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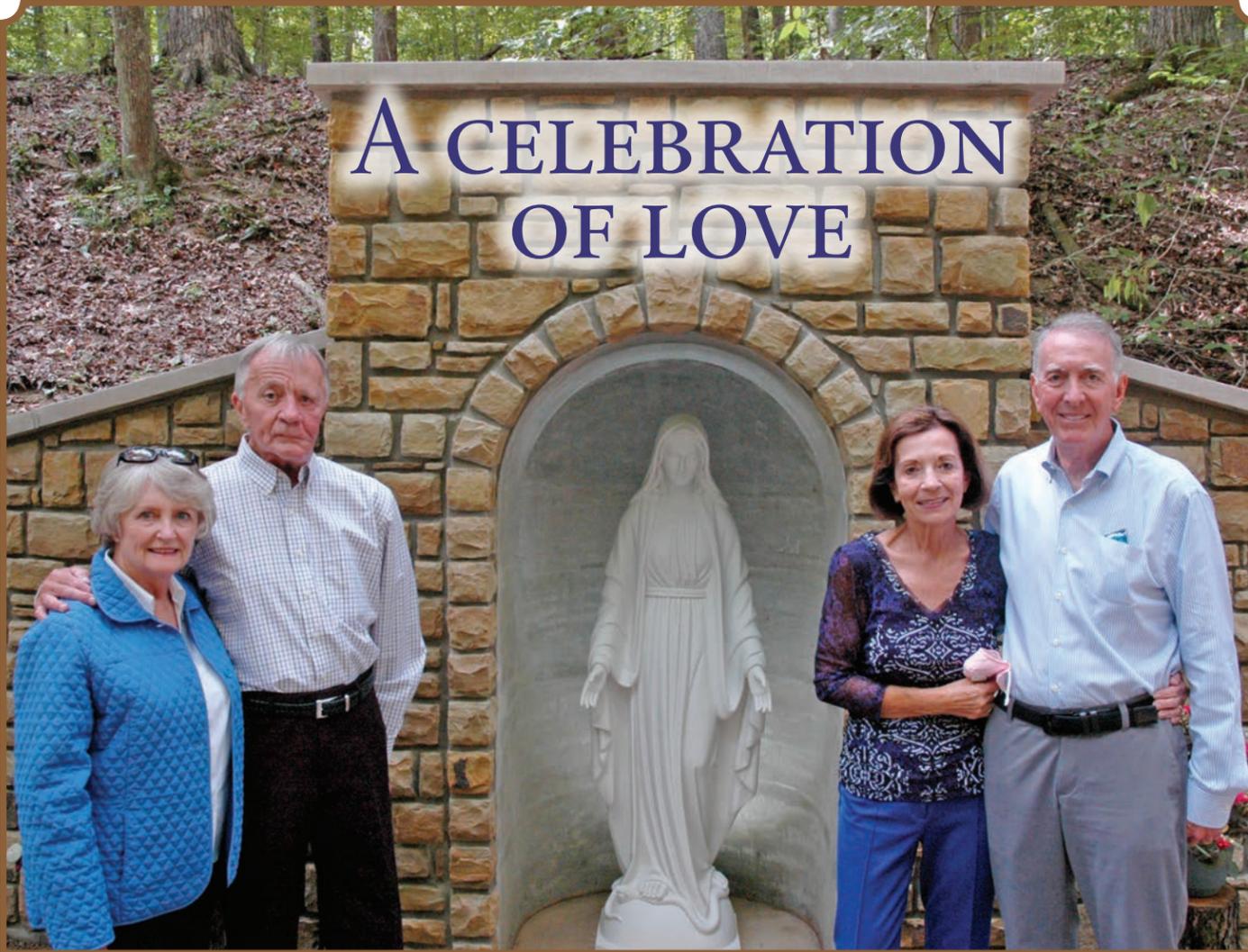


The Criterion celebrates its 60th anniversary, page 16.

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When a new grotto for the Blessed Mother was dedicated at Camp Rancho Framasa on Sept. 22 in honor of the life of Ryan Condon, his parents, Trish, left, and Derry Condon, and his aunt and uncle, Billie and Dr. David Bankoff, posed for a photo on the grounds of the Catholic Youth Organization camp in the archdiocese. (Photo by John Shaughnessy)

New grotto at CYO camp honors Blessed Mother and the life of a child who found joy there

By John Shaughnessy

BROWN COUNTY—On a sun-splashed September afternoon, it was easy to imagine a small boy running down the hills of Camp Rancho Framasa in Brown County, smiling and laughing all the way during what would be his perfect week at the Catholic Youth Organization (CYO) camp in the archdiocese.

For Ryan Condon, his first week at the camp would be so much fun that he

never opened his suitcase and just wore the same clothes every day.

“Ryan loved it here,” said his mother, Trish Condon, a touch of wistfulness in her voice. “Great memories. Great place.” Then her eyes focused on the stunning grotto for the Blessed Mother that has recently been completed at the camp—the grotto that was created in honor of Ryan’s too-short life.

“Look at how beautiful this is,” she said. “It’s so serene here, so perfect. It’s like you’re in touch with God. As

Catholics, Mary is so important to us. And Ryan loved camp. It doesn’t get any better than this.”

A few minutes later on Sept. 22, Ryan’s parents, siblings, relatives and members of the archdiocese’s CYO staff came together for the dedication of the grotto. As retired Father Stephen Banet blessed the shrine to Mary with holy water, the longtime friend of the Condon family also shared a prayer, capturing the connection between a child of God and

See GROTTTO, page 8

Defining moments shape the life of new vice chancellor of the archdiocese

By John Shaughnessy

From his background as a singer-songwriter, Chris Walsh learned long ago the importance of sharing the heart of what’s important to him.



Chris Walsh

That quality shines through as the longtime Catholic educator talks about how his faith will be his guiding focus as he starts his new role as the vice chancellor of the archdiocese on Oct. 5.

“My Catholic faith is foundational,” Walsh notes. “It is elemental,

the primary substance of my endeavor to serve God. It is the means of my salvation.”

As vice chancellor, the 47-year-old Walsh will serve with chancellor Annette “Mickey” Lentz for the next nine months, with the plan being for Walsh to become chancellor in early July of 2021—a transition that will come during Lentz’s 60th year of serving the archdiocese in numerous capacities.

Married for 18 years to his wife Sallie—whom he has known since their Catholic grade school years together—Walsh comes to the archdiocese from his latest positions as the associate dean and chair of the college of education at Spalding University in Louisville, Ky.

Walsh was praised by Lentz, who was heavily involved in the interview process for her eventual successor. She noted his communication skills, his emphasis on Catholic identity and his educational experience as a teacher, campus minister and principal in Catholic schools.

“His faith, family and friends are an integral part of his life,” Lentz said. “He’s a fine person committed to service and dedication to the Church. He’ll grasp the role quickly. I look forward to walking the journey with him.”

Archbishop Charles C. Thompson noted about Walsh, “I believe that he possesses those qualities that Pope Francis often mentions when encouraging us to greater accompaniment, dialogue and encounter—

See WALSH, page 15

President Trump announces Judge Amy Coney Barrett as U.S. Supreme Court nominee to succeed Ginsburg

WASHINGTON (CNS)—Eight days after the death of Supreme Court Justice Ruth Bader Ginsburg, President Donald J. Trump announced on Sept. 26 that Judge Amy Coney Barrett, a judge on the Chicago-based U.S. Court of Appeals for the 7th Circuit, is his nominee to fill that seat.

The president said he was honored to nominate Barrett, whom he described as “one of the nation’s most gifted legal minds,” to the court and praised her for her loyalty to the Constitution.

This should be a “straightforward and prompt confirmation,” he added before a small crowd seated in the White House Rose Garden. “The stakes are incredibly high,” he added.

See BARRETT, page 8



Federal Judge Amy Coney Barrett of the 7th Circuit speaks after being introduced by President Donald J. Trump at the White House on Sept. 26 as the nominee to fill the U.S. Supreme Court seat left vacant by the Sept. 18 death of Associate Justice Ruth Bader Ginsburg. (CNS photo/Carlos Barria, Reuters)

'Live the Gospel of Life' is theme for Respect Life Month this October

WASHINGTON (CNS)—The U.S. Catholic Church's observance of October as Respect Life Month "is a time to focus on God's precious gift of human life and our responsibility to care for, protect and defend the lives of our brothers and sisters," said the chairman of the U.S. bishops' pro-life committee.



Archbishop Joseph F. Naumann

"Live the Gospel of Life" is this year's theme for the month, prompted by commemorations of the 25th anniversary of St. John Paul II's encyclical "The Gospel of Life" ("*Evangelium Vitae*"), which was issued on March 25, 1995.

"Pope John Paul's masterfully articulated defense of the right to life for children in their mothers' wombs, the elderly, persons with disabilities and the marginalized is more relevant today than ever before," said Archbishop Joseph F. Naumann of Kansas City, Kan., chairman of the U.S. Conference of Catholic Bishops' Committee on Pro-Life Activities.

Respect Life Sunday falls on Oct. 4. New parish resources for the month's observance have been developed around the theme of "Living the Gospel of Life" and are available at www.respectlife.org.

Archbishop Charles C. Thompson will celebrate the archdiocesan annual Respect Life Sunday Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 10:30 a.m. on Oct. 4. The Mass will also be available via livestream at www.sppc.org/streaming.

"The Gospel of Life" provides a blueprint for building a culture of life and civilization of love," the archbishop said in a Sept. 24 statement. "The important work of transforming our culture begins by allowing the Gospel of Christ to touch and transform our own hearts and the

decisions we make."

Archbishop Naumann noted that during their fall general assembly last November, "the U.S. bishops reaffirmed that 'the threat of abortion remains our pre-eminent priority because it directly attacks life itself, because it takes place within the sanctuary of the family, and because of the number of lives destroyed.'"

"While we noted not to 'dismiss or ignore other serious threats to human life and dignity such as racism, the environmental crisis, poverty and the death penalty,' we renewed our commitment to protect the most fundamental of all human rights—the right to live," he said.

Archbishop Naumann also recalled how in January of this year he "shared with Pope Francis that the bishops of the United States had been criticized by some for identifying the protection of the unborn as a pre-eminent priority."

Their conversation came during the "ad limina" meeting of the bishops from Kansas, Missouri, Iowa and Nebraska at the Vatican.

"The Holy Father expressed his support for our efforts, observing that if we fail to protect life, no other rights matter. Pope Francis also said that abortion is not primarily a Catholic or even a religious issue, it is first and foremost a human rights issue," the Kansas archbishop said in his Sept. 24 statement.

Later last January, the archbishop relayed that story to pro-lifers gathered for the Jan. 23 opening Mass of the National Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington. Pope Francis "has our backs" in the pro-life cause, he said in his homily.

"May we strive to imitate Christ and follow in his footsteps, caring for the most vulnerable among us," he said on Sept. 24. "Through the intercession of Our Lady of Guadalupe, may Our Lord grant us the grace to live courageously and faithfully his Gospel of life." †

Knights' Respect Life Month novena urges prayer, reflection on cause of life

NEW HAVEN, Conn. (CNS)—The Knights of Columbus has organized a "Novena for the Cause of Life" to be prayed during the nine days from Oct. 4 to Oct. 12 during the U.S. Catholic Church's annual observance of October as Respect Life Month.

"Live the Gospel of Life" is this year's theme for the month, prompted by commemorations of the 25th anniversary of St. John Paul II's encyclical "The Gospel of Life" ("*Evangelium Vitae*").

The Knights novena begins on Respect Life Sunday, which is on Oct. 4 this year. The full novena can be found on the Knights website at bit.ly/3i6xfxA.

Each day has a quote from Pope Francis on some aspect of the sanctity of life. Novena participants are asked to reflect on the quote and then pray a decade of the rosary, concluding with a prayer by

St. John Paul from his encyclical, which begins: "O Mary, bright dawn of the new world, Mother of the living, to you do we entrust the cause of life."

"The cause of life is today's pre-eminent priority, as Pope Francis indicated when meeting with the U.S. bishops in January," Supreme Knight Carl Anderson said on Sept. 22 in a statement announcing the novena.

"The Knights wish to join all Catholics in prayer with Pope Francis for an end to abortion, euthanasia and the many social ills that bring illness, broken families, unhappiness and premature death, especially for the vulnerable" he said. "The theme of this year's national observance, 'Live the Gospel of Life,' says that, with Christ, we are meant to enjoy and foster life, the gift of being fully alive." †

Public Schedule of Archbishop Charles C. Thompson



October 3–10, 2020

October 3 – 10:30 a.m.
Installation of Permanent Diaconate Candidates as Lectors at SS. Peter and Paul Cathedral, Indianapolis

October 4 – 10:30 a.m.
Respect Life Mass at SS. Peter and Paul Cathedral

October 4 – 6 p.m.
Confirmation Mass for youths of St. Gabriel the Archangel Parish in Indianapolis, at St. Gabriel the Archangel Church

October 6 – 10:30 a.m.
Priest Personnel Board meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

October 6 – 5:30 p.m.
Red Mass at SS. Peter and Paul Cathedral

October 7 – 10 a.m.
Blessing of Birthline Ministries Facility at the Xavier Building, Indianapolis

October 7 – 7 p.m.
Confirmation Mass for youths of St. Simon the Apostle Parish in Indianapolis, at St. Simon the Apostle Church

October 8 – 8:15 a.m.
Judicatories virtual meeting

October 8 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center

October 10 – 9 a.m.
Morning with Mary at St. Jude Church, Indianapolis

October 10 – 2:30 p.m.
Confirmation Mass for youths of St. Paul Catholic Center in Bloomington and St. Agnes Parish in Nashville, at St. Paul Catholic Center

Pro-life leaders welcome 'Born Alive Executive Order' signed by Trump

WASHINGTON (CNS)—The chairman of the U.S. bishops' pro-life committee on Sept. 26 applauded President Donald J. Trump's signing the "Born Alive Executive Order" to ensure babies born alive receive care.

The order, which Trump signed on the evening of Sept. 25, means "babies born prematurely or with disabilities receive a basic medical assessment and appropriate care as required by our federal laws," said Archbishop Joseph F. Naumann of Kansas City, Kan., who heads the U.S. Conference of Catholic Bishops' Committee on Pro-Life Activities.

"In addition to our laws, basic human rights demand that no baby born alive should be abandoned and left to die due to being disabled or premature," the archbishop said. "Every human life, regardless of its stage of development or condition, is precious and irreplaceable and deserves a shot at life."

Trump's action orders the U.S. Department of Health and Human Services to make certain federally funded facilities comply with current law to provide life-saving medical care for infants who survive abortions, are born prematurely or are born with disabilities. The order also calls for more funding for research "to improve outcomes" for these babies.

Trump announced he would be signing the executive order in his remarks during the annual National Catholic Prayer Breakfast on Sept. 23, which this year could not be an in-person event because of the pandemic and was livestreamed to

more than 10,000 registered participants.

Jeanne Mancini, president of the March for Life Education and Defense Fund, issued a statement shortly after the president's remarks, saying the order will "provide necessary legal protections for some of the most vulnerable in society."

"These steps had to be taken," she said, "because some Democrats in the Senate promised to block legislation that mandates basic medical care for children who survive an abortion."

Trump told the breakfast participants, "We believe in ... the eternal truth that every child, born and unborn, is made in the holy image of God. ... I will always defend the sacred right to life."

Trump's opponents and some obstetricians and gynecologists say existing law already provides protections to newborns, whether born during a failed abortion or under other circumstances. Trump's order ensures federally funded hospitals are aware of the law.

