



The

Criterion

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Ash Wednesday

Office of Worship shares guidance on Lenten liturgies during pandemic, page 10.

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The fullness of knowing and loving someone

Young mother experiences joy and love in her journey to a deeper relationship with God

(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

Rebecca Kovert flashes a radiant smile when she talks about her nearly 2-year-old daughter Avila.

And her smile continues to beam when she discusses her relationship with Jesus.

"Once I was introduced to Christ and came to know him, what else in life is there except that? And everything flows from that, and through that, and in that, and for that."

There's also an undeniable joy in her voice as she talks about her efforts to help other young adults deepen their faith for the

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Rebecca Kovert holds her nearly 2-year-old daughter Avila. (Photos by Sean Gallagher)

Advocates for Indiana's poorest families seek updated support

By Victoria Arthur

Life has changed dramatically since 1988, when the internet was still in development, the average rent was \$420 per month and gas cost 96 cents a gallon.

But one thing remains frozen in time: the monthly payout that Hoosier families in deep poverty receive to help

them temporarily in the most dire circumstances. That amount was set at \$288 then by state law, and so it remains 33 years later.

Indiana lawmakers and advocates for the poor—including the Catholic Church—are once again aiming to change this reality.

Sen. Jon Ford (R-Terre Haute) is leading the charge to modernize the state's Temporary Assistance for Needy Families (TANF) program, which is funded by a block grant from the federal government. Only a fraction of the poorest families in Indiana currently receive even those modest cash benefits from the federal program because of outdated eligibility guidelines—another issue that Senate Bill 233 is designed to address.

The bill passed out of the Indiana Senate by a 43-5 vote on Feb. 1, and now heads to the House for consideration.

"This is money that families depend on for survival," said Ford, the primary author of the proposed legislation. "But right now only six in 100 families in poverty are being helped by this program."

The primary reason is that Indiana's eligibility level for TANF is the fourth-lowest in the United States, behind Louisiana, Arkansas and Alabama. During a Jan. 25 hearing before the Senate Family and Children's Services Committee, Ford pointed out that to be eligible for TANF, the maximum income of a Hoosier family must be less than 17 percent of the federal poverty level.

"The poverty level for a family of three is around \$20,000," Ford said. "So what a family in the state of Indiana has to meet

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March is small, but group's 'message of solidarity' with unborn is as strong as ever

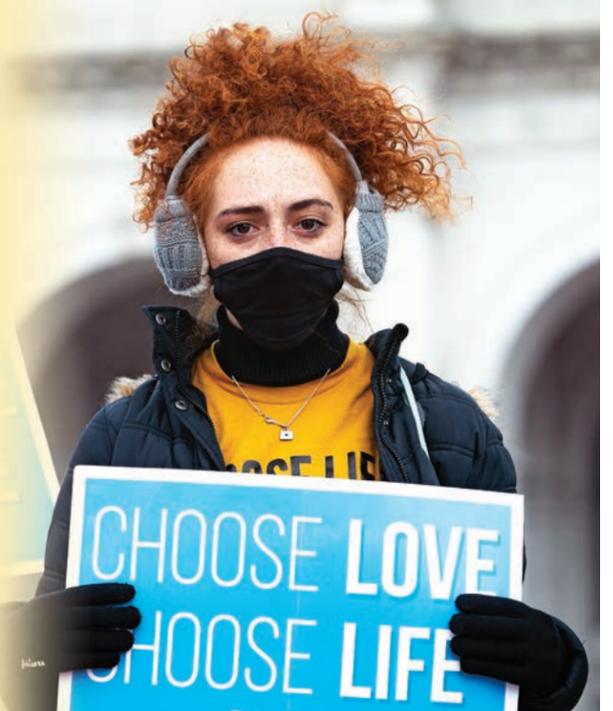
WASHINGTON (CNS)—It was the coldest national March for Life in some years, it was the smallest, and it also may be remembered as the bravest.

A little more than 200 people, tightly flanked by members of the Knights of Columbus, endured subfreezing temperatures and wind as they sang hymns and trudged a zigzag route with Jeanne Mancini, president of the March for Life Education and Defense Fund, from the Museum of the Bible to the Supreme Court on Jan. 29.

This year's theme was "Together Strong: Life Unites." Mancini acknowledged "that we're all symbolically marching, and we're all in solidarity with each other."

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A March for Life participant demonstrates near Union Station in Washington on Jan. 29 amid the coronavirus pandemic. (CNS photo/Tyler Orsburn)



Archbishop, priests to offer Stations of the Cross reflection podcasts during Lent this year

By Natalie Hoefler

To help members of the archdiocese still struggling with feeling isolated during the COVID-19 pandemic, the archdiocese is offering a series of Stations of the Cross podcasts this Lent.

Each of the 28 episodes—14 in English (also made available in American Sign Language via separate videos) and 14 in Spanish—will include a scriptural reflection focusing on Jesus' walk to the cross, as well as an idea for fasting, almsgiving and works of mercy.

Archbishop Charles C. Thompson and more than 20 priests throughout the archdiocese will host the approximately 5-10-minute podcasts. (See related article for podcast schedule.)

"The Stations of the Cross, for many Catholics, are one of the most familiar prayer practices of Lent," explained Laura Sheehan, project coordinator for the archdiocese's Catholic Charities-Social Concerns office. She is one of four staff members on the archdiocese's COVID Pastoral Response Team that developed and coordinated the podcast project.

"Many do not yet feel comfortable or are not able to return to the physical sacred spaces of our churches where we normally have encountered the Lord during Lent through such practices as the Stations of the Cross," she said.

The stations will be based on those prayed by St. John Paul II on Good Friday in 1991. "They're Scripture-based, so slightly different from the ones that are hanging in our churches," said fellow team member Theresa Chamblee, director of Catholic Charities-Social Concerns.

"The hope is that, by listening to

reflections by our archdiocesan priests, in some small way people will feel more connected spiritually with their archdiocesan community."



Theresa Chamblee

Archbishop Thompson shares her hope.

"The Stations of the Cross podcasts, in some way, are akin to the Franciscan spirit that first brought the Stations of Cross to those who could not make a pilgrimage to the Holy Land in order to retrace the footsteps of Jesus' passion and death," he said.

"Since our ability to gather has been greatly compromised by the limitations involving the pandemic, the podcasts are a creative means to bring the Stations of the Cross to those who cannot otherwise gather together.

"They are yet another example of the creativity and talent that exists in the archdiocese to provide ongoing pastoral and spiritual outreach to the people of God throughout central and southern Indiana."

Father Timothy DeCrane, associate pastor of St. Monica Parish in Indianapolis, will also host an episode.

"I think last year with Lent, we had a very real opportunity to know what suffering really meant and focus on God when things are out of our control," he said.

"We're still in the pandemic and will be in Lent. But it's not new anymore, so there's less of a desire to offer up the challenges of mask-wearing, social distancing and, for some, continued isolation.

"The podcasts are a good way to look at the Stations of the Cross and realize Christ bore all those things patiently, and reflect on how we continue to deal with challenges in our lives."

The advantage to using a podcast format is that "podcasts can be listened



Archbishop Charles C. Thompson

to anywhere through our smart devices or home computers," Chamblee explained. "People can listen to them on their commute to work or at home. They can listen to them during their prayer time or while getting ready in the morning.

"Our hope is that the podcasts will provide a powerful Lenten prayer experience for the listener, that through each podcast,

people will develop a deeper relationship with Christ by reflecting on his Passion."

(The podcasts and ASL videos will be available at 6 a.m. on Tuesdays and Thursdays during Lent at www.archindy.org/Lent2021. The podcasts will also be available on Soundcloud, Spotify and Apple podcasts.) †



Veronica wipes the face of Jesus in this representation of the sixth Station of Cross at the Shrine of Our Lady of Lourdes in southwestern France. During Lent, Archbishop Charles C. Thompson and priests from throughout central and southern Indiana will offer podcasts reflecting on the stations and suggesting acts of fasting, almsgiving and works of mercy. (CNS photo/Paul Haring)



Public Schedule of Archbishop Charles C. Thompson

February 7–16, 2021

<p>February 7 – 2 p.m. Annual Scout Awards Ceremony at SS. Peter and Paul Cathedral, Indianapolis</p> <p>February 9 – 10:30 a.m. Priest Personnel Board meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>February 10 – 10:30 a.m. Virtual Wellbeing in Ministry summit</p> <p>February 11 – 8:15 a.m. Virtual Judicatories meeting</p> <p>February 11 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center</p>	<p>February 13 – 11 a.m. CST Virtual Association of Graduate Programs in Ministry Retreat</p> <p>February 14 – 2 p.m. Rite of Election at SS. Peter and Paul Cathedral</p> <p>February 16 – 9 a.m. Visit at Roncalli High School, Indianapolis</p> <p>February 16 – 11:30 a.m. Visit at Bishop Chatard High School, Indianapolis</p>
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The 28 podcasts—14 in English (with separate American Sign Language videos available) and 14 in Spanish, each about 5-10 minutes long—will be available by 6 a.m. on Tuesdays and Thursdays at www.archindy.org/Lent2021 and on Soundcloud, Spotify and Apple podcasts.

They will be hosted by Archbishop Charles C. Thompson and more than 20 priests throughout central and southern Indiana.

Following is a schedule of the podcasts, as well as who will offer each episode and in what language.

- Feb. 16, Station 1: Jesus in the Garden of Gethsemane.** Father Eric Johnson (English), Father John McCaslin (Spanish).
- Feb. 18, Station 2: Jesus, Betrayed by Judas, is Arrested.** Father Douglas Hunter (English), Conventual Franciscan Father Mark Weaver (Spanish).
- Feb. 23, Station 3: Jesus is Condemned by the Sanhedrin.** Father Christopher Wadleton (English and Spanish).
- Feb. 25, Station 4: Jesus is Denied by Peter.** Father Rick Nagel (English), Father Nicholas Ajpacaja Tzoc (Spanish).
- March 2, Station 5: Jesus is Judged by Pilate.** Father Michael Keucher (English and Spanish).
- March 4, Station 6: Jesus is Scourged and Crowned with Thorns.** Archbishop Thompson (English and Spanish).
- March 9, Station 7: Jesus Bears the Cross.** Father Jude Meril Christopher Sahayam (English), Father Vincent Gillmore (Spanish).
- March 11, Station 8: Jesus is Helped by Simon the Cyrenian to Carry the Cross.** Father Jeremy Gries (English), Spanish—TBD.
- March 16, Station 9: Jesus Meets the Women of Jerusalem.** Father Dustin Boehm (English), Spanish—TBD.
- March 18, Station 10: Jesus is Crucified.** Father Todd Goodson (English and Spanish).
- March 23, Station 11: Jesus Promises His Kingdom to the Good Thief.** Father Douglas Marcotte (English), Father Timothy DeCrane (Spanish).
- March 25, Station 12: Jesus Speaks to His Mother and Disciple.** Father Jeffrey Dufresne (English and Spanish).
- March 30, Station 13: Jesus Dies on the Cross.** Father Jonathan Meyer (English), Father Anthony Hollowell (Spanish).
- April 1, Station 14: Jesus is Placed in the Tomb.** English—TBD, Father Michael O'Mara (Spanish). †



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Pro-life witness is rooted in the Eucharist, Archbishop Lori says

WASHINGTON (CNS)—The witness of the pro-life movement is rooted in the Eucharist, said Archbishop William E. Lori of Baltimore.



Archbishop William E. Lori

“The Eucharist unites and strengthens us in our efforts to secure justice for the unborn, and to create a culture wherein every human life is cherished, nurtured and protected from the moment of conception until natural death,” said

Archbishop Lori, chairman-elect of the U.S. bishops’ Committee on Pro-Life Activities.

“All these extraordinary efforts, in the midst of this pandemic, testify to the importance of anchoring our pro-life mission in the Eucharist,” Archbishop Lori said in his homily at the Jan. 29 closing Mass of the National Prayer Vigil for Life at the Basilica of the

National Shrine of the Immaculate Conception in Washington.

“Eucharistic adoration followed by the celebration of Holy Mass is like a school that forms and equips us to place our humanity at the service of the least of these, the tiniest of human beings and the most vulnerable of all,” the archbishop said.

In his homily, Archbishop Lori brought the words of St. Paul to “have no anxiety” into topical focus.

“We might be tempted to say, ‘St. Paul, are you kidding? Have you seen the executive order rescinding the Mexico City policy? Do you know that the cancel culture portrays pro-life advocacy as hate speech?’” he said.

“Friends, I’d suggest that we give St. Paul more credit than that,” Archbishop Lori added. “His encouragement should be ringing in our ears as we march for life—if only virtually.”

Anxiety, he said, “betokens a lack of trust in the Lord and his providential love. It suggests that we are in charge, more like independent contractors

than disciples. Anxiety frays our relationships with others, including our pro-life partners, and corrodes that unity so necessary if the pro-life cause is to succeed.

“Anxiety incites us to engage in behaviors counterproductive to the cause of life, and, worst of all, it hinders us from discerning the Lord’s will amid the challenges we face.”

God has not abandoned anyone, Archbishop Lori said, but “remains with us, most especially in the Eucharist, and he continues to exercise the power of his love in our midst to this very day. That very fact should not only console us, but also embolden us to pray and work for the cause of life perhaps as never before.”

The Roman Empire of Paul’s time was “right in the midst of a culture filled with idols and decadent living,” but contained “signs and indicators of God’s own truth and love,” Archbishop Lori said. “Similar signs and indicators of God’s truth and love exist in our culture.”

He added, “Our culture gives a lot of credibility to science. Well, science attests to the humanity of the unborn child, psychology attests to the interior pain often associated with procured abortions, while almost everyone has a soft spot in their hearts for a newborn child.”

Reflecting on the Gospel passage from John 14, Archbishop Lori said, “Make no mistake: We do not manufacture the peace of Christ. ... The peace of Christ is not a mere good feeling, but is rather the amazing experience of a love that is stronger than sin and death.

