



The

Criterion

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Biking for Babies

Group offers powerful witness for the unborn, page 16.

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'WE WANT TO BELONG'



Cheyenne Johnson poses for a photo at Butler University in Indianapolis where the senior has embraced her desire to become a Catholic and the faith-filled community that has welcomed her. (Photo by John Shaughnessy)

In her search for a home and a purpose, college student finds both in her Catholic faith

First in an occasional series

(Editor's note: In this series, The Criterion will feature young adults who have found a home in the Church and strive to live their faith in their everyday life.)

By John Shaughnessy

Like many first-year students in college, Cheyenne Johnson was searching. Searching for friends. Searching for a purpose in life. Searching for a community where she would be welcomed,

where she would feel she belonged.



She explored different options during her freshman year at Butler University in Indianapolis, including joining a sorority. But none of them provided what she hoped for—until she decided to follow a longing that had intrigued her earlier in her teenage years.

When Johnson was 13, her family had already moved several times, from Florida to California to Arizona to Indiana. Raised as a Southern Baptist, she found that in every place her family moved, there was something different and confusing about the faith experience she had in church. It left her longing

See COLLEGE, page 8

Supreme Court confirmation hearings highlight health care, religion

WASHINGTON (CNS)—The Oct. 12 start of the Senate Judiciary Committee confirmation hearings for Supreme Court nominee Judge Amy Coney Barrett had two distinct focuses.



Judge Amy Coney Barrett

Democratic senators homed in on concern that Barrett's confirmation would lead to a vote to potentially overturn the Affordable Care Act (ACA) when the legislation comes before the nation's high court in November.

Republican senators emphasized the nominee's qualifications for the role and stressed that her Catholic faith, which was raised in her 2017 questioning before the same Senate committee for her federal judiciary nomination, shouldn't be an issue in the current proceedings.

Indiana senators, who introduced Barrett remotely to the committee near the end of the five hours of discussion about her, highlighted Barrett's judicial talents and emphasized that her Catholic faith should not come into question, with Sen. Todd Young, R-Indiana, pointing out that in his state, "Faith is seen as an asset in public service."

In her remarks, Barrett said she was "honored and humbled" to be nominated to the Supreme Court. She spoke of her husband, their seven children, her siblings and her parents. She mentioned "the devoted teachers at St. Mary's Dominican," the girls high school she attended in New Orleans.

A graduate of the University of Notre Dame Law School in northern Indiana and currently a member of the school's faculty, she also mentioned that if she were confirmed, she would be the only justice on the bench not from Harvard or Yale.

Other than the school references, Barrett's only remark about her faith came after thanking people for their support in recent weeks. She added: "I believe in the power of prayer, and it has been uplifting to hear that so many people are praying for me."

See BARRETT, page 7

Holy Angels breaks ground after eight years without church

By Natalie Hoefler

Nelli Simpson and Claudia Nicholas stood side by side looking at the site where Holy Angels Church once stood.

"I was here the day they tore it down," said Nicholas of the date eight years ago when the 109-year-old

structure was razed. "I cried and cried. That was a sad, sad day.

"But this is a great day," she quickly added, her mask-covered smile sparkling through her eyes.

The "great day" was Sept. 26, the day Holy Angels Parish held a groundbreaking and blessing ceremony

for its new church on the same site as the former one on the near-west side of Indianapolis. Completion is expected by March or April 2021, depending on weather.

The event was more than a decade in the making.

See HOLY ANGELS, page 8



Archbishop Charles C. Thompson, center, joins others in breaking ground for the Indianapolis faith community's new church during a ceremony on Sept. 26. (Photo by Natalie Hoefler)

'Gospel is not reserved for a few,' Pope Francis says

VATICAN CITY (CNS)—God loves and has prepared a banquet for everyone—"the just and sinners, the good and the bad, the intelligent and the uneducated"—and every Christian is called to go out to the highways and byways sharing God's invitation to the feast, Pope Francis said.



Pope Francis

Before reciting the *Angelus* prayer on Oct. 11, the pope reflected on Jesus' parable from the Gospel of Matthew about the king who prepared a wedding feast for his son; when the originally invited guests did not arrive, he sent his messengers out to invite anyone and everyone.

"Even those on the margins, even those who are rejected and scorned by society, are considered by God to be worthy of his love," the pope told the crowd gathered in St. Peter's Square to pray with him.

The Church as a whole and each of its members, he said, are called to go out to "the geographic and existential peripheries of humanity, those places at the margins, those situations where those who have set up camp are found and where the hopeless remnants of humanity live."

"It is a matter of not settling for comfort and the customary ways of evangelization and witnessing to charity," the pope said, but rather "opening the doors of our hearts and our communities to everyone, because the Gospel is not reserved to a select few."

After the formal prayer, Pope Francis expressed his closeness to people "impacted by the fires that are devastating so many regions of the planet, as well as to the volunteers and firefighters who risk their lives to extinguish the blazes. I am thinking of the West Coast of the United States, particularly

California, and I am also thinking of the central regions of South America, from the Pantanal zone of Paraguay to the banks of the Parana River in Argentina.

"Many fires are caused by persistent drought, but there are also those caused by man," he said. "May the Lord sustain those who are suffering the consequences of these catastrophes and make us careful to preserve creation."

Pope Francis also praised Armenia and Azerbaijan for agreeing to a cease-fire "for humanitarian reasons, in view of reaching a substantial peace accord," after renewed fighting over the Nagorno-Karabakh region left hundreds of people dead in late September and early October.

The pope also used his post-*Angelus* remarks to draw attention to his prayer request for October, a request distributed globally by the Pope's Worldwide Prayer Network, formerly known as the Apostleship of Prayer.

The intention, he said, "goes like this: 'We pray that by the virtue of baptism, the laity, especially women, may participate more in areas of responsibility in the Church.'

"Today there is a need to broaden the spaces for a more incisive female presence in the Church," he said, "because in general women are set aside. We must promote the integration of women into the places where important decisions are made."

He added, however, that women leaders in the Church must maintain their vocation as laity and not fall into "clericalism."

Finally, the pope encouraged young people around the world to join a rosary campaign being sponsored by the Aid to the Church in Need Foundation.

Pope Francis called the foundation's "One Million Children Praying the Rosary" on Oct. 18 a "beautiful event" with children praying for peace and "especially for critical situations caused by the pandemic." †

Share the blessings and moments from your life this year for which you are especially grateful

When President Abraham Lincoln formally declared Thanksgiving a national holiday in 1863, the United States was a nation divided, struggling with the issues of race and in the midst of a tragedy that was killing hundreds of thousands of Americans.

As we live in a similar time, it's often hard to focus on the blessings in our lives. Still, there are many for most of us. And while acknowledging how challenging and even devastating this year has been, *The Criterion* is inviting our readers to share what they are thankful for as another Thanksgiving approaches. We hope to publish a list of our readers' blessings in the Nov. 20 issue of the paper

leading up to Thanksgiving Day on Nov. 26 this year.

Please consider sharing a blessing, a gift, an encounter, a story, a moment of hope, joy, compassion or love from your life this year for which you are especially grateful. Whether it's a simple reason to be thankful or a life-changing one, we will appreciate all the positive responses we receive.

Send your submissions to John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †



Public Schedule of Archbishop Charles C. Thompson

October 17–25, 2020

October 17 – 10 a.m.

Confirmation Mass for youths of St. Joseph Parish in Corydon, Our Lady of Perpetual Help Parish in New Albany, St. Mary Parish in Lanesville and St. John Paul II Parish in Sellersburg, at Our Lady of Perpetual Help Church, New Albany

October 17 – 1:30 p.m.

Confirmation Mass for youths of St. Mary Parish in Navilleton, St. Mary Parish in New Albany and St. John the Baptist Parish in Starlight, at St. Mary Church, New Albany

October 18 – 2 p.m.

Confirmation Mass for youths of American Martyrs Parish in Scottsburg, at American Martyrs Church

October 20 – 1 p.m.

Council of Priests meeting at Our Lady of the Greenwood Parish, Greenwood

October 21 – 10 a.m.

Department heads meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

October 22 – 10 a.m.

Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center

October 23 – 6 p.m.

Marian University BOLD Gala at JW Marriott, Indianapolis

October 25 – 2 p.m.

Confirmation Mass for youths of St. Mary-of-the-Knobs Parish in Floyd County, St. Michael Parish, Bradford, St. Bernard Parish in Frenchtown, St. Joseph Parish in Crawford County, Holy Family Parish in New Albany, and Most Sacred Heart of Jesus and St. Augustine parishes in Jeffersonville, at St. Mary-of-the-Knobs Church, Floyd's Knobs

Pope Francis meets Cardinal Pell, thanks him for his 'witness'

VATICAN CITY (CNS)—"Thank you for your witness," Pope Francis told retired Australian Cardinal George Pell as the two sat down for a private meeting on Oct. 12, six months after the High Court of Australia overturned the cardinal's conviction on sex abuse charges.

"More than a year," the pope could be heard saying to Cardinal Pell in a brief video released by Vatican News.

The pope's comments likely were a reference to the 405 days the 79-year-old cardinal spent in jail after being convicted on five counts related to the abuse of two choir boys.

In a decision read on April 7, the High Court overturned that conviction, concluding there was "a significant possibility that an innocent person has been convicted because the evidence did not establish guilt to the requisite standard of proof."

A few hours later, the cardinal was released from prison.

Cardinal Pell, former prefect of the Vatican Secretariat for the Economy,

arrived in Rome on Sept. 30, more than three years after he had left Rome to face charges in Australia.

Cardinal Pietro Parolin, Vatican secretary of state, had told reporters on Oct. 1 that it was Cardinal Pell's decision to come to Rome, where he still has an apartment, and that Pope Francis was not thinking of giving the Australian prelate a new position.

Cardinal Parolin also denied that Cardinal Pell's return had anything to do with the forced resignation of Cardinal Angelo Becciu, who had served from 2011 to 2018 as "sostituto"—a position like chief of staff—in the Vatican Secretariat of State, where he had control and oversight over certain Vatican funds.

The day after Cardinal Becciu's ouster, Cardinal Pell released a statement saying, "The Holy Father was elected to clean up Vatican finances. He plays a long game and is to be thanked and congratulated on recent developments." †

Official Appointments

Effective Immediately

Rev. John J. Hollowell, pastor of Annunciation Parish in Brazil, St. Paul the Apostle Parish in Greencastle, and Catholic chaplain at DePauw University in Greencastle and at the Putnamville Correctional Facility, granted a medical leave of absence.

Rev. Michael C. Fritsch, pastor of Mary Queen of Peace Parish in Danville, appointed administrator *pro tem* of Annunciation Parish in Brazil and St. Paul the Apostle Parish in Greencastle, while continuing as pastor of Mary Queen of Peace Parish.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †



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NEWS FROM YOU!

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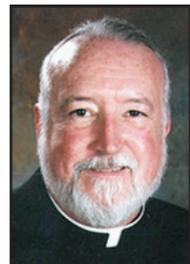
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Father Joseph Villa led parishes in western and southern Indiana

By Sean Gallagher

Father Joseph Villa, pastor of American Martyrs Parish in Scottsburg and St. Patrick Parish in Salem, died on Oct. 7 in Scottsburg. He was 61.



Fr. Joseph Villa

The Mass of Christian Burial was celebrated on Oct. 13 at St. Benedict Church in Terre Haute. Archbishop Charles C. Thompson was the principal celebrant. Benedictine Father Julian Peters was the homilist.

Burial followed at Roselawn Memorial Park in Terre Haute.

Shortly before he was ordained a priest in 1997, Father Villa told *The Criterion* that those who helped form him for ordained ministry at the former Saint Meinrad College taught him to “believe and know your faith, but that the priesthood is more.”

“The priest of today,” he said, “needs to know the people and should be able to share their pain and joy.”

Msgr. William F. Stumpf, archdiocesan vicar general, recalled how Father Villa embodied this vision of priestly life and ministry shortly after his ordination when he was asked to help for a brief time in a parish that was awaiting the appointment of a new pastor.

“While serving at the parish, he quickly became aware that this was a very difficult time not only for the parish

but especially for the parish staff,” said Msgr. Stumpf. “He organized and cooked a special luncheon for all the staff, which greatly helped lift their spirits in a painful time of transition.”

Father Julian, who came to know Father Villa at Saint Meinrad College, noted that Father Villa’s “sincerity, dedication, and devotion” touched the people to whom he ministered over the years.

“He didn’t just say Mass,” Father Julian said, “he prayed Mass.”

Joseph L. Villa was born on July 28, 1959, in Clinton to the late James and Helen Villa. He was a 1977 graduate of the former Archbishop Paul C. Schulte High School in Terre Haute.

After attending Indiana State University in Terre Haute for a year, Father Villa worked as a hair stylist for many years before becoming an archdiocesan seminarian and receiving priestly formation at the former Saint Meinrad College in St. Meinrad. He graduated from the college in 1993, earning a bachelor’s degree in English.

Father Villa continued his priestly formation at the Pontifical North American College and earned a bachelor’s degree in sacred theology at the Pontifical Gregorian University, both in Rome.

Archbishop Daniel M. Buechlein ordained Father Villa to the priesthood on June 7, 1997, at SS. Peter and Paul Cathedral in Indianapolis. He celebrated a Mass of Thanksgiving the following day at St. Patrick Church in Terre Haute.

His first pastoral assignment was as temporary associate pastor of St. Bartholomew Parish in Columbus in 1997. That fall, he returned to Rome for post-graduate studies. Father Villa earned a licentiate in sacred theology at the Pontifical Athenaeum di’ Sant Anselmo.

He then served from 1998-2000 as associate pastor of St. Barnabas Parish in Indianapolis.

In 2000, Father Villa began service as a pastor in parishes in the Terre Haute, New Albany and Seymour deaneries.

From 2000-13, Father Villa ministered in the Terre Haute Deanery as pastor of Sacred Heart Parish in Clinton and the former St. Joseph Parish in Universal. He also became pastor of St. Joseph Parish in Rockville in 2002, serving there until 2013.

In 2013, Father Villa became pastor in the New Albany Deanery of St. Michael Parish in Bradford, St. Bernard Parish in Frenchtown and administrator of St. Joseph Parish in Crawford County.

In 2016, Father Villa began his last pastoral appointment as pastor of American Martyrs Parish in Scottsburg and St. Patrick Parish in Salem, both in the Seymour Deanery.

Surviving are his sister, Nancy Adams of Indianapolis, and his brother, John Villa of Terre Haute.

Memorial contributions may be sent to Saint Meinrad Seminary and School of Theology, 200 Hill Drive, St. Meinrad, IN 47577, or to local chapters of the Humane Society. †

Ohio university students, faith leaders, priests and religious pray for nation

STUEBENVILLE, Ohio (CNS)—The president of Franciscan University of Steubenville called for an increase in humility, repentance and prayer as the path to bring healing and peace to the nation.

“Each one of us as an individual, as a town, as a country must reconcile with this reality—that if things are going to change and if things are going to be different, it’s up to us,” Franciscan Father Dave Pivonka said in his homily at a morning Mass on Oct. 3 in Franciscan University’s Finnegan Fieldhouse. “It has to be a personal decision that each one of us makes.”

The Mass, celebrated by Bishop Jeffrey M. Monforton of Steubenville and followed by a eucharistic procession, was part of a “Unite Our Nation” event that drew together priests, religious sisters, students, other faith leaders and members of the community to pray for the country.

In his homily, Father Dave encouraged people to recognize both the beauty and brokenness present in the Church, the nation and their own lives.

“We need to be humble enough to look at the person down the street and recognize that he or she may have a different story or may look different than us, but they are no different in the sight of God,” Father Dave said.