The Guttmacher Institute estimates that out of about 926,000 annual abortions, about 12,000 take place after viability, or after 20 weeks. †

Correction

In the Sept. 25 issue of *The Criterion*, we incorrectly listed the date of the archdiocese's first-ever Legacy Gala, where archdiocesan chancellor Annette "Mickey" Lentz will be honored. It will be held on April 16, 2021. †



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Death penalty doesn't calculate 'ability to be redeemed and rehabilitated'

By Natalie Hoefler

On Sept. 24, Providence Sister Barbara Battista stood across the street from where her spiritual directee died just two days prior. She had been with him when he was pronounced dead at 9:06 p.m. on Sept. 22. "I can tell you that my experience was of a man who was at peace, eyes clear, face relaxed," she said. That fact might seem surprising, since her spiritual directee was federal death-row inmate William LeCroy, convicted for the 2001 rape and murder of Joann Lee Tiesler. He had been under the influence of witchcraft and mistook her for a babysitter he claimed had

sexually abused him when he was a child, according to *The Washington Post*. Sister Barbara spoke at a press conference on the morning of Sept. 24 to read aloud the letter she had received from LeCroy, who gave her permission to share it after his death. Also speaking at the press conference was Lisa Brown, the mother of federal death-row inmate Christopher Vialva. He would be pronounced dead less than eight hours later at 6:46 p.m., executed for his involvement in the 1999 murder of Todd and Stacie Bagley. "This is hard, very hard," she said, her voice breaking as tears welled in her eyes. LeCroy and Vialva were the sixth and seventh federal prisoners to be executed by

lethal injection since July 14 after a 17-year hiatus of federal capital punishment. In a statement read aloud at a Catholic Mobilizing Network virtual prayer vigil prior to LeCroy's execution, Atlanta Archbishop Gregory J. Hartmayer noted that "we must always leave open the door for redemption and rehabilitation" of convicted killers. Brown and Sister Barbara shared during the press conference about such changes in LeCroy and Vialva.



During a press conference near the Federal Correctional Complex in Terre Haute on Sept. 24, Providence Sister Barbara Battista reads a letter written by William LeCroy, a federal death-row inmate who was executed at the complex on Sept. 22. (Screenshot from livestream at www.facebook.com/pg/sistersofprovidence)

'Once you label me, you negate me'
"This is a complex story," said Sister Barbara before reading LeCroy's letter aloud. "There are lessons in here for all
See EXECUTION, page 14

Deacon John Chlopecki was the archdiocese's first permanent deacon

By Sean Gallagher

Deacon John Chlopecki, the first permanent deacon in the history of the Archdiocese of Indianapolis, died on Sept. 13 in Rolling Meadows, Ill. He was 74. The Mass of Christian Burial was celebrated on Sept. 17 at St. Colette Church in Rolling Meadows. Burial followed on Sept. 18 at St. Anthony Cemetery in Morris. Ordained a permanent deacon for the Archdiocese of Chicago in 1991, Deacon Chlopecki and his wife Marie moved to southeastern Indiana in 1995, years before a permanent deacon formation program was established in the archdiocese.



Deacon John Chlopecki

formation for Saint Meinrad Seminary and School of Theology in St. Meinrad. "He helped us understand something more about the vocation to the permanent diaconate. He was able to talk to the men about what their ministry would be like and address family issues—what might be the role of their wives and how being a deacon might affect the family." In 2005, Deacon Chlopecki told *The Criterion* how much his life and ministry as a deacon meant to him. "You get so much grace from doing this," he said. "It's amazing. You can't imagine how God blesses me and the good things that I see and the good things that happen in life that the other people don't have a chance to see."

Deacon Michael East, archdiocesan director of deacons, was part of the historic first class of deacons of the archdiocese. He appreciated Deacon Chlopecki's supportive presence among him and his classmates. "He was a representative of what we wanted to be," said Deacon East. "And he did it well. He was always there to answer questions, to talk with you and the wives. He was a real role model for us."

Deacon Chlopecki retired from ministry in 2012. His wife Marie died in 2013. He moved back to Chicago a year later to be close to his family because of his own poor health. Although his ministry in the archdiocese ended eight years ago, Deacon East said that Deacon Chlopecki's influence continues on in the archdiocesan deacons who were ordained in 2008. "Every one of us carries a little bit of Deacon John in our ministry," Deacon East said. "The way we meet and greet people, the way we minister to the people—it all goes back to some of his influence. It's hard to talk about the diaconate in the archdiocese

without thinking about Deacon John." Deacon John Joseph Chlopecki, Jr., was born on April 14, 1946, in Chicago to the late John J. and Mary (Blankenberger) Chlopecki, Sr.

He earned a bachelor's degree in business administration at Marian University in Indianapolis. He married his wife Marie on June 29, 1968. She preceded him in death on July 21, 2013. Deacon Chlopecki served in the U.S. Army in the Vietnam War from 1969-71. In his business career that followed, he worked in computer technology, eventually working for RBSK Partners in Batesville while still living in Chicago. After discerning a call to the permanent diaconate, he participated in the Archdiocese of Chicago's permanent deacon formation program, administered by the University of St. Mary-of-the-Lake in Mundelein, Ill. Bishop Thad J. Jakubowski, then an auxiliary bishop of the Chicago Archdiocese, ordained him a deacon on April 27, 1991, in

Holy Name Cathedral in Chicago. Deacon Chlopecki ministered at Holy Family Parish in Inverness, Ill., and St. Colette Parish in Rolling Meadows, Ill., before he moved to Indiana in 1995. In the Archdiocese of Indianapolis, he first served at St. Anthony of Padua Parish in Morris and the former St. Pius Parish in Ripley County. In 2006, he served at St. Nicholas Parish in Ripley County. In 2007, Deacon Chlopecki was incardinated into the Archdiocese of Indianapolis, becoming its first permanent deacon. In that same year, he returned to ministry at St. Anthony Parish in Morris. He retired from ministry in 2012. Deacon Chlopecki is survived by his daughter Jeannette Toms, his sons David and Kevin Chlopecki, his sister Linda Scofield, 11 grandchildren and one great-grandchild. Memorial gifts may be sent to Catholic Charities of the Archdiocese of Indianapolis, 1400 N. Meridian St., Indianapolis, IN 46202. †

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Mark 10:45

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Editorial



A man kisses a rosary as he prays before Mass in 2018 at a church in Beijing. (CNS photo/ Jason Lee, Reuters)

On praying the rosary

If praying the rosary isn't already part of your daily devotions, perhaps you could consider adding it during the month of October. Why? Because October is traditionally observed as the Month of the Rosary, and Oct. 7 is the feast of Our Lady of the Rosary. But mainly because the rosary is obviously the Blessed Mother's favorite prayer, and she has asked us to pray it.

When she appeared to St. Bernadette at Lourdes, France, did you notice that Mary herself had a rosary? Here is how Bernadette described Mary's first appearance to her: "I looked up and caught sight of the cave where I saw a lady wearing a lovely white dress with a bright belt. On top of each of her feet was a pale yellow rose, the same color as her rosary beads. I put my hands into the fold of my dress where my rosary was. I wanted to make the sign of the cross, but for the life of me I couldn't manage it. Then the lady made the sign of the cross herself, and at the second attempt I managed to do the same, though my hands were trembling. Then I began to say the rosary while the lady let her beads slip through her fingers, without moving her lips."

When the Blessed Mother appeared to Lucia, Francisco and Jacinta at Fatima, Portugal, she immediately identified herself as Our Lady of the Rosary and exhorted the three children to pray the rosary for world peace. (The movie *Fatima* is now being shown, and we encourage you to see it.)

With families staying at home because of the pandemic, perhaps now would be a good time to resume the family rosary that Holy Cross Father Patrick Peyton encouraged during the decades following World War II. His Family Rosary Crusades spanned the globe, and we all knew his slogan, "The family that prays together stays together." Catholic families everywhere prayed the rosary together most evenings.

Father Peyton was reviving a devotion that began in the 12th century when laity began to pray 150 Hail Marys while monks in monasteries prayed the

150 psalms. Then St. Dominic and his followers publicized the devotion, adding the meditations about the life of Jesus.

The name "rosary" became the name of the devotion in the 15th century when the Carthusian monk Dominic of Prussia divided the 150 Hail Marys into three sets of 50, and began to call each of the 50 points of meditation a *rosarium* because the rose was the symbol of joy and Mary was "the cause of our joy" for bearing Christ.

Another 15th-century Carthusian monk, Henry of Kalkar, then divided the 50 Hail Marys into decades with an Our Father between each. In 1483, a Dominican priest wrote a book on the rosary called *Our Dear Lady's Psalter*. It listed the same 15 mysteries that we meditated on through the 20th century, except that the fourth glorious mystery combined Mary's assumption and coronation and the fifth glorious mystery was the Last Judgment.

We think of the rosary as a Marian devotion because of the repetition of the Hail Mary. But, like every devotion to Mary, its main focus is on Jesus. The purpose of the rosary is to help us meditate on the mysteries of our salvation, on the events in the lives of Jesus and Mary. It combines vocal prayer, mental prayer and Scripture, since every mystery except the last two is taken directly from Scripture—as is the first half of the Hail Mary.

For more than 500 years, there were 15 official mysteries: five joyful, five sorrowful and five glorious. Then, in 2002, St. Pope John Paul II recognized the obvious gap between the finding of Jesus in the Temple when he was 12 and his agony in the garden. So he added the five luminous mysteries, or mysteries of light, recalling events in Jesus' public ministry—his baptism, the wedding feast at Cana, the proclamation of the kingdom, the transfiguration, and the institution of the Eucharist.

October is the perfect time to begin the practice of reciting the rosary daily. We encourage you to give it a try.

—John F. Fink

Reflection/Sean Gallagher

Amy Coney Barrett and the mission to transform the world into God's kingdom

Catholics in the U.S. can take rightful pride in Judge Amy Coney Barrett, whom President Donald J. Trump nominated on Sept. 26 to the U.S. Supreme Court.



She is the first graduate of a Catholic law school to have been nominated to the nation's highest court. If she is confirmed, six of the court's nine justices would be Catholic.

But Barrett is also a Catholic whom her brothers and sisters in faith in this country would do well to emulate.

In many ways, she embodies the way in which the Second Vatican Council and popes during the past 50 years have called the Church's laity to live out its timeless faith.

Vatican II emphasized that lay Catholics have a central role in the Church's mission of evangelization in the middle of the world, in places where clergy and religious do not live and minister. The laity are the principal evangelizers in the workplace, government, education, economy and health care. They proclaim the Gospel in families, neighborhoods and in many other social relationships.

They are called, with the help of God's grace, to transform the world more and more into his kingdom of holiness, justice, love and peace.

Barrett has done this in high-profile ways for the past three years in promoting justice, which is ultimately rooted in God, as a federal appeals court judge. And, if she is confirmed by the U.S. Senate, she may do it for decades to come as a Supreme Court Justice.

But she's also done it in personal ways that don't make headlines.

When her name was mentioned as a possible successor to the late Justice Ruth Bader Ginsburg, one of Barrett's former law students at the University of Notre Dame in northern Indiana wrote an essay about her professor that was posted on the website of *First Things* magazine.

Laura Wolk, who is legally blind, came to Notre Dame's law school as a student in 2013. Technology that Notre Dame had ordered for her to keep up in her work was late in arriving. Then her laptop computer broke. That's when then-Professor Barrett stepped in to help.

"... She did not merely help me to readjust the burden on my own shoulders; she took it from me and carried it herself," Wolk recalled. "I will never forget the moment when she looked at me from across her desk and said, coolly and matter-of-factly, 'Laura, this is not your problem anymore. It's mine.'"

This is the action of a lay Catholic who knows how to witness to Christ in her career in the middle of the world. This is how the Gospel is proclaimed and spread forth—quietly, sometimes slowly, but no less surely—into the many corners of society.

Barrett also embraces the vision of marriage, life and the family of Vatican II and subsequent popes. As full as is her life as a judge and law professor, Barrett takes joy in being a wife and mother of seven children, two of whom were born in Haiti and adopted, and one of whom has special needs.

"While I am a judge, I am better known back home as a room parent, carpool driver and birthday party planner," Barrett said on Sept. 26 at the White House when she was introduced as the president's nominee. "... Our children are my greatest joy even though they deprive me of any reasonable amount of sleep."

Barrett is a lay Catholic working to spread the kingdom of God while under a white-hot spotlight. Most lay Catholics carry out the Church's mission in hidden ways in their own corner of society.

Barrett's contributions, as well as yours and mine, are all essential, however, if the world in which we live is to be transformed more and more into God's kingdom.

(Sean Gallagher is a reporter for The Criterion, newspaper of the Archdiocese of Indianapolis.) †

Letters to the Editor

Columns about election remind us to listen and seek understanding

I was very impressed with the first column in the Sept. 18 issue of *The Criterion* compiled by the archdiocesan Office of Human Life and Dignity and Catholic Charities-Social Concerns Ministry regarding the 2020 elections.

In a time when long-standing friendships and family relationships may be in a state of unease over political views, the reminder to listen first and seek understanding hit home.

Disagreements among those who are

Catholic can be particularly painful, especially when those "uncivil words prevail."

I am looking forward to better conversations, practicing the model of love we hear in the Gospels, being more clear in sharing my own position, and more respectful in describing that of others this election season.

Julie Reyes
Indianapolis

'Congratulations' to Mickey Lentz and her 60 years of service to the archdiocese

Thank you for your articles and photos in the Sept. 25 issue of *The Criterion* celebrating Mickey Lentz's 60 years of service to the archdiocese.

Several years ago, I taught her granddaughters at St. Barnabas School in Indianapolis. I knew Mickey to be a loving grandmother attending school events, a volunteer at Christmas delivering food to a needy family, and someone who was a friendly leader to the teachers in the archdiocese.

Congratulations, Mickey!

Jeanne Angermeier
Indianapolis

Letters Policy

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful. The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content. Letters must be signed, but, for serious reasons, names may be withheld. Send letters to "Letters to the Editor," The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.



Christ the Cornerstone

Mary is a model of both tenderness and courage

“Mary first conceived Jesus in faith and then in the flesh, when she said ‘yes’ to the message God gave her through the angel. What does this mean? It means that God did not want to become man by bypassing our freedom; he wanted to pass through Mary’s free assent, through her ‘yes.’ He asked her: ‘Are you prepared to do this?’ And she replied: ‘Yes.’” (Pope Francis, Oct. 12, 2013).

During the month of October, we pay special attention to the role of Mary in the life of the Church and in our own lives. She is God’s mother and, by the grace of Christ, our mother, the Mother of the Church. We are invited to turn to her—especially in times of difficulty—for comfort, inspiration and hope.

Why is Mary such an important figure in the Church’s devotion and in Christian spirituality? There are many reasons, of course.

Mary alone among all the children of Adam and Eve was sinless, by the grace of God, and is therefore an example of how we should live. She always said “yes” to the Father’s will, and she was humble, obedient and faithful in doing what God asked her

to do. Mary is the mother of Jesus, the Son of God and our Redeemer. She was the first Christian disciple, the first to carry his word and to follow him on the Way of the Cross.

Mary is a model of both tenderness and courage. She cares deeply for all of us, her children, and she encourages us to be strong in our faith regardless of the threats and temptations we face every day.

The images of Mary standing courageously at the foot of the cross, and then holding her dear Son tenderly in her arms following his bitter crucifixion, are imbedded in our minds and hearts. They speak far more eloquently than words, teaching us what it means to be women and men who wish to follow Jesus as his disciples.

Adoration, which is the fullest possible expression of love and reverence, is reserved for God alone. Christians do not adore Mary or the saints, but we do regard them with feelings of deep honor and respect. We venerate them as women and men who responded generously to the Lord’s invitation to take up their crosses and follow him.

Mary was the first to freely accept the burdens, and the rewards, of Christian discipleship. As a result, she occupies a unique place of honor among all the holy men and women who have given themselves fully to following in the footsteps of her Son.

