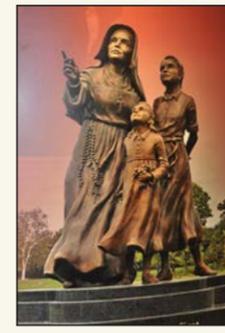




The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Facing challenges

The life of St. Theodora Guérin offers guidance in present times, page 9.

CriterionOnline.com

February 12, 2021

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'I've tried to make the most of it'



## Faith, family and Seton community help small school star live his NBA dream

By John Shaughnessy

On the day his dream came true, Desmond Bane stood in front of the modest home where he grew up, wanting to pay tribute to all the people who supported him along the way.

Flashing a huge smile, the 22-year-old Bane created a video that focused on his family, his friends and all his supporters in his hometown of Richmond.

In that emotional moment, Bane thought of his

great-grandparents—how he had lived with them since he was 2, how they loved him, and how they guided him to live a life rooted in faith, hard work and humility.

In the background, the video also captured a glimpse of the driveway where he had been playing basketball since he was 3, where he and his friends played countless games, and where his dream of playing in the National Basketball Association (NBA) began.

See NBA, page 8

Photo: A 2016 graduate of Seton Catholic High School in Richmond, Desmond Bane was chosen in the first round of the 2020 National Basketball Association draft and plays for the Memphis Grizzlies. Here, he drives to the basket in a Feb. 2 game against the Indiana Pacers at Bankers Life Fieldhouse in Indianapolis. His pro debut in Indiana drew several hundred fans from Richmond and the Seton community. (Photo courtesy of Matt Kryger, photographer for Indiana Pacers Sports & Entertainment)

## Expansion to school choice program under consideration at Statehouse

By Victoria Arthur

Ten years after the passage of groundbreaking legislation that made Indiana a national leader in school choice, state lawmakers are considering a bill that would extend the reach of the program to far more Hoosier families.

House Bill 1005 builds upon the 2011 law establishing Indiana's Choice Scholarship Program, more commonly known as the voucher program. As he was a decade ago, the



lawmaker behind the effort is Rep. Bob Behning (R-Indianapolis). His current proposed legislation, which passed the House Education Committee on Feb. 3, would expand eligibility to allow more parents in Indiana to select the school they believe is best for their children.

"We have excellent schools across the state, but it is nearly impossible for them to meet every unique need of every child," said Behning, chairman of the committee. "Because the coronavirus pandemic has changed how some students attend class, parents began considering other options to educate their students. Many Hoosier families already enjoy the flexibilities of Indiana's school choice program, but there is still a large group shut out of these opportunities."

House Bill 1005 would help middle- and upper middle-class families still struggling to pay for private school tuition by raising the financial eligibility requirements for vouchers. That threshold, which currently stands at a maximum family income of 150 percent of the federal free and reduced lunch program, would be increased to 225 percent this year and then 300 percent by July 2022 under the proposed legislation.

In addition, the bill would increase the scholarship amount that a voucher student receives in a school year. Currently, the program operates under three tiers, with students receiving vouchers of 50, 70 or 90

See ICC, page 15

## 'A hopeful moment' Church dedication points to a positive future for Greenfield parish in a time of pandemic

By Sean Gallagher

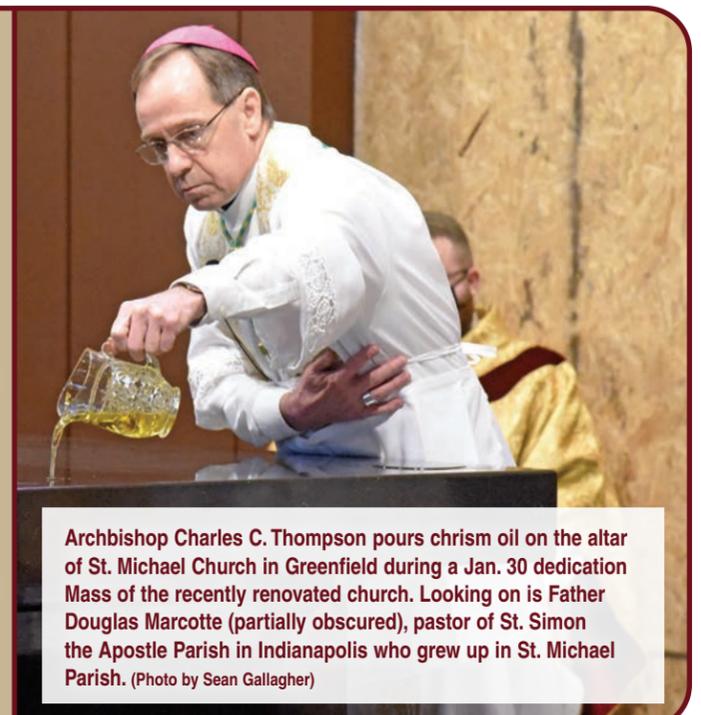
GREENFIELD—The dedication of a church is a joyful time for a faith community.