“Our mission,” he said, “is not to preach to ourselves, but to connect with and speak persuasively to those who have not yet understood the truth, justice, and love of our cause,” he continued. “Our mission is to reach those who are searching, because at some level, they understand the stunningly beautiful truth about the inviolable dignity of each human being.” †

At vigil Mass, archbishop criticizes Biden, hopes for change from courts

WASHINGTON (CNS)—The head of the U.S. bishops’ Committee on Pro-Life Activities called President Joe Biden’s stance on abortion “religiously



Archbishop Joseph F. Naumann

and ethically incoherent” during his homily at the opening Mass of the annual National Prayer Vigil for Life Jan. 28.

Biden “proudly professes to be a devout Catholic even as he promises to codify *Roe v. Wade*, seeks to force

American taxpayers to fund abortions ... and desires to force the Little Sisters of the Poor to provide contraceptives and abortifacients in their employee health plans,” said Archbishop Joseph F. Naumann of Kansas City, Kan.

“Sadly, President Biden is the perfect example of the religiously and ethically incoherent straddle: claiming to believe that human life begins at conception and personally opposing abortion, while doing everything within his power to promote and institutionalize abortion not only in the U.S.A., but also around the world.”

He added, “The people of the United States have entrusted enormous power and responsibility to President

Biden. However, the presidency does not empower him to define Catholic doctrine and moral teaching.”

Archbishop Naumann made his remarks in a startlingly empty Basilica of the National Shrine of the Immaculate Conception in Washington as coronavirus restrictions capped the number of those in attendance at 250.

What’s more, March for Life organizers, because of the pandemic and security issues arising from the rioting at the Capitol three weeks earlier, decided on an all-virtual march, except for a small contingent of pro-life leaders making speeches on the National Mall, followed by a walk up to the U.S. Supreme Court on Jan. 29.

Archbishop Naumann called the seating of Amy Coney Barrett on the Supreme Court “one of the unanticipated blessings of the past year.”

“The makeup of the court has vastly improved in the last four years,” he added. “There is legitimate hope that the U.S. Supreme Court could modify or even reverse the decisions that we commemorate each year,” a reference to the *Roe v. Wade* and *Doe v. Bolton* decisions in 1973 that legalized abortion throughout the country.

As Barrett noted during her confirmation hearings, Archbishop Naumann said, “the *Roe* and *Doe*

decisions are far from having the features of settled law as evidenced by the many statutes passed in state legislatures annually testing and challenging the assumptions of *Roe* and *Doe*.”

He offered a refutation of the notion held by some Christians that the Bible is “silent on the morality of abortion.”

“What these Christians ignore is how frequently the Scriptures speak about the wonder, awe and beauty of life in the womb. The Bible speaks of children as a blessing. In fact, fruitfulness is recognized as a great gift from God,”

Archbishop Naumann said.

He cited passages from the Scripture readings used at the Mass: Isaiah’s declaration that “for now the Lord has spoken who formed me as his servant from the womb” (Is 49:5); the psalmist’s proclamation that “truly you have formed my inmost being; you knit me in my mother’s womb” (Ps 139:13); and Luke’s Gospel account of Mary meeting her kinswoman Elizabeth, who tells the Blessed Mother, “For at the moment, the sound of your greeting reached my ears, the infant of my womb leaped for joy” (Lk 1:44). †

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The Criterion

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Editorial



March for Life participants make their way to the U.S. Supreme Court building in Washington on Jan. 29, amid the coronavirus pandemic. (CNS photo/Tyler Orsburn)

Be a light to help overcome the darkness of abortion

It has been 48 years since the U.S. Supreme Court legalized abortion in our country.

And that day—Jan. 22, 1973—will live in infamy for those of us who are committed to the tenet of our Catholic faith, where we are called to protect every human life from conception to natural death.

For many of us, it is hard to fathom the more than 62 million unborn children's lives taken from the womb by this evil. It is heartbreaking to see that statistic increase year after year, with no end in sight.

Yet, some in society continue to insist that doing this is OK, that we're no worse off by extinguishing precious little ones who never had a chance to live the lives God had planned for them.

What's wrong with this sentiment? Everything, if you believe each of us is created in the image and likeness of God.

We again marked this tragic anniversary of the *Roe v. Wade* decision by celebrating Masses, holding virtual prayer rallies, and taking part in scaled-down marches, including the national March for Life in Washington, D.C.

Although attendance at similar gatherings throughout the U.S.—including in Indianapolis—was down because of the COVID-19 pandemic and restrictions related to it, the message was the same: We must continue to stand up for life, be voices for the voiceless, and plant seeds of wisdom and understanding to convert those hardened hearts that don't fully comprehend the evil they support. Our efforts are about continuing to build a culture of life.

Sadly, many would say our challenges have taken on new meaning with a Catholic serving as the leader of our country.

Archbishop Joseph F. Naumann, head of the U.S. bishop's Committee on Pro-Life Activities, called President Joe Biden's stance on abortion "religiously and ethically incoherent" during his homily at the opening Mass of the annual National Prayer Vigil for Life on Jan. 28 at the Basilica of the National Shrine of the Immaculate Conception in Washington.

The president "proudly professes to be a devout Catholic even as he promises to codify *Roe v. Wade*, seeks to force American taxpayers to fund abortions ... and desires to force the

Little Sisters of the Poor to provide contraceptives and abortifacients in their employee health plans," said Archbishop Naumann of Kansas City, Kan.

"Sadly, President Biden is the perfect example of the religiously and ethically incoherent straddle: claiming to believe that human life begins at conception and personally opposing abortion, while doing everything within his power to promote and institutionalize abortion not only in the U.S.A., but also around the world."

We believe prayers for President Biden where unborn children are concerned are of paramount importance. The injustice of these policies must come to an end.

But our work must not end there.

We must continue our mission of educating those who think abortion is OK, helping them better understand how precious each and every unborn life is. We are, after all, our brothers' and sisters' keepers.

During the Archdiocese of Washington's annual "Rally and Mass for Life" prior to the annual March for Life on Jan. 29, speakers used YouTube and other social media platforms to encourage young people from across the country to rally, pray and stand up for life. The virtual rally and Mass were celebrated at the Cathedral of St. Matthew the Apostle in Washington.

The youth rally prior to the liturgy focused on training young people how to engage in civil dialogue and pro-life apologetics.

Josh Brahm, president and co-founder of Equal Rights Institute—a national organization training pro-life advocates to think, reason and argue persuasively—urged young people to "utilize practical dialogue" when speaking of the pro-life movement.

In a series of videos, he taught "three essential skills" for presenting a pro-life argument: asking clarification questions then responding with your own thoughts; listening to understand and finding genuine common ground when possible; and making a compelling argument for the rights of the unborn.

It is advice we can all use in our pro-life efforts.

As we continue this mission, may we all let the light of faith shine through us to help overcome the darkness of abortion.

—Mike Krokos

Be Our Guest/Msgr. Renzo Pegoraro

Vatican official: Vaccines are safe

People can be confident that the approved COVID-19 vaccines are safe and ethical and that receiving the vaccine is an expression of solidarity and our responsibility to work for the common good.



The worldwide commitment of many scientists and public and private institutions, the availability of scientific knowledge in the virological and oncological fields, the relevant funding and the reduction of certain bureaucratic steps all have made it possible to have tested vaccines in a few months, vaccines that are safe and approved by the competent authorities.

Real protection

By vaccinating a large number of people now, it will be possible to offer real protection while subsequently studying the duration of immunity

to define future protocols more accurately. This whole process has been the subject of ethical reflection, including by the Catholic Church, considering the entire "life cycle" of the vaccine from its production to its approval, through to its distribution and administration.

Ethical criteria for priority

The note of the COVID-19 Vatican Commission, "Vaccine for All: 20 Points for a Fairer and Healthier World," was published on Dec. 29, 2020, in collaboration with the Pontifical Academy for Life.

As the title states, it is essential and urgent that approved vaccines are made available in every part of the world, including in the poorest and most remote areas. It is also necessary to define the priorities for administering the vaccine.

There is a general agreement in many countries to start with medical staff and health care operators and nursing homes for the elderly, and then proceed with other subjects engaged in essential public services (law enforcement, schools) and with more vulnerable and fragile groups of people.

It is necessary to define ethical and

organizational criteria, with actions at an international and local level to facilitate this universal access to vaccines, avoiding a situation in which the richer countries create a sort of reserve of large quantities of vaccines, leaving poor countries with fewer and later vaccination possibilities. This is a commitment that fits into the perspective of the Pope Francis' encyclical "*Fratelli Tutti*: On Fraternity and Social Friendship."

What to do as a Church

On a personal level, as individual believers and as Christian communities, to get vaccinated can be recognized as a moral responsibility to protect one's health and that of others, especially those unable to do so due to the presence of other pathologies, and to help achieve a sufficient "herd immunity" to safeguard all subjects.

It should be recalled also that falling ill with COVID-19 leads to an increase in hospital admissions with the consequent overloading—and even

'It should be recalled also that falling ill with COVID-19 leads to an increase in hospital admissions with the consequent overloading—and even possible collapse—of health care systems, hindering access to health facilities for other patients with often equally or more serious conditions.'

possible collapse—of health care systems, hindering access to health facilities for other patients with often equally or more serious conditions.

There is a responsibility to practice real solidarity, in the light of that "we" on which Pope Francis strongly insists, because by vaccination we save ourselves together. The relationship between personal health and public health creates an interdependence and a deep bond that must be taken care of by all of us.

The duty to get correct information

Caring for oneself and for others is a moral commitment and, as Pope Francis said, "Everyone must take the vaccine." On the other hand, it is also important to inquire, possibly by talking to your doctor, resolving doubts and overcoming unjustified prejudices and fears.

An atmosphere of trust in scientists and doctors and an attitude of participation and hope would help to practically express that solidarity that will help all of us to come out of the pandemic together soon.

(Msgr. Renzo Pegoraro is chancellor of the Pontifical Academy for Life.) †

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

Scripture reminds us the Lord heals our brokenness

“Alleluia! How good to sing praise to our God; how pleasant to give fitting praise. The Lord rebuilds Jerusalem, and gathers the dispersed of Israel, Healing the brokenhearted, and binding up their wounds” (Ps 147:1-3).

February is sometimes seen as a dismal month. We are in the dead of winter, and the weather can be cold and dreary (or worse). Fortunately, February is a short month. By the time we get to March, there are signs that spring is not far off.

The Scripture readings for the Fifth Sunday in Ordinary Time display something of a February mood. This is certainly true for the first reading from the Book of Job (Jb 7:1-4, 6-7). Job, a righteous man whose faith God allows Satan to test severely, says bitterly:

“Is not man’s life on Earth a drudgery? Are not his days those of hirelings? He is a slave who longs for the shade, a hireling who waits for his wages. So I have been assigned months of misery, and troubled nights have been allotted to me. If in bed I say, ‘When shall I arise?’ then the night drags on; I am filled with restlessness

until the dawn. ... My days are swifter than a weaver’s shuttle; they come to an end without hope. Remember that my life is like the wind; I shall not see happiness again” (Jb 7:1-4, 6-7).

It’s hard to imagine an attitude more grim and hopeless than this.

Fortunately, we know the end of the story. Job overcomes all his trials, remains faithful to God and is rewarded for his constancy.

Job is, of course, an image of the suffering servant, Jesus, who will redeem all of humanity by his passion, death and resurrection. By his wounds, we are healed (Is 53:5; 1 Pt 2:24).

The responsorial psalm for this Sunday (Ps 147) assures us that the Lord heals our brokenness. No matter how bad things may seem, God is with us. His healing power comforts and sustains us. “He heals the brokenhearted and binds up their wounds” (Ps 147:3). We cannot avoid the lingering effects of sin and death. They are part of the human condition. But as disciples of Jesus Christ, we believe that our Redeemer has overcome the permanent consequences of sin and evil. He has gained for us the

joy of eternal life with him.

In the second reading for the Fifth Sunday in Ordinary Time (1 Cor 9:16-19, 22-23), St. Paul uses images of slavery and freedom to describe the “burden” he carries as a missionary disciple:

“Although I am free in regard to all, I have made myself a slave to all so as to win over as many as possible. ... To the weak I became weak, to win over the weak. I have become all things to all, to save at least some. All this I do for the sake of the Gospel, so that I too may have a share in it” (1 Cor 9:16, 22-23).

When we are true to our baptismal vocation, we accept hardships for the sake of the Gospel. And we allow the love and mercy of God to heal us—and those we are called to help—by the power of the Holy Spirit.

The Gospel reading for this Sunday (Mk 1:29-39) affirms Jesus’ healing power: “When it was evening, after sunset, they brought to him all who were ill or possessed by demons. ... He cured many who were sick with various diseases, and he drove out many demons” (Mk 1: 32, 34).

Jesus is not discouraged by the “pandemic” of mental, physical and spiritual illness that confronts him every day. He doesn’t give up or lose hope—even when those closest to him doubt him, or even betray him. In the words of St. Paul, Jesus “became weak to win over the weak” (1 Cor 9:22). He surrenders to the world’s darkness in order to transform it according to his wonderful light.

When things appear gloomy to us in this dark time of the year, the Good News proclaimed by Jesus challenges us to remain faithful, to see through the foggy weather and have confidence that the Son of God has overcome every evil. His light shines for us unfailingly and leads us to a vastly different, joy-filled future.

Let’s pray that God’s grace will help us overcome whatever lingering doubts we may have about the bright future that awaits us as brothers and sisters in Christ. Let’s thank our loving and merciful God for all the gifts he has given us as we work to proclaim the Gospel of joy in all seasons. †



Cristo, la piedra angular

Las Escrituras nos recuerdan que el Señor sana nuestros quebrantos

“¡Aleluia! Porque bueno es cantar alabanzas a nuestro Dios, porque agradable y apropiada es la alabanza. El Señor edifica a Jerusalén; congrega a los dispersos de Israel; sana a los quebrantados de corazón, y vanda sus heridas” (Sal 147:1-3).

A veces se considera que febrero es un mes sombrío ya que estamos en pleno invierno, y el tiempo puede ser frío y lúgubre (o incluso peor). Pero afortunadamente febrero es un mes corto. Cuando llegamos a marzo, hay indicios de que la primavera está cerca.

