



The

Criterion

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Joyful Witness

Sense of humor helps us cope in most trying times, page 12.

CriterionOnline.com

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Washington pastors reflect on Capitol attack that hit close to home

WASHINGTON (CNS)—Like many across the country, Father William Gurnee and Father Gary Studniewski watched in horror as a rioting mob stormed and ransacked the U.S. Capitol on Jan. 6, attempting to disrupt Congress as it certified the Electoral College vote of President-elect Joe Biden.



Fr. William Gurnee

But for those two priests, the attack hit particularly close to home, because they serve as pastors of Capitol Hill parishes in Washington. Father Gurnee is pastor of St. Joseph's Parish on the northeast side of Capitol Hill, and Father Studniewski is pastor of St. Peter's Parish on the southeast side. Members of Congress and Capitol Hill staff members—who had to be rushed to safety during the attack—attend Mass at those two churches, as do Capitol Hill police officers and those who live and work in the neighborhood.

For Father Gurnee, witnessing TV coverage of what was happening at the Capitol was especially painful, because before entering the seminary, he worked on Capitol Hill as a legislative assistant to the late Rep. Robert Smith, R-Oregon, and attended Mass at St. Joseph's Parish. After being ordained to the priesthood in 2000, he celebrated his first Mass at St. Joseph's, and since 2017 he has been its pastor.

"I never thought I'd have the privilege to be pastor here," said the priest. "I revere this Hill."

In a Jan. 10 interview just before Mass, he said that during the attack, he was receiving texts from parishioners who worked at the Capitol and were being sheltered in safety as the mob rampaged through the building.

"When I saw people walking brazenly on
See CAPITOL, page 16

'Why are you Catholic?'

A question leads a couple to a deeper bond with Christ, the Church and each other

Fifth in an occasional series

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

By John Shaughnessy

Looking back to his senior year in high school—a time when he was a star quarterback—Sean Hussey recalls there were two qualities that stood out about a certain female classmate.

"What struck me about her really quickly was that she was very different than other people I knew," Hussey recalls.

"She was someone who prayed every day and read Scripture every day. She always had a Bible with her, and it actually looked like she used it. I had never thought about reading the Bible on my own. And never thought about praying. I really didn't have a relationship with God, and I could tell that she

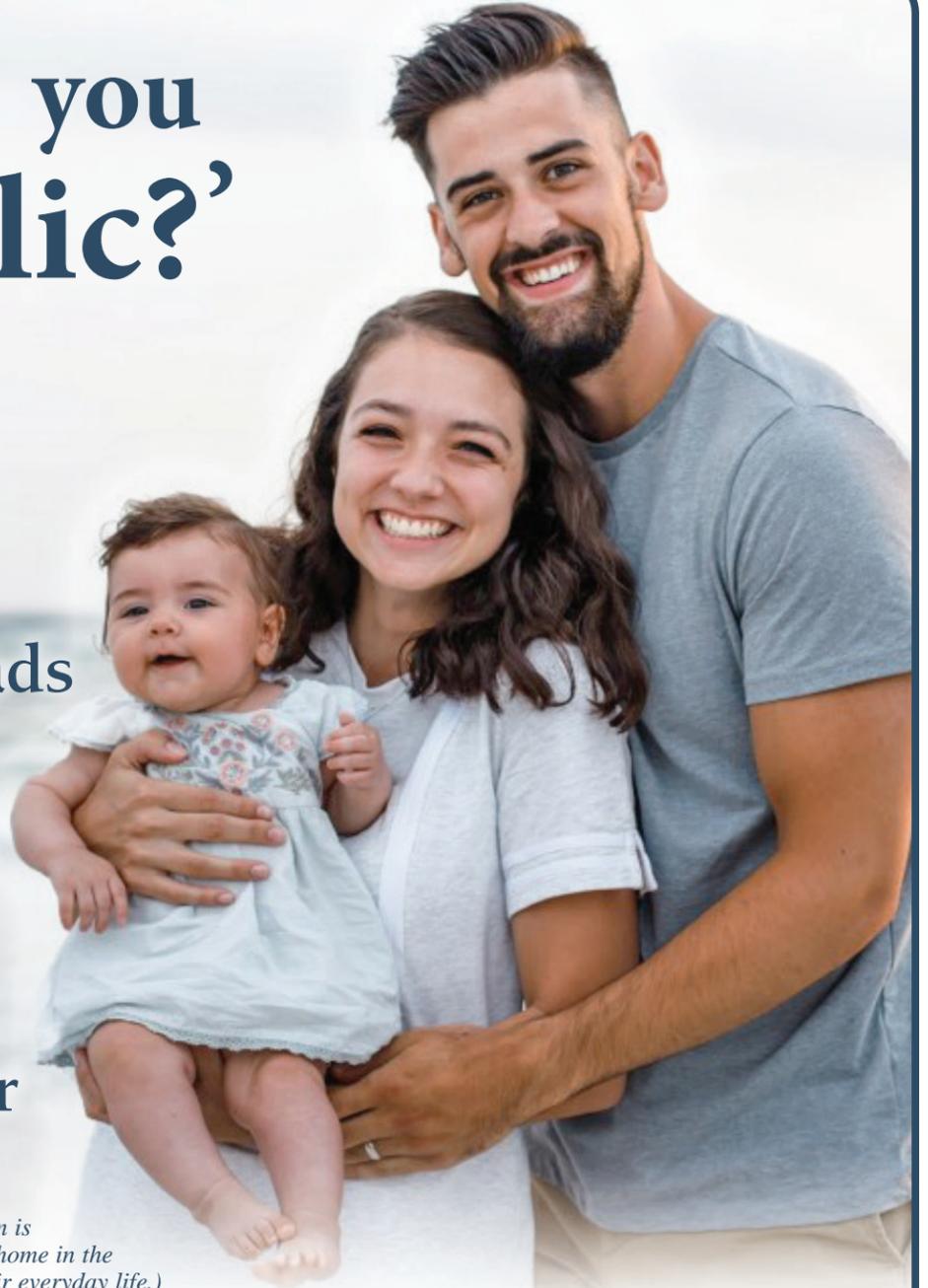
did. And something about that really intrigued me."

Then there was the second quality that he noticed about his classmate Paige, a quality that Hussey shares with a big smile.

"And I thought she looked good, so I was willing to hear her out. She wanted to know why I was Catholic. And that was a question I never really considered—especially coming from someone who wasn't Catholic. I really had no clue."

See HUSSEY, page 10

Sean and Paige Hussey pose for a photo with their daughter Emma during a vacation to Santa Rosa Beach, Fla., in July of 2020. (Submitted photo)



Chuck Weisenbach is chosen as Roncalli's new president

By John Shaughnessy

When Chuck Weisenbach recently received the news that he had been chosen as the new president of Roncalli High School in Indianapolis, he thought about a moment 46 years ago that transformed his life.

"I was registered to attend Southport High School as an eighth grader at St. Jude School in 1975," Weisenbach recalled. "I asked my mom and dad if there would be any way I could attend Roncalli, and they said yes. From my first days in the school as a student, I felt such a strong sense of Christ walking by

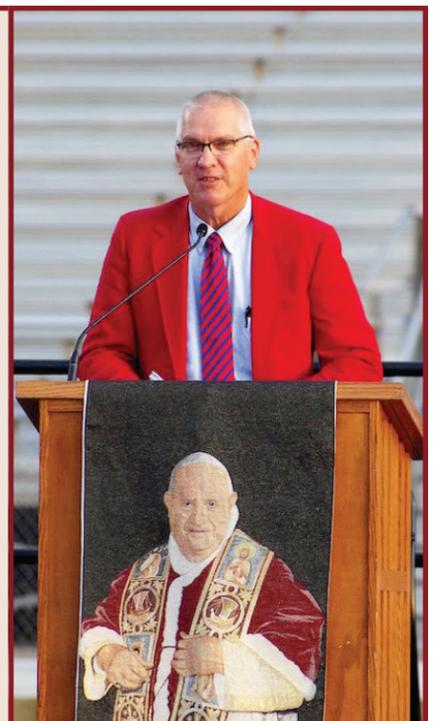
my side on a daily basis. The teachers, coaches, my friends—they all brought the light of Christ to me."

That feeling has continued for him in the 37 years he has worked at Roncalli, including the last 26 as the principal of the archdiocese's Indianapolis South Deanery high school.

"Every day, I see Christ through the lives and actions of our students, teachers, staff and parents," he said. "It is such a life-giving, transformational feeling. I feel blessed beyond measure to think that I could go pray in a chapel daily, receive the Eucharist on many days and be

See RONCALLI, page 10

Chuck Weisenbach has served at Roncalli High School for the past 37 years. On July 1, he will officially begin his duties as the school's new president. (Submitted photo)



Pope amends canon law so women can be installed as lectors and acolytes

VATICAN CITY (CNS)—Recognizing “the gifts of each baptized person”—women and men—Pope Francis ordered a change to canon law and liturgical norms so that women could be formally installed as lectors and acolytes.

“A consolidated practice in the Latin Church has confirmed, in fact, that



Pope Francis

such lay ministries, being based on the sacrament of baptism, can be entrusted to all the faithful who are suitable, whether male or female,” the pope wrote in his order changing canon law.

The document, issued “*motu proprio*” (on his own accord), was published by the Vatican on Jan. 11. It changes the wording of Canon 230, paragraph 1.

The canon used to say, “Lay men who possess the age and qualifications established by decree of the conference of bishops can be admitted on a stable basis through the prescribed liturgical rite to the ministries of lector and acolyte.”

The updated canon will say, “Lay men who possess the age and qualifications established by decree of the conference of bishops can be admitted on a stable basis through the prescribed liturgical rite to the ministries of lector and acolyte.”

“The decision to confer also on women these offices, which involve stability, public recognition and a mandate from the bishop, will make the participation of all in the work of evangelization more effective in the Church,” the pope said in a letter to Cardinal Luis Ladaria, prefect of the Congregation for the Doctrine of the Faith.

In most dioceses around the world—and at the Vatican as well—women and girls have been lectors at Mass and have served at the altar for decades. That service was possible, not as a formally instituted ministry, but under the terms of Canon 230, paragraph 2, which allowed for women or men to carry out the functions “by temporary designation.”

In his letter to Cardinal Ladaria, published with the document changing canon law, the pope said that, since the Second Vatican Council, the Church has made “a clearer distinction between the attributes of what today are called ‘nonordained [or lay] ministries’ and ‘ordained ministries,’” such as deacon, priest and bishop.

Those distinctions, he said, make it “possible to dissolve the reservation of the former to men alone.”

Pope Francis repeated St. John Paul II’s teaching that the Catholic Church “in

no way has the faculty to confer priestly ordination on women” since Jesus chose only men as his Apostles.

But with “nonordained ministries it is possible, and today it seems opportune, to overcome this reservation” of allowing only men to be formally and permanently instituted as lectors and acolytes.

The pope’s letter also said the Congregation for Divine Worship and the Discipline of the Sacraments would oversee the implementation of the change and would need to modify parts of the *Roman Missal* and the rite instituting lectors and acolytes.

The “General Instruction of the *Roman Missal*” says: “The acolyte is instituted for service at the altar and to assist the priest and deacon. It is his place principally to prepare the altar and the sacred vessels and, if necessary, to distribute the Eucharist to the faithful as an extraordinary minister.

“The lector is instituted to proclaim the readings from sacred Scripture, with the exception of the Gospel. He may also announce the intentions for the universal prayer and, in the absence of a psalmist, recite the Psalm between the readings,” the instruction says.

The instruction also says that in the absence of persons formally instituted for those roles, any qualified lay person may be assigned those roles.

Pope Francis’ document and his letter to Cardinal Ladaria frame the question in the context of the gifts and talents given by the Holy Spirit “through the sacraments of baptism, confirmation and the Eucharist” to all members of the Church so that they can contribute “to the building up of the Church and to the proclamation of the Gospel to every creature.”

And, he said, quoting his 2020 apostolic exhortation, “*Querida Amazonia*,” a formal, public installation of women in those ministries “would also allow women to have a real and effective impact on the organization, the most important decisions and the direction of communities, while continuing to do so in a way that reflects their womanhood.

“The priesthood of the baptized and service to the community represent the two pillars on which the institution of ministries is based,” the pope said.

The change, he said, recognizes the service already carried out by many women, but will also emphasize for men preparing for priesthood—who also are formally instituted as lectors and acolytes—that those ministries “are rooted in the sacrament of baptism and confirmation” that they all share, and that the ordained priesthood and the priesthood of the baptized always should work together for the good of the entire Church community. †



Public Schedule of Archbishop Charles C. Thompson

January 17–30, 2021

January 17 – 9:45 a.m.
Mass at Bishop Simon Bruté College Seminary, Indianapolis

January 19 – 10 a.m.
Visit to Oldenburg Academy of the Immaculate Conception, Oldenburg

January 20 – 8:30 a.m.
School Mass at Holy Spirit Church, Indianapolis

January 20 – 10 a.m.
Department Heads meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

January 22 – 10:30 a.m.
Indiana March for Life Mass at St. John the Evangelist Church, Indianapolis

January 22 – Noon
Indiana March for Life, Indianapolis

January 26 – TBD
Visit to Father Thomas Sccecina Memorial High School, Indianapolis

January 26 – 1 p.m.
Council of Priests meeting at Archbishop Edward T. O’Meara Catholic Center

January 28 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

January 30 – 11 a.m.
Dedication of St. Michael Church, Greenfield

Delivery of *The Criterion*, confirmation of receipt of gifts to UCA impacted by postal service

Criterion staff report

Delivery of *The Criterion* and other archdiocesan mailings throughout central and southern Indiana have recently been adversely impacted by challenges being faced by the United States Postal Service (USPS).

Because of the COVID-19 pandemic, the volume of mail sent via USPS during the holidays was unprecedented.

Not only were the number of package and letter deliveries at an all-time high, but postal employees were impacted by the pandemic—whether being sick themselves or being exposed to the virus.

The delay in mail has extended beyond the Christmas season, and the archdiocese is also experiencing the delays firsthand.

Archdiocesan officials understand there are questions and concerns with the timing of mail delivery and the depositing of gifts

to the United Catholic Appeal (UCA).

“We ask for your patience as this unseen consequence of the pandemic returns to normal operation. We trust that these dedicated men and women are doing their best to serve us,” said Jolinda Moore, executive director of the archdiocesan secretariat for stewardship and development. “When we receive your gift, we will respond promptly.

“Please be assured that any gift postmarked by Dec. 31 will be acknowledged as a gift received in calendar year 2020, and that all tax acknowledgement letters are postmarked by Jan. 31, 2021,” she continued. “Should you have further questions, don’t hesitate to reach out to the Office of Stewardship and Development.”

(To reach the archdiocesan office of Stewardship and Development, call 317-236-1503.) †

Indiana Right to Life Mass with the archbishop is full, but will be livestreamed

Criterion staff report

Tickets for the Indiana March for Life Mass with Archbishop Charles C. Thompson on Jan. 22 at St. John the Evangelist Church in Indianapolis are no longer available.

However, all are invited to watch the Mass online at www.facebook.com/stjohnsindy and www.stjohnsindy.org/mass-feed.html at 10:30 a.m. on Jan. 22.

As announced in prior issues of

The Criterion, registration was required to worship at the Mass due to the church’s 250 capacity in order to abide by Marion County COVID-19 social distancing guidelines.

Those without tickets who arrive for the Mass will be asked to wait to see if any seats become available.

The Indiana March and Rally for Life, capped at 250 participants to abide by Marion County COVID-19 guidelines, is also now full. †

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Evictions, homelessness could rise if lawmakers override veto

By Victoria Arthur

Advocates for the poor fear that an already dire housing crisis in the state could worsen dramatically if lawmakers override Gov. Eric Holcomb's veto of a



landlord-tenant bill that was rushed through last year's Indiana General Assembly.

The Indiana Catholic Conference (ICC) and numerous allies warn that efforts on the part of some lawmakers to restore that legislation would undermine legal protections for renters, who make up about one-third of Indiana's population. This could lead to widespread evictions and subsequently



Gov. Eric Holcomb

a rapid rise in the state's homeless population during a cold winter and worsening coronavirus pandemic.

Senate Enrolled Act (SEA) 148 was the result of language added to an unrelated

Senate bill during the 2020 legislative session and passed with virtually no opportunity for public debate. SEA 148 was the only bill that the governor vetoed during the session, at the time stating that the language in the legislation was "overly broad ... preventing almost any type of local control over landlord-tenant relationships." He also pointed to the global COVID-19 pandemic, which was beginning to profoundly alter life for Hoosiers.

"We want this veto to stand," said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. "We were opposed to this bill last year for a variety of reasons, including the fact that it didn't go through the

normal process, and that language was added to another bill that wasn't really relevant. But at the heart of the matter was that it placed an even greater imbalance in the relationship between landlords and tenants, and it was pushed through before the pandemic hit with full force.

"All of us who stand with the most vulnerable in our communities applauded Gov. Holcomb's veto of this legislation," Espada continued. "We believe that an override of the veto in this legislative session would open avenues of severe harm for renters at most risk of eviction, many of whom are served by Catholic social service organizations such as Catholic Charities and the Society of St. Vincent de Paul."