As Pope Francis has observed, “When Mary says ‘I am the handmaid of the Lord’ [Lk 1:38] in response to the news that she will become the Mother of God, she doesn’t say: ‘this time I will do the will of God, I am available, then I’ll see.’ Hers is a full yes, without conditions.” Instead of imitating this attitude of Mary, the Holy Father says, “We are experts in the ‘half-yes:’ we are good at pretending not to understand what God wants and consciousness suggests.”

That’s why we turn to Mary—to help us overcome our fear, hesitation and reluctance. She emboldens us with her courage at the same time that she comforts us with her tenderness.

Pope Francis also points out that we can be “cunning” and avoid saying “a true and firm ‘no’ to God” by making excuses, such as “‘I can’t,’” or “‘not today, but tomorrow ... tomorrow

I will be better, tomorrow I will pray, I will do good, tomorrow.’” However, by doing this “we close the door to good, and evil profits from these missing ‘yeses,’” the pope says, noting that each one of us has “a collection” of these missing yeses inside.

Each full and unreserved “yes” we say to God is the beginning of a new story, Pope Francis tells us. Saying yes to God is the witness given to us by the saints, especially Mary our mother and our guiding star. We venerate Mary because she points us toward Jesus and shows us the way to live as he asks.

We are blessed with many ways to express our love for Mary. The rosary is the most popular form of Marian devotion. When we pray the rosary, we have a special opportunity to meditate on the incidents in the life of Christ, the sacred mysteries of our redemption, even as we ask our Blessed Mother to intercede for us as we struggle to follow her Son as missionary disciples.

Let’s pray that Mary’s courage and her tenderness will inspire us as we seek to follow her Son. †



Cristo, la piedra angular

María es un modelo de ternura y valentía

María es un modelo de ternura y valentía. María concibió primero a Jesús en la fe y luego en la carne, cuando dijo “sí” al mensaje que Dios le dio a través del ángel. Pero ¿qué significa esto? Significa que Dios no quiso hacerse hombre pasando por alto nuestra libertad; quiso pasar por el libre consentimiento de María, por su “sí”. Él le preguntó:

—¿Estás preparado para hacer esto? —Y ella respondió: —Sí.” (Papa Francisco, 12 de octubre de 2013).

Durante el mes de octubre prestamos especial atención al papel de María en la vida de la Iglesia y en nuestras propias vidas. Es la madre de Dios y, por la gracia de Cristo, nuestra madre, la Madre de la Iglesia. Estamos invitados a recurrir a ella, especialmente en tiempos de dificultad, para buscar consuelo, inspiración y esperanza.

¿Por qué María es una figura tan importante en la devoción de la Iglesia y en la espiritualidad cristiana? Existen muchas razones, por supuesto.

De todos los hijos de Adán y Eva, solamente María estaba libre de pecado, por la gracia de Dios y, por lo tanto, es un ejemplo de cómo debemos vivir. Siempre dijo «sí» a

la voluntad del Padre, y fue humilde, obediente y fiel en hacer lo que Dios le pidió que hiciera. María es la madre de Jesús, el Hijo de Dios y nuestro Redentor. Fue la primera discípula cristiana, la primera en transmitir su palabra y en seguirlo en el camino de la cruz.

María es un modelo de ternura y valentía; se preocupa profundamente por todos nosotros, sus hijos, y nos anima a ser fuertes en nuestra fe a pesar de las amenazas y tentaciones que enfrentamos cada día.

Las imágenes de María parada valientemente al pie de la cruz, y luego sosteniendo a su querido hijo tiernamente en sus brazos después de su amarga crucifixión, están incrustadas en nuestras mentes y corazones. Hablan mucho más elocuentemente que las palabras, enseñándonos lo que significa ser mujeres y hombres que desean seguir a Jesús como sus discípulos.

La adoración, la expresión más completa posible de amor y reverencia, se reserva exclusivamente a Dios. Los cristianos no adoran a María ni a los santos, pero los vemos con profundo honor y respeto. Los veneramos como mujeres y hombres que respondieron generosamente a la invitación del Señor de tomar sus

cruces y seguirlo.

María fue la primera en aceptar libremente las cargas y recompensas del discipulado cristiano. Como resultado, ella ocupa un lugar de honor único entre todos los hombres y mujeres santos que se han dedicado plenamente a seguir los pasos de su hijo.

Como el papa Francisco ha señalado: “Cuando María dice “Soy la esclava del Señor” [Lc 1,38] en respuesta a la noticia de que se convertirá en la Madre de Dios, no dice: “Esta vez haré la voluntad de Dios porque estoy disponible; más adelante veré”. El suyo es un sí total, sin condiciones”. En lugar de imitar esta actitud de María, el Santo Padre dice: “Somos expertos en los “sí a medias”: somos buenos para fingir que no entendemos lo que Dios quiere y la conciencia sugiere”.

Por eso recurrimos a María, para que nos ayude a superar nuestro miedo, nuestras dudas y reticencias. Nos envalentona con su valor al mismo tiempo que nos consuela con su ternura.

El papa Francisco también señala que podemos ser «astutos» y evitar decir «un verdadero y firme “no” a Dios» mediante excusas, tales como «no puedo» u «hoy no, pero mañana...

mañana estaré mejor, mañana rezaré, haré el bien, mañana». Sin embargo, al hacer esto «cerramos la puerta a los beneficios del bien y del mal de estos ‘síes’ perdidos», apunta el papa, señalando que cada uno de nosotros tiene «una colección» de estos ‘síes’ perdidos en su interior.

Cada «sí» completo y sin reservas que le decimos a Dios es el comienzo de una nueva historia, nos dice el papa Francisco. Decirle sí a Dios es el testimonio que nos dan los santos, especialmente María nuestra madre y nuestra estrella guía. Veneramos a María porque nos señala a Jesús y nos muestra el camino para vivir como él lo pide.

Tenemos la bendición de contar con muchas formas de expresar nuestro amor por María. El rosario es la forma más popular de devoción mariana; cuando lo rezamos, tenemos una oportunidad especial de meditar sobre los episodios de la vida de Cristo, los sagrados misterios de nuestra redención, incluso cuando pedimos a nuestra Madre Santísima que interceda por nosotros mientras luchamos por seguir a su hijo como discípulos misioneros.

Recemos para que el valor y la ternura de María nos inspiren mientras seguimos a su hijo. †

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 2-31

23rd Annual Cardinal Classic VIRTUAL Golf Outing, benefits Seton Catholic Athletic Boosters, Richmond, choose day and golf course, \$15, sponsorships start at \$50, golfers eligible for prizes, registration and payment due by Oct. 30. Registration, information: setonschools.org/cardinal-classic-golf-outing. Questions: 765-965-6956, mleverton@setonatholics.org.

October 4

Holy Family Parish, 3027 Pearl St., Oldenburg. **annual Holy Family Fall Festival**, 11 a.m.-4 p.m., drive-thru chicken dinners, livers and gizzards, noodles, gravy, slaw, raffles, parish parking lot entry from Water St. Information: 812-934-3013.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Respect Life Sunday Mass**, 10:30 a.m., Archbishop Charles C. Thompson presiding. Also available online at www.sppc.org/streaming.

October 5

Beyond Secular Politics Webinar, 12-1 p.m., sponsored by Indiana Catholic Conference (ICC), based on United States Conference of Catholic Bishops' "Forming Consciences for Faithful Citizenship," presented

by ICC executive director Angela Espada and associate director Alexander Mingus. Registration: indianacc.org/events/event-one-clyp2. Information: icc@archindy.org or 317 236-1455.

October 5-7

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **"So Great a Cloud of Witnesses,"** sponsored by One in Christ, Mon. and Tues. 8 a.m.-9 p.m., Wed. 8 a.m.-6:30 p.m., Tim Staples and Dr. Kenneth Howell speakers, 40-hour devotion, Mass, confession, adoration, eucharistic procession, livestream option available, registration required for in-person attendance. Registration, information: holynosaryindy.org/events.html or 317-636-4478.

October 7

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

Beyond Secular Politics Webinar, 5:30-6:30 p.m., sponsored by Indiana Catholic Conference (ICC), based on United States Conference of

Catholic Bishops' "Forming Consciences for Faithful Citizenship," presented by ICC executive director Angela Espada and associate director Alexander Mingus. Registration: indianacc.org/events/event-one-clyp2. Information: icc@archindy.org or 317 236-1455.

October 9

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **"Passion and Prayer" Christ-centered marriage enrichment conference: "Created in God's Image,"** 7-9 p.m., Father Michael Keucher presenter, space limited to 20 couples, \$20 per couple. Information: Tom and Marcy Renken, olmarriage@ministry@gmail.com or 317-488-1557.

Mount St. Francis, 101 Saint Anthony Blvd., Mt. St. Francis. **Chik N' Fish To-Go Dinners**, fried chicken or fish, mashed potatoes, green beans, coleslaw, roll, homemade dessert, \$13, order by 5 p.m. Thursday for Friday 4-6 p.m. pick-up. Order at mountsaintfrancis.org/dinners or 812-923-8817.

October 9-10

Planned Parenthood 8590 Georgetown Road, Indianapolis. **Knights of Columbus Rosary Vigil for Life**, Fri. 7 p.m.-Sat. 7 a.m.

Information: Larry Kunkel at life@indianakofc.org.

October 10

Beyond Secular Politics Webinar, 10-11 a.m., sponsored by Indiana Catholic Conference (ICC), based on United States Conference of Catholic Bishops' "Forming Consciences for Faithful Citizenship," presented by ICC executive director Angela Espada and associate director Alexander Mingus. Registration: indianacc.org/events/event-one-clyp2. Information: icc@archindy.org or 317 236-1455.

St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th Street, Indianapolis. **Rosary Rally**, 11:30 a.m.-12:30 p.m., meet on Bosart Ave. in front of the old main entrance of the school, face mask required, bring chair if needed. Information: 317-727-1167 or jbullock@hallrender.com.

St. Thomas More Parish, 1200 N. Indiana St., Mooresville. **Drive-Thru Applefest**, noon-7 p.m., pulled pork dinner with apple pie

slice \$10, kids hot dog meal \$5, car wash \$7, 50/50 raffle tickets \$20 for \$500-\$2,500 prize, advanced ticket purchase encouraged for dinners and 50/50, COVID measures followed, visitors must stay in vehicle. Information: 317-831-4142 or info@stm-church.org.

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Fall Festival**, 6-9 p.m., \$1,000 and \$5,000 raffles, silent auction, shot clinic, live music by Off the Hook, food, drinks. Information: ollindy.org/festival, 317-356-7291 or jfleck@ollindy.org.

October 11

St. Nicholas Parish, 6461 E. St. Nicholas Drive, Sunman. **Drive-Thru Chicken Dinner/Turtle Soup**, 11 a.m.-3 p.m., chicken dinner \$10, turtle soup \$5/quart, \$20/gallon, whole and half chickens available, outside shaded dinner seating on campus. Information: 812-623-2964 or communications@stnicholas-sunman.org.

October 13

Sisters of Providence **virtual "Act justly, Love tenderly,**

Walk humbly" Monthly Taizé Prayer Service, 7-8 p.m., silent and spoken prayers, simple music, silence. Link: cutt.ly/Taize. Information: 812-535-2952, provctr@spsmw.org.

October 15

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

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

October 16-23

St. Vincent de Paul Society of Indianapolis **"Struttin' Our Stuff" virtual silent auction**, more than 150 items. Registration, information and option to donate available starting Oct. 10 at www.svdindy.org/fashion. Questions: Jenny Matthews, 317-289-3324 or jmatbogey@gmail.com; Mary Ann Klein, 317-796-6325 or Klein.jm@yahoo.com. †

Retreats and Programs

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

October 16-17

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **A Weekend of Peace**, Fri. 7 p.m.-Sat. 5:30 p.m., facilitated by associate director Judy Ribar, private room for one night, two meals, all materials, \$125. Registration: mountsaintfrancis.org, 812-923-8817.

October 20-22

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **The Voice of God in Creation**, Tue. 7 p.m.-Thur. 7 p.m., Conventual Franciscan Father Vincent Petersen facilitating, includes liturgies, group sessions, individual direction, quiet prayer, private room for two nights, six meals and all materials, \$235. Registration: mountsaintfrancis.org, 812-923-8817.

October 23-25

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis. **Faith in Times of Uncertainty, Men's Retreat** Fri. 7 p.m.-Sun. 11:30 a.m., Conventual Father Vincent Petersen facilitating, private room for two nights, four meals, \$215; commuters

with four meals, \$125; online through Zoom, \$75. Registration: mountsaintfrancis.org, 812-923-8817.

October 24

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **SoulCollage**, 7-9 p.m., presented by Lisa Heckaman and Lisa Hess, includes lunch and materials, \$110. Registration: www.benedictinn.org/retreats-programs. Information: benedictinn@benedictinn.org, 317-788-7581.

October 29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., self-directed retreat, includes a room to use for the day, continental breakfast, Mass, lunch and the use of the common areas and grounds, \$35. Information and registration: Jennifer Burger, 317-545-7681, jburger@archindy.org, www.archindy.org/fatima.

October 31

Mount St. Francis Center for Spirituality, 101 St. Anthony Drive, Mt. St. Francis.

The Wisdom of the Second Half of Life, 8:30 a.m.-noon, associate director Judy Ribar facilitating, ages 50 and older, presentations, \$30, donation requested for online participants. Registration: mountsaintfrancis.org, 812-923-8817.

November 4

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., includes private room for the day and lunch, \$40, spiritual direction for additional fee of \$30 (must be scheduled in advance). Registration: www.benedictinn.org/retreats-programs. Information: benedictinn@benedictinn.org, 317-788-7581.

November 7

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Breaking Free: Coping with Anxiety**, 9 a.m.-noon, presented by Rachel Waltz, \$40. Registration: www.benedictinn.org/retreats-programs. Information: benedictinn@benedictinn.org, 317-788-7581. †

Batesville deanery parishes to host Rosary Octave celebrations on Oct. 6-13

Parishes in the Batesville Deanery will unite in prayer for eight days beginning on the vigil of the feast of Our Lady of the Rosary on Oct. 6 to the anniversary of the Miracle of the Sun in Fatima on Oct. 13.

The schedule is as follows:

- Oct. 6: St. Joseph Parish, 125 E. Broadway, in Shelbyville, 7 p.m. in the green space next to church
- Oct. 7: St. Charles Borromeo Church, 213 Ripley St., in Milan, 6 p.m. Mass and Patriotic Rosary
- Oct. 8: Holy Family Church, 3027 Pearl St., in Oldenburg, 10 a.m. in the church
- Oct. 9: St. Lawrence, 542 Walnut St., in Lawrenceburg, 6 p.m.
- Oct. 10: America Needs Fatima Rosary across America at Batesville Deanery parishes. Contact parishes for locations, times.
- Oct. 10: All Saints Parish, St. Martin campus, 8044 Yorkridge

Road, in Yorkville, 4:30 p.m., Mass and rosary procession

• Oct. 11: All Saints Parish, St. John the Baptist campus, 25743 State Road 1, in Guilford, 11 a.m. Mass and rosary procession

• Oct. 12: St. Mary of the Immaculate Conception Parish at Gabbard Park at 2nd and Judiciary St., in Aurora, 6 p.m., Patriotic Rosary

• Oct. 13: St. Teresa Benedicta of the Cross Parish, 23303 Gavin Lane, in Bright, 6 p.m. in the parking lot

The rosaries will be offered for an end to abortion and all crimes against life in honor of Respect Life Month; protection and blessings on our nation, the victims of COVID-19, health care workers, and an end to the virus; and for evangelization and devotion to the Blessed Mother.

For more information, contact Father Michael Keucher, dean of the Batesville Deanery, at 317-398-8227. †

St. Christopher parish offers Scripture studies online

Self-directed Scripture studies are being offered online by St. Christopher Parish in Indianapolis.

