack, no

sandals; and greet no one along the way. Into whatever house you enter, first say, ‘Peace to this household.’ If a peaceful person lives there, your peace will rest on him; but if not, it will return to you” (Lk 10:4-6).

To be his ambassadors, we don’t need a lot of stuff. We also shouldn’t expect to be welcomed with open arms everywhere we go. We are to offer Christ’s peace to those we meet. If it is accepted, we should be glad. If not, we should move on without being argumentative or resentful.

In other words, we should imitate Christ himself. He taught and prayed. He cured illnesses of body and soul. He spoke the truth with love—even when his words were rejected. He loved everyone; he patiently endured the weaknesses of those closest to him; and he humbly and generously asked his Father to forgive his enemies.

On this feast of St. Luke the Evangelist, let’s ask our Lord for the grace to be faithful missionary disciples. Let’s proclaim the Gospel with our words and actions, and let’s commit ourselves to being effective healers of body and soul by our prayerful concern for all members of the one family of God. †



Cristo, la piedra angular

Jesús nos llama a ser discípulos misioneros, como san Lucas

“La mies es mucha, pero son pocos los obreros. Por eso, pídanle al dueño de la mies que mande obreros a su mies” (Lc 10, 2).”

La fecha de publicación de esta columna es el viernes 18 de octubre, la festividad de san Lucas el Evangelista. Tradicionalmente se ha considerado que Lucas es el autor del Evangelio que lleva su nombre y del libro de Hechos de los Apóstoles que, en su conjunto, representan más de un cuarto del Nuevo Testamento.

El Nuevo Testamento menciona brevemente a san Lucas en varias ocasiones y la carta de san Pablo a los colosenses alude a él como médico (es decir, como “aquel que sana”); por lo tanto se considera que san Lucas fue médico y también discípulo de san Pablo.

Existe una correlación entre la evangelización, la proclamación de la Buena Nueva de nuestra salvación que podríamos denominar “sanación espiritual”, y la sanación física que es la labor del médico. Lo primero está destinado a curar las enfermedades de la mente, el corazón y el alma; en tanto que lo segundo garantiza la salud y la vitalidad del cuerpo. Como evangelista, san Lucas fue médico del alma y sanador de las afecciones del cuerpo.

La lectura del Evangelio de la festividad de hoy es el pasaje ampliamente conocido del Evangelio según san Lucas

(cf. Lc 10; 1-9) en el que Jesús envía a 72 discípulos y les encarga proclamar la buena nueva de que el reino de Dios está al alcance. En este pasaje específico del Evangelio hay varias frases memorables. Una de ellas es: “¡Póngase en marcha! Yo los envío como corderos en medio de lobos” (Lc 10, 3). Otra es: “Quédense en la misma casa, comiendo y bebiendo de lo que tengan, porque el que trabaja tiene derecho a su salario” (Lc 10, 7). Y quizá el dicho que más a menudo se cita es: “La mies es mucha, pero son pocos los obreros. Por eso, pídanle al dueño de la mies que mande obreros a su mies” (Lc 10, 2).

Los discípulos misioneros de Jesucristo a menudo son vulnerables (como corderos entre los lobos) porque los valores del Evangelio que estamos llamados a practicar en nuestras vidas y a predicar, a menudo son contrarios a los valores que encontramos en las comunidades en las cuales debemos evangelizar. Debemos ser pacíficos en un mundo cada vez más violento; debemos hablar de Dios en lugares donde se prohíbe hablar de Él. Y debemos dar la acogida y extender los brazos a aquellos que han sido marginalizados por temor, prejuicio, racismo e intolerancia.

Como discípulos enviados por Jesús, debemos aceptar con agradecimiento la generosidad de los demás porque la obra

que llevamos a cabo en nombre del reino de Dios bien lo vale. Pero no estamos supuestos a esperar favores ni a sucumbir a formas de compensación inapropiadas.

Debemos quedarnos “en la misma casa, comiendo y bebiendo de lo que tengan” (Lc 10, 7) sin buscar nada más que lo que nos merecemos. La transgresión de este principio es lo que acarrea que los líderes de la Iglesia sientan un deseo exacerbado de que los sirvan en vez de servir ellos a los demás. Esto puede dar como resultado actitudes de clericalismo en los integrantes del clero y otras expectativas de privilegio por parte de líderes religiosos y laicos.

Por último, el Evangelio según san Lucas nos recuerda que hay mucho por hacer en la obra de difundir la Buena Nueva, sanar a los enfermos y cuidar a los pobres y los vulnerables, pero nunca hay suficientes obreros para atender las necesidades crecientes del pueblo de Dios.

Este pasaje de las escrituras se utiliza acertadamente para promover las vocaciones al ministerio de las órdenes sacerdotales y la vida consagrada, pero su significado abarca a todos los cristianos bautizados. Hay mucho trabajo por hacer y suficientes oportunidades para que todos sirvamos como discípulos misioneros.

Jesús nos proporciona instrucciones detalladas: “No lleven monedero, zurrón, ni calzado; y no se detengan

tampoco a saludar a nadie en el camino. Cuando entren en alguna casa, digan primero: ‘Paz a esta casa’. Si los que viven allí son gente de paz, la paz del saludo quedará con ellos; si no lo son, la paz se volverá a ustedes” (Lc 10, 4-6).

No necesitamos mucho para ser sus embajadores; ni tampoco debemos esperar que nos recibirán con los brazos abiertos dondequiera que vayamos. Debemos ofrecer la paz de Cristo a todo aquel que encontremos; si esta es aceptada, nos sentiremos complacidos. De lo contrario, debemos seguir avanzando sin entrar en argumentaciones ni resentimientos.

En otras palabras, debemos imitar al propio Cristo. El enseñó y oró; curó enfermedades del cuerpo y el alma. Dijo la verdad con amor, aun cuando sus palabras fueran rechazadas. Amaba a todos; soportó pacientemente las debilidades de aquellos más cercanos a él; y con humildad y generosidad le pidió a su Padre que perdonara a sus enemigos.

En esta festividad de san Lucas el Evangelista, pidámosle al Señor la gracia de ser discípulos misioneros fieles. Programemos el Evangelio con nuestras palabras y acciones y comprometámonos a ser sanadores eficaces del cuerpo y el alma mediante nuestra preocupación piadosa por todos los integrantes de la única familia de Dios. †

Events Calendar

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

October 21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Serra Club dinner meeting**, rosary 5:40 p.m., dinner 6 p.m., presentation on Flame of Love movement by Lori Brown, \$15. Information: 317-748-1478, smclaughlin@holyspirit.cc.

St. Mark the Evangelist Parish Cenacle House, 6118 Smock St., Indianapolis. **Caregiver Support Group**, sponsored by Catholic Charities, 5:30-7 p.m. Information: Monica Woodsworth, 317-261-3378, mwoodsworth@archindy.org.

October 22

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Foundation Day Mass**, 11 a.m. Information: 812-535-2931, wvc@spsmw.org, www.spsmw.org/events.

October 24

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Caregiver Support Group**, sponsored by Catholic Charities, 5:30-7 p.m. Information: Monica Woodsworth,

317-261-3378, mwoodsworth@archindy.org.

October 25-27

Catholic Pastoral Center (Diocese of Nashville), 2800 McGavock Pike, Nashville, Tenn. **National Catholic Singles Conference**, speakers, music, social events, prayer, fellowship, \$295 includes Fri. welcome reception and Sat. lunch. Registration, schedule, hotel accommodations: www.nationalcatholicsingles.com. Information: natsingles@gmail.com, 512-766-5798.

October 26

St. Bartholomew Parish, 1306 27th St., Columbus. **Friends of Haiti Polidor 5K Run/Walk**, sponsored by Friends of Haiti ministry benefiting literacy efforts in Limonade, Haiti, check-in 7:30-8:30 a.m., 9 a.m. start, \$25 includes T-shirt, \$20 without T-shirt, \$5 discount ages 14 and younger, Creole rice and bean lunch and Haitian dancing to follow race. Information and registration: www.runsignup.com. Questions: Barbara Salee, saleeb9287@att.net, 812-378-0697.

St. Rita Parish, Fr. Bernard Strange Spiritual Life Center, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Day of Reflection**, hosted by the archdiocesan Black Catholic Ministry, Chicago auxiliary Bishop Joseph N. Perry presenting on six African-Americans on the path to sainthood, 9:30 a.m., concludes after 4:30 p.m. Mass, lunch included, free will offerings accepted, register by Oct. 18. Information and registration: Pearlette Springer, pspringer@archindy.org, 317-236-1474.

October 27

Monte Cassino Shrine, 13312 Monte Cassino Shrine Road, St Meinrad (one mile east of Saint Meinrad Archabbey). **Pilgrimage honoring the Blessed Mother**, Benedictine Archabbot Kurt Stasiak presenting "Mary: One Who Trusted in the Lord," hymns, rosary procession, Litany of the Blessed Virgin, 2-3 p.m. CT. Information: Mary Jeanne Schumacher, mschumacher@saintmeinrad.edu, 812-357-6501 during business hours, 812-357-6611 day of event.

St. Louis School, 17 E. St. Louis Pl., Batesville. **Super Sunday Bingo**, doors open 11 a.m., early bird games 1 p.m., main games 3:30 p.m., ends 6:30 p.m., \$45 per person for play-all-day ticket, cash raffle, door prizes, pull tabs, \$15,000 total payout. Tickets and information: www.stlouisbingo.org, 812-932-4646, stlouisbingo@gmail.com.

November 1

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

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

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

praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, mkeyes@indy.rr.com.

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

November 2

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

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

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

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, devotional prayers, rosary, 8 a.m. Information: 765-647-5462.

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

Retreats and Programs

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

November 1-3

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Weekend-long Alcoholics Anonymous Meeting in Five Sessions**, Benedictine Father

Colman Grabert presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Our Lady of Fatima Retreat House, 5353 E. 56th St.,

Indianapolis. **Worldwide Marriage Encounter**, \$75 non-refundable fee. Registration: www.wwme.org. Information: Mark and Jill Levine, 317-888-1892, jbradleylevine@msn.com. †

VIPS

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



Jim and Millie (Mulheron) Komro, members of St. Pius X Parish in Indianapolis, celebrated their 60th wedding anniversary on Oct. 10.

The couple was married in Most Holy Rosary Church in Durand, Wis., on Oct. 10, 1959.

They have four children: Kimberly Donnelly, Jannette Hogshire, Lori Hungate and Carmen Komro.

The couple also has eight grandchildren and two great-grandchildren. †

Film on St. Faustina and Divine Mercy image to show in theaters on Oct. 28

The two-hour film *Faustina: Love and Mercy* will appear in movie theaters nationwide for one day only on Oct. 28.

