



The

# Criterion

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## Planting seeds

Organization hopes to fulfill Father Glenn O'Connor's dream, page 3.

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## Indiana launches investigation after discovery of remains of aborted babies at doctor's home

By Natalie Hoefer

The story of 2,246 aborted fetal remains found at the Illinois home of the late Dr. Ulrich "George" Klopfer continues to unfold, with the new focal point being on Indiana where he performed abortions.

From medical records found in close proximity to the remains, "We've been able to ascertain that [they] are pertaining to a period of time from 2000 to 2002," said Indiana Attorney General Curtis Hill during a press conference at the Indiana Statehouse in Indianapolis on Sept. 20.



Curtis Hill

Those records also identified that "all 2,246 fetal remains do come from the state of Indiana," he added.

Klopfer was 75 when he died on Sept. 3. He had performed abortions in Indiana since the 1970s, but had his medical license revoked in 2016 after numerous infractions through the years.

Klopfer, whom Hill referred to as "one of the most notorious abortionists in the history of Indiana," formerly operated

abortion centers in the northern Indiana cities of Fort Wayne, Gary and South Bend. It is estimated that he performed more

than 30,000 abortions through the course of his career, according to Jackie Appleman, executive director of Right to Life in St. Joseph County, where South Bend is located.

The buildings that served as his abortion centers were abandoned after his medical license was suspended indefinitely "as a result of a whole host of violations, including record keeping," Hill said.

Pro-life volunteers told *Today's Catholic*, See **ABORTION**, page 8

## 'The good will prevail'



Greg Mark shares a smile with his granddaughter Bridget Mayer as he sits on the sidelines before a kickball game on the playground of St. Therese of the Infant Jesus (Little Flower) School in Indianapolis. (Photo by John Shaughnessy)

## After losing his sight in a devastating crash, Greg Mark found light amid the darkness

By John Shaughnessy

Greg Mark kept trying to find the right words to keep the young woman from killing herself.

The 25-year-old woman was calling a suicide intervention hotline from a bridge, tottering between jumping to her death and hoping someone could give her a reason to continue living.

"It was the hardest one I ever had," recalls Mark, who volunteered for six years for the hotline in Indianapolis.

In his early 60s at the time, Mark had tried just about everything he had learned

in his intensive training, and he still wasn't able to convince her to choose life. That's when he said, "If you don't mind, let me tell you about myself."

Mark then shared the story of the near-death experience that crumpled his body and left him blind at the age of 25—an experience that changed his life and his faith.

As he shared the details of that story with the young woman, he also hoped and prayed that it would save her life, too.

"It was March 2 of 1980," he recalls. "I was on my way to 11:30 Mass on a two-lane country highway. My fiancée

was in the car with me. In the distance, a car crossed the center line. I told him, 'Move over, Charlie!' He didn't. There were guardrails on both sides of the road. There was nowhere for me to go. It was a head-on collision."

### The darkness and the light

The extensive injuries to his face required plastic surgery. He had a couple of broken ribs, and the injuries to his legs left him with casts up to his knees, leading him to spend six weeks in a hospital. Worst of all, he lost his sight

See **CRASH**, page 8

## Archbishop Thompson hopes new team approach will foster a 'culture of vocations' in archdiocese

By Sean Gallagher

Archbishop Charles C. Thompson has announced a restructuring of the staff of the archdiocesan vocations office.



Archbishop Charles C. Thompson

For decades, one priest in a full-time position as vocations director has promoted vocations to the priesthood and consecrated life across central and southern Indiana, guided the application process of men seeking to become archdiocesan seminarians, and overseen the priestly formation of the archdiocese's future priests, regularly visiting them and the

staff of the seminaries regularly in which they are enrolled.

Beginning on Sept. 27, these responsibilities will be assigned to a team of priests serving in regions across the archdiocese.



Fr. Eric Augenstein

and the priestly formation of men accepted as seminarians.

He will also continue to serve as pastor of Nativity of Our Lord Jesus Christ

Parish in Indianapolis, a ministry he began in January.

Father Michael Keucher, pastor of St. Joseph Parish in Shelbyville and sacramental minister of St. Vincent de



Fr. Michael Keucher

Paul Parish in Shelby County, will become the director of vocations, overseeing the promotion of vocations to the priesthood and consecrated life across the archdiocese.

Assisting him in this ministry will be a team of five priests who will serve as associate directors of vocations. They are Fathers Daniel Atkins, Daniel Bedel, See **VOCATIONS**, page 2



Archbishop Charles C. Thompson ritually lays hands on then-transitional Deacon Jeffrey Dufresne during a June 2, 2018, priestly ordination Mass in SS. Peter and Paul Cathedral in Indianapolis. Assisting at the liturgy are then-transitional Deacon Timothy DeCrane, left, and seminarian Charlie Wessel. Archbishop Thompson has announced a restructuring of the archdiocesan vocations office. (File photo by Sean Gallagher)

## VOCATIONS

continued from page 1

James Brockmeier, Anthony Hollowell and Douglas Marcotte.

Andy Miller, who has served as associate director of the vocations office, will now become the coordinator of the office, assisting Father Augenstein, Father Keucher and the associate vocations directors in their ministries.

“The team approach reminds us that we’re making a very intentional concerted effort [in promoting vocations],” Archbishop Thompson said. “Hopefully, it will encourage all of our priests and our people to see their role in participating in this. It’s not limited to one person or one office. It’s really incumbent on all of us. We all have a responsibility to support and encourage vocations in our Church.”

Each of the associate directors will promote vocations in the parishes and schools in the regions where they minister, and meet with individual men who are beginning to discern a possible priestly call. Each will also continue in the parish or school ministry to which they are currently assigned.

Father Keucher is excited about the changes in the vocations office. “I think the Holy Spirit has produced a very good idea here,” he said.

He also thinks that having priests ministering in parishes serve as the vocations director and associate vocations directors can help men who are considering the priesthood.

“It’s valuable for young men to see the priest they’re talking with about their vocations as a pastor and shepherd of souls, because it’s what they’re aspiring to,” Father Keucher said. “It’s what they’re feeling a call toward as they’re discerning a priestly vocation.”

Likewise, Father Augenstein thinks his serving as a pastor will enhance his ministry in directing archdiocesan seminarians.

“It’s a reminder for me of what the seminarians are being called to do if they’re ordained priests,” he said. “But it’s also a reminder for the seminarians. As they’re working with me and knowing that I’m doing the daily work of a pastor,

they’re able to see that as well.”

Having served as vocations director for more than six years, Father Augenstein knows well the challenge of promoting vocations over the large geographic area of the archdiocese—nearly 14,000 square miles.

“As one vocations director, I was only able to be in one place at a time,” he said. “Having multiple priests who are working in this ministry will give us more presence throughout the different parts of the archdiocese.”

Father Augenstein, who described the changes as “a well-thought-out and prayerfully-put-together plan,” also noted that most dioceses in the U.S. divide the responsibilities that have been carried out by a single priest in the archdiocese.

“We did not create this model in a vacuum or without looking at what is working in other dioceses,” he said.

Father Augenstein, Father Keucher and the associate vocations directors will share a clear understanding of “the qualities in a candidate that we’re looking for,” Father Augenstein said.

As Father Keucher and the associate vocations directors meet with individual men who are discerning a possible priestly call, they will inform Father Augenstein.

When they think that the men they have been meeting with are ready to apply to become a seminarian, Father Augenstein will take over in assisting them in their discernment.

Archbishop Thompson hopes this change in vocations office will lead Catholics—ordained, religious and lay—across central and southern Indiana to more consciously promote vocations to the priesthood and consecrated life in their everyday lives.

“The ultimate thing we’re doing here is to try to cultivate a culture of vocations, of calling forth and nurturing vocations,” he said. “I think a lot of priests do that very well, and our people do that very well in parishes. But I think this is another step we can take.”

(To learn more about a vocation to the priesthood or consecrated life in the archdiocese, visit [HearGodsCall.com](http://HearGodsCall.com).) †



## Public Schedule of Archbishop Charles C. Thompson

September 28 – October 8, 2019

**September 28 – 9:30 a.m.**  
Seminarian Day of Reflection at Bishop Simon Bruté College Seminary, Indianapolis

**September 28 – 5 p.m.**  
Mass and installation of new pastor at Sacred Heart of Jesus Parish, Indianapolis

**September 29 – 12:30 p.m.**  
Mass and installation of new pastor at St. Patrick Parish, Indianapolis

**September 30 – 6 p.m.**  
United States Conference of Catholic Bishops’ Ad Hoc Committee Against Racism Listening Session at Marian University, Indianapolis

**October 1 – 5:30 p.m.**  
Red Mass and dinner at SS. Peter and Paul Cathedral and Archbishop Edward T. O’Meara Catholic Center, Indianapolis

**October 3 – 10 a.m.**  
Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

**October 3 – noon**  
Mass for St. Theodora Guérin feast day at SS. Peter and Paul Cathedral

**October 5 – 9 a.m.**  
Archdiocesan “Morning with Mary” event at Church of the Immaculate Conception, Saint Mary-of-the-Woods

**October 6 – 10:30 a.m.**  
Respect Life Mass at SS. Peter and Paul Cathedral

**October 6 – 5 p.m.**  
Confirmation Mass for youths of St. Ambrose Parish, Seymour, at St. Ambrose Church, Seymour

**October 8 – 10:30 a.m.**  
Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center

**October 8 – 7 p.m.**  
Confirmation Mass for youths of St. Monica Parish, Indianapolis, at SS. Peter and Paul Cathedral

(Schedule subject to change.)

## Official Appointments

Effective September 27, 2019

**Rev. Michael T. Keucher**, pastor of St. Joseph Parish in Shelbyville, sacramental minister for St. Vincent de Paul Parish in Shelby County and dean of the Batesville Deanery, appointed Director of Vocations while remaining pastor of St. Joseph Parish, sacramental minister for St. Vincent de Paul Parish and dean of the Batesville Deanery.

**Rev. Eric M. Augenstein**, pastor of Nativity of Our Lord Jesus Christ Parish in Indianapolis and Director of Vocations, appointed Director of Seminarians while remaining pastor of Nativity of Our Lord Jesus Christ Parish.

**Rev. J. Daniel Atkins**, retired from active parish ministry and chaplain coordinator for Our Lady of Providence High School in Clarksville, appointed Associate Director of Vocations while remaining chaplain coordinator for Our Lady of Providence High School.

**Rev. Daniel E. Bedel**, pastor of St. Margaret Mary Parish and St. Patrick Parish, both in Terre Haute, appointed Associate Director of Vocations while remaining pastor of St. Margaret Mary Parish and St. Patrick Parish.

**Rev. James M. Brockmeier**, pastor of St. Mary (Immaculate Conception) Parish in Rushville, appointed Associate Director of Vocations while remaining pastor of St. Mary (Immaculate Conception) Parish.

**Rev. Anthony P. Hollowell**, administrator of St. Paul Parish in Tell City, St. Mark Parish in Perry County and dean of the Tell City Deanery, appointed Associate Director of Vocations while remaining administrator of St. Paul Parish, St. Mark Parish and dean of the Tell City Deanery.

**Rev. Douglas W. Marcotte**, pastor of St. Simon the Apostle Parish in Indianapolis, appointed Associate Director of Vocations while remaining pastor of St. Simon the Apostle Parish.

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



### Pope Francis’ prayer intentions for October

• **A Missionary “Spring” in the Church**—That the breath of the Holy Spirit engender a new missionary “spring” in the Church.

(To see Pope Francis’ monthly intentions, go to [www.archindy.org/popessintentions](http://www.archindy.org/popessintentions).) †



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# Organization plants seeds to fulfill Father O'Connor's dream

By John Shaughnessy

After all Father Glenn O'Connor did for her and for so many other women trying to reclaim their lives, Marvetta Grimes wants to make one of his last dreams come true.

She believes it would be especially fitting to make that dream a reality during this 20th anniversary year of Seeds of Hope—the recovery program that the



Father Glenn O'Connor

late Father O'Connor founded on the grounds of St. Joseph Parish in Indianapolis to help women who are addicted to drugs and alcohol.

For these 20 years, Seeds of Hope has provided a transitional residence center that offers a structured, spiritual

environment designed to empower the women to overcome their addictions, reunite with their families and start their lives anew. About 700 women—and their families—have benefitted from the program.

"Father Glenn was the type of person who was for the underdog," says Grimes, who went through the program and has served as the executive director of Seeds of Hope since 2005. "He would give the

shirt off his back to help someone. Seeds of Hope was the perfect organization for him."

In the three years before he died of cancer on March 15 of this year at the age of 66, Father O'Connor dreamed of making one more addition to the Seeds of Hope program, Grimes says.

"He wanted to have a three-quarter house for the women," Grimes says, explaining that the priest's vision was to create an apartment building where the recovering women could live for another 18 months after they completed the program and before they immersed themselves once again in society.

"We have these board meetings, and I'd have one of the ladies come to every meeting. And what we found is that the ladies are scared due to the opioid crisis. They're scared of going back out in the world and relapsing. They want to stay clean. Once they graduate, they go back to the same places, and it's not good for them. There are drugs there. Father Glenn sat in on all those meetings. He saw their tears and how scared they were. This is what he wanted. He just ran out of time."

So Seeds of Hope has started "the Father Glenn Challenge," an effort to raise \$70,000 to help build 11 apartments in the three-quarter house, with an eventual goal of raising enough money to have a second floor with another 11 apartments.



**'He wanted these women to be better persons, better mothers, better sisters. At graduations from the program, family members would say, "I'm glad I got my mother back." That would bring him to tears. Because of him, so many of us had a second chance at life.'**

—Marvetta Grimes, executive director of Seeds of Hope

"It would probably bring him to tears," says Grimes, who adds that the organization is also pursuing grants to help fund the building of the house. "He would be so very happy to help women continue on their path to recovery."

What she's sure he wouldn't be happy about is the plan to name the three-quarter house in his honor—"Father Glenn O'Connor Home."

"He wouldn't have wanted that because he was so humble," Grimes says. "I can hear him now, 'No, no, no!' But he deserves it, and so much more."

She knows the impact he had on her and so many others.

"I'm a grateful recovery addict myself," she says. "If it wasn't for Father and Seeds of Hope, I don't know where I'd be today. I'm not sure I'd be alive. He

had the determination to help people. He made me a better person.

"He wanted these women to be better persons, better mothers, better sisters. At graduations from the program, family members would say, 'I'm glad I got my mother back.' That would bring him to tears. Because of him, so many of us had a second chance at life."

(Anyone wanting to contribute to "the Father Glenn Challenge" can contact Marvetta Grimes at Seeds of Hope by calling 317-244-0203. Contributions can also be made online at [www.seedsofhopeindy.com](http://www.seedsofhopeindy.com). Information for the Seeds of Hope 20th anniversary celebration-reverse raffle on Nov. 23 is also available at the phone number and website mentioned above.) †

## Kurtz: Cancer treatments will end by Oct. 20; surgery is planned for Nov. 11

LOUISVILLE, Ky. (CNS)—Archbishop Joseph E. Kurtz of Louisville told Catholics of the archdiocese that his chemotherapy and immunotherapy



Archbishop Joseph E. Kurtz

treatments for his cancer will be completed by Oct. 20, and he will be able to return to Louisville then and prepare for surgery he must undergo on Nov. 11.

The archbishop, who gave an update on his health on Sept. 16, has been undergoing intense treatment for bladder and prostate cancer at Duke Cancer Institute in Durham, N.C. What he described as "radical surgery" will take place at the institute.