The Scripture studies are guided by Lois Jansen, a former adjunct faculty member at Marian University in Indianapolis and a former pastoral associate and theology teacher in the archdiocese.

Topics include the Gospel of John, the Gospel of Mark, the Short Letters of Paul and meditation videos. A new series on selected psalms will be available

starting on Oct. 19. New videos will be posted online every one-three weeks.

The presentations are free and available to all, and there is no registration or time limit required to view or download material on the website.

To access the study videos, go to vimeo.com/insidetheword/albums.

To request a handbook for any of the series or for more information on the program, contact Lois Jansen at 317-241-9169 or email mlj@greenlimearts.com. †

New film on famous 'rosary priest' to debut in Cincinnati theater on Oct. 9

Pray: The Story of Patrick Peyton will be shown at the Parkland Theater, 6550 Parkland Ave., in Cincinnati, on Oct. 9-15.

The documentary relays the inspiring true story of a poor Irish immigrant who sets sail for America in 1928 with dreams

of becoming a millionaire. Arriving in Pennsylvania and unable to find work, Peyton accepts a position as a janitor at a Catholic cathedral, which rekindles his long-lost desire to become a priest. After being miraculously cured of tuberculosis, he is ordained and spends the rest of his

life championing the message, "The family that prays together, stays together." Father Peyton became known worldwide as "the rosary priest."

For movie times, go to parklandtheater.com.

The film is not yet scheduled to be

shown in the archdiocese, although that could change. For a list of current venues where the film will run and to view a trailer of the film, go to praythefilm.com.

The documentary will begin streaming in early 2021 through on-demand services that are yet to be announced. †

Week three: 'Pray, Learn and Act as Faithful Citizens'

Compiled by the archdiocesan Office of Human Life and Dignity and the Social Concerns Ministry

The archdiocesan Office of Human Life and Dignity and Catholic Charities-Social Concerns are collaborating to offer the third of seven weeks of prayer, study and action as the nation prepares for an upcoming election.

This week, we continue to explore the teaching document from the United States Conference of Catholic Bishops, "Forming Consciences for Faithful Citizenship." This week's column will briefly look at Part I: The U.S. Bishops' Reflection on Catholic Teaching and Political Life.

Pray

Merciful Father,

Thank you for inviting each of us to join in your work of building the kingdom of love, justice and peace. Draw us close to you in prayer as we discern your call in our families and communities. Send us forth to encounter all whom you love: those not yet born, those in poverty, those in need of welcome. Inspire us to respond to the call to faithful citizenship, during election season and beyond. Help us to imitate your charity and compassion and to serve as models of loving dialogue. Teach us to treat others with respect, even when we disagree, and seek to share your love and mercy. We ask this through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God forever and ever. Amen.

Learn

"The Church equips its members to address political and social questions by helping them to develop a

well-formed conscience. Catholics have a serious and lifelong obligation to form their consciences in accord with human reason and the teaching of the Church. Conscience is not something that allows us to justify doing whatever we want, nor is it a mere 'feeling' about what we should or should not do. Rather, conscience is the voice of God resounding in the human heart, revealing the truth to us and calling us to do what is good while shunning what is evil." (From "Forming Consciences for Faithful Citizenship," Part I: The U.S. Bishops' Reflection on Catholic Teaching and Political Life, #17)

"The formation of conscience includes several elements. First, there is a desire to embrace goodness and truth. For Catholics, this begins with a willingness and openness to seek the truth and what is right by studying sacred Scripture and the teaching of the Church as contained in the *Catechism of the Catholic Church*. It is also important to examine the facts and background information about various choices. Finally, prayerful reflection is essential to discern the will of God. Catholics must also understand that if they fail to form their consciences in the light of the truths of the faith and the moral teachings of the Church, they can make erroneous judgments." ("Forming Consciences for Faithful Citizenship," Part I: The U.S. Bishops' Reflection on Catholic Teaching and Political Life, #18)

"Catholics often face difficult choices about how to vote. This is why it is so important to vote according to a well-formed conscience that perceives the proper relationship among moral goods. A Catholic cannot vote for a candidate who favors a policy promoting an intrinsically evil

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act, such as abortion, euthanasia, assisted suicide, deliberately subjecting workers or the poor to subhuman living conditions, redefining marriage in ways that violate its essential meaning, or racist behavior, if the voter's intent is to support that position. In such cases, a Catholic would be guilty of formal cooperation in grave evil. At the same time, a voter should not use a candidate's opposition to an intrinsic evil to justify indifference or inattentiveness to other important moral issues involving human life and dignity." (From "Forming Consciences for Faithful Citizenship," Part I: The U.S. Bishops' Reflection on Catholic Teaching and Political Life, #34)

Act

Read Part I of "Forming Consciences for Faithful Citizenship," and discuss it with a friend or small group. In order to continue the work of forming the conscience, "prayerful reflection is essential to discern the will of God." Use the prayer listed above before reading and discussing the document. Be open to the guidance of the Holy Spirit for enlightenment of God's truth.

(To access "Forming Consciences for Faithful Citizenship" in English and Spanish, go to tiny.url/USCCBFormingConsciences. For more information, including tips for engaging in civil dialogue, go to www.civilizeit.org.) †



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KEYNOTE SPEAKER
Ryan Bomberger
THE RADIANCE FOUNDATION

Ryan Bomberger is co-founder of The Radiance Foundation which addresses a myriad of social issues in the context of God-given purpose and the intrinsic value of all human life. He offers a rather unique perspective as his biological mother was raped yet courageously gave him life and the gift of adoption. Ryan, an Emmy® Award winner, was the creative force behind the TooManyAborted.com billboard and web campaign exposing abortion's disproportionate impact in the black community.



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GROTTO

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the Blessed Mother's love for all God's children.

"Father, may your children—especially children and young people who come to CYO camp, and who venerate this image in this shrine of Mary—know her protection and trace in their hearts the pattern of her holiness.

"In honor of Ryan, may everyone who comes here out of devotion take away the gift of joy in their hearts and the rewards of heaven."

The dedication was one more emotional moment in a day filled with them for Derry Condon, Ryan's father. During the dedication, he sat with his wife by his side, and their daughter Katie Alkire and their son Courtney Condon close by.

"When I first saw the grotto today, it brought tears to my eyes," Derry said. "The sun was hitting Mary so perfectly. This setting is perfect."

So is the short story he shares about the only wish that Ryan had when he returned home from camp that first time.

'We wanted to do something more'

That day, Ryan looked at his father with great hope as he pleaded, "Dad, can I go back to camp next year?"

That memory always makes Derry smile. At the same time, Ryan's joy for the camp—and the desire to return to it—has also marked Derry's life for the past 35 years or so.

During that time, the Indianapolis architect has created and improved many of the facilities at the camp. He constructed a new office building, campfire area and outdoor worship space while also renovating cabins, the chapel and the pavilion. And every time he comes to the camp, he feels a joy and a peace that revive him and remind him of Ryan.

Still, he credits the idea for the grotto to his sister, Billie Bankoff.

After Ryan's death in 2004 at the age of 31, Billie and her husband, Dr. David Bankoff, started a fund in his honor to help children in need attend the camp. But on the 10th anniversary of Ryan's death, the Bankoffs decided they also wanted to do something more lasting to celebrate Ryan's life.

"When there's a death in the family, everyone wants to do something," Billie said. "We were so sad. It was so painful.

"We wanted to do something more to help us get through the pain, the grief, the sadness. *'What would be the one thing that would remind us of Ryan?'* It always came back to something a little more solemn with a

permanent structure that not only campers could enjoy, but also staff, parents and alumni."

A vision to honor the Blessed Mother

When the couple thought of Ryan, they recalled his joy when he came to visit them in their home in South Bend near the University of Notre Dame, where David served as a physician for the football team from 1981 to 2011. They remembered how Ryan loved going to Notre Dame football games.

So that connection to Notre Dame came up in a conversation that the Bankoffs had with the camp's co-director Kevin Sullivan and Ed Tinder, who was then the executive director of the archdiocese's CYO.

"Ed mentioned the grotto at Notre Dame," Billie recalled about that defining moment when the grotto at the camp became a vision. And while the camp's grotto wouldn't match Notre Dame's in size, it would share the same hope.

"We wanted a place where the campers could go if they had a problem, if they were homesick or even if they were feeling good about themselves," Billie said. "They could visit the grotto and stay there for a while, to pray or just be peaceful."

In the six years since the vision of a grotto at the camp first became clear, there have been more than a few challenges to its completion, but it has all come together beautifully under the direction of the camp's recently retired facility manager, Chris Bryan.

"It's been a long journey and such a labor of love," Billie said.

Through it all, she has relied upon a touch of wisdom about the Blessed Mother that was shared by the late longtime president of Notre Dame, Holy Cross Father Theodore Hesburgh.

"He said, 'The help will be there when the time comes. Our Lady never lets a deed done in her honor go unanswered.'"

A celebration of life and love

While there has long been a statue of Our Lady on the camp's grounds, the camp's co-director Kevin Sullivan says the creation of the grotto adds a more lasting, more beautiful setting that represents the Blessed Mother's love for her children.

The focal point of the grotto is naturally the statue of Mary, a marble statue from Italy. It's set against a wall of Brown County stone that is capped with Bedford limestone. Four limestone benches overlook the grotto, inviting anyone who is passing by to rest and pray. The grotto has also been

landscaped with 150 ferns.

"I think what could happen here is that the grotto raises the reverence and the sacredness of that space," Sullivan said. "We have six core values here, and one of them is 'Catholic.' This grotto gives us another place for that Catholic identity to come through. The kids will know there is a uniqueness to this camp. This is about having a Catholic experience here."

The spirituality of the setting also reflects the spirit-filled faithfulness of the extended family of Ryan—a family that has never stopped embracing the gift of his life, Sullivan said.

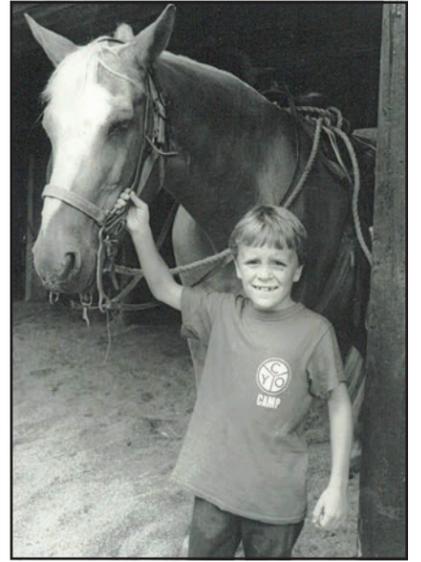
"What a great, generous family," Sullivan said. "They've always been supportive of whatever else this fund can do to help the camp. With Billie and David, there's been this total trust with me. It's been humbling. I'm trying to be a good steward of this. It's been a wonderful relationship."

That sentiment was echoed by members of Ryan's family. "Getting this done is such a huge accomplishment," said Dr. Bankoff. "It's a celebration in a lot of ways—of Ryan's life, of doing something for the camp, of a lot of people working together for something good."

It's a celebration of a life touched by joy, a child's joy that still echoes through the hearts and minds of those who will always remember him with love.

It's also a celebration of the love of a mother, whose arms are extended in anticipation of wrapping them around her children.

And on a sun-splashed September afternoon, the memories and the love overflowed at the camp where a small boy once spent a perfect week smiling and laughing. †



The joy of Ryan Condon for his time at Camp Rancho Framasa shows in this photo from the Catholic Youth Organization camp in the archdiocese. (Submitted photo)

BARRETT

continued from page 1

Barrett, for her part, said she was "humbled by the prospect of serving in the Supreme Court," and said if she were confirmed, she would always be mindful she would be following in Ginsburg's footsteps.

Noting she would be in a group of nine as a justice, she said this is something she is used to, with her husband and their family of seven children. She also stressed that if confirmed she would "assume the role to serve you," the American public, and she has no illusions that the road ahead will be easy.

Trump's pick is not a surprise. The 48-year-old Catholic and law professor at the University of Notre Dame in northern Indiana was reported to be on the president's short list of nominees just hours after Ginsburg's death, and news outlets began announcing she was the likely pick a day ahead of the official announcement.

The news drew immediate reaction from both sides of the political spectrum, and Catholics were similarly vocal in either support or alarm over Trump's nominee choice.

Brian Burch, president of CatholicVote, an independent political advocacy group, said in a Sept. 26 statement ahead of Trump's formal announcement: "Catholics are thrilled with the expected nomination of Judge Amy Coney Barrett and believe she represents the best choice to protect the rule of law and our constitutional rights." He added that she "deserves a speedy confirmation process and a Senate vote as soon as possible."

Catholics expressing concern about Trump's pick stressed unease with her stance on a number of issues. For example, John Gehring, the Catholic program director for Faith in Public Life, a Washington-based advocacy group, said in a Sept. 26 tweet: "Being 'pro-life' isn't a single issue. Many Catholic voters are worried that Amy Coney Barrett could undermine health care access, workers' rights, environmental protections and other

moral issues central to Church teaching."

Barrett is not an unknown. Two years ago, she was viewed as a potential candidate for the nation's high court after Justice Anthony Kennedy retired, in the slot that was filled by Justice Brett Kavanaugh. At the time, Trump reportedly told advisers that he was "saving" Barrett if Ginsburg announced her retirement during his presidency.

In 2017, Barrett, who had clerked for Justice Antonin Scalia, was nominated by Trump to serve on the 7th Circuit in Chicago, and she garnered support from some for her responses to the line of questioning she received in her confirmation hearing from Senate Democrats who focused on her Catholic faith.

Sen. Dianne Feinstein, D-California, told her: "The dogma lives loudly within you, and that's a concern," to which Barrett responded: "It's never appropriate for a judge to impose that judge's personal convictions, whether they arise from faith or anywhere else, on the law."

After this interaction, several Catholic leaders spoke out against pointed questions about Barrett's faith.

Feinstein had been referring to Barrett's speeches and a 1998 article she co-wrote about the role of Catholic judges in death penalty cases. The senator also questioned Barrett about upholding *Roe v. Wade*, the 1973 Supreme Court ruling that made abortion legal.

When Sen. Dick Durbin, D-Illinois, asked Barrett if she considered herself an "orthodox" Catholic, Barrett said: "If you're asking whether I take my faith seriously and am a faithful Catholic, I am. Although I would stress that my present Church affiliation or my religious beliefs would not bear in the discharge of my duties as a judge."

She ended up getting bipartisan support and was confirmed with a 55-43 vote.

Prior to this vote, *The New York Times* reported that Barrett was a member of a group called People of Praise, an ecumenical charismatic community, which gained some attention at the time that has now been revisited. The group, based in South Bend,

Ind., has more than 1,700 members living in 22 branches in the United States, and its members are primarily Catholic.

In 2018, *Our Sunday Visitor* spoke with Auxiliary Bishop Peter L. Smith of Portland, Ore., who is a member of People of Praise, who said misunderstandings about the group are a "a fundamental part of what's going on in our culture and in our political system right now—where we decide we don't like somebody, maybe they have different views from us ... so we demonize them."

Another concern expressed by those opposed to Barrett's nomination is that she could be a vote for dismantling *Roe v. Wade*.

As a judge, she has not ruled specifically on abortion cases, but as a member of the full appeals court she has voted in a few Indiana cases related to abortion. After several judges determined that an Indiana law requiring fetal remains to be buried or cremated following an abortion was unconstitutional, Barrett voted to rehear the case. She also dissented when appeals court judges attempted to block an Indiana law mandating parental consent for a minor to have an abortion.

In a 2013 speech at the University of Notre Dame, she said if *Roe* were overturned, "abortion would be neither legal nor illegal throughout the United States. Instead, the states and Congress would be free to ban, protect or regulate abortion as they saw fit."

