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 the life of a child who found joy there in the presence of God.

“Ryan loved it here,” Banet 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.”

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.

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—who 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.

“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—

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.”

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)
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 because of being disabled or prematurely born,” 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 opposed to blocking 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 neonatologists and gynecologists say existing law already provides protections to newborns, whether born within a failed abortion or under other circumstances. Trump’s order ensures federally funded hospitals are aware of the law.

The Institute for Policy Studies 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 would be honored. It will be held on April 16, 2021.

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

Do you have something exciting or newsworthy you want to be considered for The Criterion? E-mail us: criterion@criterionindy.org

NEWS FROM YOU!

Moving? We’ll be there waiting if you give us two weeks’ advance notice!

Name ____________________________________________
E-mail ____________________________________________
New Address ______________________________________
Effective Date ____________________

Note: If you are receiving duplicate copies please send both labels.

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

November 2020

Phone Numbers:
Mass office: 317-236-1570
Advertising: 317-236-1585
Circulation: 317-236-1585
Toll free: 1-800-382-9836, ext. 1570
503-382-9836, ext. 1585
Price: $22.00 per year, 75 cents per copy

Postmaster: Send address changes to The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367

The Criterion is printed by the Indiana Newspaper Printing Co., Indianapolis, IN 46202-2367

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

Public Schedule of Archbishop Charles C. Thompson

October 3 – 10:30 a.m.
Installation of Permanent Deacons
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

October 6 – 5:30 p.m.
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 prayer with Mary at St. Jude Church, Indianapolis

October 10 – 2:30 p.m.
Confirmation Mass for youths of St. Paul Catholic Center in Bloomington, at St. Paul Catholic Center in Bloomington, at the University of Southern Indiana, Evansville, Ind.

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

WASHINGTON (CNS)—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 because of being disabled or prematurely born,” 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
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 was 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.

He was given permission to minister as a permanent deacon at St. Anthony Parish and the former St. Pias Parish in Ripley County in Morris about a year before the formation program began in 2003, and formally became a deacon of the archdiocese in 2007, a year before the archdiocese’s first class of deacons was ordained in 2008.

As the only permanent deacon ministering in the archdiocese in the early 2000s, Deacon Chlopecki played an instrumental role in the development of the deacon formation program, which was launched in 2003.

According to Benedictine Father Bede Cisco, the first archdiocesan director of deacon formation, Deacon Chlopecki participated in the interviews of all the men applying to be members of the first class and took part in the formation weekends throughout the program’s four years.

“He enjoyed that role very much,” said Father Bede, now director of spiritual 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.

“With no other priority 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. 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 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 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 1968-72 before he moved to the University of Chicago’s permanent deacon formation program, administered by the University of Chicago’s School of Theology in St. Meinrad.

Ill. Bishop Thad J. Jakubiakowski, 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. He was ordained a deacon at the Archdiocese of Indianapolis in 1995.

In the Archdiocese of Indianapolis, he first served at St. Anthony of Padua Parish in Morris and the former St. Pias Parish in Ripley County. In 2006, he served at St. Nicholas Parish in Ripley County.

In 2007, Deacon Chlopecki was incarcerated 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.

The Church stands as a beacon of hope in many communities, hope that does not so much radiate in the brick and mortar of a building as through the ministries and services provided by your parish.

For those who are blessed with economic security, if you have not already done so, please consider providing financial support to your parish in this critical time of need.
On praying the rosary

If you’ve never prayed the rosary or you’ve been away from it for a while, the month of October is a wonderful opportunity to encounter the beauty and richness of this ancient and faith-filled devotion. Here’s a quick primer.

The rosary is a powerful Marian devotion that dates back to the 15th century. Its name, “rosary,” comes from the word “rosantrium,” which means “bouquet.” The rosary consists of a string of beads, usually 50, and is used as a focus for prayer. Each decade consists of 10 beads, representing the 10 commandments, and is dedicated to one of the mysteries of the rosary.

The rosary is not just a physical object; it’s a tool for contemplation and meditation. It’s a way to focus our minds on the events of Christ’s life and to pray to Mary, our Mother, for her intercession.

Praying the rosary can have a transformative effect on our lives. It can help us to grow closer to God and to Mary, to cultivate a greater understanding of the Gospel, and to find peace in our daily lives.