"Greetings and prayers to all of you, the faithful of the Archdiocese of Louisville!" he said in a letter published in the online issue of *The Record*, Louisville's archdiocesan newspaper. "I am writing to give you an update on my medical treatment

and to express deep gratitude for your prayers and support. I cannot tell you how much I appreciate the cards and letters and the deep faith and affection that they express."

Archbishop Kurtz, who turned 73 on Aug. 18, announced on July 10 in an online post in *The Record* that he had been diagnosed with urothelial carcinoma in his bladder and prostate and would remain in North Carolina during 12 weeks of immunotherapy and chemotherapy.

"While urothelial carcinoma is somewhat common, the form I have and its location is not," he wrote on Sept. 16. "Because of the aggressive nature of the cancer, I will be required to have this radical surgery on Nov. 11 and should find out by Thanksgiving what ongoing treatment or limitations will be present.

"My stamina remains very good and, while I need to be careful to avoid crowds because of the proclivity to infection, I have been encouraged to remain active and prepare for the surgery," he said.

While he has been in North Carolina, Archbishop Kurtz has been in regular contact with Father Martin Linebach

and Brian Reynolds, archdiocesan vicar general and chancellor, respectively.

"I am deeply grateful to them and to all the staff who work with them in supporting the parishes and archdiocesan ministries," the archbishop said.

On the national level, Archbishop Kurtz had to step down as chairman

of the U.S. bishops' Committee for Religious Liberty. Bishop Robert J. McManus of Worcester, Mass., was appointed on July 23 to serve as acting chairman of the committee by Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops. †



**"Because she chose adoption, we now have our son... and we are beyond grateful."**

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## Editorial



In this undated photo, the building of Dr. Ulrich "George" Klopfer's abortion business is seen in the Diocese of Fort Wayne-South Bend, Ind. The Illinois physician died on Sept. 3, and the remains of fetuses he took from the now-shuttered Indiana clinic were found in his home. (CNS photo/Ann Carey, *Today's Catholic*)

# Tragic discovery reminds us that now, more than ever, we must stand up for life

We're about to begin October, which the Church recognizes as Respect Life Month.

It is a time for people of faith and all people of goodwill to affirm every human life is sacred, from conception to natural death. As Catholics, we believe each of us—the unborn, the sick, the elderly ... no matter what your state in life—is made in the image and likeness of God and worthy of dignity.

On Respect Life Sunday, Oct. 6, members of the Church are invited to a 10:30 a.m. liturgy at SS. Peter and Paul Cathedral in Indianapolis. Archbishop Charles C. Thompson will be the principal celebrant. Later that day, the annual Life Chain will take place at several locations throughout central and southern Indiana, including in Indianapolis from 2:30-3:30 p.m. along Meridian Street from North to 38th streets. For a complete list of the Life Chain events in the archdiocese, see the story on page 7.

While people of faith will no doubt make a concerted effort during October to stand up for life, many of us are still reeling from the unsettling news two weeks ago of the discovery of the more than 2,200 fetal remains found on the Illinois property of an abortion doctor.

On Sept. 13, police announced that 2,246 preserved aborted babies had been found at the rural Illinois home of recently deceased abortionist Dr. Ulrich "George" Klopfer. The doctor, who died on Sept. 3, performed abortions in Fort Wayne, Gary and South Bend, Ind. His medical license in Indiana was revoked in 2016.

On Sept. 20, Indiana Attorney General Curtis Hill announced that the aborted babies found at the doctor's Illinois home were from Indiana. (See related story, page 1.) The three former abortion center buildings in northern Indiana were searched by police on Sept. 19. No additional fetal remains were found.

We, like so many others, are shocked and horrified by the tragic discovery in Illinois.

The Catholic Church, we are taught from an early age, condemns the intended direct killing of the unborn at any time from conception on. The act of abortion is cruel, immoral and wrong.

But what we find just as criminal and horrific is the realization that a doctor would store fetal remains—in his home, no less. Considering the stories we've heard in recent years about other abortion doctors, including the barbaric actions and countless violations committed by Dr. Kermit Gosnell in Pennsylvania, perhaps we should not be surprised.

"This gruesome news underscores that abortion is not an issue in theory, it is an issue of life and death for unborn baby girls and boys," noted Indiana Right to Life President and CEO Mike Fichter in a statement. "To think of these children being preserved, for whatever purposes, is simply sickening. This discovery opens a flood of questions that must be answered."

Some of the questions, Fichter stated, include:

- Why were these babies preserved?
- Did the mothers of these babies know their remains were going to be preserved?
- Were these babies being preserved in order to be sold to universities or research facilities?
- Are there staff members of Dr. Klopfer's operations complicit in the preserving and transportation of these remains?
- Are there other Indiana abortion doctors doing the exact same thing, even today as we speak?
- How do we make sure this never happens again?

The questions are legitimate ones, and we believe state and federal officials must do all they can to answer them. Fichter and others have called for an investigation, and Hill and Illinois Attorney General Kwame Raoul are working together to find answers to this troubling discovery.

The aborted fetuses, Hill said, are currently being housed at the coroner's office in Will County, Ill., the county in which Klopfer lived. They will eventually be brought back to Indiana, and "treated in accordance with current Indiana law [requiring] burial and cremation and dignity and respect," said Hill.

"We're thankful the attorney general is treating these babies as babies, with the dignity and respect they deserved all along," said Marc Tuttle, president of Right to Life of Indianapolis, after the Sept. 20 press conference.

"And we're thankful he's taking this seriously, to get to the bottom of any laws or regulations that were violated. We hope this is a wake-up call for authorities to continue to monitor and regulate the abortion industry, because these types of things happen too often."

As we move forward in October and beyond, we pray that Klopfer's case is an isolated incident. We also turn to God with the hope that more and more hearts are converted each day in this life-and-death issue.

—Mike Krokos

## Be Our Guest/Katie Prejean McGrady

# Don't miss the best thing

My daughter has this T-shirt. I found it on the clearance rack at Target marked down 75 percent. Without hesitation, I tossed it in the cart, and ironically, that steal of a deal has become her favorite shirt, worn at least once a week.



Across the shirt is a line from a Dr. Seuss book:

"You'll miss the best things if you keep your eyes shut!" the shirt reads.

Rose wears it with pride. I think she loves the shirt because it's soft. Simple pleasures keep her pretty content. But I love it because it reminds me to keep my eyes open rather than turned down at a screen.

It tells me to pay attention and to look for the wonder, especially in the quiet, mundane, ordinary moments that could pass by entirely unnoticed. It reminds me to take notice of what's around, and what could be, rather than wallow in what I perceive to be frustrating or annoying.

In some way, that gray T-shirt and its colorful wording has become a mission statement for my motherhood, my marriage, my job: to keep my eyes open, take it all in and never forget the goodness of the very best things happening right in front of me, big or small.

She only wears the shirt once a week, but every day, my 2-year-old greets the morning with an excited "Mama!" and proceeds to babble away, describing her dreams in toddler gibberish that I so wish I could understand.

She runs through the house and yard with endless energy. She bounds into her classroom each morning with a joy that if bottled and sold would make us millions. She watches TV, reads books, eats meals, dances and plays games with a committed joy, the likes of which I've never seen.

Her eyes are wide open, and her desire to soak in life is unmatched. She has, in a very tangible way, an unalterable, unassailable, visible, obvious and even enviable spirit of hope because her eyes are open. She isn't missing the best things, but soaking them all in.

And that—eyes open to goodness all around us—is a reason for hope.

I've always struggled with the idea of hope. What is it, exactly? And why does it matter so much? I know about faith: It's the belief in things unseen. And I'm fairly confident I can pinpoint love: It's the gift of self for the other because of their value and worth.

But hope: It's the desiring of heaven and eternal life, and that just seems so far off, something I have to worry about tomorrow. I have to believe today. I have to love people and God right now. But I don't need to hope for heaven yet ... that'll come in the future.

But that's where I'm wrong. It's where

a lot of us go wrong as we ponder the idea of hope.

Because hope isn't just longing for heaven someday, it's the belief that we're made for heaven, meant for heaven, designed for heaven and life with God now, and that we are promised something by God (eternity with him) and he will deliver.

That's something we have to keep our eyes open to ... or we'll miss that very best thing.

It's so easy to close our eyes to it these days. For many, the Church hasn't been a source of much hope lately, at least not on the surface. Disaffiliation numbers are up—people are leaving and not coming back. The misunderstanding about the Eucharist is prevalent—people are either ignorant or disagree. The scandals seem to increase by the day, and it hurts every single time, a gut punch as we see corruption and dishonesty.

When Pope Francis released the apostolic exhortation "*Christus Vivit*" last spring, he set aside a chapter to focus on three essential truths that young people (and all of us, really) need to know, articulating that our source of hope is not in men, is not in fellow believers and is not even in ourselves.

Our source of hope, and what our eyes should remain open to is that God loves us, that Christ saves us and that Christ is very much alive.

If our eyes are open to that and are searching for that reality in our daily lives, then our hope becomes rooted not in just visible trials and scary tribulations but is rooted in the understanding that we are priceless and God cares deeply for us.

If we know that, if we believe that and if we articulate that, then there's no reason to not have hope. If I know that God loves me, desires me, longs for me and has plans for me, then I can have hope for tomorrow, even hope in today.

If I know that Christ died on the cross for me and believe that he was thinking of me as he shed his blood, then I can rest assured my own sufferings and cross-carrying has meaning.

If I know that Christ is alive and believe he is acting even right now, then I can order my steps and live my life for him. We can keep our eyes open to the very best thing: that our hope is in Christ, who is alive.

We don't necessarily need a cheap T-shirt from Target to remind us of that reality, but it sure does help.

*(Katie Prejean McGrady is an international Catholic speaker and author. She is project manager of Ave Explores from Ave Maria Press and logs more than 100,000 travel miles a year speaking to audiences of all ages and sizes. She has her degree in theology from the University of Dallas and lives with her husband and daughter in Lake Charles, La.) †*

## Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to

edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org). †



# Christ the Cornerstone

## Saint implorés us to follow Christ's teaching, not the world's

*"Christ's teaching will never let us down, while worldly wisdom always will. Christ himself said this sort of wisdom was like a house with nothing but sand as its foundation, while his own was like a building with solid rock as its foundation. And that is why we should always try to follow the teaching of Christ himself and never that of the worldly"* (St. Vincent de Paul).

The publication date for this column, Sept. 27, is the feast of St. Vincent de Paul, whose love for the poor has inspired countless women and men in our archdiocese and throughout the world to follow his example and dedicate their lives to caring for people in need. St. Vincent is a powerful and very practical witness to the important role played by saints in the life of our Church.

Last week in this column, we observed that Pope Francis stresses that the saints are not superheroes who are "born perfect," but rather are ordinary people who followed God with all their heart: "They are like us. They are like each of us. They are people who before reaching the glory of heaven lived a normal life, with joys and griefs, struggles and hope."

As the saying goes, "Every saint has a past, and every sinner has a future."

Each saint changed his or her life when they recognized the love of God. They followed him with all their heart, without conditions and hypocrisies. "They spent their lives in the service of others. They endured suffering and adversity without hatred and responded to evil with good, spreading joy and peace," the pope says.

St. Vincent de Paul had a past, but he was not a great sinner like St. Paul or St. Augustine. You might call him an "ordinary" sinner—someone who, like most of us, never committed any grave offenses, but who lived his life comfortably without demonstrating either heroic virtues or horrific vices. Vincent was a good man and a faithful priest whose sins were real, but not spectacular.

Then something happened that changed his life. While still a young priest, he came under the influence of two men who opened his eyes to a better way of living the Gospel: Cardinal Pierre de Bérulle, who placed great emphasis on the humanity of Christ, and St. Francis de Sales, who taught of God's tender mercy. Inspired

by the teaching and example of these holy men, Vincent dedicated the remainder of his priestly ministry to caring for the poor and marginalized.

Pope Francis frequently challenges us to reject lives of comfort and indifference, and to give ourselves wholeheartedly to Christ as he presents himself to us in the poor and marginalized. The pope is especially insistent that we who are bishops and priests need to get out among our people (taking on "the smell of the sheep"). The Church is not a museum, the Holy Father says. It is (or should be) "a field hospital" where those who are wounded by the battles of daily living can find healing and hope.

If we want to learn how to make this change from seeking our own comfort to comforting those who are most in need of our help, we need only to reflect on the life and ministry of St. Vincent de Paul. He was the founder of the Vincentians and co-founder of the Daughters of Charity. He was also the inspiration for the Society of St. Vincent de Paul, whose nearly 100,000 trained volunteers in the United States provided 12.6 million hours of volunteer service in 2017, helping more

than 5.4 million people through visits to homes, prisons and hospitals at a value of more than \$3 billion.

Inspired by Gospel values, the Society of St. Vincent de Paul is both an international organization and a local association of lay men and women joined together in their spiritual growth and through the offering of person-to-person service to those who are needy and suffering. The society serves the poor regardless of religious affiliations, race or national origin. Home visitations determine that a genuine need exists. The Society of St. Vincent de Paul receives no government money—federal, state or local; no Church money outside of poor box collections; and no United Way money unless specifically designated by the donor.

The Church in central and southern Indiana is blessed with the active presence of women and men who follow the teaching and example of St. Vincent de Paul in the areas of health care, charitable outreach and advocacy for the poor and vulnerable. May our Lord bless them abundantly.

Through the intercession of St. Vincent de Paul, may we all follow their example. †



# Cristo, la piedra angular

## Un santo nos implora que sigamos las enseñanzas de Cristo, no las del mundo

*"Las enseñanzas de Jesús jamás nos defraudarán, en tanto que la sabiduría mundana siempre lo hará. El propio Cristo dijo que esta sabiduría era como una casa erigida sobre fundaciones de arena, pero la suya era como un edificio construido sobre roca sólida. Y por ello siempre procuramos seguir las enseñanzas del propio Jesús y nunca las del mundo"* (San Vicente de Paúl).

La fecha de publicación de esta columna es el 27 de septiembre, la festividad de san Vicente de Paúl, cuyo amor por los pobres ha inspirado a innumerables hombres y mujeres de nuestra Arquidiócesis y de todo el mundo a seguir su ejemplo y dedicar sus vidas al cuidado de los necesitados. San Vicente ofrece un testimonio poderoso y muy práctico sobre el papel fundamental que desempeñan los santos en la vida de nuestra Iglesia.

La semana pasada, señalé en esta columna que el papa Francisco destaca que los santos no son superhéroes "nacidos perfectos" sino personas ordinarias que siguieron a Dios con todo su corazón: "Son iguales a nosotros, como cada uno de nosotros. Son personas que antes de alcanzar la gloria del cielo llevaron vidas normales, con alegrías y sufrimientos, dificultades y esperanzas."

Como dice el dicho "todo santo tiene un pasado y todo pecador tiene un futuro."

Cada santo transformó su vida cuando reconoció el amor de Dios. Lo siguieron con todo su corazón, sin condiciones ni hipocresías. "Dedicaron sus vidas al servicio de los demás, soportaron sufrimientos y adversidades sin odios y respondieron al mal con bien, difundiendo alegría y paz," expresa el papa.

San Vicente de Paúl tenía un pasado, pero no había sido un gran pecador como san Pablo o san Agustín. Podríamos llamarlo un pecador "ordinario," alguien que, al igual que la mayoría de nosotros, jamás cometió delitos graves, sino que vivía cómodamente sin demostrar virtudes extraordinarias ni tampoco vicios terribles. Vicente fue un buen hombre y un sacerdote fiel, cuyos pecados fueron reales, pero no escandalosos.