After Mass, Bishop Monforton, carrying the monstrance, led about 175 people in a eucharistic procession. They prayed the rosary as they walked more than 2 miles from the university to Holy Name Cathedral in downtown Steubenville.

The bishop closed the procession with Benediction, and then Father Dave introduced local faith leaders for an ecumenical prayer service.

“If there is going to be unity anywhere, it has to start with the body of Christ,” said the Rev. Vaughn Foster, Sr., executive director of Relationship Builders, during the service.

He said Christians need to see the world as it is so they can identify with one another’s pain and hear what others have to say because “too often we’re good at telling, but we’re not very good at listening.”

“There can be no unity without empathy,” he said. “Not until we can really empathize with each other, see each other where we are, and hear with our hearts, that we can begin to take those steps toward unity.”

The Rev. Toni Hubbard of Urban Mission Ministries likewise reminded the crowd that the “character of a real Christian will show through our unity.”

“God is smiling down on us today. It’s not about who you are and who I am. It’s about who God is in our life,” she said.

Bishop Monforton, reading from the beatitudes, called for people to be peacemakers who actively work to heal broken relationships, love others, and instill hope.

“We are the protagonists in this story of human history,” Bishop Monforton said. “You and I can animate our personal vocation through our personal relationship

with Jesus Christ, the source of all joy and hope from whom our very lives find meaning.”

He concluded, “Unite our nation. My dear friends, let’s get to work.”

Franciscan University students offered prayers of petition, and those gathered sang together the hymn “How Great Thou Art.” The Steubenville procession was held in union with other “Unite Our Nation” prayer events across the country the weekend of Oct 3-4. †



PLEASE don't forget how much your parish needs your support... now more than ever!

We are many weeks in to the new realities brought about by COVID-19. For parishes, this is a particularly difficult time because with less people attending Mass than usual, offertory collections have dropped significantly.

Your faithful and ongoing contributions will help enable parishes to continue to do what they do - which is bring the light of Christ to others. Your parish is there for you in good times and in bad. During this time of pandemic, show them that you are there for them as well. **IT'S TIME FOR US TO SHARE OUR LIGHT.**

Please consider giving to your parish online, which you can do securely at www.archindy.org/giving.



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Editorial

Blessed Carlo Acutis offers a witness of Christ for all

We know of the challenges young people face today.

School, sports, extracurricular activities, family commitments and an always-evolving social calendar—plus the effects of dealing with the COVID-19 pandemic—lead to a tremendous amount of stress these days for many teenagers.

Add Facebook, Instagram, Tic Toc and other social media platforms to the equation, and we can understand why many young people feel there aren't enough hours in the day to accomplish what they believe needs to be done.

It may be the case for them—and for many others who follow a similar pattern—that their lives have become so chaotic that many forget the gifts the Catholic faith offers them, including saints to inspire them as they journey on a potential path to eternal life in heaven.

Provisionally, the recent news of a teenager on the path to sainthood serves as a reminder for people of faith who need a real-life example from today's world.

Italian teenager Carlo Acutis was beatified on Oct. 10 in Assisi, Italy. He is the first millennial to be declared “blessed.”

Carlo used his computer programming skills to spread devotion to the Eucharist, which he called his “highway to heaven.” On the website he created, Carlo told people that “the more often we receive the Eucharist, the more we will become like Jesus, so that on this Earth we will have a foretaste of heaven.”

Carlo's tomb was open for veneration on Oct. 1-10 at the Shrine of the Renunciation at the Church of St. Mary Major in Assisi.

His body was “found in the normal state of transformation typical of the cadaveric condition,” according to Assisi Bishop Domenico Sorrentino as quoted in a Catholic News Agency article, dispelling the belief by some that it was found intact. The article states the body was “arranged with dignity for its display for public veneration and a silicone reconstruction of his face used.”

Placed in a glass case, his body was dressed in jeans and a track suit jacket—the attire he was accustomed to wearing and what is seen in many of the photos taken of him during his life.

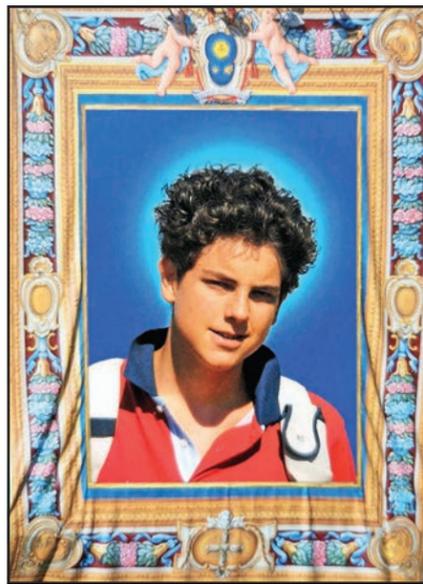
Although he grew up in Milan, Carlo requested to be buried in Assisi, because of his love for St. Francis of Assisi.

Carlo's faith was evident early in life. At age 7, he wrote, “To be always united with Jesus, this is my life program.”

Before his death from leukemia at age 15 in 2006, Carlo was an average teen with an above-average knack for computers. He put that knowledge to use by creating an online database of eucharistic miracles around the world.

Carlo's life centered around his faith: he attended daily Mass, prayed the rosary each day, received the sacrament of reconciliation weekly, and prayed before the Blessed Sacrament.

In his apostolic exhortation on young people, “*Christus Vivit*” (“Christ Lives”), Pope Francis said Carlo was a role model for young people today who are often tempted by the traps of “self-absorption, isolation and empty pleasure.”



Blessed Carlo Acutis, an Italian teenager who used his computer programming skills to spread devotion to the Eucharist, was beatified in Assisi, Italy, on Oct. 10. (CNS photo/courtesy Sainthood Cause of Carlo Acutis)

“Carlo was well-aware that the whole apparatus of communications, advertising and social networking can be used to lull us, to make us addicted to consumerism and buying the latest thing on the market, obsessed with our free time, caught up in negativity,” the pope wrote.

“Yet he knew how to use the new communications technology to transmit the Gospel, to communicate values and beauty,” the pope added (#105).

Carlo's mother, Antonia Salzano, said in an interview a few days before the beatification liturgy that she was “overjoyed that Carlo's tomb has finally been opened,” and that those who have been touched by the young teen's life “will be able to see him and venerate him in a stronger and more engaging way.”

There was fruit born from Carlo's devotion. His witness of faith led to a deep conversion in his mom, because, according to the priest promoting his cause for sainthood, he “managed to drag his relatives, his parents to Mass every day. It was not the other way around; it was not his parents bringing the little boy to Mass, but it was he who managed to get himself to Mass and to convince others to receive Communion daily.”

Carlo was also known for defending kids at school who were picked on, especially students with disabilities.

“We hope that through the exposition of Carlo's body, the faithful will be able to raise with more fervor and faith their prayers to God who, through Carlo, invites us all to have more faith, hope and love for him and for our brothers and sisters just as Carlo did in his earthly life,” his mother said.

Pope Francis called Blessed Carlo a witness of Christ for younger generations.

But we believe Carlo's words and actions are worth all people emulating.

“The only thing we have to ask God for, in prayer, is the desire to be holy,” Blessed Carlo once said.

As we celebrate his life and continue our journey of faith, together we say: Blessed Carlo Acutis, pray for us.

—Mike Krokos

Sight Unseen/Brandon A. Evans

The light from Iota Orionis

About 140 years ago, a little girl in France looked up at the night sky, and upon seeing a cluster of stars—likely those of Orion's belt and sword—recognized the shape of the first letter of her name.



It caused her, in childlike wonder and awe, to imagine that God himself had written her name in the heavens.

Tens of thousands of years before that event—before even the dawn of humanity—two hydrogen atoms fused in the heart of a distant star: a blue giant in the cluster we call Iota Orionis.

That bonding created helium and energy—an energy which crawled and bounced around inside the great furnace, eventually winding its way more than 11 million miles from the core to the surface, bursting out into the cold of space as a single photon.

By then, the year was 422 B.C.

Darius II of Persia was Pharaoh of Egypt, the fourth of the plays of Aristophanes debuted in Athens and the Jewish people were again living in their homeland after the Babylonian exile.

The world turned, and history moved on. Empires rose and fell, artistry and languages flourished, and in the fullness of time the Son of God became flesh and saved all mankind.

And so *his* story began, and those who loved him spread out across the world to etch into its very foundations the history of salvation.

All the while, that spark of light from the bottom of Orion's sword flew on its way. It was not alone. In the same *second* that it was born into the cosmos, so were 68 quinecillion other photons; that is, 68 trillion trillion trillion trillion others, all from the same star.

They spread in every direction, and to all parts of the sky. Most are still out there and will find one day their terminus at the edge of the universe. Others collided with pieces of dust and rock and ice along their journey. Some made their way to another star, or even a planet.

But this photon was different. All along its way, God watched it, as he watches all things. He saw as it bridged the gap of the outer spoke of the Milky Way and entered our solar system, diving all the way through and into the spinning path of the Earth.

Down through the atmosphere it went, avoiding both cloud and creature; down until, of all places and against all celestial odds, it fell precisely into the open eye of a 5-year-old child: little Thérèse Martin of Lisieux.

It's light, and those of the “golden pearls” around it, enamored her; it drew her close to God and gave her delight.

Grasping her father's hand, the child asked him to guide her as she flung back her head and, traipsing blindly along the path home, drank in the full beauty of the night sky spread above her.

If God intended St. Thérèse to see the light from Iota Orionis that evening—and he most certainly did as she recorded the moment in her famous autobiography, *The Story of a Soul*—did he not also will all those other stars to shine their light on her as well?

If so, then as she looked, there came to her the beacons of a thousand distant worlds carried by beams of light from stars seen and unseen, little and large, golden and blue; sent from every corner of the sky, from distances of a few years to a million. All their journey's end came at the same moment and in the same place: the eyes of a little girl. All their wealth, all their wonder was poured down through the miracle of atomic alchemy that powers the universe and was given *freely* to her.

See EVANS, page 10

Be Our Guest/Marc Tuttle

Indiana leads the nation in foster care adoptions

Illustrating yet another way that Indiana is setting nationwide trends as a pro-life state, Gov. Eric Holcomb



announced on Sept. 17 that Indiana leads the nation in the number of foster children who find forever families through adoption.

Last year, 2,489 children were adopted from the foster care system

through Indiana's Department of Child Services (DCS). This represents more than twice the number of foster care adoptions that took place in Indiana in 2015, indicating how strong the culture of life is in our state, as well as the leadership of Holcomb and DCS director Terry Stigdon.

“You all in Indiana are working hard to promote a culture of life by focusing on adoptions and child welfare,” said Lynn Johnson, assistant secretary for the Department of Health and Human Services' Administration for Families and Children. Johnson was on hand representing the Trump administration, as they awarded Indiana a \$4.7 million Adoption and Legal Guardianship Incentive Award for our state's work to increase adoptions.

Out of the 49 states participating in the incentive program, Indiana was number one in our increase in adoptions from foster care. This increase is in part due to the pro-life and pro-adoption ethic that prevails in Indiana, but also

because of several concrete steps taken by Holcomb at the beginning of his administration.

He put a priority on child welfare, and particularly on foster care adoptions, by creating the first-ever adoption unit within DCS. This has allowed the department to add staff regionally whose sole focus is on assisting family case managers with finding permanent homes for children when parental rights have been terminated.

In addition, Stigdon has more than doubled the number of adoption consultants in Indiana from seven to 19 and provided specialized training. The agency also launched an enhanced database for better tracking of adoption inquiries and a digital picture book of Indiana's Waiting Children.

There is a myth being promulgated by abortion advocates that some children are unwanted. As we continue to promote the respect for all human life from conception to natural death, Right to Life of Indianapolis is ecstatic about the prospects of these children who have found forever homes.

Each one of them is a reminder that no child is truly unwanted. We as a state and those of us in central and southern Indiana are generous enough and loving enough to want and to welcome all children, no matter their circumstances or the circumstances of their parents.

This is the pro-life way.

(Marc Tuttle is president of Right to Life of Indianapolis.) †



Christ the Cornerstone

Follow Mary's example during this challenging time

“Joined to Christ the head and in communion with all his saints, the faithful must in the first place reverence the memory of the glorious ever Virgin Mary, Mother of God and of our Lord Jesus Christ. ... Redeemed, in a more exalted fashion, by reason of the merits of her Son and united to him by a close and indissoluble tie, she is endowed with the high office and dignity of the Mother of the Son of God, and therefore she is also the beloved daughter of the Father and the temple of the Holy Spirit” (Dogmatic Constitution on the Church, “Lumen Gentium,” #52-53)

The month of October is a time of special devotion to the Blessed Virgin Mary. While this is an appropriate time of remembrance every year, it's especially appropriate during an election year.

Mary can help us form our consciences for faithful citizenship. Her total acceptance of God's will, her witness to family life, and her critical role as the first disciple of Jesus Christ make Mary a model citizen of the Church and of the world in which she lived.

Faithful Christians look to Mary to find their way to Jesus, her divine Son. Faithful citizens also look to

this simple woman from Nazareth to learn how to discern the signs of the times. They respond with courage and integrity whenever human dignity, family life or individual liberty are threatened. And they hold fast to the truth whenever they are confronted by political or ideological positions that are incompatible with the biblical principles and the consistent teaching of the Church during the past 2,000 years.

Mary, the Mother of the Church, was an important figure in the deliberations of the Second Vatican Council. “*Lumen Gentium*” (“Light of the Nations”), Vatican II’s “Dogmatic Constitution on the Church,” devotes an entire chapter, with five sections, to Mary “sign of true hope and comfort for the pilgrim people of God” (#68).

Mary's role in the history of salvation (past), in the life of the Church today (present) and as a sign of the world to come (future) is fundamental to understanding what the Second Vatican Council sought to accomplish more than 50 years ago. It is also vitally important to understanding—and accepting—God's will in our daily lives during this unprecedented time of pandemic, social

unrest and economic uncertainty.

Mary also lived in a tumultuous time of human history. Religious freedom was threatened. The poor, the sick and people who for various reasons found themselves on the margins of society were routinely persecuted, abused or neglected.

A devout Jew, Mary was surrounded by the hypocrisy, intolerance and self-aggrandizement of the political and religious leaders of her time who failed to help their people see the truth. Not unlike today, social unrest, political intrigue and injustice were everywhere.

What was Mary's response? Faithful acceptance of God's will, dedication to her family and service to others. Although the world around her was in chaos, Mary remained faithful.

One of the most important issues we face today is the devaluation of marriage and family life. In an attempt to help Catholics, and all people of good will, form their consciences and exercise their responsibilities as faithful citizens, our Church emphasizes the importance of the family.

Based on marriage between a man and a woman, the family is the fundamental unit of society. It is the social unit that safeguards and promotes

the creation and nurturing of children. It also provides a safe environment for married love to deepen and grow in spite of all the obstacles couples face today.

Our society is only as strong, or as healthy, as our most basic social unit, the family. We have no right to redefine what marriage is or to treat the family as though it were an arbitrary or changeable social structure. Supporting authentic family life should be a priority for economic and social policy. Every one of us is responsible for protecting and nurturing strong families. We are all called to ensure that family life is not undermined, neglected or abused.

As we work to strengthen families, we would be wise to seek the intercession and assistance of Mary, the heart of the Holy Family. Mary knows the importance of marriage and family life, and she knows the challenges we face today.

Let's ask her to be our advocate and our inspiration. Let's encourage married couples to be as courageous and faithful as Mary was when she accepted God's will and freely chose to become the Mother of our Lord and, by the gift of God's grace, our mother as well.