Senate Majority Leader Mitch McConnell, R-Kentucky, has vowed that Trump's nominee "will receive a vote on the floor of the United States Senate," which Democrats have criticized since McConnell did not consider President Barack Obama's nominee, Judge Merrick Garland, several months before the 2016 election. McConnell and other Republicans have said the situation is different this time because the same party, Republicans, control both the Senate and the White House.

Paolo Carozza, a Notre Dame law professor, said he was "conflicted" about his colleague potentially being rushed into a

confirmation just weeks before the election.

He told WBEZ, Chicago public radio, that he would love to see Barrett on the bench "because I think she'd be a great justice," but he said he wished there were "more sort of harmony and less conflict in the process of creating our highest court, because in the long run, I think it really undermines the credibility of the judiciary."

Some in the Notre Dame community said Barrett would be a fair-minded justice, not guided by ideology but by her strict "originalist" reading of the U.S. Constitution.

"One thing that really stands out is how fair-minded her scholarship is. And she doesn't go in with an ax to grind. She doesn't go in with an ideological sort of conclusion in search of justifications. She goes in with a genuine, open, scholarly mind, tackling a question," Notre Dame law professor Carter Snead told the radio program.

Barrett has been married for more than 18 years to Jesse Barrett, a partner in a South Bend law firm who spent 13 years as a federal prosecutor in Indiana. Two of their children are adopted from Haiti.

She now faces the Senate process which includes public hearings, a committee vote and the Senate floor vote where a simple majority, or 50 votes, is needed to confirm her as the next Supreme Court justice. The Republicans have 53 seats in the current Senate, and if needed, Vice President Mike Pence could break a tie vote.

Although the exact timeline has not been set, Senate Judiciary Committee Chairman Lindsey Graham, R-South Carolina, has said he hopes to hold a final confirmation vote by the end of October, just days before the election.

If Barrett is confirmed as a Supreme Court justice she would be the sixth Catholic justice, joining Chief Justice John Roberts and Justices Kavanaugh, Clarence Thomas, Samuel Alito and Sonia Sotomayor. Justice Neil Gorsuch was raised Catholic, but is now Episcopalian. Justices Stephen Breyer and Elena Kagan are Jewish. †

‘An absolute and marvelous surprise’ Father Clement Davis revels in God’s blessings in 50 years of priestly ministry

By Sean Gallagher

COLUMBUS—Overseeing a multi-million-dollar church construction project might be a hallmark accomplishment for a parish priest in his decades of ordained life and ministry.

Father Clement Davis did that twice, leading St. Monica Parish in Indianapolis in the construction of its 780-seat church some 30 years ago and St. Bartholomew Parish in Columbus in building a 900-seat church about a decade later.

Yet when he was ordained a priest 50 years ago on Aug. 8, 1970, parish ministry—let alone overseeing such large capital projects—was the farthest thing from his mind.

At the time, Father Davis was a Benedictine monk, a member of the former St. Maur Priory in Indianapolis, which closed in 2004, and expected teaching Scripture in a seminary to be his primary ministry in the future.

Father Davis, lovingly known as Father Clem to the many people for whom he has been pastor, looks back on his 50 years of priestly ministry and says, “God had a strange sense of humor when it came to my calling.”

‘A Church of all peoples’

Raised in a Chicago suburb, Father Davis began to discern a possible call to the priesthood and religious life when he was a student at St. Mary College in Winona, Minn., and later at St. John’s University in Collegeville, Minn., in the early 1960s.

He was drawn in particular to St. Maur Priory, which had been founded in 1947 in Kentucky to be an interracial religious community.

“Martin Luther King, Jr., became a hero of mine,” Father Davis recalled. “I was so impressed by what he was doing and following the non-violent principles of Gandhi when so much violence had been wrought. He was a real spiritual hero to me.”

Showing academic talent, his superiors sent Father Davis to Munich, Germany, to receive priestly formation and to study Scripture. During that time, St. Maur moved to Indianapolis, hoping to operate a seminary there.

When he returned from his graduate studies in the mid-1970s, Father Davis assisted in parishes and taught at Cathedral High School in Indianapolis in addition to teaching Scripture at St. Maur’s fledgling seminary.

Father Davis saw parish ministry as “energizing.”

“The liturgy had opened up,” he recalled. “It was in English. People were really encouraged to participate. And in the parishes where people were encouraged to participate, the liturgy was a lively, joyful, wonderful thing.”

Even though parish ministry was the farthest thing from his mind when he had discerned his vocation, Father Davis felt God calling him to it.

So, with the permission of his superiors, Father Davis took a leave of absence from his community and began to live with archdiocesan priests and minister in the archdiocese, first in the former archdiocesan Office of Catholic Education and then as associate pastor of Holy Spirit Parish in Indianapolis.

He became a priest of the archdiocese in 1983, the same year that he also was appointed pastor of St. Monica.

The racial and ethnic diversity that had in part drawn him to religious life was present at the

Indianapolis West Deanery faith community, too, with many Black members and other members who came from various parts of the world.

“We just reveled in that sense of the Church in its richness is a Church of all peoples, from everywhere, regardless of color or language,” Father Davis said. “That just energized me, a white kid who grew up on Elm Street in all-white River Grove, Ill. I just felt like this was a better picture of the kingdom of God, and I was part of it.”

He enjoyed leading the St. Monica community so much that he didn’t want to leave when he was asked to become pastor of St. Bartholomew Parish in 1997.

He soon discovered though, that the Columbus faith community was also made up of ethnically diverse Catholics, in part because Cummins, the city’s main employer, drew employees there from around the world.

“To be really part of Columbus, you’ve got to embrace an international sense of welcome,” Father Davis said. “We are welcoming everybody, not just people who look like us. Everybody has a place. Everybody has something to offer.”

‘He believed the best about me’

Father Joseph Moriarty ministered with Father Davis at St. Monica, first as a seminarian and then for four years as a newly ordained priest. He gratefully recalls how Father Davis treated him like he had something to offer.

“I had the deepest sense from Clem that he believed the best about me,” said Father Moriarty. “That really helped me believe more about myself and to have confidence in my ability as a minister. He always affirmed whatever effort I made and always was able to offer advice and affirm strengths without division.”

For more than 20 years, Father Moriarty has had the chance to pass on the gift he received from Father Davis to young men discerning a priestly vocation or in priestly formation. This



Father Clement Davis stands on Sept. 4 in St. Bartholomew Church in Columbus. Ordained a priest as a Benedictine monk in 1970, he has been an archdiocesan priest since 1983. (Photo by Sean Gallagher)

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YEARS

occurred in Father Moriarty’s previous ministry as archdiocesan vocations director and director of spiritual formation at Saint Meinrad Seminary and School of Theology in St. Meinrad, and in his current role as rector of Bishop Simon Bruté College Seminary in Indianapolis.

“His style of leadership, as far as meeting people where they are and challenging them to be more, to be the best that they can be, is really the gift he imparted on me,” Father Moriarty said of Father Davis. “What a blessing. He believed the best about me. He was truly a pastor, a mentor and a friend. And that prepared me to do the work of [priestly] formation.”

Father Davis also did much to form the faith of his parishioners through the years, taking great joy in leading Bible studies, helping engaged couples prepare for marriage and especially in celebrating Sunday Mass with the faith communities he led.

Marilyn Clerc, a St. Bartholomew parishioner, appreciated these contributions and more in the 21 years that Father Davis led her Seymour Deanery faith community.

She was received into the full communion of the Church just a year before Father Davis began his ministry there. Her participation in Bible studies he gave lectures for led her more deeply into her faith.

“They were helpful in my spiritual development and growth,” said Clerc of Father Davis’ presentations on the Bible. “They were detailed and spiritually based. We got to know him quite well. It was a moving and connecting part of my spiritual development.”

But it was in the celebration of the Mass by her former pastor that Clerc really felt drawn closer to God.

About Father Clement Davis

Born: July 30, 1943, in Chicago.

Parents: Earl and Greta (Nelson) Davis.

Religious life: Became a Benedictine novice at the former St. Maur Priory, then in Kentucky, in 1963; professed solemn vows in 1968.

Ordination: Ordained a priest as a Benedictine monk on Aug. 8, 1970, by Archbishop George J. Biskup in SS. Peter and Paul Cathedral in Indianapolis. Became an archdiocesan priest in 1983.

Education: Earned a bachelor’s degree in philosophy at St. Procopius College (now Benedictine University) in Lisle, Ill., and a theological diploma at Ludwig-Maximilians University in Munich, Germany.

Favorite Scripture verse: “You did not choose me. I chose you and appointed you to go and bear much fruit, the kind of fruit that endures” (Jn 15:16).

Favorite saints: St. Thomas the Apostle; St. Thomas Aquinas, St. Clement of Rome; St. Benedict; St. Teresa of Calcutta.

Favorite prayer or devotion: The Mass and “the variety and familiar rhythms” of the Liturgy of the Hours.

Hobbies: Reading and listening to classical music and jazz.



A Benedictine monk at the time, Father Clement Davis receives offertory gifts from his parents, Earl and Greta Davis, during a Mass of Thanksgiving on Aug. 9, 1970, at St. Cypryan Church in River Grove, Ill., on the day after he was ordained a priest at SS. Peter and Paul Cathedral in Indianapolis. (Submitted photo)

“I have always appreciated Father Clem’s approach to the Mass,” she said. “You know that it’s a holy event, a sacramental event, just by the way he approaches it. He becomes Christ when he walks up to that altar.”

Although he retired from administrative ministry in 2019, Father Davis continues to serve as senior parochial vicar at St. Bartholomew and as a sacramental minister at Holy Trinity Parish in Edinburgh.

Looking back on his 50 years of priestly life and ministry, Father Davis continues to be surprised at just how much God has blessed and surprised him.

“So much of it has been an absolute and marvelous surprise,” he said. “There’s so much that comes from just being in a place where you can see other people at worship who love the Lord, are loved by the Lord and who you are privileged to minister to. It’s beyond what I can liken to anything else.”

(For more information about a vocation to the priesthood in the Archdiocese of Indianapolis, visit www.HearGodsCall.com.) †

Passion for Church teachings, public policy guide ICC associate director

By Victoria Arthur

Special to *The Criterion*

Alexander Mingus was one of a handful of Catholics at his Alabama high school when he answered a call that would set the course for his life.

At 18, he was named by Bishop Robert J. Baker, then the leader of the Diocese of Birmingham, Ala., as one of the first “Catholic Agents of the New Evangelization.” The prelate had noted the young man’s dedicated service to his parish and zeal for his faith in a state where Catholics comprise only 4% of the population.

“This was something totally unexpected, but something that I embraced wholeheartedly,” Mingus said. “And perhaps it put a mark on me to someday be working with Catholic bishops in some capacity.”

Indeed, the experience proved to be providential. His faith journey eventually brought him to Indiana, where he was recently named associate director of the Indiana Catholic Conference (ICC), the public policy voice of the Catholic Church in Indiana for more than 50 years.

In this role, the now 24-year-old will help in representing the five Catholic bishops across the state and promoting the Church’s position on important issues at the Indiana Statehouse and through various other channels, including traditional and social media.

Mingus will work under the leadership of Angela Espada, who has served as executive director of the ICC since January.

“I am the parent of a millennial, and I

know that this group includes many who are thoughtful, caring and compassionate people who want to do good,” Espada said. “Alexander is one of these people who also brings a passion for service to the Church that is both reaffirming and refreshing to see. His desire to combine service with upholding the Church’s social teachings in the public square will benefit not just Catholics but countless others in Indiana.”

His recent move to the Hoosier state is a homecoming of sorts for Mingus. Although his parents still reside in Alabama, his mother is a South Bend native. She met her future husband when she was studying at the city’s Indiana University branch and he was a student at the University of Notre Dame.

After high school, Mingus himself decided on Catholic higher education, following in his brother’s footsteps at the University of Dayton in Ohio.

There, while pursuing a double major in political science and human rights studies, he was offered an internship with the United States Conference of Catholic Bishops (USCCB)—an experience that would be pivotal. Based in Washington, D.C., Mingus had the opportunity to meet with legislators on Capitol Hill and witness how matters of faith can influence public debate and decision-making at all levels of government.

“It’s there that I learned about the work of the Catholic Church in public policy, and where I was first exposed to the idea of Catholic conferences like the ICC in general,” Mingus said. “I always had a great interest in my faith, as well as in public policy and government, and this internship helped solidify that bringing these areas together could be a future career path for me.”



Alexander Mingus, far right, is pictured with young adults in Dayton, Ohio, in 2019 preparing to participate in the St. Vincent de Paul Labre homeless street outreach. (Submitted photo)

Following graduation in May 2018, Mingus took a role with the St. Vincent de Paul Society of Dayton, where he spent the next two years as manager of ministry formation. In that capacity, he learned about serving the poor and effectively advocating on their behalf, often looking to the Ohio Catholic Conference for direction.

He also helped to start a street ministry for young adults and served as a liaison to the Federal Emergency Management Agency and area faith-based organizations in the aftermath of the 2019 Memorial Day tornadoes in Dayton, which destroyed thousands of low-income homes.

In his various endeavors at St. Vincent de Paul Dayton, Mingus was “a tremendous listener” with a “great capacity for empathy,” according to his supervisor, Michael Vanderburgh.

“Alexander cares deeply about every person he encounters,” said Vanderburgh, the society’s executive director. “He is quick to strike up a conversation with a stranger and eager to be of service to anyone in need. Alexander also became an expert in Vincentian spirituality, providing spiritual formation opportunities for members of the St. Vincent de Paul Society.”

At the same time, Mingus was pursuing a master’s degree in public administration at the University of Dayton—and planning a future with his fiancée, Emily Freyberger. The two had met at the university as undergraduate music ministers, sharing a love not only for music but for their common Catholic faith. Mingus proposed to the native of Carmel, Ind., on Easter Sunday 2019, setting in motion his eventual move to Indianapolis and the ICC.

After perusing the ICC website in the fall of 2019, Mingus reached out with an e-mail to inquire about any employment opportunities. Again, divine providence was at play. Mingus had no idea that Glenn Tebbe, who had led the ICC for 16 years, was about to retire. A meeting with Tebbe and

Espada led to a day of shadowing the two at the Statehouse early in the 2020 legislative session, and a job offer shortly thereafter.

Just weeks after his June 27 wedding at St. Elizabeth Seton Parish in Carmel, Ind., in the Lafayette Diocese, Mingus launched into his new ICC role and immediately began making his mark.

“As a younger person who is comfortable with and adept at utilizing social media, Alexander has already transformed our social media presence,” Espada said. “I encourage everyone to go to our website and social media pages to see the exciting changes.”

Espada and Mingus are also using technology in an entirely new way for the ICC. In a series of live webinars scheduled for Oct. 5, 7 and 10, the two will discuss important considerations for Catholics in this election year. (See accompanying sidebar for details.)

Mingus knows that the polarized and highly charged political atmosphere in the country is likely to last long beyond the November presidential election. He says that now more than ever, the Church’s timeless teachings on social justice and the common good are critical. And he is eager to do his part to convey those teachings to the faithful as well as those who shape public policy.

“I feel so called to this type of work,” Mingus said. “This is what the Church is asking for. This is her way of bringing Christ into the public sphere.”

For more information about the ICC, visit www.indianacc.org. The newly revamped website includes access to I-CAN, the Indiana Catholic Action Network, which offers the Church’s position on key issues. Those who sign up for I-CAN receive alerts on legislation moving forward in light of Catholic values, and ways to contact their elected representatives.

(Victoria Arthur, a member of St. Malachy Parish in Brownsburg, is a correspondent for *The Criterion*.) †

‘Beyond Secular Politics’ webinar dates and registration

Catholics across Indiana are invited to watch “Beyond Secular Politics: Walking in Faithful Citizenship,” a free webinar offered by the Indiana Catholic Conference (ICC) at three different times in October.