Pero de pronto, algo pasó que le cambió la vida. Cuando era todavía un joven sacerdote, recibió la influencia de dos hombres que le abrieron los ojos a una mejor forma de vivir el Evangelio: el cardenal Pierre de Bérulle, quien hacía gran énfasis en la condición humana de Jesús, y san Francisco de Sales, quien enseñaba sobre la tierna misericordia de Dios. Inspirado por las enseñanzas y el ejemplo de estos

hombres santos, Vicente dedicó el resto de su ministerio sacerdotal a atender a los pobres y marginados.

El papa Francisco a menudo nos desafía a rechazar la vida de comodidad e indiferencia y a entregarnos de todo corazón a Jesús, tal como se nos presenta en los pobres y marginados. El papa insiste con vehemencia en que los obispos y los sacerdotes tenemos que estar con nuestro pueblo (y adquirir el "olor a oveja"). La Iglesia no es un museo, dice el Santo Padre, sino que es (o debería ser) un "hospital de campaña" donde los heridos en las batallas de la vida diaria puedan encontrar sanación y esperanza.

Si deseamos aprender a hacer este cambio de buscar nuestra propia comodidad a consolar a los que más necesitan nuestra ayuda, solo tenemos que reflexionar sobre la vida y el ministerio de san Vicente de Paúl. Él fundó el orden de los Vincentinos y fue cofundador de las Hijas de la Caridad. También fue la fuente de inspiración para la Sociedad de San Vicente de Paúl cuyos casi 100,000 voluntarios capacitados en los Estados Unidos proporcionaron 12.6 millones de horas de servicio voluntario en 2017, para ayudar a más de 5.4 millones de personas mediante visitas en los hogares, prisiones y hospitales, un

servicio valorado en más de \$3 millones.

Inspirada en los valores del Evangelio, la Sociedad de San Vicente de Paúl es una organización internacional y local conformada por hombres y mujeres seglares unidos en su crecimiento espiritual y mediante la prestación de servicios de persona a persona para los necesitados y los que sufren. La Sociedad atiende a los pobres, independientemente de su afiliación religiosa, raza u origen nacional. A través de una visita doméstica se determina que existe una necesidad genuina. La Sociedad de Vicente de Paúl no recibe dinero del gobierno federal, estatal o local, así como tampoco de las colectas de las iglesias, fuera de lo que se recoge en las cajas dedicadas a los pobres, ni tampoco recibe dinero de United Way, a menos que un donante así lo especifique.

La Iglesia del centro y el sur de Indiana está bendecida por la presencia activa de hombres y mujeres que siguen las enseñanzas y el ejemplo de san Vicente de Paúl en las áreas de salud, obras de caridad y representación de los pobres y los vulnerables.

Que nuestro Señor los bendiga abundantemente y que por la intercesión de san Vicente de Paúl podamos seguir su ejemplo. †

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## September 30

Marian University, Michael A. Evans Bldg., 3200 Cold Spring Road, Indianapolis. **Listening Session on Racism**, with bishops, including Archbishop Charles C. Thompson, 6-8 p.m., free, registration requested at [bit.ly/2MvZf2s](http://bit.ly/2MvZf2s). Information: Pearlette Springer, [pspringer@archindy.org](mailto:pspringer@archindy.org), 317-236-1474.

## October 2

Holy Family Shelter, 907 N. Holmes Ave., Indianapolis. **Planned Giving Workshop**, sponsored by Catholic Charities Indianapolis, 11:30 a.m., light lunch, free. Reservations requested: Cheri Bush, [cbush@archindy.org](mailto:cbush@archindy.org), 317-236-1411. Information: [www.archindy.org/cc/indianapolis/happening](http://www.archindy.org/cc/indianapolis/happening).

## October 3

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Feast Day of St. Theodora Guérin Mass**,

11 a.m. Information: 812-535-2931, [wvc@spsmw.org](mailto:wvc@spsmw.org), [www.spsmw.org/events](http://www.spsmw.org/events).

## October 3-5

Our Lady of Lourdes Parish, 5333 E. Washington St., Indianapolis. **Fall Festival**, Thurs. and Fri. 5-10 p.m., Sat. 2-10 p.m., live entertainment, silent auction, food, rides, quilt raffle, health booth, Texas poker, \$5,000 grand prize raffle. Information: 317-356-7291.

## October 4

Cathedral High School, 5225 E. 56th St., Indianapolis. **Annie, Jr.**, presented by St. Simon the Apostle School Theater Department, 7 p.m., \$7, tickets available at St. Simon school office or at the door. Information: 317-826-6000.

## October 4-5

Holy Name of Jesus Parish, 89 N. 17th Ave., Beech Grove. **Oktoberfest**, 5 p.m.-midnight, live music, German food, health and safety fair, kids' playground and games, 50/50 raffle, \$25,000 raffle,

beer garden. Information: 317-784-5454.

## October 5

Riviera Club, 5640 N. Illinois St., Indianapolis. **Ladies' Holiday Boutique**, benefiting Indianapolis St. Vincent de Paul, 40 vendors including clothing, décor, jewelry, art and more, cost is non-perishable food item or personal hygiene product, lunch and cash bar available, 9 a.m.-2 p.m., Indiana Blood Mobile on site 10 a.m.-2 p.m., sign up at [bit.ly/2U8rPYw](http://bit.ly/2U8rPYw) (case sensitive). Information: Paula Light, 317-403-1385, [paula.light@att.net](mailto:paula.light@att.net).

1st Choice for Women, 5455 W. 86th St., Ste. 121, Indianapolis. **Sidewalk Advocacy Training**, presented by Sidewalk Advocates of Indianapolis, 9 a.m.-3 p.m., \$10 fee includes lunch, register by Sept. 30. Information and registration: 317-407-6881, [sheryl@goangels.org](mailto:sheryl@goangels.org).

St. Michael the Archangel

Parish, 3354 W. 30th St., Indianapolis. **Pumpkinfest**, 2-9 p.m., live music, cash prize raffle, kids' games and activities, bounce houses, food, recipe contest, local craft beer, vendors, euchre, pumpkin races, pumpkin patch. Information: 317-926-7359.

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **4th Annual Archdiocesan Morning with Mary**, Archbishop Charles C. Thompson presenting, intercessory prayer, rosary, hymns and witness talks, bi-lingual event, 9 a.m.-noon, freewill offering accepted. Lunch for purchase and tour of Shrine of St. Theodora Guérin available after program. Registration: [bit.ly/2LPLKue](http://bit.ly/2LPLKue) (case sensitive). Information: Rose Ruiz, [r Ruiz@archindy.org](mailto:r Ruiz@archindy.org), 317-236-1550.

Indiana Convention Center, 100 S. Capitol Ave., Indianapolis. **Indiana**

**Catholic Men's Conference: "Lions Breathing Fire,"** nationally known Catholic speakers, ages 14 and older, 8 a.m. registration, 8:30 a.m.-4 p.m. program, prices vary, lunch included with registrations received by Oct. 2. Speaker bios, conference schedule and registration: [www.indianacatholicmen.com](http://www.indianacatholicmen.com). Information: 317-888-0873.

St. Paul the Apostle Parish, 202 E. Washington St., Greencastle. **Oktoberfest**, sponsored by the Knights of Columbus, 4-11 p.m., children's games 4-8 p.m., indoor and outdoor activities, food and desserts, craft and domestic beer and wine, bingo, poker booth, games of chance, raffles, music, bring lawn chairs. Information: Matthew Welker, 765-720-5497.

Cathedral High School, 5225 E. 56th St., Indianapolis. **Annie, Jr.**, presented by St. Simon the Apostle School Theater Department, 2:30 p.m., \$7, tickets available at St. Simon

school office or at the door. Information: 317-826-6000.

## October 6

Holy Family Parish, 3027 Pearl St., Oldenburg. **Fall Festival**, 11 a.m.-5 p.m., chicken and roast beef dinners available until 4 p.m., adult and children's games, money raffle, quilts, basket booth, silent auction, country store. Information: 812-934-3013.

St. John Paul II Parish, St. Joseph Campus, 2605 St. Joe Road W., Sellersburg. **Turkey Shoot, Fall Festival and Chicken Dinner**, 11 a.m., chicken dinners with homemade dumplings, booths, raffles, quilt raffles, kids' games, firing range. Information: 812-246-3522.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Respect Life Mass**, sponsored by the archdiocesan Office of Human Life and Dignity, Archbishop Charles C. Thompson presiding, 10:30 a.m. Information: 317-236-1543, [beichhorn@archindy.org](mailto:beichhorn@archindy.org). †

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

### October 11-13

Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods.

**Come and See Weekend**, for women ages 18-42, Fri. 7 p.m. through Sun. 2 p.m. Register by Oct. 9. Registration:

[www.comeandsee.sistersofprovidence.org](http://www.comeandsee.sistersofprovidence.org). Information: Providence Sister Edith Ben, 812-230-4771, [eben@spsmw.org](mailto:eben@spsmw.org). †

## VIPs

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

## St. Ann Parish in Indianapolis to host talk on coping with illness and grief on Oct. 13

A presentation on coping with major illness and grief as Catholics will be held in the parish hall of St. Ann Parish, 6350 S. Mooresville Road, in Indianapolis, from 10:30 a.m.-noon on Oct. 13.

The presentation is designed for those struggling with serious illness, their families and caregivers, and those grieving the loss of a loved one.

The presenters will be grief counselor

and certified group counselor/facilitator Providence Sister Connie Kramer, and Carol Applegate, a registered nurse and an experienced elder law attorney knowledgeable in the physical, emotional and financial needs of family caregivers.

No registration is needed for this free event. More information is available by calling 317-757-9141 or e-mailing [mbleed1@aol.com](mailto:mbleed1@aol.com). †



**Paul and Rosemary (Armstrong) Niles**, members of St. Anne Parish in New Castle, celebrated their 65th wedding anniversary on Sept. 18.

The couple was married in St. Anne Church in New Castle on Sept. 18, 1954.

They have three children: Theresa Ann Arness, Paul Kelly and the late Perry Edward.

The couple also has two grandchildren. †



**L.H. and Dianne (Oros) Bayley**, members of St. Luke the Evangelist Parish in Indianapolis, celebrated their 60th wedding anniversary on Sept. 26.

The couple was married in Holy Angels Church in Aurora, Ill., on Sept. 26, 1959.

They have three children: Kim Bayley Fisher, Michael Bayley and the late Chris Bayley Bennett.

The couple also has four grandchildren and three great-grandchildren.

They will celebrate with a Mass and renewal of vows. †



**Michael and Paula (Slaymon) Kidwell**, members of Holy Name of Jesus Parish in Beech Grove, will celebrate their 50th wedding anniversary on Oct. 4.

The couple was married in Holy Spirit Church in Indianapolis on Oct. 4, 1969.

They have four children: Becky Yan, Angela, Michael and Nick Kidwell.

The couple also has 10 grandchildren.

They will celebrate with a barbeque with family and friends. †

## Registration for 'Grieving and the Holidays' retreat at Saint Mary-of-the-Woods ends on Oct. 7

The Sisters of Providence will offer a "Grieving and the Holidays" retreat day at Providence Hall, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, from 10 a.m.-3:30 p.m. on Oct. 12. Registration is required by Oct. 7.

Grief counselor and certified group counselor/facilitator Providence Sister Connie Kramer will lead the retreat, which is designed for those anxious

about getting through the holidays without a loved one who has recently died. It will provide an opportunity to reflect, pray, seek help from God and others who have also experienced a significant loss, and to create a plan to grieve gracefully during the holidays.

The cost is \$45, which includes lunch.

To register or for more information, go to [www.spsmw.org/event](http://www.spsmw.org/event), call 812-535-2952 or e-mail [provctr@spsmw.org](mailto:provctr@spsmw.org). †

## National Catholic Singles Conference set for Oct. 25-27 in Tennessee

A National Catholic Singles Conference will take place at the Catholic Pastoral Center, 2800 McGavock Pike, in Nashville, Tenn., on Oct. 25-27. Registration is required by Oct. 11.

The conference includes speakers, praise and worship, prayer, social events, fellowship and vendors. Confession will be available, and Nashville Bishop J. Mark Spalding will celebrate Mass.

The cost is \$265 through Oct. 11,

and \$295 afterward, and includes a Friday welcome reception and Saturday lunch.

Registration, hotel information and a schedule and list of speakers are available at [www.nationalcatholicsingles.com](http://www.nationalcatholicsingles.com).

Information is also available by contacting National Catholic Singles at [natsingles@gmail.com](mailto:natsingles@gmail.com) or 512-766-5798. †

## Pilgrimages will honor Mary at Monte Cassino Shrine on Sundays in October

Saint Meinrad Archabbey is offering a series of pilgrimages to honor the Blessed Mother at the Monte Cassino Shrine, one mile east of the archabbey at 13312 Monte Cassino Shrine Road, in St. Meinrad, from 2-3 p.m. CT for the Sundays in October.

Each pilgrimage will begin with an opening hymn and a short sermon, followed by a rosary procession. The service ends with the Litany of the Blessed Virgin and a hymn. Speakers and topics for the pilgrimages are:

—Oct. 6, Benedictine Father Sean

Hoppe speaking on "The Virgin Shall Be with Child."

—Oct. 13, Benedictine Brother Nathaniel Szidik speaking on "Mary: Living the Divine Now."

—Oct. 20, Benedictine Brother Kolbe Wolniakowski speaking on "Mary, Our Faithful Mother."

—Oct. 27, Saint Meinrad Archabbot Kurt Stasiak speaking on "Mary: One Who Trusted in the Lord."

For more information, call Mary Jeanne Schumacher during business hours at 812-357-6501. For updates on the day of the event, call 812-357-6611. †

# Respect Life Sunday Mass, Life Chain events set for Oct. 6

Criterion staff report

Archbishop Charles C. Thompson will celebrate the archdiocesan Annual Respect Life Sunday Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 10:30 a.m. on Oct. 6.

During the Mass, the archdiocesan Office of Human Life and Dignity will present the Archbishop O'Meara Respect Life Award and the Our Lady of Guadalupe Pro-Life Youth Award will be presented during this celebration.

The Archbishop O'Meara Respect Life Award honors an adult or married couple who demonstrates leadership in promoting the dignity and sanctity of human life in the parish community and in the archdiocese.

The Our Lady of Guadalupe Pro-Life Youth Award honors a high school student who demonstrates leadership in promoting the dignity and sanctity of human life in the parish community, school community, and in the archdiocese.

Life Chain events will also take place throughout central and southern Indiana on Oct. 6.

Life Chain events are peaceful and prayerful public witnesses of individuals standing for 60-90 minutes praying for our nation and for an end to abortion. It is a visual statement of solidarity by the Christian community that human life is sacred from the moment of conception until natural death. Learn more about the Life Chain Network and other event locations at [LifeChain.net](http://LifeChain.net).

## Polls show big support for conscience protections for health care workers

WASHINGTON (CNS)—An overwhelming majority of Americans—83 percent—said they support conscience protection rights for health care professionals because they should not be forced to perform procedures against their moral beliefs.

Ninety-one percent of faith-based health care professionals said they need conscience protections and would rather stop practicing medicine altogether than be forced to violate their conscience.

These responses came in two polls conducted in July and were released on Sept. 18 along with several other findings by the U.S. Conference of Catholic Bishops' (USCCB) committees on pro-life activities, religious liberty, domestic policy and social development, and their subcommittee on promotion/defense of marriage and the Christian Medical & Dental Associations, the largest faith-based organization for health care professionals.