Holy Mary, Heart of the Holy Family, pray for us. †



Cristo, la piedra angular

Sigamos el ejemplo de María durante estos tiempos difíciles

“Los fieles, unidos a Cristo Cabeza y en comunión con todos sus santos, deben venerar también la memoria en primer lugar de la gloriosa siempre Virgen María, Madre de nuestro Dios y Señor Jesucristo. ... Redimida de modo eminente, en previsión de los méritos de su Hijo, y unida a Él con un vínculo estrecho e indisoluble, está enriquecida con la suma prerrogativa y dignidad de ser la Madre de Dios Hijo, y por eso hija predilecta del Padre y sagrario del Espíritu Santo” (Constitución Dogmática sobre la Iglesia, “Lumen Gentium,” #52-53).

El mes de octubre es un momento de devoción especial para la Santa Virgen María. Aunque este es un momento apropiado para recordar cada año, lo es todavía más durante un año electoral.

María puede ayudarnos a formar nuestras consciencias para ser ciudadanos fieles ya que su aceptación total de la voluntad de Dios, su testimonio de vida familiar y su función fundamental como la primera discípula de Jesucristo la convierten en ciudadana modelo de la Iglesia y del mundo en el que vivió.

Los cristianos fieles buscan en María el camino para hallar a Jesús, su hijo divino. También se fijan en el ejemplo de esta mujer sencilla de Nazaret para aprender a “discernir los signos de los tiempos.” Los ciudadanos fieles

responden con valentía e integridad cuando la dignidad humana, la vida familiar o la libertad individual se ven amenazadas. Y se aferran a la verdad siempre que se enfrentan a posiciones políticas o ideológicas que son incompatibles con los principios bíblicos y la enseñanza sistemática de la Iglesia durante los últimos 2,000 años.

María, la Madre de la Iglesia fue una figura importante en las deliberaciones del Concilio Vaticano II. “*Lumen Gentium*” (Luz de las Naciones), la Constitución Dogmática del Concilio Vaticano II que dedica todo un capítulo, con cinco secciones, a María “signo de esperanza cierta y de consuelo para el Pueblo peregrinante de Dios.”

La función de María en la historia de la salvación (el pasado), en la vida de la Iglesia hoy en día (el presente) y el signo del mundo venidero (el futuro) es fundamental para comprender lo que buscaba lograr el Concilio Vaticano II hace más de 50 años. También es de vital importancia comprender y aceptar la voluntad de Dios en nuestra vida cotidiana durante estos tiempos sin precedentes de pandemia, disturbios sociales e incertidumbre económica.

María también vivió en una época tumultuosa de la historia humana en la que la libertad de credo estaba amenazada. Los pobres, los enfermos

y las personas que, por distintos motivos se encontraban al margen de la sociedad, eran habitualmente objeto de persecución, abuso o simplemente ignorados.

María era una judía devota rodeada de la hipocresía, la intolerancia y el autobombo de los líderes políticos y religiosos de su época que no ayudaban a su pueblo a ver la verdad. No muy distinto de lo que ocurre hoy en día, el malestar social, la intriga política y la injusticia abundaban por doquier.

¿Cuál fue la respuesta de María? La fiel aceptación de la voluntad de Dios, la dedicación a su familia y el servicio a los demás. Aunque el mundo en torno a ella era un caos, María se mantuvo fiel.

Uno de los principales problemas que enfrentamos hoy en día es la devaluación del matrimonio y de la vida familiar. En un intento por ayudar a los católicos y a todos los pueblos de buena voluntad a crear conciencia y a ejercer sus responsabilidades como ciudadanos fieles, nuestra Iglesia hace énfasis en la importancia de la familia.

Esta se basa en el matrimonio entre un hombre y una mujer y constituye la célula fundamental de la sociedad. La familia es la unidad social que protege y promueve la creación y la crianza de los hijos. También proporciona un entorno seguro para que el amor

conyugal se profundice y crezca a pesar de todos los obstáculos que las parejas enfrentan hoy en día.

Nuestra sociedad es únicamente tan fuerte o saludable como su unidad social más elemental: la familia. No tenemos derecho a redefinir el matrimonio ni a tratar a la familia como si fuera algo arbitrario o una estructura social modificable. El apoyo a la vida familiar auténtica debe ser una prioridad en las normas económicas y sociales. Cada uno de nosotros tiene la responsabilidad de proteger y fomentar familias fuertes. Todos estamos llamados a garantizar que la vida familiar no se debilite, no se ignore ni sufra maltratos.

A medida que nos esforzamos por fortalecer a las familias, también resulta prudente buscar la intercesión y la ayuda de María, el corazón de la Sagrada Familia. María conoce la importancia del matrimonio y de la vida familiar, así como también los retos que enfrentamos hoy en día.

Pidámosle que sea nuestra defensora y nuestra inspiración. Alentemos a los casados a que sean tan valientes y fieles como María cuando aceptó la voluntad de Dios y eligió libremente convertirse en la Madre de nuestro Señor y, por la gracia de Dios, también en nuestra madre.

Santa María, Corazón de la Sagrada Familia, ruega por nosotros. †

Events Calendar

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

October 18-31

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

October 20

Immigration Virtual Roundtable series: "Unaccompanied Minors," third of four stand-alone sessions (Oct. 27), sponsored by archdiocese's Catholic Charities-Social Concerns, 7-8 p.m., understanding their journey, information on resource reunifying families; free, registration required. Registration, information: immigration.eventbrite.com, sreising@archindy.org or 317-236-2457.

October 21

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information:

317-784-4439 or www.catholiccemeteries.cc.

October 23

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **"Passion and Prayer" Christ-centered marriage enrichment conference: "Spirituality in Marriage,"** 7-9 p.m., Father Todd Goodson presenting, space limited to 20 couples, \$20 per couple, option for online participation with donation at facebook.com/OurLadyGreenwood, registration required either way. Registration, information: Tom and Marcy Renken, olmarriageministry@gmail.com or 317-489-1557.

October 24

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk** after 10 a.m. Mass, recitation of rosary and Divine Mercy chaplet through Fletcher Place neighborhood. Information: holyrosary.prolife@gmail.com.

October 25

Mount St. Francis, 101 St. Anthony Dr., Mt. St. Francis. **Chik N' Fish To-Go Dinners**, fried chicken

or fish, mashed potatoes, green beans, coleslaw, roll, homemade dessert, \$13, order by 5 p.m. Thursday for Friday 4-6 p.m. pick-up. Order at mountsaintfrancis.org/dinners or 812-923-8817.

October 27

Immigration Virtual Roundtable series: "Immigrant Resources" (offered in English and Spanish) fourth of four stand-alone sessions, sponsored by archdiocese's Catholic Charities-Social Concerns, 7-8 p.m., resources available in Indianapolis, ways to volunteer; free, registration required. Registration, information: immigration.eventbrite.com, sreising@archindy.org or 317-236-2457.

October 30

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. **"Passion and Prayer" Christ-centered marriage enrichment conference: "Covenant,"** 7-9 p.m., Fletcher and Olivia Kitchell presenters, space limited to 20 couples, \$20 per couple. Information: Tom and Marcy Renken, olmarriageministry@gmail.com or 317-489-1557.

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

October 31

St. Bartholomew Parish, 1306 27th St., Columbus. **Polidor 5K Run/Walk**, 8:30-10:30 a.m., supporting adult literacy in Haiti, \$25, walk-ups welcome. Information: 812-378-0697 or saleeb9287@att.net. Register: cutt.ly/Polidor5K.

Knights of Columbus-Our Lady of Fatima Council, 1040 N. Post Road, Indianapolis, and Knights of Columbus-St. Pius Council, 2100 E. 71st St., Indianapolis. **Beatification of Knights of Columbus founder Father Michael McGivney Livestream Event**, 11 a.m., all invited, mask required, social distancing observed, free. Information: Christopher Love, chris.love3228@gmail.com for Post Road location, or Eric Smith, smithed16@earthlink.net.

net for 71st St. location.

November 1-3

Nativity of our Lord Jesus Christ Church, 7335 Southeastern Ave., Indianapolis. **Forty Hours Devotion**, Sun. noon-10 p.m., Mon. 6 a.m.-10 p.m., Tues. 6 a.m.-8 p.m., eucharistic adoration for feasts of All Saints and All Souls and on election day. Information: nativityindy.org/adoration, 317-357-1200.

November 1

St. Luke the Evangelist Parish, 7575 Holliday Drive E., Indianapolis. **Soldiers for Peace Rosary Walk**, after 11:30 a.m. Mass, mask required. Information: Mary Ann Evans, soldiersforpeaceRosary@gmail.com or 317-985-1950.

November 2

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **All Souls Day Mass**, noon. Information: 317-574-8898 or www.catholiccemeteries.cc. Calvary Mausoleum Chapel, 435 W. Troy Ave.,

Indianapolis. **All Souls Day Mass**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

November 4

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

November 6

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com. †

New See Life 2020 film launches online

See *Life 2020*, a new, free online film, has been produced and released for viewing on YouTube and other sites by Focus on the Family, a Christian ministry dedicated to helping families thrive.

The film exposes the lies and pain of abortion and celebrates the miraculous wonder of life. It includes powerful pro-life stories of hope, compelling Christian commentary, music and a 4D ultrasound of a baby, offering a window into the reality of life in the womb.

The free film can be seen at focusonthefamily.com/see-life or on YouTube at cutt.ly/seeLife. †

Retreats and Programs

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

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

St. Vincent de Paul 'Struttin' Our Stuff' virtual auction begins Oct. 16

The Indianapolis St. Vincent de Paul Society's "Struttin' Our Stuff" virtual auction will take place online beginning at 8 a.m. on Oct. 16 and ending at 10 p.m. on Oct. 23.

The event offers 150 unique items to bid on, as well as an option to make a donation.

All proceeds from the auction will be used to support Indianapolis St. Vincent de

Paul Society's programs, including its food pantry, distribution center and Changing Lives Forever program. The organization serves those in need regardless of religious affiliations, race or national origin.

The Society's need for support has increased due to an upsurge in demand for its services from individuals and families caused by the COVID-19 pandemic.

To learn more about the event or

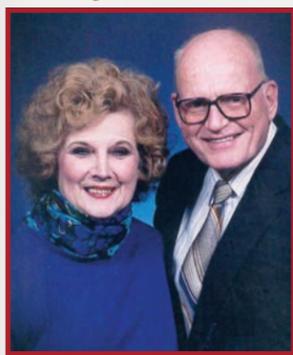
to register to bid, go to svdpindy.org/fashion, contact Jenny Matthews at 317-289-3324 or jmattboegy@gmail.com, or Mary Ann Klein at 317-796-6325 or klein.jm@yahoo.com.

For more information about the Indianapolis St. Vincent de Paul Society, its programs, volunteer and material needs or how to receive help, go to www.svdindy.org. †

Wedding

ANNIVERSARIES

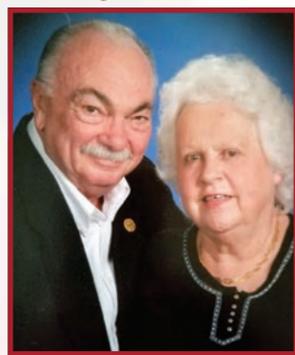
70 Years



ROBERT AND LOIS (SEANEY) MARTIN, members of St. Elizabeth Ann Seton Parish in Richmond, will celebrate their 70th wedding anniversary on Oct. 21. The couple was married in a Christian church on Oct. 21, 1950. They have four children: Andrea Martin Smith, Mark, R. Todd and Steve Martin.

The couple also has three grandchildren. †

60 Years



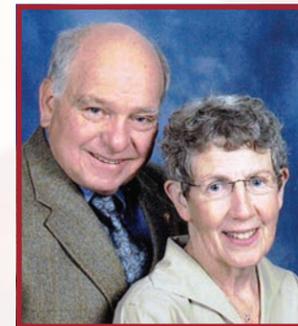
RAY AND ARLEEN (LOVISEK) KREBS, members of Sacred Heart of Jesus Parish in Indianapolis, will celebrate their 60th wedding anniversary on Oct. 22.

The couple was married in St. Michael the Archangel Church in Indianapolis on Oct. 22, 1960.

They have four children: Kathleen Baker Todd, Laura Raymer, Lisa Roberts and the late Mary Foster.

The couple also has 10 grandchildren and six great-grandchildren. †

50 Years

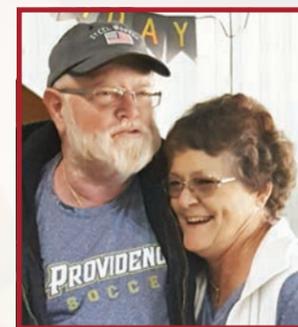


GERALD AND JOELLEN (HELLMER) CROTZLER, members of SS. Peter and Paul Cathedral Parish in Indianapolis, will celebrate their 50th wedding anniversary on Oct. 17.

The couple was married in St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis on October 17, 1970.

They have four children: Victoria Turner, Bryan, David and Michael Crotzler.

The couple also has 11 grandchildren. †



RIC AND CECILIA (WORTH) ORR, members of St. Mary Parish in Rushville, celebrated their 50th wedding anniversary on Oct. 10.

The couple was married in St. James Church in Elizabethtown, Ky., on Oct. 10, 1970.

They have three children: Sonja Orr Russell, David and Justin Orr.

The couple also has five grandchildren. †

Red Mass draws legal professionals to pray for guidance of Holy Spirit

By Sean Gallagher

Judges, lawyers, other legal professionals and law students from across central Indiana gathered on Oct. 7 at SS. Peter and Paul Cathedral in Indianapolis for the annual Red Mass of the St. Thomas More Society of Central Indiana.

It was a continuation of a centuries-old tradition of those who work in law to seek the guidance of the Holy Spirit at the beginning of the legal term in the early fall. The liturgy is called a Red Mass because of the red vestments worn during it, red being symbolic of the Holy Spirit.

Archbishop Charles C. Thompson, trained as a canon lawyer, was the principal celebrant and homilist at the liturgy. Those taking part in it wore masks, and seats in the cathedral were set apart to allow for social distancing.

In his homily, Archbishop Thompson described overseeing the rule of law in society as “a sacred duty, as those in the legal profession—judges, lawyers, court personnel, legal staffs—are entrusted with the care of lives.”

He encouraged his listeners to embrace the Church’s balance of human rights and responsibilities and its promotion of the common good—two aspects of Catholic social teaching

which he noted that Pope Francis had emphasized in his new encyclical letter, “*Fratelli Tutti: On Fraternity and Social Friendship.*”

At the same time, Archbishop Thompson recognized how these teachings challenge trends in contemporary culture.

A balance between rights and responsibilities, he said, “is necessary for an ordered society” that is “especially essential as we navigate the rather uncharted waters of the social unrest involving the current pandemic, racial tension and very heated election process.”

Holding on to a value of the common good and objective truth, Archbishop Thompson noted, “can be perceived as a threat to the notion of the precedence of subjective truth that tends to underlie radical individualism.”

Despite the challenges of applying these principles in society today, Archbishop Thompson said they are still a “means of keeping ever before us the bigger picture of the health, well-being and progress of humanity.”

Toward the end of the Mass, Indianapolis attorney James Lauck was presented with the St. Thomas More Society of Central Indiana’s Person for All Seasons Award. The name of the award is taken from the title of Robert



Marion County Superior Court Judge Jennifer Harrison sits with her sons Rory (partially obscured) and Henry during the annual Red Mass of the St. Thomas More Society of Central Indiana, celebrated on Oct. 7 at SS. Peter and Paul Cathedral in Indianapolis. (Photos by Sean Gallagher)

Bolt’s play about the saint, *A Man for All Seasons*, which was also the title of the 1966 Academy Award-winning film adaptation of the play.

A member of Immaculate Heart of Mary Parish in Indianapolis, Lauck is a partner in the Kroger, Gardis and Regas law firm and has practiced real estate law since 1979. He has been an active member of local, state and national bar associations, has served on local and state government commissions and is a past president of the society.