Las lecturas de las Escrituras para el quinto domingo del tiempo ordinario reflejan un poco lo que es el ambiente de febrero. Esto sin duda lo vemos en la primera lectura del Libro de Job (Jb 7:1-4; 6-7). Job, un hombre justo y cuya fe Dios permitió que Satanás pusiera a prueba severamente, dice con amargura:

“¿No está el hombre obligado a trabajar sobre la tierra? ¿No son sus días como los días de un jornalero? Como esclavo que suspira por la sombra, y como jornalero que espera con ansias su paga, así me han dado en herencia meses inútiles, y noches de aflicción me han asignado. Cuando me acuesto, digo:

‘¿Cuándo me levantaré?’ Pero la

noche sigue, y estoy dando vueltas continuamente hasta el amanecer. [...] Mis días pasan más veloces que la lanzadera, y llegan a su fin sin esperanza. Recuerda, oh Dios, que mi vida es un soplo, mis ojos no volverán a ver el bien” (Jb 7:1-4, 6-7).

Resulta difícil imaginar una actitud más sombría y desesperada que esta.

Por suerte, conocemos el final de la historia: Job supera todas sus pruebas, permanece fiel a Dios y es recompensado por su constancia.

Job es, por supuesto, la imagen del siervo sufriente, Jesús, que redimirá a toda la humanidad con su pasión, muerte y resurrección. Mediante sus heridas, fuimos sanados (Is 53:5; 1 Pe 2:24).

El salmo responsorial de este domingo (Sal 147) nos asegura que el Señor cura nuestras heridas. Por muy mal que parezcan las cosas, Dios está con nosotros y su poder sanador nos reconforta y nos sostiene. “Sana a los quebrantados de corazón, y vanda sus heridas” (Sal 147:3). No podemos evitar los efectos siempre presentes del pecado y la muerte, ya que forman parte de la condición humana. Pero como discípulos de Jesucristo, nuestra fe nos dice que nuestro Redentor ha superado las consecuencias permanentes del pecado y del mal.

Conquistó por nosotros la alegría de la vida eterna con Él.

En la segunda lectura del quinto domingo del tiempo ordinario (1 Cor 9:16-19; 22-23), san Pablo utiliza imágenes de esclavitud y libertad para describir la “carga” que lleva como discípulo misionero:

“Porque aunque soy libre de todos, de todos me he hecho esclavo para ganar al mayor número posible. [...] A los débiles me hice débil, para ganar a los débiles; a todos me he hecho todo, para que por todos los medios salve a algunos. Y todo lo hago por amor del evangelio, para ser partícipe de él” (1 Cor 9:19; 22-23).

Cuando somos fieles a nuestra vocación bautismal, aceptamos las dificultades en virtud del Evangelio. Y permitimos que el amor y la misericordia de Dios nos curen, tanto a nosotros como a los que estamos llamados a ayudar, por el poder del Espíritu Santo.

La lectura del Evangelio de este domingo del (Mc 1:29-39), reafirma el poder sanador de Jesús: “A la caída de la tarde, después de la puesta del sol, le trajeron todos los que estaban enfermos y los endemoniados. [...] Y sanó a muchos que estaban enfermos de diversas enfermedades, y expulsó muchos demonios; y no dejaba hablar a

los demonios, porque ellos sabían quién era Él” (Mc 1:32; 34).

Jesús no se desanima ante la “pandemia” de enfermedades mentales, físicas y espirituales a la que se enfrenta cada día. No se rinde ni pierde la esperanza, ni siquiera cuando sus allegados dudan de él, o incluso lo traicionan. En palabras de san Pablo, Jesús se hizo “débil, para ganar a los débiles” (1 Cor 9:22). Se entrega a las tinieblas del mundo para transformarlo según su maravillosa luz.

Cuando las cosas nos parecen sombrías en esta época oscura del año, la Buena Nueva proclamada por Jesús nos desafía a permanecer fieles, a ver a través de la niebla y a tener confianza en que el Hijo de Dios ha vencido todo mal. Su luz brilla para nosotros indefectiblemente y nos conduce a un futuro completamente distinto y lleno de alegría.

Recemos para que la gracia de Dios nos ayude a superar cualquier duda que podamos tener sobre el resplandeciente futuro que nos aguarda como hermanos y hermanas en Cristo. Agradecemos a nuestro Dios amoroso y misericordioso todos los dones que nos ha dado mientras continuamos la obra de proclamar el Evangelio de la alegría en todas las estaciones. †

Events Calendar

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

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.

February 18

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.

The Third Option virtual marriage crisis/enrichment class, "Understanding Expectations," 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 27

Sisters of Providence White Violet Center "Virtual Alpaca Encounter", via Zoom, 10-11 a.m., \$15 plus optional \$10 per alpaca ornament felting kit, register

by Feb. 19. Registration and information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

Annual Shawe and Pope John Virtual Auction Dinner, benefitting Prince of Peace schools in Madison, two raffles, prizes up to \$10,000, 200 raffle tickets at \$200 each. To buy tickets, donate items or sponsor event: 812-273-5835 ext. 246, or 812-801-1660. Online auction link: qtogo.net/qlink/popauction21.

March 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.

March 4

The Third Option virtual marriage crisis/enrichment class, "Re-Defining Power Struggle," 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.

March 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.

March 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.

March 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.

March 11

The Third Option virtual marriage crisis/enrichment class, "Control Issues," 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.

March 17

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

March 18

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.

The Third Option virtual marriage crisis/enrichment class, "Listening Beyond the Words," 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. †

Dominican Sisters of Adrian, Mich., offer 'Zoom and See' weekend

The Dominican Sisters of Adrian, Mich., will host a virtual "Zoom and See" weekend for single Catholic women ages 19-35 seeking to discern their call in life on Feb. 12-13.

The weekend is a virtual opportunity to spend time with the Adrian Dominican Sisters and with other young Catholic women discerning their future.

"Zoom and See" will include time for prayer, silence, faith-sharing and fun, as well as the opportunity to learn about the life of a Sister and the Dominican life.

To register, go to tinyurl.com/ADSDiscern. For more information, contact Sister Tarianne DeYonker at tdeyonker@adriandominicans.org or call or text her at 517-920-1395. †

Webinars on unaccompanied children available on Thursdays in February

The archdiocesan Catholic Charities-Social Concerns office is offering a series of three separate webinars on unaccompanied immigrant children called "Family Changes Everything" from noon-1 p.m. on Feb. 11, 18 and 25. There is no cost to join the webinars.

The Feb. 11 topic is "Loved, Connected and Safe: How the Need is Being Met." The discussion will address the life of an unaccompanied child, share how they are being helped by the archdiocesan Refugee and Immigrant Services and Indianapolis-based Bethany Christian Services, and how individuals can help in meeting the needs of such children. Several experts will speak, including Heidi Smith, archdiocesan director of Refugee and Immigrant Services.

On Feb. 18, licensed foster parents will discuss "Supporting Kids and Families in Our Community." They will share why they chose to become involved in supporting children and families, and explain how others can volunteer.

On Feb. 25, the topic "Current Trends and What's Next?" will be addressed by archdiocesan Refugee and Immigrant Services policy advisor Laura McCarter and an immigration attorney. They will discuss current policies and how individuals can advocate for future needs.

The webinars are free, but registration is required. To register, go to familychangeseverything.eventbrite.com.

For more information, contact Simona Reising at 317-236-1457 or e-mail sreising@archindy.org. †

Retreats and Programs

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

Feb. 10-March 24

Mount Saint Francis Center for Spirituality, Pump House Studio, 101 St. Anthony Dr., Mt. St. Francis. **Watercolor 101**, Wednesdays 9:30-1:30 a.m. or 6:30-8:30 p.m., learn basic watercolor techniques from Conventual Franciscan Father Vincent Petersen, open to all levels, bring watercolor paper; easels and drawing

tables provided, watercolors available for purchase, \$20 per session. Registration: mountsaintfrancis.org/retreats or 812-923-8817.

Feb. 18, 25, March 4, 11, 18, 25

Lenten "Letting Go" Series, Mount Saint Francis Center for Spirituality, via Zoom, 7-8:30 p.m., Judy Ribar

presenter, six sessions, \$100. Registration: mountsaintfrancis.org/retreats or 812-923-8817.

February 19

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Quiet Day of Renewal**, self-guided retreat, 9 a.m.-4 p.m., \$20 includes private room, \$70 with spiritual direction.

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

February 20

Second Half of Life virtual program via Zoom, offered by Oldenburg Franciscan Center, 9:30-11:30 p.m., Franciscan Sister Olga Wittekind facilitating, \$25, \$40 with

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

February 21

Virtual "Mystics & Prayer" Coffee Talk via Zoom: Raimon Panikkar, offered by Oldenburg Franciscan Center, 10:45 a.m.-noon., Bruce Garrison presenting.

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

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

Wedding

ANNIVERSARIES

60 Years



SALVATORE AND CLAUDETTE (WAUGH) VISCUSO, members of St. Malachy Parish in Brownsburg, celebrated their 60th wedding anniversary on Jan. 14. The couple was married in St. Cecilia Church in Cleveland, Ohio, on Jan. 14, 1961. They have four children: Brian, Frank, Kevin and Vito Viscuso. The couple also has seven grandchildren and five great-grandchildren. †

50 Years



JERRY AND THERESA (VOGEL) SIMMONS, members of St. Ambrose Parish in Seymour, will celebrate their 50th wedding anniversary on Feb. 6. The couple was married in St. Joseph Church in Jennings County on Feb. 6, 1971. They have three children: Jennifer Johnson, Debra McLaughlin and Brian Simmons. The couple also has six 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.

Saint Meinrad monk professes solemn vows on Jan. 25

Benedictine Brother Stanley Rother Wagner professed solemn vows as a monk of Saint Meinrad Archabbey in St. Meinrad on Jan. 25 in the monastery's Archabbey Church of Our Lady of Einsiedeln.

A native of Quincy, Ill., Brother Stanley Rother, 33, currently serves as an assistant to the Saint Meinrad archivist, as an oblate novice mentor and as custodian for pilgrimages to the monastery's Shrine of Our Lady of Monte Cassino.

Before entering the monastery, he worked as a teacher at St. Anthony High School in Effingham, Ill., and as an archivist for the Illinois secretary of state.

Brother Stanley Rother earned a bachelor's degree in history at Quincy University in Quincy, Ill., and a master's degree in liturgical studies at the University of St. Mary of the Lake in Mundelein, Ill.

In professing solemn vows of obedience, fidelity to the monastic way of life and stability in the community at Saint Meinrad, Brother Stanley Rother is a full and permanent member of the Benedictine community. †



Benedictine Brother Stanley Rother Wagner professes solemn vows as a monk of Saint Meinrad Archabbey in St. Meinrad on Jan. 25 in the monastery's Archabbey Church of Our Lady of Einsiedeln. (Photo courtesy of Saint Meinrad Archabbey)

Saint Meinrad Archabbey receives new novices into community

In a recent ceremony at Saint Meinrad Archabbey in St. Meinrad, two new novices were received by the monastic community.



Nov. Connor Zink, O.S.B.

Novices Connor Zink and Matthew Morris were clothed on Jan. 19 in the Benedictine habit. They now begin a year of monastic formation, including study of the *Rule* of St. Benedict and monastic history.

Novice Connor, 24, a native of West Chester, Ohio, earned a bachelor's degree in Catholic studies at Marian University in Indianapolis in 2018. He previously worked in retail for Meijer and was a member of St. Maximilian Kolbe Parish in Liberty, Ohio, where he did volunteer work.

Novice Matthew, 33, a native of Fort Thomas, Ky., earned a bachelor's degree in history and theology at Bellarmine University in Louisville, Ky. He worked for Kroger for 18 years in a variety of positions and was a member of St. Catherine of Siena Parish in Fort Thomas.

Nov. Matthew Morris, O.S.B.

Novices take a year off from formal studies and trades. The novitiate is a time of prayer and learning intended to help a novice discern his vocation as a monk. At the end of this year, a novice may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life and stability in the community of Saint Meinrad. †

Benedictine novice professes temporary vows at Saint Meinrad

Benedictine Novice Simon Holden of Saint Meinrad Archabbey in St. Meinrad professed temporary vows as a monk in a liturgy on Jan. 20 in the Archabbey Church of Our Lady of Einsiedeln.



Br. Peter Holden, O.S.B.

Novice Simon is now Brother Peter.

As is the custom of Saint Meinrad, he took on a religious name during the profession of vows.

A native of Lexington, Ky., Brother Peter, 24, earned a bachelor's degree in music in 2019 at the University of Louisville in Louisville, Ky. He worked as a music theory and music history tutor while a student.

His most recent home parish was St. Leo Parish in Versailles, Ky., where he was a volunteer in the faith community's Alpha program.

Temporary vows are typically for three years. This period offers a continuing opportunity for the monk and the monastic community to determine whether monastic life is, indeed, the right vocation for this individual. †

Pope meets with head of World Food Program, which has been flagging crises

VATICAN CITY (CNS)—Pope Francis on Jan. 28 met with David M. Beasley, the executive director of the U.N. World Food Program (WFP), which was awarded the Nobel Peace Prize in 2020.

Headquartered in Rome, the WFP is the world's largest humanitarian organization addressing hunger and promoting food security.

The private papal audience was held in the apostolic library at the Vatican, and the Vatican provided photographs, but no other details.

The WFP, however, released a statement saying it was a 40-minute meeting during which Beasley "voiced specific fears about famine looming in several countries at the same time as COVID-19 is ravaging communities around the globe."

The statement, released on Jan. 28, said, "Beasley also briefed Pope Francis on his appeal to billionaires who have become wealthier during the COVID-19 pandemic to step up and fund efforts to support the hungry and poor."

The WFP estimates that some 270 million people will face severe hunger this year, fueled by COVID-19, conflict, climate shocks and other factors, the statement said.

The meeting came the day after Beasley participated in the World Economic Forum's annual meeting, which was held both online and in-person in Davos, Switzerland.