Espada was among the participants in a virtual call-to-action meeting held earlier this month by the Hoosier Housing Needs Coalition, an advocacy group formed last spring in large part due to concerns over SEA 148.

Even before this legislation was pushed through the General Assembly last year, Indianapolis was second in 2016 only to New York City in the number of evictions, according to Family Promise, one of the members of the coalition. In that year, 11,570 evictions occurred in Indianapolis—more than those in Chicago and Los Angeles combined.

This disproportionately high rate is due to a law structure in the state that is "heavily tilted toward landlords," according to Andrew Bradley, policy director of Prosperity Indiana, another organization in the housing coalition.

Now, Bradley and other advocates warn, the global pandemic is making a bad situation worse.

"We already had a housing crisis, and COVID-19 further exacerbates that," Bradley said. "We have evidence showing that the people who are typically low-income renters are the



'We are calling upon the Catholic faithful to contact their legislators—by phone, e-mail or both—and ask them to vote 'no' on a veto override for SEA 148. With fewer in-person meetings at the Statehouse due to the pandemic, these actions are more important than ever.'

—Angela Espada, executive director of the Indiana Catholic Conference

same people who have been hit hardest by the virus. These are people who are working in restaurants and bars, in hotels and hospitality, or in service industries like home health care. All of these people working in jobs that require them to be in-person and in close contact with others are more likely to have been laid off, and/or more likely to catch COVID themselves.

"Even before the pandemic, 40% of Hoosiers did not have even \$400 saved for emergency use," Bradley added. "So missing even one paycheck puts people at risk for suddenly being homeless."

He and other participants in the virtual call-to-action meeting say they are heartened by the response from a broad cross-section of organizations and concerned citizens. Now they urge members of the general public to make their voices heard with their legislators.

"This is a great opportunity for people all over the state to get involved in advocating for the basic needs of Hoosiers," said Natalie James, coalition builder for Prosperity Indiana.

The ICC issued an action alert this week calling upon Catholics to do just that. The possible effort to overturn the governor's veto of SEA 148 also

was among the subjects of the new weekly podcast hosted by Espada and Alexander Mingus, associate director of the ICC.



Alexander Mingus

"We are calling upon the Catholic faithful to contact their legislators—by phone, e-mail or both—and ask them to vote 'no' on a veto override for SEA 148," Espada said. "With fewer in-person meetings

at the Statehouse due to the pandemic, these actions are more important than ever."

To follow this and other priority legislation of the ICC, visit www.indianacc.org. This website includes access to I-CAN, the Indiana Catholic Action Network, which offers the Church's position on key issues. Those who sign up for I-CAN receive alerts on legislation moving forward and ways to contact their elected representatives.

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

Jesuit priest will deliver invocation at Biden's presidential inauguration

WASHINGTON (CNS)—Jesuit Father Leo O'Donovan, former president of Georgetown University, will deliver the invocation at the presidential inauguration of Joe Biden on Jan. 20.

The priest, a friend of the Biden family, was the principal celebrant at the funeral Mass for Biden's son Beau in 2015 at St. Anthony of Padua Parish in Wilmington, Del.

He confirmed with *National Catholic Reporter* on Jan. 6 that he would be delivering the invocation, saying Biden had personally called him and invited him, which he accepted.

This year's scaled-back public inauguration ceremony, due to the COVID-19 pandemic, will take place on the west side of the U.S. Capitol Building in Washington, a site taken over on Jan. 6 by rioters contesting the certification of the 2020 presidential election. President Donald J. Trump announced on Jan. 8 that he would not attend the ceremony.

In leading the prayer of blessing, Father Leo, who is currently director of mission for Jesuit Refugee Service, will follow the footsteps of his predecessor at Georgetown, Jesuit Father Timothy Healy, who offered a prayer during the second inauguration of President Ronald Reagan in 1985.

The tradition of invocations at presidential inaugurations goes back to 1937, and Catholic leaders have been in this role for several presidents. The Southern Baptist minister, Rev. Billy Graham, offered this prayer for presidents Richard Nixon, Bill Clinton and George W. Bush.

In 1961, when John F. Kennedy was sworn in as the first Catholic president, Boston Cardinal Richard J. Cushing delivered the invocation, which said in

part: "Strengthen our resolve, O Lord, to transform this recognition of others into a principle of cooperation. Inspire us to practice this principle of cooperation both in ideal and action in these most dangerous, but soul-stretching times."

Four years later, Archbishop Robert E. Lucey of San Antonio gave the invocation at President Lyndon B. Johnson's inauguration.

His prayer included a description of the time, saying: "In these days of tragedy and crisis all that we hold dear is challenged—belief in God, respect for human responsibility, honor, integrity and every freedom of the human spirit. All these are at stake and our country, champion of truth and justice, must lead the nations of the world to the dawn of a brighter hope."

He also prayed that God would "make clear to our president the path of honor and of peace, the path of freedom and justice, the path of brotherhood and truth."

Twenty years later, in 1985, Father Healy, who was then Georgetown University's president, delivered the invocation at Reagan's inauguration, urging the crowd to join him in saying the Our Father.

A Catholic leader didn't lead a prayer at another presidential inauguration until 2017 when New York Cardinal Timothy M. Dolan was one of several religious leaders at Trump's inauguration ceremony. The cardinal read a brief passage from the Book of Wisdom which said: "Give us wisdom, for we are your servants, weak and short lived, lacking in comprehension of judgment and of laws ... Indeed, though one might be perfect among mortals, if wisdom, which comes from you, be lacking, we count for nothing." †



"Train up a child in the way he should go; even when he is old he will not depart from it." Proverbs 22:6

As a parent, you hope and pray that your children are loved and cared for when they enter a school's doors. Catholic Schools in the Archdiocese of Indianapolis do just that. The faculty and staff in all 68 archdiocesan schools commit themselves to loving and nurturing children in every way possible.

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Take a moment to listen to Interim Superintendent of Catholic Schools, Mary McCoy, as she shares the importance of supporting the great work of our schools.



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The Criterion

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Editorial



Supporters of President Donald J. Trump breach the U.S. Capitol in Washington on Jan. 6 during a rally to contest the certification of the 2020 presidential election.

(CNS photo/Ahmed Gaber, Reuters)

Words and our response to ongoing civil unrest

Words cannot begin to describe the range of emotions that people felt while witnessing the storming of the U.S. Capitol in Washington on Jan. 6.

But words will have to suffice—for now—since we believe they played an integral role in what happened that day. And if we're honest, we realize words have stoked the flames of much of the unrest that has overwhelmed our nation in recent times.

We can play the finger-pointing game that has become so common in society these days, where “so and so said or did this,” which enflamed passions among many.

Or we can blame social media, which we believe has become a great deterrent to civil discourse while claiming to offer platforms for people to offer their opinions on anything and everything—many times without regard to how those sometimes unfiltered messages can hurt many who read them.

We can talk about the current disconnect between our major political parties, where Democrats and Republicans no longer appear to work together for the common good. Sadly, it appears the days of “common ground” are behind us—at least for now. “Polarization” appears to be the more appropriate term when talking about the state of politics in our country these days.

Archbishop Charles C. Thompson's words in his “A Call to Civility”—which appeared in the Nov. 27 issue of *The Criterion*—are providential because he discussed how, amid the adversity we are facing in regard to the COVID-19 pandemic, social unrest and the election process, we still need to strive to be a civil society.

“Civility is not the absence of differences and disagreements, though it does involve a refusal to allow the radicals of polarization to divide and destroy the very soul of humanity,” Archbishop Thompson wrote. “Rather than pulling away, civility demands that we pull together. Rather than succumb to despair, we must dare to trust in the Holy Spirit. It requires of us the capacity to seek forgiveness, understanding and justice tempered with the sweetness of mercy.”

Those of us who have witnessed what has transpired in our country

during the last few years—including in 2020—probably agree that “mercy” is something that is sorely lacking. In the midst of all the chaos, we are wondering what is happening. There are no easy answers or explanations.

But one thing we do believe is that many people—ordinary citizens and politicians alike—are forgetting how our faith calls us to come together, not further splinter our communities, when we face trying times.

We just completed our celebration of the Christmas season, where the “Word made flesh” entered the world as our Savior and Redeemer. It offered us another reminder that Jesus must be at the center of our lives, and play an integral role in all we say and do.

In “A Call to Civility,” Archbishop Thompson wrote, “Any authentic conviction of a true Christian is rooted in the person of Jesus Christ. Such conviction does not guarantee always being right, but it does provide the pathway to seeking what is right, just and true. Remaining Christ-centered, one is able to respond rather than to react to a perceived challenge, disagreement or even threat. Rather than seeking to win or gain against one another, we should be seeking what is best for humanity as a whole.”

In a recent Gospel reading during daily Mass, we reflected on the witness of St. John the Baptist at the start of Jesus' public ministry, who when questioned about Jesus baptizing others, told his disciples, “He must increase; I must decrease” (Jn 3:30).

St. John's message is one of humility, where he is stepping back as Jesus' mission begins. That humility in all people—political leaders and citizens alike—is part of the vocation we are called to live.

As Archbishop Thompson wrote, “May we rise above our differences and disagreements in order to restore hope for a new tomorrow in reaching new horizons of our humanity as both individuals and communities of peoples. With Jesus Christ as our cornerstone, all is possible.”

To his timely message, we respond, “Please, Lord, let it be so.”

—Mike Krokos

Be Our Guest/Richard Doerflinger

The problem of political theologians

Some say religious leaders get too involved in politics. But we should also worry about politicians who wander into theology.



One example comes from Gov. Ralph Northam of Virginia, while announcing new restrictions on social gatherings due to growing COVID-19 cases.

To justify placing further restrictions on church services, he urged religious leaders to realize what is most important. “Is it the worship or the building? For me, God is wherever you are. You don't have to sit in the church pew for God to hear your prayers. Worship with a mask on is still worship. Worship outside or worship online is still worship.”

To be sure, Gov. Northam has not acted on his opinion, because the Supreme Court recently invalidated a similar effort to close churches in New York. For now, Virginians can still attend church if they follow strict protocols for wearing masks, social distancing and so on.

But a government official seemed to be lecturing people of faith on what constitutes worship.

Of course, God can hear our prayers wherever we are. But Christian tradition has generally not seen individual prayer as an adequate substitute for the Third Commandment's call to come together in worship.

Catholics, especially, have a communal and sacramental faith, as the *Catechism of the Catholic Church* observes (#2177-83). When we gather for Mass, we are more fully the Church, and we receive the body and blood of Jesus Christ to help us live as members of his body. To quote Archbishop Salvatore J. Cordileone of San Francisco, “The sacraments as we Catholics understand them cannot be livestreamed.”

Just as Israelites saw the whole chosen people as being in covenant with God, we Catholics believe that our bond with the Church founded by Christ supports and guarantees the authenticity of our individual faith. At every Mass, we pray to God: “Look not on our sins, but on the faith of your Church.”

Another narrowing view of religion recently came to light when President-elect Joe Biden announced his plan to nominate Xavier Becerra as secretary of Health and Human Services. As attorney general of California, Becerra has worked to force the Little Sisters of the Poor to provide coverage for contraceptive, sterilization and abortifacient drugs, supported a state law to require private health insurance to cover unlimited abortion and tried to require pro-life pregnancy aid centers to make abortion referrals.

In 2017, at a confirmation hearing for his position as attorney general, Becerra insisted that “the protection for religious freedom is for the individual” as opposed to “protections you are giving to some institution or entity who is essentially bootstrapping the First Amendment protections on behalf of somebody else.” So much for the central importance of a communal faith.

Becerra's view leads him to deny religious freedom to religious orders and other groups with moral convictions about human life. But our highest court has repeatedly corrected him, saying that individual and institutional rights are not easily separated.

The Supreme Court has upheld the religious liberty not only of the Little Sisters, but even of closely held for-profit companies like Hobby Lobby owned by believers, saying that such protection “protects the religious liberty of the humans

who own and control those companies.” The court also invalidated California's abortion referral mandate for pro-life centers, saying it attacked the centers' First Amendment right of free speech.

I'm grateful that Gov. Northam has not enacted his opinion on the nature of faith into civil law. Far more ominous is the prospect that another official, with little understanding of or sympathy for institutional religious freedom, may soon exert great power over the Catholic clinics and hospitals that are so vital a part of our national health care system.

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

‘The Supreme Court has upheld the religious liberty not only of the Little Sisters, but even of closely held for-profit companies like Hobby Lobby owned by believers, saying that such protection “protects the religious liberty of the humans who own and control those companies.” The court also invalidated California’s abortion referral mandate for pro-life centers, saying it attacked the centers’ First Amendment right of free speech.’

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. †



Christ the Cornerstone

Regardless of circumstances, the Lord calls each of us by name

“Here am I, Lord; I come to do your will” (Ps 40: 8a, 9a).

The Scripture readings for this weekend, the Second Sunday in Ordinary Time, emphasize the astonishing fact that each and every one of us is called—by name—to follow Jesus in a particular way.

Regardless of our circumstances, our personal histories, the mistakes we’ve made, the sins we’ve committed or the successes we’ve experienced in life, the Lord asks us to change, to devote our lives to being temples of the Holy Spirit and missionary disciples of Christ.

This is truly astonishing. Can it really be true that out of the billions of people living in the world yesterday, today and tomorrow, Jesus knows and loves each one of us by name? Is it not a wild exaggeration to claim that he has particular assignments for you and me and all our sisters and brothers?

Our faith says otherwise. We believe that God knows and loves intimately every man, woman and child (including refugees, those on death row and the unborn). And we believe that Jesus Christ, our Redeemer, invites and challenges each of us by our names

to give up our daily preoccupations in order to follow him wholeheartedly.

In the first reading from the First Book of Samuel (1 Sm 3:3b-10, 19), the young Samuel hears a voice calling him in his sleep, but he mistakes it for his master. Eli wisely tells him to go back to bed but to remain attentive. As we read, “When Samuel went to sleep in his place, the Lord came and revealed his presence, calling out as before, ‘Samuel, Samuel!’ Samuel answered, ‘Speak, for your servant is listening.’ Samuel grew up, and the Lord was with him, not permitting any word of his to be without effect” (1 Sm 3:9-10, 19).

The call that Samuel received was specific to him. He was to speak for the Lord. And because Samuel listened to the voice of the Lord, and responded generously, his own words had an effect on all who listened to him.

Listening for God’s word spoken to each of us uniquely, regardless of our circumstances, is the spiritual discipline of discernment. It requires some degree of silence, and it urges us to turn off all the noises that distract us and prevent us from hearing God’s call.

In this Sunday’s second reading

(1 Cor 6:13c-15a, 17-20), St. Paul reminds us that each of us is a temple of the Holy Spirit. This means that our lives are meant to be holy places, places of reverence and solitude. Paul draws the obvious connection to immorality, which is particularly offensive because we are, in fact, the body of Christ.

But we can also see how important it is to keep ourselves pure and holy if we want to hear and respond to God’s will for us. Selfishness and sin prevent us from hearing God’s call. They delude us into thinking that someone (or something) else is more important, demanding our immediate attention.

The Gospel according to St. John (Jn 1:35-42) describes the particular calling of two brothers, Andrew and Simon, who were clearly “spiritual seekers,” men who were looking for something more in their lives. John the Baptist pointed them to Jesus, the Lamb of God, and they asked him quite bluntly, “Where are you staying?” (Jn 1:38) The Lord’s equally direct response, “Come, and you will see” (Jn 1:39), sets in motion the conversion experiences that would radically change their lives.

The 2,000-year history of our faith is

filled with stories about the conversion of women and men whose lives were transformed by their response to the Lord’s call. Many of these conversion stories are immediate and dramatic. Others are much more subtle and take place over many years. What is common to all is hearing the voice of the Lord (in whatever form it takes) and responding with an open and generous heart.

When the Lord calls, we must be ready and attentive. This is hard to do when we are busy and surrounded by all the distractions that bombard us 24/7. God’s call challenges us to find times and places when we can be quiet and alone. The greatest saints are men and women who found ways to keep their temples of the Holy Spirit (themselves) pure and spotless. They found times and places suited to spiritual discernment, and they listened carefully to God’s voice speaking to them directly in the most profoundly personal ways.

Let’s each of us find our own holy places. Let’s embrace the solitude that will allow us to recognize the voice of God and to respond with all our hearts: “Speak, Lord, your servant is listening. I come to do your will.” †



Cristo, la piedra angular

Independientemente de las circunstancias, el Señor nos llama a cada uno por nuestro nombre

“Aquí me tienes [...]. Me deleito en hacer tu voluntad, Dios mío” (Sal 40:7).

Las lecturas de las Escrituras para este fin de semana, el segundo domingo del Tiempo Ordinario, hacen énfasis en el asombroso hecho de que Dios nos llama a todos por nuestro nombre para que sigamos a Jesús de una manera específica.

Independientemente de nuestras circunstancias, nuestras historias personales, los errores o los pecados que hayamos cometido, o los éxitos que hayamos cosechado en la vida, el Señor nos pide que cambiemos, que dediquemos nuestras vidas a ser templos del Espíritu Santo y discípulos misioneros de Cristo.

