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)

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)

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)

Archbishop Charles C. Thompson reflected on the Blessed Mother’s role in Church at annual Morning with Mary event

By Natalie Hoefer

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” (667).

But for that pivotal role, Catholics see MARY, page 2. Serve the Church in Central and Southern Indiana Since 1960

Pope Francis says five new saints share common approach to life, page 3.
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 announcement 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. “It was held two days before the feast of Our Lady of the Rosary. Archbishop Thompson encouraged the praying of the rosary, noting “reflecting on its mysteries, viewing Christ’s life through Mary’s eyes, remind us to be steadfast on our journey of faith.”

Throughout the rosary, Scripture and the esteem with which the Church holds Christ’s life through Mary’s eyes, remind us to be steadfast on our journey of faith.

Archbishop Thompson encouraged the praying of the rosary, noting “reflecting on its mysteries, viewing Christ’s life through Mary’s eyes, remind us to be steadfast on our journey of faith.”

Four members of Indianapolis parishes—Rita Sharp, left, of Holy Angels, Nona Detty of St. Monica, and Kelli Armes and Maggie Hagenauer of St. John the Evangelist—stand for a blessing of rosesaries 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 Hoefer]

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 to transportation of the 2,246 aborted fetuses back to 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 Illinois 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, 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 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. 1, Hill recommended to the Indiana Department of Health, 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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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 Bakhita, 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, referring to 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 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 offering gifts at the canonization’s 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 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.”

“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 for the Church.

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

Spirit of thanksgiving connects five new saints
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 a prayer! In the midst of a storm how sweet a prayer! In the midst of a storm how sweet a prayer! In the midst of a storm how sweet a prayer!

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.

Here she encountered hostile anti-Catholicism, hunger and privation, and near complete destitution resulting from a fire that destroyed the community’s harvest. In Indianapolis, 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. As Archbishop Buechlein wrote, “in our country we were beneficiaries of the generosity and good stewardship of many prosperous women who viewed their money as 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 need 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 when she was a novice sister and she saw that the 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 spirit and desire, the passion and spirit, and trust in God’s providence, that will enable us to serve those in our archdiocese who need it most!

—Daniel Conway

The Criterion  Friday, October 18, 2019

Reflection/John F. Finn

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 the man goes way back. I’ve long thought that he was one of the greatest theologians in the Church, certainly the greatest of the 19th century.

Back when I was editing Church News, I wrote something about Cardinal Newman that attracted the attention of Bishop and Benefactor Father Lambert Reilly, who was archabbot of St Meinrad Archabbey at the time. His comment 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 that was 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 another John A. O’Brien, a family friend and prolific author who resided at the University of Notre Dame and who was 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 was pope when he in 2010, made no secret of the fact that he hoped to canonize him and then name him a doctor of the Church but thing 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 back to some of the beliefs and rituals of the Catholic Church. At the time, he thought of the Anglican Church as 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 that change is real growth in doctrine and discern that change that is not.

The time he was nearly finished, he realized that the Catholic Church was the true Church that formed the basis of Christ 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 to defend the Catholic Church. In 1864, he wrote his response to the French Revolution, De la Sur. 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 described as the smartest man who ever lived because of his influence on several key areas of theology discussed at the Second Vatican Council. St. John Paul II acknowledged that influence in 1975 when he said that Newman “treated with the greatest care 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.”


Be Our Guest/Richard Doerflinger

Conscience and its enemies

Should doctors and nurses be forced to take part in actions that conflict with their conscience? That’s a timely question. New federal regulations to enforce existing conscience protection laws are challenged in court.

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 regulations, expected to be implemented any day, mean for conscience protections, 59 percent to 22 percent, they supported the RFRA from forced involvement in coverage for contraceptive and abortifacient drugs, could be put back in the cabinet for building by radical secularists.

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

Who is sponsoring this bill? One hundred and thirty House Democrats and 28 Senate Democrats—including forty 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 turning toward radical secularists.

That is not a direction most Americans want to take.