The gathering on Jan. 26-29 included key government and business leaders from around the world and focused on the theme, "The Great Reset," as part of a call for leaders to commit to ensuring the global economic and social systems could be more fair, sustainable and resilient.

Speaking to the gathering virtually on Jan. 27, Beasley said the COVID-19 pandemic showed how important it was to bolster vulnerable supply chains to poor countries that have been unable to get food to their people, according to the Associated Press.

"If you think you've had trouble getting toilet paper in New York because of supply chain disruption, what do you think's happening in Chad and Niger and Mali and places like that?" he said in his talk.

The global food supply system does work, but the pandemic has worsened weaknesses, he said. Beasley noted 10% of the world's population experiences extreme poverty, and they need to be proactively reached out to by suppliers.

"With 270 million people on the brink of starvation, if we don't receive the support and the funds that we need, you will have mass famine, starvation, you'll have destabilization of nations and you'll have mass migration. And the cost of that is a thousand times more," he said, according to the AP.

The same day Beasley met with the pope, the WFP issued a joint press release with UNICEF warning that millions of children have missed out on more than 39 billion meals at school since the start of the pandemic.

They called for greater support for governments so they could reopen schools safely and get school feeding programs going again to avert a "nutrition crisis."

School meals, the joint press release said, are "often the one nutritious daily meal that children get," and they "must be prioritized in school reopening plans" that include infection prevention measures like clean water and soap in every school. †



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For more information about these and other planned giving options through the Catholic Community Foundation, call 1-800-382-9836, ext. 1482, or email us at ccf@archindy.org. We are here to make this an easy process for you.

MOTHER

continued from page 1

past four years as the event and volunteer coordinator for the archdiocese's young adult and college campus ministry.

Even turning 30 on her most recent birthday didn't dim her exuberance—"I'm pretty pumped about it," Kovert says with another smile.

So it's hard to imagine her time in college when she was so disenchanted with the Catholic faith that she crossed her arms, put her head down "and was all grumpy" during a Bible study that focused on the Blessed Mother instead of Jesus.

To know the depth of her disenchantment with the Catholic faith during her first two years at Ball State University in Muncie, Ind., consider the approach she took toward the young, Catholic campus missionary who said hello to Kovert every time she saw her.

"We laugh about it now, but there was a point where I was actually trying to convert her away from Catholicism," Kovert says.

"I definitely had a struggle with my Catholicism in college. I think I really turned away and turned toward the non-denominational aspect of Christianity. I just wanted Jesus and the Bible."

A short time later, she learned what Jesus wanted for her—a turning point that came in an unexpected way.

'Once you fall into love . . .'

Although Kovert had turned away from her Catholic faith, a friend recruited her to serve as a volunteer for a youth group headed to the 2009 National Catholic Youth Conference in Kansas City, Mo. Surprisingly, she said yes.

"On the bus ride there, I was reading the Bible and thought, *I'm so much better than Catholics because they don't read Scripture.* I was so prideful," she recalls. "In that moment of pride, God said, 'Do you trust me? Do you allow Catholicism to be on the table of potential churches and potential truths?' In that moment, I opened the door, and the Lord used that to come in."

So did the young college missionary whom Kovert tried to turn away from the Catholic faith.

"Her persistence and her friendliness were there when I started having more

questions about what the Church teaches," Kovert says. "She introduced me to the person of Jesus Christ. And there's a huge difference between *knowing about* and *knowing someone truly*, and that just changed everything.

"Once I understood what the Church taught and understood that relationship with Christ, that's when I really dived in headfirst. Once you fall into love, you want to just launch into the fullness of knowing and loving that person. So that's what I feel I did with my faith."

That dive led her into depths of her faith she never once imagined.

'It changed my life'

After graduating from Ball State in 2012, Kovert became a campus missionary with the Fellowship of Catholic University Students (FOCUS), an organization "whose mission is to

share the hope and joy of the Gospel with college students." She served two years at Bradley University in Peoria, Ill., and a year at Wright State University in Dayton, Ohio.

"I know that God just wanted me to do it," she says. "The same zeal I have for young people now was present then. I was convicted that I was handed on this truth, and that it changed my life."

Another defining life change came in 2015 when she married her husband Kyle. Two years later, she joined the staff of the archdiocese's young adult and college campus ministry.

"I choose to work with young adults because of my own conversion as a young adult," she says. "And also because so much happens in young adulthood. There are so many transitions. You're going away to school, you're trying to find a job, you're getting married, you're moving, you're having children—all within this time frame. So much is happening."

Her smile and her joy keep growing as she talks.

"Young adults are just spending so much time trying to figure out who they are, where they're going, their path in life, and what they're supposed to do. There are so many choices. Young adult is fertile soil. You're old enough to make your own decisions, but still young enough to have so many decisions to be made. I love it. And I think the faith can keep us grounded, offering some practical foundations for life."



A family photo captures Rebecca and Kyle Kovert sharing smiles with their daughter, Avila. (Submitted photo)

'There are certain things we long for'

Kovert has reached another transition point in her own life.

She will soon be stepping aside from her role with the archdiocese to become a full-time mom to her daughter. At the same time, she hopes to volunteer for the young adult and college campus ministry, with the thought of helping to expand its outreach toward young married couples, including those with families.

In her own marriage and family, her faith is her foundation; her relationship with Christ her inspiration.

"It's my everything, and I continually seek to put Christ more and more into the center of my life and just make that my lifestyle," she says.

"I've been reading different parenting

books. They talk about love and self-donation. That language comes to mind when I think about my faith. The Lord has blessed me and given me everything. Out of love for him, I want to give in return. Also, out of love for neighbor."

Her exuberance is full-throttle now.

"There are certain things we long for, we desire, we want. There are so many paths we can choose. But there is an authenticity that fulfills us fully, and it only comes through Jesus Christ, only comes through the Church, who knows our heart and what will make us truly happy.

"From my experience, I was feeling kind of lost without God. Now, knowing that God could fulfill me most perfectly and show me what is true, good and beautiful, I want others to know. I want that for others." †

ICC

continued from page 1

to qualify for TANF is roughly \$3,400 in annual income. States around us like Ohio, Kentucky and Michigan have eligibility levels of a little over \$10,000 for a family of three."

Indiana set its income requirements to qualify for TANF in the mid-1990s, when welfare reform was signed into law by then-President Bill Clinton. Those eligibility guidelines have not been adjusted for inflation since then. Among other provisions, Senate Bill 233 would increase monthly TANF payment amounts—for a

family of three, from \$288 to \$513—and modify them annually using Social Security cost-of-living adjustment rates.

If enacted, the legislation also would update TANF eligibility guidelines to enable far more Hoosiers to take advantage of the program, which also includes intensive job training assistance and other services to lift people out of poverty for good.

The bill has a broad base of support, including from the Indiana Catholic Conference (ICC).

"We are in favor of this bill for a variety of reasons based on Catholic social teaching," said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana.

"From the standpoint of solidarity, when our brothers and sisters are in need, we must do what we can to help them. Beyond the cash benefits, which are certainly critical, TANF also promotes the dignity of workers, from providing job training to helping with transportation to work, uniforms and other necessities. Especially considering the devastation that many families have gone through because of the coronavirus pandemic, the needs are greater than ever."

One of the staunchest supporters of modernizing TANF is the Indiana Institute for Working Families, which for years has been promoting legislation like Senate Bill 233. To bring home the point that it has been more than three decades since TANF was updated in Indiana, Jessica Fraser, program manager for the organization, routinely



'Beyond the cash benefits, which are certainly critical, TANF also promotes the dignity of workers, from providing job training to helping with transportation to work, uniforms and other necessities.'

—Angela Espada, executive director of the Indiana Catholic Conference

shows lawmakers a photo of herself from 1988—when she was 7 years old.

"We need to make this change," said Fraser, a member of St. Thomas Aquinas Parish in Indianapolis. "Families in Indiana need this and have needed it for a long while. TANF is the only program for families in deep poverty to have cash in their pocket so that they can take care of their day-to-day needs that aren't covered by other programs. Income matters for families."

She and other advocates emphasize that other government assistance programs, such as the Supplemental Nutrition Assistance Program (SNAP)—more commonly known as food stamps—place limits on what can be purchased with the funds. TANF payouts can help close that gap.

"TANF provides cash assistance that families can use for expenses that no other program can address—things like gas money, diapers, clothes for school and medication, to name a few examples," said Emily Weikert Bryant, executive director

of Feeding Indiana's Hungry, another organization backing Senate Bill 233.

"This does not even begin to touch on the other valuable supports that TANF provides, like child care and workforce training. We support the purposes of Senate Bill 233, to raise both the eligibility guidelines and benefit levels for TANF. Both are long overdue and vital to help families with few resources to better provide for their children."

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.) †

'This is money that families depend on for survival. But right now only six in 100 families in

poverty are being helped by this program.'



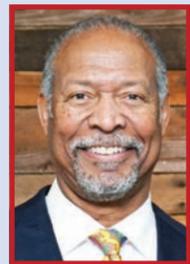
—Sen. Jon Ford, the primary author of Senate Bill 233

Former abortion doctor to speak at 40 Days for Life event in Indy

By Natalie Hoefler

For nearly 40 years, Dr. Haywood Robinson “loved” everything about his job as a family doctor.

“I loved family medicine, loved my patients, loved doing deliveries [of babies],” he said, genuine joy resonating in his voice. “I love helping people.”



Dr. Haywood Robinson

Yet the same doctor performed abortions for three years after finishing his residency in 1978 at a hospital in Los Angeles.

It was not until 1986 when he encountered Christ that Robinson recognized “the evil of abortion.”

“I don’t know why he didn’t save me before I did all those abortions,” he said. “But he had to keep me blind and build that testimony in me.”

Robinson will share that testimony in Indianapolis on Feb. 17 during an event to kick off the spring campaign for 40 Days for Life (see related article below), a pro-life movement he has been involved with since it began in 2004.

‘You become more desensitized’

It was during his residency that Robinson met Noreen Johnson, an obstetrics and gynecology resident at the same Los Angeles hospital. It was Noreen whom he would later ask to be his wife.

And it was she who taught him how to perform abortions.

Upon finishing their medical training, the couple stayed in Los Angeles to practice medicine. They also “moonlighted” at abortion centers.

“Abortion facilities were all around L.A.,” he said. “It was easy to get after-hours and weekend work. You’d get paid

half of the fee the woman paid.”

Abortion centers are “not a fun place to be,” Robinson admitted. “But you have your ways of rationalizing something you know is horribly, horribly wrong. You push it back [in your mind]. You become more desensitized. The mom, the baby and the doctor become dehumanized—that’s the only way you can walk in a stranger’s room and in five minutes kill her baby, take her money and walk out.”

The couple stopped performing abortions when they moved to Bryan-College Station, Texas, in 1981. It was there, during a call-down of the Holy Spirit for healing during a Christian concert in 1986 that Robinson knew “something inside me had changed.”

“I know something was different, but I didn’t know what,” he recalled.

Three weeks later, Noreen gave birth to their first child. They asked a friend, the son of a Pentecostal preacher, to be the godfather. During his visit for the baptism, two more lives were born again in Christ.

“He shared the Gospel with us, and right then and there Noreen and I accepted Christ into our lives.

“We were born again,” he said. “And now that [God] had us, he showed us the evil of abortion.”

‘A global holocaust of unprecedented proportions’

Robinson became active in the pro-life life movement while he and his wife continued their medical practice. He has been involved in 40 Days for Life since its inception in his hometown of Bryan-College Station in 2004.

In 2019, he retired and became the director of medical affairs and education for 40 Days for Life.

“I enjoy doing it,” said Robinson. “Even though I’m not seeing patients, I’m still involved with medicine. This is just a variation of what I used to do. Each baby saved is like a patient to me.”

Robinson believes that a relationship with Christ combined with knowledge about the medical world can fundamentally change a person’s view of abortion.

“They’re not separate,” he said. “You have to remember who made creation and laws of nature. ... The enemy wants you to separate creation of life with God. But is killing any different between someone in their 20s and a baby in the womb, even when it’s just one cell?”

The pro-life movement and saving the lives of unborn children is “about God,” said Robinson. “And what he holds at his highest level of concern and love is human beings made in his image.”

He mentioned the staggering statistic of the more than 62 million lives lost to abortion since the U.S. Supreme Court’s 1973 *Roe v. Wade* decision. And that’s just in the United States, he noted.

“It’s a global holocaust of unprecedented proportions,” said Robinson. “Until the Holy Spirit takes that knowledge to the heart, those 62 million lives are just another piece of information.”

‘Come one time with an open heart’

Thus, while Robinson’s role for 40 Days for Life is to educate, he believes “people cannot be coerced” into embracing the cause of saving the lives of the unborn.

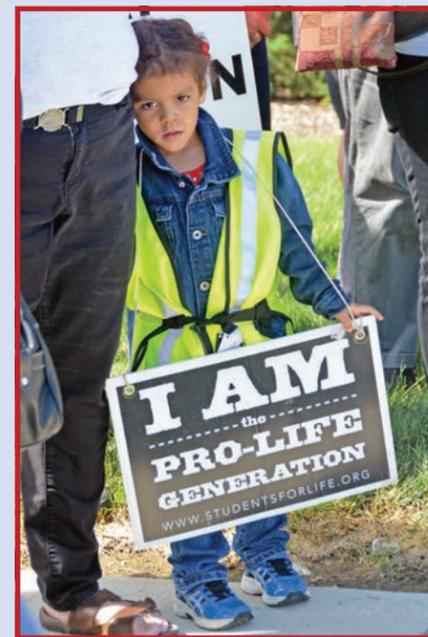
“That is the work of the Holy Spirit,” he reiterated.

So, for those “on the fence” about their involvement in the movement, Robinson does not encourage signing up for a weekly hour of praying outside an abortion center during the 40 Days for Life spring campaign.

Instead, he suggests making a trip there to pray briefly.

“Why don’t you come one time with an open heart,” he suggested. “While you’re there, pray that babies are saved. Pray that the facility is closed, and pray that the facility workers leave their jobs.