Representatives of the USCCB, the medical-dental organization and Heart + Mind Strategies, the polling firm that conducted the surveys, discussed the results on an afternoon press call.

Greg Schleppebach, associate director of the USCCB Secretariat of Pro-Life Activities, said the impetus for conducting these polls was the recent action by the Trump administration to put new regulations forward to enforce about 25 existing conscience protection laws.

"[This] has put the whole issue of conscience protection into the news," he noted.

In May, President Donald J. Trump announced a conscience protection rule that says medical workers or institutions would not have to provide, participate in or pay for procedures they object to on moral or religious grounds, such as abortion and sterilization. It was to have taken effect on July 22, but enforcement was postponed because it is being challenged in court.

The Trump administration also has proposed a regulation to modify some wording in section 1557 of the Affordable Care Act "that needs clarification."

Section 1557 prohibits discrimination based on race, color, national origin, sex, age and disability in health programs and activities receiving federal financial assistance. Schleppebach said there is a Trump administration proposal to

The following Life Chain events in central and southern Indiana are listed in alphabetical order by location:

- **Bloomington:** 2-3:30 p.m., neighborhood parking and signs available at 16 locations along E. Third Street from College Mall Road west to College Avenue, then south on College Avenue to Planned Parenthood. Information: Carole Canfield, 812-322-5114.

- **Brazil:** 2-3 p.m., Highway 40 at Alabama Street. Information: Jeff Etling, 812-230-6365.

- **Brookville:** 2-3 p.m., Main Street at Courthouse. Information: Jerry Mersch, 513-702-4949.

- **Columbus:** 2-3 p.m., Second Street at Washington Street. Information: Don Demas, 812-372-0774.

- **Connersville:** 2-3 p.m., 30th Street at Park Road. Information: Joyce Nobbe, 765-647-3154.

- **Greencastle:** 2:30-3:30 p.m., intersection of Washington Street and College Avenue. Information: Mary Howard, 317-539-5727, or Cathy Engle, 765-653-5678.

- **Central Indiana (Indianapolis):** 2:30-3:30 p.m., Meridian Street from North Street to 38th Street. Parking is available at SS. Peter and Paul Cathedral, 1347 N. Meridian St., or Knights of Columbus Mater Dei Council 437, 1305 N. Delaware St. Short-sleeve and long-sleeve T-shirts with the phrase "Life: the first Inalienable Right" on front and the Scripture passage from Mt 18:14

restore in that section the long-standing position of the federal government that discrimination on the basis of "sex" does not refer to "termination of pregnancy" nor "gender identity."

There is a nationwide injunction blocking implementation of section 1557. On Dec. 31, 2016, a U.S. District Court judge in Texas issued the ruling in *Franciscan Alliance v. Burwell*.

The suit was filed in the Northern District of Texas in August 2016 by a group of religiously affiliated health organizations and states who argue that as written by the Obama administration, doctors who refuse to recognize abortion or sex-change operations as appropriate medical care can face prosecution for sex discrimination.

Also in the news was an enforcement action filed in late August of this year by the U.S. Department of Health and Human Services against the University of Vermont Medical Center, which is alleged to have coerced a nurse into participating in an abortion against her beliefs.

Dr. David Stevens, executive director of the Christian Medical & Dental Associations, said the medical community, including students, has deep concerns about conscience protections.

He said a negative perception of such protections is regularly promoted by opponents, like Planned Parenthood, who make it sound like those in favor of such safeguards means health care professionals would even refuse to take a pregnant woman in need to a hospital.

In reality, health care workers have the right to practice health care in accordance with deeply held convictions, whether they are moral or religious or ethical, he said.

This goes beyond an objection to performing an abortion, he said, noting that he heard from a resident whose refusal to participate in an abortion was accepted by his superiors only to be told he would still have "to count the body parts" to make sure all of the fetus had been removed. The resident refused and faced disciplinary action, Stevens said.

"This is a huge issue" and getting bigger, he noted, as medical professionals are dealing with ever more issues, including the growing legalization of physician-assisted suicide.

Referring to the survey finding that health care professionals will leave health care altogether if they do not have



Denis, left, Ava, Raelyn, Buffy, Tessa and Carter O'Brien, members of St. Jude Parish in Indianapolis, give witness as a family along North Meridian Street in Indianapolis during the national LifeChain event on Oct. 7, 2018. (File photo by Natalie Hoefler)

on back will be available for \$8-\$12 in sizes youth-medium through adult 3XL. Pre-orders available through Sept. 30 at [centralindianalifechain.org](http://centralindianalifechain.org).

- **Lawrenceburg:** 2-3 p.m., U.S. 50 between Walnut and Frost streets. Information: Duane Meyer, 812-537-4853.

- **Milan:** 3-4 p.m., Highway 101 at Highway 350. Information: Ed King, 812-654-6502.

- **Richmond:** 2-3 p.m., S. A Street at S. 16th Street. Information: Cheryl Spence, 765-935-1786.

- **Spencer County:** 2:30-3:30 CT, intersection of highways 66 and 161. Information: Pastor Walter Phillips, 812-686-8000.

- **Terre Haute Area Life Chain,** 2-3 p.m., 3rd Street at Wabash Avenue. Information: Contact Tom McBroom, 812-841-0060. †

conscience protections, Stevens said patients who will be most hurt by this are in low-income urban areas and rural areas.

Other results from the polls show that: 81 percent of Americans believe that having moral alignment with one's health care professional is important; 58 percent say that health care professionals should not be required to perform abortions if they have moral objections; and 60 percent support regulatory modifications to protect health care professionals from being forced to perform gender reassignment procedures against their conscience.

In a joint statement issued with the poll results, several USCCB committee chairs said: "An overwhelming majority of Americans agree: No health care professional should be forced to violate deeply held beliefs in order to keep a job."

"The practice of medicine depends on those courageous and generous enough to serve all people—especially the poor and marginalized—with the highest ethical standards," they said. "If we exclude people of faith from the medical profession, Americans will suffer, especially those most in need." †

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# CRASH

continued from page 1

immediately and permanently.

"I didn't throw tantrums, but I was totally devastated. Donna Kay is a pretty lady, and it was awful that I couldn't look at her," he says about his then-fiancée, who suffered a broken back in the accident. "I couldn't see the sun rise and the sun set. It was so overwhelming."

At the darkest time of his young life, Mark focused on a simple approach to living that gave him a measure of hope, strength and direction.

"I actually lived with the thought of literally putting one foot in front of the other," says the member of St. Luke the Evangelist Parish in Indianapolis. "I broke down all my tasks into these small things, and that was all the difference."

So was the support of Donna Kay, her parents and his family. Equally crucial was the foundation of his faith and his belief that God wants the best for him.

That's exactly what God has given him—a wonderful life, Mark told the young woman on the bridge. His fiancée married him seven months after the accident. He has been blessed by a marriage that will mark 39 years in October. They have three children and seven grandchildren. And he has found a career that lets him make a difference in the lives of other people.

"It's a pretty rich and faith-filled life," says Mark, who is now 65. "I told her that I was blind, and how I was blinded, and where I was in my life. I told her it all changed for me, and it all changed a lot. I told her there is hope; that if she gets help, things will smooth out for her. She calmed down. My blindness helped her cope with what she was dealing with."

"I asked her, 'How can I help you? Can I call somebody?' I called her home, and her father came and picked her up. I called again 20 minutes later, and she was with her father. I knew she would be OK."

## 'I can find a deeper faith through this'

While Mark has helped to save others' lives, he has also experienced a saving power in his.

One defining moment came about three years after he lost his sight, a time during which he earned a master's degree in business. The moment happened when he was teaching a class in computer literacy to people who are blind.

"A student came into my classroom, thrusting the door open and saying, 'Greg, why shouldn't I kill myself?' I was taken aback. I told him his life will become like it was before—'You'll be happy, you'll be

sad. The good will prevail.' I also said I believe in hope and everlasting life.

"He did not concur with me. After I said that, I thought about it afterward. It made me think more deeply about it. My faith in everlasting life does sustain me. There's so much peace there. I have this suffering, but I can be redeemed, and I can find a deeper faith through this. I can also be an inspiration to others."

No one has seen that growth and transformation more closely than his wife.

"It was our faith that we knew would get us through this," Donna Kay says. "Even when we were taken away in the ambulance, we were together, we held hands, and we prayed and said it was in God's hands."

Still, there were moments of questioning about the couple's future following the discovery that the accident had left Greg blind.

"He didn't want to drag me into something I didn't want to be dragged into," she recalls. "I remember talking to my mom and dad about it. I did recommit again. I said, 'He may not have his sight, but he would still be Greg Mark, the man I was engaged to.' I told him I was all in."

Thirty-nine years later, that commitment has deepened.

"Not a lot of people could have done this and kept their sense of humor, their faith and their love, but we've done it," she says. "There are good times and tough times, but we've always focused on the positive."

She adds, "And he just keeps deepening his faith. He's a true inspiration."

## 'There was an explosion in my faith'

Pete Cava is among the many people who have been inspired by Mark. Still, as often is the case between men who are good friends, Cava starts his appreciation of Mark with a humorous story, one involving his "seeing-eye dog" at the time—Lonnie, a black Labrador retriever.

"Greg was at St. Luke for Mass, along with his young son, Andrew, and Lonnie," Cava recalls. "Entering the sanctuary, they bumped into a friend of Greg's. The two men were talking when Andrew started tugging at Greg's arm, urgently saying, 'Dad! Dad!'"

"Greg told Andrew not to interrupt and went back to the conversation. But Andrew was insistent. It turned out that Greg was standing next to a table where the Communion wafers had been stored, and Lonnie was feasting on them. Later, Greg asked for absolution for Lonnie's transgression. He was told that since the hosts hadn't been consecrated, both dog and master were off the hook."

searched by police on Sept. 19. No additional fetal remains were discovered.

But what was found were "thousands of abandoned medical records," Hill said.

When a physician retires, "ordinarily there's some process in place where those records are transferred to another physician or the Indiana Department of Health," Hill explained. The abandoned records have now been secured by the attorney general's office to ensure their accessibility and to protect patient privacy.

The records will be used as part of the investigation to determine "if there is any information that would suggest that any other licensed professionals have a hand in the transference of these fetal remains across the state lines," said the attorney general.

"Also, as a part of this investigation, we're looking to see if those records shed light on anyone else who might be culpable for particular licensing problems, as well as criminal violations ... that could lead to someone being investigated for child molestation, rape or incest."

When asked if this incident will change the licensing procedure of abortion centers in Indiana, Hill responded, "It certainly will be a consideration."

"The purpose of having licensing procedures is, one, to identify if a particular clinic [is] appropriate for doing this kind of work, and also having follow up to make sure that things that are supposed to be done have been done."

"It's somewhat troubling that we look

back in history and find here's 2,246 fetuses that were supposed to have been properly disposed and they're not," he admitted. "So the procedural breakdown in terms of a regulatory process, that needs to be addressed at some point."

Hill also noted that the situation is "indicative of the correctness of states like Indiana having a law that provides for what should happen to a fetus that's been aborted," a reference to 2016 state legislation that was upheld by the U.S. Supreme Court.

He summarized the investigation moving forward as "trying to determine how this happened, who was involved and what, if anything, we can do about it, and what we can do going forward to prevent this from happening in the future."

As for the 2,246 aborted fetuses, which Klopfer preserved with a biological-preserving chemical, Hill said they "are now safe" at the coroner's office in Will County, Ill., the county in which Klopfer lived.

"It's very important to bring these babies back home," he said. "We want to make sure we have a safe and appropriate environment here in Indiana. We will take the time necessary to ensure that. It could be a matter of days, it could be longer. But the bottom line is we have secured the safety of those remains, and that is our top priority."

Ultimately, the fetuses will be "treated in accordance with current Indiana law [requiring] burial and cremation and dignity and respect," said Hill.

"We're thankful the attorney general

That story makes Cava laugh, but he quickly turns serious when he mentions how Mark's faith influences others.

The two friends first met through the Christ Renews His Parish (CRHP) program at St. Luke. Soon, they became members of a Bible study group and started serving on an archdiocesan team that presented the CRHP program in other parishes. They also signed up for the Cursillo program that strives to deepen the Catholic faith. Then they helped lead a Cursillo team.

At every point of that faith journey, Cava saw how Mark "attracts and inspires people."

Yet Mark insists, "It was so refreshing to hear other people talk about their faith. There was an explosion in my faith from having shared and discussed it with a group of men. Iron sharpening iron."

It's a Sunday morning during the 9:30 Mass at St. Luke Church. Mark is back from another business trip on the road for the company he leads—a company that helps modify job settings "to set up blind people for computer-related jobs."

Just as he has done for more than 35 years, Mark made the business trip through airports by himself and with the help of strangers. He's also hiked eight miles through woods and climbed a mountain in Colorado with the assistance of others.

Now, he walks to the pulpit of the church, where he serves as a lector at the Mass. To proclaim the readings with the congregation, he uses a talking computer, explaining the process this way: "I have an earpiece, and I listen to each line of the reading and announce it. And then I listen to the next line and announce it."

It's all done with a deep reverence. "Not only do I like the preparation, but as I often tell people when they ask, I love being part of the presentation of the Mass."

That deep involvement reflects the way Mark embraces every part of his life, says Steve Dickmeyer, who has been friends with Mark since their days in third grade at the former St. Andrew the Apostle School in Indianapolis.

"You forget when you're around him

that he's blind," says Dickmeyer, who notes that he has seen Mark golf, snow ski and play darts.

And while Dickmeyer also praises Mark's sense of humor, he especially appreciates another quality about his friend.

"Greg sees more clearly than me because he is not biased by appearances. He listens better and gets to know the real person better than I ever could."

"He truly worries about each person's soul, and he's willing to risk talking to people about religion. He's not afraid to ask people about their faith and even challenge them in a non-obnoxious way. The quote, 'All hope is tied to salvation,' is a big thing for him."

"Everything good comes from God"

There are moments when Mark thinks back to that head-on collision nearly 40 years ago. The crash not only took away his sight, it took away the life of a young woman in the other car, and it left the driver of the other car with a severe brain injury.

"The fact that I'm even here is kind of crazy," Mark says. "And I'm blessed that my ability to think wasn't taken away in that accident. I didn't always think of that in the beginning. I came to that conclusion through my faith, through praying."

Mark pauses for a moment, trying to find the right words to punctuate the importance of Christ's place in his life.

"There's so much about being Catholic that is dying to self," he says. "When you live to be something for someone else—for Jesus Christ—you're heading north."

"Everything good comes from God. I take it and try to live God's will as best I can. And that just frees you. I can let go of power, wealth and prestige, and I can touch eternity." †



Nearly 40 years after their lives were changed by a devastating crash, Donna Kay and Greg Mark have continued to share a life marked by humor, faith and love. (Photo by John Shaughnessy)

# ABORTION

continued from page 1

newspaper of the Diocese of Fort Wayne-South Bend, that they had observed Klopfer carrying out boxes from his South Bend abortion center and placing them in his car on numerous occasions, even after he was ordered to cease performing abortions. Lynne Scherschel, vice president of Lake County Right to Life, reported the same incidents at Klopfer's Gary facility.

The three former abortion center buildings in northern Indiana were



During a press conference in Indianapolis on Sept. 20, Indiana attorney general Curtis Hill addresses the media about the investigation into the 2,246 aborted fetal remains found on the Illinois property of late abortion Dr. Ulrich "George" Klopfer. (Photo by Natalie Hoefer)

is treating these babies as babies, with the dignity and respect they deserved all along," said Marc Tuttle, president of Right to Life of Indianapolis.