The docudrama presents previously unknown facts and recently disclosed documents that shed new light on the Divine Mercy image shown by Christ in a vision to St. Faustina Kowalska.

Aided by scientific analysis, the film reveals conclusions drawn from a comparison of the Divine Mercy image

and the Shroud of Turin.

Re-created scenes between St. Faustina and her confessor, Father Michael Sopoćko, trace the origins of the image, the birth of the devotion to Divine Mercy and its spread throughout the world despite an initial ban by the Catholic Church.

For more information and a complete list of theatres and showtimes, visit www.fathomevents.com/events/faustina-love-and-mercy. †

Deaf awareness seminar to be held at Marian University on Oct. 29

Ephphatha, a seminar to raise deaf-awareness and make environments more deaf-friendly, will be held in the Michael A. Evans. Center for Health Sciences auditorium at Marian University, 3200 Cold Spring Road, in Indianapolis, from 6:30-8 p.m. on Oct. 29.

The purpose of the event is to increase understanding of the deaf community and culture at Marian University and in general, and to inspire greater connections with the deaf community. The name comes from the Hebrew word meaning "be opened" used by Christ in restoring the hearing of a deaf man (Mk 7:34).

Gabriel Paulone, a teacher at the Indiana School for the Deaf (ISD), will serve as the key presenter. He will explain the deaf culture and history of the school, address the importance, beauty and complexity of American

Sign Language and offer thoughts on making environments more inclusive and connected.

Other presenters include Char Ottinger, a nurse-interpreter and instructor for IU Health, part-time nurse for ISD and former Dean of Girls at the school; Terry Huser, owner of the deaf-friendly business Huser Home Health and father of three deaf children; and Erin Jeffries, archdiocesan coordinator of Ministry to Persons with Special Needs.

The evening will end with an opportunity for audience questions, followed by refreshments in the lobby adjoining the auditorium.

The event is free and open to the public. No registration is required.

For more information, contact Lucy Wahnsiedler at lwahnsiedler880@marian.edu, or Drew Sullivan dsullivan348@marian.edu. †

Archbishop Thompson to celebrate bilingual St. Martin de Porres Mass on Nov. 3

Archbishop Charles C. Thompson will be the principal celebrant at the 16th annual bilingual St. Martin de Porres Mass at St. Monica Church, 6131 N. Michigan Road, in Indianapolis, at 6 p.m. on Nov. 3.

Sponsored by the archdiocesan Black and Hispanic Catholic ministries, the Mass celebrates the feast day of St. Martin de Porres, a

Peruvian saint born of an African mother and a Spaniard father. He grew up in poverty and struggled with the stigma of being of mixed race in a time of great prejudice.

Bring a dish to share at the fiesta following the Mass.

For more information, contact Pearlette Springer at 317-236-1474 or e-mail pspringer@archindy.org. †

Marian University, Franciscans sisters to offer two vocation events in November

Marian University and the Sisters of the Third Order of St. Francis in Oldenburg are offering two vocation awareness events in November.

The sisters invite single, Catholic women ages 18-45 to a "Come and Just Be" weekend retreat on Nov. 1-3 at the Oldenburg Franciscan Center, 22143 Main St., in Oldenburg, from Friday 6 p.m.-Sunday 1 p.m.

Registration is requested by Oct. 28. To register or for more information, contact Franciscan Sister Kathleen Branham by calling 812-933-6417, texting 513-504-4276 or e-mailing vocations@oldenburgosf.com.

Marian University and the Sisters of St. Francis are hosting a vocations awareness day for men and women in the private dining room of the Dining Commons Building at Marian University, 3200 Cold Spring Road, in Indianapolis, from 4-8 p.m. on Nov. 5.

Representatives from 20 religious communities will be in attendance to answer questions and share about their good work.

Registration is not required.

Additional information about the vocations fair can also be found at www.oldenburgfranciscans.org/vocations-article/vocation-awareness-day. †

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

Season of Creation

The Archdiocese of Indianapolis joined Pope Francis in celebrating the Season of Creation this year with a coordinated tree planting effort

at parishes, religious communities and schools throughout central and southern Indiana on Oct 4. More than 200 trees were planted. "The act of

planting trees offers a tangible way for parishioners to experience a sense of interconnectedness with creation and what's happening in the world," said Deacon Michael Braun, archdiocesan director of Pastoral Ministries. He added it also broadens how people might view the feast of St. Francis of Assisi, which has traditionally focused on the blessing of animals. Pictured, below, members of the Sisters of St. Benedict surround a tree they planted on the grounds of Our Lady of Grace Monastery in Beech Grove; left, children help plant one of seven trees on the property of St. Gabriel the Archangel Parish in Indianapolis. The parish also sent out 143 trees for parishioners to plant; right, Father Carlton Beever, right, pastor of St. Mary Parish in Indianapolis, and Francisco Ruiz plant a tree on the grounds of the faith community. (Submitted photos)



Parish recommits to sanctuary; archbishop says immigration is a pro-life issue for Catholics

LOUISVILLE, Ky. (CNS)—St. William Parish in Louisville reaffirmed its status as a sanctuary parish at a news conference on the steps of the church on Oct. 8.



Archbishop Joseph E. Kurtz

Leaders of the parish, including parish administrator Sharan Benton, issued a public statement declaring its "long-standing commitment as a sanctuary parish."

While the parish has no plans to house migrants or immigrants, as it did for Central Americans

in the 1980s, it will continue to be a voice for those fleeing violence and persecution, its leaders said.

"St. William strives to embody the central principle of Catholic social teaching, which is to uphold the dignity of human persons," said Dawn Dones, pastoral associate at St. William Parish.

In the 1980s, St. William and a number of other area churches housed Central American refugees who were fleeing oppressive governments in their countries.

"In 2019, our commitment to sanctuary looks different. We are no longer equipped to house persons in the building adjacent to the church, which is now a youth retreat center.

"Our sanctuary declaration is instead a public rejection of the brutal and racist policies of the present administration, and a commitment to support the leadership of immigrant-led groups who work diligently to establish justice for all," Dones said.

Archbishop Joseph E. Kurtz of Louisville in a statement said that much of St. William's plan corresponds "to the priorities of our local Church and long-

standing efforts by the U.S. Conference of Catholic Bishops. The U.S. bishops have issued numerous statements on these issues, most recently expressing serious concern about the limits placed on refugees admitted to the United States."

As the Church in the U.S. recognizes October as Respect Life Month, Archbishop Kurtz called upon all 110 parishes in the Archdiocese of Louisville "to share the call of Catholic social teaching to respect the dignity of every human person, especially the vulnerable persons seeking a better life and fleeing violence and persecution."

"Along with the bishops of the United States, I have long advocated for comprehensive immigration reform that protects families, provides a path to citizenship, and addresses the root causes of immigration while also respecting the right of nations to protect their borders," said the archbishop, who is being treated for cancer in North Carolina.

Leaders of St. William called for the immediate closure of detention centers at the southern border, reunification of families, honoring the right of asylum for those who seek safety in the U.S., comprehensive immigration reform and structural economic reforms that address the root causes of poverty that push people to migrate.

St. William leaders also said the parish will partner with the Interfaith Coalition of Immigrant Justice and others to "explore a sanctuary network."

"This might involve a number of congregations committed to offer short-term shelter [a few days at most] to persons in emergency situations," said Shannon Queenan, a member of St. William Parish.

The parish has hung a permanent banner on the front facade of St. William that says, "Sanctuary for all." †

C.S. LEWIS
the
Screwtape
Letters

Have you ever used the excuse
the Devil made me do it?

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NOV 2 4PM

"A PROFOUND EXPERIENCE!"
CHRISTIANITY TODAY

"CLEVER AND SATIRICAL!"
THE NEW YORK TIMES

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RACISM

continued from page 1

Whitley was one of a group of 15 Catholics from across central and southern Indiana to tell their stories of racism at the listening session. Each related how racism has affected them in schools, the business world and sports events, as well as in the Church.

Participants from a Caucasian background also testified to how they have witnessed and been affected by discrimination against racial and ethnic groups.

The event was co-sponsored by the archdiocesan offices of Human Life and Dignity and Intercultural Ministry in coordination with the U.S. bishops' Ad Hoc Committee against Racism.

The committee was established in 2017 in response to racial violence in Charlottesville, Va., in August of that year and earlier racial strife in Ferguson, Mo., St. Louis, Baltimore and Chicago.

The committee's chairman, Bishop Shelton J. Fabre of the Diocese of Houma-Thibodaux in Louisiana, attended the session along with Archbishop Charles C. Thompson and Bishop Joseph N. Perry, an auxiliary bishop of the Archdiocese of Chicago.

Bishop Fabre encouraged those attending the session to read and study "Open Wide Our Hearts: The Enduring Call to Love," the 2018 pastoral letter of the U.S. bishops on racism.

At the start of the event, Bishop Fabre also reflected on the purpose of the listening session and of others held across the country, saying they can help the bishops "grow in our understanding of the aching pain of communities affected by racism and aching bewilderment of people who sometimes feel powerless to do something about it, or wonder if they are unknowingly a part of the problem."

"It is our prayer that we, as the Catholic Church, will not listen without being changed, that we will no longer see without being called to action," Bishop Fabre said. "It is our hope that

these listening sessions will be a part of an intentional decision on the part of dioceses in the country to continue or to begin to deal with the evil of racism."

The listening session wasn't simply a time for people to come forward to share their stories. It was also a spiritual event, beginning and ending with prayer. And in between the stories, a choir from St. Rita Parish in Indianapolis led those attending in singing "Lord have mercy. Christ have mercy. Lord have mercy."

Pearlette Springer, archdiocesan coordinator of Black Catholic Ministry, reflected afterward that "the environment changed" once the participants started sharing their stories.



Pearlette Springer

"It was almost like a sadness that this [racism] actually happened," she said.

Hearing the other stories and speaking

with those attending the listening session was helpful for Whitley.

"What gives me hope is if one heart can be touched at a time and then that one person takes action," he said. "I had a gentleman from Columbus come up to me afterward and said he was inspired by what I said. Then he told me what he's trying to do to help battle ... racism."

Some of the stories told during the listening session related the experiences of discrimination against Hispanics in the U.S.

Saul Lasca, archdiocesan coordinator of Hispanic ministry, was glad that a diverse group of storytellers took part in the listening session.

"It was a reality check," he said in an interview with *The Criterion*. "Sometimes I don't know about the suffering of my African-American brothers and sisters. Sometimes, we see our struggles and issues, but we don't see what is going on in our neighbors' house. So, it was a good thing to experience this tonight all together, to see what things are going on in our lives, what things as a society we should improve."