Reflection

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

Laurá Wolz, who is legally blind, can’t attend Notre Dame’s law school as a student in 2013. Technology that Notre Dame had ordered for her to keep up in her studies never arrived. Then her laptop computer broke. That’s when President Donald J. Trump nominated on Sept. 26 to the U.S. Supreme Court. He is the first graduate of a Catholic law school to have been nominated to the nation’s highest court. And, if he is confirmed, six of the court’s nine justices would be white Catholics.

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.

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

Letters Policy

Letters from readers are welcome and should be submitted in writing, by e-mail or by phone. Letters may be edited for length, clarity and content. Letters must be signed and, for serious reasons, names may be withheld.

Readers with access to e-mail may send letters to letters@archindy.org.

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. 25 issue of The Criterion celebrating Mickey Lentz’s 60 years of service to the archdiocese.

Several years ago I taught her grandchildren 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 her classroom.

Congratulations, Mickey!

Jeanne Angermeyer

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. 25 issue of The Criterion celebrating Mickey Lentz’s 60 years of service to the archdiocese.

Several years ago I taught her grandchildren 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 her classroom.

Congratulations, Mickey!

Jeanne Angermeyer

Indianapolis

Letters to the Editor

On the rosary

If you’re not 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."

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 the Holy Cross and the Annunciation, so he added 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. Funk

On the rosary

If you’re not 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).

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 the Holy Cross and the Annunciation, so he added 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. Funk

Reflection

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

Laurá Wolz, who is legally blind, can’t attend Notre Dame’s law school as a student in 2013. Technology that Notre Dame had ordered for her to keep up in her studies never arrived. Then her laptop computer broke. That’s when President Donald J. Trump nominated on Sept. 26 to the U.S. Supreme Court. He is the first graduate of a Catholic law school to have been nominated to the nation’s highest court. And, if he is confirmed, six of the court’s nine justices would be white Catholics.

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.

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

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. 25 issue of The Criterion celebrating Mickey Lentz’s 60 years of service to the archdiocese.

Several years ago I taught her grandchildren 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 her classroom.

Congratulations, Mickey!

Jeanne Angermeyer

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. 25 issue of The Criterion celebrating Mickey Lentz’s 60 years of service to the archdiocese.

Several years ago I taught her grandchildren 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 her classroom.

Congratulations, Mickey!

Jeanne Angermeyer

Indianapolis
Mary is a model of both tenderness and courage.

She was the first Christian disciple, the one who was called 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 pray to 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 central role 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’t “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 on our Lord, we turn our ‘yeses’ into ‘noes’.” 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 much as we can.

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

María es un modelo de ternura y valentía

María es un modelo de ternura y valentía.

María constituyó 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 pasarlo 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, tranquilidad de ánimo y corazones. Hablan mucho más eloquentemente que las palabras, enseñándonos lo que significa ser mujeres y hombres que deseen 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 veneramos con profundo amor y respeto. Los veneramos como mujeres y hombres que respaldaron generosamente a la invitación del Señor de tomar sus cruces y seguirlo. María fue la primera en aceptar libremente las cargas y recompensas del discípulo 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 Señor.

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 convertiría en la Madre de Dios, no dice: ‘Esta vez haré la voluntad de Dios porque estoy disponible; más adelante veré’. Él es un y 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 recurriríamos a María, para que nos ayude a superar nuestro miedo, nuestras dudas y reticencias. Nos envoltórían 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’ o ‘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. Decírsele a Dios es el testimonio que nos dan los santos, especialmente María nuestra madre y nuestra guía. Veneramos a María porque nos señala a Jesús y nos enseña el camino para vivir como él lo hizo.

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 sigamos a su hijo.
Batesville deanery parishes to host Roseay Octave celebrations on Oct. 6-13

Parishes in the Batesville Deanery will unite in prayer for eight days leading up to the vigil of the feast of Our Lady of the Roseay on Oct. 6 to the anniversary of the Miracle of the Sun on Fatima on Oct. 13. The schedule is as follows:

• Oct. 6: St. Joseph Parish, 125 E. St. Nicholas Drive, Sunman. Rosary Octave celebrations on Oct. 6-13
• Oct. 7: St. Charles Borromeo Church, 213 Riley 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 Roseay across America at Batesville Deanery parishes. Contact parishes for locations, times.
• Oct. 11: All Saints Parish, St. Martin campus, 8044 Yorkdale Road, in Indianapolis. 4:30 p.m. and Mass, rosary procession
• Oct. 12: St. Mary of the Immaculate Conception Parish at Gabbard Park at 2nd and Judicary St. in Aurora, 6 p.m. Patriotic Rosary
• Oct. 13: Teresa Benedicta of the Cross Parish, 23303 Gavin Lane, in Bright, 6 p.m. in the parking lot

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 Louis Jensen, a former faculty member at Marian University in Indianapolis and a former pastoral associate and theology teacher at archdiocesan parishes.