"And we're thankful he's taking this seriously, to get to the bottom of any laws or regulations that were violated. We hope this is a wake-up call for authorities to continue to monitor and regulate the abortion industry, because these types of things happen too often."

Serena Dyksen of Elkhart, Ind., spoke of such violations during a press conference in South Bend on Sept. 17. She was raped by an uncle at age 13 and forced to have an abortion. Klopfer performed the abortion—an abortion that was not reported as required by state law.

"Even after much healing and attending a post-abortive retreat, hearing the news of [more than] 2,000 baby remains on George Klopfer's property stirred up so many emotions—not only for me but many women reaching out to me," she said. "I feel like I have been violated all over again."

(Anne Carey, who writes for the Diocese of Fort Wayne-South Bend's Today's Catholic, contributed to this story. For those who had an abortion at Klopfer's Fort Wayne, South Bend or Gary facilities between 2000-2002, the Indiana Attorney General's office has created two communication methods to inquire about a possible connection to the fetal remains: 317-234-6663 and [questions@atg.in.gov](mailto:questions@atg.in.gov).) †



# Oldenburg Franciscan sisters celebrate jubilees

## Criterion staff report

Sixteen Sisters of the Congregation of the Third Order of St. Francis in Oldenburg are celebrating significant anniversaries of their entrance into religious life.

### 70-year jubilarians

**Sister Gloria (formerly Sister Francis Cecile) Kellerman** served in the archdiocese as a teacher at the following schools: Holy Name of Jesus in Beech Grove, St. Lawrence in Indianapolis, St. Mary in Greensburg, and St. Michael (now St. Michael Early Childhood School) in Charlestown. She also taught in schools in the Diocese of Evansville, Ind., and in Illinois, Missouri, Montana and Ohio, and served for many years preparing adults for their general education degree certification.

In 2004, Sister Gloria moved to the Oldenburg motherhouse, where she resides in St. Clare Hall and offers prayer and presence.

**Sister Mary (formerly Sister Mary Anthony) Kuhl** served in the archdiocese as a teacher at the following schools: the former Holy Family in Oldenburg, Holy Family (now part of St. Elizabeth Ann Seton School) in Richmond, Our Lady of Lourdes and St. Lawrence in Indianapolis, St. Mary in Aurora, and St. Mary in Greensburg. She also taught in schools in Ohio.

In 2009, Sister Mary moved to the Oldenburg motherhouse, where she remains active assisting in the human resource area and tending flower gardens.

### 60-year jubilarians

**Sister Janet (formerly Sister Mary Joy) Born** served in the archdiocese as a teacher at the following schools: Oldenburg Academy of the Immaculate Conception in Oldenburg, the former St. Bernadette in Indianapolis, and St. Mary in Rushville. She also taught in Ohio, and has served in parish ministry, full-time prayer ministry, at an orphanage and at a women's shelter.

At the motherhouse, Sister Janet has served as a formation minister and retreat center director.

She now serves at the motherhouse as a spiritual director and grief minister, while also helping in the phone room and maintaining flower gardens.

**Sister Mary Lynne (formerly Sister Mary Magdalen) Calkins** served in the archdiocese as a teacher at the following schools: in Indianapolis at St. Therese of the Infant Jesus (Little Flower), Father Thomas Scecina Memorial High School and the former St. Bernadette, in New Albany at Our Lady of Perpetual Help, and in Oldenburg at Oldenburg Academy of the Immaculate Conception. She also taught in Michigan.

Sister Mary Lynne served as director of communications for her community for six years.

Since 1992, she has served in the mental health field in Ohio and Arkansas.

**Sister Jean Marie (formerly Sister Joseph Marie) Cleveland** (a native of the archdiocese from Indianapolis) served in the archdiocese as a teacher and/or administrator at the following schools: in Indianapolis at St. Monica, Cardinal Ritter Jr./Sr. High School and the former Holy Trinity, and in Oldenburg at Oldenburg Academy of the Immaculate Conception. She also taught in Ohio.

Sister Jean Marie served as a pastoral associate, pastoral administrator or parish life coordinator in the archdiocese at the following parishes: St. Peter in Franklin County, St. John the Baptist in Osgood, and in Indianapolis at Our Lady of the Most Holy Rosary, St. Patrick and St. Mary.

She served as congregational minister of the Sisters of St. Francis for six years, and in mission effectiveness at Marian University in Indianapolis for 13 years.

Sister Jean Marie moved to the motherhouse in July, where she serves as the coordinator of mission effectiveness.

**Sister Ruth (formerly Sister Monica) Eggering** served in the archdiocese as a teacher at the following schools: Holy Name of Jesus in Beech Grove, the former St. Francis de Sales in Indianapolis, and St. Mary in Rushville. She also served in schools in the Evansville Diocese and in Missouri and Ohio.

She served at the motherhouse in Oldenburg as a nurse's aide and as a registered nurse, and served in health care since 1984 in Missouri, New Mexico and Ohio.

Sister Ruth now lives at the motherhouse, where she assists at St. Clare Hall, gives tours of the convent and maintains the gardens.

**Sister Rose Lima Frerick** served in the archdiocese as a teacher at the following Indianapolis schools: St. Mark the Evangelist, Cardinal Ritter Jr./Sr. High School and the former St. Bernadette. She also taught at schools in the Evansville Diocese and in Ohio.

Sister Rose Lima served as communications director for the Sisters of St. Francis for 11 years. She is currently serving at the Franciscan Media Center in Cincinnati.

**Sister Dianne (formerly Sister Marie Vincent) Kaimann**, served in the archdiocese as a teacher at the following schools: St. Michael in Brookville, and St. Therese of the Infant Jesus (Little Flower) and the former St. Bernadette, both in Indianapolis. She has also taught in Missouri and Ohio, and served as pastoral minister, secretary, bookkeeper and office manager in various locations.

Sister Dianne served for four years

as executive director of the Franciscan Federation in Washington.

In 2016, she returned to the motherhouse where she ministers as administrative assistant to the leadership team and assists in the development office, phone room and flower gardens.

**Sister Barbara (formerly Sister Mary Linus) Piller** served in the archdiocese as a teacher at the following schools: St. Therese of the Infant Jesus (Little Flower) in Indianapolis, Oldenburg Academy of the Immaculate Conception in Oldenburg, and St. Mary in Rushville. She also taught at schools in Ohio and served as pastoral associate at St. Pius X Parish in Indianapolis.

Sister Barbara served for five years as director of Shalom Community, an intercommunity program of growth for women religious based in Indianapolis.

She has been involved in leadership for her community as co-director of associates, council member, director of life development and congregational minister.

She currently serves as a spiritual director and coordinator of liturgy and worship at the motherhouse.

**Sister Donna (formerly Sister Mary Demaris) Rohman** served in the archdiocese as a teacher at St. Mark the Evangelist School in Indianapolis and as a tutor and secretary at Oldenburg Academy of the Immaculate Conception in Oldenburg. She also taught in schools in the Evansville Diocese and in Ohio.

Sister Donna ministered for 35 years as secretary to the leadership team at the motherhouse, and currently serves there in the pastoral care office and library.

**Sister Rita (formerly Sister Esther Marie) Thomas** served in the archdiocese as a teacher at the following schools: Holy Name of Jesus in Beech Grove, St. Mark the Evangelist in Indianapolis, and St. Lawrence in Lawrenceburg. She also taught and directed religious education in Illinois, Missouri and Ohio.

Sister Rita has worked in Missouri since 2004 as a caregiver for children and seniors.

### 50-year jubilarians

**Sister Therese Gillman** (a native of the archdiocese from Brookville) served in the archdiocese as a teacher at St. Mary School in Aurora and as president at Oldenburg Academy of the Immaculate Conception in Oldenburg. She also taught, and served as an acting principal and pastoral associate in Missouri.

Sister Therese currently serves as executive director of the Jesuit Spiritual Center in Ohio.

**Sister Carolyn Hoff** served in the archdiocese as a secretary at St. Michael-St. Gabriel Archangels School and as a bookkeeper at Cardinal

Ritter Jr./Sr. High School, both in Indianapolis. She also served in schools in Missouri and Ohio.



Sr. Carolyn Hoff, O.S.F.

supervisor and volunteers at Michaela Farm.

**Sister Patricia Murray** (a native of the archdiocese from Shelbyville) served as a teacher in the Evansville Diocese and in Missouri. She served for 37 years as a director of religious education, parish minister, liturgy coordinator and pastoral associate in Missouri.



Sr. Patricia Murray, O.S.F.

She has served at the motherhouse in the community development and finance offices.

Sister Patricia currently resides in St. Clare Hall and ministers by presence and prayer.

**Sister Marjorie Niemer** served in the archdiocese as a teacher at the former St. Mary Academy in Indianapolis and at Oldenburg Academy of the Immaculate Conception in Oldenburg. She also taught in Ohio. She also served as parish life coordinator at St. Peter Parish in Franklin County and at the former St. Mary-of-the-Rock Parish in Franklin County.

Sister Marjorie ministered at the motherhouse in community leadership as vocation director and as a councilor.

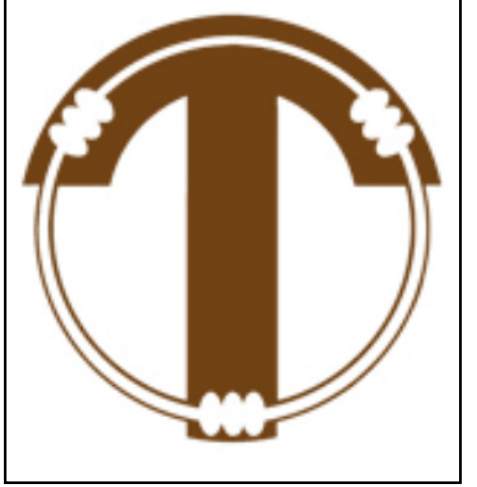
She is currently serving as parish administrator at Mother of Christ and St. Bernard parishes, both in Cincinnati.

**Sister Monica Zore** (a native of the archdiocese from Indianapolis) has served as a teacher in Ohio. Since 1983, Sister Monica has served on the faculty of Marian University in Indianapolis, where she continues to minister as assistant professor of mathematics. †



Sr. Monica Zore, O.S.F.

(For more information on the Sisters of the Congregation of the Third Order of St. Francis in Oldenburg, go to [oldenburgfranciscans.org](http://oldenburgfranciscans.org).)



# Recent tragedy frames El Paso gathering in support of migrants

EL PASO, Texas (CNS)—You could feel the hurt that remains in this border city by the tension and occasional tremble in the voices.

When local Catholic leaders on Sept. 23 welcomed a delegation from the U.S. Conference of Catholic Bishops, including lay ministers who tend to migrants in various parts of the U.S., they proudly spoke of the “DNA” of the El Paso community, one that doesn’t treat those who aren’t from the area as strangers.

El Paso, as a community, practices much of what the Gospel asks of believers, said Dylan Corbett, executive director of the local Hope Border Institute, which helps migrants.

“It welcomes in a real way, in a concrete way, the stranger, the Christ in our midst,” he told the group gathered at St. Pius X Parish on the first day of a weeklong pastoral “encounter” with migrants in the region.

When Central Americans and other migrants began appearing in this border city in large numbers during the past few years, the El Paso community fed them, clothed them and helped them contact family with whom to stay in other parts of the country. Sometimes they helped as many as 1,000 per day. When their numbers dropped because U.S. government policies changed, leaving the migrants stranded on the Mexican side of the border, it “felt like a good friend had died,” recalled El Paso Bishop Mark J. Seitz.

And it’s exactly that welcoming attitude, that embracing of strangers from Latin America, that a gunman tried to extinguish on Aug. 3, when he opened fire at a local Walmart, killing 22, including many Catholic El Pasoans and their Mexican neighbors who died after being shot.

“That’s what was attacked on that day,” said Corbett. “But we’re also a resilient community, and we won’t give in to the fear that drove that attack. And we’ll continue to be who we are and faithful to our DNA.”

Corbett, along with other local Catholics, are hoping the group visiting El Paso and its surrounding area on Sept. 23-27 will act as ambassadors for the realities in border cities, including people being victims of

anti-immigrant and racist acts, such as the one that took place this summer.

The administration of President Donald J. Trump, “with apparently sufficient backing from people in society, has raised this anti-immigrant sentiment to a whole new level, a whole new extreme, and we’ve really felt it personally here in this border region. It’s not somebody else. It’s us,” said Bishop Seitz.

They have been referred to as a place that is experiencing an “invasion” from outside, “that rapists and thieves and gang members are crossing over,” said Bishop Seitz. But that’s not the case, he noted.

El Paso merely stepped in to help when it saw a humanitarian crisis at its doorstep and decided to help vulnerable people in need. That’s what the local diocese hoped to explain to its Catholic visitors.

There was no government support to help the migrants who had been dropped off by immigration authorities without warning in their cities, said Bishop Seitz, and many had been released after being stripped of “whatever they had when they arrived: their phones, their rosaries, you name it.”

“I’m very proud of our community, of our Church, for its amazing response,” he said. “Can you imagine? We’re one of the most economically challenged regions of the country based on income, but we were receiving more than 1,000 a day, feeding them, clothing them, giving them a chance to bathe, giving them chance to contact families. We were doing that for days, for months, purely a community response.”

It was painful when those actions were said to be the reason El Paso was targeted, he said.

Suspected shooter Patrick Crusius, believed by authorities to be an anti-immigrant, white nationalist, had railed in writing about the “Hispanic invasion of Texas” prior to the shooting.

“While I would never suggest a direct connection between the [Trump] administration’s words and Aug. 3, certainly it was no mistake, it wasn’t just coincidence, that a man from the Dallas area decided to travel 640 miles to our border binational cities in order to kill as many Mexicans and people of color as he could,” Bishop Seitz said.



Bishop Mark J. Seitz of El Paso, Texas, greets people after Mass at St. Pius X Church in El Paso on Sept. 23 during a pastoral encounter by U.S. bishops with migrants at the border. (CNS photo/Tyler Orsburn)

Bishop Oscar Cantu of San Jose, Calif., who previously was the bishop of the Diocese of Las Cruces, N.M., was clearly moved by Bishop Seitz’s recounting of the situation. His community, also one of immigrants, experienced similar violence in late July during a family festival in the town of Gilroy, which celebrates its most popular crop: garlic.

“Families come out to enjoy food, and it was disrupted by gunfire. Three innocent people died, two of them children. One whom I buried,” he said, choking back tears.

When he saw the news about the Walmart shooting, he talked to parishioners in California and told a couple about having been a bishop in El Paso’s neighboring city of Las Cruces.

“I don’t know how these parishioners saw me . . . but when I made that comment, I saw surprise in their faces when I mentioned that I [had been] the bishop of the twin city to El Paso, to which I traveled in and out of. I considered El Paso part of my home. As a Hispanic myself, I could have been targeted,” he said. “Maybe they didn’t see me as Hispanic, but I saw the change in their complexion, in their eyes. At some point, when it becomes personal,

when it becomes relational, that’s when it changes.”

When barriers are erected, it becomes easier to demonize the other, he said, it becomes easier to scapegoat, “and that’s exactly what we have seen.”

He repeated the sentiment of others in the room about the symbolism, presumably of the border wall President Trump keeps talking about building, to keep immigrants out.

“A wall has definitely been built,” he said. “We have become the wall.”