'This office can only have five people of color, and you make number six'

By Sean Gallagher

Deacon Emilio Ferrer-Soto, who ministers at St. Patrick Parish in Indianapolis, shared his experience of racism, which is related both to his Hispanic roots as a native of Puerto Rico and his dark brown skin color as a descendent of slaves or freed slaves.

Deacon Ferrer-Soto told a diverse group of roughly 100 people gathered for a listening session on racism held at Marian University in Indianapolis on Sept. 30, that growing up in Puerto Rico, "no distinctions were made" in his family or in the wider culture about people like himself. That changed when he entered the U.S. Army and was assigned to a race relations committee on a base in Germany where he was serving.

"One of the committee members, a white soldier, asked me where I was from," Deacon Ferrer-Soto recalled. "When I answered, 'I am from Puerto Rico,' he told me, 'Is that place in a jungle where there are people that are not civilized?'"

"I panicked. The only thing that I said to him was, 'No sir. We are all civilized, and we are a territory that belongs to the United States since 1898.'"

In reflection on this and other incidents from decades ago, Deacon Ferrer-Soto realizes that some of his fellow soldiers only "recognized me for

my brown skin color."

This categorization of him continued when he went to work for the Social Security Administration in Indianapolis and was asked to move from an office on the west side of the city to one downtown. When asked why, he was told that "this office can only have five people of color, and you make number six."

More recently, Deacon Ferrer-Soto has experienced discriminatory remarks because of the accent he has when speaking English.

Ordained in 2008 as a member of the first class of permanent deacons in the history of the archdiocese, Deacon Ferrer-Soto was once asked to preach in English at Sacred Heart Church in Indianapolis.

After the Mass, the pastor at the time and many parishioners complimented him on his preaching.

"Except an older lady," Deacon Ferrer-Soto said. "We were greeting and saying goodbye to the parishioners [after Mass] when suddenly this lady, without greeting me, shouted 'You don't speak English like blacks. At least I can understand them.'"

Deacon Ferrer-Soto ended his story with a challenge regarding preaching about racism in the Church.

"I personally believe that most blacks, whites, Hispanics and other Catholics have not heard in recent years homilies that refer to racism or racial injustice," he said. "Therefore, in my opinion, the racism of many Catholics is fostered by the silence of their pastors and lay people in positions of leadership. Sadly, it is a silence that has become permissive, inexplicable, contradictory and distant from the true teachings of Jesus." †



Samantha Tuley, left, Cora and Deacon Oliver Jackson attend a listening session on racism held at Marian University in Indianapolis on Sept. 30. The event was co-sponsored by the archdiocesan offices of Human Life and Dignity and Intercultural Ministry in coordination with the U.S. Bishops' Ad Hoc Committee against Racism. (Photo by Sean Gallagher)

At the end of the listening session, the written accounts of experiences of racism shared by those in attendance were collected and brought forward in a basket.

Bishop Fabre then asked God in prayer "that your Spirit descend upon these written cries for justice and peace. Envelop them, these hearts that are burning for love, burning for understanding, burning for justice, burning for healing and forgiveness."

He also prayed that God might "ignite in all of us and open wide our hearts to hearing the stories of one another and to seeking to overcome racism as it continues to wound the family that you call together as one."

Archbishop Thompson and Bishop Fabre also offered a response to the stories shared at the listening session.

The courage and thoughtfulness of the speakers at the event impressed Archbishop Thompson.

"Amid the sadness and woundedness of

what we heard, we also heard passion and compassion," he said. "Those who spoke did not speak out of despair or bitterness, but out of a great sense of hope and trust in the grace of God and what is possible for us as the family of God."

Bishop Fabre encouraged those attending to take action against racism and assured them that all the stories told and shared in writing would be given to the members of the Ad Hoc Committee against Racism.

"Whenever I go to these listening sessions, I always say that the stories that are shared are sacred," he said. "And I am deeply grateful for those who have, in some instances, opened up their hearts to places where only they've allowed God to walk thus far in their pain."

(To read "Open Wide Our Hearts: The Enduring Call to Love," the 2018 pastoral letter of the U.S. bishops on racism, and for resources to help promote justice and racial harmony, go to www.usccb.org/racism.) †

'I wanted to cry out on several occasions, right in the middle of Mass'

By Sean Gallagher

Daryl Whitley was a teenage tennis player on the rise in the mid-1970s in Indianapolis, ranked at one point as the best 14-year-old male player in the state.



Daryl Whitley

A year later, he faced a Caucasian teenager in a tournament whom he had previously defeated in a championship match. With it looking like Whitley was going to win again, his competitor said a racial epithet to him during a break in play.

"At that very moment, I felt that I had been stabbed in the chest," recalled Whitley, a black Catholic member of Holy Angels Parish in Indianapolis. "I was so angry and hurt. Tears filled my eyes as I walked back to the other end of the tennis court. I also felt the pain and struggle of my ancestors and depended on their strength to carry me through the rest of the match."

His hurt increased when he reported the incident to tournament officials who only gave "a little slap on the wrist" to his competitor.

"Coming into the match, I saw the world as a 15-year-old believing that winning or not winning the tennis match would be about the skills, abilities and the competitive spirit of each competitor," Whitley said. "I left the tennis match with

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Caucasian woman seeks to 'give voice' to injustice witnessed against Hispanic friend

By Sean Gallagher

Although she has not experienced racism directed against her, Leslie Lynch saw it up close when she and her husband went to help Miguel, a Hispanic friend whose car had been impounded.



Leslie Lynch

Miguel was the director of a Hispanic choir at St. Mary Parish in New Albany, Lynch, a Caucasian, sings in the choir. She is a member of St. Mary Parish in Lanesville.

witnessed "the simultaneously dismissive and belligerent attitude" of a police officer toward Miguel.

"The policeman assumed incorrectly that my husband and I were not with Miguel," Lynch recalled. "The officer adopted a sneering expression, looking down at him ..."

"[He] led with his chin, his chest thrust out, his movements abrupt. The general sense was that Miguel was, at the minimum, an annoyance and not worth this man's time, patience or respect."

When the police officer realized that Lynch and her husband were there to help Miguel, his attitude changed.

"His posture softened, slightly tipping his head toward us," Lynch said. "He

See HISPANIC, page 9

Respect Life Month: Hoosier Catholics standing up for life

By Natalie Hoefler

As Respect Life Month continues, *The Criterion* is featuring photos from Catholic communities around central and southern Indiana that either participated in Life Chain events on Oct. 6 or the 40 Days for Life fall campaign prayer vigil in front of Planned Parenthood abortion facilities.

Precipitation—or at least the threat thereof—didn't hinder Hoosier Catholics from central and southern Indiana from standing up for life on Oct. 6.

"It rained off and on during the Life Chain," said Patricia Louagie, the effort's coordinator for Decatur County. "But everyone toughed it out."

One week prior, it was not rain but sun that greeted members of All Saints Parish in Dearborn County as they prayed outside of a Planned Parenthood abortion center in Cincinnati. The parish provided enough participants to fill all of the 40 Days for Life slots from 7 a.m.-7 p.m. the last weekend in September, ensuring a constant prayerful presence outside the abortion facility.

Among the participants were Dave and Holly Siegel and their two adopted children.

"We have been blessed by the gift of

Riley and Mason and are forever grateful to their birth mother for choosing life," said Holly. "When mothers are faced with the difficult decision of choosing abortion or adoption, we want them to know they are not 'giving up' anything at all, but rather giving the ultimate gift of love to their child and another family."

Here are this week's photos of Hoosier Catholics standing up for life. †



Members from St. Mary Parish in Greensburg did not let rain hinder them from participating in the Decatur County Life Chain event on Oct. 6, including the Scholle family: Gianna, left, Mary, Emma (stroller front seat), Gabriela (stroller back seat) and Maria. (Submitted photo by Carol Kramer)



One-month-old Vivian Tehhundfeld participates in her first 40 Days for Life effort outside of a Planned Parenthood abortion facility in Cincinnati on the weekend of Sept. 28-29. She is held by her mother, Aimee, and joined by her 17-year-old sister, Autumn. The sisters are the youngest and oldest of Aimee and Keith Tehhundfeld's nine children. The family are members of All Saints Parish in Dearborn County. (Submitted photo by Autumn Tehhundfeld)



Members from St. Charles Borromeo Parish in Milan, St. Nicholas Parish in Ripley County, St. Anthony of Padua Parish in Morris and St. Mary of the Immaculate Conception Parish in Aurora pose for a photo before participating in the Life Chain event in Milan. (Submitted photo)



Riley and Mason Siegel hold signs promoting adoption during a 40 Days for Life campaign outside of a Planned Parenthood abortion facility in Cincinnati on the weekend of Sept. 28-29. The two were adopted by Dave and Holly Siegel three years ago. The family are members of All Saints Parish in Dearborn County. (Submitted photo by Holly Siegel)

MASS

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my inner spirit broken and shattered into a million pieces. I would never see the world of tennis the same ever again."

Whitley shared this story during a Sept. 30 listening session on racism held at Marian University in Indianapolis that was attended by a diverse audience of approximately 100 people.

He also recounted the pain he has felt in the lack of welcome he has experienced when worshipping at Mass in "predominately white parishes." The exchange of the sign of peace in such settings he has found especially awkward and difficult.

"I wanted to cry out on several occasions, right in the middle of Mass, 'How can we call ourselves the body of Christ when we continue to isolate and make others who are different from us not feel welcomed?'" Whitley asked.

"How do we, as Christians, evangelize

the world and bring Christ to those who don't know him if we treat Mass as though it's a private social club whose membership is not welcoming, diverse and inclusive?"

"I leave Mass [on such occasions] feeling empty and definitely not at peace."

And the racism Whitley experienced decades ago resurfaced recently on a trip to Las Vegas. He was walking on a sidewalk when a motorist stuck his head out of the window of his car to yell a racial epithet at him.

"At first, I was shocked and felt no emotion. Later that night and into the morning, I became very upset to the point of not being able to sleep. How, as a society, have we become bold enough to outwardly inject our deepest fears and anxieties onto a certain race, culture or religion in order to feed our egos and feel better about who we are, despite our personal circumstances?"

"How does something like this take place in one of the most diverse cities in America? Intentionally, or not intentionally, hurt people hurt people." †

HISPANIC

continued from page 8

pointed out the directions, slowed his speech, explained the process so that we could understand, and waited patiently while we worked out the logistics with Miguel."

Lynch shared this story during a listening session on racism held at Marian University in Indianapolis on Sept. 30 that was attended by a diverse audience of approximately 100 people.

"Though this was a brief exchange, it opened my eyes to the challenges faced daily by my Hispanic friends and my friends of color, why they are so careful

to drive below the speed limit so they won't get pulled over," Lynch said, "how they disappear through other doors when Mass is over when the police park in the lot across from the church."