In comments made to *The Criterion* before the Mass, Lauck spoke humbly of receiving the award.

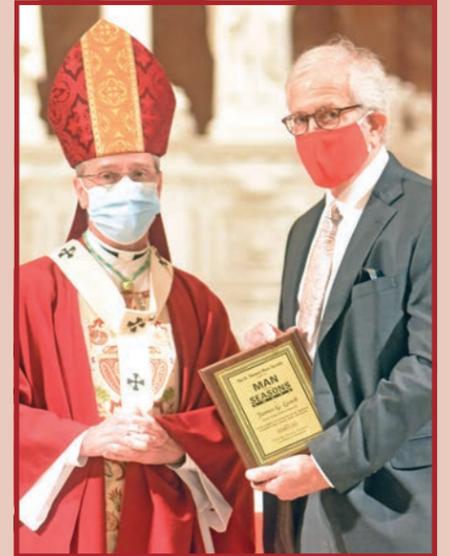
“It is an honor to be sure,” he said, “as well as a reminder that we’re all ragamuffins.”

Lauck also spoke of the role that his faith has played in his practice of law.

“Faith can be expressed in the essential notions of kindness, fairness, compassion and hope to others,” he said. “Christ is always there, on your side, as you act upon those notions.”

“The practice of law gives me more opportunities to live out a faith with contact with those in need, both in and outside the office.”

Attending the Red Mass for the first time was Judge Jennifer Harrison, who serves in the Marion County Superior Court. Before serving as a judge,



Archbishop Charles C. Thompson poses on Oct. 7 with James Lauck after the attorney received the Person for All Seasons Award from the St. Thomas More Society of Central Indiana during the Red Mass.

Harrison, a member of St. Simon the Apostle Parish in Indianapolis, worked as a public defender.

“We are meant to be servant leaders, to balance our faith with the law and to be compassionate,” she said. “[Faith] brings forth my compassion and my ability to see people as individuals.” †



Archbishop Charles C. Thompson elevates a chalice during the Oct. 7 celebration in SS. Peter and Paul Cathedral in Indianapolis of the Red Mass, an annual liturgy of the St. Thomas More Society of Central Indiana. Concelebrating the Mass are Father Joseph Newton (partially obscured), center, and retired Msgr. Mark Svarczkopf.

BARRETT

continued from page 1

In giving an indication of her judicial philosophy, she said: “Courts have a vital responsibility to enforce the rule of law, ... but courts are not designed to solve every problem or right every wrong in our public life. The policy decisions and value judgments of government must be made by the political branches elected by and accountable to the people.”

She said she tried to follow that view as a judge, “mindful that, while my court decides thousands of cases a year, each case is the most important one to the parties involved.”

At the start of the hearings, Sen. Lindsey Graham, R-South Carolina, who is chairman of the Senate Judiciary Committee, pointed out the four-day process prior to sending the nomination onto the full Senate for a vote would be a “long, contentious week.”

He also noted the proceedings were “not about persuading each other unless something really dramatic happens.” He predicted that “all the Republicans will vote yes, all the Democrats will vote no” for President Donald J. Trump’s nominee to fill the Supreme Court seat left vacant by the Sept. 18 death of Ruth Bader Ginsburg.

“Nothing about this today is normal,” said Sen. Cory Booker, D-New Jersey, in the middle of the first day of introductory remarks by members of the committee, noting the country is in the middle of holding a presidential election and battling the coronavirus pandemic.

Signs of coronavirus precautions were obvious in the room itself where senators were socially distanced and wore masks while bottles of hand sanitizer and plastic containers of bleach wipes were visible on the counters. The hearing room also did not have the usual crowds these events typically draw, and a few senators participated remotely.

Two members of the Senate Judiciary Committee had tested positive for COVID-19 earlier, but those in the Senate hearing room were not required to be tested for the coronavirus before taking part in the hearing in the enclosed room, as some of the Democratic senators mentioned.

Prior to the hearings, protesters and supporters of Barrett’s nomination gathered outside in the rain to express their views with signs such as “Let the people decide!” or “Women for Amy.”

During the hearing, Barrett sat at a table across from the senators, and her husband and six of their children sat behind her.

Sen. Dianne Feinstein, D-California, the ranking Democrat on the committee, started the discussion with a trend that was followed by her fellow Democrats, voicing an overriding concern that with Barrett’s confirmation “Americans stand to lose the benefits that the ACA provides.”

On Nov. 10, the court will hear oral arguments about the health care law, often called Obamacare, for the third time in a case brought by 18 Republican state attorneys general and supported by the Trump administration.

As a judge for the U.S. Court of Appeals for the 7th Circuit, Barrett did not hear any cases dealing with the ACA. But in 2017, she wrote a paper in the Notre Dame Law School journal that was critical of Chief Justice John

Roberts’ majority opinion in the 2012 ruling, saying he “pushed the Affordable Care Act beyond its plausible meaning to save the statute.”

This quote was mentioned by several Democratic senators, many of whom referred to and showed poster-sized pictures of their constituents suffering from health problems who they said would lose their health insurance if ACA is dismantled.

A few Democrats brought up the Supreme Court’s *Roe v. Wade* decision legalizing abortion, saying it also stood in the balance with Barrett’s nomination. Several of them described the current hearings as a “sham” or “charade” for being rushed through amid the election and the pandemic.

Republicans highlighted Barrett’s qualifications, and many of them brought up the issue of her Catholic faith, which had come up in her 2017 hearings. Several made reference to a comment made at the time by Feinstein, who told her: “The dogma lives loudly within you, and that’s a concern.”

Feinstein was referring to Barrett’s speeches and a 1998 article she co-wrote about the role of Catholic judges in death penalty cases. The senator also questioned Barrett about upholding *Roe v. Wade*.

Sen. Ben Sasse, R-Nebraska, said the confirmation hearings should be about civics, not politics, and stressed that the senators should not get into religious tests of a court nominee or try to determine “whether ‘the dogma lives too loudly’ within someone.”

Sen. Josh Hawley, R-Missouri, similarly recalled the questioning Barrett received in 2017, and said it reflected “the very terminology of anti-Catholic bigotry.” †

HOLY ANGELS

continued from page 1

Prior to 2010, “Our beloved pastor, Father Kenneth Taylor, ... formed the Sacred Space Committee,” said committee co-chair Vincent Harrington as he shared the project’s history during the ceremony.

But more than a century of weather had caused irreparable damage to the wood-frame church, leading to the decision to raze rather than restore the building. The last Mass was celebrated there on Oct. 11, 2011, and the structure was demolished on Aug. 22, 2012.

Since then, the faith community has been celebrating Mass about three miles away in the Chartrand Chapel of Marian University in Indianapolis, all the while working to raise funds and finalize plans for the church project.

“After eight years we are still a community, because we have faith,” said Harrington. “Now, here we are, about to break ground on our new church building.”

St. Joseph Sister Gail Trippett, parish life coordinator for Holy Angels, echoed Harrington’s sentiments.

“We made it!” she said, drawing cheers from the roughly 100 people present.



On Sept. 26, longtime Holy Angels parishioners Nelli Simpson, left, and Claudia Nicholas radiate joy after the groundbreaking ceremony for their Indianapolis parish’s new church. (Photo by Natalie Hoefler)

‘We are home again’

Sister Gail thanked the Sacred Space and fundraising committee members and the parishioners for their perseverance.

“Our drive comes from the fact that ‘catholic’ means we are responsible for every soul within our parish boundaries,” she said. “Regardless of denomination, our resources, care and prayers serve those in need.

“We are proud to continue this 117-year ministry. ... We are home again, ready to roll up our sleeves and pass on a new generation of hope ... confident that God will continue to guide the work of our hands.”

Indianapolis Mayor Joseph Hogsett thanked the faith community for that work. Addressing the crowd, he noted the parish’s contributions to the local community, “everything from Holy Angels Catholic School, which provides scholarships to students of various economic backgrounds, to services like tax preparation and furniture donations for our families.”

He also thanked the parish’s leaders, “both those with us today and those dearly departed,” particularly naming Father Clarence Waldon, pastor from 1970 until his death in 2005, and Father Taylor, pastor from 2005 until his death in 2018.

Among the chairs for dignitaries present at the ceremony, two seats were left empty to honor the former pastors.

“We did not reach this moment by ourselves,” Sister Gail noted. “It has been affirmed by two archbishops who possessed a vision for the impact urban ministry and presence can have on the lives of those who receive the blessings God offers through the gifts of the faithful.”

She particularly recognized Archbishop Charles C. Thompson.

“He was the one who allowed us to continue our journey after Archbishop—now Cardinal—Joseph [W.] Tobin moved. Everyone thought, ‘Well, that’s the end of it.’ But Archbishop Thompson has the same vision for our ministry and the space of the Catholic Church here in this neighborhood, in this community.”

Where any person stands ‘is sacred ground’

The archbishop shared a few thoughts before blessing the people and the ground where the new church’s cornerstone would soon be placed.



A rendering by the architecture firm HCO, Inc., depicts the new Holy Angels Church in Indianapolis, with completion expected in March or April 2021, depending on weather. (Submitted photo courtesy of HCO, Inc.)

“I chose my episcopal motto, ‘Christ the Cornerstone,’ because it reminds us to keep Christ at the center,” Archbishop Thompson explained. “If we don’t, we become self-centered or agenda-driven, and we lose our way. If we stay Christ-centered, then everything falls into place.

“And whatever happens here, whether it’s a school event or a picnic or a Mass or whatever it is, as long as it stays Christ-centered, it all ties together.”

He reminded those present that the call to holiness “is not just for a few—it’s not just for Father or for Sister. It’s for each and every one of us, young and old and all in between.

“If we are truly to be Church, ... we must all embrace our call ... in the mission Jesus Christ has given us to proclaim the good news and transform the world, rather than letting the world transform us. We can only do that if we stay Christ-centered.”

The archbishop noted that the land where the new church will stand “is indeed sacred ground.

“Your homes are sacred ground, too,” he added.

“This dedication of this church is a great achievement. But I hope you take with you today that each family and each household is a domestic church. It’s where that joy of the Gospel, where that rootedness, that vibrancy must also live ...

“Where any human being stands, sits or lays is sacred ground. Let us never take that for granted.”

Before beginning the blessing and groundbreaking, Archbishop Thompson encouraged those present to “continue to praise the Lord, praise God, stay Christ-centered and never lose sight of the joy that it means to be claimed by Christ, to be saved by him and to be temples of the spirit.”

‘This is a wonderful day’

Several local news outlets recorded the archbishop as he walked among the socially distanced congregation and the land where the new church will stand, blessing all with holy water.

Next, he and the dignitaries and certain committee members donned hardhats. Cheers and applause erupted as they dug their shovels into the earth on the small hill where Holy Angels Church will stand.

Together, Holy Angles parishioners Simpson and Nicholas walked through the area marking the site where the church’s doors will welcome all who enter.

“My parents joined the parish around 1953 or ’54,” said Simpson. She noted that both her family and the Nicholases “were the first families to integrate the parish,” which is now a predominantly Black community.

“I got married at Holy Angles, had all my sacraments there,” she continued.

Looking at the ground where her parish church will once again stand, Simpson smiled.

“I’m excited, I’m elated,” she said. “This is a wonderful day.” †

COLLEGE

continued from page 1

for something more, something deeper, something true she could believe.

“I started Googling different things, and one of my friends was talking about Ash Wednesday, which confused me,” she recalls. “So I started looking into the Catholic Church and found the teaching on the Eucharist in [the Gospel of] John, chapter 6.”

She read the passage where Jesus says, “I am the living bread which has come down from heaven. Anyone who eats this bread will live forever; and the bread that I shall give is my flesh, for the life of the world” (Jn 6:51).

She read further to the passage where Christ declares, “Whoever eats my flesh and drinks my blood lives in me and I live in that person” (Jn 6:56).

“That initially led me to the Church,” she recalls. “It really was the teaching on the Eucharist. But I was 13, so I couldn’t do anything about it.”

Johnson finally thought she could

during her first year in college. She reached out to the campus minister of the Butler Catholic Community (BCC). And older Catholic students in that community reached out to Johnson.

“They went out of their way to talk to me when I was alone and invite me to things,” she says.

It all led to her participating in the Rite of Christian Initiation of Adults (RCIA) program and entering into the full communion of the Church on April 8, 2018.

“I was really excited. I couldn’t stop smiling.”

As Johnson talks, she is seated at a picnic table outside Butler’s Center for Faith and Vocations. She is 21 now, a flute player who is scheduled to graduate in May with double majors in music and elementary education, with a minor in Chinese.

Still early in her senior year—in another uncertain semester during a pandemic—there is so much she has to do in the present and so much she has to figure out about her future. But as she looks back over the past few years, she knows one part

of her life is marked with certainty.

“My faith life has just blossomed,” she says. “I came into college knowing I wanted to be Catholic, but I didn’t think it would be such a large part of my life. I thought it would be more of a Sunday kind of thing, and maybe a couple days a week praying. But then I dived into the community here.”

That dive included spending the summer of 2019 in Colorado, in a program created by the Fellowship of Catholic University Students (FOCUS), an organization “whose mission is to share the hope and joy of the Gospel with college students.”

“I worked in food service at a YMCA from 5 in the morning to 1:30 in the afternoon,” she says. “It was hard. But after that, we had adoration and Masses every day, and we had talks about different things. I’d go to sleep at midnight or one. It was amazing. That really changed my faith.

“It made me see how important a relationship with God was. I started to go to Mass daily and praying more. My faith makes me realize the goodness that is there in the world, and it helps me keep focused on what I’m doing and how I can help spread the message of Jesus Christ. My faith life has helped me to find community and to know God is my Father, and I’m here for a reason and he loves me.”

That sense of being accepted and loved is what young adults long for, Johnson says.

“We all just want community. We want to belong, to have our people who we can go to. With the BCC, I feel like I belong.

I don’t feel I have to be different to be accepted. Everyone is really kind and wants what is the best for you.”

She needed that affirmation, especially during a rough time at the beginning of her junior year.

“After I came back from Colorado, I really felt alone. I had lived with a hundred people all the time. And then I didn’t have that community with me 24-7. I was struggling with everything.

“I really didn’t want to go to class. I didn’t want to hang out with people, but I wanted to be around them. I had a couple people from the BCC reach out to me and say, ‘We’re here for you. We love you. You’re still wanted here.’ That was really big for me.”

Uplifted by that support, she has sought to share her faith with others. Last year, she taught a religious education class for second-grade students at nearby St. Thomas Aquinas Parish. This year, she leads a Bible study group at Butler. And while her long-term goal is to be a teacher, she is also considering doing missionary work after graduation.

Similar to many college seniors, her future path is uncertain. Her relationship with Jesus isn’t.

“My relationship is always changing and growing,” she says. “I have really just come to see Christ as a friend, someone who wants the best for me all the time. He’s always pursuing my heart and changing me for the better.

“I feel Christ lets me know that I am loved, that I am chosen. I have a purpose in this world, and he’s fulfilling me in his love.” †



‘My relationship is always changing and growing. I have really just come to see Christ as a friend, someone who wants the best for me all the time. He’s always pursuing my heart and changing me for the better.’

—Butler University student Cheyenne Johnson

Beatified teen showed that heaven is ‘attainable goal,’ cardinal says

ASSISI, Italy (CNS)—Thousands sang and applauded as Italian teen Carlo Acutis was beatified in a town dear to him and to many Christians around the world: Assisi.

During the Oct. 10 beatification Mass, Italian Cardinal Agostino Vallini, the papal legate for the Basilicas of St. Francis and St. Mary of the Angels in Assisi, read Pope Francis’ apostolic letter proclaiming Carlo as “blessed,” the step before canonization.