Esto es realmente asombroso. ¿En verdad es cierto que de los miles de millones de personas que vivían en el mundo ayer, hoy y mañana, Jesús nos ama y nos conoce a cada uno por nuestro nombre? ¿Acaso no es una tremenda exageración afirmar que tiene tareas particulares para usted, para mí y para todos nuestros hermanos y hermanas?

Nuestra fe nos dice lo contrario. Creemos que Dios conoce y ama íntimamente a cada hombre, mujer y niño (incluidos los refugiados, los condenados a muerte y aquellos que no han nacido) y que Jesucristo, nuestro Redentor, nos desafía y nos invita a cada uno, llamándonos por nuestro

nombre, para que hagamos a un lado nuestras preocupaciones diarias y lo sigamos de todo corazón.

En la primera lectura del Primer Libro de Samuel (1 Sm 3:3b-10, 19), el joven Samuel oye una voz que le llama mientras duerme, pero la confunde con la de su amo. Eli sabiamente le dice que vuelva a la cama pero que permanezca atento. Como leemos, “Samuel estaba acostado en el templo del Señor donde estaba el arca de Dios [...] Entonces vino el Señor y se detuvo, y llamó como en las otras ocasiones: ¡Samuel, Samuel! Y Samuel respondió: Habla, que tu siervo escucha. Samuel creció, y el Señor estaba con él; no dejó sin cumplimiento ninguna de sus palabras” (1 Sm 3:9-10, 19).

El llamado que Samuel recibió fue específico para él: debía hablar en nombre del Señor. Y porque Samuel escuchó la voz del Señor, y respondió generosamente, sus propias palabras tuvieron un efecto en todos los que lo escucharon.

Escuchar las palabras que Dios nos dice a cada uno de manera única, sin importar nuestras circunstancias, es la disciplina espiritual del discernimiento que exige cierto grado de silencio, y nos insta a desconectarnos de los ruidos que nos distraen y nos impiden escuchar el llamado de Dios.

En la segunda lectura de este domingo (1 Cor 6:13c-15a, 17-20),

san Pablo nos recuerda que cada uno de nosotros es un templo del Espíritu Santo. Esto significa que nuestras vidas están destinadas a ser lugares sagrados, lugares de reverencia y soledad. Pablo traza la conexión evidente con la inmoralidad, que es particularmente ofensiva porque somos, de hecho, el Cuerpo de Cristo.

Pero también podemos ver lo importante que es mantenernos puros y santos si queremos escuchar y responder a la voluntad de Dios para nosotros. El egoísmo y el pecado nos impiden escuchar el llamado de Dios pues nos engañan al pensar que alguien (o algo) es más importante, y que exige nuestra atención inmediata.

El Evangelio según san Juan (Jn 1:35-42) describe el llamado particular de dos hermanos, Andrés y Simón, que eran claramente “buscadores espirituales,” hombres que buscaban algo más en sus vidas. Juan el Bautista les indicó que buscaran a Jesús, el Cordero de Dios, y le preguntaron sin rodeos, “¿Dónde te hospedas?” (Jn 1:38). La respuesta igualmente directa del Señor, “Venid y veréis” (Jn 1:39), pone en marcha las experiencias de conversión que cambiarían radicalmente sus vidas.

La historia de 2,000 años de nuestra fe está llena de historias sobre la conversión de mujeres y hombres

cuyas vidas fueron transformadas por su respuesta al llamado del Señor. Muchas de estas historias de conversión son inmediatas y drásticas, en tanto que otras son mucho más sutiles y se desarrollan a lo largo de muchos años. Lo que es común a todas es escuchar la voz del Señor (en cualquier forma que se presente) y responder con un corazón abierto y generoso.

Cuando el Señor llama, debemos estar listos y atentos; esto resulta difícil cuando estamos ocupados y rodeados por todas las distracciones que nos bombardean las 24 horas del día. El llamado de Dios nos desafía a encontrar momentos y lugares en los que podamos estar tranquilos y solos. Los más grandes santos son hombres y mujeres que encontraron la manera de mantener sus templos del Espíritu Santo (ellos mismos) puros e inmaculados. Encontraron momentos y lugares adecuados para el discernimiento espiritual, y escucharon cuidadosamente la voz de Dios hablándoles directamente de las formas más profundamente personales.

Que cada uno pueda encontrar sus propios lugares sagrados y acoger la soledad que nos permitirá reconocer la voz de Dios y responder con todo nuestro corazón: “Habla, Señor, tu siervo te escucha. He venido a cumplir tu voluntad.” †

Events Calendar

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

January 20

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

January 21

St. Elizabeth Seton Church, 10655 Haverstick Road, Carmel, Ind. (Lafayette Diocese), **Indiana March for Life Vigil**, 7-9 p.m., eucharistic adoration, praise and worship music, reconciliation, seating limited to 200 participants due to COVID-19 restrictions, mask-wearing and social distancing necessary. Registration required: vigilforlifecarmel2021.eventbrite.com.

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

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

January 22

Livestream of Indiana March for Life Mass with Archbishop Charles C. Thompson, 10:30 a.m., www.facebook.com/stjohnsindy and www.stjohnsindy.org/mass-feed.html.

St. John the Evangelist Parish parking lot, 126 W. Georgia St., Indianapolis. **"Moving the Movement" Diaper Drive**, diapers for three Indianapolis pregnancy care organizations collected 10 a.m.-2 p.m., financial donations for diaper purchases accepted at cutt.ly/IndyMarch4LifeDiapers.

January 24

St. Matthew School, 4100 E. 56th St., Indianapolis. **St. Matthew School Open**

House, 1:30-3:30 p.m., for prospective families. Information: 317-251-3997, ext. 3913, or dsmock@saintmatt.org.

January 30

Vigo County Court House, 3rd St. and Wabash Ave., Terre Haute. **Solemn Observance of Roe v. Wade**, 2-3 p.m., peaceful prayer gathering, signs provided. Information, Tom McBroom, 812-841-0060 or mcbroom.tom@gmail.com.

February 3

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

February 4

The Third Option virtual marriage crisis/enrichment class, "Building a Climate of Respect," 7-8 p.m., Thursdays bi-weekly through May 20, viewing all sessions recommended but not required, no registration needed, free. Log on: carmelthirddoption.org/web then click on link at top of page. Information: carmelthirddoption.org/web, or Keith Ingram, kingram@aicinvest.com or 317-324-8446.

February 5

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass, 5:45 p.m., exposition

of the Blessed Sacrament, following Mass until 9 p.m., sacrament of Reconciliation available. Information: 317-750-7309, msross1@hotmail.com.

February 6

John Paul II Parish, St. Paul Chapel, 216 Schellers Ave., Sellersburg. **First Saturday Marian Devotion**, 8 a.m. rosary, meditation, prayer; 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, devotional prayers, rosary, 8 a.m. Information: 765-647-5462.

February 9

Monthly Virtual Taizé Prayer Service, 7-8 p.m., silent and spoken prayers, simple music, silence. Link: Taize.SistersofProvidence.org.

Information: 812-535-2952, provctr@spsmw.org.

February 11

Sisters of Providence White Violet Center for Eco-Justice Virtual Workshop: Baking Sourdough Bread, via Zoom, 6:30-8 p.m., \$45 includes instruction materials and sourdough bread starter, register by Feb. 4. Registration and information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

The Third Option virtual marriage crisis/enrichment class, "Responsibility and Blame Game," 7-8 p.m., Thursdays bi-weekly through May 20, viewing all sessions recommended but not required, no registration needed, free. Log on: carmelthirddoption.org/web then click on link at top of page. Information: carmelthirddoption.org/web, or Keith Ingram, kingram@aicinvest.com or 317-324-8446. †

Retreats and Programs

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

January 29-30

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Soul Healing with Julian of Norwich**, 7 p.m. Fri. -3:30 p.m. Sat., Carolyn Berghuis presenting, \$175 includes meals and room. Registration: www.benedictinn.org/retreats-programs. Information: benedictinn@benedictinn.org, 317-788-7581.

February 1

Mount Saint Francis Center for Spirituality virtual "Mondays at the Mount," 30-minute study by Conventual Franciscan Father Vince Petersen and Andrew Hennessey on upcoming Sunday Scripture readings, saints and liturgical seasons,

posted on Monday mornings at m.facebook.com/pg/MountStFrancis.

February 3

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

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, 3-4:30 p.m., Franciscan Sister Olga Wittekind facilitating, freewill donation.

Information, registration: center@oldenburgosf.com, oldenburgfranciscancenter.org/programs.

Providence Spirituality & Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Art and Soul Creation Guild**, 9:30 a.m.-noon, annual membership \$30 per person plus \$5 for each additional monthly session. Information, registration: 812-535-2952, provctr@spsmw.org, www.spsmw.org/event. †

Events and retreats can be submitted by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Ann Lewis, or by fax at 317-236-1593.

Divorce and Beyond offered on Wednesdays from Jan 20-Feb. 24 in Beech Grove

Divorce and Beyond, a ministry of the archdiocesan Office of Marriage and Family Life, will be offered at Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, from 7-9 p.m. on six consecutive Wednesdays from Jan. 20-Feb. 24.

The support group explores the stress, anger, blame and guilt of divorce with the goal of leading participants

toward ultimate forgiveness, happiness and growth.

Separated or divorced individuals of all faiths are welcome.

The cost of the six-week session is \$20, which includes materials. Scholarships are available.

For more information or to register, go to www.archindy.org/divorce or call the Office of Marriage and Family Life at 317-592-4007. †

Biking for Babies seeking crew members and riders through Feb. 28

Biking for Babies, a nonprofit that helps to save and change lives by financially and spiritually supporting the work of partnered pregnancy resource centers, is inviting adults ages 18-39 to apply as support crew members and riders.

Riders will train for the six-day National Ride in July, which covers 2,600 miles.

Support crew members serve the riders throughout the week of the ride by providing food, water and much

needed cheering from the sidelines.

Each member sets a personal goal for fundraising, and 100% of their public donations go to pregnancy resource centers. In its 11 years, Biking for Babies has formed more than 120 young people and raised nearly \$800,000 for 58 pregnancy resource centers across the country.

The deadline to apply for either role is Feb. 28. For more information or to apply, go to www.bikingforbabies.com. †

Wedding ANNIVERSARIES

70 Years



WILLIAM AND AUDREY (LUCKING) WERLE, members of St. Elizabeth Ann Seton Parish in Richmond, celebrated their 70th wedding anniversary on Jan. 13.

The couple was married in St. John the Evangelist Church in Norwood, Ohio, on Jan. 13, 1951.

They have three children: Mary Lou Norman, John and Joseph Werle.

The couple also has numerous grandchildren. †

60 Years



EDWARD AND MARY FRANCES (JONES) DOYLE, members of SS. Francis and Clare of Assisi Parish in Greenwood, will celebrate their 60th wedding anniversary on Jan. 21.

The couple was married in St. Philip Neri Church in Indianapolis on Jan. 21, 1961.

They have four children: Elaine Bouchie, Carolyn Doyle and the late Mary Josephine Doyle and Deann Santos.

The couple also has three grandchildren. †

50 Years



L. KENNETH AND GAIL (LEINGER) ZAUSS, members of St. Vincent de Paul Parish in Shelby County, will celebrate their 50th wedding anniversary on Jan. 16.

The couple was married in St. Joan of Arc Church in Kokomo, Ind. (Lafayette Diocese), on Jan. 16, 1971.

They have two children: Laura Zauss Bossingham and Emily Zauss Colpi.

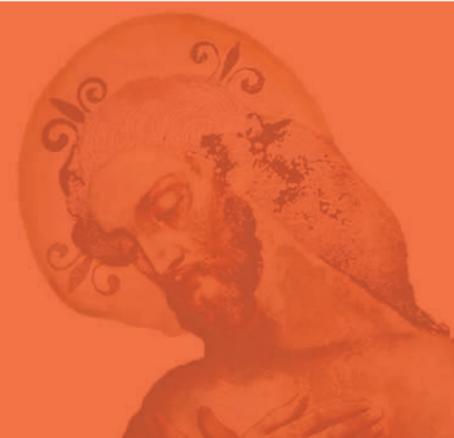
The couple also has five grandchildren. †

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



The Face of Mercy

By Daniel Conway



St. Joseph was a father not born but made

On the occasion of the 150th anniversary of Blessed Pope Pius IX's proclamation of St. Joseph as Patron Saint of the Catholic Church, Pope Francis offers a pastoral reflection on fatherhood which he says is especially needed during this time of pandemic, social unrest and economic crisis.

In his apostolic letter *"Patris Corde"* ("With a Father's Heart"), Pope Francis defines "fatherhood" in these terms:

"Fathers are not born, but made. A man does not become a father simply by bringing a child into the world, but by taking up the responsibility to care for that child. Whenever a man accepts responsibility for the life of another, in some way he becomes a father to that person" (*"Patris Corde,"* #7).

St. Joseph did not bring the child Jesus into the world, but he accepted responsibility for him and his mother with a father's heart. The Gospels offer little information about this righteous man, Joseph, but what they do say provides us with a striking portrait of Joseph's fatherhood.

Here is a brief summary of the Holy Father's reflections on the fatherhood of St. Joseph:

—**A beloved father.** The greatness

of St. Joseph is that he was the spouse of Mary and the foster father of Jesus. In this way, he placed himself, in the words of St. John Chrysostom, "at the service of the entire plan of salvation."

—**A tender and loving father.**

In Joseph, Jesus saw the tender love of God: "As a father has compassion for his children, so the Lord has compassion for those who fear him" (Ps 103:13).

—**An obedient father.** In every situation, Joseph declared his own *"fiat,"* like those of Mary at the Annunciation and Jesus in the Garden of Gethsemane. In his role as the head of a family, Joseph taught Jesus to be obedient to his parents (Lk 2:51), in accordance with God's command (Ex 20:12).

—**An accepting father.** Joseph accepted Mary unconditionally. He trusted in the angel's words. Today, in our world where psychological, verbal and physical violence toward women is so evident, Joseph appears as the figure of a respectful and sensitive man.

—**A creatively courageous father.** Joseph was the man chosen by God to guide the beginnings of the history of redemption. He was the true "miracle"

by which God saves the child and his mother. God acted by trusting in Joseph's creative courage.

—**A working father.** St. Joseph was a carpenter who earned an honest living to provide for his family. From him, Jesus learned the value, the dignity and the joy of what it means to eat bread that is the fruit of one's own labor.

—**A father in the shadows.** Being a father entails introducing children to life and reality. Not holding them back, being overprotective or possessive, but rather making them capable of deciding for themselves, enjoying freedom and exploring new possibilities.

These seven aspects of St. Joseph's unique role as the earthly father of Jesus speak to the men, women and children of our time in powerful ways. We need strong father figures today more than ever, and the pope's insights into the character of this extraordinary man help us see his fatherhood in all its depth and richness.

Pope Francis sees the beauty of fatherhood as the very opposite of an overbearing, oppressive male dominance. "Tender, loving and accepting" are the words he uses to illustrate a very different kind of paternal dignity:

"Every child is the bearer of a unique mystery that can only be brought to light with the help of a father who respects that child's freedom. A father who realizes that he is most a father and educator at the point when he becomes 'useless,' when he sees that his child has become independent and can walk the paths of life unaccompanied. When he becomes like Joseph, who always knew that his child was not his own but had merely been entrusted to his care" (*"Patris Corde,"* #7).

The model offered to us by the life of St. Joseph is a paradox. On the one hand, a responsible father is present to his children. He cares for them, providing for their every need and protecting them from danger. On the other hand, he has the wisdom and humility to "let go," allowing his children the freedom to make their own decisions and to learn from their mistakes.

St. Joseph, pray for us. Teach us to care for one another as you cared for your son and his mother.

(Daniel Conway is a member of The Criterion's editorial committee.) †

"Jesus of Nazareth, by his words, his actions, and his entire person reveals the mercy of God."

—Pope Francis, *"Misericordiae Vultus"* ("The Face of Mercy")



"Jesús de Nazaret con su palabra, con sus gestos y con toda su persona revela la misericordia de Dios."

—Papa Francisco, *"Misericordiae Vultus"* ("El rostro de la misericordia")

El rostro de la misericordia/Daniel Conway

San José no fue un padre biológico sino de corazón

Con motivo del 150 aniversario de la proclamación de san José como "Patrón de la Iglesia Católica" realizada por el beato papa Pío IX, el papa Francisco ofrece una reflexión pastoral sobre la paternidad que, según él, es especialmente necesaria en esta época de pandemia, disturbios sociales y crisis económica.

En su carta apostólica *"Patris Corde"* ("Con corazón de padre"), el papa Francisco define la "paternidad" en estos términos:

"Nadie nace padre, sino que se hace. Y no se hace sólo por traer un hijo al mundo, sino por hacerse cargo de él responsablemente. Todas las veces que alguien asume la responsabilidad de la vida de otro, en cierto sentido ejercita la paternidad respecto a él" (*"Patris Corde,"* #7).

San José no trajo al niño Jesús al mundo, pero aceptó la responsabilidad por él, y por su madre, con un corazón de padre. Los Evangelios ofrecen poca información sobre este hombre justo, José, pero lo que nos dicen nos proporciona un retrato sorprendente de la paternidad de José.