(Richard Doerflinger worked for 36 years in the U.S. Conference of Catholic Bishops.)
Jesus calls us to be missionary disciples like St. Luke

“Christ the Cornerstone”

Jesus nos llama a ser discípulos misioneros, como san Lucas

“La mies es mucha, pero son pocos los obreros. Por eso, pidanle 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 que el reino de Dios está a punto de arribar y la necesidad de que el amor, la generosidad de los demás, porque la obra que llevamos a cabo en nombre del reino de Dios bien lo vale. Pero no necesitamos esperar esperanzas a sus soldados como formas de compensación inapropiadas. Debemos queremos en “la misma casa, comiendo y bebiendo de lo que tengan” (Lc 10, 7) sin buscar nada más que lo que nos merecen. La transgresión de este principio es la que acarrea que los líderes de la Iglesia sientan un deseo exacerbado de que los servan en vez de servirlos a los demás. Esto puede dar como resultado actitudes de cleros 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 los discípulos misioneros, que varían desde cuidar a los enfermos y a los enfermos que buscamos ser discípulos misioneros. Jesús nos proporciona instrucciones detalladas: “No lleven monedero, no saco, no necesitamos mucho para ser sus embajadores; tampoco debemos esperar que nos recibirá con los brazos abiertos dondequiera que vayamos. Debemos ofrecer da paz a 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 fueron rechazadas. Hubo a todos; soportó pacientemente las deficiencias 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, pídeosme al Señor la gracia de ser discípulos misioneros fieles. Permitámonos reflejar en nuestras palabras y acciones y comprométanos a ser sanadores eficaces del cuerpo y el alma, a menudo mediante nuestra presunción piadosa por todos los integrantes de la única familia de Dios. †
November 1
Women’s Care Center, 4901 W. 86th St., Indianapolis
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood.
First Friday celebration of the Most Sacred Heart of Jesus, 5:45 p.m., exposition of the Blessed Sacrament, following Mass at 9 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@olgreendev.org.
St. Lawrence Church, 6944 E. 46th St., Indianapolis.
First Friday Charismatic Renewal Praise and Mass, 10 a.m. Information: 317-257-4297, bsullerton@saintmartin.org.

November 2
St. Martin of Tours Parish, 1720 E. Harrison St., Martinsville.
Christmas Vacation Bazaar, vendors, St. Martin’s Altars and Crafts, Christmas cookies by the pound, bake shop, cash and carry, quilt raffle, door prizes, food and drink available for purchase. Information: 317-654-3279.
St. Matthew the Apostle Church, 4100 E. 15th St., Indianapolis.
All Souls Day Memorial Mass, 10 a.m. Information: 317-257-4297, bsullerton@saintmartin.org.

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 detail the life and death of St. Faustina Kowalska and 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 Sopocko, 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 Oct. 29. The seminar will run from 10 a.m. to 4 p.m. Free and open to the public.

Instructors will explain the deaf culture and language and discuss the deaf awareness, and give information on making environments more deaf-friendly.

Other presenters include Char Ottinger, a nurse-interpreter and interpreter of the deaf from Indiana School for the Deaf and former Dean of Girls at the school; Terry Husser, owner of the deaf-friendly business Husser Bistro, 12-357 and father of three deaf children; and Erin Jeffries, archdiocesan coordinator to the Archdiocese’s Office of Working for the Deaf.

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

For more information, contact Lucy Wahnsiedler at lucywh@saintmary.edu or Drew Sullivan at drewsullivan343@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 feast following the Mass.

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

Retreats and Programs

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

VIPS

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to bit.ly/2M4ONwv or call 317-236-1585.

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Marian University, Franciscans sisters to offer two vocation events in November
Marian University and the Sisters of St. Francis are hosting a vocation awareness day on Nov. 16 and another on Nov. 22.

The events will be held in the private dining room of the Dining Commons Building at Marian University. 3:30-4:30 p.m., in Indianapolis, from 4-8 p.m. on Nov. 5. Representatives from 20 religious communities will be on hand to answer questions and share about their good work.

No reservation is required.

Additional information about the vocation 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 mail at 1400 N. Meridian St., Indianapolis, IN 46202, Attn: Cindy Clark, or by fax at 317-236-1591.

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No reservation is required.

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

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 1990, 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 United States, 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.”
Indianapolis, shared his experience with bishops at St. Patrick Parish in Indianapolis. "This office can only have five people and was asked to move from an office of color, and you make number six," he told me, "Is that place in a jungle where there are people that are not civilized, and we are a territory that belongs to the United States since impounded."