“Then, with a truly open heart, pray:



Larelle Thompson, 3, wears a sign during a 40 Days for Life kickoff event at the Planned Parenthood abortion facility in Indianapolis on Sept. 26, 2018. Her life was saved from abortion at the same facility three-and-a-half years prior. (File photo by Natalie Hoefler)

‘Lord, if it be your will, give me your Spirit to motivate me to come back. Put in me the same care and love that you have for these babies. Help me find time to carve out so I can be here again and make a difference, and to see your glory work through me in saving babies.’”

(The 40 Days for Life kickoff where Dr. Haywood Robinson will speak will take place on the sidewalk in front of the Planned Parenthood abortion facility at 8590 Georgetown Road in Indianapolis at noon on Feb. 17. Parking is available on the shoulder on both sides of Georgetown Rd, just south of Planned Parenthood. Do not park in the lots of neighboring businesses, including Women’s Care Center.) †

Spring 40 Days for Life starts on Feb. 17; Indy adds nighttime pray-at-home slots

Criterion staff report

The 40 Days for Life 2021 spring campaign runs from Feb. 17-March 28. Bloomington and Indianapolis are participating within the archdiocese. Campaigns near the archdiocese include Evansville, Ind.; Louisville, Ky.; and Cincinnati and Dayton/Kettering in Ohio.

40 Days for Life is an international campaign that seeks to end abortion through peaceful prayer vigils at abortion centers, and to raise community awareness of the consequences of abortion.

The campaign runs twice a year, once in the spring and once in the fall. During the 40-day campaigns, individuals and groups silently pray during one-hour time slots in front of abortion centers around the world.

This year, the Indianapolis campaign is offering 24-hour coverage by inviting participants to sign up for an hour to pray at home between 7 p.m.-7 a.m. on Monday through Saturday, and

7 p.m. on Saturday through noon on Sunday. This is a great option for seniors, those who are sick, those who don’t drive and those who are concerned about being exposed to others due to the ongoing coronavirus pandemic.

Bloomington

The campaign will take place outside of the Planned Parenthood abortion center at 421 S. College Ave. To participate, call your parish to see if there is a parish 40 Days for Life coordinator, or sign up at www.40daysforlife.com/bloomington. For more information, contact Deacon Russell Woodard of Holy Trinity Parish in Edinburgh at 317-759-1225 or deaconrussw@gmail.com.

Indianapolis

The campaign will take place on the public right-of-way outside of the Planned Parenthood abortion center at 8590 Georgetown Road. To participate either in-person or at home, call your

parish to see if there is a parish 40 Days for Life coordinator, or sign up at www.40daysforlife.com/indianapolis. For more information, contact Tim O’Donnell at 317-372-0040 or tidipsumsapere@me.com.

Events associated with the spring campaign include:

—Kickoff: noon on Feb. 17 outside of the Planned Parenthood abortion center at 8590 Georgetown Road. Former abortionist Dr. Haywood Robinson speaking. (See related article.)

—Midpoint rally: 1-2 p.m. on March 7 outside of the Planned Parenthood abortion center at 8590 Georgetown Road.

—Closing ceremony: Outside of the Planned Parenthood abortion center at 8590 Georgetown Road. Bring diapers; gently used cribs (no drop-side), crib mattresses, crib bedding, bassinets, playpens, breast pumps, strollers, highchairs, baby clothes up to 2T, blankets, towels, baby toys; or new car seats, bottles, bottle accessories and pacifiers.

Information for cities participating near archdiocesan boundaries include:

—**Evansville, Ind.:** 125 N. Weinbach, sign up at www.40daysforlife.com/evansville or contact right to Life of Southwest Indiana at 812-474-3195 or mevandyke@rtlswin.org.

—**Louisville, Ky.:** 136 W. Market St., sign up at www.40daysforlife.com/louisville or contact Carol Masters or Ed Harpring at 502-424-6446 or 502-472-4575 or cbmasters2@aol.com.

—**Cincinnati, Ohio:** 2314 Auburn Ave., sign up at www.40daysforlife.com/cincinnati or contact Mary Clark at 513-791-4039, 513-365-2606 or cincy40days@fuse.net.

—**Dayton/Kettering, Ohio:** 1401 E. Stroop Road, sign up at www.40daysforlife.com/dayton or contact H. Kistler at 937-885-2952 or hkistler@woh.rr.com. †

Yangon’s auxiliary bishop: Prayers, vigilance needed for situation in Myanmar

VATICAN CITY (CNS)—After a military coup and the detention of top government leaders in Myanmar, the auxiliary bishop of Yangon, the nation’s largest city and former capital, called for prayers, caution and stocking up on provisions for the people.

“We must live in a spirit of vigilance and prayer,” Auxiliary Bishop John Saw Yaw Han of Yangon told Fides, the news agency of the Congregation for the Evangelization of Peoples.

Concerned that the situation could become critical, Bishop Saw Yaw Han also called on the Church to “provide food reserves to avoid shortages,” and “also take care of stocks of medicines to ensure the health of the people,” Fides reported on Feb. 1.

The military in Myanmar staged a coup on Feb. 1 and

detained top political leaders, including Nobel laureate Aung San Suu Kyi and President Win Myint, according to the Associated Press (AP).

The military declared a state of emergency and said Gen. Min Aung Hlaing would be in charge of the country for one year because the government had not acted on the military’s claims of fraud in November’s elections and because it allowed for an election despite the COVID-19 pandemic, reported AP. Suu Kyi’s ruling party had won a majority of the available parliamentary seats in that election.

U.N. Secretary-General António Guterres said in a statement, “All leaders must act in the greater interest of Myanmar’s democratic reform, engaging in meaningful dialogue, refraining from violence and fully respecting human rights and fundamental freedoms.”

Cardinal Charles Maung Bo of Yangon was visiting the northern state of Kachin for pastoral reasons during the coup and could not be reached by Fides.

Bishop Saw Yaw Han instead launched an appeal to all Catholics to pray for peace.

Priests should be particularly vigilant, he said, “and control the people who enter the church complex” for security reasons.

He asked that priests and religious not issue “individual statements” about the current situation, “in order to maintain the unity and coherence of communication” and avoid any “uncertainty and confusion.”

Priests were invited “to oversee liturgical services and encourage all believers to pray intensely for peace in Myanmar.” †

Office of Worship shares guidance on Lenten liturgies during pandemic

By Sean Gallagher

Lent in 2020 was a time of loss for Hoosier Catholics.

In the dioceses of Indiana, public celebration of the Mass was suspended on March 18, 2020, just after the Third Sunday of Lent. It was a measure taken to help slow the spread of the coronavirus.

Although the pandemic continues, greater knowledge of how to protect people from it, advances in medical treatment of those infected by it and, more recently, the development of vaccines have allowed parishes for months now to welcome worshippers back to church.

“It’s a recovery of what we lost last year, the most significant celebrations of the liturgical year,” said Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Worship and Evangelization.

The archdiocesan Office of Worship that he leads recently shared with parish leaders guidance regarding liturgical celebrations and public devotions related to Lent in 2021.

Many of the recommendations for Ash Wednesday, which occurs on Feb. 17 this year, penance services and the public praying of the Stations of the Cross follow practices related to social distancing and sanitizing that parishes have followed for months now during the pandemic.

“We know a lot more,” Father Beidelman said. “And we’ve been doing this for a while. So, people have become comfortable, familiar and consistent with the precautions that we should take.”

A particular precaution related to the distribution of ashes on Ash Wednesday follows a note issued by the Vatican’s Congregation for Divine Worship and the Discipline of the Sacraments, which the archdiocesan Office of Worship also shared with parishes.

The note describes sprinkling ashes

on the top of a worshipper’s head during a time of pandemic.

The archdiocesan Office of Worship noted in its guidance that this practice has been the norm throughout much of Europe for centuries.

It was brought to southern Indiana in 1854 by the Benedictine monks of Einsiedeln Abbey in Switzerland who founded Saint Meinrad Archabbey in St. Meinrad. It continues in the monastic community there today.

Benedictine Brother Kim Malloy, who has served as sacristan for Saint Meinrad since 1982, spoke recently with *The Criterion* about the history of the practice.

“It was brought here [to Saint Meinrad] by the first monks when they came here,” Brother Kim said. “Historically, it started by ashes being put on the top of the head. Putting ashes on the forehead was a much later development.

“In the early Church, people that were excommunicated put on sackcloth and covered themselves with ashes as a penance in preparation to be received back into the community. Ashes were a symbol of penance.”

He even noted that the kind of ashes early Christians had on their bodies and the amount placed on them could blister the skin.

“It was painful,” Brother Kim said. “It wasn’t just a fashion statement.”

In reflecting on the practice for the distribution of ashes recommended by the Holy See, Father Beidelman emphasized the interior disposition that the ashes are meant to symbolize.

“Where we put the ashes as a symbol for the beginning of our time of repentance in the season of Lent isn’t as important as our interior repentance and commitment to conversion of heart,” he said. “That’s the most significant thing that we’re beginning, which is marked by this ritual gesture.”



Benedictine Archabbot Kurt Stasiak sprinkles ashes on the head of Benedictine Father Thomas Griscoski during an Ash Wednesday Mass on March 1, 2017, in the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. Since its founding in 1854, the monks of Saint Meinrad Archabbey have followed the older custom in the Church of sprinkling ashes on the top of the head on Ash Wednesday. (Photo courtesy of Saint Meinrad Archabbey)

The guidance shared by the Office of Worship also noted the deep roots of sprinkling ashes on the head found in the Old Testament, where covering the body in ashes was a sign of penance.

“What we’re doing in Lent is part of our heritage spiritually in the Judeo-Christian tradition,” Father Beidelman said.

The Office of Worship’s guidance noted that communal penance services are permitted.

“All would need to follow the same social distancing and sanitation expectations of Mass,” the guidance noted. “There may be a need for ushers to help maintain social distancing and sanitizing during the liturgy.”

Father Beidelman expects that many parishes in central and southern Indiana

will forgo penance services and instead will increase opportunities for individual confession.

The public praying of the Stations of the Cross and other Lenten devotions are likewise permitted so long as “social distancing can be maintained and proper sanitizing procedures can be followed,” the guidance said.

“Much like hymnals, booklets for the Stations/devotions should not be used,” the guidance explained. “Participants could either be given booklets to keep and re-use, or disposable handouts may be used.”

(A link to “*Considerations for Upcoming Liturgies and Lent 2021*,” can be found at www.archindy.org/worship.) †

What the Catechism of the Catholic Church says about Lent

The season of Lent is mentioned in the *Catechism of the Catholic Church* in various sections.

It is brought up in #540 in the section that explains Christ’s public ministry.

In #1095, Lent is discussed in regard to the way in which the Church, especially in its liturgy, sees Christ prefigured in various ways in the Old Testament.

Finally, in #1438, the penitential nature of Lent is discussed in the section on the sacrament of reconciliation.

#540 “Jesus’ temptation reveals the way in which the Son of God is Messiah, contrary to the way Satan proposes to him and the way men wish to attribute to him (see Mt 16:21-23).

“This is why Christ vanquished the Tempter for us: ‘For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tested as we are, yet without sinning’ (Heb 4:15). By the solemn forty days of Lent, the Church unites herself each year to the mystery of Jesus in the desert.”

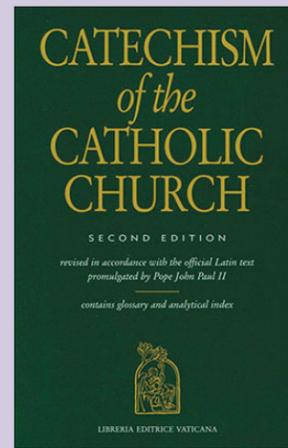
#1095 “... the Church, especially during Advent and Lent and above all at the Easter Vigil, re-reads and re-lives the great events of salvation history in the ‘today’ of her liturgy. But this also demands that catechesis help the faithful to open themselves to this spiritual understanding of the economy of

salvation as the Church’s liturgy reveals it and enables us to live it.”

#1438 “The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church’s penitential practice.

“These times are particularly appropriate for spiritual exercises, penitential liturgies, pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving, and fraternal sharing [charitable and missionary works].”

(To read the Catechism of the Catholic Church online, log on to www.usccb.org/catechism/text/.) †



Lenten disciplines each year include fasting, almsgiving, prayer

Abstinence from meat is to be observed by all Catholics 14 years and older on Ash Wednesday and on all Fridays of Lent. Ash Wednesday is on Feb. 17.

Fasting is to be observed on Ash Wednesday by all Catholics who are 18 years of age but not yet 59. Those who are bound by this may take only one full meal. Two smaller meals are permitted if necessary to maintain

strength according to one’s needs, but eating solid foods between meals is not permitted.

The special Paschal fast and abstinence are prescribed for Good Friday and encouraged for Holy Saturday.

By the threefold discipline of fasting, almsgiving and prayer, the Church keeps Lent from Ash Wednesday until the evening of Holy Thursday, which is on April 1. †

Check your parish for opportunities to receive the sacrament of reconciliation during Lent

The liturgical season of Lent begins on Ash Wednesday, Feb. 17.

Because of the ongoing COVID-19

pandemic, parishioners are encouraged to consult their local parish for opportunities to receive the sacrament of reconciliation. †



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Church teaches work should contribute to human flourishing

By Don Clemmer

For people who prefer to keep their job and their faith separate, the Catholic Church poses a massive challenge. Catholic teaching simply does not see it that way. This isn't about being a vocal believer at work, but about how work itself is an essential expression of human dignity.

The Church's body of teaching on work and the dignity and rights of workers bridges from the very beginnings of our tradition to contemporary phenomena and the most cutting-edge advancements in society.

The Genesis creation stories depict God as working and proclaiming as good the fruits of labor. Being able to work and delight in that meaningful creative process is part of what it means to be made in the image and likeness of God. In his 1981 encyclical "*Laborem Exercens*" ("On Human Work") St. John Paul II wrote that the Book of Genesis is the first "gospel of work" and that God also experienced work on Earth as Jesus, a carpenter (#6).