Aquí hay un breve resumen de las reflexiones del Santo Padre sobre la paternidad de San José:

—**Un padre amoroso.** La grandeza

de san José radica en que fue el esposo de María y el padre de Jesús. De esta manera, se puso, en palabras de san Juan Crisóstomo, "al servicio de todo el plan de salvación."

—**Un padre tierno y cariñoso.** En José, Jesús vio el tierno amor de Dios: "Como el padre se compadece de sus hijos, así se compadece el Señor de los que le temen" (Sal 103:13).

—**Un padre obediente.** En cada situación, José declaró su propio *fiat*, como el de María durante la Anunciación y el de Jesús en el Huerto de Getsemaní. En su papel de cabeza de familia, José enseñó a Jesús a ser obediente a sus padres (Lc 2:51), de acuerdo con el mandato de Dios (Ex 20:12).

—**Un padre que acepta.** José aceptó a María incondicionalmente. Confío en las palabras del ángel. En nuestro mundo de hoy en día, donde la violencia psicológica, verbal y física hacia las mujeres es tan evidente, José aparece como la figura de un hombre respetuoso y sensible.

—**Un padre ingenioso y valiente.** José fue el hombre elegido por Dios para guiar los comienzos de la historia de la redención. Fue el verdadero «milagro» por el cual Dios pudo salvar al niño y a su madre. Dios

actuó confiando en el valor ingenioso de José.

—**Un padre trabajador.** San José era un carpintero que se ganaba la vida honestamente para mantener a su familia. Jesús aprendió de él el valor, la dignidad y la alegría de lo que significa comer pan producto del propio trabajo.

—**Un padre en las sombras.** Ser padre implica introducir a los hijos en la experiencia de la vida y la realidad; no detenerlos, ni ser sobreprotectores o posesivos con ellos, sino hacerlos capaces de decidir por sí mismos, disfrutar de la libertad y explorar nuevas posibilidades.

Estos siete aspectos del papel único de san José como padre terrenal de Jesús representan una enseñanza poderosa para los hombres, las mujeres y los niños de nuestra época. Hoy más que nunca necesitamos figuras paternales fuertes y las ideas del Papa sobre el carácter de este hombre extraordinario nos ayudan a ver su paternidad en toda su profundidad y riqueza.

El papa Francisco ve la belleza de la paternidad como lo opuesto a un dominio masculino autoritario y opresivo. "Tierna, amorosa y tolerante" son las palabras que usa para ilustrar un tipo muy diferente de dignidad paterna:

"Cada niño lleva siempre consigo un misterio, algo inédito que sólo puede ser revelado con la ayuda de un padre que respete su libertad. Un padre que es consciente de que completa su acción educativa y de que vive plenamente su paternidad sólo cuando se ha hecho 'inútil,' cuando ve que el hijo ha logrado ser autónomo y camina solo por los senderos de la vida, cuando se pone en la situación de José, que siempre supo que el Niño no era suyo, sino que simplemente había sido confiado a su cuidado" (*"Patris Corde,"* #7).

El modelo que nos ofrece la vida de san José es una paradoja. Por un lado, un padre responsable está presente para sus hijos. Se preocupa por ellos, atendiendo cada una de sus necesidades y protegiéndolos del peligro. Por otro lado, tiene la sabiduría y la humildad de "soltarlos" y darles la libertad de que tomen sus propias decisiones y aprendan de sus errores.

San José, ora por nosotros. Enséñanos a cuidarnos mutuamente como tú cuidaste de tu hijo y de su madre.

(Daniel Conway es integrante del comité editorial de The Criterion.) †

Bishops call for an end to the federal death penalty

WASHINGTON (CNS)—A joint statement from two bishops who head different committees of the United States Conference of Catholic Bishops (USCCB) called for an end to the federal use of the death penalty as “long past time.”

“We renew our constant call to President [Donald J.] Trump and Acting Attorney General [Jeffrey] Rosen: Stop these executions,” said the Jan. 11 statement from Archbishops Paul S. Coakley of Oklahoma City, chairman of the bishops’ Committee on Domestic Justice and Human Development, and Joseph F. Naumann of Kansas City, Kan., chairman of the bishops’ Committee on Pro-Life Activities.

“Following a year where the federal government, for the first time, executed more people than all 50 states combined, there are three more federal executions scheduled” on Jan. 12, 14 and 15, the two archbishops said. Federal executions resumed last year after a 17-year reprieve.

Late on Jan. 11, Judge Patrick Hanlon of the U.S. District Court for the Southern District of Indiana granted a stay on the federal government’s scheduled Jan. 12 execution of Lisa Montgomery at the Federal Correctional Complex (FCC) in Terre Haute. The judge cited the need to determine Montgomery’s mental competence. She would be the female inmate put to death since 1953.

As *The Criterion* went to press on Jan. 12, there was uncertainty surrounding

the scheduled Jan. 14 execution of Corey Johnson and the Jan. 15 execution of Dustin Higgs. Judge Jane Magnum-Stinson of the U.S. District Court of the Southern District of Indiana ruled on Jan. 7 that more measures had to be taken at the FCC to prevent the spread of COVID-19 before executions could continue.

Archbishops Coakley and Naumann also called on President-elect Joe Biden and Congress to make the abolishment of the death penalty a priority.

“One vehicle to accomplish this in federal law is the Federal Death Penalty Prohibition Act,” they said. “In addition, we ask President-elect Biden to declare a moratorium on federal executions, and to commute current federal death sentences to terms of imprisonment. It is long past time to abolish the death penalty from our state and federal laws.”

Ten times in the past two years, bishops, groups of bishops, or the full USCCB have either spoken out against capital punishment, asked the faithful to add their voice on the issue or sought to end its use in the courts.

Also on Jan. 11, the Catholic Mobilizing Network (CMN) launched an online petition campaign asking Biden to make an end to federal executions a priority once he is sworn into office.

“After six months of needless death from what will soon amount to 13 executions, the Trump administration has driven home why an end to the federal death penalty is so urgently needed,” said a



The shadows of people walking are seen in this illustration photo. The federal executions of three death-row inmates are scheduled for January. (CNS photo/Toby Melville, Reuters)

Jan. 11 statement by Krisanne Vaillancourt Murphy, CMN executive director.

During a Jan. 6 Georgetown University-sponsored forum on capital punishment, Bishop Daniel E. Flores of Brownsville, Texas, cited the “throwaway culture” term frequently used by Pope Francis and said, “We let people die or we kill people, in the death penalty’s case, to solve problems. And the Church is simply saying: Enough blood. Stop.”

The petition urges the incoming

administration to “uphold the sacred dignity of every person” and make good on its promises to dismantle the federal death penalty system.

It names several possible avenues toward abolition that the president-elect could pursue, including declaring an official moratorium on federal executions, commuting the death sentences of all those currently on federal death row and advocating to end the death penalty in law. †

In message for World Sick Day, pope calls for health care for all

VATICAN CITY (CNS)—Praising those who help the sick and praying for those who are sick, Pope Francis called on Christians to practice what they preach, including by guaranteeing equal

access to health care for all people.

“The current pandemic has exacerbated inequalities in our health care systems and exposed inefficiencies in the care of the sick,” the pope wrote in his message for

the 2021 World Day of the Sick, which the Catholic Church marks on Feb. 11, the feast of Our Lady of Lourdes.

The COVID-19 pandemic has made it obvious to everyone that “elderly, weak and vulnerable people are not always granted access to care,” at least not in an equitable way, he said. “This is the result of political decisions, resource management and a greater or lesser commitment on the part of those holding positions of responsibility.

“Investing resources in the care and assistance of the sick is a priority linked to the fundamental principle that health is a primary common good,” Pope Francis wrote in his message, which was released by the Vatican on Jan. 12.

The papal message, using Jesus’ denunciation of hypocrisy in Matthew 23:1-12, insisted that real faith leads to real care for all who suffer from illness, poverty or injustice.

“When our faith is reduced to empty words, unconcerned with the lives and needs of others, the creed we profess proves inconsistent with the life we lead,” the pope wrote. “The danger is real.”

When another person is suffering, he said, Jesus “asks us to stop and listen, to establish a direct and personal relationship with others, to feel empathy and compassion, and to let their suffering become our own as we seek to serve them.”

Being sick makes one realize his or her “own vulnerability and innate need of others,” the pope said. “It makes us feel all the more clearly that we are creatures dependent on God.

“When we are ill,” he continued, “fear and even bewilderment can grip our minds and hearts; we find ourselves powerless, since our health does not depend on our abilities.”

For many people, the pope said, “sickness raises the question of life’s meaning,” something Christians must “bring before God in faith. In seeking a new and deeper direction in our lives, we may not find an immediate answer. Nor are our relatives and friends always able to help us in this demanding quest.”

Like Job in the Bible, people must stick with their prayers, crying out to God for help, he said.

In the end, God “confirms that Job’s suffering is not a punishment or a state of separation from God, much less as a sign of God’s indifference,” he said. Job, “wounded and healed,” confesses his faith in the Lord.

Pope Francis praised the “silent multitude of men and women,” who, as the pandemic continues, do not look away, but help their patients or their neighbors.

“Such closeness is a precious balm that provides support and consolation to the sick in their suffering,” he said. “As Christians, we experience that closeness as a sign of the love of Jesus Christ, the Good Samaritan, who draws near with compassion to every man and woman wounded by sin.”

Jesus’ commandment to love one another also applies to a Christian’s relationship with a person who is sick, the pope said. “A society is all the more human to the degree that it cares effectively for its most frail and suffering members, in a spirit of fraternal love.

“Let us strive to achieve this goal, so that no one will feel alone, excluded or abandoned,” he said, praying that “Mary, Mother of Mercy and Health of the Infirm,” would watch over the sick, health care workers and all those who help others. †



A health care worker comforts an elderly patient at a hospital in Blackburn, England on May 14, 2020, during the COVID-19 pandemic. In his message for the Feb. 11 observation of the World Day of the Sick, Pope Francis called on Christians to practice what they preach, including by guaranteeing equal access to health care for all people. (CNS photo/Hannah McKay, pool via Reuters)

Marriage

ANNOUNCEMENTS

Be a part of our Spring Marriage Edition

February 26 issue of *The Criterion*

Couples who are planning to be married between Feb. 26 and July 9 in a marriage that is recognized as a valid sacramental or valid natural marriage, or couples who were wed between July 1, 2020, and Feb. 12, 2021, in such a recognized marriage and did not have their engagement announcement in *The Criterion* are invited to submit the information for the upcoming Feb. 26 Spring Marriage Edition. Announcements can be submitted using the form below, or electronically at www.archindy.org/engagements.

E-mailed photos
Photos should be saved in jpg format and be at least 500 kb. Color photos are preferred. We recommend sending a photo where the couple’s faces are close to each other. Please send the photo as an attachment to the e-mail: alewis@archindy.org. Subject line: Spring Marriage (Last name). In the e-mail, please include the information in the form located below.

If it is not possible to e-mail a photo, a photo can be mailed with the bottom form. Please no photocopy photos. To have the photo returned, please include a return addressed envelope with a postage stamp on it.

Deadline
All announcements and photos must be received by 10 a.m. on Friday, Feb. 12. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Ann Lewis, 1400 N. Meridian Street, Indianapolis, IN 46202-2367
Deadline with photos: Friday, Feb. 12 at 10 a.m.
Please print or type:

Name of Bride (first, middle, last)		Daytime Phone	
Mailing Address	City	State	Zip Code
Name of Bride’s Parents (first, last)			
City		State	
Name of Bridegroom (first, middle, last)			
Name of Bridegroom’s Parents (first, last)			
City		State	
Wedding Date	Church	City	State

Photo Enclosed
 Return photo
 No Picture

Signature of person furnishing information	Relationship	Daytime Phone
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175-year-old Brookville parish is ‘pillar of the community’

By Sean Gallagher

BROOKVILLE—The year 2020 was supposed to be a time of celebration for the members of St. Michael Parish in Brookville of the 175th anniversary of the founding of the Batesville Deanery faith community.

While nearly all of the events scheduled to mark the anniversary were cancelled because of the coronavirus pandemic—including a festive anniversary Mass slated for last September—its members and pastor still take great pride in their parish.

At 92, Lou Moster has been a member of St. Michael for more than half of its 175-year history. His family has even deeper roots in the parish.

Father Meinrad Fleischmann, a great uncle of Moster, served as St. Michael’s pastor from 1868-97. Father Urban Aulbach, an uncle, was an assistant pastor there in the late 1940s.

Moster has lived a short walk from the parish for 65 years and can see the parish church’s prominent steeple from his back kitchen window.

“It is so meaningful, being there for so many years,” Moster said. “It just makes me feel good. If I’m feeling a little low, all I have to do is look up there and see that.”

The steeple and much of the exterior of the church that was completed in 1862 and enlarged in 1902 has recently had major work done to it. Some 3,000 bricks were replaced, and a new slate roof was installed.

All of the exterior projects and current plaster, paint and flooring work being done in the interior were all funded by a \$2 million capital campaign.

Rebecca Harvey, 40, helped lead the effort. A wife and mother of two, Harvey, 40, grew up in St. Michael. She later moved away from Brookville but returned about eight years ago with her family.

“We try to give back as much as we can,” Harvey said. “We really believe in stewardship and try to lead by example for our kids. Being connected to St. Michael is like family for me.”

She has appreciated the leadership of St. Michael’s current pastor, Father Vincent Lampert, and his predecessor Father Sean Danda, who began the capital campaign.

“Father Vince loves to joke around with the kids and makes a special point to talk with them,” Harvey said.

His closeness to the parish community reminds her of her childhood pastor, Father Louis Schumacher, who led the parish from 1968-98.

“He was kind of like family,” said Harvey. “Of course, Father Schumacher was going to be there [at family events]. He was always there. Father Danda and Father Vince have also been to our home.”

While Father Lampert is proud of the physical renovations at St. Michael, he knows that there is more work to do.



Fr. Vincent Lampert

“We’ve had a capital campaign,” he said. “Now we need to have a spiritual campaign. We have these facilities that are in good shape now. But how are we really feeding the souls of the people

who call St. Michael their parish home?”

Harvey has seen that happen in her family. Her husband was received into the full communion of the Church at St. Michael and now helps lead its Rite of Christian Initiation of Adults program.

She is excited about what she sees as a bright future for St. Michael.

“As we look at the anniversary and celebrate where we’ve been and where we’re at right now, we also look to the future,” Harvey said. “The parish is fortunate enough to support the school and the children who go there. It’s great to see all of the baptisms, which are growing, and the first Communions.

“It’s nice to see that we’re still growing as a parish.”

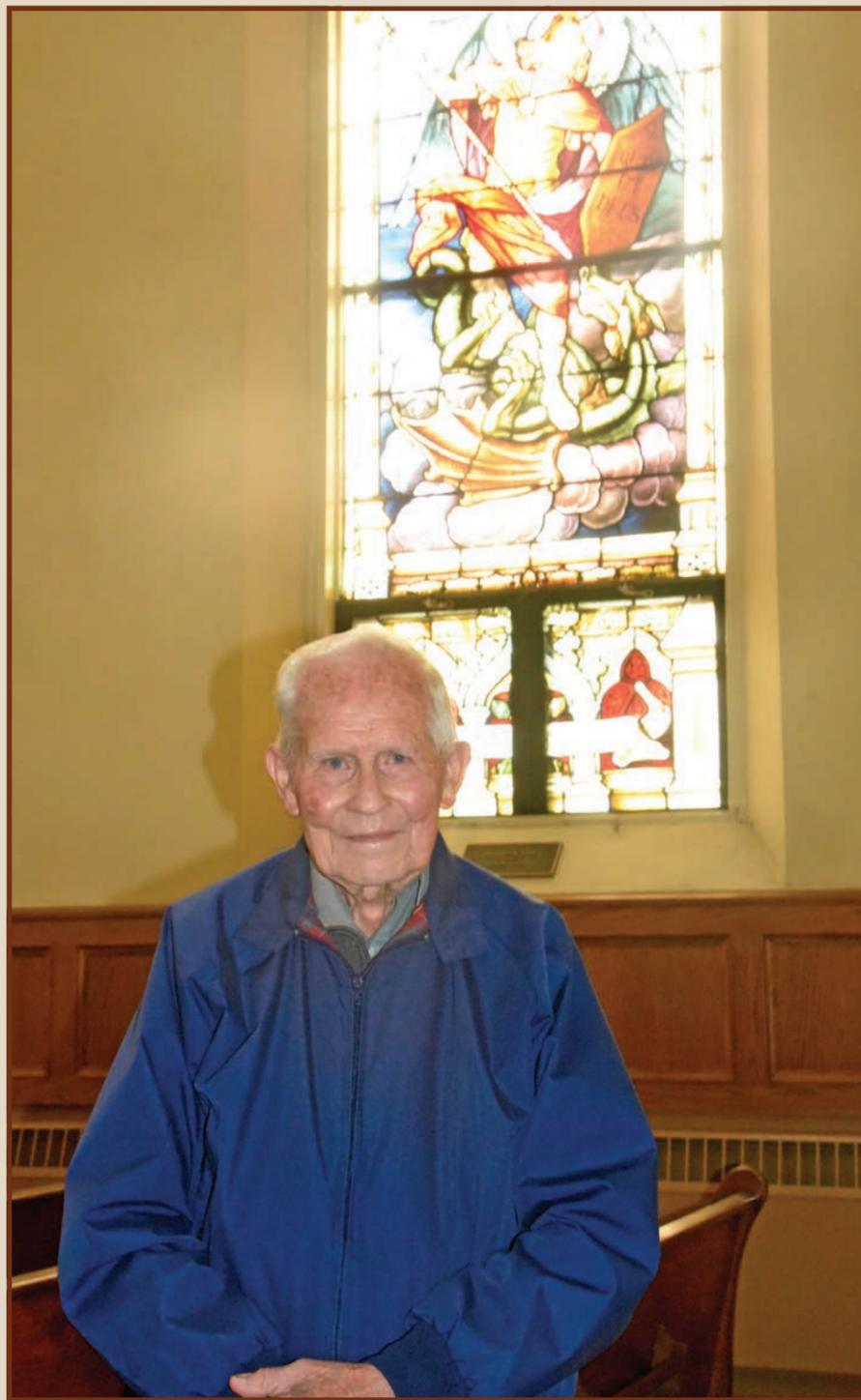
Father Lampert knows that helping keep his parishioners spiritually alive is important in part because of the place that St. Michael holds in the broader Brookville community.