"When I answered, "I am from Puerto Rico," he told me, "it was a good thing to experience this tonight all together, to see what things are going on in our lives, when beings as a society we should improve.""

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 and his 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 Marquette University in Indianapolis on Sept. 30, that growing up in Puerto Rico, "no distinctions were made" in his hometown or in school about people like himself. That changed when he entered the U.S. Army and was connected to a race relations committee on a base in Germany where he was serving.

"At that very moment, I felt that I had been present," recalled Whitley, a black Catholic member of Holy Angels Parish in Indianapolis. "I was so angry and hurt, I cried."

"When the police officer realized that I am a black Catholic member of Holy Angels Parish in Indianapolis," she said, "he let me go."
Respect Life Month: Hoosier Catholics standing up for life

By Natalie Hoefer

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 deter 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 Days for Life slots from 7 a.m.-7 p.m.

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.

One-month-old Vivian Tenhundfeld 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 Tehundfeld’s nine children. The family are members of All Saints Parish in Dearborn County.

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.

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.”

Miguel.”

“Though this was a brief exchange, it was a powerful interaction,” he shared.

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.”

Religious leaders often have us do a little soul searching. “How do we, as Christians, evangelize 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 not fully at peace,” Whitley asked.

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.”

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Respect Life Month: Hoosier Catholics standing up for life

Mass 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

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United Catholic Appeal Christ Our Hope

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"I have found HOPE in the GOODNESS of the Church. When you support the United Catholic Appeal, you’re helping people like us. THANK YOU for being an answer to our prayers.”
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 Xinga, 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 ‘viri 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 “viri 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 “viri 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 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 is part of the Strategic Markets Team for Hartford Funds. In his current position, Bill is responsible for engaging and educating both financial advisors and their clients about current and emerging opportunities in the services marketplace. These opportunities range from tactical strategies in areas such as retirement-income planning, investment planning, and charitable planning, to anticipating and preparing for long-term demographic and lifestyle changes.

Bill joined the organization in 2013 as an advisor consultant responsible for marketing Hartford Funds in Virginia and West Virginia. Bill earned his Certified Investment Management Analyst (CIMA®) designation in 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.

Space is limited. Register early at:
www.archindy.org/ccf/profdevelopment/
Faith

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 recovering from a heroin addiction, spent three years at the residence and is now a

A lot of people have the position ‘I want spiritualit... religion.’ This is what got you where you are today,” Father Edward said. “Who is going to guide us? It’s important that 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, 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’

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

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)

Counselor Andy Martin leads an afternoon group session at GraceWay in Albany, Ga. GraceWay is a home for women working to overcome an addiction. (CNS photo/Michael Alexander, Georgia Bulletin)
Many of us find ourselves staring into a mirror. What is uneven? What is missing? It is acceptance of what is, benefitting an already tarnished human race. What is feeble, needing strengthening? Love. What is amiss, needing change? Self-sacrifice, perseverance, truth, justice and compassion, wisdom, courage, generosity, nonviolently enter the battle! Acceptance also prompts us to take a close look at the climate of our planet. 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 catechism of the sacrament to those we educate, often our lack of belief stems from what we do, not just what we say. Acceptance also prompts us to look at our heart's health. The Church has a saying: "exorunde, lex credendi" (the law of prayer is the law of belief). It means with what we say and do—our words and gestures—ultimately influence what we believe. Not only our words, but also our bodies, are involved in our belief.

A person who penitentially prays every time they walk past the tabernacle is physically turning to the tabernacle, his or her belief that the Eucharist truly is 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 it is present. This creates a dichotomy between faith and practice. Our outward gestures do more to influence their heart’s health than any sermon could, and children pay more attention to what we do than to what we say. Our behavior in the presence of the Eucharist signals to each other and to our own souls just what it is that we believe. meditation is not the primary focus of religious education, that we, as lay people, participate in the Mass. Since almost the entirety of the Mass can only be performed by a priest, singing invites us to participate in a way that the spoken word cannot. Children, as the first generation 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, called 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 not do it as a service. How often do we sing of the body and blood, not just in a general "we are the Body of Christ" way, but in an intentional reference to the Eucharist as the true Body and Blood of the Lord? The word "bread" reminds us that the Eucharist is being offered each week after week, eventually shape our beliefs about the Eucharist. A number of influential ones; "The use of music is like a powerful tool that can be used to our advantage or not. It can either promote spiritual growth or be used as a distraction. It is important to carefully consider the impact of music on the faithful, considering both its positive and negative effects. Music can be a powerful tool in our spiritual journey, but it requires intentional use and reflection to ensure its transformative power is fully realized."
The Sunday Readings