“With our apostolic authority, we grant that the venerable servant of God, Carlo Acutis, layman, who, with the enthusiasm of youth, cultivated a friendship with our Lord Jesus, placing the Eucharist and the witness of charity at the center of his life, henceforth shall be called blessed,” the pope decreed.

After the reading of the apostolic letter, the newly beatified teen’s parents, Andrea Acutis and Antonia Salzano, processed toward the altar carrying a reliquary containing their son’s heart.

The reliquary was engraved with one of the teen’s well-known quotes: “The Eucharist is my highway to heaven.”

Pilgrims flocked both to the Basilica of St. Francis for the beatification Mass as well as to the Shrine of the Renunciation at the Church of St. Mary Major, where the newly beatified teen’s remains were on display for veneration.

Men and women, boys and girls passed by the tomb quietly, some stopping to pray the “Our Father.” A young toddler blew a kiss goodbye to the young blessed as she passed by.

Known as the site where a young St. Francis renounced his father’s inheritance and embraced poverty, the shrine—like the city of Assisi and St. Francis himself—held a special place in Carlo’s heart.

The teen loved St. Francis “very much,” his mother, Antonia Salzano, told Catholic

News Service on Oct. 9. St. Francis “was a very eucharistic soul who used to attend Mass twice a day,” and her son sought to imitate that same eucharistic devotion throughout his brief life.

Archbishop Domenico Sorrentino of Assisi reflected on the link between the two saintly figures, and proclaimed that by “providential design, [St.] Francis and [Blessed] Carlo are now inseparable.”

“Carlo’s life—always united to Jesus—his love for the Eucharist, his devotion to the Holy Virgin, his making friends with the poor, brought him closer to the spirituality of the Poor One,” St. Francis, Archbishop Sorrentino said at the end of Mass. “Both invite us to live according to the Gospel.”

The liturgy was held inside the Basilica of St. Francis, but measures to prevent the spread of COVID-19 meant that most of those attending sat outside on seats set 3 feet apart, watching on big screens.

Many young men and women came to Assisi for the beatification. For many of them, the fact that a normal teen could be beatified was a source of hope and inspiration.

“With his life, Carlo made me see that despite the small or even great difficulties—like his illness—that we could live a full and happy life if we keep our eyes looking up toward heaven,” said 19-year-old Rosanna, who was among



Italian Cardinal Agostino Vallini raises a reliquary containing the heart of Carlo Acutis during his beatification Mass in the Basilica of St. Francis in Assisi in Assisi, Italy, on Oct. 10. The reliquary was presented by the beatified teen’s parents, Andrea Acutis and Antonia Salzano, pictured standing in front of the altar. (CNS photo/courtesy Diocese of Assisi-Nocera Umbra-Gualdo Tadino)

those attending the beatification.

In his homily, Cardinal Vallini said that Carlo’s beatification “in the land of Francis of Assisi is good news, a strong proclamation that a young man of our time, one like many, was conquered by Christ and became a beacon of light for those who want to know him and follow his example.”

Reflecting on the teen’s life, Cardinal Vallini said that like most young people his age, Carlo was a “normal, simple, spontaneous, friendly” teenager who used modern forms of communication to transmit the “values and beauty of the Gospel.”

For him, “the internet was not just a means of escape, but a space for dialogue, knowledge, sharing and mutual respect

that was to be used responsibly, without becoming slaves to it and rejecting digital bullying,” the cardinal said.

Cardinal Vallini said that Blessed Carlo was a model of virtue for young men and women today, reminding them not to seek “gratification only in ephemeral successes but in the perennial values that Jesus proposes in the Gospel.

“He gave witness that faith does not distance us from life, but immerses us more deeply in it and showed us the concrete way to live the joy of the Gospel,” the cardinal said. “It is up to us to follow it, attracted by the fascinating experience of Blessed Carlo, so that our lives may also shine with light and hope.” †

Week 5: ‘Pray, Learn, Act as Faithful Citizens’

Compiled by the archdiocesan Office of Human Life and Dignity and Catholic Charities-Social Concerns

The Office of Human Life and Dignity and Catholic Charities-Social Concerns are collaborating to offer the fifth of seven weeks of prayer, study and action as we prepare for upcoming elections.

This week, we will read together “Part III—Goals for Political Life: Challenges for citizens, candidates and public officials,” the final section of the United States Conference of Catholic Bishops’ teaching document, “Forming Consciences for Faithful Citizenship,” which seeks to provide “guidance for all who seek to exercise their rights and duties as citizens.”

Pray

Embracing Father, you grace each of us with equal measure in your love. Let us learn to love our neighbors more deeply, so that we can create peaceful and just communities. Inspire us to use our creative energies to build the structures we need to overcome the obstacles of intolerance and indifference. May Jesus provide us the example needed and send the Spirit to warm our hearts for the journey. Amen.

—from “Being Neighbor: The Catechism and Social Justice”

Learn

“As Catholics, we are led to raise questions for political life other than those that concentrate on individual, material well-being. Our focus is not on party affiliation, ideology, economics, or even competence and capacity to perform duties, as important as such issues are. Rather, we focus on what protects or threatens the dignity of every human life.

“Catholic teaching challenges voters and candidates, citizens and elected officials, to consider the moral and ethical dimensions

of public policy issues. In light of ethical principles, we bishops offer the following policy goals that we hope will guide Catholics as they form their consciences and reflect on the moral dimensions of their public choices. Not all issues are equal; these 10 goals address matters of different moral weight and urgency. Some involve intrinsically evil acts, which can never be approved. Others involve affirmative obligations to seek the common good. These and similar goals can help voters and candidates act on ethical principles rather than particular interests and partisan allegiances. We hope Catholics will ask candidates how they intend to help our nation pursue these important goals:

- Address the pre-eminent requirement to protect the weakest in our midst—innocent unborn children—by restricting and bringing to an end the destruction of unborn children through abortion and providing women in crisis pregnancies the supports they need to make a decision for life.

- Keep our nation from turning to violence to address fundamental problems—a million abortions each year to deal with unwanted pregnancies, euthanasia and assisted suicide to deal with the burdens of illness and disability, the destruction of human embryos in the name of research, the use of the death penalty to combat crime, and imprudent resort to war to address international disputes.

- Protect the fundamental understanding of marriage as the lifelong and faithful union of one man and one woman and as the central institution of society; promote the complementarity of the sexes and reject false ‘gender’ ideologies; and provide better support for family life morally, socially, and economically, so that our nation helps parents raise their children with respect for life, sound moral values, and an ethic of stewardship and responsibility.



- Achieve comprehensive immigration reform that offers a path to citizenship, treats immigrant workers fairly, prevents the separation of families, maintains the integrity of our borders, respects the rule of law, and addresses the factors that compel people to leave their own countries.

- Help families and children overcome poverty: ensuring access to and choice in education, as well as decent work at fair, living wages and adequate assistance for the vulnerable in our nation, while also helping to overcome widespread hunger and poverty around the world, especially in the areas of development assistance, debt relief, and international trade.

- Provide health care while respecting human life, human dignity, and religious freedom in our health care system.

- Continue to oppose policies that reflect prejudice, hostility toward immigrants, religious bigotry, and other forms of unjust discrimination.

- Encourage families, community groups, economic structures, and government to work together to overcome poverty, pursue the common good, and care for creation, with full respect for individuals and groups and their right to address social needs in accord with their basic moral and religious convictions.

- Establish and comply with moral limits on the use of military force—examining for what purposes it may be used, under what

authority, and at what human cost—with a special view to seeking a responsible and effective response for ending the persecution of Christians and other religious minorities in the Middle East and other parts of the world.

- Join with others around the world to pursue peace, protect human rights and religious liberty, and advance economic justice and care for creation.”

Act

Set boundaries for yourself. Decide how much time you will spend a day or week consuming news media. Then, stick to it. Set a timer if you need to. Can you commit to spending the same amount of time reading Scripture or in prayer? While in prayer, can you pray for the candidates you have chosen not to vote for? Can you pray for all those who will vote differently than you will? Each of those people is made in the image and likeness of God, each is our brother or sister.

(To view each of the previous weeks of “Civilize It” articles, go to cutt.ly/FaithfulCitizenResources. The documents for weeks three and beyond contain text in both English and Spanish. The website also offers other resources specific to “Forming Consciences for Faithful Citizenship,” including English and Spanish versions of the document.) †

New Birthline location helps ministry ‘walk with more moms in need’

By Natalie Hoefler

In September, the archdiocese’s Birthline Ministry moved from the lower level of the Archbishop Edward T. O’Meara Catholic Center in Indianapolis, to the Xavier Building on the Catholic Center’s campus.



Archbishop Charles C. Thompson blessed the new space on Oct. 7.

“I appreciated knowing that [the archbishop] supports what Birthline is doing to walk with moms in need,” said Keri Carroll, who coordinates the archdiocesan ministry.

The timing of the blessing during Respect Life Month meshed well with the ministry’s goal: to assist pregnant women and mothers of infants in need.

Carroll is excited about the new space. “We’re not in the basement anymore!” she said. “Here in the Xavier Building, we have the convenience of having an elevator—no stair-climbing for pregnant mothers!”

Even the clients have expressed appreciation for this new feature, she said.

Addressing that safety issue was one reason for the ministry’s move.

But, Carroll added, “It has been the vision of the archdiocesan leadership the last couple of years to have client-oriented services” in the Xavier Building at 1435 N. Illinois St. on the northwest side of the Catholic Center campus. “When COVID-19 restrictions were put into place, it seemed like perfect timing to consolidate.”

That consolidation has “made us streamline our efforts and will make us more efficient in the service we provide our clients,” she said. “It’s given us the ability to collaborate with the [Catholic Charities] Crisis Office staff to serve clients better,” since Birthline serves infants size newborn to 2T, and the Crisis Office, also located in the Xavier Building, serves children size 3T and larger.

Birthline’s new location also benefits those donating goods to the ministry, said Carroll.

“It will be easier to drop off donations now because of the garage door and elevator,” she said.

And while the new space “is actually a smaller footprint than what we had in



Archbishop Charles C. Thompson blesses Birthline Ministry’s new space in the Xavier Building, 1435 N. Illinois St., on the campus of the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on Oct. 7. (Photo by John Shaughnessy)

the basement,” she added, “volunteers and social workers say they can’t believe how much space we now have. Because there are no walls separating the space, we have more room.”

The archbishop’s blessing of the new

location gave Carroll a sense of peace.

“Having it blessed makes me feel the move was part of God’s plan to help make Birthline Ministry more visible,” she said, “so that we are able to walk with more moms in need.” †

Information about Birthline Ministry

Clients:

- Require referral.
- Pre-arranged appointment times available on Mondays and Wednesdays from 10 a.m.-3 p.m.
- Numbers for setting up an appointment: 317-635-4808 (English), 317-261-3387 (Spanish).
- Client only, wearing mask, allowed to be present for appointment during COVID-19 restrictions.

Donors:

- Donated items received Mondays and Wednesdays from 10 a.m.-noon and 12:45-2:30 p.m.
- Items currently needed: baby wash, diaper cream, pacifiers, bottles, baby towels and wash cloths, boys and girls socks sizes 6-12 and 18-24, newborn diapers, size 5 and 6 diapers, Gerber Gentle formula, children’s books for newborns through age 2.

Volunteer needs:

- On-site volunteers on Mondays and Wednesdays.
- Telephone volunteers.
- Handyman to help with donated equipment.

(For more information, contact Keri Carroll at 317-236-1433 or birthline@archindy.org, or go to www.archindy.org/birthline.) †

EVANS

continued from page 4

We are offered the same thing on a clear night, and it is a frightening prospect: billions of photons from countless origins in time and space, all hurtling through the darkness yet *marked with our name*.

All meant just to sparkle in our eyes, and maybe to make us look beyond them in love to the one who holds all things together.

We live in a cold age: a time of definitions and explanations and endless opinions, but even all that noise cannot fully tarnish the luster of the twinkling call of the stars. With grace, we can see the sky as the ancients did: a place of

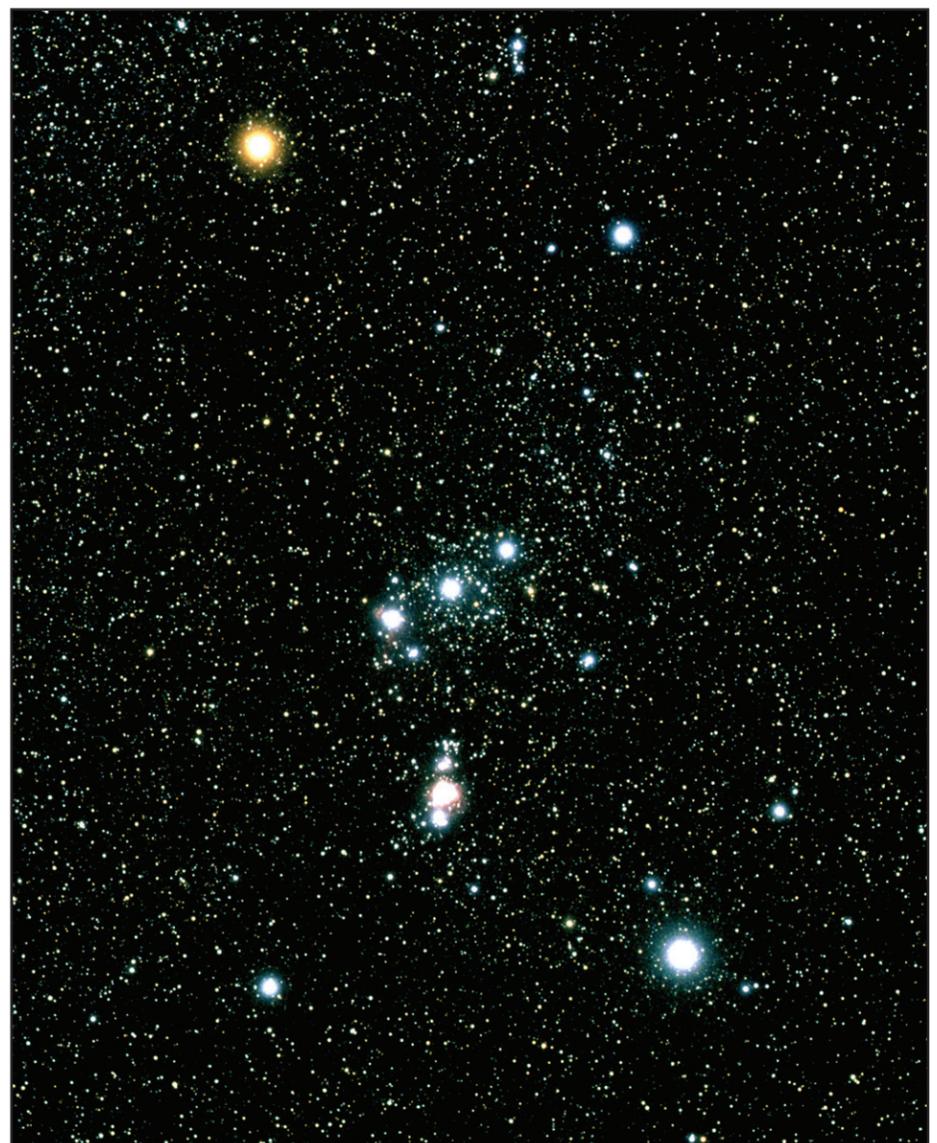
fullness; of light and design, mystery and movement.

We can begin to see the heavens as its Creator does: a place made with great care to be the delight of a fallen race, and with such generosity that words can barely grasp it.

With hushed realization we can dare to say that if all the lights of the sky were

hung there *simply* to earn the smile of even one child, then the ages of unending stellar creation would have been worth the cost.