“There are a lot of people here in Brookville who aren’t even Catholic who take great pride in St. Michael,” he said. “It’s part of the history of the city itself.”

As townspeople and visitors approach Brookville from the south in a valley on State Road 1, they can see the prominent steeple of St. Michael Church sitting high on a hill on the edge of town.

For Father Lampert, the visual prominence of the parish is symbolic of its important place in the life of Brookville.

“A lot of small-town America has closed up shop, so to speak, over the years



Lou Moster, a member of St. Michael Parish in Brookville, poses on Dec. 2, 2020, in the Batesville Deanery faith community’s church. At 92 and a lifelong member of the parish, Moster has experienced more than half of its 175-year history. (Photo by Sean Gallagher)

as smaller businesses have closed down,” he said. “But if you look at a church like St. Michael that’s been here for so long, it’s a sign of stability. Even in the midst of change, there are things that remain

constant—things that are extremely important, such as faith and belief in God. St. Michael represents that.”

Harvey agrees, describing St. Michael as a “pillar of the community.”

“We, as a parish family, are definitely looking to the future and how our parish can be a part of the broader community,” she said.

Moster knows the stability of St. Michael well and has contributed to it through the decades, from the time when he was a grade school student serving daily at a 6 a.m. Mass at the parish, to leading the rosary before Mass for more than 50 years—a practice which he continues today.

“I won’t give it up until they knock me down,” Moster said. “I just love it. I’m going for 60 [years] if I can.”

The suspension of the public celebration of the Mass last spring was difficult for Moster. But having lived through the challenges of the Great Depression and rationing during World War II made the challenges of 2020 bearable. He even recalled a time in the 1940s when he and his family were quarantined for 21 days when his sister was diagnosed—wrongly as it turned out—with diphtheria.

The example of his parents and the priests and Franciscan sisters who have served at St. Michael through the years strengthened his faith for the challenges of 2020.

“I feel so fortunate to have been a member of St. Michael for all these years, with our beautiful church, our good and holy priests, our school with excellent teachers,” Moster said. “I can’t imagine being without it, and I thank God for this priceless gift.” †



The 1946 first Communion class of St. Michael Parish in Brookville poses in front of the Batesville Deanery faith community’s church. St. Michael Parish celebrated the 175th anniversary of its founding in 2020. (Submitted photo)

HUSSEY

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That question from Paige—“Why are you Catholic?”—has led Hussey to two of the most important choices in his life.

One of those choices is captured in a YouTube video that the now-25-year-old Hussey has created called “How a Protestant Made Me Catholic,” a video in which he shares how Paige’s questioning about his Catholic faith led him to a real and deep relationship with Christ and the Church for the first time in his life.

The other important choice is revealed in the reality that he and Paige celebrated their third wedding anniversary on Dec. 30, a marriage that has been further blessed by their 10-month-old daughter Emma.

‘An amazing discovery’

Before meeting Paige, Hussey acknowledges there was a disconnect between the way he lived his life in his high school in Illinois and the example that his parents provided.

“I grew up in a great family with people who modeled the faith, and it was obvious

to me that it was the center of their life. But that wasn’t the case for me,” he notes in a conversation with *The Criterion*.

“I did find it was part of who I was, but I was so entrenched in my own sin, and I was so fine with it.

I was able to justify how I was living. I didn’t feel any guilt from it.”

He began to see a change in his life when he noticed Paige, especially as their paths crossed more from the time they graduated from high school to the time he left for the University of Illinois to play football.

Her question, “Why are you Catholic?” stayed with him and led him to do something he had never done previously.

“That question led to a lot more questions—about the things we believe and why we believe these things,” he recalls. “I looked into Scripture for the first time. I was convinced really quickly that Jesus started a visible Church, that that Church has continued through the centuries through the succession from the Apostles, and that Church exists today.

“That was such an amazing discovery for me that the Church could trace itself back to Christ himself and the Apostles. That intellectual discovery led me to realize I’m supposed to be Catholic.”

He also realized, “My life needs to

look different. That was a turning point for me into having this really deep, interior encounter with the Lord—of really meeting him for the first time.”

Hussey also had a defining meeting with Paige.

“Paige was certainly already someone who loved God, and she continued to pursue him. I shared with her my past. And I was met with amazing mercy and forgiveness from her.”

Another turning point awaited him after he transferred to Eastern Illinois University in the middle of his freshman year.

‘The Lord places people in our lives’

“I was fortunate to have some men mentors in college who walked with me and talked to me and taught me how to live as a disciple. Even how to tell people about Christ,” he says. “That helped me to evangelize more in my everyday life. That helped with Paige, too. It forced me to be really grounded in my belief so I had good answers for her, for whoever.”

Having this great desire to share God’s love with others during his college years, Hussey focused on relationships, leading small groups and meeting people one-on-one for coffee or a meal.

“I caught this vision of how I could help other people come to know Jesus,” he says. “That led me to want to do that full time, to work for the Church. To sit down with people and talk about the

Lord, talk about his Church, talk about Scripture. I just have a passion for it.”

Hussey has lived that passion for the past 15 months as the coordinator of evangelization and discipleship for the archdiocese. On Jan. 19, he will become associate director of the archdiocese’s ministry for young adults and college students.

He has no doubt about what’s the best way to bring Christ into the lives of others, to help them embrace a deeper relationship with God.

“The most effective evangelization happens in the context of a relationship. Who are the people in your circle of influence? Who are the people you already know and trust you?”

“Maybe they’re Catholic and they just need someone to take an interest in them to help them take the next step. And maybe they’re not Catholic and that’s good, too. I feel the Lord places people in our lives for a particular reason. It takes intentionality on our part to make sure



‘People want to be known, to be loved, to be heard. People want to feel they’re part of a community. Because in real community, we are known, we are loved. ... That’s part of the beauty that Jesus models for us. In his attention to 12 men in a particular way, he models investing our lives in a few people.’

—Sean Hussey

we’re investing in these people the Lord has placed before us.”

Looking back now, he knows that God placed Paige in his life for a reason. He also smiles when he shares the impact that Christ has had on his wife.

“Paige became Catholic in 2017 at the Easter Vigil—before we got married. She did not want to become a Catholic just because I was. It was a process for her. She definitely reached the point where the Lord led her to his Church.”

It wasn’t the place Paige ever expected to be earlier in her life.

‘I just love the richness of the faith’

Paige’s faith journey began in her childhood when she woke up each morning to find her mother starting each day in her rocking chair, praying and reading the Bible.

“She’s shown me that having a relationship with Christ is the foundation of her life,” says Paige, who is 23. “She’s always done a very good job of leading our family in Scripture and prayer—and letting everything else in life flow from that.”

That focus was also at the center of Paige’s life when she met Sean. Her question to him—“Why are you Catholic?”—came from a combination of curiosity and her firm belief at the time that she would never want to become Catholic.

“I think I just truly wanted to know,” Paige says, explaining why she asked that question. “I didn’t know much about Catholicism and didn’t think much of it growing up. I had heard a lot of negative stereotypes about Catholics. I knew for sure I didn’t want to be Catholic, but I wanted to know why he wanted to be Catholic.”

That question led Sean to a deeper desire to understand the foundations of his faith. And Sean’s pursuit of truth about his Catholic faith intrigued and inspired Paige.

Still, she insists, “I never wanted to become Catholic for anybody. I never wanted to become part of a religion for anyone but myself and God.”

Now she has her own answer to the question, “Why are you Catholic?”

“I’m Catholic because I believe the Catholic teaching on the Eucharist is true, and you can’t find that anywhere else,” she says. “Jesus gave us his body and blood, he gave us his mother, and he initiated all the sacraments. I just love the richness of the faith.

“I often compare my testimony to the walk to Emmaus. I walked with Jesus a long time, but it wasn’t until my eyes were open in the breaking of the bread that I was truly able to see the Lord and his Church. The Eucharist is what brought me home.”

‘People want to be known, to be loved’

In their home, the Husseys view the Holy Family as their role models, rooting their life in prayer and Scripture. And similar to Sean, Paige tries to lead other people closer to Christ and the Church. For nearly three years, she and two friends—Raquel Davis and Madeline Montee—have written a blog focused on faith, marriage and natural family planning.

“It’s called The Monica Ministry, named after St. Monica,” Paige says. “It was born out of a desire to bring the truth and beauty of marriage and natural family planning to the internet. I feel so passionate to share the grace of God—and the goodness, the truth and the beauty that I feel in my marriage.”

For Paige and Sean, their stories as individuals and as a couple reveal how people’s faith journeys can take them to different and unexpected places. At the same time, they share a belief that nearly all faith journeys are marked by a common desire.

“People want to be known, to be loved, to be heard,” Sean says. “People want to feel they’re part of a community. Because in real community, we are known, we are loved.

“That’s part of the beauty that Jesus models for us. In his attention to 12 men in a particular way, he models investing our lives in a few people.” †

RONCALLI

continued from page 1

immersed in a strong, Catholic faith community every day.”

Weisenbach will become Roncalli’s president on July 1, taking over the leadership role from Father Robert Robeson, who is serving as interim president during this school year, following the retirement of longtime president Joseph Hollowell in June of 2020.

“Chuck Weisenbach is an incredibly talented person who is always thinking ahead,” Father Robeson said. “He is not afraid to challenge himself and those he serves. He is a great spokesman and leader for the Roncalli High School community.”

Weisenbach was chosen after “an extensive and thorough search process led by an outstanding search committee consisting of community members, pastors, educators and representatives from the Office of Catholic Schools,” noted Mary McCoy, interim superintendent of Catholic schools in the archdiocese.

“We are excited to see where Chuck Weisenbach will lead Roncalli in the upcoming years,” McCoy said. “Chuck has committed his career to Catholic education,

and his passion and love for Roncalli is evident in everything he does.”

During his time as principal, Roncalli has been recognized three times as a Blue Ribbon School of Excellence by the U.S. Department of Education. Weisenbach views the school’s success as a reflection of Roncalli’s teachers, staff, students and families.

“For over five decades now, God has blessed Roncalli with an inordinate number of faculty and staff who have a deep, passionate love for kids and for helping them grow into being the best version of themselves they can,” he said.

“God also has blessed us with generations of families who place a high priority on the education and faith formation of their children and who have been willing to sacrifice to make a Roncalli education available to them. When you mix those two groups together, it produces unfathomable results.”

Weisenbach said that he and his wife Jane have seen the positive impact of that education on the lives of their three children, Max, Sam and Grace—all Roncalli graduates.

As its new president, Weisenbach says his primary goal will be to make a Catholic education at Roncalli affordable for any family that desires it for their children.

“While there are still some capital improvement needs on our campus, I really think the top priorities for us will focus around ensuring the affordability of a Catholic education for as many people as possible that desire it—and to continue to work hard toward ensuring a quality compensation program for our faculty and staff. Creating a strong

endowment is key to both of these areas.

“Having said all of that, I really believe my job will be to engage in discussion with our board of directors and the pastors of the South Deanery Catholic churches to better understand their hopes, dreams and aspirations for our school. It really is not about what I want as much as what these groups feel are the top priorities for Roncalli and for Catholic education on the south side.”

Weisenbach’s dedication to Roncalli also extends to the school’s namesake.

For most of the past decade, he has led about 40 staff members on pilgrimages to Italy so they could learn more about the life of Angelo Roncalli, the child from a peasant family who grew up to be one of the most loved and respected popes ever, St. John XXIII.

The trip includes a visit to the small Italian village of Sotto il Monte, where St. John XXIII was born into a family of sharecroppers, to Bergamo where he studied for the priesthood, to Venice where he served as cardinal, and to Rome when he became pope. The journey is paid for from the school’s annual fund.

“It has been a transformational experience for them, and they feel strongly about ensuring that the spirit and legacy of this great saint lives on at our school,” Weisenbach said.

“St. John XXIII was referred to as the people’s pope. He constantly referenced his desire ‘to focus more on what unites us than what divides us.’ I think that message would go a long way toward bringing our Church and the world some much needed healing. It is our desire at Roncalli High School to become disciples of Jesus in the spirit of St. John XXIII.”

As the president of Roncalli, Weisenbach hopes to channel the approach of the school’s namesake.

“My intent is to pray daily to the Lord asking that he help me ascertain his will for me as the president of Roncalli High School and to give me the strength and courage to follow that will and to be a humble servant of that will.” †



‘Chuck Weisenbach is an incredibly talented person who is always thinking ahead. He is not afraid to challenge himself and those he serves. He is a great spokesman and leader for the Roncalli High School community.’

—Father Robert Robeson, interim president of Roncalli High School

Faith Alive!

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Catholic social teaching holds that family life builds up solidarity

By Amy Uelmen

For so many reasons, 2020 was a rough year. The COVID-19 pandemic had and continues to have many asking how much longer we can endure the physical isolation from family, friends, schoolmates and colleagues.

An especially tense presidential campaign season left open wounds in relationships between people of different political perspectives. Fragile uncertainty has enveloped so many aspects of our ordinary lives and our larger world.

How might the Church's social teaching illuminate and bring hope to these challenges? How might it help us to find meaning and, in turn, bring insight and healing to the world around us?

In my mind's eyes, I often return to the 1993 World Youth Day in Denver, when the enormous crowd gathered with St. John Paul II chanted together the theme song: "We are one body, one body in Christ, and we do not stand alone. We are one body, one body in Christ, and he came that we might have life."

At the heart of the Church's teaching on family, community and participation in society are the conviction and the experience of being part of this one body, the mystical body of Christ.

"We do not stand alone": This captures an important critical truth for our society today. We greatly value individual initiative and freedom to realize creative dreams. This can be a wonderful drive to participate as co-creators in God's plans for humanity.

At the same time, when we overemphasize this dimension, we run the risk of becoming callous—or even blind—to those with fewer resources, who hope to realize their equally valid dreams.

Why should people with resources care about those who, perhaps, don't have health insurance or sick leave or protection when unemployed? Why should they care about those on the margins because they are undocumented?

The pandemic has brought into focus that we truly are one body, deeply connected throughout the world. If we do not find a way to reframe our political and social life to care for each other's basic needs—concretely—then no one can flourish.



Silverio Mendez poses with his wife, Irma Mendez, and five of their children in their home in Barrio El Cedro, Guatemala. The Second Vatican Council taught that the family is the "domestic Church" and a means to build up solidarity in the broader society. (CNS photo/Julian Spath, Catholic Relief Services)

"We do not stand alone": This also expresses an extraordinarily comforting and hopeful reality. We stand together precisely because the risen Lord is in our midst. Like the disciples on the road to Emmaus, we feel our hearts burning as the life that is nourished by our encounter with the word and the Eucharist courses through our veins. He came that we might have life (see Jn 10:10).

What are the spaces where we are called to witness to the truth that "we do not stand alone?" The first is the family, what the Second Vatican Council in the "Dogmatic Constitution on the Church"

described as the "domestic Church" (#11).

The health of society is closely linked with this most basic form of human community. For this reason, as the U.S. Conference of Catholic Bishops reminds us in the pastoral letter "Economic Justice for All," a core touchstone to evaluate economic, social and labor policies should be their impact on the strength and stability of family life" (#93).

The family can also be a first "school" for attention to the wider community. When I was growing up, my own family designated one night a week as "family night," that included three dimensions: 1)

time together, talking or playing a game; 2) a concrete activity to "reach out" to others in need; 3) a festive "surprise dessert." I now see how much this practice helped us open our hearts and minds to building community in the world around us.

As Pope Francis challenged in the apostolic exhortation "Amoris Laetitia" ("On Love in the Family"), families can widen their horizons to embrace "solidarity with the poor, openness to a diversity of people, the protection of creation, moral and material solidarity with other families, including those most in need," and so on (#290).