Topics include the Gospel of John, the Gospel of Matthew, Short Lessons of Paul and meditation videos. A new series on selected psalms will be available starting on Oct. 19. New videos will be posted weekly.

The presentations are free and available to all, and there is no registration fee. View the material by entering our website or by looking for and downloading the material on the website.

To access the study videos, go to https://www.benedictinum.org/archives/.

For your convenience, contact Father Michael Keucher, dean of the Batesville Deanery, at 317-398-8227.
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 our 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 your call in the light of the truths of the faith, 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)

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.” (“Forming Consciences for Faithful Citizenship,” Part I: The U.S. Bishops’ Reflection on Catholic Teaching and Political Life, #17)

“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 workers or the poor to subhuman living conditions, redlining 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.” (“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 www.usccb.org/USCCB/FormingConsciences. For more information, including tips for engaging in civil dialogue, go to www.civilizeit.org)
Page 8 The Criterion Friday, October 2, 2020

the Blessed Mother’s love for all God’s children. “Father, may your children—especially children and young people—come to CYO camp, and when they see this image in this shrine of Mary—know her protection and trace in their hearts the pattern of her holiness,” Billie said. “She has no illusions that the road to heaven will be easy. She will offer them the help that is needed.”

While there has long been a statue of Our Lady on the camp’s grounds, the camp’s co-director Kevin Sullivan and Ed Tinner, who was then the executive director of the archdiocese’s CYO, “Ed mentioned the grotto at Notre Dame,” Billie recalled. “I thought about the grotto at the camp and how it became a vision. And while the camp’s grotto wouldn’t match Notre Dame’s in size, it would share the same hope. Ryan wanted to be sure the campers could stand there in their pain and feel they had a place, 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, the Camp Condon grotto has had 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 Ryan. “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 M. Hesburgh. “He said, ‘The help will be there when the time comes. Our Lady never lets a deed in her honor go unanswered.’”

A celebration of life and love
When the grotto was dedicated in the presence of Our Lady on the camp’s grounds, the camp’s co-director Kevin Sullivan said 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 the nativity scene of Mary, baby Jesus, and the lamb. 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 another place for that Catholic identity to flow 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. “For me, this is 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 echoed in the memories of Ryan’s family. “Having this grotto here 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 who came 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.

Barrett continued from page 2

Barrett, for her part, said she was “humbled by the prospect of serving in the Supreme Court,” and if she were confirmed, she would always be mindful she would be following in Ginsburg’s footsteps. “I will be honored, at a time just as a justice, she said this is something she used to, with her husband and their family, several times a week,” Ginsburg said. “But just knowing that if confirmed she would ‘assume the role to serve you,’ the American public, and her two children 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 as early as 1995, when 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. “I am deeply disappointed by President’s nomination of Professor Barrett as the replacement of Justice Ruth Bader Ginsburg,” said the CatholicVote website, an independent political advocacy group, in a Sept. 26 statement ahead of Trump’s formal announcement. “As Catholics, we are thrilled with the expected nomination of Judge Amy Coney Barrett and believe she will be a faithful and loyal judge that will interpret the rule of law and our constitutional rights.” She added that “despite a sparsely populated Senate and a Senate vote as soon as possible.”