(*Sight Unseen* is an occasional column that explores God and the world. Brandon A. Evans is the online editor and graphic designer of The Criterion and a member of St. Susanna Parish in Plainfield.) †



This ground-based image of the Constellation of Orion shows the “belt” and “sword” that together loosely form the capital letter “T.” The fuzzy, red star near the middle of the sword is actually the Orion Nebula, and the bright light at its the bottom is Iota Orionis. (Photo credit: Akira Fujii)



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People in London walk among bluebells in the Epping Forest on April 18. Jesuit Father Bernard Lonergan wrote that the universe can strengthen believers' hope that God can overcome the greatest of evils. (CNS photo/Toby Melville, Reuters)

Hope gives confidence God can overcome greatest of evils

By Father Richard G. Malloy, S.J.

“Always be ready to give an explanation to anyone who asks you for a reason for your hope” (1 Pt 3:15).

Six Jesuits in our province infirmary in Philadelphia died from the coronavirus early on in the pandemic. Several weeks later, the Jesuit community at St. Joseph's University in Philadelphia held a beautiful memorial Mass for our deceased brothers. I was able to participate and pray via Zoom.

The experience was strange and sublime, poignant and powerful. I felt consoled that we were able to pray together, but felt a bit adrift in cyberspace. Having offered multiple Masses for family and friends via Zoom, I was familiar with the pluses and minuses of Zoom praying. (And shouldn't Zoom be given some major award for everything

it's made possible during this time?)

But I felt a little deprived of the feeling and sense one receives being present at a complete funeral Mass. I particularly missed the full rendition of Jesuits singing together our “Take and Receive” anthem. Still, although at a distance from what I really would have wanted for our Jesuit community, I felt hopeful.

Hope is the grace to live with reality and still find peace and joy. Our faith in Jesus bolsters the truth that President Franklin Delano Roosevelt proclaimed: “The only thing we have to fear is fear itself.” Jackson Browne sings in “Running on Empty” that “people need some reason to believe.” Jesus is our reason, and the source of our hope.

Hope holds off discouragement and instills in us trust in our eternal happiness with God (see the *Catechism of the Catholic Church*, #1818). Thomas Merton

wrote, “Christian hope is confident ... in the dynamism of unending love.” St. Paul tells us: “We know that all things work for good for those who love God” (Rom 8:28).

Fear and worry keep us from being hopeful. President James A. Garfield quipped, “I remember the old man who said he had had a great many troubles in his life, but the worst of them never happened.”

I once spent an entire 24-hour period worrying about something I thought someone was going to do. And then the person didn't do it. Hadn't even thought about doing it. I wasted an entire day of my life churning my thoughts over something that wasn't even going to happen. You only get 29,200 days if you live 80 years! Don't waste a day!

People in 12-step programs talk about avoiding “stinkin' thinkin.” We need to ask God for the grace to fill our thoughts with musings on good and happy realities, with pleasant memories.

We need to learn to pray about what is painful and terrifying with an awareness that God loves us and is with us. God loves us. That gives us hope. That carries us when we find walking hard.

Hope gives us the power to stare down the difficult and distressful aspects of life, knowing we can handle things with the help of our loved ones, community and, most especially, God. Virtue is strength, and hope gives us the strength to go on. Even the stark reality of evil cannot vanquish hope.

Jesuit Father Bernard Lonergan, maybe the smartest Jesuit who ever lived, radically realized that there is evil. Still, overall, the universe shows God's total power and goodness. Father Lonergan wrote: “Because God is omniscient, he knows man's plight. Because he is omnipotent, he can remedy it. Because he is good, he wills to do so. The fact of evil is not the whole story.”

Hope is the courageous work of waiting for the solution, for things to get better. We face increasing income inequality, global climate change, the need to improve relations among races.

And COVID-19 has upended everything. It can scare us. By early September, at least 184,800 Americans and 857,920 across the world had died of the virus. Millions have suffered serious illness from this pandemic and all feel the economic repercussions.

Hope is the spirit to hang on and work to ameliorate the situation. Scientists search for a vaccine. Self-sacrificing nurses and doctors, first responders and necessary workers testify to the reality of human goodness confronting the effects of COVID-19. Teachers and schools strive to open safely.

Look, I'm a Phillies and Eagles fan. So, if anybody knows about hope it's me! The old joke about an “Eagle with a Super Bowl ring must be a thief” is no longer true! Thank you St. Nick Foles! Also, don't worry about the world ending today. It's already tomorrow in Australia.

So, for today, pray. Enjoy your coffee. Be grateful. Be positive. If you find yourself worrying about something (or someone) over which you have no control, remember, God is with us and saves us. That is the hope of a funeral Mass and all prayer.

Maybe the poet Emily Dickinson said it best: “‘Hope’ is the thing with feathers—/That perches in the soul—/And sings the tune without the words—/And never stops—at all.”

Keep singing—in the shower is best.

(Jesuit Father Richard Malloy is director of mission and ministry at Cristo Rey Jesuit High School in Baltimore. He is author of *Being on Fire: The Top Ten Essentials of Catholic Faith*.) †



A Bible is seen in this illustration photo. God's word can strengthen the hope of believers during difficult times. (CNS photo/Joshua Roberts, Reuters)

Worship and Evangelization Outreach/Sean Hussey

Making disciples in parishes to help others encounter Jesus

When we think about evangelization in our parishes, we often ask the question, “How do we get all of the people out



there in the community to come in here?” Instead, perhaps a better question is to ask, “How can we get all these people in our Church to go out there to make disciples in the community?”

In other words, how do we lead the people in our churches to an encounter with Jesus, and then equip them to be the primary evangelists in our parishes, to be disciple makers?

As Pope Paul VI said, evangelization is “the essential mission of the Church ... her deepest identity. She exists in order to evangelize.” All baptized Christians have a responsibility to share the good news of Jesus Christ, to participate in evangelization, the essential mission of the Church.

In light of this mission, our archdiocesan Office of Evangelization recently launched a brand new evangelization guidebook, titled “How to Start (or Jumpstart) Discipleship Groups at Your Parish.” This guidebook is meant to serve as a tool to help our parishes to equip the laity for evangelization by launching a movement of Discipleship Groups.

You might be wondering, “Why Discipleship Groups? Why are we placing an emphasis in our Office of Evangelization on discipleship and spiritual multiplication at all?” Well, I think a great place to start is with Jesus.

We should look back to the method modeled by the Master. In Jesus’ 33 years of life, he only chose three years to do his public ministry. During those years, he spent a disproportionate amount of his time with just a few men. Jesus certainly preached to the masses, he healed many people, but in a particular way, the heart of his ministry was that he chose to invest

his life deeply in only a few.

Jesus “called his disciples to himself, and from them he chose twelve, whom he also named Apostles” (Lk 6:13). Jesus lived with those Apostles for three years. He was friends with them. He camped with them. He prayed with them. He also taught them what it looked like to follow after him, how to pray, how to seek after the Father, and ultimately, he taught them how to carry on the mission of sharing the Gospel message.

Jesus could have brought the Gospel to the world in any number of supernatural ways, but instead he chose to bring the message of the Gospel to the world in this rather ordinary way, a way that we can imitate. Jesus modeled to us that the most effective way to reach the lost with the Gospel is for each of us to invest deeply in a few. We call this discipleship.

“... What you have heard from me, before many witnesses, entrust to faithful men who will be able to teach others

See HUSSEY, page 15

Living Well/Maureen Pratt

A growing lesson

As my birthday approached in August, I decided to purchase a few new additions to my indoor garden—a blooming and



three smaller, not-yet-blooming orchids. I selected them from a small greenhouse in my home state (supporting local business) and eagerly awaited their arrival, a very bright spot during the continued stay-at-home.

The box arrived late one evening, too late to retrieve it from the lobby. So, the following morning, I went downstairs to pick it up. But instead of a box of orchids to be opened, the work had already been done. Badly.

The box was cut in half across the width and the blooming orchid was a mess—all but one bloom stalk (spike) had been cut off the plant, gone, and the rest of it was lying in a crumpled jumble of packaging materials. Apparently, whoever did it had no interest in the living part of the bloom-generating part of the orchid, the leaves and roots, but took off with the spikes, leaving only one, broken and not yet opened.

A few other neighbors’ packages sat nearby. They had been cut open too and were completely empty. A shocked, heartsick feeling washed over me as I learned that someone had broken into the building, taken the packages, removed the contents, and left the mess in the elevator.

At that point, I took no time to reflect on what had happened but went into “action mode.” I gathered up the plant, packaging and box and went back to my apartment, wondering if the mutilated orchid was salvageable and whether the other three plants had survived.

Amazingly, the larger orchid’s roots and leaves were intact. There was hope, then, that if it didn’t go into shock, it might very well live to bloom another time! More relief followed as I saw that whoever had torn into the blooming orchid had disregarded the other three living treasures, packed in plain brown paper and snug in the bottom of the box.

The work of unwrapping, watering and shelving the plants safely in their quarantine spaces alleviated some of the earlier shock. With the debris cleared away, I was able to reflect on what had happened. And in that reflection, anger and frustration surfaced—how could someone think they had the right to do what they did?

Next came empathy for my neighbors experiencing loss. Who knows what was in their packages? Who knows what they were missing?

But then I felt that heartsick sadness again.

We have seen so much violence, so much illness and grief in the past several months. Injustice, too, and anger. How can the peace that we of faith profess grow in a world choked with “weeds” such as these?

I acknowledged my anger, human as it was. But I didn’t want to rest on it. Held anger can so easily spiral and grow into something frightful, destructive. And there was too much of that already in our hurting world.

Thank the Lord and the presence of the Holy Spirit, I soon found myself praying for the person, whoever he or she was, who had done what he or she had done, then for my neighbors, and then for the world beyond our collective house.

As the good prayer grew, so did peace. God knows what we need.

Later, friends sent me a basket of gorgeous orchids. I was grateful. But even more touching is the simple peace that still grows from the prayers of that day. A lesson beyond plants that good growing is, indeed, growing good.

(Maureen Pratt writes for Catholic News Service. Her website is www.maureenpratt.com.) †

That All May Be One/Fr. Rick Ginther

Jesus’ life, death and resurrection is for all humanity

My last two columns centered on the variety of world religions. Each column was based upon what I learned from the Catholic Association of Diocesan Ecumenical and Interreligious Officers’ (CADEIO) Interreligious Institute earlier this year.



Part of what I attempted to share was that we are a world of human beings. We have various cultures arising in various eras of history. We grasp for meaning based in what was handed on to us, and we seek the transcendent.

There are some common truths and values within various religions. These arise from God’s Spirit, according to

Catholic understanding.

But there are two questions for which Christians and Catholics expect answers: Are all religions equal? Do we still hold that “there is no salvation outside the Church”?

To answer the first: all religions, so long as they support the good of humanity and promote the common good, are to be equally respected. They seek to enter into the divine, the transcendent. They seek to connect our daily human purpose to ultimate purpose.

But they are not the same (equal). (Hold onto that thought for a moment.)

To answer the second question: “salvation outside the Church” has been a topic for debate throughout Christian history.

One era gave a resounding response of “no.” Another qualified the “no” with a nod to “the mystery of God’s mercy.”

Still another pondered the question as it faced the “New World.” It wondered about all those who had never known the Church or Jesus.

Finally, the great schism of 1053 (East /West) and the Protestant Reformation (1517 and beyond) raised the question of who was “in the Church” and “who was out of the Church.”

Various Christian denominations heralded themselves as “the Church,” hurling anathemas and recriminations against one another.

The Second Vatican Council helped in answering the

question for our time based on the inherited wisdom of tradition.

The “Dogmatic Constitution on the Church” (“*Lumen Gentium*,” #14-16) makes clear that those baptized into Christ Jesus as Catholic are indeed fully a part of the Church. It then states that those who believe and are baptized into Christ, yet do not fully profess the beliefs of the Church, are linked to the Church.

“*Lumen Gentium*” further states that those who have not yet received the Gospel are related in various ways to the people of God. These include Jews, Muslims and other religions. Even those who sincerely seek the divine but have never heard of Jesus Christ can attain to salvation.

It is this latter statement that takes us back to my earlier “more in a moment.”

Jesus Christ is the source of salvation for all human beings. That is what makes Christianity unique. That is what makes the Church the sacrament of salvation. It is Jesus Christ.

We proclaim this as our mission message.

“For God so loved the world that he sent his only Son into the world, not to condemn the world, but that the world might be saved through him” (Jn 3:16).

His life, death and resurrection—the full paschal mystery—are for all humanity. We do not exclude anyone from that hope.

Yes, we embrace with respect the diversity of religions. We acknowledge the elements of truth within them. We share with them common aspirations and values: peace, justice, human dignity.

Together we accept the goodness of creation, that it has a purpose and is ultimately linked to the transcendent.

What makes us unique among many is that we are rooted in the Incarnate One, the Word made flesh, Emmanuel, God with us: Christ Jesus. We trace our roots directly to him through his Apostles.

Obediently, we proclaim him.

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

A More Human Society/Richard Doerflinger

Justices Ginsburg and Barrett offer two kinds of feminism

“Today, our nation mourns the loss of a trailblazer, not only in the field of law, but in the history of our country.”



So began President Donald J. Trump’s proclamation on the death of Supreme Court Justice Ruth Bader Ginsburg, ordering the American flag to be flown at half-staff around the world in her honor.

The proclamation noted that Ginsburg was a devoted wife and mother when she entered law school. She had a distinguished career as a law professor, litigator and judge, and became the second female Supreme Court justice. She worked tirelessly against barriers to women’s equality that many women today do not realize once existed.

Sometimes legal stereotypes about men as providers and women as homemakers

were unjust to men. In 1975, she persuaded the Supreme Court to invalidate a Social Security policy that allowed widows but not widowers to collect special survivor benefits when caring for minor children.

More troubling was her reasoning on abortion. As an expert on making incremental changes in law, she did think the *Roe v. Wade* decision took the country too far too quickly, giving rise to a pro-life movement that fights the decision to this day.

But she also regretted that the court treated abortion as a matter of “privacy” rather than sex discrimination. Privacy would not create a positive obligation for public funding and encouragement of abortion. An argument based on equal protection for women would ultimately achieve more.

Other Supreme Court justices balked at her approach. Having based the right to abortion on “privacy” in 1973, then on

“liberty” since 1992, perhaps they worried that yet another shift in rationale would expose legalized abortion as a policy goal in search of a legal argument.

But in dissenting from the court’s 2007 decision upholding a ban on partial-birth abortion, she wrote that “legal challenges to undue restrictions on abortion procedures do not seek to vindicate some generalized notion of privacy; rather, they center on a woman’s autonomy to determine her life’s course, and thus to enjoy equal citizenship status.” Her dissent was joined by three other male justices.

Without abortion, are women second-class citizens? Yet abortion often most benefits men who want to avoid responsibility for their behavior. They decide that the height of chivalry is not to marry a pregnant partner, or accept their own parental obligations, but to pay for an abortion. If the woman declines, it is “her

See DOERFLINGER, page 15

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

The Sunday Readings

Sunday, October 18, 2020

- Isaiah 45:1, 4-6
- 1 Thessalonians 1:1-5b
- Matthew 22:15-21

The second part of the Book of Isaiah provides the first reading for Mass this weekend. The context was a bad time for God's people. The two Hebrew kingdoms no longer existed, both having been victims of the strong military might of neighboring Babylonia. Invasions had swept away the two kingdoms. Their dynasties were eradicated. They lost their independence. Many people died. Survivors were at the mercy of the invaders.



Victorious invaders took many of the survivors to Babylon, the capital of the empire, where the Hebrews were kept. Although not exactly hostages, their lives were miserable.