In the school for

building true community, perhaps the most subtle and delicate lesson we need to learn is how to cultivate pathways to fully engaged participation. It is important that the desire to help does not itself become an obstacle to people bringing their own unique contributions to society and culture.

The Catholic social thought principle of subsidiarity helps us to discern when government policies or programs risk crushing the initiative of individuals or local communities. Instead, larger entities should step in only when their activities contribute to capacity for engaged participation in social life.

As Pope Benedict XVI explained so beautifully in the encyclical "Caritas in Veritate" ("On Integral Human Development in Charity and Truth"): "Subsidiarity respects personal dignity by recognizing in the person a subject who is always capable of giving something to others" (#57).

As we continue to journey through the challenges of these difficult times, we can draw strength and healing not only from the awareness of being "one body in Christ," but also from the commitment to witness to the world that "we do not stand alone."

As members of families and communities who are attentive to others who are part of this one body, we can also celebrate the gifts they bring. With hearts and minds open to this horizon, we can truly affirm, Christ came that we might have life.

(Amy Uelmen is a lecturer in religion and professional life at Georgetown Law School. She earned a bachelor's and law degrees from Georgetown and a master's degree in theology from Fordham University.) †



A family prays before dinner at their home in Centreville, Va. The health of society is closely linked with the family, the most basic form of human community. (CNS photo/Nancy Phelan Wiechec)

Joyful Witness/Kimberly Pohovey

Sense of humor helps us cope in most trying times

I was still reeling from the news when my husband Mark and I left the doctor's office. To make matters worse, Mark



was still under the effects of the drug administered for a colonoscopy, and he kept asking me every 10 minutes what the doctor said.

I really did try to be patient at first as I repeated over and over what the doctor

told us. But I was still trying to absorb the diagnosis myself. Mark was fished after his procedure, so we headed to our favorite Italian restaurant for lunch.

After we were seated, he asked me, for what seemed like the hundredth time, to repeat the doctor's words. In what was arguably not my finest moment, I literally yelled, "You have cancer!"

I looked up just then to see the waitress standing over our table. She looked horrified, and quickly scampered back to the kitchen. Mark and I have laughed about this scene many times through the years. Every time I recall this scenario, I am reminded that God has a sense of humor. If there's one thing I've learned through the years, it's that we need to as well.

Fast forward 15 years. I was the one awaiting test results from a recent biopsy. The nurse called to deliver the news during my workday. Immediately, I called Mark at work because I needed to share the news with him as well. We played phone tag and when he returned my call, he did so from the noisy manufacturing floor of the plant where he worked.

I discreetly tried to tell him my news. After all, I was at work myself and didn't exactly want to broadcast my personal issues to the rest of the office. But his response let me know he wasn't hearing me correctly. He said a couple times, "So you don't have cancer?" To which I was forced to reply, yelling once again, "I do have cancer!"

After our conversation concluded, I sat back in my chair, laughed and thought, "Really, God, the humor thing again?"

We might not appreciate humor in the throes of tragedy or stress, but I believe God places in our lives some well-timed comedy as a coping mechanism. I admit, I haven't felt much like laughing since my breast cancer diagnosis about a month ago, but if my life experiences hold true to form, I know it will be faith and humor that see me through this latest challenge.

It makes me recall two instances

from after our son's passing many years ago. On the morning of his funeral, Mark and I came downstairs to see my father sitting in a rocking chair watching TV. I was perplexed when I saw what was on the screen. Without missing a beat, my Dad said, "Boy, I've seen everything now—they have pigs painting on TV." Mark and I couldn't help but chuckle. It was such an inane thing to say, and what's more, uncharacteristic of something my Dad would be watching. But God knew we needed some levity at that exact moment.

Later, at the funeral home, Mark's father and he were standing near our son's casket and my father-in-law leaned over to Mark and said, "I'd rather be at the dentist." Maybe not funny at the time, but we have laughed many times about this strange statement. I mean, how bad is his dentist that he's comparing the two?

Leave it to our dads to provide this welcome comic relief. Leave it to God to know when we needed it.

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of major and planned gifts for the archdiocese.) †

Twenty Something/

Christina Capecchi

The faith of Violet Jessop

When Violet Jessop set out to be a maritime stewardess, she wasn't driven by some starry-eyed desire to see the world.

She was moved by necessity.

Her Irish father, a sheepfarmer, had died of complications from surgery, and then her mother's health deteriorated. Violet, 17, the firstborn of nine, resolved to become the



breadwinner. She was a devout Catholic, formed by convent school and committed to prayer. She was also a striking beauty: With her auburn hair swept back, her grey-blue eyes sparkled, set off by a petite nose and regal cheek bones.

Violet logged 17-hour days as a cabin stewardess for the White Star Line—making beds, sweeping, picking up clothes and tending to sick passengers. She kept a rosary, guided daily by her faith.

In 1911, she was on board the Olympic, the largest civilian luxury liner, when it collided with a British warship. Despite holes in its hull, the Olympic managed to return to port.

Violet was undeterred.

She was reassigned to the White Star's newest ship, the Titanic, and set sail less than a year later. On the fourth night, the 24-year-old noticed a chill in the air and retired early.

Just then she recalled a Hebrew prayer given to her by an old Irishwoman who had urged her to pray it. It was a prayer for protection against fire and water.

Why had she taken so long to pray it? "My conscience smote me," Violet later wrote.

She pulled out the prayer card and earnestly prayed it. Then she began drifting off to sleep, jolted by a loud crash.

Violet knew it was ominous. Her job was to appear calm, reassuring passengers they would be fine.

An officer ordered her into a lifeboat to show others it was safe. As the boat was lowered, he shouted, "Look after this, will you?" A bundle was put in her lap. A baby!

Violet comforted the crying baby and prayed, icy air blasting her face "like a knife."

Eight hours later, when they were rescued by the Carpathia, a woman grabbed the baby and ran off.

Safe on land, Violet didn't debate her next step. "I knew that if I meant to continue my sea life, I would have to return at once," she wrote in her memoir. "Otherwise, I would lose my nerve."

And so she did, but life looked different. "I saw people and their aims with extraordinary clarity," Violet wrote. "Famous names and possessions no longer moved me."

She trained as a nurse for the Red Cross, and four years after the Titanic wreck, she found herself on its sister ship, the Britannic. An explosion sank the ship within an hour. Violet made it into a lifeboat, but came close to dying when it was nearly sucked underwater by the Britannic's propeller blades. She jumped into the water to escape the vortex, and her head was struck by the ship's keel. A doctor later diagnosed it as a skull fracture.

Violet continued to work on the sea until her 1950 retirement, when she could finally enjoy a quiet life in a thatched cottage in the English countryside. She died of natural causes in 1971 at age 83.

Her story speaks to us now as we look back at 2020, a year that delivered more than one crisis in succession. As we process the fear and the loss, may we follow Violet's lead: We pray, we trust, we sail again. We try to make our corner of the ship a little better by being faithful and kind. And we hope that God is directing us to calmer waters.

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

Our Works of Charity/David Bethuram

Make it a happier new year by prioritizing what's important

As we venture forward into the unknown of 2021, we can do so in fear, because of what we witnessed these past 12 months, or we can do so in hope, because of what we know we can accomplish when we put our faith in God and band together with our sisters and brothers.



We don't need a resolution or even a calendar to do that. All we need is the ability to step outside our own wants and needs to glimpse the storm around us, and maybe help someone in need to safely get out of the storm.

Someone like Alejandro, 64, who was never allowed to go inside a building to visit his mother and father who reside on the second floor of an assisted living residence in a neighboring state. His parents are 92 and 95.

Weather permitting, they could step out onto their tiny balcony and they and Alejandro would shout sentences up and down to one another about how well things were going, even if they weren't going so well. Soon his parent's voices would give out, and they would wave goodbye until the next week.

Alejandro would leave a bag of goodies for them at the front desk and drive away fighting back tears. Month after month, he dreaded the thought of them getting sick and dying with no chance for a final hug and kiss. He hated how the coronavirus was stealing whatever waning years of contact they had left.

Or someone like Rebekah, 33, who said her children were troopers at first. They cooperated with the remote classroom schedule, wore their masks, washed their hands often and tried to keep the proper social distances as much as an 11-year-old and 15-year-old can. But as the restrictions continued, she

could see they were turning more and more of their homework time into a permanent vacation. And even that was getting old fast.

Texting, FaceTime, tweets and blogging kept the kids occupied for a while, but as the weeks turned into months they missed being with their friends and all the team sports and school activities that were either closed or off limits.

When her husband got laid off from his job, she had all three of them underfoot. That's when the light at the end of the tunnel started looking less like a beacon of hope and more like the headlight of a train coming to wreck their home and their lives. Sometimes, she would jump in the car and go for a "scream ride," as she called it, just to let off steam.

No doubt we can all agree that 2020 was a very difficult year. Challenging situations are a part of life. The arrival of the pandemic presented an enormous challenge and still does.

But now we are in 2021. The question becomes: Will it be a happier new year? The answer is "yes," if we decide that it will be. If 2020 has taught us anything, it's that we are far stronger and more resilient than we ever imagined. But that kind of power isn't created by us or sustained by us. We get it through our connection to God, and we strengthen it through our connection to—and compassion for—others.

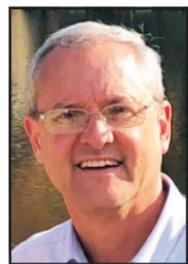
As Christians, if we take care of our neighbors, love one another, reprioritize our life to the things that really matter—God, family, friendship, community—we will discover that these priorities are sure to turn our happy new year wishes into a happier new year reality for all.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at dbethuram@archindy.org.) †

Guest Column/Richard Etienne

Make order out of chaos, bring a sense of wholeness to your life

Have you ever been in a situation that was so messy that you weren't sure where to begin? Think of that pesky closet,



room or shed in your world that seems to "catch all" your miscellaneous objects? Our lives are that way sometimes—so scattered with little or no sense of wholeness.

I am very aware of one dramatic example of being

so overwhelmed in the aftermath of a tornado in November 2005 which hit our home. A large oak tree near our home split during the storm, and its top laid across our roof, poking holes in the shingles. The yard was strewn with leaves and limbs as well as debris from other houses. But we were blessed because the basic structure of our home was intact,

and we had many individuals who came to help us tarp our roof before sundown on that same day.

Physical chaos may be easier remedied than the interior chaos that a person feels when life itself becomes too messy—when it has become time to sort through and prioritize the overall direction and specific activities that should be addressed next.

When we study the story of creation in Genesis, we see that God found himself in a similar situation. One passage says that "the earth was a formless wasteland and darkness covered the abyss" (Gn 1:2). "Then God said, 'Let there be light, and there was light'" (Gn 1:3).

And then, one by one, God continued to create day and night, the sky and the dry land out of the primordial chaos in which he originally found it.

Where can a person go to begin a similar process of moving from a sense of

"scattered" chaos toward "wholeness"?

For me, it starts with finding more quiet time to allow some of the light in my life to begin to separate from the darkness around me—to allow the metaphoric land to begin to separate from the chaos of the water—to allow for a few minutes of centering and personal prayer.

In the Gospel of Matthew we hear, "But when you pray, go to your inner room, close the door, and pray to your Father in secret" (Mt 6:6).

How about you? Do you need a little time to bring more order out of the chaos in your life? When would be a good time to start this discernment process to reorder your priorities? Aren't we supposed to play a role in God's creation? What is God calling you to today?

(Richard Etienne is a member of St. John the Baptist Parish in Newburgh, Ind., in the Evansville Diocese.) †

Second Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, January 17, 2021

- 1 Samuel 3:3b-10, 19
- 1 Corinthians 6:13c-15a, 17-20
- John 1:35-42

The First Book of Samuel is the source of the first reading for Mass this weekend. Originally, First and Second Samuel were one volume. At some point in history, an editor divided them into the two volumes, and so two volumes appear in Bible translations today.



As the title of these books implies, the central figure is

Samuel, a prophet active centuries before Christ.

Prophets were highly revered throughout the history of the chosen people. They were regarded as God's special representatives. They also were holy and devoted to God. At times, prophets resisted their calling initially. Such was the case of the great prophets—Isaiah, Ezekiel and Jeremiah. After all was said and done, they accommodated themselves to God's will and accepted the call to be prophets.

These figures were admired because the call to be a prophet was seen precisely as a summons, a commission from God and an empowerment and emboldening.

In this weekend's reading, God calls Samuel. It occurs according to God's plan. Samuel is open and ready to hear God, but cannot hurry the divine plan.

St. Paul's First Epistle to the Corinthians supplies the second reading. Many of Paul's writings are lustrous in their clear revelation of the bond between true believers and Jesus. Jesus was the Son of God, but also human in a mystery called the incarnation. The incarnation is a great fundamental and essential fact of Christian belief.

In this belief, committed Christians are inseparably bound in faith and baptism to Jesus both in a shared human nature and in the divine life given believers by Christ.

This supernatural bond, the keystone of personal salvation, requires Christians

to be faithful in every sense of their lives. They must reject all sin.

Stressing this point to the Christian Corinthians seems for some to be excessive for Paul. But it should be remembered that Corinth was a virtual capital of lewdness and vice in the first century.

St. John's Gospel furnishes the last reading. It is a story about the decision to follow Jesus by Simon, later known as Peter, and Simon's brother, Andrew. In the story, Jesus intrigues Andrew and Simon. The brothers recognize Jesus as the Messiah. They thirst for salvation with its peace and promise. Jesus calls them, and they follow.

To indicate their new lives, Jesus gives Simon a new name, Cephas, that is often translated as Peter.

Reflection

The Church, in the majesty and glory of its liturgy, called us all to celebrate the birth of Christ at Christmas, revealing to us that Jesus was the son of Mary, therefore a human as she was only human despite her unique holiness and singular place in the divine plan of redemption.

Two weeks later, it celebrated the feast of the Epiphany, revealing then to us the fact that the Christ child was divine, the Son of God, and that redemption is God's gift for all people.

Then, the Church brought us to the feast of the Baptism of the Lord. He is our Savior, rescuing us from our sin. So, the Church has introduced us to the Lord with great joy and hope.

Each time, the Church tells us that we are called as Samuel and the Apostles were called. We are being touched by God's grace.

The Church now urges us, hearing these readings and celebrating these feasts, to respond, asking ourselves what does Christ truly mean to each of us?

How should we respond to the Lord? St. Paul gives concrete advice. Samuel, Peter and Andrew are examples. We must willingly follow Christ in every way. †

Daily Readings

Monday, January 18

Hebrews 5:1-10
Psalm 110:1-4
Mark 2:18-22

Tuesday, January 19

Hebrews 6:10-20
Psalm 111:1-2, 4-5, 9, 10c
Mark 2:23-28

Wednesday, January 20

St. Fabian, pope and martyr
St. Sebastian, martyr
Hebrews 7:1-3, 15-17
Psalm 110:1-4
Mark 3:1-6

Thursday, January 21

St. Agnes, virgin and martyr
Hebrews 7:25-8:6
Psalm 40:7-10, 17
Mark 3:7-12

Friday, January 22

Day of Prayer for the Legal Protection of Unborn Children
Hebrews 8:6-13
Psalm 85:8, 10, 11-14
Mark 3:13-19

Saturday, January 23

St. Vincent, deacon and martyr
St. Marianne Cope, virgin
Hebrews 9:2-3, 11-14
Psalm 47:2-3, 6-9
Mark 3:20-21

Sunday, January 24

Third Sunday in Ordinary Time
Jonah 3:1-5, 10
Psalm 25:4-9
1 Corinthians 7:29-31
Mark 1:14-20

Question Corner/Fr. Kenneth Doyle

All persons in the Blessed Trinity were involved in Jesus' resurrection

Something I heard recently at Mass bothered me. The priest, reading from the Scriptures, said: "God raised

Jesus from the dead."

While this statement doesn't exactly dispute Jesus' divinity, it certainly doesn't affirm it—and it could easily be construed as a denial of Christ's divine nature. Could you comment? (Georgia)



You heard the priest correctly. He may have been quoting from the Acts of the Apostles: "This man, delivered up by the set plan and foreknowledge of God, you killed, using lawless men to crucify him. But God raised him up, releasing him from the throes of death, because it was impossible for him to be held by it" (Acts 2:23-24).

Neither this quote—nor any scriptural passage—negates the divinity of Jesus. The belief of the Church is that the resurrection of Jesus involved all three persons of the Trinity.

Galatians 1:1 speaks of "God the Father who raised him [Jesus] from the dead"; Romans 8:11 attributes the resurrection to the Holy Spirit; and in the Gospel of St. John, Jesus—speaking of his body—says: "Destroy this temple and in three days I will raise it up" (Jn 2:19).

So, the act of raising Jesus from the dead was not accomplished by only one person of the Trinity, but was the work of all three.

I recently learned that my ex-wife is going to remarry in a ceremony to be officiated by her sister, who is a minister of the Universal Life Church. My children have many questions as to how this affects them and their souls regarding heaven, and I have some questions as well.

If we became one during our Catholic marriage ceremony, were later divorced and the marriage was never declared null by the Church, how will this affect our chances for paradise, and what scandal is brought about by this type of behavior?