Catholics expressing concern “about Barrett’s anti-Catholic views” are concerned with her stance on a number of issues. For example, John Gehring, the Catholic poet laureate of the United States, 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 access, workers’ rights, workers’ health benefits, 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 position of Justice Anthony Kennedy retired, in the slot that was filled by Justice Brett Kavanaugh. At the time, Trump reportedly told advisors that he was “saving” Barrett if Ginsburg announced her retirement during his first term. In 2017, Barrett, who had clerked for Justice Antonin Scalia, was nominated by the president to the 7th U.S. Circuit of Chicago, and she garnered support from for some of her responses to the line of questioning she had in her confirmation hearing from Senate Democrats who focused on her Catholic faith. Sen. Diane Feinstein, D-California, told her: “The dogma lives loudly within, 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 her faith. Feinstein had been referring to Barrett’s speeches and a 1998 article she co-authored about the rights of people in death penalty cases. The senator also questioned Barrett about upholding Roe v. Wade under current law. “That’s an orthodox” Catholic, Barrett said. “If you’re asking whether I take my faith seriously and act on that faith, the answer is yes.”

Although she would stress that her present Church affiliation or her religious beliefs would not bear fruit in her duties as a judge. She ended up getting bipartisan support and was confirmed with a Senate vote as soon as possible. Prior to this vote, The New York Times reported that Barrett was a member of a group called People of Peace, an ecumenical charismatic community, which gained some attention at the time that has now subsided. The group, it is reported, bound, induct, has more than 1,700 members living in 22 branches in the United States, and its members are primarily Catholic. “That’s not a very common group,” Our Sunday Visitor’s Sister Loretta spoke with Auxiliary Bishop Peter L. Smith of Portland, Ore., who is a member of People of Peace, who said misunderstandings about the group are a “a fundamental part of what’s going on in the culture and in politics.”

Another concern expressed by those opposed to Barrett’s nomination is that she could be a vote for overturning 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 overturn the lower decision. Barrett 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: “Pro-life voters and candidates must get behind the ‘Yes on 1’ campaign.”

In a 2013 speech at the University of Notre Dame, she said: “Pro-life voters and candidates must get behind the ‘Yes on 1’ campaign.”

If Barrett is confirmed as a Supreme Court justice she would be the sixth Catholic woman to serve on the court. John Roberts and Justice Kavanaughs, Clarence Thomas, Samuel Alito and Sonia Sotomayor. Justice Neil Gorsuch was raised Catholic, but is now Episcopalian. Justin Brener and Elena Kagan are Jewish. †

The Joy of Ryan Condon for his time at Camp Rancho Framasa. (Submitted photo)
A Benedictine monk at the time, Father Davis receives ordination to the priesthood from his parents, Earl and Greta Davis, during a Mass by her former pastor that Clerc of Indianapolis called "the liturgy had opened up". 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.

"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 even imagine to anything else." (For more information about vocation to the priesthood in the Archdiocese of Indianapolis, visit www.HearGodsCall.com.)

**Father Clement Davis revels in God’s blessings in 50 years of priestly ministry**

By Sean Gallagher

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."

Father Joseph Moriarty ministered with Father Davis at St. Monica, first as a sacramental minister at Holy Trinity Parish in Edinburgh. Then as associate pastor of Holy Trinity Parish in Indianapolis in 1985, he walked up to that altar.

"I had the deepest sense from Clem that he believed the best about me," said Father Moriarty. "That really bothered me 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 vocation in or to priestly formation. This 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 Brute 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 gave 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**


Religious life: Became a Benedictine novice at the former St. Maur Priory, then in Kentucky, in 1963; professed solemn vows in 1964.


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 Avila; St. Francis of Assisi.

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. **An absolute and marvelous surprise**

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, by Archbishop George J. Biskup in SS. Peter and Paul Cathedral in Indianapolis, no one could have foreseen that he would soon leave his new community and begin to live with archdiocesan priests and minister in the archdiocese’s first in the formation of an 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 as 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 largest 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

“People who look like us. Everybody has a place. Everybody has something to offer.”

Father Joseph Moriarty ministered with Father Davis at St. Monica, first as a sacramental minister at Holy Trinity Parish in Edinburgh. Then as associate pastor of Holy Trinity Parish in Indianapolis in 1985, he walked up to that altar.

“T,...
Alexander Mingus was one of a handful of Catholics at his Alabama high school when he answered a call that would define 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.

“His recent move to the Hoosier state is a homecoming for sorts 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 Notre Dame University. After high school, Mingus himself decided to continue Catholic higher education, following in his brother’s footsteps at the University of Dayton in Ohio.