"We have grown accustomed to and been devastated over those who are with us one week and gone the next, with no one knowing how or where. Or maybe our Hispanic friends just don't tell us. We are humbled and inspired by the faith of our Hispanic brothers and sisters."

"As Caucasian Americans, we can never fully understand their experience or the experiences of our friends of color. But we can give voice to the injustice we witness." †

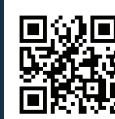


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SYNOD

continued from page 1

recognition of the ministerial service of women, especially in the Amazon, including the possibility of women deacons.

Retired Bishop Erwin Krautler of Xingu, Brazil, told reporters on Oct. 9 that he believed that of “the bishops who are in the Amazon region, two-thirds are in favor of the ‘*virii probati*.’”

Most of the Vatican News synod summaries included mention of the dramatic lack of access to the Eucharist in Amazonian communities because of a lack of priests and, therefore, about suggestions for ordaining married men who already are recognized leaders—both socially and religiously—in their communities.

The summary for the evening discussion of Oct. 12, however, seemed to indicate that as synod members discussed “*virii probati*” more in depth, there was an examination of the challenges the practice could raise.

“Some contributions highlighted that the lack of vocations is not particular to the Amazon,” which led to the question of why an exception to mandatory celibacy for most Latin-rite priests should be given only for one region of the world.

At least one participant suggested the ordination of “*virii probati*” should be the subject of a future synod.

Others used the discussion to highlight the important sign and witness of celibacy, especially at a time when “today’s world sees celibacy as the last rampart to be demolished using the pressure of a hedonistic and secular culture. It is, therefore, necessary to carry out an attentive reflection on the value of a celibate priesthood,” the summary said.

The same summary indicated the discussion continued and included the value of having men from a community ordained for that community as part of what many synod members described as a “ministry of presence” rather than a

“ministry of visit,” where a priest comes once a month or twice a year to celebrate the sacraments.

“It was also suggested,” the summary said, “that the synod could lay the foundation for this new step forward in faith in the Holy Spirit, which must be stronger than the fear of making a mistake.”

Over and over, synod members heard of the important role women in the Amazon play as community leaders, catechists, prayer leaders, evangelists and protectors of creation. Repeated calls were made to institute formal recognition of their role in the Church, perhaps including the diaconate.

But more immediately, many synod participants continued the call for a change in women’s roles within the synod itself, noting that while a non-ordained religious brother could be a voting member of the synod, none of the religious sisters could be.

Some of Pope Francis’ strongest words at the synod, both in his public opening talk and again on Oct. 9, according to one participant, were focused on the respect due to indigenous culture and his disappointment at sarcastic or stereotypical remarks about indigenous clothing and prayer at the synod itself.

But synod members, according to the summaries, went further, asserting that since “the Church considers with benevolence everything that is not tied to superstition,” studies should be made of the various cultural expressions and rituals used throughout the region at liturgies and in connection with baptisms, marriages and ordinations with the aim of developing an “Amazonian rite” for Catholics in the region.

Of course, in the first week many synod members focused on the destruction of the Amazonian rainforest and the pollution of its waters with chemicals from the mining and gas industries. And at least one member said Catholics in general need more education



Pope Francis arrives to celebrate the opening Mass of the Synod of Bishops for the Amazon in St. Peter’s Basilica at the Vatican on Oct. 6. (CNS photo/Vatican Media)

about how “ecological sins”—from littering to large-scale pollution—are sins “against God, against one’s neighbor and against future generations.”

Several synod participants highlighted the need for the Church to encourage and support young people, especially as they champion the cause of safeguarding creation, God’s gift to humanity and to future generations.

The Amazon as a “land of migrations” also came up repeatedly as something

calling for the Church’s response on both a humanitarian and missionary level. People who feel forced to leave their homes because of violence, poverty or a lack of education and opportunity need material aid and support in maintaining their faith and culture.

Throughout the synod, the summaries said, participants called for renewed forms of evangelization and missionary work in ways that respect indigenous culture but share with the people the good news of salvation in Christ. †

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Bill joined the organization in 2003 as an advisor consultant responsible for marketing Hartford Funds in Virginia and West Virginia. Bill earned his Certified Investment Management Analyst (CIMA®) designation, is FINRA Series 7 and 63 registered, and holds his life and variable insurance licenses.

Bill has been widely quoted in consumer and trade publications such as US News and World Report and Wealth Management.com. He has also appeared as a featured guest on Bloomberg Radio to discuss his views on retirement-related topics.



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Faith *Alive!*

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Church's spiritual tradition supports people in addiction recovery

By Effie Caldarola

Pope Francis has described the Church as a “field hospital,” and Father Thomas Hoar, who has worked with individuals with addiction at St. Edmund’s Retreat in Connecticut since 1993, says this is an apt description for working with those in recovery from addiction.

“Our work as a Church is providing for the needs of the broken,” he said.

Father Thomas, a member the Society of St. Edmund religious order, is the president of the retreat center, located on Enders Island, an 11-acre haven with breathtaking Atlantic vistas near the town of Mystic.

For more than 50 years, St. Edmund’s mission has included hosting 12-step meetings, coordinating recovery retreats and providing a post-treatment residential opportunity for college-age men in a faith-based setting.

This last ministry is unusual, but needed, said Father Edward.

“College life is very hostile to recovery,” he said, adding that more than 130 colleges and universities have begun to address the issue through collegiate recovery programs.

St. Edmund’s houses 12 young men at a time from a variety of backgrounds who have completed treatment.

“Detox and rehab is one thing,” said Father Edward. “But recovery is a long journey. We have men who work with tutors, attend community college, repair their academic records. We show them what they can achieve.”

Success stories abound. One man, recovering from a heroin addiction, spent three years at the residence and is now a student at Columbia University in New York.

In an era when the opioid crisis has placed addiction squarely in the national spotlight, Father Edward emphasizes that faith is a vital component of recovery.

Although the collegiate program is open to people of all faiths or none, each resident attends daily Mass and is surrounded by a Catholic atmosphere.

“People with long-term sobriety have to have a spiritual life,” the priest asserted, even though that may look different for each person.

“A lot of people have the position that ‘I want spirituality without religion.’ This is what got you where you are today,” Father Edward said. “Who is going to guide us? It’s important that



Counselor Andy Martin leads an afternoon group session at GraceWay in Albany, Ga. GraceWay is a home for women working to overcome an addiction. Building a relationship with God is a key part of recovery. (CNS photo/Michael Alexander, Georgia Bulletin)

we understand God in the context of a worshipping community.”

On the other side of the U.S., Jesuit Father Tom Weston has worked in addiction recovery full time since 1984. Much of his work involves retreats for those in recovery.

“Retreats are important in the Catholic tradition,” said Father Weston. “Not for detoxing. But once you’re out of the cage of addiction, when you’re done dancing with the gorilla, retreats can be very helpful.”

An advocate of the 12-step program of Alcoholics Anonymous, Father Weston, who talked openly about his own recovery, said 12-step meetings “meet you where you are. If you’re just emerging from the train wreck, they’re right there with you.”

But retreats provide the quiet space that meetings do not, and an intimacy with God that assists an individual’s faith journey on the road to recovery.

“Meetings save lives,” Father Weston added, “but retreats have a different vibration, a different energy. Especially when someone has a little time to recover, a retreat provides refreshment, renewal, rest.”

Father Weston gives many retreats on the West Coast, from the Jesuit Retreat Center in Los Altos, Calif., to Villa Maria del Mar in Santa Cruz, Calif. But his schedule takes him to retreat centers throughout the U.S. and around the world. You can find retreats for those in recovery at most Jesuit retreat centers.

In the Midwest, St. Gregory Recovery Center outside Des Moines, Iowa, offers rehab treatment, including cognitive behavior therapy and behavior modification training for a variety of addictions including alcohol, methamphetamine, cocaine and opioids.

Philip Leibhart, a community relations liaison for the center, said, “We’re not a 12-step program, but there are fingerprints of the 12-step program in our work. We say we are spiritually based and Catholic inspired. We offer Mass six days a week

and the opportunity for the sacrament of reconciliation.”

St. Gregory’s program runs from five to seven weeks. Following treatment, a life coach is assigned to each participant for a year of follow-up contact. They do not discourage participation in follow-up 12-step recovery programs, said Leibhart.

“Whatever works,” he said.

Both Father Weston and Father Edward describe the 12-step program, developed by recovering alcoholics Bill Wilson and Bob Smith in the mid-20th century, as having faith components in common with the *Spiritual Exercises* of St. Ignatius Loyola, the founder of the Jesuits who lived in the mid-16th century.

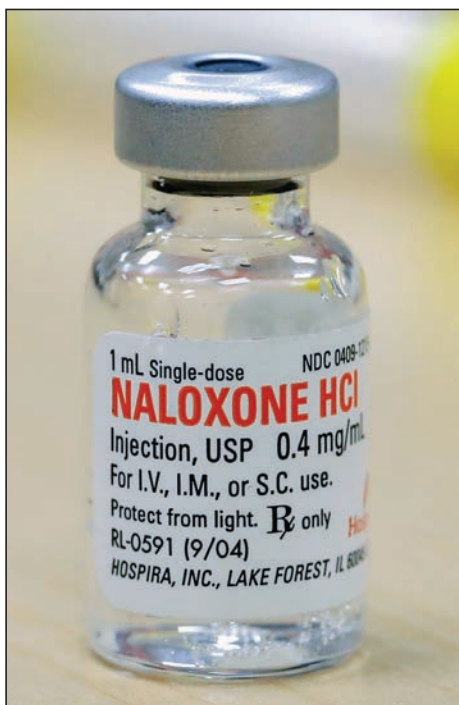
Both acknowledge a need to turn lives over to God or a “higher power”

is 12-step parlance. Each calls for an examination of one’s life or “a moral inventory,” and both encourage service to others, or as the 12-steps frames it, “carrying this message to others.”

Father Edward said many people “short-circuit building a relationship with God,” which is a vital key to recovery.

At St. Edmund’s, something called “11th Step Retreats” are offered. That step contains these words: “Sought through prayer and meditation to improve our conscious contact with God, as we understood him, praying only for knowledge of his will for us and the power to carry that out.”

(Effie Caldarola is a freelance writer and a columnist for Catholic News Service.) †



The drug Naloxone sits on a table during a free Opioid Overdose Prevention Training class provided by Lourdes Hospital in Binghamton, N.Y. (CNS photo/Andrew Kelly, Reuters)



In an era when the opioid crisis has placed addiction squarely in the national spotlight, faith is a vital component of recovery.