Also, will my wife be considered in good standing by the Catholic Church, and can she receive holy Communion? I certainly understand the legal and civil consequences of all this, but it is the sacramental effects that concern me and my children. (Maryland)

I appreciate your question and your concern, but please put your mind (and especially your children's minds) at ease. Your ex-wife's decision to remarry will have no effect on your children's chances for heaven—or on yours. We are morally responsible only for our own behavior, and neither you nor your children will have prompted your ex-wife's decision to remarry.

As you correctly understand, the Church teaches that marriage is a lifelong commitment and covenant. Since your marriage was not declared null by the Church, your former spouse is not eligible to remarry in the Church.

If she does so, her new marriage will not be recognized by the Church. Therefore, she will not be in good standing in the Church and will no longer be eligible to receive holy Communion.

Finally, I should point out that you and your children do have a continuing obligation to your former wife and your children's mother—and that is to continue to pray for her, that God will bless her with his grace and draw her more closely to himself.

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

My Journey to God



Well Pleased

By M. Lynell Chamberlain

I stare into the timeless sky
As an owl hoots in the woods nearby.
Snowflakes dance with the bare-limbed trees
On the whitened hillsides around the valley.
I listen to the winter wind
Whispering through the trees,
And at last begin to understand
Why God was well pleased.

(M. Lynell Chamberlain is a member of St. John Paul II Parish in Sellersburg. Photo: A couple walks through a public park during a snowstorm in Boston on Dec. 17, 2020.) (CNS photo/Brian Snyder, Reuters)

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.

ALLEN, Mary (Gaughn), 90, Good Shepherd, Indianapolis, Dec. 18. Mother of Linda Bamrick, Eileen, David and Robert Allen. Sister of Rose Johnson and Jane O'Malia. Grandmother of seven.

BIEHLE, Ralph, L., 90, St. Mary, North Vernon, Dec. 19. Husband of Alberta Biehle. Father of Dorothy Bailey, Donna Gerringer, Marie, Ed, Marvin and Tom Biehle. Brother of Deloris Sorg. Grandfather of 14. Great-grandfather of 23.

CARR, Sr., Kevin M., 63, St. Rita, Indianapolis, Dec. 5. Husband of Sylvia Carr. Father of Jessica and Kevin Carr, Jr. Son of Phyllis Carr. Brother of Angela, Anthony and Edward Carr, Jr. Grandfather of two. Great-grandfather of one.

CHANDLER, Jeanne L. (Fowerbaugh), 55, SS. Peter and Paul Cathedral, Indianapolis, Dec. 23. Wife of Robert Chandler. Mother of Katie, Colin and John Chandler. Stepmother of Nathan Chandler. Daughter of Dorothy Fowerbaugh. Sister of Karen, Kurt, John, Mark and Paul Fowerbaugh.

COLLERAN, Twylla, M., 93, St. Charles Borromeo, Bloomington, Nov. 27. Mother of Karen Slaven, Dennis and Terence Colleran. Sister of Bill Bugstad. Grandmother of two. Great-grandmother of four.

COX, Mary J., 88, St. Elizabeth Ann Seton, Richmond, Dec 14. Wife of Donald Cox. Mother of Mary Lee Linginfelter. Sister of Gerald and Robert Runnels. Grandmother of three.

CUTTER, Melvin W., 85, St. Mary-of-the-Rock, Franklin County, Dec. 17. Husband of Millie Cutter. Father of Judith

Behlmer, Jill Beverage, Jenny Moeller and James Cutter. Brother of Lawrence and Rollin Cutter.

DEWES, II, Edward H., 89, St. Paul the Apostle, Greencastle, Dec. 26. Husband of Cynthia Dewes. Father of Katherine Dewes-Stark, Virginia, James and William Dewes. Grandfather of 14. Great-grandfather of 16.

FETTER, Margaret R., 77, St. Meinrad, St. Meinrad, Dec. 18. Mother of Karen Mangum. Sister of Helen Stenftenagel, Lucas, Jr., and Sylvester Luebbenhusen. Grandmother of one.

FLYNN, Vivian Kleiser (Daming), 86, St. Boniface, Fulda, Nov. 16. Mother of Jane Schipp, Greg, Keith, Kent, Tim and Tom Kleiser. Stepmother of Kathy Dant, Christine Loughery, Chris, David and Rick Flynn. Sister of Mary Frances Knepper, Randy and Ron Zogelman. Grandmother of 13. Step-grandmother of 17. Great-grandmother and step-great-grandmother of several.

GREENE, Irma, 77, St. Vincent de Paul, Shelby County, Dec. 15. Mother of Sheri Heck, Marsha Isaacs, Joyanna Lash, Billy, Jim and Michael Cavaletto. Grandmother of 17.

HERMESCH, Imogene C., 84, St. Mary, Greensburg, Dec. 16. Wife of Donald Hermesch. Mother of Donna Hay, Shari Scheidler and Gerald Hermesch. Sister of Kenneth Becker. Grandmother of seven. Great-grandmother of eight.

KIEFER, Mary Jane, 81, Our Lady of the Greenwood, Greenwood, Dec. 17. Sister of Sally Williams, Patricia and Michael Kiefer. Aunt and great-aunt of several.

KLOECK, Thomas M., 78, St. Meinrad, St. Meinrad, Nov. 18. Husband of Sarah Kloeck. Father of Lisa Plummer, Stacy, Thomas and Tony Kloeck. Brother of Edwina and Theresa Wahl, Benedictine Sister Vera Kloeck and Betty Knust. Grandfather of nine. Great-grandfather of four.

KNECHT, James, 78, St. Joseph, Shelbyville, Dec. 19. Husband of Mary Knecht. Father of Melissa Werst, Eric and Steve Knecht. Brother of Dolores Enneking, Marilyn Lanning, Laura Nickol, Carol Reed, Al, Bruce, Dick, Don and Marvin Knecht. Grandfather of four.

KOLB, Sarah J., 75, St. Michael, Brookville, Dec. 21. Mother of Cindy, James and Thomas Kolb. Sister of Malte Caldwell, Mark

Stidham, Charlie and Willie Wooten.

LECHER, Charles M., 80, St. Mary, Greensburg, Dec. 16. Father of Dianne Grannan, Carol Lohmueller, Doug, John, Mark, Matthew and Scott Lecher and Eric McGuire. Brother of Dennis, Eugene, Robert, Ronald and Steven Lecher. Grandfather of 11.

MARRS, Betty Jane, 89, St. Jude the Apostle, Spencer, Nov. 30. Mother of Linda Marrs-Morford, Jane Rabb, Peggy Walters, Mike, Pat and Paul Marrs. Grandmother of 14. Great-grandmother of 13.

MEISSNER, George R., 90, St. Luke the Evangelist, Indianapolis, Dec. 14. Father of Maureen Lakin, Peggy Loeffler, Patty McKenzie and Terry Meissner. Brother of Bob Meissner. Grandfather of 10. Great-grandfather of 12.

MOLTER, Rita, 93, Holy Spirit, Indianapolis, April 14. Aunt of several.

MULLIS, Nina M., 84, St. Boniface, Fulda, Nov. 1. Wife of Dennis Mullis. Mother of Denise Leclere, Carla Williams and Brad Mullis. Grandmother of nine. Great-grandmother of seven. Great-great-grandmother of one.

NANN, Hermann, 80, St. Martin of Tours, Martinsville, Dec. 14. Husband of Judy Nann. Father of Daniela Kemble, Laura Young, Barbara and Hermann Nann and Dan Smith. Brother of Ursula Busing and Eberhard Nann. Grandfather of five.

OWENS, Judith R., 83, St. Mary, Greensburg, Dec. 17. Mother of Lisa Chambers and Tony Owens. Sister of Carmie Meyer and Dan Gindling. Grandmother of seven. Great-grandmother of nine.

PAULIN, Jeanette, 86, St. Paul, Tell City, Dec. 21. Mother of Nancy Paulin Bucker, Helen, Theresa, David and John Paulin. Sister of Anna Bateman and Ethel Kuzma. Grandmother of eight. Great-grandmother of two.

RUDOLPH, Vestina M., 86, St. Paul, Tell City, Dec. 17. Wife of George Rudolph. Mother of Angela Baur, Melena Waninger, Ed, Keith and Jeff Rudolph. Grandmother of six. Great-grandmother of four.

SCHULER, Glenna Mae, 90, St. Maurice, Napoleon, Dec. 13. Mother of Brenda Nickell, Cathy Richmond, Dennis, Donald, Joel, Michael, Ricky and Robert Schuler. Sister of Mary Ellen McCorkle. Grandmother and great-grandmother of several.

SCZESNY, Amy J. (Vores), 69, St. Mary, Anderson, Ind. (Lafayette Diocese), director of A Caring Place, Catholic Charities Indianapolis, Jan. 1. Mother of Erin Milligan, Sara, Mark and Michael Sczesny. Daughter of Imelda Vores. Sister of Nancy Bollman, Patty Hughes, Margie Irwin, Lawrence and Nick Vores. Grandmother of four.

SIMON, Charles, 83, St. Maurice, Napoleon, Dec. 5. Father of Jennifer Ricke, Janet Wagner, Sandy Wenning, Joe, Mike, Paul and Tony Simon. Brother of Rita Bedel, Mary Gilland, Melinda Wissel, Amelia Wolter, Dale and Gene Simon. Grandfather of 22. Great-grandfather of 22.

VANDERUR, Sarah J., 88, St. Mary, Greensburg, Dec. 20. Mother of Marilyn, David, Karl, Kenny, Mike, Paul and Rick Vanderbur. Grandmother of six. Great-grandmother of two.

VOSMEIER, Janet, 77, St. Elizabeth Ann Seton, Richmond, Dec. 19. Sister of John Vosmeier. Aunt and great-aunt of several.

WHALEN, Frank T., 74, St. Paul, Tell City, Dec. 9. Husband of Mary Whalen. Father of Teresa Barr, Cheryl Ann Baumgart, Charles and

Mark Whalen. Brother of Norma Deel, Beth Nix, Arlene Rauscher, David, John and Steve Whalen. Grandfather of nine.

WILLIAMS, William, 75, St. Joseph, Shelbyville, Dec. 20. Husband of Mary Pat Williams. Grandfather of several.

WUESTEFELD, John M., 75, All Saints, Dearborn County, Dec. 20. Husband of Barbara Wuestfeld. Father of Nicole Becknell, Krista Kirchgassner and Michael Wuestefeld. Brother of Margaret Busse, Rose Ferry and Sue VanSkyhawk. Grandfather of 10. †

Daughter of Charity Sister Ellen Marie Adams served at St. Vincent Hospital

Daughter of Charity Sister Ellen Marie Adams died on Dec. 21 at Seton Residence in Evansville, Ind. She was 92.

Because of the coronavirus pandemic, a memorial Mass for Sister Ellen Marie will be celebrated at a later date. Her burial took place at St. Joseph Cemetery in Evansville.

Sister Ellen Marie was born on May 22, 1928, in Marion, Ind. She entered the Daughters of Charity in 1948.

Sister Ellen Marie earned a bachelor's degree in nursing education at DePaul University and a master's degree in social work at the University of Chicago, both in Chicago.

During her 72 years as a member of the Daughters of Charity, Sister Ellen Marie ministered as a nurse and supervisor in Alabama, Illinois, Indiana, Louisiana and

Tennessee. Beginning in 1975, she began service as a social worker, ministering in Indiana and Alabama.

In the archdiocese, Sister Ellen Marie served as a pastoral care associate at St. Vincent Hospital in Indianapolis from 1979-84. She later ministered in Evansville as a health care pastoral care associate and in hospitality at her community's convent there. Sister Ellen Marie retired from ministry in 1991 and dedicated herself to prayer at that time.

Sister Betty was a spiritual companion for inmates on death row at the Federal Correctional Complex in Terre Haute, including one who was recently executed.

Memorial gifts may be sent to the Daughters of Charity, 4330 Olive St., St. Louis, MO 63108. †

Benedictine Father Augustine Davis served in education, was a missionary in Peru

Benedictine Father Augustine Davis, a monk of Saint Meinrad Archabbey in St. Meinrad, died on Dec. 21 at the monastery. He was 90.

The Mass of Christian Burial was celebrated on Dec. 23. Burial followed at the Archabbey Cemetery.

Father Augustine was a 63-year jubilarian of monastic profession. He was also a jubilarian of ordination, having celebrated 61 years of life and ministry as a priest.

Father Augustine was born on Sept. 21, 1930, in Fairfax, Iowa.

He was a student at the former Saint Meinrad College before being invested as a novice at Saint Meinrad Archabbey on July 30, 1953.

Father Augustine professed temporary vows on July 31, 1954, and solemn vows on Aug. 15, 1957. He was ordained a priest on May 11, 1959.

Father Augustine earned a master's degree in industrial arts in 1966 from Indiana State University in Terre Haute.

He then ministered in administration at the former St. Placid Hall at Saint Meinrad and taught religion, mathematics and industrial art courses in the former Saint Meinrad High School.

In 1966, Father Augustine was assigned to the former San Benito Prior and its seminary in Huaraz, Peru, where he ministered in

administration and taught religion, mathematics and physics. After an earthquake in 1970, he served as the director of reconstruction and the physical plant.

Returning to Saint Meinrad in 1979, Father Augustine served as physical plant director and worked with contractors on the construction of the monastic community's new monastery and library.

From 1986-96, he ministered as pastor of Our Lady of Lourdes Parish in South Pittsburgh, Tenn., and oversaw a 600-acre beef farm.

After serving for a year at San Benito Abad Priory in Morelia, Mexico, Father Augustine returned to Saint Meinrad in 1997 to drive a mail and delivery van and direct a Spanish ministry program. In 2005, he began work in the office of physical facilities.

Father Augustine suffered a stroke in 2011 and resided in the monastery infirmary until his death.

Surviving are a sister, Rose Davis of Omaha, Neb., and two brothers, Joseph Davis of Cedar Rapids, Iowa, and Robert Davis of Rock Falls, Iowa.

Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577. †

Benedictine Father Vincent Tobin served in education and spiritual direction

Benedictine Father Vincent Tobin, a monk of Saint Meinrad Archabbey in St. Meinrad, died on Dec. 22, at the monastery. He was 87.

The Mass of Christian Burial was celebrated on Dec. 29. Burial followed at the Archabbey Cemetery.

Father Vincent was a 66-year jubilarian of monastic profession. He was also a jubilarian of ordination, having celebrated 61 years of life and ministry as a priest.

Father Vincent was born on Jan. 28, 1933, in Pittsburgh.

He entered Saint Meinrad's former Minor Seminary in 1947 and was invested as a novice at Saint Meinrad Archabbey on July 30, 1953.

Father Vincent professed temporary vows on July 31, 1954, and solemn vows on Aug. 15, 1957. He was ordained a priest on May 11, 1959.

Father Vincent earned a bachelor's degree in history in 1956 from the former Saint Meinrad College and a bachelor's degree in sacred theology from The Catholic University of America in 1960. He later earned a master's degree in Latin from St. Louis University in St. Louis in 1965, a master of divinity degree from Saint Meinrad Seminary and School of Theology in 1974, and a licentiate degree in spiritual theology from the Pontifical Gregorian University in Rome in 1979.

Father Vincent began teaching Latin and English in the former Saint Meinrad High School in 1960. In 1965, he began ministry in Saint Meinrad College, holding various administrative positions, including dean of students, spiritual director and vice rector.

From 1975-78, Father Vincent served as the archabbey's director of novices and juniors. He later served in the same position at St. Benedict Abbey in Still River, Mass., and St. Mark Priory in South Union, Ky.

From 1986-2005, Father Vincent served at the Collegio di Sant'Anselmo in Rome, where he worked in administration and taught courses in Latin and Greek.

Beginning in 2005, he returned to Saint Meinrad to minister as manager of the then-newly built Archabbey Guest House and Retreat Center.

This ministry built on his previous work in spiritual direction. He had served as the first director of the Midwest Association of Spiritual Directors and the first president of the National Federation of Spiritual Directors.

Father Vincent is survived by a sister, Alice Prieto of Nashua, N.H.

Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577. †

Online Lay Ministry Formation

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

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

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- 2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

Fallout over Capitol siege extends to job losses for those who were there

WASHINGTON (CNS)—Just as the political and criminal fallout has continued over the Jan. 6 storming of the Capitol by people seeking to halt the Electoral College certification of President-Elect Joe Biden’s win in the November election, the fallout has extended to job losses for those who have been identified as taking part in the siege.

One case in point: Rick Saccone, who for the past 20 years had been an adjunct professor teaching courses in international relations and global terrorism at St. Vincent College in Latrobe, Pa. Saccone tendered his resignation after college officials started an investigation once it became aware of his tweets outside the Capitol.

A Jan. 7 statement from Benedictine Father Paul Taylor, St. Vincent president, did not name Saccone by name but said the professor’s resignation from the college was “effective immediately. He will no longer be associated with St. Vincent College in any capacity.”

Father Paul added: “All individuals have the right to an opinion, but when beliefs and opinions devolve into illegal and violent activities, there will be no tolerance.”