Daily Readings

Monday, October 21
Romans 4:20-25
(Responsory) Luke 1:69-75
Luke 12:13-21

Tuesday, October 22
St. John Paul II, pope
Romans 5:12, 15b, 17, 19b, 21b
Psalm 40:7-11

Wednesday, October 23
St. John of Capistrano, priest
Romans 6:1-11
Psalm 124:1b-8

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

Sunday, October 27
Thirtieth Sunday in Ordinary Time
Psalm 34:2-3, 17-19, 23
2 Timothy 4:6-8, 16-18
Luke 18:9-14

Question Corner

Revolution teaches that people will exist after all material creation passes away.

Q We all hope to spend eternity in the presence of God. 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 death or bliss, due to the presence of a loving God or in eternal misery.

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, cannot you see?

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 me and I come to You—stool to hear a little child.

Tender, meek and pure like thee.

At your feet I come to pray—Blessed Jesus, meek and mild.

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.

Poems should be no longer than 25 lines (including lines between stanzas if applicable) of either 44 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 W. Meridian St., Indianapolis, IN 46202-2367 or e-mail to theeditor@archindy.com.
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 Hermosie 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 Assaad and Latifa (Oussy) Shikany. He served in the U.S. Army for 3 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 at the Patina Council of the Knights of Columbus. He is survived by his wife of 68 years, Pauline (Eby) 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 N. 13th St., Indianapolis, IN 46201-8352, or to the St. Paul Hermiege, 501 N. 17th St., Beech Grove, IN 46107.

Providence Sister Mary Adanjaroch

Providence Sister Mary Adanjaroch ministered in education and health care

The Archdiocese of Indianapolis has partnered with the University of Notre Dame and Catholic Distance University (CDU) office to offer credit online classes.

Online Lay Ministry Formation

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Folk dancers at the Vatican

A folk dance group from Croatia performs during Pope Francis’ audience at St. Peter’s Square at the Vatican on Oct. 5. (Paul Haring)
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.

“These for whom we pray, especially our judges, . . . have a unique role in 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 Judge Brent Dickson and his wife Jan Aikman Dickson. The award is given annually to those whose love and work exemplifies the ideals of St. Thomas.

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 Omlstead 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 Omlstead, president of the society and a member of SS. Francis and Clare of Assisi Parish in Greenwood.

Retired Judge Frank Sullivan, Jr., a former colleague of Chief Justice Dickson on the Indiana Supreme Court, called the recognition of the couple for their longterm 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. (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).

Church Life

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.
• Ability 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 Havenstwick Road • Carmel, IN 46033
kevin.sweeney@setoncarmel.org
Speakers address ‘what’s at stake’ at Right to Life event

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 for 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 2,264 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 fundraising for RTL, is featured below.

But first Tuttle presented two awards and shared with the crowd 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-inspiring 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.”

So 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 their Healing Hearts program, RTL presented 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, and shopping,” 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.

And a study 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 45.7 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 women who are now 40 and have no kids, and implications far and wide,” said Parker, including a skyrocket increase in children born of wedlock.

Without marriage, [men] are promiscuous,” she said. “And promiscuous men are producing unproductive people.

And unproductive men are dangerous people. 70 percent of those young boys

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 the center 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, EWN, and FOX News; is a nationally syndicated columnist; has written five books, and speaks across the 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 rtilindy.org, or call 317-562-1526.)

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.

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 Hoefer)

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

By Natalie Hoefer

After Right to Life of Indianapolis’ Celebrate Life dinner on Oct. 1 in Indianapolis, three teenagers waited patiently in an otherwise adult-only 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.

“So many 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.”