During the live sessions, ICC executive director Angela Espada and associate director Alexander Mingus will discuss the important work of the ICC, how the faithful play a critical role in state and federal politics, and the United States Conference of Catholic Bishops’ (USCCB) latest political participation guide. The webinar is designed to equip Catholics with the tools to faithfully and

authentically respond to the Church’s call to engagement in an increasingly secular and divided political climate.

Participants may choose from the following three options (all times are Eastern Standard Time):

- Noon-1 p.m. on Oct. 5.
- 5:30-6:30 p.m. on Oct. 7.
- 10-11 a.m. on Oct. 10.

To register, go to indianacc.org/events.

To access the USCCB political participation guide, entitled “Forming Consciences for Faithful Citizenship,” go to tinyurl.com/USCCBFormingConsciences. †

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I certify that the statements made by me above are correct and complete.

Mike Krokos

Signed: Mike Krokos, Editor



‘I am the parent of a millennial, and I know that this group includes many who are thoughtful, caring and compassionate people who want to do good. Alexander is one of these people who also brings a passion for service to the Church that is both reaffirming and refreshing to see.’

—Angela Espada, ICC executive director



Pope’s prayer intentions for October

- **The Laity’s Mission in the Church—** We pray that by the virtue of baptism, the laity, especially women, may participate more in areas of responsibility in the Church.

See Pope Francis’ monthly intentions at archindy.org/popessintentions.

Faith *Alive!*

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Suffragists' struggles relevant 100 years after amendment's ratification

By Effie Caldarola

If you've ever read about someone suffering the ravages of a hunger strike and the violence of forced feeding, you have an insight into what the women who secured the right to vote for American females had to go through.

It wasn't a neat and tidy process.

The 100th anniversary of the ratification of the 19th Amendment to the U.S. Constitution, which secured voting rights for American women, occurred on Aug. 18.

But women weren't "given" the vote; they won it through decades of hard struggle, proving once again that freedom is never free.

When civil rights icon John Lewis died in July, his remarks on the anniversary of the attack on the marchers on the Edmund Pettus Bridge in Selma, Ala., were widely quoted: "Get in good trouble, necessary trouble, and redeem the soul of America."

The women who fought for more than 70 years for the vote got in trouble, good necessary trouble.

Changing the U.S. Constitution is not an easy thing, nor should it be. And when the U.S. Constitution was ratified in 1788, a small minority of Americans could vote—mostly property-owning white males.

In 1848, the first women's rights convention was held in Seneca Falls, N.Y. That's more than 70 years before the 19th Amendment. Most of those who attended that convention would be dead before the ballot was secured for women nationwide.

Alice Paul, born in 1885, took a leading role in advancing the cause. She had worked for suffrage in England, and she brought tactics back to the U.S., including picketing, protesting, parades and, yes, even a hunger strike from jail. Many American women were incarcerated as they worked for the vote.

In 1913, on the day before Woodrow Wilson was inaugurated as president, 8,000 women marched with banners from the Capitol to the White House



Construction workers build a plaza surrounding a monument to women suffragists in Centennial Park in Nashville, Tenn., on Aug. 14, four days before the 100th anniversary of the ratification of the 19th Amendment to the U.S. Constitution, granting women the right to vote in the United States. Tennessee was the 36th and final state needed to ratify this landmark amendment. (CNS photo/Rick Musacchio, Tennessee Register)

to stand up for voting rights. Wilson was unwilling to endorse the idea, even though many western states had already granted women the vote. Wyoming's women won the vote

in 1869, and some women voted in territories that hadn't yet been admitted to the Union.

In January 1917, 18 months of picketing began at the White House. The picketers endured verbal abuse and sometimes even physical attacks. In August 1917, 10 suffragists were arrested.

In 1918, Woodrow Wilson finally endorsed women's suffrage.

Article V of the Constitution presents a complex procedure for adding an amendment to that document. Two-thirds majorities in both the Senate and the House were required, and 36 state legislatures had to ratify the 19th Amendment to make it the law of the land.

One sad and ironic aspect of the struggle was that Black women joined the fight, but their efforts were not wholly embraced. Had the movement made an issue of Black enfranchisement, many southern states, where vicious Jim Crow laws prevented Black men from voting, might recoil from opening the door to Black women as well. So, the enthusiasm of Black women wasn't seen as part of a winning strategy.

This only serves to underscore that, in the struggle for equality in the U.S., it's often the Black American who is left at the end of the line. It's all the more reason why we should stand up for the fight for justice that our neighbors of color continue to wage

now.

The vote was secured for every woman in the nation, but it took years for some states to add their names. For example, South Carolina didn't ratify the 19th Amendment until 1969, North Carolina in 1971.

Martin Luther King Jr. famously said, "The arc of the moral universe is long, but it bends toward justice." We mustn't forget that the arc bends because people are willing to stand up and fight to bend it.

In our country, there are those who still seek to repress the vote, particularly for minorities and the poor.

Thousands of polling places in the country have been closed, according to a *USA Today* analysis, often in the poorest neighborhoods.

COVID-19 adds to the struggle. Good, experienced poll workers are often retirees, and now many feel it's in their health's interest to stay home. And some voters fear standing in long lines.

As American Catholics, we treasure our right to vote as a sacred duty. When we walk into the polls or put our ballot in the mail, we know that we don't vote alone. We vote with all those who have struggled before us to win this precious right, and we pledge to make it accessible to all.

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



Susan B. Anthony, right, and her sister Mary Anthony, are seen in this 1905 photo. They were two of several 19th-century women's suffragists in the United States who fought for a constitutional amendment to give women the right to vote. On Aug. 18, 1920, the 19th Amendment to the U.S. Constitution was ratified. (CNS photo/Grace Woodworth, Seneca Falls Historical Society, Handout via Reuters)

For the Journey/Effie Caldarola

Interesting and challenging times call for humor, hope

My granddaughter Charlotte posed for the traditional first day of kindergarten photo on the front porch of her home in New Jersey, wearing a new sequined-splattered outfit popular with the under-7 set.



Then, like millions of American kids, she turned around, walked with her backpack into her own house, sat down at a computer in the basement, and began a year of academic life online.

These times call for a sense of humor and hope.

It's not just the kids having meltdowns. Pity the person who is both teacher and parent. Pity the school administrators who walk a fine line between COVID-19 exposure and denying kids their needed in-person instruction and socialization. Say a prayer for the older teachers or the ones with pre-existing conditions who both love and dread their classrooms.

My brother used to repeat what he said was an old Chinese curse, "May you live in interesting times." In other words, boring is safe; interesting can be dangerous and chaotic.

Actually, I don't believe there's ever been a boring time to be blessed to live on this precious Earth. But 2020 is definitely "interesting."

One Saturday, to get out of the house and still be distanced, my husband and I made our annual pilgrimage to Kelly Hill, a little Catholic cemetery out in farm country. There, my family members, starting with great-grandparents and including another brother who died way too young, are buried next to corn fields ready for the fall harvest.

Amid the green fields fed by irrigation, the cemetery on the hill stood out, dry and yellowed from a season of drought.

It might seem depressing to choose to visit a graveyard in the midst of a pandemic, but I find it oddly consoling. My two great-grandfathers lived in interesting times, during the Irish famine. As the Irish poet Eavan Boland wrote in her poem "Quarantine," the winter of 1847 was "the worst hour of the worst season of the worst year of a whole people." That was the year one of my great-grandfathers made it to America with his family.

In Boland's poem, a tribute to love between a man and woman, the protagonists are not as fortunate as my great-grandfather. In the bitter winter of 1847, they perish together of the Great

Hunger, he protecting her with the last warmth of his dying body.

Life has never been easy, but I still chafe at those who say we're a bunch of sissies who just need to buck up. Not quite. We're in the middle of challenging times right now.

We need to be gentle with ourselves and with others. We need to listen for those in pain. We need to find silence. And when we can't pray, we turn our troubles over to Jesus and just let him be with us.

I love this quote from J.R.R. Tolkien's *Lord of the Rings*:

"Frodo: I wish the ring had never come to me. I wish none of this had happened. Galdalf: So do all who live to see such times, but that is not for them to decide. All we have to decide is what to do with the time that is given to us."

Cemeteries always remind me of the swift passage of time and the history that we often forget.

Don't set big goals right now. Don't worry about great accomplishments. Honor instead this brief time that has been given to us, and try to cover someone you love with warmth.

(Effie Caldarola writes for Catholic News Service.) †

Amid the Fray/Greg Erlandson

What comes after the pandemic?

While we are still in the midst of the worst pandemic of the past century, with more than 200,000 people dead in our country alone, Pope Francis is thinking about what comes next. What do we do the day after we exit the field hospital?



"The pandemic has put us all in crisis," the pope said in his Aug. 26 general audience. "After the

crisis, a person is not the same. We come out of it better, or we come out of it worse."

What does worse look like? In his Sept. 9 talk, he reads the signs of the times. In the crisis we are now in, "some are taking advantage of the situation to instigate divisions: by seeking economic or political advantages, generating or exacerbating conflicts."

Worse still, "others are simply not concerned about the suffering of others; they pass by and go their own way," he said.

What does better look like? In a series of Wednesday talks starting on Aug. 5, and soon in a forthcoming encyclical due out on Oct. 3, Pope Francis is laying out his vision of a post-COVID society that recognizes it is ill and seeks a path to healing. It is a mini-tutorial in the social teachings of the Church, grounded in the Gospels and the writings of his predecessors.

Pope Francis starts with a statement of fact: The pandemic has exposed our vulnerabilities. This is especially true in our country, where our health care, our schools, our social safety net have been overwhelmed. Those who suffer the most are the poorest and weakest among us.

The Church has worldwide ministries that serve the ill and the poor, but it cannot solve these problems on its own. The pope believes, however, that the Church's real treasure is its social principles and that it is the implementation of these principles that can "help us move forward in preparing the future we need."

These principles, drawn from the Gospels and elaborated on by the Church for more than a century, include the dignity of every person, the pursuit of the common good, the preferential option for the poor and the care for the Earth.

We have seen many examples of heroism and Christian love during the pandemic: caregivers, first responders, neighbors and family who are motivated by an abiding awareness of the inherent dignity of every human being. Their example, the pope recognizes, is our model. "Let us ask the Lord to give us eyes attentive to our brothers and sisters, especially those who are suffering," he said on Aug. 12.

In recognizing the inherent human dignity of each person, we realize that we must not simply seek a cure for the virus. We must seek a cure for "social injustice, inequality and the lack of protection for the weakest," the pope said on Aug. 19. The Church calls this the preferential option for the poor: "This is not a political option; nor is it an ideological option, a party option," Pope Francis tells us. It is, instead, "at the center of the Gospel."

In his Aug. 26 audience, the pope was blunt. The great global and societal inequalities, exacerbated by the pandemic, show that "the economy is sick." In a post-pandemic world, we need to seek not the most wealth for an individual or even for a society, but that which serves the common good of all.

The day after the field hospital, the temptation will be to return to what we had been doing before, to what seemed "normal." The pope is challenging us not to let normality mean the same disparities, injustices and degradation that we have lived with for so long.

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

It's All Good/Patti Lamb

Focus on the headlines created with family and friends

Recently, I shared with my sister that I was having a "valley" week. The news coming at me from every direction seemed negative and frightening. At one point, I actually had to stop myself from checking the headlines on my phone before getting out of bed. Otherwise, my day was doomed before my feet even hit the floor.



Then there's talk in social circles, at work and even in line at the grocery store about the upcoming election, our economy, the virus which I shall not mention, unemployment claims, and just a sense of hopelessness in general. This is not to mention the loneliness being experienced by those who haven't seen friends and family for months.

Everyone seems to have his or her opinion about who or what will fix the layers of issues that envelop us. And that all comes with pontificating and finger pointing.

Then my sister sent me something she saw on Facebook. While I'm one of the few people on the planet who is not on Facebook, I appreciated what she sent to me that day.

Jeannie sent me a post from a woman named Beverly Geer that had been reposted by many on Facebook.

The entry said: "Sometimes I just want it to stop. Talk of COVID, protests, looting, brutality. I lose my way. I become convinced that this 'new normal' is real life. Then I meet an 87-year-old who talks of living through polio, diphtheria, Vietnam protests and yet is still enchanted with life."

"He seemed surprised when I said that 2020 must be especially challenging for him."

"No," he said slowly, looking me straight in the eyes. 'I learned a long time ago to not see the world through the printed headlines. I see the world through the people that surround me. I see the world with the realization that we love

big. Therefore, I just choose to write my own headlines.' "

"Husband loves wife today."

"Family drops everything to come to Grandma's bedside."

(He patted my hand.) "Old man makes new friend."

"His words collide with my worries, freeing them from the tether I had been holding tight. They float away. I am left with a renewed spirit. My headline now reads 'Woman overwhelmed by the spirit of kindness and the reminder that our capacity to love is never-ending,'" she wrote.

The author went on to encourage readers to apply this message to their own lives and rewrite their 2020 headlines. She suggested even having our children participate so that our headlines become a sort of gratitude journal.

Geer's post ended with this statement: "It's a quick reminder of everything that is right when lots of things seem to be falling apart."

It was as if my "reset" button had been hit. I was reminded to stop gobbling up headlines like a Pac Man character. Instead, I must rely on my internal compass, turning to God as navigator.

Like my car's GPS says to me when I make a wrong turn, "recalculating route."

Instead of reading a newsfeed, I now try to spend my first waking moments talking to God, and then make some time to just listen and not fill the space.

I'm trying to focus on the wonderful headlines my family and friends write daily, celebrating the little victories, knowing that God is still at the helm, and all will be well.

"Kids defeat parents in three-day Scrabble match."

"Three generations gather for virtual baby shower."

As you refocus, what are your good headlines?

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

The Human Side/Fr. Eugene Hemrick

Present offers opportunity to rethink essence of education

How might we put right education, which is being turned upside down?

Education is often envisioned as the three R's: reading, 'riting and 'rithmetic. Among other subjects it includes learning critical thinking and moral lessons. Plato saw it addressing the whole of life. For example, sound body, sound mind, and music and rhetoric.



Normally, the place of education is the formal classroom. Today this is changing with increased emphasis on home schooling, raising the question: Will essential knowledge, social and learning skills be maintained or diminished?

Home schooling need not reduce sociability. For many home-schooled students, socializing has been part of

the educational process. For example, schoolmates at a distance from each other have made and donated face masks, shared allowances with the needy and distributed food to the destitute. In addition to desiring a bright future for themselves, they have practiced social justice, which is education *par excellence*.

Home schooling possesses an excellent means for competing with the best pedagogy existing. How is this possible?

Philosopher Francis Bacon stated, "A prudent question is one-half wisdom," pointing us to the epitome of education—critical thinking and developing inquisitiveness. The internet offers an abundance of fruitful material. What better place to accomplish its use than in the contemplative atmosphere of home and turning home into an exciting educational center. Added to this, guides for interpreting the material on the internet are at one's fingertips.

The Greek word "arete" denotes virtue. From ancient times until now, teaching virtue has been imperative for improving character and being of noble service to the polis.

When I was a child, my Italian grandfather, who possessed no formal education, saw life through proverbs. For instance, honey attracts more bees than vinegar. Paraphrased, loving, kind words touch hearts; bitter words, nerves. Sleep with dogs and you awake with fleas. Paraphrased, pray for Solomon's wisdom to pick friends wisely. No book learning was required when with Grandpa, just being with an elder sharing wisdom.

The present moment contains an opportunity to rethink the essence of education, its ultimate purpose and alternative spaces for making it successful—a time for American creativity to gear up.