Saccone, a former Pennsylvania state representative who unsuccessfully challenged U.S. Rep. Conor Lamb two years ago for an open House seat, tweeted on Jan. 6: “We are storming the capitol. Our vanguard has broken through the barricades. We will save this nation. Are u with me?” The tweet was removed before the day was over.

But the damage had already been done. An online petition calling for his termination from the faculty had collected more than 900 signatures before it, too, was taken down.

Saccone is far from the only one to have lost a job after participating in the activities of Jan. 6, which started with a rally featuring remarks by President Donald J. Trump

and his personal attorney, former New York City Mayor Rudolph W. Giuliani, and devolved into chaos as many at the rally headed to the Capitol. The melee inside left five people dead, including Capitol Police officer Brian Sicknick, who died on Jan. 7 after being assaulted inside the Capitol. As of midday on Jan. 11, no one has been charged in his death.

Some of those involved were betrayed by their own social media posts.

A man who worked at a printing and marketing firm in Frederick, Md., was fired when a photo of him at the Capitol went viral. It showed him wearing his work badge. A Dallas lawyer who worked as the head of human resources at an insurance company was fired after someone posted on Twitter the lawyer’s Instagram story about being at the Capitol. A Chicago real estate agent was fired after her posts about “storming the Capitol” got back to her employer.

In Washington, as *The Criterion* went to press, the House was preparing an article of impeachment against Trump for his role in sparking the violence if



U.S. Capitol and Washington, D.C. Metropolitan police officers salute the hearse of fallen Capitol Police officer Brian Sicknick on Jan. 10. The U.S. Air Force veteran died on Jan. 7 after being injured the day before during the breach on Capitol Hill by President Donald J. Trump supporters. (CNS photo/Tyler Orsburn)

Vice President Mike Pence and the Cabinet did not invoke the 25th Amendment to remove Trump from office. If the article of impeachment passes, Trump would be the first president to be impeached twice.

Meanwhile, the FBI says it has received more than 50,000 tips pointing to people in connection with the Jan. 6 events. †

Biannual grants awarded to parishes, schools and archdiocesan agencies

Criterion staff report

During the first half of fiscal year 2020-21, \$491,897 was awarded in grant monies to parishes, schools and agencies in the Archdiocese of Indianapolis.

The grants, awarded twice a year, are made available through the St. Francis Xavier Home Mission Endowment Fund, the Growth and Expansion Endowment Fund and the James P. Scott Endowment Fund. These grants were made possible through the generosity of archdiocesan parishioners, who set up the endowments.

The grant process is jointly administered by the archdiocesan Finance Office and the Office of Stewardship and Development.

Grant applications are due to the archdiocese for the two grant allocation periods on April 30 and on Oct. 31 each year.

The award period for Spring/Summer 2021 is open, with applications due no

later than April 30.

The Fall/Winter grants awarded for fiscal year 2020-21 are as follows:

—St. Barnabas Parish, Indianapolis; James P. Scott Fund; \$12,128 for school security project.

—St. Luke the Evangelist Parish, Indianapolis; Growth and Expansion Fund; \$10,000 for school technology needs.

—St. Michael the Archangel Parish, Indianapolis; Growth and Expansion Fund; \$30,000 for church chairlift.

—St. Monica Parish, Indianapolis; Growth and Expansion Fund; \$91,655 for adjacent land purchase.

—St. Patrick Parish, Indianapolis; Home Mission Fund; \$150,000 for roof repair/replacement.

—St. Rita Parish, Indianapolis; James P. Scott Fund; \$45,000 for church HVAC.

—St. Vincent de Paul Parish, Bedford; James P. Scott Fund; \$11,221

for rectory repairs.

—St. John the Apostle Parish, Bloomington; James P. Scott Fund; \$16,000 for furnace replacement.

—St. Mary Parish, Lanesville; Home Mission and James P. Scott funds; \$16,000 for stained-glass restoration.

—St. Lawrence Parish, Lawrenceburg; James P. Scott Fund; \$10,000 for facilities restoration.

—Prince of Peace Catholic Schools, Madison; James P. Scott Fund; \$17,000 for school safety doors.

—St. Maurice, Napoleon; Home Mission Fund; \$10,000 for church tuckpointing.

—St. Elizabeth Ann Seton Parish, Richmond; James P. Scott Fund; \$38,693 for church safety and HVAC.

—St. Joseph Parish, Shelbyville; James P. Scott Fund; \$8,500 for church fire system.

—Our Lady of Fatima Retreat House, Indianapolis; James P. Scott Fund; \$25,700 for sidewalk repair and leveling.

(For information on how to apply for the grants, go to www.archindy.org/finance/grant.html, or contact Stacy Harris in the Finance Office at sharris@archindy.org, or by phone at 317-236-1535 or 800-382-9836, ext. 1535.) †

Employment

School Superintendent

The Roman Catholic Archdiocese of Indianapolis is seeking a School Superintendent to provide proactive leadership for 57 elementary schools and 11 high schools with combined enrollment of nearly 22,000 students. The person in this position is responsible for articulating the vision, values, and achievements of Catholic education, collaborating with pastors, principals, commission members and community leaders, and providing leadership to fully develop the human and financial resources necessary for quality Catholic education.

Candidates must be professed and practicing Catholics in good standing with and faithful to the Church with a minimum of 10 years of highly successful educational leadership experience. A master’s degree in education, business, or a related field is required. Candidates must be eligible for state school administrator certification. Participation in a wide variety of educational experiences and settings is essential, including familiarity with urban and rural populations and ethnically and racially diverse communities. Expertise in curriculum development, grant administration, student achievement measurement, and faculty and administrator development is also required.

To apply, please e-mail your cover letter, resume, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46202
E-mail: eisakson@archindy.org

Application deadline is January 31, 2021.

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Employment

RONCALLI HIGH SCHOOL - PRINCIPAL

Roncalli High School, Indianapolis, Indiana

Roncalli High School, the South Deanery Catholic high school of the Archdiocese of Indianapolis, is seeking to fill the position of Principal beginning with the 2021-22 school year. The school operates under the President-Principal model of administration and as such the principal is directly responsible to the President and, by extension, the Board of Directors and the Archdiocesan Office of Catholic Schools.

As Christ has called upon each of us to “go make disciples of all nations” and to the extent that our namesake, St. John XXIII (Angelo Cardinal Roncalli) was committed to that task, it is Roncalli High School’s intention to create disciples of Jesus in the image of St. John XXIII. The successful candidate will understand and embrace the Catholic mission of Roncalli High School. He/she should have a solid background in curriculum and instruction and possess strong leadership skills with a passion for assisting students and teachers in their pursuit of excellence.

Applicants for this position must possess an administrator’s license, be a practicing Catholic, and have a minimum of three years of educational administrative experience. For more information and/or to submit supporting documentation (i.e., resume, cover letter, references), please contact Rob Rash, Office of Catholic Schools, Archdiocese of Indianapolis, 1400 N. Meridian Street, Indianapolis, IN 46202, or call 317-236-1544 or email rrash@archindy.org. Deadline for submission of materials is February 19, 2021. All applications and inquiries are confidential.

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Pope says he was 'astonished' by violence at Capitol

VATICAN CITY (CNS)—Pope Francis offered prayers for the people of the United States “shaken by the recent siege on Congress,” and prayed for the five people who lost their lives “in those dramatic moments” when protesters stormed the Capitol on Jan. 6.



Pope Francis

Remarking on the events after reciting the *Angelus*

prayer on Jan. 10, the pope insisted that “violence is always self-destructive. Nothing is gained by violence, and so much is lost.”

The pope urged government leaders “and the entire population to maintain a high sense of responsibility in order to soothe tempers, promote national reconciliation and protect the democratic values rooted in American society.”

And he prayed that “Mary Immaculate, patroness of the United States of America,” would “help keep alive the

culture of encounter, the culture of caring, as the way to build together the common good; and may she do so with all who live in that land.”

Pope Francis’ remarks came one day after the release of clips of an interview in which he said he was “astonished” by the violent breach of the U.S. Capitol, especially because of the people of the United States are “so disciplined in democracy.”

The interview with Italy’s Canale 5 was scheduled for broadcast on Jan. 10, but some clips were aired on Jan. 9.

Violence, he told the interviewer, must always be condemned, but it also is true that in even the most “mature” societies, there are violent minorities, “people taking a path against the community, against democracy, against the common good.”

“But thank God this erupted and people could see it well. That way it can be remedied,” he said.

“No nation can brag about never having a case of violence—it happens,” he said. “We must understand it, so it is not repeated—learn from history, right?” †

Leaders urge rejection of divisions that lead to violence

WASHINGTON (CNS)—Rep. Chris Smith was in his office in the Rayburn House Office Building, writing remarks to acknowledge the tally of the presidential election results when alarms sounded.



Rep. Chris Smith

Will Sommer, a Georgetown University graduate who writes for *The Daily Beast*, an online news publication, was at the east side of the Capitol to cover what had been promoted as an organized protest when chaos quickly unfolded.

“When I heard the protesters had broken through outdoor fencing on the west lawn, I went there and saw thousands of people milling about on the grass,” he told Catholic News Service (CNS).

“People were urging one another to get up closer and fight Capitol Police, and eventually, they did break through—something I could see from afar as Trump supporters climbed inauguration stands, waved Confederate flags from the front of the Capitol, and eventually scaled the scaffolding.”

The reaction to the violent invasion of the House and Senate chambers by supporters of President Donald J. Trump on Jan. 6, intended to disrupt the formal acceptance of Electoral College ballots, paralleled initial public response to the horror of 9/11. There was a numbing shock followed by anger and grief, and a search for anything that might be a solution.

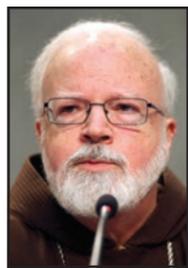
Some of this frustration was highlighted in an editorial in the *Catholic Herald*, diocesan newspaper of Madison, Wis., written by the newspaper’s editor, Kevin Wondrash.

“We can’t agree on what a protest is, ‘peaceful’ or otherwise, and we can’t agree on when it is appropriate

to protest and how the protesters should be treated by law enforcement,” he wrote.

“Some people who were on opposite sides of this debate last year during protests concerning issues of race seemingly have different opinions regarding protests in relation to [the Jan. 6] events. Some of them are even having their words and tweets used against them several months later to illustrate a double standard. Dialogue and discourse have become almost impossible to do.”

Smith, R- New Jersey, who is co-chair of the Congressional Pro-Life Caucus, echoed this sentiment in a Jan. 7 statement, saying: “The enactment of wise public policy to benefit all Americans requires robust dialogue and debate—and genuine respect for one another especially when there is fundamental disagreement. We must be committed to zero-tolerance toward violence in any form.”



Cardinal Sean P. O'Malley

Reactions from Catholic leaders stressed the need to reject political divisions that turn to violence.

“The violence witnessed in our nation’s capital ... serves only to inflame our divisions and pit citizen against citizen at a time we need to be united,” Boston Cardinal Sean P. O’Malley said in a Jan. 7 statement. “We reject all forms of violence, including the acts of those who stormed our Capitol. We pray for those who lost their lives and

for their loved ones and for the injured. We live in a divided nation, and the challenges our nation faces are significant.”

The Leadership Conference of Women Religious statement said, “Our hearts ached as we watched these despicable actions that threaten not only to destroy the seat of our government but to rend the bonds that unite us. We commend and thank the members of Congress who courageously continued their service to the nation ... even amid the chaos.”

“This hateful and intentional behavior, meant to disrupt the peaceful transfer of power that is central to our democracy, is deplorable and totally disregards Gospel values and the principles of other faiths and people of good will,” said a statement from the Sisters of Mercy of the Americas. “This deliberate assault on the soul of our nation shattered trust and common purpose while stoking suspicion, fear and division.”

“Regardless of political affiliation, we are united by democracy,” said Archbishop Nelson J. Perez of Philadelphia. “Should it devolve into what we witnessed—violent disorder and chaos—the rights we cherish will disappear into the abyss of anarchy.”

“Today, we have to ask ourselves what’s next,” wrote Patricia McGuire, president of Trinity Washington University. “To do that, we have to be thoughtful and insightful about what led to this complete breakdown in public order. We know some of the issues—the virulence of white supremacy and racial hatred that courses through our society, the political ideologies that encourage some Americans to believe that others do not belong here, the misguided beliefs about individual rights prevailing over the common good, the political deals that sacrifice integrity to gain personal power.”

“We have to be honest about the fractures in our nation,” she concluded. †

CAPITOL

continued from page 1

the floor of the Senate, I was sickened,” he said, adding that rioters posing for photos in Statuary Hall and with their feet up on a staffer’s desk in House Speaker Nancy Pelosi’s office “was so insulting to our country.”

On Jan. 7, he told the *Catholic Standard*, archdiocesan newspaper of Washington, that he was still processing what he had seen and what he should say about it in his upcoming Sunday homily, adding that parishioners had encouraged him to offer a theological, not a political message, which he said he planned to try to do.

And four days after the Capitol breach, his homily emphasized the need to stay focused on what really matters—eternal salvation.

The priest said when people take an earthly view over a spiritual outlook, “the results are always ruinous,” and he quoted the words of Russian dissident Aleksandr Solzhenitsyn, who in reflecting on the aftermath of the Russian Revolution which led to the deaths of millions through the following decades, said, “Men have forgotten God; that’s why all this has happened.”

“This week, I think we saw the tragic consequences of what happens when individuals and a nation loses its spiritual outlook,” he told the congregation.

The priest said he believed that leaders inside and outside the government “cynically manipulated people for their own selfish reasons,” and as a result, many people who came to Washington “thought they were

engaging in an historic event to secure freedom and fairness for this country.”

Father Gurnee said participants at the Jan. 6 rally “were told that they should fight, that they should enter into combat and prevent the theft of something given to them by God.” President Donald J. Trump and other speakers had addressed the rally, charging that the presidential election was stolen. The participants, he said, were “incited into a mob, and they were fueled with a rage that told them they were being denied their rights. Instead, they stole the rights of others. Five people died and countless others were trampled or injured.

“Democracy was assaulted from within, and our elected leaders were temporarily prevented from discharging their duty. Thankfully, the People’s House was restored, and their work finished,” he added.

He thanked those serving honorably in government and those who protect our freedoms, and also offered condolences “for those who grieve deaths that did not need to happen.”

Father Gurnee encouraged people to recommit themselves to a spiritual outlook on life, “one which calls us to love our enemies, to forgive those who harm us and to work respectfully and firmly to proclaim the truth, in season and out.”

With his voice breaking slightly, he concluded his homily by saying: “May God bless our parish, may God bless our city, and may God bless the United States of America.”

After Mass, a Senate aide who was in lockdown for several hours during the siege of the U.S. Capitol said he and his family attend Mass at St. Joseph’s,

their home parish and he appreciated the pastor’s homily.

Asked about his hopes for the future, he said: “I hope there’s progress toward unity, but I think we’ve learned it has to be unity based on truth.”

St. Joseph’s Parish is located a few blocks from the U.S. Capitol, near Senate office buildings now surrounded by fencing with National Guard members standing sentry there and along the fencing surrounding the Capitol.

On Jan. 7, one day after the Capitol breach, Father Studniewski, pastor of St. Peter’s Parish on the other side of Capitol Hill, noted that the previous day he had celebrated morning Mass as usual. Knowing that Congress was scheduled to ratify the Electoral College vote that day, the priest said: “We were able to pray for them, to pray for wisdom, to pray for courage, strength and understanding.”

He noted that St. Peter’s Parish is located near House of Representatives’ office buildings, and that day, like typical weekday mornings, several House members from both parties attended the Mass.

“That’s how they begin their day,” he said, adding that throughout the day, he had seen a constant stream of protesters walking past the church.

“They were very peaceful. This is what Americans do. They go to demonstrate, to have their voices heard,” the priest said.

Father Studniewski added, “It was a normal day, until all that sickening

unrest in the afternoon.”

The priest had gone out that afternoon to get groceries, and returned to find roads closed around the neighborhood, a sign that something had gone wrong. Then a nearby apartment complex had to be evacuated after a suspicious package was found in a building on that block.

“We had a lot of residents come into [St. Peter’s] church as a safe haven,” he said, adding that they kept the church open and brought water to their neighbors who had come there. “I was pleased the church was open and could be a sanctuary to them.”

As he watched television and saw the mayhem unfolding at the U.S. Capitol, Father Studniewski said it was “very disturbing, very disheartening.”

Before entering the seminary, Father Studniewski was a captain in the U.S. Army. After his ordination in 1995, he served as an Army chaplain for many years and achieved the rank of colonel.

The priest, assigned to St. Peter’s in 2017, said he hoped the Jan. 6 events lead to “a turning point where people, Red [states], Blue [states], with faith or no faith, people of all stripes and backgrounds, could say, ‘Let’s make sure this doesn’t happen again. The spirit we saw yesterday can never take us forward.’”

He also said he hoped the nation’s people and its leaders could be guided by a spirit like that which Jesus witnessed to, a spirit of “truth, justice, harmony, charity and peace,” to pursue change nonviolently like Rev. Dr. Martin Luther King, Jr., did.

“Any change that’s going to be lasting and meaningful is going to be grounded in that spirit of God,” he said. †



Fr. Gary Studniewski