But he urged the group to keep in mind Catholic teaching during their visit and what it says about the dignity of human life.

“The Catholic catechism tells us that human dignity is based on our being created in God’s image and likeness, not on our race, not on the size of our bank account, not according to our citizenship, but because we are human,” he said.

“And so, how do we get to see one another as human?” he continued. “We can’t do so from beyond barriers and walls. We need to have encounters, to be able to see someone, not as other, but as brother. We need to listen to their stories. We need to share their tears. We need to listen to their hopes.” †

## El Paso’s Bishop Seitz asks migrants be treated as Jesus would be treated

EL PASO, Texas (CNS)—At the start of a week focused on the plight of migrants, El Paso Bishop Mark J. Seitz asked on Sept. 23 whether Christians are ready to encounter a Christ who exists in the migrants at the U.S. border, in the children who have lost their lives while under immigration custody and those seeking to enter the country looking for work or safety.

“That is the question,” said Bishop Seitz said in a homily during Mass at St. Pius X Church in El Paso, where he welcomed bishops from other parts of the country and members of a delegation from the U.S. Conference of Catholic

Bishops (USCCB) and many who tend to migrants in various parts of the U.S.

Leading up to the Catholic Church’s Sept. 29 celebration of the World Day of Migrants and Refugees, the group planned to visit farmworkers, youths and other migrants, and celebrate the Eucharist each day, keeping in mind the plight of refugees and other vulnerable populations.

Even as anti-immigrant sentiment rises, the Church has remained steady in its call to tend to refugees and migrants.

“Thank you for showing your solidarity,” said Handmaids of the Holy Child Jesus Sister Joanna Okereke as she welcomed the

group to the opening Mass. Sister Joanna is assistant director for Pastoral Care of Migrants, Refugees and Travelers of the USCCB’s Secretariat of Cultural Diversity. “Continue to speak in defense of migrants.”

During his homily, Bishop Seitz asked those gathered whether they have wondered what it’s like to see the face of Christ, shake his hand, embrace him. We can experience what that’s like, he said, by seeing the Lord’s face in the person in need, in the person who needs our help.

As photos of migrants were displayed on a big screen, he mentioned the names of children who died while in U.S.

immigration custody, and showed images of people who come to the U.S. looking for work or seeking safety.

“We can see the face of Christ in the face of children and adults who have lost their lives,” he said. “We who have received so many blessings, will we allow ourselves to be the face of Christ?”

Can we respond to the Christ who appears in the form of those who suffer, whether they be migrants or the poor, he asked.

How we respond “says a lot about us,” he said.

“Are we willing to accept our responsibility as Christians?” he asked. †

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# Faith *Alive!*

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## Several strategies can attract young women to serve the Church

By Elise Italiano Ureneck

In a January 2014 address, Pope Francis expressed that he would like women to play a more “capillary and incisive” role in the Church and in places where the “most important decisions are adopted.”

Since that time, Pope Francis has examined the critical role of women in the family during Wednesday audiences and in the apostolic exhortation, “*Amoris Laetitia*.” He commissioned a scholarly and historical study of women and the diaconate, and he has appointed women to several key positions in Rome, including leadership roles within Vatican congregations and dicasteries.

Is a deeper theological reflection on women leaders a priority for the Church at this time, given everything else it’s facing? Without a doubt. A cursory look at the changing landscape of Catholic women in the United States and its potential impact makes this evident.

Catholic women have traditionally taken on leadership roles in the family and religious orders. And for the past several decades, they have served broadly in the U.S. as lay ecclesial ministers in both parishes and dioceses.

But parishes in the U.S. are reporting a drastic decrease in the number of Catholic marriages. This means that many women are finding themselves single or in “vocation limbo” longer than they’d like.

Second, though a July 2019 article on *The Huffington Post* website examined an uptick in millennial women discerning religious life, the number of religious sisters in the U.S. has never recovered from a steady decline since 1965.

As a result, the missionary areas where sisters have traditionally taken a leading role—education, health care and social services—have faced a number of challenges.

Last, in 2015, the Center for Applied Research in the Apostolate reported that the median age of lay ecclesial ministers—those involved in religious education, sacramental preparation, liturgy and/or music ministry or general parish administration—was 55.



Dominican Sister Donna Markham is president and CEO of Catholic Charities USA. In many places in the U.S., women hold leadership positions in organizations like Catholic Charities, in Catholic hospitals, as school principals and superintendents, in religious orders, and in the fields of communications, finance and law. (CNS photo/Jaclyn Lippelmann, Catholic Standard)



Madison Kinast, right, shares a light-hearted moment with Archbishop Charles C. Thompson and Matt Faley before the archbishop speaks to nearly 300 young adults during a Theology on Tap event in 2018 at the Knights of Columbus McGowan Hall in Indianapolis. Kinast is the associate director of the archdiocesan Office of Young Adult and College Campus Ministry. There are several ways that the Church can attract young adult women to serve in leadership positions in the Church. (File photo by John Shaughnessy)

Considering that 80 percent of lay ecclesial ministers are women and only 37 percent of millennial Catholic women have ever served in a parish ministry, that median age is bound to rise.

So how can those in authority encourage women to commit to ministry or careers in the Church? Three critical steps come to mind:

—Remove the obstacles that prevent women from making these commitments. Catholic organizations, parishes and dioceses can do an internal audit of what roles must be done by clergy, which roles are preferably done by clergy, and which roles can be filled by religious or laypeople. This would open up immediate opportunities to lead.

Catholics can continue to expand opportunities to help reduce or alleviate the burden of college debt for serious candidates to religious life.

Catholic organizations can offer better maternity leave benefits and flexible work solutions for working mothers. This will require creative and long-term financial planning on the part of Catholic institutions, but given that it’s one of the biggest obstacles to recruiting and retaining talented Catholic women in the workplace, the return on investment will likely be significant.

—Facilitate opportunities for young Catholic women to meet lay and religious women leaders. In many places in the U.S., women hold leadership positions in organizations like Catholic Charities, in Catholic hospitals, as school principals and superintendents, in religious orders, and in the fields of communications, finance and law.

In my experience working with young women, many simply don’t realize the diverse ways that they can put their gifts and talents at the service of the Church’s mission. Offering meet-and-greets can stir their hearts to pursue paths they hadn’t previously known were open to them.

—Identify and recruit young women with leadership potential and provide them with human and professional formation to strengthen their gifts. Spiritual and



In this 2015 file photo, Sister Barbara Paleczny, a School Sister of Notre Dame from Waterloo, Ontario, walks with displaced children inside a U.N. base in Malakal, South Sudan. (CNS photo/Paul Jeffrey)

theological formation are non-negotiables for those working for the Church.

But so, too, is the cultivation of a wide-ranging skill set that can be applied across different fields, one that includes effective communication, management techniques, conflict resolution, goal-setting and time management.

One way to provide this support to emerging leaders is through mentor relationships, which might take the form of apprenticeships or internships, or one-on-one coaching sessions so that women are poised for success.

Investing in young women leaders is a win-win for the Church. It’s a proactive strategy that will meet coming challenges, and it’s a response to the Holy Spirit’s prompting for a deeper understanding of how women can make God more visible in the world.

(Elise Italiano Ureneck is associate director of the Center for the Church in the 21st Century at Boston College. She is a columnist for Catholic News Service.) †



## Corrections Corner/Deacon Marc Kellams

## Sister Helen Prejean to speak at Corrections Ministry Conference

She was born in Baton Rouge, La., on April 21, 1939, and joined the Sisters of St. Joseph of Medaille in 1957. She became a high school teacher and served as the religious education director at St. Francis Cabrini Parish in New Orleans. She also served as the formation director for her community.



Such was the life of St. Joseph Sister Helen

Prejean, teaching the young and forming her community, that is until 1982 when she moved into the St. Thomas Housing Project in New Orleans to serve the poor.

While there, she was asked to correspond with a death-row inmate, Patrick Sonnier. She didn't know then that this simple gesture would change the course of her life, and ultimately change the way the world and the Church considers the death penalty.

Sonnier had been convicted of the murder of two teenagers. Few had any pity for him or his situation. But as her relationship with him grew, she was able to form a human

bond that comforted him in his final days. Two years later, Sister Helen was there as his friend and as a spiritual witness to his execution. It was a profound experience.

Witnessing this lethal event and others led Sister Helen to expose the death penalty for what she believes it is: an act of revenge by the government. When her mission started, there was 90 percent support among the American people for the death penalty.

She faced an uphill battle, but all that changed with the publication of her book, *Dead Man Walking: The Eyewitness Account of the Death Penalty That Sparked a National Debate*, which was ultimately made into an Academy Award winning movie and opera sparking a national debate on capital punishment.

Victims of horrendous crimes demand justice, as well they have the right to expect. The question that Sister Helen has provoked much debate about is whether the death penalty serves that purpose, or whether life in prison serves the same purpose in a more humane and civilized way.

Since 1973, there have been 156 individuals who have been exonerated from a sentence of death. Nearly one in 10 people

sentenced to die since the death penalty was reinstated have been set free, their innocence largely proven by DNA evidence.

Statistics show that the death penalty has also been unfairly levied in socioeconomic and racial terms. From a public policy standpoint, it is projected that it costs more to execute someone than it does to house them in prison for life.

Finally, we must ask ourselves if it is the moral and ethical function of the government to take a life, regardless of the circumstances.

These are the issues that Sister Helen will address as the keynote speaker at the annual Corrections Ministry Conference on Nov. 16 at the St. Paul Catholic Center, 1412 E. 17th St., Bloomington. The conference is from 8:30 a.m. to 4 p.m. Registration is open to the public, and there is no cost to attend.

To register for the event, go to [www.archindy.org/corrections](http://www.archindy.org/corrections).

(Deacon Marc Kellams is the Coordinator of Corrections Ministry for the Archdiocese of Indianapolis. He can be reached at [mkellams@archindy.org](mailto:mkellams@archindy.org) or call 317-592-4012.) †

## Faith and Family/Sean Gallagher

## Mary doesn't tire of being called upon for help

On a day when my Grandma Opal had a number of grandchildren at her farm, she kept hearing one child after

another calling out her name to ask her for something.

Finally, she had had enough. "Grandma! Grandma! That's all I ever hear. Just call me Honolulu!" Thus a nickname for her was born.

As the youngest of her grandchildren

by some years, I often got to visit her and Grandpa by myself. So, I really didn't understand that story for a while.

Then I became the father of five boys. I shared the story once with my wife, Cindy. More than once since then, after hearing the boys' litany of requests (often demands), I've heard her say, "Just call me Honolulu!"

Cindy and I, of course, love our boys very much. But they're human, just as we are. At times, they can be focused almost entirely on their own desires and can treat us like vending machines.

And at times, Cindy and I, despite our love for our boys, can boil over in frustration when one too many rapid-fire demands have been made of us.

This has happened so many times in our family over the 17 years that we've had children and with such regularity that it could be called our own "Old Faithful" (although I suspect that since this probably happens in most families, it's not really our own).

I pray that each of us, myself at the head of the list, cooperate more fully with God's grace so that we can handle the often-irritating challenges of daily family life with greater harmony.

The Blessed Virgin Mary was as human as Cindy, myself and our boys. She lived in a world marred by the ongoing effects of original sin as we do.

The difference is that she is a perfect human example of freely choosing to cooperate completely with the grace of God to conform herself to his will, thus also making it her own.

But did Mary have it easy as a parent? After all, she only had one child and he never sinned. But one can be sinless and still make life difficult for others. Consider the grief that Mary and Joseph experienced when the young Jesus stayed behind in Jerusalem for three days.

And then, of course, there's the depth of agony she experienced while standing at the foot of the cross.

Mary, whom we acknowledge as "full of grace," needed all of that grace to endure the trials of her life on this Earth as the Mother of God.

Each of us parents need all of the grace that God offers to us through the sacraments to carry the daily crosses of our vocations, including having a constant stream of demands made upon us. It's up to us, though, to choose to cooperate with that grace that flows into our lives at every moment of every day.

Sometimes it comes to us through Mary's prayers. All around the world, every day there is a constant stream of Catholics who call on Mary for her help. And the perfect loving mother of us all that she is, she loves hearing those prayers and then praying for us all to her Son.

Mary never tires of being called on for help by her spiritual children. I don't think she'll ask to be called "Honolulu" anytime soon.

With October now upon us, a month traditionally dedicated to Mary, maybe we parents can turn to her more frequently, especially in the rosary, for her help with our daily crosses in caring for our children—and their many requests and demands. †

## Emmaus Walk/Debra Tomaselli

## Is Jesus really present in the Blessed Sacrament? The answer is 'yes'

With a recent Pew Research survey indicating most Catholics don't believe the Church's core teaching of the

Eucharist, I've got a story to tell.

Years ago, I was diagnosed with a rare blood cancer. My medical team suggested we "watch and wait," delaying treatment until absolutely necessary.

"We have one bullet to shoot this with," my oncologist said. "We don't want to use it too soon. If we do, when the cancer returns, as it always does, there's nothing we can do for you."

Months later, my health weakened. My bones ached. My head hurt. Fatigue reigned. My medical team watched closely.

Back then, our oldest daughter was graduating from eighth grade at our parish school. The registration deadline for the Catholic high school, our school of choice, was fast approaching. However, the fear of cancer raised doubts.

What if medical bills consumed our finances? What if I was too sick to function? What if I was too weak to drive

her to school?

One particular weekday, struggling with those uncertainties, a nagging inner voice insisted I attend Mass. I resisted, but finally grabbed the car keys.

Why am I doing this? A strange force seemed to propel me. By the time I get there, I will have missed my (then) favorite part, the homily, I thought.

Finally, arriving at church, I parked my car and raced inside. The click of the heavy door closing behind me was the only audible sound in the hushed sanctuary.

I stood in the back, somewhat removed from the tiny congregation. Yep, I missed the sermon. The priest was on the altar. I watched in silence as he washed his hands, whispered prayers, and elevated the host.

Then it happened.

A mysterious presence surrounded me. Someone was there, beside me. I sensed it, just like, even with your eyes closed, you can feel someone hovering nearby. It was a definitive energy; a distinct presence.

Almost instinctively, I placed my burdens into the hands of my unseen visitor.

Later, I left Mass humming and with a spring in my step. I didn't tell anyone about the encounter because it sounded too crazy.

Days later, at another Mass, the last

line of the Gospel made my head spin: "All who saw him were healed."

What? Had I seen him? Was I healed?

It took a leap of faith, but we enrolled our daughter in a Catholic high school. Inexplicably, my health improved. I drove her to classes, attended the games she cheered at, celebrated her graduation, and sent her to college. Later, she married and started a family. I didn't miss one moment of her life—or my own.

In August of 2015, 20 years after the diagnosis, the cancer roared. Chemotherapy worked, and now researchers have developed ongoing treatments that keep the cancer at bay.

Healed? I'd say so.

Had I seen him? I'd say so.

That experience during the consecration remains vivid. I've tried to imitate, duplicate, or re-create it, but nothing comes close to what happened to me that day.

Is Jesus really present in the Blessed Sacrament?

From the core of my being, I cast my vote: Yes!

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at [dtomaselli@cfl.rr.com](mailto:dtomaselli@cfl.rr.com).) †

## For the Journey/Effie Calderola

## Be humble and accept each ordinary grace-filled and God-filled moment

I grew up near a small town that had a big Labor Day weekend celebration. For a farm kid, it rivaled Christmas for excitement.



There were carnival rides, barkers hawking games, a big parade, an alumni dance at the local ballroom, contests of all kinds.