Work played a central role in birthing the entirety of modern Catholic social teaching. Pope Leo XIII's landmark 1891 encyclical "*Rerum Novarum*" ("Of New Things") addressed the challenges posed to working people and society overall by the Industrial Revolution.

He laid a foundation that reverberates through Catholic teaching to present day. What we would now call wage theft, Pope Leo XIII addressed with: "To defraud any one of wages that are his due is a great crime which cries to the avenging anger of heaven" (#20).

"*Rerum Novarum*" was so influential to Catholic thought that it sparked numerous "sequels"—subsequent popes applying the Gospel to other signs of their times. The teachings enshrined in these and other encyclicals are enumerated in the 2004 *Compendium of the Social Doctrine of the Church*.

This Vatican document describes work as a fundamental right and a good and that workers have certain rights. These include: the right to a just wage; to rest; to a safe work environment; to unemployment assistance; to senior pensions; to health care; to disability insurance; to parental leave and benefits; to organize and to strike.

These rights carry with them implications for how society should be structured, as well as what the Church advocates for in the public square. The principles of Catholic social teaching not



An immigrant from Mexico works at an apparel factory in downtown Los Angeles. Work is a sacred space for flourishing, not a backdrop for exploitation and abuse. (CNS photo/Lucy Nicholson, Reuters)

only describe how individuals, businesses, governments and religious institutions can live in balance, but also challenges everyone, individually and systemically, to work toward the common good in solidarity with one another.

Catholic social teaching exists to promote human flourishing, which is one of those know-it-when-you-see-it concepts. Or not see it, as the case may be.

A person who cannot work because no jobs are available is not flourishing. A person who has to work multiple jobs essentially nonstop just to get by is not flourishing. A young adult who has no health insurance because their employment consists of a patchwork of short-term, part-time gigs is not flourishing. A family that is technically meeting its need, but also continually in a state of scarcity, insecurity and social marginalization is not flourishing.

The compendium states: "The economic well-being of a country is not measured exclusively by the quantity of goods it produces, but also by taking into account the manner in which they are

produced and the level of equity in the distribution of income" (#303).

Income inequality, a reality that has worsened precipitously in recent decades, has drawn criticism from Church leaders. The U.S. bishops' 2013 Labor Day statement said that current imbalances "demand boldness in promoting a just economy ... by creating jobs that pay a living wage and share with workers some profits of the company."

Pope Benedict XVI wrote prophetically of the perils of rampant inequality in his 2009 encyclical "*Caritas in Veritate*" ("Charity in Truth"), noting that "not only does social cohesion suffer, thereby placing democracy at risk, but so too does the economy, through the progressive erosion of 'social capital': the network of relationships of trust, dependability and respect for rules, all of which are indispensable for any form of civil coexistence" (#32).

This is why Pope Francis carries on the tradition of applying the Gospel to ever newer "new things," including the widespread disruption of COVID-19, which has thrown millions out of work,

and developments in artificial intelligence that could make entire job sectors obsolete in decades.

In November 2020, Pope Francis said progress in artificial intelligence should always be "joined to the common good." He has endorsed universal basic income proposals—regular monetary payments from the government—as a way of helping people flourish. Whether it's the factories of the Industrial Revolution or lines of binary code, the Church opposes workers' humanity being sliced and diced by systems.

Work is a sacred space for flourishing, not a backdrop for exploitation and abuse. More than a way to pay the bills or sustain ourselves, the Church challenges us to make work where we become who God always intended us to be, and in doing so, get to know him better. The God who labored to enjoy the fulfillment of his creation wants the same for all of us.

(Don Clemmer is a writer and communications professional based in Indiana. He edits Cross Roads magazine for the Diocese of Lexington, Ky.) †



A Palestinian worker looks after flowers at a nursery in Ramallah, West Bank, on April 13, 2020. Pope Leo XIII's 1891 encyclical letter "*Rerum Novarum*" emphasized the need to protect the dignity of workers and sparked several successive popes to add to the Church's social doctrine. (CNS photo/Mohamad Torokman, Reuters)

Pastoral Ministries/Pearlette Springer

A reflection on Black history and Catholicism

The celebration of Black History Month began as a way to address the small amount of information taught in the classroom regarding African Americans.



Beginning in 1926, the second week of February was designated Negro History Week by scholar G. Carter Woodson, who co-founded what was then called the

Association for the Study of Negro Life and History. Starting in the 1940s, African Americans advocated for the addition of Black history to the history books. This advocacy for Black history included many African Americans researching, documenting and writing Black history books themselves.

In 1970, African American professors at Kent State University in Ohio began celebrating Black History from Jan. 2 to Feb. 28. This celebration slowly spread to other colleges and universities in the United States. Finally, in 1976, the United States recognized the month of February as Black History Month. Today, Black History Month is celebrated in the United States, the United Kingdom, Canada and Ireland.

What does Black history have to do with Catholics and the Catholic Church? It is difficult to talk about Christian or Catholic history, or U.S., Mexican, Canadian, European, Central American or South American history without

acknowledging the history of the people of African descent, Black history. Yet, it is done every day.

Black history begins with creation. Science says that humans, as we know them today, evolved from Africa. Science named her Eve. The Book of Genesis says that humans were made in the image and likeness of God. God called them Adam and Eve. These humans, created in the image of God, include the descendants of people from seven continents: Africa, Antarctica, Asia, Australia, Europe, North and South America.

Before I continue, I must make the disclaimer that I am not a biblical scholar. My background is in African/African American Studies, Theology, Philosophy, and the Human and Social Sciences. Biblical scholars learn the language, the context, and understand the content of scripture. Me? I just read, reflect and embrace Scripture.

Some biblical scholars point toward the Book of Genesis and Ham's story as the first mention of Blacks in Scripture. Other biblical scholars say that the term "Ethiopian" is Greek for people with dark skin. It is also rumored that Solomon, the son of David, in the ancestry line of Jesus Christ, was dark-skinned with long, tightly curled hair. In other words, Black.

I point to chapter 1 of the Song of Songs, where the writer states, "I am black and beautiful, daughters of Jerusalem, like the tents of Qedar, like the curtains of Solomon. Do not stare at me because I am so black, because the sun has burned me.

The sons of my mother were angry with me; they charged me with the care of the vineyards: my own vineyard I did not take care of" (Sg 1:5-6).

When I talk about Black history and Catholicism, I point to Hosea: "When Israel was a child, I loved him, and out of Egypt I called my son" (Hos 11:1).

Or I point to the Gospel of Matthew: "Joseph rose and took the child and his mother by night and departed for Egypt" (Mt 2:14).

Or I look to the Acts of the Apostles: "We are Parthians, Medes, and Elamites, inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the districts of Libya near Cyrene" (Acts 2:9-10).

Or, "Now there was an Ethiopian eunuch ... seated in his chariot, he was reading the prophet Isaiah. ... Philip and the eunuch both went down into the water, and Philip baptized him" (Acts 8:27-28, 38).

In other words, the history of people of African descent, the history of Black people, the history of African Americans is entwined in the history of Catholicism.

We can't talk authentically about Catholicism without including people of African descent. We can't celebrate Black History Month without acknowledging who we are as Catholics.

DeColores! "In colors!"

(Pearlette Springer is the coordinator of Black Catholic Ministry in the archdiocese. She can be reached at pspringer@archindy.org.) †

The Theology of Technology/

Brett Robinson

A place to be fully human

Where are you? Are you reading this online? If so, where would you say you are? Perhaps you are at home or the office or a waiting room. When we're online,



our physical location seems to matter less. Focused on the screen, the rest of the world kind of fades away.

As the pandemic has taught us, work and school don't have to be conducted in a shared physical location. As long as

we can "connect," any place can become work or school.

The dining room table, once reserved for the family meal, has become a multifunctional space that doubles as a school room or office desk. This is understandable given the current conditions, but it deeply affects our sense of place.

If places and objects are no longer set apart but repurposed for "practical reasons" then they can lose their distinctiveness, their original purpose, you might even say their sacred character. Think of the churches forced to close that have become breweries or nightclubs. The physical place loses its sacred meaning and purpose.

Where are you? God asked this same question of Adam after he had eaten the forbidden fruit in the garden. If God knows everything, why did he have to ask Adam where he was?

St. Augustine said it was a reminder to Adam that there was nowhere Adam could be once God was not in him. Yes, Adam was still physically in the garden (hiding), but his sense of the place changed as a result of his disobedience. For Adam, the garden went from a place of peace to a place of fear. No longer a sanctuary, the garden became a hiding place, a place of shame.

What happens when our home no longer feels like a sanctuary? What happens when the cares of school and work can no longer be left behind, but are ever present as long as there are phones and laptops in the same space?

It's hard not to notice the shiny Apple logo on the back of many of those devices, an apple with a bite removed. A reminder of our first parents' mistake in the garden has followed us home, and it has changed the way we relate to the places we inhabit.

What did the serpent promise? That Adam and Eve could be like gods. What does much of today's technology promise? The same! That we can be omniscient (Google) and omnipresent (Zoom).

And yet, after spending hours a day using these powerful tools, we are exhausted. Far from feeling like gods, we feel even less human.

When my children are online with a glazed look in their eyes, I often ask, "What are you doing?" They tend to answer in the flat, zoned-out tone of someone who is not fully present. "Playing a game." "Chatting with my friends." When I see them so engrossed in a screen, sometimes I too want to ask, "Where are you?"

St. John Paul II called the internet the new "Areopagus," a new forum for human communication and culture. However, it's important to remember that the internet is not a place. It's not a superhighway, it's not a community, it's a network of bits and servers that project images that fall desperately short of reality.

Tonight, reconnect to the real by clearing off the dining room table and sitting down with your family, your roommates or just yourself and God. Break bread, drink wine and give thanks for the spaces and places that God gives us to be fully human.

(Brett Robinson is director of communications and Catholic media studies at the University of Notre Dame McGrath Institute for Church Life.) †

It's All Good/Patti Lamb

No act of love is too small to go unnoticed by God

For Christmas, the St. Susanna Women's Club gifted all parishioners with devotionals from which to choose. The book I selected from the table was *Do Something Beautiful for God: The Essential Teachings of Mother Teresa*.



I opened the book to one of my favorite quotes by St. Teresa of Calcutta: "There are no great things, only small things with great love. But those small things done with great love become the source of great joy. I don't do great things. I do small things with great love."

My daughter saw my expression and asked, "What did you just read that made you smile like that?"

I let her read the quote, and Margaret said she sort of understood it, but not exactly. And she didn't understand why it resonated so much with me.

I tried to think of a way to explain it to her, so I asked her a series of questions as we drove home.

"What's one of your favorite Easter memories?" I asked.

"The Easter morning scavenger hunt that we do before leaving for Mass every year," she answered, smiling as she remembered the time she discovered her Easter basket in the clothes dryer.

"What's something you remember about Aunt Dolores?" I inquired.

Margaret used to go with me to visit my aunt when she was a toddler. After my Uncle Paul died, my aunt found herself needing routine assistance organizing pills and collecting groceries due to macular degeneration.

"Tootsie Pops!" Margaret immediately shouted, recalling the jar of suckers in the pantry from which Margaret would get to pick a sucker for the long ride home. She talked about how

Aunt Dolores would always spoil her by sending her off with small treats.

Next, I asked Margaret to share a fond memory from summer. "When Henry and I collected rocks in the yard, drew on them and set up a table at the end of the driveway and then sold them to our neighbors," she said. She started to giggle as she added, "The Prices, the Stremmings and other neighbors were so nice and gave us quarters for bad artwork on rocks just to be kind."

She recalled counting and sharing quarters with her brother and feeling a sense of accomplishment at 4 years old.

Margaret asked me why we were taking this trip down memory lane and wondered when I would circle back to answering her question about why Mother Teresa's quote made me smile.

I explained that all the answers she gave me were basically the same. The things she remembered most were little things done with great love by kind people. Tootsie Pops, an annual scavenger hunt carefully planned with clues that rhymed, and neighbors who bought rocks and complimented "budding artists."

That evening, I read the introductory paragraph of the book. "It has been 20 years since Mother Teresa died. She died humbly while the whole world was looking the other way," I read. "The world was obsessed with the death and funeral of Princess Diana, and Mother Teresa took that opportunity to slip from this world into the arms of her loving God."

Sometimes, I think we all need this reminder about the impact of small acts of love delivered from the heart. Sharing love through small acts, most of which will go unnoticed until much later—if ever—while the rest of the world looks the other way is how we move closer to our eternal reward. No act of love is too small to go unnoticed by God.

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

A More Human Society/Richard Doerflinger

Let's join our prayers, efforts to end the perils of isolation

The COVID-19 pandemic has claimed many victims, beginning tragically with the death of hundreds of thousands of

our neighbors. Some of its harms are more intangible, but equally real.

Precautions needed to contain the spread of the virus—masks, social distancing, the closing of public venues—also tend to isolate us from

others. And that can leave us with no trusted person to tell us when one of our

bright ideas is incredibly stupid.

For me, as for many married people, that person is my spouse. For others, it can be other relatives or a friend, neighbor or fellow parishioner. But when deprived of their usual close connections with those who can offer a different perspective, people starved for love and acceptance gravitate toward those who see things exactly as they do. And that can help create the kind of tunnel vision that leads to violence.

This, of course, can happen without a pandemic. Studying those who incite violent protests at both extremes of our political culture, social commentator

Mary Eberstadt cites many broken families and fatherless homes in their backgrounds. They find a new family in a tribe that nurtures internal solidarity and contempt for other tribes.

And that helps lead to some incredibly stupid and destructive actions, from the storming of the U.S. Capitol by the "Proud Boys" and others to antifa's riots in Portland, Ore., and Seattle a few days later—protesting the inauguration of President Joe Biden, as it turns out.