From the Editor Emeritus/Tony Magliano

We must respect life, challenge the culture of death

St. Pope John Paul II, in his powerful encyclical letter “*Evangelium Vitae*” (“The Gospel of Life”) said, “How



can we fail to consider the violence against life done to millions of human beings, especially children, who are forced into poverty, malnutrition and hunger because of an unjust distribution of resources between

peoples and between social classes?”

“And what of violence inherent not only in wars as such, but in the scandalous arms trade, which spawns the many armed conflicts which stain our world with blood?”

“What of the spreading of death caused by reckless tampering with the world’s ecological balance?”

St. John Paul then linked these deadly affronts against life to the lethal attacks upon human beings at life’s earliest and final stages—through abortion, infanticide, euthanasia and physician-assisted suicide.

Attempting to raise our consciousness regarding the vastness of assaults against humanity, St. John Paul said, “It is impossible to catalogue completely the vast array of threats to human life, so

many are the forms, whether explicit or hidden, in which they appear today!”

He powerfully called this evil reality a “structure of sin” manifested in a culture characterized by a denial of our solidarity with each other leading to what can be called a veritable “culture of death.”

St. John Paul insightfully saw that this “culture of death” is widely promoted by powerful cultural, economic and political forces that devalue the lives of human beings who require and deserve greater acceptance, love and care.

He saw what so many don’t care to see: that in a society overly concerned with efficiency and personal lifestyle choices, that ill, handicapped, poor and vulnerable persons, or any others considered useless or a burden, are to be “looked upon as an enemy to be resisted or eliminated. In this way a kind of ‘conspiracy against life’ is unleashed.”

St. John Paul said of all this, “It is possible to speak in a certain sense of a war of the powerful against the weak.”

And so, we the followers of the Prince of Peace, the lover of the poor and vulnerable, the almighty Creator of the very Earth we all inhabit must nonviolently enter the battle!

With the weapons of faith, prayer, compassion, wisdom, courage, generosity, self-sacrifice, perseverance, truth, justice and love let us challenge the “culture of death.”

Every single day, unborn babies are being brutally dismembered and aborted, brothers and sisters in Christ are being tortured and killed, children and adults are starving, people are drinking filthy water, human beings are barely existing in sub-human conditions, wars are plaguing dozens of countries while several rich nations continue profiting from selling weapons of war, children in need of an education are instead forced to work, people are suffering in modern slavery under the new name of human trafficking, migrants and refugees fleeing armed conflicts and dire poverty are pleading at our borders for help, our earthly home is increasingly being polluted and the climate of our planet is dangerously heating up.

Yes, all of this is overwhelming. No one person can right all these wrongs and cure all these ills. But all of us together can.

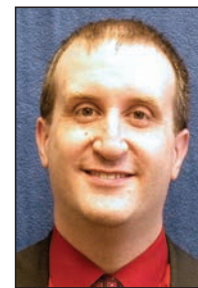
Every single person can make a difference! Remember, Jesus is saying to each one of us: “You are the light of the world!”

(Tony Magliano is an internationally syndicated social justice and peace columnist. He is available to speak at diocesan or parish gatherings. Tony can be reached at tmag@zoominternet.net.) †

Worship and Evangelization Outreach/Andrew Motyka

Music can help to edify or erode your faith

A recent survey by the Pew Research Center uncovered a disturbing fact about the beliefs of American Catholics: that



only 31 percent believe in the Church’s teaching that the Eucharist is truly the Body and Blood of Christ. There has already been much discussion of this survey, from criticism of its methodology to many attempts at

explaining the causes of this lack of faith.

While the final statistic of 31 percent could be disputed, it is still lamentable how few people believe in the Eucharist. It is impossible to boil down this crisis to just one or even a handful of causes. It is usually the accumulation of several factors. While we certainly need to improve our catechesis of the sacrament to those who do not understand, often our lack of belief stems from what we do, not just what we say.

One such factor is how we worship. The Church has a saying: *lex orandi, lex credendi* (the law of prayer is the law of belief). It means that what we say and do—our words and gestures—ultimately influence what we believe. Not only our minds, but also our bodies, are involved in our belief.

A person who genuflects every time they walk past the tabernacle reinforces his or her belief that the Eucharist truly is Jesus: body, blood, soul and divinity. If a person shows no reverence in the presence of the Blessed Sacrament, he or she signals to everyone that they do not believe. Our children will notice this dichotomy between faith and practice. Our outward gestures do more to influence their faith than any class time could, and children pay more attention to what we do than to what we say. Our behavior in the presence of the eucharistic Lord signals to each other and to our own souls just what it is that we believe.

Singing is one of the primary ways that we, as lay people, participate in the Mass. Since almost the entirety of the Mass can be sung, and everyone is capable of singing, it invites us to participate in a way that the spoken word cannot.

Opening most hymnals, however, and turning to the section on the Eucharist will highlight the fact that most, if not all, pieces found reference “bread.”

Bread and wine, food and cup: this is the way we reference the Eucharist in song much of the time. This is not a criticism of any reference to the Eucharist as bread and cup. Jesus, after all, calls himself the Bread of Life. If, however, this is the only way that we refer to the Blessed Sacrament in song at Mass, we do ourselves a disservice.

How often do we sing of the body and blood, not just in a general “we are the Body of Christ” way, but rather in an intentional reference to the Eucharist as the true Body and Blood of the Lord? The words we choose to sing over and over, week after week, eventually shape our beliefs about the Eucharist.

Leo Nestor, a respected conductor, composer and pastoral musician, died on Sept. 22. He was the director of music for the Basilica of the National Shrine of the Immaculate Conception in Washington for many years, and also my professor in graduate school. He used to warn students to “always be careful of the words you put into the mouths of the people of God.” He also cautioned against music that can “rot your teeth and erode your faith.” We have a tremendous responsibility to be careful when selecting music for the liturgy, so that we can build up, rather than tear down, the beliefs of our Church.

See MOTYKA, page 14

That All May Be One/Fr. Rick Ginther

Celebration takes priest back to his Judeo-Christian roots

I first attended Congregation Beth-El Zedeck (The House of the God of Righteousness) in 1966.



Father John Rocap, my junior-year religion teacher at the Latin School in Indianapolis, invited our class to attend a bar mitzvah.

In a way, he was introducing us to our Jewish roots. And he was opening us to the

depth and breadth of “*Nostra Aetate*,” the 1965 Vatican II document on relations with other religions.

For me, it was a beginning of a curiosity for and connectivity to my Judeo-Christian roots.

Fast forward to Oct. 8, 2019. I am at the same location, Congregation Beth-El Zedeck, for another Jewish religious celebration: Yom Kippur.

The Jewish New Year, Rosh Hashanah, occurs annually in September or October. Spanning nine days, it culminates with the 10th day, Yom Kippur, the Day of Atonement.

For observant Jews, the new year is a time of personal and religious “new beginnings.” The past year is reviewed. Promises made are examined. Those

fulfilled are noted. Those unfulfilled call for repentance. For sins against God, atonement is sought. For sins against persons, reconciliation with the one offended is to be sought before atonement is possible.

And God provides that “at-one-ment,” so that the new year may unfold with blessings and peace rooted in the “at-one-ment.”

The first solemn service of Yom Kippur began at 6:45 p.m. Seated next to me was Rabbi Emeritus Sandy Sasso and Jesuit Father Bill Verbryke, president of Brebeuf Jesuit Preparatory School. Rabbi Sandy and her husband, Rabbi Dennis Sasso, had invited us to attend. They were gracious, welcoming hosts, as were many others of the congregation whom we met.

Yom Kippur is a full 24 hours of prayer and fasting. There are five services. The first is Kol Nidre.

Kol Nidre is the prelude to the Evening Service which follows. The Kol Nidre is an ancient renunciation of promises.

With this renunciation complete, a violin and organ provided haunting music of the same name. Sorrow, longing for forgiveness and peace poured forth.

The Evening Service then moved through its many sections: Half-Kaddish

(praise of God’s name); the Shema (“Hear O Israel, the Lord our God is Lord alone”); the Amidah (prayer of blessings); the Al Chet confession of sins, and special additional prayers particular to Yom Kippur.

During the Al Chet, sins (*hamartia*, Hebrew for “missing the mark”) were confessed as a body. The word “I” was not used, but rather “we.” This reflected Judaism’s corporate sense of sin; all bear responsibility together.

Each section contained beautifully recited and chanted exchanges between cantor, choir and congregation. I could hear the roots of our own Catholic psalm intonations with their call and response.

More than once during the service, the Ark, which is an in-wall “holy space” that holds the Torah, was opened. All stood each time it was opened.

During the initial opening, select elders—men and women—came forward to the Ark. Each was handed a scroll.

They stood around what we might call an “altar.” Bravely, stoutly, they bore the literal weight of the scrolls and their divine meaning. When the cantor and congregation’s chanting ended, the scrolls were returned to the Ark.

When the service ended, we had

See GINTHER, page 14

The Human Side/Fr. Eugene Hemrick

Serenity Prayer directs us to acceptance, the heart of life

“God, grant me the serenity to accept the things I cannot change.”

In pointing us to acceptance, the

Serenity Prayer directs us to the heart of life.

In the book, *Learning the Virtues That Lead You to God*, Father Romano Guardini states why this is true:

“What is the presupposition for all moral effort if it is to be effective, to change what is amiss, to strengthen what is feeble, and to balance what is uneven? ... It is acceptance of what is, the acceptance of reality, your own and that of the people around you and of the time in which you live.”

Acceptance starts with accepting me.

To practice acceptance, we must first realize we can’t pick and choose among the foundations of our existence but must accept the whole. The beauty of acceptance is that once we concede who we are, freedom follows.

No longer are we weighed down with pseudo expectations that are unrealistic and choking us with unnecessary anxiety.

Acceptance also prompts us to take a clear-sighted look at the gifts with which we are blessed. Clear-sightedness is one of the qualities of prudence and when practiced, it widens our vision and ability to weed out unrealistic illusions from realism.

No doubt many of us today are finding it difficult to accept our present times. Divisions, violence, dishonesty, corruption

and false denials are everywhere.

Here the Serenity Prayer reminds us to possess the courage to change the things we can, encouraging us to take a good look at what we can control and to act on it rather than grumble and do nothing.

In pointing to courage, we are being prompted to look at our heart’s outlook. It reveals our disposition and whether we are standing strong in taking action or being lethargic and inert.

Most of all, the Serenity Prayer points us to God and his power to strengthen us in these challenging times.