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

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

The Sunday Readings

Sunday, October 4, 2020

- Isaiah 5:1-7
- Philippians 4:6-9
- Matthew 21:33-43

The first section of the Book of Isaiah is the source of the first reading for Mass this weekend. In this reading, the prophet



speaks directly to the people. He speaks as God in the first person.

He employs an image of a vineyard, something with which his contemporaries would have been very familiar. They filled the land. The prophet

described the land of God's people as a vineyard. The people do not own the vineyard. It belongs to God. Lavish in generosity and care, God tends the vineyard and fills it with the choicest vines.

The author of this section of Isaiah was disappointed with his people. He saw them moving along a path toward destruction.

Why the concern? The people were polluting God's vineyard. They became wild grapes, sour and bitter, unworthy of being in the beautiful vineyard. They were disloyal to God by being disobedient to his law and lax and sullen in their religious observance. Especially troubling the prophet were the leaders of the chosen people who flirted with neighboring pagan states, allowing the paganism of these neighbors to influence them.

St. Paul's Epistle to the Philippians provides the second reading this weekend.

Philippi was an important military post in the Roman Empire, located in modern Greece. It was a thoroughly pagan community, probably with a scattering of Christians. Pagans looked upon Christians with disdain at best, or as deadly threats at worst, because of the Christians' worship of the God of Israel, living in Jesus as the Son of God, and because of their devotion to the Gospel values of love, sacrifice and life with God.

(Before very long, this disdain for Christians in the empire erupted into outright persecution.)

Understandably Paul in this epistle sought to encourage and reassure Philippi's Christians, admonishing them always to be faithful to God, always to be

holy and, indeed, never to fear opposition or even persecution.

St. Matthew's Gospel is the source of the third reading.

As has been the case in past weeks, the selection for this weekend is a parable. The story is about a discussion between Jesus and a group of priests and elders. In the parable, Jesus refers to a "landowner" of a vineyard, who of course is God (Mt 21:33).

Remember the first reading? Vineyards often were used in the Old Testament to describe the nation of Israel.

The landowner, or God, planted a vineyard. It belonged to God. The people occupying the vineyard were merely tenants. God protected this vineyard by surrounding it with a hedge, and then God went on a journey, leaving the tenants with the vineyard.

In due course, the landowner sent servants to collect the yield, but the tenants had turned against God. Usurping ownership of the vineyard, the tenants killed the servants. God sent more servants. They were killed. Finally, the Son of God was sent, also to be killed. God drove the tenants from the vineyard.

Reflection

The Church has called us to discipleship during these weeks. It restates this call in these readings.

Ultimately, today's lesson is not about doom and destruction, although Isaiah and Matthew feature unhappiness and death, and Paul wrote under a dark cloud. The message is about salvation and hope.

By disobeying or ignoring God, we bring chaos upon ourselves, as did the tenants in the Gospel story. We remove ourselves from God's vineyard by our voluntary sinfulness.

Bad consequences, however, are not final. We may choose to return to God. The righteous prove with the help of grace that they are worthy to be in God's vineyard. Sinners are unworthy. But this message is not about despair and hopelessness, because God is merciful.

God accepts us back if we truly repent. He forgives us completely, and we return to the vineyard, there to find life forever.

†

Daily Readings

Monday, October 5

Blessed Francis Xavier Seelos, priest
Galatians 1:6-12
Psalm 111:1b-2, 7-9, 10c
Luke 10:25-37

Tuesday, October 6

St. Bruno, priest
Blessed Marie Rose Durocher, virgin
Galatians 1:13-24
Psalm 139:1b-3, 13-15
Luke 10:38-42

Wednesday, October 7

Our Lady of the Rosary
Galatians 2:1-2, 7-14
Psalm 117:1bc, 2
Luke 11:1-4

Thursday, October 8

Galatians 3:1-5
(Response) *Luke 1:69-75*
Luke 11:5-13

Friday, October 9

St. Denis, bishop, and companions, martyrs
St. John Leonardi, priest
Galatians 3:7-14
Psalm 111:1b-6
Luke 11:15-26

Saturday, October 10

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

Sunday, October 11

Twenty-eighth Sunday in Ordinary Time
Isaiah 25:6-10a
Psalm 23:1-6
Philippians 4:12-14, 19-20
Matthew 22:1-14
or *Matthew 22:1-10*

Question Corner/Fr. Kenneth Doyle

Various factors can reduce the culpability of people who take their own lives

QWe have all been dealing with the havoc of the coronavirus, and here on the West Coast, forest fires are causing loss of life and wide property devastation. Some people have lost everything. It has been said that God doesn't allow things to happen beyond what people can cope with, but I'm not sure that this is true.



So, if one has lost all that he owned (and perhaps even a family member) and that person commits suicide, has he committed a mortal sin? I don't believe so; it seems to me that person was in despair and that his state of mind probably does not qualify for eternal damnation. Your thoughts? (Oregon)

ASuicide has always been considered by the Catholic Church as a grave offense, which is one of the elements that constitutes mortal sin. As the *Catechism of the Catholic Church* states, "It is God who remains the sovereign master of life. ... We are stewards, not owners, of the life God

has entrusted to us. It is not ours to dispose of" (#2280).

But gravity of matter, of course, is only one of the three requirements for a mortal sin—the others being sufficient reflection and full consent of the will. And it is here that the Church adopts a nuanced approach with regard to someone who takes his own life.

As this same catechism (promulgated by St. John Paul II in 1992) says: "Grave psychological disturbances, anguish or grave fear of hardship, suffering or torture can diminish the responsibility of the one committing suicide. We should not despair of the eternal salvation of persons who have taken their own lives" (#2282-83).

Commonly, then, the Church gives the benefit of the doubt to a suicide victim and grants a Catholic funeral and burial. The Church makes the pastoral judgment that there may well have been mitigating circumstances and that the person—due to severe depression or mental illness—may not have been capable of making that decision with full freedom.

QDoes it count as true forgiveness if you don't hate the person, if you pray for their well-being, yet purposely avoid them because you've seen enough to know that they won't change their ways (gossiping, etc.)? (Location withheld)

AForgiveness is essential to the Christian way of life. We have only to think of St. Stephen, the first Christian martyr. Stoned outside the city of Jerusalem, he died praying for his executioners. He took his example, of course, from Jesus, who said from the cross, "Father, forgive them, they know not what they do" (Lk 23:34).

Earlier, after giving us the Our Father, Jesus had said: "If you forgive others their transgressions, your heavenly Father will forgive you" (Mt 6:14). So, a willingness to forgive those who have offended us is a Christian imperative.

At the same time, though, the Church does not dictate with whom you socialize. In your own case, I believe that you have done everything you are obligated to do. You do not hate the one who offended you and you continue to pray for his or her well-being.

To continue to fraternize with that person may not only be unpleasant for you; it could also tempt you to gossip. You are justified, I would think, in keeping your distance.

(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

Happy Balloon

By Natalie Hoefler

I turned off the radio as the news concluded
On my drive home from work.
The scenery became a monochrome blur
As I fretted over the worrisome web of headlines.
Pandemic death tolls, political grandstanding,
Protests, riots, fires, hurricanes, executions—
It seemed an anonymous author had penned
A work of calamity-fiction, and we were living it.
A splash of color penetrated my dark thoughts,
And I shifted my eyes to the roadside.
Above a swath of weeds and dead leaves,
With a dismal concrete wall for a backdrop,
Hovered a yellow, happy-face helium balloon.
So random, so cheery, it chased away
The shadows of my worry-reverie.
"Don't worry! Be happy!" it seemed to say.
"For you are a child of God—
"You are cherished and infinitely loved!
"Never forget He holds you in His hands.
"Rejoice! Give thanks! And smile!"
I marveled that God should reach from infinity
To send speck-of-nothing me this message,
And my heart lifted like a happy balloon.



(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and is a reporter for The Criterion. Photo: A balloon caught in weeds by the roadside offers a smile to passersby on a street in Indianapolis on Sept. 23.) (Photo by Natalie Hoefler)

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.

CHAFFEE, Pat, 85, St. Anthony of Padua, Morris, Sept. 21. Father of Lindy, Kevin, Kyle and Tim Chaffee. Grandfather of eight. Great-grandfather of one.

DELANEY, Donald R., 88, St. Bartholomew, Columbus, Sept. 9. Husband of Wilma Delaney. Father of Kathy and Kelly Delaney. Grandfather of four. Great-grandfather of two.

DICKSON, Edward, 79, St. Mary (Immaculate Conception), Rushville, Sept. 18. Father of Jacqueline Dickson and Annette Ratliff. Brother of James Dickson. Grandfather of two. Great-grandfather of two.

HOFFMEIER, Faye Ann (Wright), 89, St. Mary of the Immaculate Conception, Aurora. Mother of Brenda Black. Grandmother of three. Great-grandmother of five.

JASTRAUB, Stephen M., 81, SS. Francis and Clare of Assisi, Greenwood, Sept. 18. Husband of Joann Carlton. Father of Terri Hedeon and David Jastraub. Brother of

Cathy Andris. Grandfather of four. Great-grandfather of four.

JOHNSON, Lana J., 69, St. Mark, Perry County, Sept. 20. Wife of Ronald Johnson. Mother of Linda Berresheim, Michael, Steve, Terrence Evrard, and Gregory Johnson. Daughter of Mary Lou Wheatley. Sister of Kristina Huebschman, Debbie Meunier, Linda Webb, Eugene, Jr., J.C., Larry and Randy Wheatley. Grandmother of seven.

JOHNSON, Miriam M., 87, Christ the King, Indianapolis, Sept. 10. Mother of David Johnson. Sister of John Wisler. Grandmother of four.

KAISER, Guy G., 86, Our Lady of Lourdes, Indianapolis, Sept. 3. Husband of Mary Kaiser. Father of Kimberly Kaiser Gregory, Laurie Kaiser Haag, Cynthia Kaiser Reis and Joseph Kaiser. Grandfather of four. Great-grandfather of two.

KNOTH, Mary Jane, 98, St. Pius X, Indianapolis, Sept. 6. Mother of Mary Chloupek, Rose Johnson, Bernard, Dan, Dave, Dick, George and Jim Knoth. Sister of Dan and Jerry Lyons. Grandmother of 17. Great-grandmother of 11. Great-great-grandmother of seven.

LONG, Sherry L., 65, St. Pius X, Indianapolis, Sept. 14. Mother of Heather and Quentin Long. Sister of Michelle Johnson, Julie Scales and Scott Richardson. Grandmother of five.

LONGNECKER, Helen L., 82, St. Elizabeth of Hungary, Cambridge City, Aug. 29. Mother of Anne Bodwell, Judy DeVaughn, Lori Minniear, Gary, Mark and Tony Longnecker. Sister of Dorothy Doyle, Joan Sands, David and John Beiermeier and Bob Nowatzski. Grandmother of 13. Great-grandmother of 17. Great-great-grandmother of one.

LOUDER, James, 76, St. Mary Greensburg, Sept. 20. Husband of Gina Louder. Father of Allie Douglas, Kim Heyob and Lyndsey Louder. Grandfather of five. Great-grandfather of one.

MARTIN, Elwood B., 96, St. Vincent de Paul, Bedford, Sept. 4. Husband of Magdalena Martin. Father of Kimberly Cox, Gail Uminger, Valarie, Joseph, Michael and Patrick Martin. Brother of Nita Anzivino and Ted Martin. Grandfather of 10. Great-grandfather of seven.

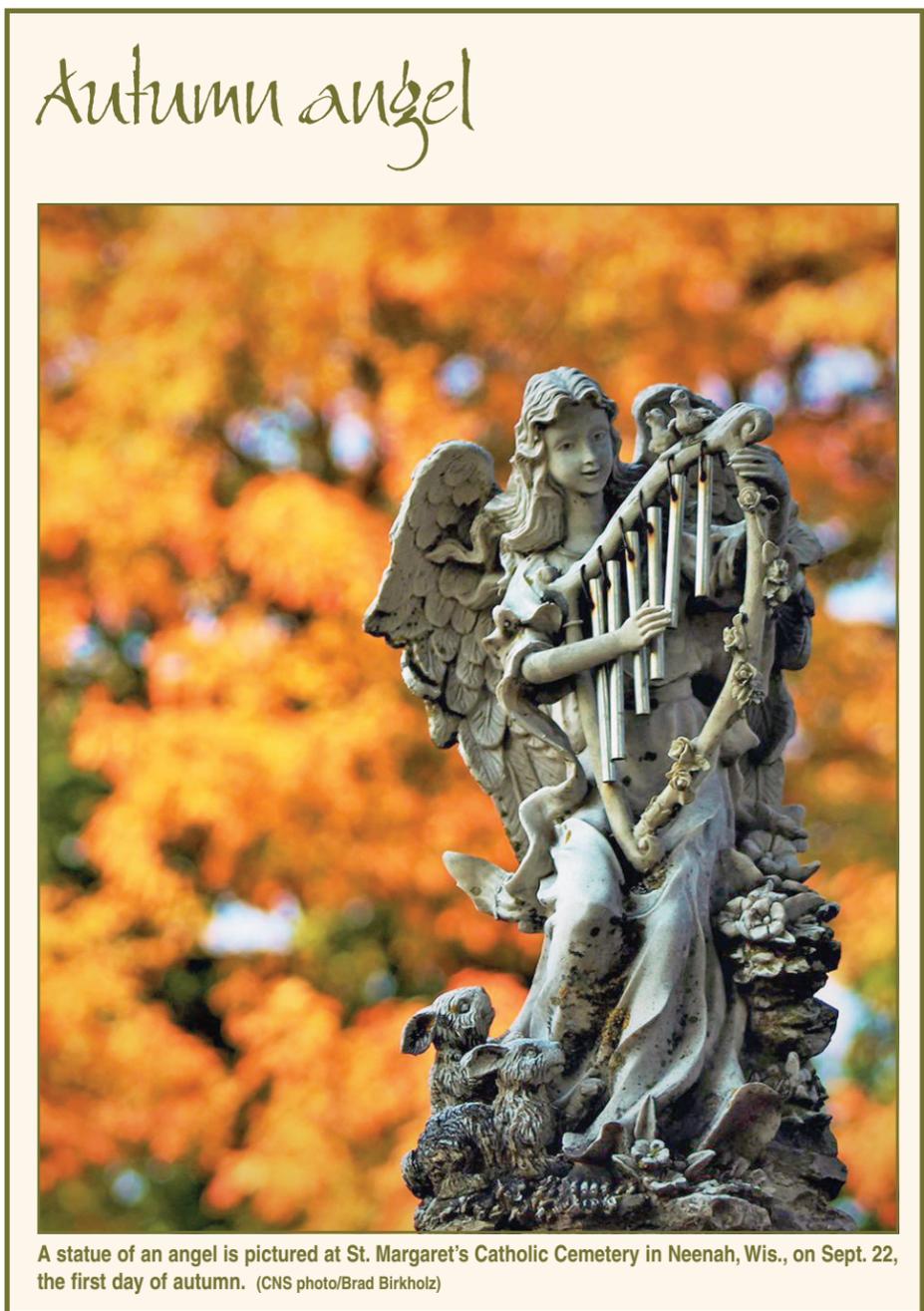
REINERT, Sharon H., 76, Good Shepherd, Indianapolis, Sept. 2. Mother of Lisa, Lori and Bob Reinert. Sister of Bobbie Fleetwood, Donna Teepe and Terri Suttner. Grandmother of two.

RISSELMAN, Kathleen, 75, St. Mary (Immaculate Conception), Rushville, Sept. 21. Wife of David Risselman. Mother of Jill Parish, Jan Tyler and Julie Risselman. Daughter of Ann Telker. Sister of Linda VanHoegarden, Mary, Bill and Randy Telker. Grandmother of 10. Great-grandmother of three.