With less overt violence, but broader tragic consequences, the polarization of our politics has become self-sustaining. In

See DOERFLINGER, page 15

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

The Sunday Readings

Sunday, February 7, 2021

- Job 7:1-4, 6-7
- 1 Corinthians 9:16-19, 22-23
- Mark 1:29-39

The Book of Job is the source of the first reading for Mass this weekend. Scholars disagree as to when this book was written. This book furnishes few details about the identity of Job. It is nonetheless one of the great literary works in the Old Testament since it so remarkably captures the struggle experienced by many believers as they try to match their faith in the merciful God to problems in their lives.

A misreading of Job has led to a phrase that has entered into English common speech, the "patience of Job." Clear in many places in this book is the fact that Job was not always so patient with God.

For example, in this weekend's reading, Job vents his impatience. He asks if life on Earth is not, in reality, drudgery. Each human being, Job writes, is a slave to this fate. He says he has been assigned "months of misery" (Jb 7:3). "I shall not see happiness again," he writes drearily (Jb 7:7).

St. Paul's First Letter to the Corinthians provides the second reading.

The same source has given earlier weekend liturgies this winter their second

readings. In this passage from First Corinthians, Paul insists that he was free to accept the call to be an Apostle or to spurn the call. He chose to accept it.

He evangelizes. He proclaims the good news. He explains the identity and mission of Jesus. Paul's faith compels him to evangelize. It is an act of service and of love given for people who otherwise would not know Jesus. People's needs in this regard are so great that Paul's obligation, correspondingly intense, makes him their slave.

For its final reading, the Church offers us a selection from St. Mark's Gospel. It is the story of the Lord's curing of Peter's mother-in-law. Matthew and Luke have their versions of the same story.

The story is clear. Merely by touching her hand, Jesus cured the woman. She was so fully cured, in fact, that she immediately rose from her sickbed and began to wait on Jesus and the disciples. She was healthy again, and she used her health to care for others. For all Christians, the impulse to serve others is true stamina.

While the cure is extraordinary, Mark does not make the fortunate mother-in-law the centerpiece of this reading. That belongs to Jesus.

Christians long have remembered this miracle. Indeed, archeologists found traces of this mother-in-law's house



Daily Readings

Monday, February 8

St. Jerome Emiliani
St. Josephine Bakhita, virgin
Genesis 1:1-19
Psalm 104:1-2a, 5-6, 10, 12, 24, 35c
Mark 6:53-56

Tuesday, February 9

Genesis 1:20-2:4a
Psalm 8:4-9
Mark 7:1-13

Wednesday, February 10

St. Scholastica, virgin
Genesis 2:4b-9, 15-17
Psalm 104:1-2a, 27-28, 29bc-30
Mark 7:14-23

Thursday, February 11

Our Lady of Lourdes
Genesis 2:18-25
Psalm 128:1-5
Mark 7:24-30

Friday, February 12

Genesis 3:1-8
Psalm 32:1-2, 5-7
Mark 7:31-37

Saturday, February 13

Genesis 3:9-24
Psalm 90:2-4c, 5-6, 12-13
Mark 8:1-10

Sunday, February 14

Sixth Sunday in Ordinary Time
Leviticus 13:1-2, 44-46
Psalm 32:1-2, 5, 11
1 Corinthians 10:31-11:1
Mark 1:40-45

in Capernaum. They confirmed their discovery by the fact that ancient Christian inscriptions were found on the walls.

As the story continues, Jesus heals the sick and drives demons away. He ordered the demons not to speak, and they obeyed.

Jesus went by himself to a distant place to pray. The Apostles pursued Jesus, longing to be near the Lord, needing the Lord.

When at last they found Jesus, the Lord reminded them that the messianic role was to reach all people.

Reflection

The Church continues to introduce us to Jesus, a process begun weeks ago

at Christmas and underscored in the lessons of the feast of the Epiphany and in those of the feast of the Lord's Baptism.

Jesus is Lord, the Son of God, with all power. He came to us to bring humanity God's mercy.

The condition of Peter's mother-in-law, and the anxiousness with which Peter and the others search for Jesus, tell us about ourselves. Conditions trouble our lives, such as this persistent pandemic. In their worries, Job, Paul and Peter's mother-in-law would be at home with us. We are helpless, but we are not doomed. Jesus is with us. †

My Journey to God

Salvation

By Greg Hublar

I am not in your endless worries,
nor am I in your fears or anxieties.
I can't be found in the spiraling endless review
of worrisome outcomes.
I do not exist at the base of your wild imagination
that plays out the worst-case scenarios.
Nor do I reside in the fear of future events,
many which you know will never happen.
Look for me in the stillness of a peaceful mind,
one without the fear that comes from self-reliance.
Let go of the useless lie that you are in control,
and hold tight to the one who actually created everything.
You were never created to serve yourself,
but to love your God with all your heart, soul, and mind.
Return to me in the simplicity of a loving child,
and then the light of my truth will conquer Satan's lies.
Peace will quickly return when you lay down your life,
and remember the one who created you
and the plans he has for you!

(Greg Hublar is a member of Our Lady of Perpetual Help Parish in New Albany.) (Photo by Natalie Hoefler)



Question Corner/Fr. Kenneth Doyle

Holy Name Society supports prayer, Catholic schools, works of charity

Some of my fondest memories of parenthood include attending, in the 1960s, Mass and a breakfast meeting afterward with my four sons that was sponsored by an organization called the Holy Name Society. It seemed to me an effective way to involve parish families in worship and fellowship.

Does such an organization still exist; and if not, what caused its demise? Could it and should it be revived? (Wisconsin)

The Holy Name Society does still exist, although its numbers have dropped in recent decades. An article a few years back in the Baltimore archdiocesan news outlet *The Catholic Review* noted that, whereas once the society listed 40,000 members within the archdiocese, membership in 2012 numbered some 700, with chapters in 30 parishes.

The society was founded in the late 13th century, when Pope Gregory X commissioned a Dominican preacher named John of Vercelli to encourage respect and devotion to the name of Christ to combat a heresy of the time that held that Jesus was not divine.

The society's agenda broadened through the years to include promoting the spread of the Gospel message, pledging a life of personal prayer, raising funds for Catholic education and encouraging the corporal works of mercy, especially by feeding the poor and finding shelter for the homeless. Although founded initially as a male fraternity, in many parts of the U.S. the society has opened its membership to women in recent years.

I have often heard in church the prayer which goes, "May his/her soul and the souls of all the faithful departed rest in peace." It has caused me to wonder

why we pray only for the souls of the faithful departed.

Shouldn't we also pray for the souls of those who may have struggled with their faith or who may never have had the opportunity to learn about God? Could we pray instead for "the souls of all the departed children of God," rather than focusing only on those who were faithful? (Indiana)

I couldn't agree more: We should pray for all those who have passed from this life into eternity. And we do. Prompted by your question, I decided to take a closer look at the four principal eucharistic prayers for the Mass, one of which is commonly selected for use at parish Masses—and I think you will be comforted by the language.

In each of the four prayers there is a section that commemorates the deceased. The first eucharistic prayer, I would agree, could be used to bolster your contention; that text says, "Remember also, Lord, your servants who have gone before us with the sign of faith and rest in the sleep of peace. Grant them, O Lord, we pray, and all who sleep in Christ, a place of refreshment, light and peace."

But the other three eucharistic prayers are more clear that the prayer is universal in scope. The second one says, "Remember also our brothers and sisters who have fallen asleep in the hope of the resurrection and all who have died in your mercy; welcome them into the light of your face."

The third reads, "To our departed brothers and sisters and to all who were pleasing to you at their passing from this life, give kind admittance to your kingdom." And the fourth eucharistic prayer is even more specific: "Remember also those who have died in the peace of your Christ and all the dead whose faith you alone have known."

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

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.

ADERS, Kenneth M., 84, St. Meinrad, St. Meinrad, Jan. 6. Brother of Judy Dial, Ida Kelly, Eleanor Lasher, Joyce Murphy, Ruth Werne, Gerald and Maurice Aders. Uncle of several.

ANDERSON, Harry, 81, St. Mary, New Albany, Dec. 27. Father of Theresa Carroll and Kevin Anderson. Brother of Merlinna Dunn, Susie Jenkins, Linda Stinson, David, Dennis, Gary, Robert and Theron Anderson. Grandfather of three. Great-grandfather of seven.

ANDRETTI, Aldo, 80, St. Malachy, Brownsburg, Dec. 30. Husband of Carolyn Andretti. Father of Mary Jo Dial, Carolyn Molander, Adam and Mark Andretti. Brother of Anna Maria Burley and Mario Andretti. Grandfather of 11.

ARVIN, Millie A., 73, Holy Spirit, Indianapolis, Jan. 3. Wife of Edward Arvin. Mother of Jennifer Arvin, Katie Baugh and Cheryl Crum. Sister of Sharon Keilman. Grandmother of four.

BALDWIN, JoAn M., 94, Holy Spirit, Indianapolis, Jan. 5. Mother of Deborah Baldwin, Bonnie Payton and Susan Torzewski. Grandmother of six. Great-grandmother of 12.

BEIKMAN, Sharon A., 76, St. John the Apostle, Bloomington, Jan. 6.

BRINER, Robert D., 68, St. Jude, Indianapolis, Dec. 30. Husband of Sherry Briner. Father of Bethany Strother. Grandfather of three.

BUSALD, Kimberly A., 62, St. Jude, Indianapolis, Dec. 30. Wife of Garry Busald. Mother of Ashlie Busald Rafferty and Kyle Busald. Daughter of Patricia Hogan and Wayne

Wolven. Sister of Karen Hogan and Debbie Russell. Grandmother of five.

DOLEHANTY, Joseph, 81, St. Elizabeth Ann Seton, Richmond, Jan. 4. Father of Carole, Casie, Darrin and Dennis Dolehanty. Grandfather of six.

DREHOBL, Robert, 90, St. Vincent de Paul, Bedford, Jan. 4. Husband of Beverly Drehobl. Father of Theresa Mason, Mike and Steve Drehobl. Grandfather of six. Great-grandfather of four.

DUERSTOCK, Gerald O., 74, St. Mary, Greensburg, Jan. 6. Husband of Paulette Duerstock. Father of Jennifer Hersley, Julie Nobbe, Cindy Slaven and Tim Duerstock. Brother of Robert Duerstock. Grandfather of 12.

FULTON, Robert A., 79, Our Lady of Lourdes, Indianapolis, Dec. 29. Father of Michael, Robert, Jr., and Sean Fulton. Grandfather of four. Great-grandfather of one.

GEIS, Janet S., 79, St. Michael, Brookville, Jan. 5. Mother of Jennifer Strohmer, Angela, Dr. Laura, Brian, Charles and Capt. Randall Geis. Sister of Angela Linkel, Drusilla Masters, Mary Margaret Thomas, David, Richard and William Ellis. Grandmother of 14. Great-grandmother of one.

GIBSON, Rita A., 91, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 23. Mother of Catherine, David, Michael and Thomas Pfarr. Stepmother of Sherry Bernal, Vickie Doenges and Valorie Shutt. Grandmother of seven. Great-grandmother of 10.

GRANNAN, J., Lloyd, 87, Holy Spirit, Indianapolis, Dec. 31. Father of Jill Schultz, David and Michael Grannan. Grandfather of seven.

JOHNSTON, Patricia, 86, St. Roch, Indianapolis, Jan. 5. Sister of Kathleen Cecil, Maureen Green, Sharon Piazza, Danny and Terry Johnston. Aunt of several.

KEENAN, Carl E., 84, St. Mary, Navilleton, Dec. 28. Father of Brian, Kelly, Kevin and Shawn Keenan. Grandfather of 12. Great-grandfather of four.

KNUEVEN, Mary C., infant, All Saints, Dearborn County, Dec. 29. Daughter of Brian and Jill Knueven. Sister of Catherine Knueven. Granddaughter of Bill and Bev Knueven and Bill and Geraldine Kuntz.

KUNKLER, Barbara (Hole McElroy), 91, St. Luke the

Welcome to Ari-'snow'-a?



Elephants enjoy a rare snowstorm at Reid Park Zoo in Tucson, Ariz., on Jan. 26. (CNS photo/Reid Park Zoo via Reuters)

Evangelist, Indianapolis, Jan. 3. Mother of Mary Hole and Daniel McElroy. Grandmother of 13. Great-grandmother of six.

LEBANO, Edoardo A., 86, St. John the Apostle, Bloomington, Nov. 28. Father of Tito and Mario Lebano. Grandfather of two. Great-grandfather of two.

MCCARTY, Mary Therese, 89, Holy Spirit, Indianapolis, Jan. 6. Mother of Kathryn, David, Dennis, Michael and Thomas McCarty. Sister of Eileen White. Grandmother of 13. Great-grandmother of seven.

MEANS, Jayne A., 85, St. Mary, Rushville, Dec. 28. Wife of Bill Means. Mother of Chris Gindling, Cathy Lewis, Julie Reynolds and Lora Vaughn. Grandmother of seven. Great-grandmother of eight.

MELLOH, Jo Ann M., 74, Nativity of Our Lord Jesus Christ, Indianapolis, Dec. 29. Wife of Art Melloh. Mother of Amy Kitley, Tara Spencer, Tina Stephens, David and Paul Melloh. Grandmother of eight. Great-grandmother of two.

MOODY, John D., 68, St. Louis, Batesville, Jan. 5. Husband of Elaine Moody. Father of Desiree and Sean

Moody. Brother of Gretchen Cline, Bonita Hobbs, Melinda Trenkamp, Bryan and Michael Moody. Grandfather of two.

PADGETT, Ruth E., 73, St. Vincent de Paul, Bedford, Jan. 4. Mother of Elizabeth Craig, Meg Jackey and Joe Padgett. Sister of Mary and Perry Edwards. Grandmother of two.

PICKERILL, Ruth E., 84, St. John Paul II, Sellersburg, Jan. 4. Mother of Lisa Vanover, Brian, David, Ken and Loren Pickerill. Sister of Helen Lindsay and Ron Voyles. Grandmother of eight.

SCHNEIDER, Flora Belle, 84, St. Mary, Lanesville, Dec. 19. Mother of Joy Ewing, Julie Weathers, Kerry, James, Pete and Richard Schneider. Grandmother of eight.