(Father Eugene Hemrick writes for Catholic News Service. For the complete text of the Serenity Prayer, go to www.ourcatholicprayers.com/serenity-prayer.html.) †

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

The Sunday Readings

Sunday, October 20, 2019

- Exodus 17:8-13
- 2 Timothy 3:14-4:2
- Luke 18:1-8

The Book of Exodus is the source of the first reading for Mass on this weekend. One of the first five books of the Hebrew Bible, its concepts are attributed to Moses himself. As such, it is part of the Torah or fundamental document of Judaism. As its title implies, its focus is upon the flight of the Hebrew people from Egypt, where they had been enslaved, to the land promised them by God as a haven and their own homeland, described elsewhere in Exodus as “flowing with milk and honey” (Ex 3:17).

The journey from Egypt to the promised land was not at all easy. First, the natural elements themselves often assailed the refugees. Then, the fleeing Hebrews encountered hostile human forces. Dissidents among them sowed seeds of confusion and alarm. Armies pursued them.

This weekend’s reading is about one such encounter. The Hebrews had to fight foes. Only when Moses held aloft the staff given him by God did the people prevail. After a while, Moses, by this time old and weary, could no longer lift his hands. So his brother, Aaron, the first high priest, and Hur, another faithful disciple, held up his arms with the staff.

For the second reading, the Church turns to St. Paul’s Second Epistle to Timothy. As was the case in past readings, Paul in this weekend’s selection reassures Timothy and challenges him in his task of discipleship and of serving as a bishop. The reading stresses that Jesus alone is the hope of the redeemed—indeed of all people.

St. Luke’s Gospel furnishes the last reading. In first-century Palestine, widows were vulnerable. Poverty was rampant. There was no social safety net. Since women could not inherit from husbands under the law, they had to rely upon their children to survive. Virtually nothing was available to a woman to make her own living.

Therefore, the woman in this story surely was desperate. Frantic in her circumstances, she boldly confronted this judge. It was a time when women were not expected to speak, indeed rarely to be seen.

The judge hardly is to be admired. Evidently, he was a minor judge, and he was not an observant Jew. The Torah would have required him to be particularly solicitous about widows, yet he was not at all interested in this widow. He was more interested in polishing his own image than in responding to her plight.

Jesus uses the story to illustrate a lesson about God. Prayer does not require constant, loud pleas. Unlike the judge, God always is merciful. Sincerity, not repetition, is the key to the power of prayer. Anyone who prays must believe in God and trust that God will provide truly what is needed.

Reflection

The readings from Exodus and St. Luke’s Gospel this weekend may create several rather simplistic, childish and incorrect views of God. Exodus might give the impression that some seemingly foolish and unrelated gesture, such as holding arms aloft, will guarantee God’s help in a crisis. It smacks of magic instead of illustrating a trusting relationship with Almighty God. Moses’ outreach of his arms symbolized his belief in God’s dominion over everything.

St. Luke’s Gospel cannot be construed to suggest that people must flood the kingdom of heaven with thundering calls to obtain God’s mercy.

Instead, these two readings call us to develop an attitude about prayer that is humble and trusting. In humility, we realize we can do little on our own. While we can do some things, we cannot fully control our destiny. As did Moses, we must depend on God.

We also must trust. We are inclined to dictate what God must provide us, but in this we act on our own judgments.

God will not forsake us. He will supply our genuine needs. †



Daily Readings

Monday, October 21

Romans 4:20-25
(Response) Luke 1:69-75
Luke 12:13-21

Tuesday, October 22

St. John Paul II, pope
Romans 5:12, 15b, 17-19, 20b-21
Psalm 40:7-10, 17
Luke 12:35-38

Wednesday, October 23

St. John of Capistrano, priest
Romans 6:12-18
Psalm 124:1b-8
Luke 12:39-48

Thursday, October 24

St. Anthony Mary Claret, bishop
Romans 6:19-23
Psalm 1:1-4, 6
Luke 12:49-53

Friday, October 25

Romans 7:18-25a
Psalm 119:66, 68, 76, 77, 93, 94
Luke 12:54-59

Saturday, October 26

Romans 8:1-11
Psalm 24:1b-4b, 5-6
Luke 13:1-9

Sunday, October 27

Thirtieth Sunday in Ordinary Time
Sirach 35:12-14, 16-18
Psalm 34:2-3, 17-19, 23
2 Timothy 4:6-8, 16-18
Luke 18:9-14

Question Corner/Fr. Kenneth Doyle

Revelation teaches that people will exist after all material creation passes away

Q We all hope to spend eternity in heaven. However, Jesus says in Matthew 24:35 that “heaven and Earth will pass away, but my words will not pass away.” If heaven passes away, and Earth will not provide a home for their glorified bodies, what will become of those who are saved? Where will they spend eternity? (Virginia)



A Scriptural commentators agree that, in its context, Matthew’s language that “heaven and Earth will pass away” refers to the entire created universe—the Earth, our material world and all that it contains, and the material universe beyond Earth, often referred to in Scripture and elsewhere as “heaven” or “the heavens.” Scripture is clear that people will outlast this material universe, either in a state of eternal bliss in the presence of a loving God or in eternal misery.

Q If a practicing Catholic marries a non-Catholic Christian, do they have to promise to baptize their children and raise them in the Catholic faith? (Indiana)

A This is a very pertinent question—particularly at a time when, in some parts of America, as many as 40 percent of Catholic marriages involve ecumenical or interfaith couples—and the answer requires some explanation and historical perspective.

Under the old *Code of Canon Law*, both parties to a mixed marriage had to promise in writing that the children of the marriage would be baptized and brought up in the Catholic faith. St. Paul VI, though—in his 1970 apostolic letter “*Matrimonia Mixta*”—modified that guideline somewhat, and his changes made their way into the current *Code of Canon Law* that was published in 1983.

The present state of Catholic Church law is as follows. Normally, it is the bishop of the diocese of the Catholic party who gives permission for a mixed marriage to take place. To receive this permission, the Catholic party must pledge to continue to practice the Catholic faith and must also “make a sincere promise to do all in his or her power so that all offspring are baptized and brought up in the Catholic faith” (Canon 1125.1).

The non-Catholic party doesn’t have to promise anything; he or she simply has to be made aware of the pledge

that the other spouse has made. Neither spouse is required to sign anything in writing; instead, the priest—in requesting permission for the marriage—attests with his signature that the Catholic party has made the required pledge and that the non-Catholic spouse is aware of it.

None of this guarantees, of course, that things will work out as the guidelines envision. It might happen that, with the arrival of a child, the non-Catholic spouse reevaluates and objects to a Catholic baptism and rearing.

In such a situation, the Catholic partner may be forced to choose between the harmony of the household and the religion of the child. My view is that the wording of the pledge—to “do all in his or her power”—must be interpreted within the context of the marriage.

No one can be required to do what is practically impossible, and it is the sacred and lifelong commitment to a spouse that must prevail—although the Catholic partner should continue his or her own Catholic practice and do what is reasonable to share that faith with the children.

But this is exactly why a couple ought to discuss such a matter well before the marriage—preferably in a marriage preparation session with a priest. If the issue of the children’s religion forecasts future struggles and strife, one wonders whether the marriage itself is such a good idea.

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

My Journey to God

Like a Child

By Ron Lewis

Blessed Jesus, meek and mild,
stoop to hear a little child.
At your feet I come to pray—
Savior, cast me not away.
In my childhood may I be
tender, meek and pure like thee.
Help me every sin to leave,
lest thy loving heart I grieve.
Tender Jesus, You did call
to your arms the children small.
Yes, I come and humbly pray—
Savior, cast me not away.

(Ron Lewis is a member of St. Anthony of Padua Parish in Clarksville and a Benedictine oblate of Saint Meinrad Archabbey. Photo: The story of Jesus welcoming the little children in Mt 19:13-15 is depicted in this stained-glass window at Our Lady of Lourdes Church in Malverne, N.Y.) (CNS photo/Gregory A. Shemitz)



Readers may submit prose or poetry for faith column

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

Seasonal reflections also are appreciated. “Poems should be no longer than 25 lines (including lines between stanzas if applicable) of either 44 characters (including spaces) to allow room for a staff-selected photo, or 79 characters (including spaces) if no photo is desired.” Please include name, address, parish and telephone number with submissions.

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

Rest in peace

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

ACHGILL, Mary Anna, 76, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 2. Aunt of one.

BERETTA, Wanda A., 85, St. Jude, Indianapolis, Sept. 15. Mother of Deborah Dodson, Kimberly Dolne, Anthony, Gregory, Mark, Matthew and Timothy Beretta. Grandmother of 15. Great-grandmother of six. (correction)

COMMISKEY, Janet, 84, St. Matthew the Apostle, Indianapolis, Sept. 26. Wife of Paul Commiskey, Sr. Mother of Dianna, Jim and Patrick Commiskey. Grandmother of six. Great-grandmother of four.

DALL, Daniel, 63, All Saints, Dearborn County, Sept. 30. Son of Betty Dall. Brother of Bonnie McCoy, Roger and Tim Dall. Uncle of several.

DEMARCO, Giuditta, 89, St. Pius X, Indianapolis, Sept. 1. Mother of Carla Cross, Ida Taylor and Johnny DeMarco. Sister of Louise Franceschina. Grandmother of nine. Great-grandmother of 12.

GILMORE, John E., 67, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Oct. 6. Husband of Jane Gilmore. Father of Mary Gilmore. Brother of Patty Sandlin.

GRANT, Berl J., 81, St. Ambrose, Seymour, Oct. 3. Father of Bridey Jacobi and Zachary Grant. Brother of Gloria Klein. Grandfather of two.

HAAS, Carl A., 95, All Saints, Dearborn County, Sept. 27. Father of Carla Sue Bischoff, Betty Jo Buckingham, Mary Kesterson, Emily Rivers, Jan Schnitker, Sharon Wilhelm, Donald and Stephen Haas. Grandfather of 14. Great-grandfather of seven.



Folk dancers at the Vatican

A folk dance group from Croatia performs during Pope Francis' general audience in St. Peter's Square at the Vatican on Oct. 9. (CNS photo/Paul Haring)

HALE, Dr. Bradford R., Jr., 52, St. Luke the Evangelist, Indianapolis, Oct. 3. Husband of Lori Hale. Father of Katie and Zach Hale. Son of Sue Hale. Brother of Karen Yott, Ann, Gretchen and John Hale.

JAMES, Robert A., 77, St. Pius V, Troy, Oct. 3. Husband of Devonna James. Father of Christine Hopf, Elaine Seger, Justine Thomas, Sidney and Walter James. Brother of Genell Kanzler, Sandra Tullis and Richard James. Grandfather of eight.

JOSEPH, Mary Jane, 91, St. Pius X, Indianapolis, Sept. 21. Mother of Marlene Scharbrough, Mark and Michael Joseph. Sister of Catherine Vardouniotis and Camille Sabb. Grandmother of nine. Great-grandmother of 13.