The former baseball player said he brought to Indiana, where 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 an opportunity to work at the federal level on Capitol Hill and witness how matters of faith can influence public debate and decision-making on Capitol Hill. It was there that I learned about the work of the Catholic Church in public policy—what was going on in Washington, and how I was first exposed to the idea of Catholic conferences like the ICC in general. Mingus said, “I always had a great interest in social justice, as well as working in public policy and government, and this internship helped solidify that bringing these areas together could be a future career path for me.”

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 Society, Dayton, Mingus was “a tremendous listener,” with a “great capacity for empathy,” according to his supervisor, Michael Vanderburgh. “Alexander cares deeply about everyone 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 the 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 pursuing 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 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 how we bring 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 educational webinars and resources.

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. Malachi Parish in Brownsburg, is a correspondent for The Criterion.)

Editor’s Note: 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/popeintentions

Passion for Church teachings, public policy guide ICC associate director

By Victoria Arthur

Special to The Criterion

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)
Faith Alive!

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 suffered the ravages of a hunger strike.

In 1917, 10 suffragists were arrested. In August 1917, 10 suffragists were arrested.

Wilson was inaugurated as president, worked for the vote.

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 women 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.)
The Human Side

Fr. Eugene Hemrick

Present offers opportunity to rethink essence of education

How might we put right education, which is being turned on its head? 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 person: body, soul, example, sound body, sound mind, music and rhetoric. Normally, the place of education is the formal classroom. Today this is chipped away with increased “learning outside the home,” home schooling, raising the question: Will essential knowledge, social and learning skills be maintained? Home schooling need not reduce sociability. For many home-schooled children having a party is part of the educational process. For example, sharing out at the birthday cake is a frugal virtue. Other have made and donated face masks, shared allowances with the needy and distributed food, an educational exercise. In addition to desiring a bright future for themselves, they have practiced social justice. Household schooling offers an excellent means for competing with the best pedagogically possible. How is this possible? Philosophers Francis Bacon stated, "A prudent question is one-half answer," pointing us to the episteme of education—critical thinking and developing inquisitiveness. The internet offers an array of materials for education. What better place to accomplish its use than in the contemplative atmosphere of home and turn it into an educational center. Added to this, guides for interpreting the material on the internet are at one’s fingertips. The Greek word “ane” denotes virtue. Frugality at times is a frugal virtue, the Greek word for “sweat.” It has been imperative for improving character and being of noble service to the polis. Opposite, when I was a child, my Italian grandfather, who possessed no formal education, saw life through proverbs. For instance, "Money attracts more bees than vinegar." Paraphrased, loving, kind words touch hearts. Bitter words, nerves. Sleep well and you will be wise. 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 our education, its ultimate purpose and alternative spaces for making it successful—a time for African creativity to gear up.

(Father Eugene Hemrick 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 and Pope Francis is thinking about what comes next. In interviews he said, “We have had our ups in all crisis,” the pope said in his Aug. 26, 2020, radio address: “After the crisis, a person is not the same. We come out better or worse.”

What does worse look like? In his Sept. 9 talk, he reads the signs of the times. In the crisis we are in now, “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 considering the poor and marginalized; they pass by and go on their way,” he said.

What does better look like? In a series of Words with God columns on “Entropy World” and in a talk 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 revealed our vulnerabilities. This is especially true in our country, where our health care, our schools, our society have not been overwhelmed. Those who suffer the most are the poorest and weakest among us. Yet, as he is quick to point out, “We mustn’t forget that the Church’s real treasure is its social principles and that it is the impetus 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 the human person, the common good, the preferential option for the poor and the care for the Earth.

We need to be gentle with ourselves and others. We need to listen for those in need. We need to find silence. And when times right now. We need to find silence. And when times are tough, we need to let our joy be contagious.

We need to be gentle with ourselves and others. We need to listen for those in need. We need to find silence. And when times are tough, we need to let our joy be contagious.

We need to be gentle with ourselves and others. We need to listen for those in need. We need to find silence. And when times are tough, we need to let our joy be contagious.

(Human Side/ Fr. Eugene Hemrick)
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. They do not own the vineyard. It belongs to God. Lax 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 proving God’s vineyard. They became wild grapes, sour and bitter, unworthy of being in the beautiful vineyard. They were disloyal to God by being disloyal to his law and law and sullen in their religious observance. Especially troubling the prophet were the leaders of the people when 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’ outright persecution. Christians in the empire erupted into protests, riots, fires, hurricanes, executions— as if these were disloyal to God by being disobedient to his law and lax and sullen in their religious observance. It was a thoroughly pagan state, allowing the paganism of these states, allowing the paganism of these neighbors to influence them.