SCHUMAN, Richard, 87, All Saints, Dearborn County, Dec. 8. Husband of Pat Schuman. Father of Connie Hornbach, Regina Kamos, Marilyn White, Joan, Cliff, John and Rick Schuman. Brother of Joe Schuman. Grandfather of 16. Great-grandfather of seven. (*correction*)

SNYDER, Dorothy M., 83, St. Mary, Rushville, Dec. 31. Mother of Debra Banks, Mark and Matt Snyder. Grandmother of seven. Great-grandmother of one.

SUMMERS, Matthew K., 31, St. Joan of Arc, Indianapolis, Dec. 31. Son of Kevin and Kay Summers. Brother of Chuck Summers. Grandson of Kirby Julian.

SWANSON, Flostella, 93, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 2. Mother of Dewey Swanson. Sister of Patsy Hall. Grandmother of two. Great-grandmother of two.

TALLANT, E. Ann, 86, St. Mary, North Vernon, Jan. 2. Mother of Jenny Brown, Mary Cross, Elise Wade, Bryce, J.C. and William Tallant. Sister of Dorine May, Louise Reichert, Joan, Charles and Paul Miller. Grandmother of 12. Great-grandmother of eight.

TREJO, Matias Martinez, 79, Prince of Peace, Madison, Jan. 6. Father of Rosalva and Francisco Roman Martinez. Grandfather of 11.

WESSELER, Ann M., 78, St. Rose of Lima, Franklin, Dec. 28. Wife of Thomas Vernon. Mother of Jean Ryan, Lynn Seufert and Allen Wesseler. Stepmother of Carol, Nancy, James and Raymond Vernon. Sister of Carol Nowlin, Connie Nobbe and Dr. Richard Moeller. Grandmother of five. Step-grandmother and step-great-grandmother of several. †

Providence Sister Martha Ann Rifner served in Catholic schools for 32 years

Providence Sister Martha Ann Rifner, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on Jan. 16 at Methodist Hospital in Indianapolis. She was 95.

Because of the coronavirus pandemic, a virtual funeral service was held on Jan. 22. Burial followed at the sisters' cemetery.

Sister Martha Ann was born on March 1, 1925, in Muncie, Ind. She entered the Sisters of Providence on Feb. 2, 1953, and professed final vows on Aug. 15, 1960.

Sister Martha Ann earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at Indiana State University in Terre Haute.

During her 68 years as a member of the

Sisters of Providence, Sister Martha Ann ministered as an educator for 32 years in schools in Illinois and Indiana. She later served at the motherhouse in transportation. Most recently, during the coronavirus pandemic, she volunteered up until a week before her death to sanitize one of her community's kitchens.

In the archdiocese, Sister Martha Ann served at St. Michael School in Greenfield from 1966-68, at the former St. Margaret Mary School in Terre Haute from 1968-77 and at the motherhouse from 1987-2019.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Batesville native Franciscan Father Jack Wintz served in Catholic media for decades

Franciscan Father Jack Wintz, a member of the Cincinnati-based Franciscan Province of St. John the Baptist, died on Jan. 11. He was 84.

The Mass of Christian Burial was celebrated on Jan. 18. Burial followed at St. Mary Cemetery in St. Bernard, Ohio.

Father Jack was born on Feb. 22, 1936, in Batesville and grew up as a member of St. Louis Parish. He became a Franciscan novice in 1954, professed temporary vows in 1955 and final vows in 1958. Father Jack was ordained a priest in 1963.

Known for his decades of service in the Catholic media, Father Jack received in 2006 the St. Francis de Sales Award, the highest

honor of the Catholic Press Association of the United States and Canada.

He served for decades on his province's *St. Anthony Messenger* magazine, founded *St. Anthony Messenger Media's Catholic Update* religious education newsletter in 1973, and traveled the world while reporting on articles and books that he wrote.

In addition to his ministry in Catholic media, Father Jack did parish ministry and taught in high schools in St. Bernard, Ohio, and Fort Wayne, Ind. He also served as a missionary in the Philippines.

Father Jack is survived by a sister, Tese Neighbor of Seattle, and a brother, Gary Wintz of Marina del Rey, Calif. †

Online Lay Ministry Formation

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

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

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



REPORT SEXUAL MISCONDUCT NOW

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

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

Young people urged to be ‘persistent in highlighting’ sacredness of life

WASHINGTON (CNS)—The continuing COVID-19 pandemic and strict restrictions intended to slow its spread did not stop young people and others from rallying, praying and standing up for life on Jan. 29.

As it has done for nearly 30 years, the Archdiocese of Washington hosted its “Rally and Mass for Life” prior to the annual March for Life. However this year, because of the ongoing pandemic, the D.C. event was virtual, with no traditional large in-person gathering at the Capital One Arena.

The 48th annual March for Life, which marks the anniversary of the 1973 *Roe v. Wade* decision legalizing abortion, also was primarily virtual.

Using YouTube and other social media platforms, young people from across the country—and as far away as Australia—“gathered” for the rally and Mass at the Cathedral of St. Matthew the Apostle in Washington.

The event—which included a recitation of the rosary, talks, musical performances and reflections—was hosted by the Archdiocese of Washington Youth Leadership Team.

“I hope it is a joyful time for all those who are participating virtually. Our young people bring with them an energy that is life-giving,” Washington Cardinal Wilton D. Gregory said. “I hope we realize as we do this from a distance that we are really close and united.”

He asked young people to be “persistent in highlighting the importance of human life.

“Our young people know how to use social media, and I ask them to use it effectively, persistently and consistently to flood [it] with the truth and do it in such a way that the truth is undeniable.”

He also asked young people to pray because “we are people of faith, and we have to anchor whatever we do in prayer. If our prayer is sincere, we will be successful.”

Cardinal Gregory was the principal celebrant and homilist at the Mass for Life. Concelebrants included Washington Auxiliary Bishops Mario E. Dorsonville and Roy E. Campbell Jr.; Cardinal Donald W. Wuerl, retired archbishop of Washington; Archbishop Christophe Pierre, apostolic nuncio to the United States; Archbishop William E. Lori of Baltimore; Bishop Barry C. Knestout of Richmond, Va.; and other bishops from throughout the region.

Prior to the start of Mass, Archbishop Pierre noted that rallying, praying and marching for life is “so important because life is a gift from God. We do not possess life, we receive it and we have to be careful about it.”

Reading a message from Cardinal Pietro Parolin, Vatican secretary of state, issued in the name of Pope Francis, Archbishop Pierre said: “His Holiness

trusts this generous public witness to the deepest conviction of our faith will contribute to fostering a culture of life.”

Speaking to “my dearest young sisters and brothers in Christ,” Cardinal Gregory during his homily reminded those virtually attending the Mass of “the inalienable value of human life at every moment of its existence. The word of the God exhorts us that it is no longer fashionable to hate—and it never was.

“For 48 years, regrettably the people of our nation have been given all types of deceptive excuses to continue our dreadful practice of killing infant children within the womb,” Cardinal Gregory said.

“Various people have called it merely a choice, others claim it as a human right, some have defended it as a personal decision,” he continued. “A few even suggest it as just a womanly act of self-determination—anything to keep from accepting God’s standard of respect and love for every human life—even that which is waiting to be born.”

He said that society has found itself “hopelessly mired” in other “acts of brutality” against the terminally ill and aged, immigrants and prisoners “who may have committed heinous crimes, but are still human beings.” Assisted suicide and support for capital punishment, he added, also are attacks against life.

“We continue to pursue unspeakable human brutality against other people with whom we might disagree,” he said. “We look for any grounds to avoid the divine standard of respect for every living person. Yet we are called to a standard that dares to demand that we become perfect, just as our heavenly Father is perfect.”

Referring to the beatitudes as “categorically the greatest and most enduring transformation in standards that any of us will ever be asked to accept,” Cardinal Gregory said that Jesus’ words call the faithful “to a new standard, a higher standard, a divine standard—and one that will not pass away as ever being outmoded or obsolete.

“The beatitudes are the new standards that dare to suggest that we are to view life itself and our opinions about other people in a different way,” he said. “These new standards are even so revolutionary as to propose that no life, no person, and no class of people are beyond our love and respect.”

The cardinal stressed that “there is no such thing as an inopportune life or a reason, no matter how grave, no matter how serious, no matter how convincing that renders any life useless and deserving of hatred or destruction.

“Let us pray for a widely accepted way of viewing and valuing all human life—God’s way—an old fashioned yet perfectly contemporary way of seeing every life as sacred, holy and inalienable.” †

between those who identify as pro-life and pro-choice, it has said to pro-life Americans: “We have some minimal respect for you and your convictions. While the law allows abortion as a private choice, we will not force you to support it as a public good.”

In fact, even some abortion practitioners have called abortion an act of violence. And even many “pro-choice” Americans oppose public funding of abortion.

Rejecting Hyde undermines that minimal respect and that regard for the will of the people. As the act of a president said to be a “devout Catholic,” which can only mean a Catholic who accepts Catholic teaching, it seems to show disrespect even for himself.

This is a great danger in what is almost a one-party government. No one close to you will point out which of your bright ideas is divisive, stupid and even violent. The Catholic bishops have rightly urged the president to listen to the better angels of his nature, and we should join our prayers and efforts with theirs.

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



Members of the Archdiocese of Washington Youth Leadership Team pray during a Jan. 29 Mass for Life at the Cathedral of St. Matthew the Apostle in Washington. The Mass and a youth rally were held before the annual March for Life. Because of the ongoing pandemic, the D.C. event was held virtually and livestreamed, as was the national March for Life. (CNS photo/Andrew Biraj, Catholic Standard)

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DOERFLINGER

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recent years, politicians have interacted chiefly with members of their own tribe. The bipartisan cooperation once seen in Congress, and even the personal friendships that used to cross party lines, seem largely a thing of the past.

And if I never get to know my opponents, it is much easier to treat them with contempt. If my side loses an election, it must be fraud; if my side wins, I must complete the punishment of those who lost.

At his inauguration, President Biden called for unity, civility and cooperation in building a better society. That is a welcome message, which is in considerable tension with stances he has taken on abortion and religious freedom.

One of the most divisive of these is his newfound opposition to the Hyde Amendment, which saves Americans from having to subsidize elective abortions with their taxes. The amendment, first enacted in 1976, has been approved each of the past 45 years by Congresses and presidents of both parties.

In a country about evenly divided

A prayerful, public witness for life



Gerri March, left, a member of St. Patrick Parish in Terre Haute, stands next to her pastor, Father Daniel Bedel, outside of the Vigo County courthouse on Jan. 30 for the 11th Terre Haute *Roe v. Wade* Solemn Prayer Observance. According to St. Patrick parishioner Tom McBroom, who coordinates the annual event, “A record of 42 prayer warriors braved the cold, drizzling sleet and swirling wind” to peacefully and prayerfully stand up for life in public. He said participants came from Annunciation Parish in Brazil, St. Paul the Apostle Parish in Greencastle, and St. Joseph University, St. Margaret Mary and St. Patrick parishes and Maryland Community Church, all in Terre Haute. This year, members from the new student pro-life group at Indiana State University in Terre Haute added to the record number of participants. (Submitted photo by Tom McBroom)

MARCH

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Before they stepped off, she told the marchers, originally a group of 60, that although this year was a deeply somber occasion, “let’s be prayerful” and fulfill the event “in the best way we can.”

Marchers included Auxiliary Bishop Joseph L. Coffey of the Archdiocese for the Military Services. “Never despair, never give up and keep fighting,” Bishop Coffey told EWTN while marching.

Others included former pro football player Benjamin Watson and Abby Johnson, the former Planned Parenthood clinic director who operates the pro-life ministry *And Then There Were None*.

The march, lasting about 90 minutes, was considerably quieter than the placard- and flag-filled processions of thousands up Constitution Avenue in previous years. And there were no counterprotesters.

Tim Saccoccia, a March for Life board member and a senior policy director for the Knights of Columbus, said the original group was joined halfway through the route by more than 100 others who seemed to be mostly from the Washington area.

There was a brief moment of concern, but the additional marchers turned out to be well-behaved. “They were very respectful,” Saccoccia told Catholic News Service (CNS) in a phone interview from the march.

“We had a fantastic partnership with the D.C. police,” he added. “The Capitol Police also came out to help us.”

It was tough, even with a diminished event, “to stay socially distanced at times,” Saccoccia acknowledged. “Not everyone is a professional marcher.”

The 48th annual march, a continuing protest of the court’s 1973 *Roe v. Wade* decision legalizing abortion nationwide, already was hampered by COVID-19 pandemic restrictions, and Mancini, announcing a virtual event, told people to

stay home and participate in smaller local marches.

But the aftermath of the violent Jan. 6 insurrection—5,000 National Guard troops are still protecting members of Congress, House and Senate office buildings and the fenced-off Capitol building—and fears of more unpredictable violence by random individuals increased the symbolism of the moment. It was the first street event in Washington since Jan. 6.

In a callback to a former March for Life tradition, Mancini and others in the core group carried single red roses, which, she announced, would “symbolize the profound grief pro-life Americans feel over the deaths of 62 million unborn children through legal abortion.” They laid those on the sidewalk behind the fenced-off Supreme Court building as marchers broke into the “*Ave Maria*” and “*God Bless America*.”

In its early years, the march had sent individual roses to every member of Congress.

The smallest previous march, during a 1987 snowstorm, was officially estimated at 10,000. The U.S. Park Police stopped issuing crowd counts after disputes arose over the size of the Million Man March in 1995, and the agency’s estimates were always considerably lower than that of march organizers.

Last year, with President Donald J. Trump speaking at the pre-march rally at the National Mall, more than 100,000 were believed to be in attendance. Future restrictions on Washington protest marches of any size will be the topic of debate in the coming months.

The first march was held on Jan. 22, 1974, organized by Nellie Gray, a government lawyer, and the Knights of Columbus. The idea was to form a “circle of life” around the Capitol and Supreme Court. Mancini assumed leadership after Gray died in 2012.

Saccoccia pronounced the event a success. “We represented tens of millions of Americans who have suffered and lost their lives from abortion.” †

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