KERSTIENS, Rick, 51, St. Boniface, Fulda, Sept. 21. Husband of Anita Kerstiens. Stepfather of Kris Bergbower. Son of Dennis Kerstiens. Brother of Karen Ketzner, Debbie Moore, Dave and Randy Kerstiens.

LAHRMAN, Susanne, 95, St. Elizabeth Ann Seton, Richmond, Oct. 6. Wife of Clem Lahrman. Mother of Marianne Foster, Joanne Jones, Daniel and John Lahrman. Grandmother of four. Great-grandmother of seven.

MAYER, Richard F., 85, Our Lady of Lourdes, Indianapolis, Aug. 29. Father of Michele Mayer Dunn, Michael, Richard, Jr., Robert and Stephen Mayer. Grandfather of five.

MCCAUGHNA, James, 75, Christ the King, Indianapolis, Oct. 2. Husband of Maureen McCarty McCaughna. Father

of Scott McCaughna. Brother of Walter McCaughna. Grandfather of two.

MCGINLEY, John C., 82, Christ the King, Indianapolis, Aug. 31. Husband of Mary Ellen McGinley. Father of Molly Patnode, Brian and Michael McGinley. Brother of Peggy Trier. Grandfather of six.

MILLER, Mark D., 64, Our Lady of Lourdes, Indianapolis, Sept. 20. Husband of Kelly Miller. Father of Amie Bayird, Marcus and Matthew Miller. Grandfather of six.

MORTON, B.C., 79, Prince of Peace, Madison, Oct. 5. Father of Jessica Odenbaugh, Judi Terpening, Jennifer, Burton, David and Joshua Morton. Brother of Tom Morton. Grandfather of 18. Great-grandfather of four.

PORFIDIO, Charles, 89, St. Elizabeth Ann Seton, Richmond, Sept. 21. Father of Anita Gonzalez and Angela Richter. Grandfather of five. Great-grandfather of one.

SCHAEFER, Dorothy, 87, St. Boniface, Fulda, Oct. 5. Wife of Lee Schaefer. Mother of Kathy Kippenbrock, Diana, Marvin and Ricky Schaefer. Sister of Ruth Durcholz. Grandmother of nine. Great-grandmother of four.

SCHATZ, Cyrilla, 93, St. Meinrad, St. Meinrad, Sept. 10. Mother of Judy Schultz and Dina Schum. Grandmother of six. Great-grandmother of 12.

SCHRADER, Thomas, 68, St. Pius X, Indianapolis, Sept. 2. Husband of Christine Schrader. Father of Christian Benton Schrader, Kyle and Scott Kinnett. Brother of Susan Schrader Heath. Grandfather of eight.

SITZMAN, Rose Mary, 87, St. Meinrad, St. Meinrad, Aug. 27. Mother of Connie

Dicus, Wanda Harvey, Patricia Scherer and Randy Sitzman. Sister of Anastasia Kern, Lucille Luebbehusen, Mildred Rummel and Ruth Schwingamer. Grandmother of 11. Great-grandmother of 24. Great-great-grandmother of two.

TAYLOR, Shelley L., 73, Holy Spirit, Indianapolis, Sept. 28. Wife of Ken Taylor. Mother of Jennifer Stanley, Racheal,

Stephen and Ken Taylor, Jr. Sister of Ann O'Connor, Jon and Paul Sutes. Grandmother of six.

THOMPSON, Ron, 63, St. Pius X, Indianapolis, Sept. 20. Husband of Celeste Thompson. Father of Joe and Lee Thompson. Son of Evelyn Thompson. Brother of Debbie Carter and Patty Keenan. Grandfather of four.

YOST, Winifred, 97, St. Pius X, Indianapolis, Oct. 1.

Mother of Susan Maroska, Diane Yost Outland and Steve Yost. Sister of Alice Snodgrass. Grandmother of eight. Great-grandmother of nine. Great-great-grandmother of two.

YAGGI, Esther M., 94, St. Paul, Tell City, Oct. 3. Mother of Sandra Davis and Jack Yaggi. Sister of Frances Rinaldi. Grandmother of four. Great-grandmother of eight. †

Michael Shikany, 97, the father of Father Paul Shikany, died on Oct. 6

Michael Shikany, the father of Father Paul Shikany, pastor of St. Christopher Parish in Indianapolis and a judge on the archdiocesan metropolitan tribunal, died on Oct. 6 at the St. Paul Hermitage in Beech Grove where he had been a resident. He was 97.

The Mass of Christian Burial was celebrated on Oct. 12 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis. Burial followed at Calvary Cemetery in Indianapolis.

Shikany was born on June 16, 1922, in Michigan City, Ind., to Assad and Latifa (Ossy) Shikany. He served in the U.S. Army for 23 years, retiring with the rank of master sergeant.

He also worked for 23 years for Indiana Surgical, retiring in 1987.

Shikany was a longtime member of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis and of the Fatima Council of the Knights of Columbus.

He is survived by his wife of 68 years, Pauline (Erb) Shikany and his children, Marie, Paula and Father Paul Shikany.

Memorial gifts may be sent to St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., Indianapolis, IN 46201-8352, or to the St. Paul Hermitage, 501 N. 17th St., Beech Grove, IN 46107. †

Providence Sister Mary Adrian Jaroch ministered in education and health care

Providence Sister Mary Adrian Jaroch died on Oct. 3 at Winfield Woods Healthcare in Winfield, Ill. She was 85.

The Mass of Christian Burial was celebrated on Oct. 9 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Bernadette Marie Jaroch was born on April 8, 1934, in Chicago. She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 1, 1956, and professed final vows on Aug. 15, 1963.

Sister Mary Adrian earned a bachelor's degree from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods and later became a registered nurse.

During her 63 years as a member of the Sisters of Providence, Sister Mary Adrian ministered for seven years as an educator in

Catholic schools in Indiana. In the archdiocese, she served at the former St. Catherine of Siena School in Indianapolis from 1961-67.

As a registered nurse, Sister Mary Adrian served in various settings, including hospice care, in Connecticut, Illinois and Washington, D.C. In the archdiocese, she ministered at the motherhouse infirmary at Saint Mary-of-the-Woods from 1967-70 and 1976-78, and at Providence Self Sufficiency Ministries in Georgetown in the New Albany Deanery from 1995-96. She dedicated herself entirely to prayer beginning in 2017.

Sister Mary Adrian is survived by a sister, Patricia Maher of Oak Park, Ill.

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

Online Lay Ministry Formation

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

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REPORT SEXUAL MISCONDUCT NOW

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

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

GINTHER

continued from page 12

been at prayer for two hours! For me, this time passed as "Kairos" or "God" time. I have experienced such time at many an Easter Vigil!

It was a privilege and blessing to witness this time

of prayer, the faith underlying it, and the vibrancy of the congregation. May my hosts enjoy a happy new year!

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Interreligious Affairs. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †

MOTYKA

continued from page 12

We read in St. Paul's First Letter to the Corinthians that "anyone who eats and drinks without discerning the body, eats and drinks judgment on himself" (1 Cor 11:29). This means that whenever we receive holy Communion, we should be aware of what it is that we

are receiving. We can form not only our intellects, but the rest of our lives in this truth by speaking, praying and living the actuality of just what it is God gives to us in the Blessed Sacrament: the body, blood, soul and divinity of Jesus Christ.

(Andrew Motyka is the director of Archdiocesan and Cathedral Liturgical Music for the Archdiocese of Indianapolis.) †

Legal professionals must be resolute in their work, archbishop says

By Mike Krokos

Like Jesus, each of us is called to be “resolutely determined” and to trust in God as we live out our vocations.

That was the message shared by Archbishop Charles C. Thompson to those in attendance at the annual Red Mass on Oct. 1 at SS. Peter and Paul Cathedral in Indianapolis.

“According to the dictionary, the word ‘resolute’ means to be ‘fixed and firm in purpose; to be determined,’” Archbishop Thompson said in his homily.

“We gather here in prayer for that very same sense of resolve in carrying out justice with respect to the dignity of persons and the common good of society,” he said, “to be open for what is right and good and truthful and beautiful in our midst, to those entrusted to our care, to our judgment, to all we’re about, not only in our courtrooms and in our offices, but in our homes and our neighborhoods as well.”

Judges, lawyers and law students from across central Indiana were among those who worshipped during the annual Mass of the St. Thomas More Society of Central Indiana, an organization of Catholic legal professionals.

The liturgy, which has been celebrated since the 13th century, is called a “Red Mass” because of the red vestments used during it, which symbolize the Holy Spirit. It is a centuries-old tradition of praying for the guidance of the Holy Spirit in their work as a new judicial session begins.

In his homily, Archbishop Thompson said that persons working in the justice system come and go, but “the system remains because we are resolutely determined in the principles of the law, hopefully with respect for the sacredness of life and, when possible, always when possible, the application of equity—‘justice tempered with the sweetness of mercy.’”

Drawing from the example of Jesus, the archbishop encouraged legal professionals to be resolved in their “task of not only building a more just society,

but in building up the kingdom of God by the witness of our lives in faith.

“Those for whom we pray, especially our judges, ... have a unique role to play in the progress of humanity and the mission of Jesus Christ,” he said. “Allow neither the shadow nor the weight of the cross, as you carry out the challenges of your workload and cases, to keep you from trusting in the power of divine love and freedom as revealed in the empty tomb.”

The dinner that followed the liturgy included the presentation of the St. Thomas More Society’s “Couple for All Seasons Award” to retired Justice Brent Dickson and his wife Jan Aikman Dickson. The award is given annually to those whose life and work exemplifies the ideals of St. Thomas More.

Justice Dickson served on the Indiana Supreme Court for more than 30 years, and was its chief justice for two years. He was also the second-longest serving justice in the history of the court. Jan founded the Judicial Family Institute, a national organization dedicated to providing information and education on topics of concern and importance to judicial households and their family members.

Patrick Olmstead Jr., said the couple has been longtime proponents of the St. Thomas More Society of Central Indiana.

“They’ve been steadfast in their support and in their encouragement of their fellow members of the judiciary to attend [and be part of the organization],” said Olmstead, president of the society and a member of SS. Francis and Clare of Assisi Parish in Greenwood.

Retired Justice Frank Sullivan, Jr., a former colleague of Chief Justice Dickson on the Indiana Supreme Court, called the recognition of the couple for their longtime commitment to the judiciary and its families “an inspired decision.”