SCHARFENBERGER, James A., 85, St. Michael the Archangel, Indianapolis, May 16. Husband of Dee Anne Kinney. Father of Janis Boltz, Jodee Crace, Julianna Newland, Jennifer Snyder and James Scharfenberg, II. Grandfather of 12. Great-grandfather of one.

SHORT, Ann R., 56, St. Elizabeth Ann Seton, Richmond, Sept. 19. Mother of Crystal Short. Daughter of Janet Quinter. Sister of Terri and David Quinter.

SMITH, Christopher H., 45, St. Michael, Brookville, Sept. 20. Husband of Holly Smith. Father of Laney and Maddy Smith. Son of Jesse and Carol Smith. Brother of Stephanie King.



A statue of an angel is pictured at St. Margaret's Catholic Cemetery in Neenah, Wis., on Sept. 22, the first day of autumn. (CNS photo/Brad Birkholz)

VOSMEIER, Barbara, 93, St. Elizabeth Ann Seton, Richmond, Sept. 17. Mother of Anthony, Christopher, Michael and Raymond Vosmeier. Sister of Alberta Lanman, Gary and Larry Hackman. Grandmother of seven. Great-grandmother of 10.

WAGNER, Irene, 84, St. Bartholomew, Columbus, Sept. 13. Wife of Charles Wagner. Mother of Wendy Pein and Charlene Perez. Grandmother of four.

WAGNER, Margaret, 89, St. Pius X, Indianapolis,

Sept. 5. Mother of Ann Bourque, Margaret Bower, Charles, Daniel, John and Michael Wagner. Sister of Mary and Frank Fleming. Grandmother of 18. Great-grandmother of two. †

EXECUTION

continued from page 3

of us.”

In the two-page letter handwritten on notebook paper, LeCroy addressed his remorse, but also the “unchangeable” label placed on convicts.

“It is a fact that some [child] abuse (physical,

emotional and/or sexual) can stunt emotional growth so that such children are relatively unchanged as adults,” he wrote. “We feel that we are what happened to us And we lash out in anger, in frustration . . . in revenge for the wrongs we have suffered.”

He admitted that, no matter how deep his remorse, there was nothing he could do to reverse the horrific murder he committed.

But people can change, LeCroy noted in the letter, “continually learning, continually becoming someone better or worse. . . . We come into spiritual teachers along the way who provide us with truth and force us to contemplate our lives.”

Through the help of such spiritual guides and contemplation, he said, he strived “to attain a level of personal development by which morality—Buddhism’s five precepts, Christianity’s love God and love your neighbor as yourself—is natural.”

Yet society seems to believe no convicted murderer is capable of change, he observed, passing judgment that “he’s a murderer, nothing more.” He quoted 19th-century philosopher Soren Kierkegaard, who wrote, “Once you label me, you negate me.”

After reading the letter, Sister Barbara acknowledged that the violence of LeCroy’s actions affected Tiesler “when she was so viciously murdered, [as well as] her family and her friends.”

But she felt LeCroy’s words were not to be dismissed. “I believe this man can teach us something about forgiveness and growth, and what it means to be reconciled to one’s fate,” she said before turning the microphone over to Brown.

‘There is an ability to be redeemed’

After pausing to hold back her tears, Brown began by apologizing to the family of Vialva’s victims.

“My son wants you to know that he is deeply remorseful for the pain he has caused you for your loss,” she said.

She recalled that during the murder trial, a statement from Stacey Bagley’s mother was read.

“She said she prayed that the boys involved in the death of her daughter would come to know Jesus,” Brown shared. “And I’m here to say that her prayer was answered.”

While living out his death sentence, she said, Vialva had a conversion of heart. He embraced his mother’s faith, Messianic Judaism, which combines Jewish traditions with belief in the Trinity and Christ as the

Messiah. She said he led the Passover Seder in the prison the last seven years, and that “my biggest blessing is to know that he passed on his faith to others. . . .

“That 19-year-old that was convicted 21 years ago is a new man. I can’t stress that enough. . . . He said in his own words he is changed and redeemed.”

Not all convicted murderers are capable of such change, Brown acknowledged. But, she said, “These men are not all the same. . . . There are different circumstances to every case.

“What they fail to calculate into the process is that there is an ability to be redeemed and rehabilitated.”

‘Death penalty damages our culture’

The executions of LeCroy and Vialva were the last federal executions scheduled for this year as of *The Criterion* going to press.

As with several of the executions since July, last-minute appeals by LeCroy’s and Vialva’s lawyers were denied by the U.S. Supreme Court.

Vialva, who is Black, posted a YouTube video on Sept. 11 pleading for a stop to his execution. He cited an unfair appeal process in federal death penalty cases, racial disparities on death row and his young age at the time of crime.

He admitted his guilt in the murders of the Bagleys, and said he was “not making this plea as an innocent man,” but rather as a “changed and redeemed man,” noting that he was “not the stupid kid I was the day I made the most desperate and tragic decision of my life.”

A statement by Washington Archbishop William D. Gregory was read during a virtual Catholic Mobilizing Network prayer vigil prior to Vialva’s execution.

“Taking the life of another human being harms each one of us, defying the sanctity of human life and devaluing our worth as God’s own creation,” he said.

“The death penalty damages our culture and turns our government into a system of retribution, when it should be a system of support and service to its people. . . . [It] only serves to make each of us complicit in a new act of violence.”

Sister Barbara shared similar thoughts.

“The violence inflicted by the death penalty affects every one of us the longer we tolerate it,” she said in her closing remarks during the press conference.

“I would advise us all to take Will’s words and ponder what it is to live the love, mercy and justice that is about becoming a better citizen.” †

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

WALSH

continued from page 1

namely courage, humility and generosity.

“He brings to the position of vice chancellor an ability to listen, respect, learn, teach and easily share his faith.”

The archbishop expects the partnership between Lentz and Walsh will be “tremendous,” noting that beyond their shared “background and passion in Catholic education, they both exude a love for their Catholic faith and the joy of the Gospel.”

The archbishop also expressed his thanks to Lentz for serving as a mentor for Walsh.

“We are so grateful to Mickey’s incredible generosity and willingness to continue until the beginning of July in order to provide Chris the opportunity to engage in such a tremendous learning process. While no one can replace Mickey, I am confident that Chris will continue that Christ-centered legacy of life, ministry and service that is so evident in both these wonderful servants of God.”

Here are three defining moments from Walsh’s life that the new vice chancellor has shared with *The Criterion*.

‘The most important decision of my life’

As a singer-songwriter, Walsh has produced two collections of original songs in a style that has been described as “soulful Americana.” While music remains a part of his life, there came a time when he realized it could no longer be his sole focus.

“The first 10 years of my adult life were marked by inconsistency and failure to commit to a particular course or path in my life,” he recalled.

“I loved to write and play music, which are essential elements of my makeup and good, virtuous activities. Still, I did not recognize the difference between this avocation and the vocation that I was lacking, a path that would lead to success and a productive life. Thus, I could not possibly hope to positively affect the lives of others, though I did sincerely hope to do so through my writing and my music.”

Walsh’s change in focus came in 2000, when he moved from Kentucky to Colorado for a year—a year, he says, that “served as a kind of contemplative retreat from which emerged some basic facts and insights that I needed to confront.”

While spending time in the mountains, Walsh decided he needed to return to school to earn his undergraduate degree to become a teacher.

“I knew that the call to teach was inseparable from my call to be a faithful Catholic,” he noted. “Essentially, I knew that in turning my life over to God and fully embracing my Catholic faith that my way would be made clear. This decision was the most important decision of my life.”

“Not that I am ashamed of my early adult life. I simply recognize that it was more centered on ‘me’ and less centered on service to God and to others. That contrast is something I remind myself of as I remember that I had to commit

myself to God to learn about sacrifice for, and service to, other people. It’s when I committed to my faith—both with and through my marriage—and to my vocation as a Catholic school educator that my life in Christ was transformed.”

It was a transformation that began with a touch of humility, Walsh said.

‘Wonderful mix of humility and pride’

Walsh’s first job as an educator came in 2002 when he was hired as a part-time teacher and the assistant coach for the boys’ soccer team at Bethlehem High School in Bardstown, Ky.

“I signed my first contract for a little more than \$20,000 and thought I was on top of world for the simple fact that I was a ‘teacher,’” he recalled. “Next, of course, was the not-so-simple task of actually learning how to teach! Thankfully, I was blessed with a natural talent for teaching, and I was blessed with some fantastic mentor teachers.”

“At the end of my first academic year, I was hired as a full-time social studies teacher and soon experienced another thrilling milestone—I got my own classroom! I really cannot overstate the sense of pride that I had in knowing that I was exactly where God wanted me to be: teaching in a Catholic school. I still remember standing in the doorway of my classroom and gazing with intense pride at the learning environment that I had prepared for my students before the first day of school in August 2003.”

Walsh says the beginning of his educational career is a time he strives to never forget “because it serves to remind me of the wonderful mixture of humility and pride that comes through serving Christ through Catholic education.”

In the years that followed, he became a campus minister, assistant principal and principal before earning advanced degrees that led him to become a professor, followed by his roles as an associate dean and chair of the college of education at Spalding.

“It is important for me to relate this narrative because it reminds me that it is the teacher in the classroom who serves as the primary vessel for the mission of the school, and it is the teacher in the classroom who instills that mission in the lives of the students who are forever enriched because of their interaction with that teacher.”

“I think that my progression and growth as a professional are rooted in those early experiences as a teacher. By remembering how I got my start, I can offer empathetic and empowering leadership to others with the understanding that we are called to serve others through a Christ-centered, Catholic approach to human development through education.”

‘The desire to please God’

Walsh stresses that there is one more important element that has led him to pursue his new role of serving the people in the archdiocese: the roots of family and faith from growing up in a community in Kentucky that emphasized both.

“From my earliest memories, our Catholic faith was the organizing

Vice chancellor’s responsibilities

Chris Walsh will have a number of major responsibilities in his new role as the vice chancellor of the archdiocese. Here are four of his primary duties:

- Assists with responsibility for the canonical records of the archdiocese, ensuring that accuracy and integrity of the archives is maintained.
- Attends monthly meetings with the chancellor and directors who report to the chancellor.
- Assists with facilitating the development and monitoring of the Archdiocesan Pastoral Plan.
- Reviews requests for professional development by Catholic Center employees.

principle of my family’s relationship to each other and to the broader world,” said Walsh, the fourth of five children in his family. “My parents instilled in each of their children an understanding that we should lay all that we are at the foot of the cross.”

“Sallie and I were both immersed in our Catholic faith quite literally from birth as baptized Catholics and members of a community whose identity is irrevocably tied to the courageous individuals who established the Diocese of Bardstown in what was then a western wilderness. The history of Bardstown and its indelible ties to Catholicism permeate the environment in which Sallie and I were formed.”

As proud as he is of that foundation, Walsh views his own life from a standpoint of humility.

“We are given to good intentions and outright failure more often than we would

like to admit. In those moments, however, I am reminded of Thomas Merton’s prayer wherein he states, ‘The fact that I think that I am following your will does not mean that I am actually doing so. But I believe that the desire to please you does in fact please you.’

“The desire to please God and to live a life that fulfills the promise of Christ’s sacrifice is what led me to a career in Catholic education, and this remains a primary component of my faith. Moreover, it is the primary component of the sacramental foundation of my marriage and my life with Sallie.”

It’s all part of the journey that has brought him to serve people in central and southern Indiana, Walsh said.

“God has provided me with a multitude of wonderful experiences and has blessed the path that has led me to the current opportunity to serve the Archdiocese of Indianapolis.” †

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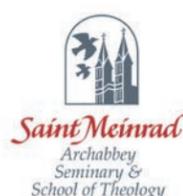
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Saint Theodora Guérin

19th century

Feast: October 3

A Breton by birth, Anne-Therese Guérin was 25 when she entered the Sisters of Providence of Ruille-sur-Loir, France. As Sister Theodore, she directed schools in Rennes and Soulaines, where she also studied pharmacy and medicine. Despite poor health, she led five other nuns across the Atlantic to a new mission on the American Frontier: St. Mary-of-the-Woods Academy. Mother Theodore survived a harsh climate, a major fire and the hostility of the local bishop, also from France, to found the Sisters of Providence of St. Mary-of-the-Woods. Canonized in 2006, she often advised others, “Put yourself gently into the hands of Providence.”



The Criterion celebrates 60 years of excellence and service

By Brandon A. Evans

The first Friday of this month marks the 60th anniversary of *The Criterion*.

In those years since 1960, staff members across generations have produced more than 3,000 issues of the Catholic newspaper which serves central and southern Indiana.

Those issues have varied in size and presentation; they have been created with a wide divergence of technology and production methods; they have taken part in the long transition from black-and-white to single color to full color; and they have catalogued local, national and international events, recording the history of the Catholic Church as viewed from Indiana and edited by clerics, religious and lay people.

A lot has changed—in all sorts of ways—since the first issue of this paper



The events of history in the Church and the world are seen in our name, from our first issue in 1960 to the modern day. (Graphic by Brandon A. Evans)

appeared in the years that built up to the Second Vatican Council. One of those changes is the size of our staff: at one time about 20 people were responsible for all the different jobs required to produce the largest weekly newspaper in Indiana. They included an editor, reporters, a business manager, administrative assistants, an associate publisher, members of a graphics department and a group of advertising representatives. Though the staff is much smaller

now—just eight people—our dedication to continuing the legacy of excellence passed onto us is the same. The past few years have seen the paper win more Catholic Press Association awards than ever before.

As we look forward to this year that marks our six decades of service, we hope to be able to celebrate in a variety of ways.

Keep your eyes peeled in upcoming editions for the occasional special

feature or notation about our history, and watch where our continued endeavors to improve the newspapers layout and design take us.

On our website as well, we've begun again to add years of archival content—most recently, all of the issues from 1967 in PDF format. More years will be added soon at www.CriterionOnline.com.

The Criterion has been witness to a great deal of history, with much more to come. †

Sister Norma Pimentel is one of *Time* magazine's influential people of 2020

WASHINGTON (CNS)—Sister Norma Pimentel, a Missionary of Jesus and executive director of Catholic Charities of the Rio Grande Valley, has received numerous awards through the years for her work in Texas with migrants along the U.S.-Mexican border, and she can now add a new title to her list: one of *Time* magazine's 100 most influential people in the world.

In a Facebook message on Sept. 22 about the honor, she gave credit to all those who work with her in the Diocese of Brownsville, Texas, "restoring human dignity to those in need."

"It is a recognition of the generosity of the people of the Rio Grande Valley and from throughout the United States. Together we

recognize that we have a responsibility. We are a people of God, people driven by the presence of God in ourselves and in others. When we see human suffering, we cannot turn our backs, we must respond," she said.

And she hopes that her name, in the magazine among athletes, politicians, activists and entertainers, will "bring more understanding and help people see more clearly what we can each do to respect all human life, especially the most vulnerable."

In 2015, Pope Francis personally thanked Sister Norma for her work with immigrants in a virtual town hall meeting featured on ABC's "20/20." That same year she was named one of *Our Sunday Visitor's* 2015 Catholics of the Year and won a nomination for "Texan of the Year."



Sr. Norma Pimentel, M.J.

For the past three decades, Sister Norma has been supporting more than 100,000 migrants seeking refuge in the U.S. along Texas' border with Mexico with emergency food, shelter, housing assistance, clinical counseling and pregnancy care.

As a daughter of Mexican immigrants, Sister Norma frequently crossed the border back and forth from Brownsville to Matamoros, Mexico, to be with family.

In her reflection on immigrants in the book *A Pope Francis Lexicon*, she wrote: "I am a U.S. citizen by 'chiripa'—sheer chance," noting that she grew up in two countries, Mexico and the United States.

This summer, in an opinion piece in *The Washington Post*, Sister Norma made a public plea for people not to forget the plight of asylum-seekers during the coronavirus pandemic. †



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