The author of this section of Isaiah restates this call in these readings. In due course, the landowner sent servants to collect the yield, but the tenants had turned against God. Using 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. God forgives us completely, and we return to the vineyard, there to find life forever.

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, whose of course is God (Mt 21:35).

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. Using 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. God forgives us completely, and we return to the vineyard, there to find life forever.
natives of the archdiocese or elsewhere in our archdiocese are listed by date of death. Obituaries of Thursday before the week of Please submit in writing


LOUter, Dorothy, 89, St. Elizabeth Ann Seton, Middletown, Sept. 21. Grandmother of three. Great-grandmother of two. †


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


LOUter, Dorothy, 89, St. Elizabeth Ann Seton, Middletown, Sept. 21. Grandmother of three. Great-grandmother of two. †


Walsh: In my final year as a student 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 September 2000.

Walsh says the beginning of his educational career is a time he strives to never forget “because it serves as a reminder 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 encouragement 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.”

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.

Saint Theoildra 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 Remous and Sainte-Croix, where she also directed the pharmacy and medicine. Despite poor health, she led five other nuns to leave for America. The five sailed from France on December 31, 1862, arriving in New Orleans on January 11, 1863. In 1859, the sisters opened a hospital to care for sick and injured soldiers of the American Civil War and in 1871, the first hospital for the poor in Indianapolis. The sisters opened the Saint Mary of the Woods College in 1875 and Saint Meinrad Seminary and School of Theology in 1883. She served as the first superior of the Sisters of Providence of Saint Mary of the Woods and lived to be 75. She is the patron saint of midwives.

 Classified Directory

DIRECTOR OF ALUMNI RELATIONS

Saint Meinrad Seminary and School of Theology, a leader in the formation of priests, permanent deacons, and lay ministers for the Roman Catholic Church, is seeking a skilled and motivated Director of Alumni Relations. As a senior staff member reporting to the Vice President for Development, the Director of Alumni Relations is responsible for overseeing the planning, execution, and evaluation of activities and programs designed to address the needs of Saint Meinrad alumni and involve them in the life of Saint Meinrad. The Director is the principal liaison between Saint Meinrad and the 6,700+ member Alumni Association.

Qualifications: Two to four years’ experience in alumni relations, management, development, or a related field; strong organizational and interpersonal skills; excellent oral and written communication abilities; a commitment to the values represented by Saint Meinrad; bachelor’s degree; basic computer literacy; and a willingness to work collaboratively with colleagues. Preference will be given to Saint Meinrad alumni.

Saint Meinrad offers a competitive salary and excellent benefits package.

Please send cover letter and resume (with references) to:

Saint Meinrad Archabbey
1200 Hill Drive
St. Meinrad, IN 47577
Email: hr@stmeinrad.edu
Fax: 812/357-8262

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.

Home Improvement

D & S ROOFING

24-hour service • Bucket truck service, tar for roof, shakes, etc.
• Any large or small repairs
• Any installation or tear off Call Di for immediate service 317-357-4341
Licensed & Insured - Indiana Contractor #214444

DIRECTOR OF ALUMNI RELATIONS

• Reviews requests for professional development by Catholic Center
• Attends monthly meetings with the chancellor and directors who maintain.
• Review of the prospects for the Director of Alumni Relations is responsible for overseeing the planning, execution, and evaluation of activities and programs designed to address the needs of Saint Meinrad alumni and involve them in the life of Saint Meinrad. The Director is the principal liaison between Saint Meinrad and the 6,700+ member Alumni Association.

Qualifications: Two to four years’ experience in alumni relations, management, development, or a related field; strong organizational and interpersonal skills; excellent oral and written communication abilities; a commitment to the values represented by Saint Meinrad; bachelor’s degree; basic computer literacy; and a willingness to work collaboratively with colleagues. Preference will be given to Saint Meinrad alumni.

Saint Meinrad offers a competitive salary and excellent benefits package.

Please send cover letter and resume (with references) to:

Saint Meinrad Archabbey
1200 Hill Drive
St. Meinrad, IN 47577
Email: hr@stmeinrad.edu
Fax: 812/357-8262

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.
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 195, 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.”

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, 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.

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 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 our 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.

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)