(For more information on the St. Thomas More Society of Central Indiana, go to stmsindy.org.) †



Archbishop Charles C. Thompson is pictured with the St. Thomas More Society’s “Couple for All Seasons Award” honorees on Oct. 1 in the Archbishop Edward T. O’Meara Catholic Center in Indianapolis. Pictured are Archbishop Thompson, left; honorees Judge Brent Dickson and Jan Aikman Dickson; and Patrick Olmstead Jr., president of the St. Thomas More Society of Central Indiana. (Photos by Mike Krokos)



Archbishop Charles C. Thompson elevates the Eucharist during the Oct. 1 Red Mass of the St. Thomas More Society of Central Indiana at SS. Peter and Paul Cathedral in Indianapolis. Concelebrating the Mass are archdiocesan vicar judicial Father Joseph Newton, left, and Msgr. Frederick Easton (partially obscured).



Judges worship during the Oct. 1 Red Mass of the St. Thomas More Society of Central Indiana at SS. Peter and Paul Cathedral in Indianapolis.

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Employment

Administrative Assistant

St. Elizabeth Seton Catholic Church, Carmel IN. is looking for a Part-time (28hrs/wk) administrative assistant to join the parish staff. As the point of “first contact,” this position is vital to the integrity and professionalism of the Parish Offices. It is critical that this position supports the goal of ensuring efficient operation of the Parish Offices. It is also important that this employee understands and supports the Mission and purpose of the Roman Catholic Church and St. Elizabeth Seton Parish and be able to participate fully in the practice of the Roman Catholic Faith.

- Daily opening and closing of parish administration office.
- Receives and places telephone calls.
- This person must have excellent people skills; good organizational skills and the ability to multi-task;
- Handle a high volume of telephone calls with courtesy, speed, accuracy and patience; Greet visitors to the Parish Office, including parishioners, volunteers and visitors, in a pleasant, professional, and sincere manner.
- Work independently with minimal supervision. self-motivated, and a sense of discretion.
- Excellent computer proficiency (MS Office – Word, Excel and Outlook).
- Provide administrative support to all Parish Staff.
- Data entry as needed.
- Excellent verbal and written communication skills.
- Assist in annual stewardship campaigns (mailings, pledge cards, letters, follow ups, etc.)
- Maintains office record filing system.
- Able to maintain a friendly and professional presence in person, on telephone, email and written correspondence.
- Minimum of three years’ experience in working in similar position and duties.
- Perform auxiliary duties for the parish as requested.

Interested Candidates should email resume to:

Kevin Sweeney
 Director of Parish Operations

St. Elizabeth Seton Catholic Church • 10655 Haverstick Road • Carmel, IN 46033

kevin.sweeney@setoncarmel.org

Speakers address 'what's at stake' at Right to Life event

By Natalie Hoefler

When Marc Tuttle spoke, his tone reflected his own amazement at this year's numerous "eye-opening" events on the pro-life front.

These events "highlighted abortion and brought abortion to the public's conscience," he said. "They opened people's eyes to what's at stake."

Tuttle, president of Right to Life of Indianapolis (RTL), then listed the happenings to a crowd of more than 900—including roughly 350 students—gathered for the organization's annual Celebrate Life Dinner in Indianapolis on Oct. 1.

First came the laws. In January, New York—and almost Virginia—passed legislation that "pushed the max" of what the Supreme Court's 1973 *Roe v. Wade* decision allows in terms of abortion.

"Luckily, or rather, providentially," Tuttle said, the *Unplanned* movie was released a few weeks later. It told the story of Abby Johnson, a former Planned Parenthood facility director-turned pro-life advocate. The movie "opened people's eyes to what the abortion industry is about, how they work, how they operate," he said.

Then in September came "perhaps the most disturbing news of all," said Tuttle: the discovery in Illinois of 2,246 aborted fetal remains—"preserved, stacked one on top of the other, and stored in more than 70 boxes"—in the garage of late abortion doctor Ulrich "George" Klopfer. The remains were all from the three abortion centers he operated in northern Indiana.

"If that doesn't open people's eyes to how demonic the abortion industry is, I don't know what will," he said.

The annual banquet serves as a fundraiser for RTL. It included a keynote address by Star Parker, whose story of abortion, living on welfare, and conversion to a new life of speaking out against both is featured below.

But first Tuttle presented two awards and shared with the crowd about the many ways RTL uses donations to "help make abortion unthinkable" in the Indianapolis area.

'Literally talking to the future'

While the New York legislation and the discovery of the fetal remains were tragic, Tuttle noted some hope-instilling figures.

"In the mid-1980s, the number of abortions in Indiana was about 16,000," he said. "We've cut that [number] in half," with the Indiana State Department of Health recording 8,037 abortions in Indiana in 2018. "And we're looking for those stats to decrease again this year," he added.

He also shared about Right to Life of Indianapolis' efforts to educate the public, including providing volunteer-staffed

booths at county fairs, the state fair and the Black Expo; presenting to church congregations and Christian groups; offering art, essay and public speaking contests for students; and speaking in schools.

"When you go to school and speak to a group of students, you're literally talking to the future: the future doctors, the future lawyers, the future journalists, the future politicians," Tuttle emphasized. "All of them are going to make a crucial difference on this issue in the future."

Such programs couldn't exist without volunteers, he noted. He then presented two such helpers, Kim Dickman and Kathy Laudick, with RTL's award for outstanding service for their combined 22 years of volunteering.

And for helping more than 200 post-abortive women for 20 years with her Healing Hidden Hurts ministry in Indianapolis, Debbie Miller received RTL's Respect for Life Award.

It is a ministry the event's keynote speaker could relate to.

'Abortion destroys everything it touches'

Parker was quick to tell the crowd of her imperfect past. From her teen years, she was caught up in a life of "sex, drugs, even shoplifting," she said.

Along the way, she had several abortions in what she sarcastically called "safe, legal and rare" facilities, mocking the industry's claims.

"[Abortion] may be legal, but it's not lawful in the eyes of God," Parker noted. "Abortion destroys everything it touches."

She explained this statement by turning back time to the creation of humanity.

"There's a reason God made women with a biological clock," she said. "And we try to control it in all kinds of ways, including abortion."

Because of this effort to control fertility, marriage has collapsed, said Parker.

She cited statistics found in a 2013 United States Census Bureau (USCB) survey on America's families and living arrangements. In 1970, married adults made up 70.3 percent of the adult population. By 2012, that number had dropped to 48.7 percent.

"For blacks it's a total collapse," Parker added. Currently, just 29 percent of African-American adults are married, according to a 2016 USCB report.

Because of the plummeting marriage rate, "We have a crisis now ... with implications far and wide," said Parker, including a skyrocketed increase in children born out of wedlock.

"Without marriage, [men] are promiscuous," she said. "And promiscuous men are producing unproductive men."

"And unproductive men are dangerous men: 70 percent of those young boys



Pro-life advocate Star Parker addresses more than 900 adults and students at Right to Life of Indianapolis' Celebrate Life Dinner in Indianapolis on Oct. 1. (Photos by Natalie Hoefler)

in our criminal justice system come from single, unmarried households. And 95 percent of those men ... have no relationship with their father."

Throughout this cycle, Parker noted a trend: a link between abortion and poverty.

'A poverty plantation'

Parker, 62, grew up with no religion. She said when God finally "found" her, she was unmarried, raising a child and had been on welfare for seven years.

"The rules of welfare don't work," she stressed, listing them as "don't save, don't get married, and we'll come and keep you enslaved to a poverty plantation."

She said it was after her conversion to Christianity that she found the courage to free herself from such "slavery." That courage came from the Bible.

"My pastor told me, 'The government is not your source [for help]. God is,'" she recalled. Then he pointed her to Philippians 4:19—"And my God will supply your needs according to the riches of his glory in Christ Jesus."

Parker left the welfare system. Eventually, she earned a degree in marketing and international business.

In 1995, she created the Center for Urban Renewal and Education, a Washington-based institute focused on fighting poverty and restoring dignity to the poor. She continues to lead it 24 years later.

But in that time, she's accomplished much and is still involved with much more. She serves on a White House advisory team looking at solutions to poverty; is a regular commentator on such national television and radio networks as BBC, EWTN, and FOX News; is a nationally syndicated columnist; has written five books; and speaks across the



Right to Life of Indianapolis president Marc Tuttle shares information about the organization's pro-life efforts with the more than 900 adults and students at Right to Life of Indianapolis' Celebrate Life Dinner in Indianapolis on Oct. 1.

country on poverty and pro-life issues.

Parker said she is driven to end abortion because one day her grandchildren "are going to look at the history books—and so will your children and grandchildren. And they are going to see [abortion]. And they're going to ask us, 'What happened? What were you thinking?' And then they're going to say, 'What did you do?'"

"And I want to be able to look them in the eye and say, 'I tried to do everything I could to stop it.'"

(For more information on or to donate to Right to Life of Indianapolis, go to rtlindy.org, or call 317-582-1526.) †

Founders of pro-life club in public school inspired by Right to Life event



Pro-life advocate Star Parker speaks with Sally Jones, center, Daniel Hanes and Emma Lucchese after Right to Life of Indianapolis' Celebrate Life Dinner in Indianapolis on Oct. 1. The three teens are seniors of North Central High School in Indianapolis. Sally, a member of Immaculate Heart of Mary Parish in Indianapolis, and Emma, a member of St. Luke the Evangelist Parish in Indianapolis, co-founded a pro-life club at the public school last year, along with their friend Margaret "Maggie" McPherson (not pictured), a member of St. Pius X Parish in Indianapolis. (Photo by Natalie Hoefler)

By Natalie Hoefler

After Right to Life of Indianapolis' Celebrate Life dinner on Oct. 1 in Indianapolis, three teenagers waited patiently in an otherwise all-adult line to speak with the event's guest speaker, Star Parker.

They wanted to tell her how inspiring and encouraging they found her talk.

"After this dinner we were like, 'Yeah, we need to keep doing this.' It was very influential," said one of the teens.

Her name is Emma Lucchese. She and her friends, Sally Jones and Daniel Hanes, are seniors at North Central High School in Indianapolis.

And the "this" she referred to is the school's pro-life club that she, Sally and another of their friends founded after being inspired by last year's Celebrate Life event.

Sally agreed with Emma's comment. "Some of the things Star Parker talked about tonight helped to remind

all of us how horrible abortion is," said Sally, a member of Immaculate Heart of Mary Parish. "It reaffirmed that what we're doing is right, and that we're working for the rights of the unborn, and that we're working to save them."

Daniel, a member of College Park Church in Indianapolis, said those rights are important to men, too. One person shouldn't have a "greater say," he noted, because "it takes two people to create life."

Whether a man or woman, a student or adult, "It's always tough when you're around people who have different viewpoints," said Emma, a member of St. Luke the Evangelist Parish in Indianapolis.

"But you have to remember that at the end of the day you have a choice to pick a side that supports women, that is for children, that is providing real solutions rather than a Band-Aid for something that's only going to get worse." †