The streets were closed to traffic, and people spilled out of the pubs that

overflowed with revelers. No Knight of Columbus missed his chance to flip a pancake.

Eventually, I moved far away, but every Labor Day would bring memories.

So, since I live in Nebraska now, I decided to head out to the Labor Day parade in the old hometown.

You know that Thomas Wolfe novel, *You Can't Go Home Again*? There's a reason that title has worked its way into the American lexicon. Labor Day sure wasn't what it was when I was 12.

However, I did experience one of

those little God moments that St. Ignatius speaks of—the idea of finding God in all things, sometimes unexpectedly. That Sunday's readings had focused on humility, a hard virtue to define.

Jesus said not to hide your lamp under a basket, and we know a lack of self-esteem is not true humility. Yet, we live in an uncomfortably self-promotional age.

Where does humility fit in?

At the parade, we found a shady spot and an old friend joined us. He unexpectedly provoked some thoughts about humility.

Our family farms had been close, and as kids we all spent much time together. Unlike me, after college he returned to our small hometown, married, had a large family and worked in a local bank until he became the president. After many years, he recently retired, and was enjoying 15 grandchildren, including an adorable baby he brought over to meet me.

I told him I was a little disappointed in the celebration, and that I'd be really disappointed if I found no old friends, or even anyone who recognized me.

Then he told me a story. After retiring,

he went back to the bank one day to open a new account—probably for the adorable grandchild on his lap.

A young woman who was a new hire assisted him, and before the bank manager could come out to greet him, the clerk asked, "And have you ever had a prior relationship with us?" She had no clue he was until recently the bank president.

He found it funny; she was ultimately quite embarrassed.

On the drive home to the city, I looked at the corn waving in the breeze, awaiting the harvest. I thought of how small each of us is in the universe and how briefly, like the grass of the field, we live. The important things have nothing to do with recognition or honors or fame.

Maybe this knowledge is at the heart of humility. In this mystery of faith, we're loved by God in this moment, this transient and beautiful gift. To be humble is to accept that and to be present to each fleeting moment, to each ordinary grace-filled, God-filled moment.

(Effie Calderola writes for Catholic News Service.) †

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

# The Sunday Readings

Sunday, September 29, 2019

- Amos 6:1a, 4-7
- 1 Timothy 6:11-16
- Luke 16:19-31

The Book of Amos provides the first reading for Mass this weekend. The book states that it was written during the reign



of King Uzziah of Judah, who reigned between 783 and 742 BC. It was a time of tranquility and prosperity. No wars troubled the kingdom.

Still, Amos strongly spoke against laxity in religion and morally careless living. It

was not necessarily a denunciation of utter vice, but rather it condemned lukewarmness.

To be precise, chief among his concerns was the sluggishness with which people practiced their faith.

All in all, Amos insisted, the situation was a sure recipe for problems and even disaster.

St. Paul's First Epistle to Timothy supplies the second reading. Last weekend's second reading also came from this letter.

Timothy was an early convert to Christianity. The epistles written to him, now contained in the New Testament, assured his place in the tradition of the Church. As his life unfolded, he became a disciple of Paul and then a Christian leader in his own right, destined to be one of the major figures in the development of Christianity. In this reading, Paul calls Timothy to genuine virtue by being diligent and dedicated in following Jesus and in leading the community committed to Timothy's pastoral care.

It was easy to be distracted from such faithfulness in the face of the glory, power and excesses in the mighty Roman Empire, to say nothing of the peril Christians faced since their religion was outlawed. To encourage Timothy, Paul cited the example of Jesus in the Lord's trial before Pontius Pilate.

Despite the overbearing power of Rome, Paul insists that God's justice will endure and that Jesus will come again in triumph and vindication.

St. Luke's Gospel furnishes the last reading, a parable with a rather straightforward message.

A rich man is enjoying all the benefits of financial success and well-being. By contrast, Lazarus is desperately poor, yearning to have just the scraps that fall from the rich man's table.

In time, Lazarus died. Then the rich man died. As the rich man reached the hereafter, he realized that he himself was then in great need, whereas Lazarus was being held close to Abraham, the holy father of the Hebrew people.

By this time, the once-rich man is desperate. He pleads with Abraham for just a drop of water to quench his thirst, and implores Abraham to send Lazarus back to Earth to warn the rich man's brothers that they too will be punished unless they turn to God and forsake greed.

Abraham replies that messengers already have been sent, namely Moses and the prophets, but that they were ignored.

## Reflection

At first glance, the readings, and especially that from Luke's Gospel, seem to present a clear message. But beneath the obvious is another, stronger lesson. It is more than a question of avoiding greed or being unjust in commercial dealings.

It is instead the lesson that Christians must judge earthly life by a standard that not often is embraced by humans, as it renders everything secondary or even irrelevant in the process of judging life, pursuing the belief that only the things and ways of God are worthy of attention.

The story of the rich man and Lazarus is more than merely a coincidence about a person who has succeeded in the world versus a person who has not succeeded.

At the time of Jesus, many thought that earthly riches showed that God blessed the rich, whereas poverty and want indicated that a great sin somehow lay in the background of a poor person.

Jesus totally debunked this notion by offering a different perspective of life and its rewards, a new standard for living. †

## Daily Readings

Monday, September 30

St. Jerome, priest and doctor of the Church  
Zechariah 8:1-8  
Psalm 102:16-23, 29  
Luke 9:46-50

Tuesday, October 1

St. Thérèse of the Child Jesus, virgin and doctor of the Church  
Zechariah 8:20-23  
Psalm 87:1b-7  
Luke 9:51-56

Wednesday, October 2

The Holy Guardian Angels  
Nehemiah 2:1-8  
Psalm 137:1-6  
Matthew 18:1-5, 10

Thursday, October 3

Nehemiah 8:1-4a, 5-6, 7b-12  
Psalm 19:8-11  
Luke 10:1-12

Friday, October 4

St. Francis of Assisi  
Baruch 1:15-22  
Psalm 79:1b-5, 8-9  
Luke 10:13-16

Saturday, October 5

Blessed Francis Xavier Seelos, priest  
Baruch 4:5-12, 27-29  
Psalm 69:33-37  
Luke 10:17-24

Sunday, October 6

Twenty-seventh Sunday in Ordinary Time  
Habakkuk 1:2-3; 2:2-4  
Psalm 95:1-2, 6-9  
2 Timothy 1:6-8, 13-14  
Luke 17:5-10

Question Corner/Fr. Kenneth Doyle

## Church in the U.S. allows multiple postures to receive Communion

Q When receiving holy Communion, some at our parish church stand and some kneel. Is there a "right way" to receive? (Georgia)



A It is left to national conferences of bishops to recommend the posture for receiving holy Communion. In the United States, that suggested posture is standing.

As the current "General Instruction of the Roman Missal" says, "The norm established for the dioceses of the United States of America is that holy Communion is to be received standing, unless an individual member of the faithful wishes to receive Communion while kneeling" (#160).

The answer to your question, then, is that there is no required "right way."

Q My family have all been cradle Catholics, but currently we are at odds. How can any Catholic vote for a Democrat who professes to be pro-abortion? How can Catholics look forward to someday meeting their Maker when they have voted into office those who will kill innocent human beings? (Iowa)

Q During a local retreat, I was given a guide for the sacrament of penance. Under the Fifth Commandment, it stated that voting for a pro-choice candidate is a mortal sin. Is this actually so? And what would happen if both candidates were pro-abortion? (Virginia)

A I have addressed this issue before in this column. But the two questions above are samples of those that arrive regularly—indicating to me that the topic is one of perennial concern.

Let's take the second inquiry first. It is simply wrong to say that a Catholic who votes for a pro-choice candidate is necessarily committing a mortal sin.

The guiding document on this is called "Forming Consciences for Faithful Citizenship," which the U.S. bishops refine and publish every four years prior to a presidential election. It addresses various moral issues that Catholics should consider before voting—e. g., defending the sanctity of

human life, racism, promoting religious freedom, defending marriage, feeding the hungry and housing the homeless, welcoming the immigrant and protecting the environment.

The document says clearly that a Catholic cannot vote for a candidate who favors a policy that promotes an intrinsically evil act such as abortion "if the voter's intent is to support that position" (#34). But the same document goes on to say, "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).

As to what to do when both candidates support abortion, the bishops' statement says that a voter may take the "extraordinary step" of choosing not to vote 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](mailto:askfatherdoyle@gmail.com) and 30 Columbia Circle Dr., Albany, New York 12203.) †

## My Journey to God

### No Trespassing

By John Bahret

It started with a line of stones,  
Just to mark what's mine and thine.  
You added on some quartered logs  
And tied them with some twine.  
I didn't like the looks of that,  
So dug some post holes deep,  
Attached the rails just high up  
To give us "safer" sleep.  
You found a brand-new kind of wire  
With barbs that cut and shred.  
Your cows could easily wander out;  
"They might get lost," you said.  
I bought a sign — "No trespassing".  
You posted "Posted", warned  
That any person passing  
through

Would break the law, by darn!  
We argued over water rights  
And closed the common well.  
Our shotguns kept us "safe" at night,  
Protecting "ours" by hell!  
And bigger guns and higher walls —  
O God, where does it end?  
If we could just remember when  
We called each other "friend."

(The late John Bahret was a member of the former Holy Cross Parish in Indianapolis. His poem was submitted by Linda Hirsch, a member of St. Pius X Parish in Indianapolis. Photo: Construction workers construct a new border wall in Santa Teresa, New Mexico, on April 23, 2018.) (CNS photo/Jose Luis Gonzalez, Reuters)



## Readers may submit prose or poetry for faith column

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

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

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to [nhoefer@archindy.org](mailto:nhoefer@archindy.org). †

# Rest in peace

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

**ASHCRAFT, Robert L.**, 85, St. Charles Borromeo, Milan, Aug. 26. Husband of Marilyn Ashcraft. Father of Lori Nickell. Grandfather of four.

**BABCOCK, John E., Sr.**, 82, St. Simon the Apostle, Indianapolis, Sept. 8. Husband of Phyllis Babcock. Father of Linda Bunch, Bill, John, Jr., and Mike Babcock. Brother of Robert Babcock. Grandfather of 14. Great-grandfather of two.

**BURDEN, Martha J. (Cole)**, 96, Our Lady of Perpetual Help, New Albany, Sept. 12. Mother of Deborah and Don Burden.

**DUPONT, Raphael W.**, 98, St. Mark, Perry County, Aug. 28. Father of Mary Carparelli, Janice Hagman-Etienne, Daniel, Doug, Jim and Mike DuPont. Grandfather of 25. Great-grandfather of 56. Great-great-grandfather of 23.

**GAMBRALL, Joyce R.**, 84, St. John Paul II, Sellersburg,



## St. Thérèse of Lisieux relics

Prison officers carry the relics of St. Thérèse of Lisieux through Barlinnie Prison to the chapel in Scotland on Sept. 16. The relics are making a three-week tour of Scotland's Catholic dioceses. Archbishop Philip Tartaglia of Glasgow celebrated Mass for inmates and staff at the prison. (CNS photo/Andrew Milligan, PA Wire via Reuters)

Sept. 8. Mother of Donna Schweitzer and Douglas Gambrall. Grandmother of four. Great-grandmother of four.

**HAY, Louise S.**, 92, St. Paul, Tell City, Sept. 12. Mother of Mary Houghland, Jane Huber, Nancy Noland, Molly Tuggle, Joe and Rob Hay. Grandmother of 11. Great-grandmother of 13.

**HOLWAGER, Dr. David R.**, 75, St. Elizabeth of Hungary,

Cambridge City, Sept. 6. Husband of Elaine Holwager. Father of Andrea and Mary Jean Holwager.

**ROCCHIO, Pasquale A.**, 71, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Sept. 6. Father of Anna Tait, Francesco, Michael and Nicholas Rocchio. Brother of Pasqua Buckle, Assunta Cunningham and John Rocchio. Grandfather of eight.

**RENN, Donald**, 94, St. John Paul II, Sellersburg, Sept. 7. Father of Mark Wood, Deborah and Stephen Renn. Grandfather of six. Great-grandfather of six.

**SCHINDLER, Leon A.**, 85, St. Mary, Navilleton, Sept. 11. Father of Kathi Klotz, Jean Minter, Edward and Leon Schindler. Stepfather of Dana Chappell, Billy, Jr., Danny and Jeffery Newkirk. Brother of Martha Fessel, Judy Krue, Dottie Thomas, Elizabeth

Timperman, Ricky Philpot, Calvin, Jimmy and Martin Schindler. Grandfather of nine. Great-grandfather of 18.

**STRATTMAN, Joan F.**, 95, St. Lawrence, Indianapolis, Aug. 28. Mother of Molly Hershberger, Ann Matthew, Daniel, James, Thomas and William Strattman. Grandmother of 12.

**TRAMMELL, Phylles J.**, 92, SS. Francis and Clare of

Assisi, Greenwood, Sept. 11. Mother of Gina Hines, John, Philip and Dr. Terry Trammell. Grandmother of 11. Great-grandmother of one.

**VAUGH, James E.**, 74, St. Joseph, Corydon, July 9. Husband of Carol Vaugh. Father of Dana Groves and Ellen McGowen. Brother of Janice Bays, JoAnn Geffries, June King, Jean and Jeffrey Vaugh. Grandfather of six. Great-grandfather of eight. †

## Amazon inhabitants hope upcoming synod will address lack of priests

QUITO, Ecuador (CNS)—The upcoming Synod of Bishops for the Amazon will focus on the devastating effects of climate change on the environment and on indigenous communities, but it also will look at ways to meet the spiritual needs of the region's people.

One of the big challenges in evangelization and ministry is the lack of missionaries and priests, which some people in the region believe can be resolved by the ordaining of married "viri probati," or men of proven virtue.

The ordination of married "viri probati" would "respond to a concrete challenge in a concrete reality, for example, in the Amazon," Spanish Bishop Rafael Cob, apostolic vicar of Puyo, told journalists in Quito on Sept. 14.

The journalists were on a study trip organized by REPAM, the Pan-Amazonian Church Network, in advance of the synod on Oct. 6-27.

"The Amazon is a geographically difficult region to evangelize first because of its distance, its inaccessibility," the bishop said. But there also is a "lack of candidates who can or want to be priests with that discipline

[celibacy]. So, logically, the Church is looking for new methods to respond to concrete challenges."

The synod's 45-page working document, published by the Vatican in June, suggested studying "the possibility of priestly ordination for elders—preferably indigenous, respected and accepted by the community—even if they have an established and stable family."

While Pope Francis has made it clear that he did not agree with allowing "optional celibacy" for priests, he did say he was open to studying the possibility of ordaining married men for very remote locations, such as the Amazon and the Pacific islands, where Catholic communities seldom have Mass because there are no priests.

One of those remote locations is the Kichwa indigenous community of Sarayaku, located deep in the heart of the Ecuadorian Amazon region and accessible only by small plane or a four-hour canoe ride.

Franco Tulio Viteri Gualinga, former president of the Confederation of Indigenous Nationalities of the Ecuadorian Amazon and a member of the Sarayaku community, told journalists on Sept. 17 that sometimes a priest or a bishop will come every two weeks or sometimes just once a month.

In the absence of a priest, a nun living in the village will lead the community in a Liturgy of the Word, he said.

When asked about the possibility of having an ordained married elder person in the community, Viteri said, "That's what the Church needs to do." He cited the example of his uncle, who is a catechist in Sarayaku, as a possible candidate.