Times eventually changed, however. The Babylonians themselves fell before the intrusion of a powerful neighbor, Persia.

Cyrus, the Persian king, had no interest in holding the exiles from the once Hebrew kingdoms, so he allowed them to return home. For them, it was a day of unequalled joy.

A most novel turn of phrase was the prophet's depiction of King Cyrus as an instrument of God. It was a novelty since Cyrus was a pagan. He was not in any sense a son of Abraham. He had no knowledge of or regard for the God of Israel. His ancestors had never followed Moses across the Sinai Peninsula in the Exodus.

Yet, God used Cyrus to accomplish his will. The divine will was responsible for the survival, return to peace and security of the children of Abraham.

This weekend's second reading is from St. Paul's First Epistle to the Thessalonians. Thessalonica was a Greek city on the Greek mainland of the Balkan Peninsula. It is one of the few New Testament cities still existing as an important center, site of the modern Greek city of Saloniki.

The epistle comes from Paul, ministering with his disciples Silvanus and Timothy.

Paul reassured, encouraged and strengthened Thessalonica's Christians, trying to exist amid a hostile pagan culture. He also forcefully asserted his own credentials. Paul insisted that he was

a most devout believer in the message of the Lord Jesus and an Apostle, specially chosen by Christ. His authority came from the Lord.

St. Matthew's Gospel provides the last reading. It is one of the best-known passages in the New Testament.

The reading does not teach that two reservoirs of authority exist on Earth, equal but distinct, removed from each other, one the state, the other God.

Detractors thought that they could trick Jesus. If the Lord spoke against paying taxes, Roman law would be violated, and the Romans were unforgiving. If Jesus approved paying taxes, then the hated Roman conquest and occupation would be validated.

Jesus avoided both traps, bluntly stating that God's law is supreme. The emperor's image on the coin was important. Give it back to him. It only is metal, an earthly invention.

Reflection

Sadly, this magnificent lesson from Matthew's Gospel often is distorted in interpretations of the separation of Church and state in the American constitutional context.

The Bill of Rights responded to the widespread practice at the time of a government preferring, and legally supporting, one faith community over another. England maintained the Church of England. France and Spain enforced Catholicism.

Constitutionally, in America, primacy was given to personal conviction, including religious conviction. The state should not frustrate or complicate individual conscience by elevating one stated theology over another.

Civil authority has rights and dignity, because it enables justice and the common good. But today, Christians who detest legal abortion (frankly now the law of the land) are fully within their human and constitutional rights.

Even in democracies, civil authority comes from fallible human judgments. Divine revelation is from God.

Church-state relations, and differences, of course are real, with serious implications. Admittedly, not all differences are clear-cut. Do one person's rights impede another? Still, give God allegiance. †

Daily Readings

Monday, October 19

St. John de Brebeuf, priest, St. Isaac Jogues, priest, and companions, martyrs
Ephesians 2:1-10
Psalm 100:1b-5
Luke 12:13-21

Tuesday, October 20

St. Paul of the Cross, priest
Ephesians 2:12-22
Psalm 85:9-14
Luke 12:35-38

Wednesday, October 21

Ephesians 3:2-12
(Response) Isaiah 12:2-3, 4c-6
Luke 12:39-48

Thursday, October 22

St. John Paul II, pope
Ephesians 3:14-21

Psalm 33:1-2, 4-5, 11-12, 18-19
Luke 12:49-53

Friday, October 23

St. John of Capistrano, priest
Ephesians 4:1-6
Psalm 24:1-4b, 5-6
Luke 12:54-59

Saturday, October 24

St. Anthony Mary Claret, bishop
Ephesians 4:7-16
Psalm 122:1-5
Luke 13:1-9

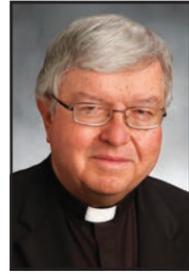
Sunday, October 25

Thirtieth Sunday in Ordinary Time
Exodus 22:20-26
Psalm 18:2-4, 47, 51
1 Thessalonians 1:5c-10
Matthew 22:34-40

Question Corner/Fr. Kenneth Doyle

The Church teaches that Jesus lived, died and rose from the dead only once

QI am confused about a statement which is in both the Apostles' Creed and the Nicene Creed. It says that Jesus "rose again" from the dead. When did he rise the first time? (Location withheld)



ASome years ago, I answered a similar question in this column. But it comes up repeatedly, so it might be worth

another try. No, Jesus did not rise from the dead a second time. The most common meaning of the word "again" is "once more," which prompts your question.

But another valid and oft-used meaning is "anew," and so we hear things like, "The runner fell rounding first base, but he got up again and made his way to second." So, Jesus rose from the dead only once, on Easter. He lived once, he died once and now he lives again.

QI read with interest your recent column about what to do with the many religious articles that arrive in the mail from various organizations. Please tell your readers that items such as rosaries, crucifixes and medals can be donated to the chaplain's office at many local Catholic hospitals. (Virginia)

AIn that column, I suggested giving such items to the Society for the Propagation of the Faith, which does missionary work in foreign lands or simply leaving them at a nearby parish church.

But I noted that the recipient is not compelled to do so and that since such unsolicited items have not been blessed, one is free to dispose of them as wanted. The current writer offers another good suggestion—offering them to a chaplain at a local Catholic hospital—so I thought this was worth bringing to our readers' attention.

QI am a cradle Catholic and practice my faith regularly. But the current national election strikes me as tumultuous and problematic. One candidate is pro-choice and the other claims to be pro-life. But the pro-life candidate has no problem casting out immigrants who want to enter our country.

Catholic voters seem to have no place to go. If a Catholic votes for a pro-choice candidate because, overall, he thinks that person would be best for our country, is that Catholic wrong and could he be denied holy Communion? (Georgia)

ACritical guidance for Catholic voters has been provided in a document called "Forming Consciences for Faithful Citizenship." In the current version, approved by the U.S. Conference of Catholic Bishops in 2019, your question is addressed directly.

The document says: "A Catholic cannot vote for a candidate who favors a policy promoting an intrinsically evil act, such as abortion, euthanasia, assisted suicide, deliberately subjecting workers or the poor to subhuman living conditions, redefining marriage in ways that violate its essential meaning, or racist behavior, if the voter's intent is to support that position" (#34).

But it goes on to explain that "there may be times when a Catholic who rejects a candidate's unacceptable position even on policies promoting an intrinsically evil act may reasonably decide to vote for that candidate for other morally grave reasons" (#35).

The document notes that "when all candidates hold a position that promotes an intrinsically evil act, the conscientious voter faces a dilemma. The voter may decide to take the extraordinary step of not voting for any candidate or, after careful deliberation, may decide to vote for the candidate deemed less likely to advance such a morally flawed position and more likely to pursue other authentic human goods" (#36).

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

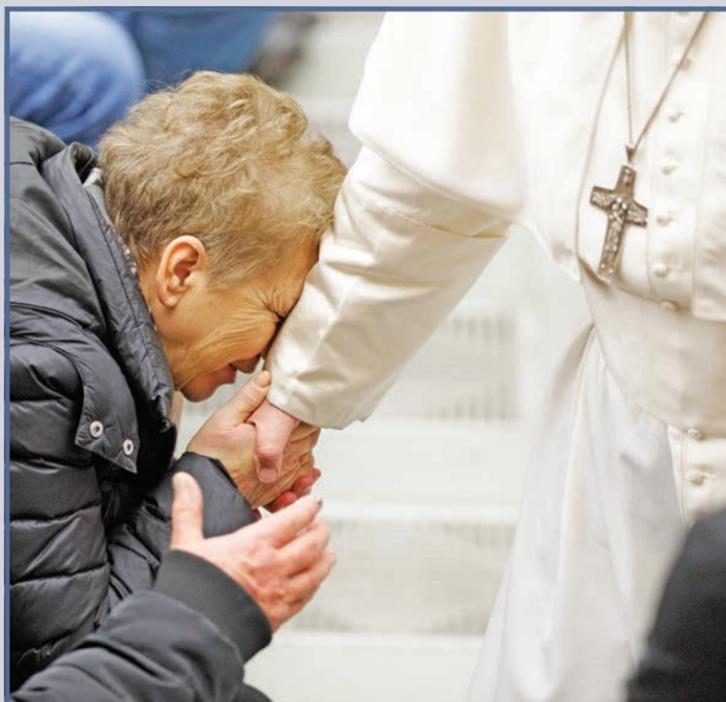
My Journey to God

Take Me Along

By C.S. Likins

Take me along that golden road of righteousness
When I feel I can't go on anymore
Lord take me along with You
You are so strong
and I am so weak
Take me along

Please hold my hand tightly
I'm afraid of walking too slow
It seems like so many others
know just the right way to go
I need Your extra help my Lord
even though You've given all
Please hold my hand tightly
and don't let me fall
Take me along



(C.S. Likins is a member of St. Malachy Parish in Brownsburg. Photo: A woman clings to Pope Francis' hand during his general audience in Paul VI hall at the Vatican on Dec. 18, 2019.) (CNS photo/Paul Haring)

Rest in peace

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

ANDERSON, Daniel, 67, SS. Francis and Clare of Assisi, Greenwood, Sept. 26. Husband of Janet Anderson. Father of Susan Stillwell, Carrie, Sandra, Brandon and Daniel Anderson. Brother of Mary Craig, Betty and Frank Anderson. Grandfather of 17. Great-grandfather of one.

ANSTY, Jane Ellen (Ryker), 70, St. Pius X, Indianapolis, Oct. 2. Stepmother of Jane Ansty Grosvenor, Elizabeth Ansty Sullivan, John Ansty and William Ansty, III. Sister of Lynette Clark and Terry Ryker. Grandmother of 13. Great-grandmother of seven.

BAUGHMAN, Barbara Jean, 91, Nativity of Our Lord Jesus Christ, Oct. 2. Mother of Terri Kinney, Jeannie Oskins, Susan, Jeff, Steve and Tom Baughman. Sister of Marjorie Jarvis. Grandmother of 16. Great-grandmother of 21.

BELUSH, Beverly (Balfe), 86, St. Bartholomew, Columbus, Oct. 2. Wife of Richard Belush. Mother of Theresa and Thomas Belush. Sister of four. Grandmother of one.

CONLIN, Johnnie L., 71, Sacred Heart of Jesus, Indianapolis, Sept. 30. Husband of Elise Conlin. Father of Sherrie Cummings, Amanda Gordon and John Paul Conlin. Brother of Keli Benner, Bev Donnelly, Beth Ann Reed, Patty Stewart, Danny, Kevin and Mike Conlin. Grandfather of 15. Great-grandfather of one.



During evening prayer at the Sisters of St. Benedict Our Lady of Grace Monastery in Beech Grove, Benedictine Sister Sheila Marie Fitzpatrick tolls a bell one time for each coronavirus death announced that day in Indiana. The sisters have practiced this prayerful memorial throughout the COVID-19 pandemic. (Submitted photo)

CORYA, Paul F., 68, St. Mary, Greensburg, Oct. 4. Husband of Susan Rae Corya. Father of Matthew and P. David Corya. Brother of Mary Ann Tebbe and John Corya. Grandfather of three.

HEITZ, Norma (Dean), 92, Prince of Peace, Madison, Sept. 25. Mother of Susan Culbreth, Lynn McKay, Connie, John, Joseph and Patrick Heitz. Grandmother of 12. Great-grandmother of five.

HOEFENER, Peg, 93, St. Vincent de Paul, Shelby County, Sept. 25. Mother of Judson Hoefener. Grandmother of three. Great-grandmother of one.

JOCKISH, Mary (Peper), 87, SS. Francis and Clare of Assisi, Greenwood, Sept. 28. Mother of Jennifer Carr, Julie Catania, Jill Deak, Jane Young, Joanna and Christopher Jockish. Grandmother of nine. Great-grandmother of five.

KAST, Jeffrey A., 61, St. Paul, Tell City, Sept. 21.

Father of Kris and Lindsay Kast. Son of Allen Kast. Brother of Joan Esarey and Janet Wagner.

NATALIE, Marjorie I. (Marcinko), 92, Sacred Heart, Clinton, Oct. 4. Mother of Marilyn King, Anthony, James, Joseph and Kenneth Natalie. Grandmother of six. Great-grandmother of 12.

NILES, Paul E., 85, St. Anne, New Castle, Sept. 26. Father of Theresa Arness-Kohtz and Paul Niles. Brother of Rebecca Niles. Grandfather of two.

O'NEILL, Georgia M. (Coy), 82, St. Jude, Indianapolis, Sept. 27. Mother of Kim Roberts, Mark and Randy O'Neill. Sister of Shirley Gordon and Donald Coy. Grandmother of seven. Great-grandmother of 17. Great-grand-grandmother of two.

PARSONS, Beverly A., 59, St. Mary, New Albany, Oct. 4. Wife of Mark Parsons. Mother of Aimee Parsons-Phillips, Amanda Receveur, Amber and

Annabelle Parsons. Sister of Lisa Brown, Sandy Winstead and Steven Mennemeyer. Grandmother of three.

RACE, Robert L., 69, St. Michael, Brookville, Sept. 2. Husband of Peggy Race. Father of Susie Ball, Cathy Stockhoff, Ann and John Race. Brother of Dwight, Gene and Larry Race. Grandfather of eight. Great-grandfather of one.

RUDICILL, Susan, 79, St. Barnabas, Indianapolis, Oct. 5. Husband of Everett Rudicill. Mother of Lisa Dougherty, Sheryl Meuchel and Richard Rudicill. Grandmother of six. Great-grandmother of six.

SCHMIDT, John L., 73, St. Mary-of-the-Knobs, Floyd County, Sept. 30. Husband of Nina Schmidt. Father of Joanne Kay and Richard Schmidt. Brother of Sharon Gossman, Linda Miller, Janice, Lisa, Gerald and James Schmidt. Grandfather of five. Great-grandfather of two.

SCHREINER, Michael J., 74, St. Joseph, Shelbyville, Sept. 28. Husband of Brenda Schreiner. Father of Heather Bounds and Christopher Schreiner. Stepson of Norma Schreiner. Grandfather of four.

SCHUTTE, Wayne F., 74, St. Maurice, Napoleon, Sept. 19. Husband of Susan Schutte. Father of Dana Newhart, Erin Schuerman, Monica Siefker, Sara Smith, Cindy Weisenbach, Amanda and Michael Schutte. Grandfather of 20.

THOMAS, Christa (Armbruster), 28, St. Mary of the Immaculate Conception, Aurora, Oct. 5. Wife of Jay Thomas. Mother of Jakob Thomas. Daughter of Robert and Sheila Armbruster. Sister of Jared Armbruster. Granddaughter of Jacqueline Armbruster and Janet Draper.

UBELHOR, Roman, 91, Holy Cross, St. Croix, Sept. 24. Father of Doris Cox, Sara Harpenau, Laura Mossberger, Clair Wendel,

Karen, Doug, Matt, Roch and Zach Ubelhor. Brother of Sheila Land, Marlene Oser, Sandra Shea, Deanna Taylor and Chantelle Ubelhor. Grandfather of 27. Great-grandfather of 33. Great-great-grandfather of one.

WERNER, Elliott J., infant, All Saints, Dearborn County, Sept. 9. Son of Clint and Jennifer Werner. Brother of Kaitlyn, Gage and Owen Werner. Grandson of Michael and Patricia Haft and Darlene Werner.

YELICH, Margaret (Pastore), 73, Sacred Heart, Clinton, Sept. 25. Wife of Richard Yelich. Mother of Meredith Hunt, Angela and Schott Yelich. Sister of Barbara Orman. Grandmother of five.