However, for 58-year-old Sister Rosa Elena Pico, ordaining married men is not the only solution in an area that is "a challenging place to evangelize."

Sister Rosa Elena, a member of the Missionaries of Mary Co-Redemptrix, and two other sisters arrived in Sarayaku in 2017 and often lead the Liturgy of the Word in the absence of a priest.

While nearly all the area's inhabitants identify as Catholic, many prefer to keep the Church's influence on the Sarayaku's culture at arm's length, she said on Sept. 18.



Franco Tulio Viteri Gualinga, former president of the Confederation of Indigenous Nationalities of the Ecuadorian Amazon and member of the Sarayaku community, is pictured in Quito on Sept. 17. (CNS photo/Junno Arocho Esteves)

"Many do not want to commit to what the Church demands," Sister Rosa Elena told journalists.

One example is that out of the 1,400 members of the Sarayaku indigenous community, only six couples have received the sacrament of marriage. Many of the others, she said, believe that people who marry eventually will separate or divorce and would not be able to keep the lifelong bond of sacramental marriage.

Although she said she feels welcome in the community, she said she was asked to leave on two occasions for explaining the Church's teaching on marriage. Nevertheless, she told them she would stay "until the bishop tells me to leave."

Sister Rosa Elena said that Christian formation, particularly among those who want to fulfill a ministry within the community, was very important in the region and that while there is a lack of priests, ordination of married "viri probati" isn't the only solution.

"I believe that it is necessary that if there isn't a priest, there must be somebody who should be a representative, for example, a permanent deacon who can administer the sacraments," she said. "There should be permanent deacons in the communities." †

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[carlahill@archindy.org](mailto:carlahill@archindy.org)

# Religious liberty and DACA highlight court's new term

WASHINGTON (CNS)—The upcoming Supreme Court term—which starts on Oct. 7—will offer plenty of cases that Catholics will be paying close attention to, including: the status of the Deferred Action for Childhood Arrivals (DACA); a number of religious liberty cases including a school-choice program in Montana; and workplace discrimination based on sexual orientation or gender.

The court also has a lot of hot-button cases in the wings that it hasn't decided yet to address, such as: a Louisiana abortion law requiring abortion providers to have admitting privileges at local hospitals, and if a city or state can require religious adoption services to place children with same-sex couples despite faith-based objections.

The court will look at a consolidation of three DACA cases. President Donald J. Trump has been wanting the high court to overturn appellate court rulings that have kept in place the DACA program initiated by President Barack Obama in 2012, which has protected nearly 700,000 people brought to this country as children, commonly known as "Dreamers."

Without action from the high court, the lower court rulings have been kept in place, blocking Trump's 2017 order to end the program where qualifying DACA recipients receive a work permit and get a reprieve from deportation and other temporary relief.

Federal judges who have blocked ending the program have said the Trump administration needs to provide a clear explanation of why the program should end.

The U.S. Conference of Catholic Bishops (USCCB) in 2017 called the cancellation of DACA "reprehensible" and said it caused "unnecessary fear for DACA youths and their families." The USCCB, along with several Catholic groups, organizations and religious orders, have since called for a solution to help these young adults.

Elizabeth Murrill, solicitor general of Louisiana, writing on Sept. 13 in [www.scotusblog.com](http://www.scotusblog.com), a blog about the Supreme Court, said: "The federal government should prevail in the DACA cases for one straightforward reason: DACA is unlawful. Courts should not—indeed, cannot—stop the executive from rescinding a plainly unlawful edict that the government never had the power to issue in the first place."

The DACA cases will be argued on Nov. 12.

Another case of interest this year is about a school choice program in Montana that has barred all religious schools in the state from participation.



Mark Rienzi

In a Sept. 17 telephone briefing with reporters, Mark Rienzi, a law professor at The Catholic University of America and president of Becket, a nonprofit religious liberty law firm, said last year's Supreme Court term was the

"calm before the storm" as far as religious liberty cases go.

The court's main religious case last term was the 40-foot Peace Cross, which it ruled in favor of, saying its historical context did not endorse religion. That ruling, Rienzi said, signals where the court is headed, with an emphasis on "fostering a society where people of all faiths can live together."

In the upcoming term, he told reporters, the court has the opportunity to give clear answers on religious liberty issues, starting with *Espinoza v. Montana Department of Revenue* where the court will decide if excluding religious schools, including Catholic schools, from a state scholarship program violates the First Amendment. Montana officials said they

left out religious schools because of the state constitution's so-called Blaine Amendment, which bars public money from going to churches.

The case has a familiar ring, reminiscent of the 2017 case of Trinity Lutheran, a Missouri preschool that had been barred from receiving state funds for playground resurfacing using recycled tires because it was a church property. The court ruled it was unconstitutional to keep the school from using such funds.

Richard Garnett, law professor at the University of Notre Dame, wrote in [scotusblog](http://scotusblog.com) on Sept. 17 that the Trinity case was "not really about recycled tires and safe playgrounds and

and scholarships for families who want to send their children to qualified, religiously affiliated schools," adding that school groups and others filed *amicus* briefs while tire and playground equipment companies did not.

"Trinity Lutheran, like *Espinoza*, was about pluralism, opportunity and fairness in education. School-choice programs are growing and expanding across the country, but broadly-interpreted Blaine Amendments often deter or block reform," he added.

A friend-of-the-court brief filed by a group of Montana Catholic school parents, which outlined the benefits their children had received from attending local Catholic schools, urged the court to take this opportunity to declare the state's Blaine Amendment unconstitutional, and "make clear that barring religious institutions and religion-exercising persons access to generally available public programs and benefits" goes against the Constitution and shouldn't stand.

On Oct. 8, the court will hear arguments about federal employment discrimination laws protecting LGBT employees in a combination of cases—two claiming discrimination based on sexual orientation and one claiming discrimination based on transgender status.

Luke Goodrich, Becket's vice president and senior counsel, said that if the court views these cases as discrimination, there will likely be new lawsuits and "massive liabilities with churches, schools and religious organizations" that expect their employees to follow certain standards, although there are exceptions, he pointed out, for those in ministerial roles with a religious function. But no matter how these exemptions get interpreted, he said, there is likely to be a lot of confusion.

A big case that could be taken up by the court this year is *Fulton v. Philadelphia*, which centers on the city of Philadelphia's refusal, as of last year, to permit foster children to be placed with families that worked with Catholic Social Services of the Philadelphia Archdiocese. City officials made the decision after the agency confirmed to a local newspaper that it would adhere to Catholic teaching on marriage and would not place a child with a same-sex couple but would refer them to another agency.

The issue before the court is whether Philadelphia discriminated against Catholic Social Services and its foster parents by preventing the agency from serving children and families consistent with the agency's religious beliefs.

Another potential case involves the Little Sisters of the Poor. After their 2016 Supreme Court victory exempting them from the contraception mandate of the Affordable Care Act, California, Pennsylvania and several other states sued in federal court to take away the sisters' exemption. This summer, the 3rd Circuit ruled against the Little Sisters in Pennsylvania and New Jersey. †

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### Employment

#### RONCALLI HIGH SCHOOL SEARCH FOR PRESIDENT

Roncalli High School, an archdiocesan parochial Catholic high school serving grades 9-12, is currently accepting applications for the position of president. Located on the near southside of Indianapolis, the school serves a growing, diverse student population of 1,200 and is accredited by the State of Indiana. The institution is blessed with exceptional teaching and administrative staff and a dedicated group of parents, friends, and alumni.

The president is the chief executive of the operational vitality for the institution, including development/advancement, marketing/enrollment, finances, and capital projects. The president leads and articulates the school's mission and vision, creates and implements strategic plans, and builds and nurtures relationships. The president reports to and is evaluated by the Superintendent of Catholic Schools for the archdiocese with input from the board of directors.

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# From the ARCHIVES



## Holy Angels School bus

Children exit a school bus at Holy Angels School in Indianapolis in this photo from the 1970s. Holy Angels Parish was founded in 1903. In 1999, the parish opened the first new school building for a center-city Catholic parish in the United States in 40 years.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at [jmotyka@archindy.org](mailto:jmotyka@archindy.org).)

## Notre Dame releases study on sexual harassment among U.S. seminarians

LAS VEGAS (CNS)—The University of Notre Dame on Sept. 21 released a groundbreaking report that looked at sexual harassment in U.S. Catholic seminaries, revealing that just 6 percent of seminarians reported experiencing some form of sexual harassment or misconduct, while 90 percent reported none.

Another 4 percent said they might have experienced misconduct but were not sure. Of the 10 percent who reported they had experienced sexual harassment or indicated they might have, 80 percent identified a fellow seminary student or religious in formation as the alleged perpetrator.

Among the respondents overall, 84 percent said they felt the administration and faculty take seriously reports of harassment. Of those who reported an incident, about a third said they were not sure how seriously their report was taken or whether it was acted upon.

The research, from Notre Dame's McGrath Institute for Church Life, in collaboration with the Washington-based Center for Applied Research in the Apostolate (CARA), came from data obtained from 149 seminaries or houses of formations in the United States. The study is titled "Sexual Harassment and Catholic Seminary Culture."

John Cavadini, Notre Dame professor of theology, who presented the results at the Religion News Association conference in Las Vegas, said the survey was a response to rumors about what was happening in seminary culture after allegations surfaced concerning former U.S. Cardinal Theodore E. McCarrick.

"The vision for the survey came in the wake of the clerical sex abuse scandal and abuse allegations against the now-laicized Theodore McCarrick, who was accused of grooming victims during their seminary years," Cavadini said.

With data, constructive change could take place and affect policies that may be needed to make the country's Catholic seminaries safer, he said.

Some of the concerns seem to center on the question of whether reports of sexual harassment were taken seriously and acted on by the responsible authorities. Of those who reported an incident, about four in 10 (42 percent) believe that their reports of sexual harassment, abuse or misconduct "to the responsible authorities" were taken seriously and acted upon "completely" (24 percent) or "for the most part" (18 percent).

Twelve percent said that their reports were taken seriously "somewhat, but not adequately," and 15 percent said they believed their reports were "not taken seriously or properly acted upon." Those who said they "didn't know" how seriously their reporting of an incident was taken or whether it was acted upon accounted for 31 percent; and 21 percent said reports were "not taken seriously or properly acted upon."

"We hope to hold people to a higher standard," Cavadini said.

The survey was e-mailed to 2,375 seminarians from 149 seminaries and houses of formation around the country with a 65 percent response rate. Cavadini said researchers tried to compare some of the data, but there weren't studies focused on the seminary culture to make a comparison.

Jesuit Father Thomas Gaunt, executive director of CARA, who was present for the release of the results, said he believed the research marked the first time such a study has been undertaken. Some of the data can help create or institute policies to ensure that seminarians who report abuse against them will be taken seriously by those in charge, he noted.

"It's not just our opinion. We have data to show so we'll be able to say that it is not our imagination," Cavadini said. "We want to affect the seminary culture. We want to create a culture where that ambiguity goes down." †



First responders, search and rescue volunteers, and professionals from the U.S. and Latin America arrive on Sept. 18 at the Port of Palm Beach, Fla. They arrived following a mission in the northern Bahamas in response to Hurricane Dorian, which slammed into the islands with historic devastation Sept. 1-3. (CNS photo/Tom Tracy)

## 'They have lost absolutely everything,' say volunteers back from Bahamas

PORT OF PALM BEACH, Fla. (CNS)—An expert in disaster search and rescue who recently concluded a 13-day post-Hurricane Dorian operation in the Bahamas said that if there are scores of undiscovered fatalities there, their bodies were likely claimed by the sea.

The government of the Bahamas says that the official death toll following Dorian has reached 50, and hundreds remain officially listed as missing while search-and-rescue teams continue to work through widespread wreckage.

"An old man was looking for his grandchild, but we couldn't find the boy and the fishermen say that the water was so high that many of the bodies went into the ocean," said Hector Mendez, one of Mexico City's famous *Los Topos* ("the Moles"), which formed spontaneously in response to the deadly 1985 earthquake that flattened 30,000 buildings in Mexico City and killed thousands.

"Our specialty is to go inside the buildings when they fall down, and working in the sun and swamp was very hard on us, but we stayed there and we did find one [deceased] lady inside the middle of a building," said Mendez, who spoke with the *Florida Catholic* diocesan newspaper, after he caught a ride to Florida courtesy of the Florida-based Bahamas Paradise Cruise Line.

The company, through its Mission Resolve program formed after Dorian, concluded its second humanitarian round-trip mission by providing the transportation from Florida to Freeport, Grand Bahama, carrying some 400 volunteers and 200 visa-carrying Bahamas evacuees.

Mendez added that his team of four Central Americans had arrived in the Bahamas by yacht and airplanes to join a larger group of 20 rescue professionals working on the east side of Grand Bahama Island. He said the 2010 Haiti earthquake was a more devastating situation to work in, but that Hurricane Dorian was significantly devastating for key parts of the Bahamas.

"The east side [of Grand Bahama] was completely destroyed; the hurricane was there for 40 hours smashing everything," Mendez said. He was heading back to Mexico City for a three-day training event but said his organization was likely to send a fresh team and search dogs back to the Bahamas, probably to the hard-hit Abaco Islands.

Mendez said his instincts tell him there may not be much to discover in the rubble there.

"We had the dogs with us, and I am 35 years working on this all over the world, and I know how it smells and we couldn't smell it," Mendez said of the search for the deceased.

Also returning from the Bahamas on the cruise ship was Richard Raines, who is retired from the U.S. Air Force and recently retired from the City of Margate

Fire Rescue Services northwest of Fort Lauderdale. He said his team helped clear debris from wrecked homes, and provided medical support and compassionate outreach with a Christian-based team of disaster volunteers.

"I have been through all the hurricanes locally, including Hurricane Andrew [in 1992], and it was just as bad," Raines said. "The water line was up high and there were a lot of tragic stories, but I have to say that the people were the most positive."

Raines noted that long-term relief and rebuilding coordination is what is most needed in the Bahamas now.

"You can give somebody water and you give them food, but they will be hungry again and they will be thirsty again, but we can give them living water and they won't thirst again and they will have hope for tomorrow," he said, adding that the Florida cruise ship transportation provided a good point of reference for coordinating team efforts.

"As you are going over on the ship, you are able to talk to other people and find out other groups that are helping out and you find other ways you can help as well," Raines said. "You aren't standing around talking. You can actually do something."

John Marshall, an electrical engineer from Mobile, Ala., went with a team of Christian volunteers from around the U.S. He drew some comparisons of the situation to his firsthand experience in working in the post-Hurricane Maria disaster in Puerto Rico in 2017.

Marshall said he felt called to be on the ground after seeing the post-Dorian images in the Bahamas.

"We meet basic needs first, including solar lights, water filtration, food," he said. "The electrical system on the Bahamas is in much better shape than in Puerto Rico—except for east of the canal in Grand Bahama, where it was just total devastation. Freeport is coming online very quickly."

Water filtration is a huge need in the Bahamas, he noted.

But the devastation in the Bahamas—because it was contained to a much smaller area than in Puerto Rico and because it is so close to Florida—will recover more quickly, according to Marshall.

"Three weeks from now when the Bahamas is off the news, that is when it will get critical for the Bahamas. People forget about it and it falls off the press radar screen, but they will still need food and still need water and so many people have lost absolutely everything," he said. "They are sleeping in cars, friends have taken them. Repairing houses is going to be huge."

(Hurricane relief donations to Catholic Relief Services can be sent to: <https://support.crs.org/donate/hurricane-dorian>.) †