ZINS, Zachary L., 19, St. Louis, Batesville, Sept. 30. Son of Jerry and Kathy Zins. Brother of Olivia Green, Jenny, Rachel and Dustin Zins. Grandson of Melvin and Mildred Meyer and Howard Zins. Uncle of one. †

Supreme Court does not reinstate abortion drug restrictions

WASHINGTON (CNS)—The U.S. Supreme Court is temporarily allowing drugs used to medically induce abortions to be mailed or delivered without requiring the

recipient to make a doctor's visit during the coronavirus pandemic.

In an unsigned order on Oct. 8, the nation's high court rejected an emergency appeal from the Trump administration to reinstate a U.S. Food and Drug Administration (FDA) rule requiring in-person visits to a hospital or clinic to pick up these pills. The requirements were suspended by a federal district court judge this summer due to the pandemic.

The high court ordered that the federal judge in Maryland who made the ruling on the drug's distribution to "promptly consider" within 40 days whether this ruling should be withdrawn or amended. The FDA, in August, had asked the Supreme Court to block the district court's order while it sought an appeal.

The drug in question, Mifeprex, is the brand name for mifepristone, also called RU-486, which is used to end pregnancies during the first 10 weeks. FDA regulations have required patients to receive the drug in person after signing a form acknowledging risks associated with it.

Catholic Church leaders have been vocal in their opposition to this drug since it was given FDA approval in 2000 and in 2016 when the FDA relaxed rules for its use, saying it could be administered with fewer visits to a doctor.

Mifeprex blocks the hormone progesterone needed to sustain pregnancy and a second drug, Misoprostol, causes uterine contractions to expel the fetus.

This case about how women can obtain these drugs started with a challenge to their distribution requirements made earlier this year by the American College of

Obstetricians and Gynecologists. The group argued the in-person visits to obtain these pills during a pandemic violated the Constitution by creating a substantial obstacle to receiving an abortion.

U.S. District Judge Theodore Chuang in Maryland agreed with the appeal and barred the FDA from enforcing these requirements. The U.S. Court of Appeals for the 4th Circuit rejected the FDA's request to put the judge's order on hold during appeals of the decision.

In the Supreme Court's one-paragraph order, it said the government found the federal court's order too broad because it applies across the United States even if COVID-19 rates are better in some states. The justices said they needed more information to make a decision, and therefore put the government's request on hold.

Justice Samuel Alito dissented from the decision, noting in an opinion joined by Justice Clarence Thomas that there is "no legally sound reason for this unusual disposition" of the FDA's request. He also said the federal appeals court judge "saw the pandemic as a ground for expanding the abortion right recognized in *Roe v. Wade*."

Alito said the court's majority had been inconsistent in its rulings on pandemic-related cases.

"In response to the pandemic, state and local officials have imposed unprecedented restrictions on personal liberty, including severe limitations on First Amendment rights," he wrote. "Officials have drastically limited speech, banning or restricting public speeches, lectures, meetings and rallies. The free exercise of religion also has suffered previously unimaginable restraints, and this court has stood by while that has occurred." †

Online Lay Ministry Formation

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

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to www.archindy.org/layministry



REPORT SEXUAL MISCONDUCT NOW

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

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

HUSSEY

continued from page 12

also” (2 Tm 2:2). In this verse from St. Paul’s Second Letter to Timothy, we see the process of discipleship. This is the model of spiritual multiplication that Jesus gave to us, and this is an extremely effective way for our parishes to become places of great evangelization of discipleship.

The reality is that by ourselves, we can’t invest in every single person. Although we might love to invest in every person that comes to a program, an event or Mass, each of us can only pour our lives into a few people. As St. Paul says, “We were ready to share with you not only the Gospel of God, but also our own selves, because you had become very dear to us” (1 Thes 2:8). Each of us can choose to do for a few people what we’d like to do for many. This is the mission of Discipleship Groups.

(Sean Hussey is the evangelization and discipleship coordinator within the archdiocesan Secretariat for Worship and Evangelization. He can be reached at: shussey@archindy.org or 317-236-1542. To access the entire guidebook online [in English or Spanish], visit evangelizeindy.com/support. If you would like to request any hard copies, please e-mail him at the above address.

When you are ready to launch Discipleship Groups at your parish, Hussey and his office can help you begin the process. They can provide in-depth Discipleship Group Leader Formation and Training to pastors, parish staff, evangelization teams, and to anyone who is interested in leading a Discipleship Group at your parish.

If you’d like to have a conversation about setting up a Discipleship Group Leader Training at your parish, please contact him.) †

DOERFLINGER

continued from page 12

choice” and her problem.

The woman nominated to succeed Justice Ginsburg, Amy Coney Barrett, is among those with distinguished careers who can see her predecessor’s life story as making her own possible.

Married, like Ginsburg, to another attorney, she has seven children, including two adopted children born in Haiti and a son with special needs. She graduated at the top of her class at the University of Notre Dame Law School and has taught there. All her faculty colleagues and hundreds of former students urged her confirmation as an appellate judge in 2017.

But this working mom is a Catholic

and is said to be pro-life. Which raises a question about feminism.

If men and women should have equal rights, which of them must change? Do we teach women that they can abandon their children as readily as irresponsible men? Or as Justice Ginsburg argued in 1975, do we help men to support and protect the children they engender? In other words, do we accept women’s gift of being able to nurture new life, and change male society to accommodate and support that gift?

Perhaps public servants like Amy Coney Barrett could help our society understand this second and richer meaning of feminism.

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



Vietnam Youth Day

Pilgrims are pictured in a file photo during the opening ceremony of the Youth Day of the Archdiocese of Hanoi on Oct. 10 in Bac Ninh, Vietnam. Ho Chi Minh City Archbishop Joseph Nguyen Nang urged young people to imitate Blessed Carlo by establishing close links with God and other people on social media. (CNS photo/Nguyen Huy Kham, Reuters)

Employment

Administrative Assistant

St. Anthony Catholic Church on Indy’s westside is seeking an Administrative Assistant to join our parish office team. This position coordinates the daily operation of the parish. The position is part-time, working seven-hour days, Monday through Thursday. No medical benefits are included but the position offers vacation and sick leave.

The successful candidate will be a Catholic in good standing, bilingual, proficient in Microsoft Office and experienced in customer service. This position requires time management and organization skills as well as being detail oriented.

Please send a resume and letter of interest to saintanthonybusiness@gmail.com.

Music Director

St. Anthony Catholic Church on Indy’s westside is seeking a Music Director. We are looking for a bilingual musician to lead our youth and adult choirs and coordinate our mass music. This part-time position requires approximately twenty hours per week including weekday office hours and the weekend masses. The successful candidate will be a Catholic in good standing, organized and detail oriented, skilled as a pianist or organist and experienced in leading musical performances.

Please send a resume and letter of interest to saintanthonybusiness@gmail.com.

Tribunal Advocate

The Roman Catholic Archdiocese of Indianapolis is seeking an Advocate for the Metropolitan Tribunal office located in the Bishop Edward T. O’Meara Catholic Center. The Advocate is responsible for assisting persons who are seeking to establish their freedom to marry in the Catholic Church or to clarify their marital status in accordance with Canon Law.

The qualified candidate must have at least a bachelor’s degree (a degree in Canon Law is preferred). Two years of legal and/or pastoral experience or other relevant life experience is preferred. The qualified candidate must also be a Catholic in good standing, have a general understanding and acceptance of the Church’s teachings regarding marriage, have excellent verbal and written communication skills, strong organizational skills, computer knowledge, and the ability to present realistically the requirements of Canon Law while remaining sensitive to the pastoral needs of the client. The position is an opportunity to work directly in Church ministry that serves people’s human and spiritual needs.

Please e-mail cover letter, resume, and list of references, in confidence, to:

Ed Isakson
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 Archdiocese of Indianapolis
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'Biking for Babies' offers powerful witness for the unborn

By Mike Krokos

It was as Robert Newport had envisioned it—only years earlier.

And it led to tears of gratitude on Sept. 19 after the seventh annual Indiana "Biking for Babies" event drew its largest participation since its inception in 2014.

"There were four of us, all Knights [of Columbus members] from Mater Dei Council 437" in Indianapolis who rode in 2014, recalled Newport, who served as the captain for this year's Indiana "Biking for Babies" team. "We didn't know what or how, but we all wanted to do something for the defense of life to inspire people and foster unity in pro-life circles."

Six years later, 22 cyclists took part in the three-day, 170-mile ride that started on Sept. 18 at the Illinois-Indiana state line west of Terre Haute and ended on Sept. 20 at the Indiana-Ohio state line east of Richmond. Bikers were able to choose whether they wanted to ride a portion or the entire distance. It was also the first year the Indiana group began

a partnership with a national pro-life cycling group that shares the same name.

Newport fought back tears at a "Biking for Babies" midpoint rally on Sept. 19 at Our Lady of Lourdes Parish in Indianapolis as he talked about the challenges of living in a society where the killing of unborn children is legal.

"We won't be judged on whether or not we ended the scourge of abortion. But we will be judged on whether or not we tried," said Newport, a member of SS. Peter and Paul Cathedral Parish in Indianapolis.

To date, more than \$10,000 has been raised thanks to this year's ride to purchase life-saving ultrasound machines for Indiana Women's Care Centers. Donations are still being accepted.

In recent years, Knights of Columbus councils throughout the U.S. have donated more than 1,000 ultrasound machines to pregnancy care centers (PCCs), including nearly 40 donated by councils to PCCs in Indiana. In 2019, Indiana Knights led the nation by donating six machines. More than \$100,000 was raised by Indiana councils of the Knights for ultrasound machines last year. Each machine costs approximately \$35,000, and the Knights of Columbus Supreme Council matches every local dollar raised.

During the midpoint rally for "Biking for Babies" at Our Lady of Lourdes Parish, Jenny Hubbard discussed how ultrasound machines are making a difference.

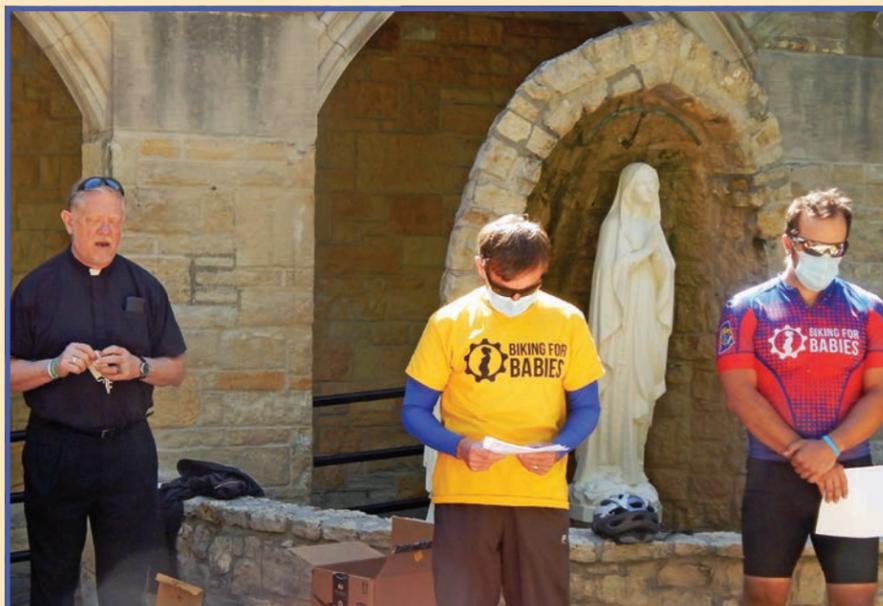
"We do between 15-20 ultrasounds a day and performed more than 3,200 ultrasounds last year," noted Hubbard, who is director of the Women's Care Center (WCC) in Indianapolis.

WCC received a free ultrasound machine from the Knights a few years ago, and it has allowed the center to double the number of women it serves, Hubbard noted.

"Many of these women are looking for unconditional love and support," Hubbard said.

Offering this service, she added, is a "game changer." Of the women who have an ultrasound performed, 85% of them keep their babies.

As an avid cyclist, Chris Rito was eager to ride his bike "as a messenger for Jesus." Although he has participated in "Biking for Babies" in the past, he had never ridden all three days. This year, he did.



Father Rick Ginther, pastor of Our Lady of Lourdes Parish in Indianapolis, leads the rosary during the "Biking for Babies" midpoint rally on Sept. 19 at Our Lady of Lourdes Parish in Indianapolis. Also pictured are Larry Kunkel, life director for the Indiana State Council of the Knights of Columbus, left, and Robert Newport, captain of the "Biking for Babies" team." (Photo by Mike Krokos)

"This is such a great way to evangelize to people that might not otherwise listen to or see a pro-life message," said Rito, a member of SS. Francis and Clare of Assisi Parish in Greenwood. "The first time I participated, I was also pleasantly surprised—though I shouldn't have been—to have so much prayer involved as well, as we stop and say decades of the rosary all along the way."

Newport said the bikers' outreach is worth the effort. "We're ending millions of lives for the sake of our own convenience, and it has to stop," he said. "We must have a sense of urgency about it. What rights do you have if not the right to life?"

Newport also later shared how he was "overwhelmed with how things turned out this year," and the many "blessings and graces" that were a part of the event—from the support of several priests and Larry Kunkel, who serves as the life director for the Indiana State Council of the Knights of Columbus; to families who hosted the riders during their three-day trek; to members of the state council of the Indiana Knights of Columbus; and all who have donated thus far.

"We really felt like people had our backs," Newport said. "We had our struggles achieving that, but this year the pieces came together in a big way, and we plan to seize the opportunity to build on it."

"We raised \$6,000 toward an ultrasound machine before we stepped on our bikes, and that's more than we had ever raised before. People chipped in \$1,000 at [Our Lady of] Lourdes alone."

As he reflected on the ride and its fundamental message of protecting the unborn, Rito repeated the words of St. Teresa of Calcutta: "Do small things

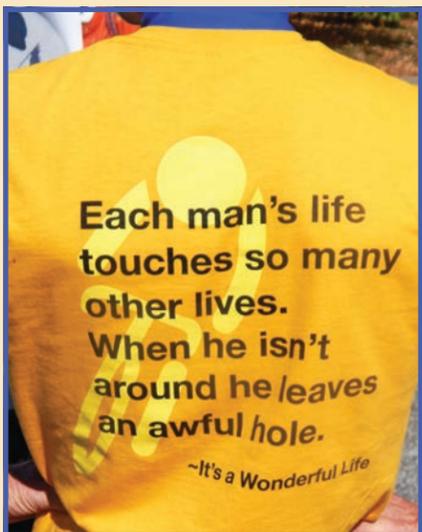


Jenny Hubbard, director of the Women's Care Center in Indianapolis, discusses on Sept. 19 how ultrasound machines play a pivotal role in helping expectant mothers choose life. (Photo by Mike Krokos)

with great love."

"Riding our bikes and praying the rosary and standing up for the dignity of human life is a seemingly small thing to do, but a powerful public witness that we did with great love," he said. "I encourage everyone to find one's own gift and one's own passion, and to use it to do small things for Christ and for mankind with great love."

(To donate to Indiana's "Biking for Babies" ride, go to kofc437.com. Select "Indiana Local Ride" from the drop-down menu to donate. Checks made out to "Biking for Babies - Indiana Ride" can be mailed to: Biking for Babies, P.O. Box 644, Saint Charles, MO 63302.) †



The back of a participant's T-shirt shares a message from the movie *It's A Wonderful Life*. (Photo by Mike Krokos)



"Biking for Babies" cyclists take a break to pose in front of this ProLife Across America billboard on U.S. Highway 40 about 10 miles west of Greenfield. (Submitted photo by Robert Newport)



A group of cyclists taking part in the annual "Biking for Babies" poses on Sept. 19 in the parking lot of Our Lady of Lourdes Parish in Indianapolis. (Photo by Mike Krokos)