But the Jan. 30 dedication of the renovated St. Michael Church in Greenfield was marked by a special joy—and hope.

That's because the \$2.7 million project began shortly before the suspension of public celebration of worship in churches across Indiana on March 18, 2020, at the start of the coronavirus pandemic.

The dedication of the church now comes at a time when there is greater knowledge on how to protect people from the virus, how to treat those infected by it and shortly after the launch of vaccines.

See DEDICATION, page 16



Archbishop Charles C. Thompson pours chrism oil on the altar of St. Michael Church in Greenfield during a Jan. 30 dedication Mass of the recently renovated church. Looking on is Father Douglas Marcotte (partially obscured), pastor of St. Simon the Apostle Parish in Indianapolis who grew up in St. Michael Parish. (Photo by Sean Gallagher)

# Naming undersecretaries for synod, Pope Francis gives a woman a vote

VATICAN CITY (CNS)—Xaviere Missionary Sister Nathalie Becquart will not be the first woman undersecretary



Sr. Nathalie Becquart

of a major Vatican office, but she will be the first woman with a right to vote at a meeting of the Synod of Bishops.

Pope Francis named the French sister one of two undersecretaries of the Synod of Bishops on Feb. 6.

The other undersecretary is Augustinian Father Luis Marin de San Martin, whom Pope Francis also named a bishop on Feb. 6.

Cardinal Mario Grech, secretary-general of the Synod of Bishops, was asked by Vatican News if Sister Nathalie having the right to vote at the synod would open the possibility to other women as well. Although the issue has been raised increasingly in the synod hall, until now only bishops and a few priests and brothers belonging to religious orders have had a vote.

Pope Francis, Cardinal Grech responded, has “highlighted several times the importance that women be more involved in the processes of discernment and decision-making in the Church,” and in recent synods, the number of women participating as nonvoting experts or and observers has increased.

“With the appointment of Sister Nathalie Becquart and the opportunity that she will participate with the right to vote, a door has been opened,” Cardinal

Grech said. “We will then see what other steps could be taken in the future.”

Sister Nathalie, who was an observer at the 2018 Synod of Bishops on young people, was named a consultant to the Synod of Bishops in 2019. She told Catholic News Service at the time that the appointment was “a symbolic and effective step toward appointing more women at the Curia, and it reflects Pope Francis’ desire to give more places to women at all levels of the Church.”

Sister Nathalie, the former director of youth evangelization and vocations for the French bishops’ conference, also said in the interview she was convinced more progress would come.

“Changes will come with the new generation as more and more young people—not only young women, but also young men—ask for women’s equality,” she said. Added hope comes from meeting “more and more priests and bishops now that are speaking out for women. I have seen an evolution; at the beginning, the question of women in the Church was a question from women, and now it is also an important topic for many men, priests and bishops—and even the pope!”

But one will not be able to say there is true collaboration between men and women at all levels of the Church until there are “more women in leadership positions and decision-making processes,” she said.

Obviously, the pope should continue appointing women to councils and dicasteries, she said. But she also had another idea: “Another symbolic step could be, for instance, that he ask a woman to lead the spiritual retreat for the Curia one year.” †

## Deadline is March 15 for ministry fellowship with Holy Land pilgrimage

Criterion staff report

Catholic pilgrimage company Verso Ministries, located in Notre Dame, Ind., is accepting applications for its inaugural Frassati Fellowship, a six-month journey of prayer and formation, including a pilgrimage to the Holy Land.

The goal of the fellowship is to fuel continued leadership, creativity and commitment within the Church.

It was created exclusively for individuals in Catholic ministry, whether as a volunteer or working full or part time in a parish, school or nonprofit ministry. Individuals enrolled in full-time graduate studies in theology, divinity or related fields may also apply.

Fellows will meet virtually for bi-monthly meetings that will include formational activities, mentor sessions, prayer and readings in anticipation of a nine-day pilgrimage to the Holy Land on July 14-22.

With visits to places like Bethlehem, Nazareth, Jerusalem and the Sea of Galilee, participants will experience firsthand the land of Jesus’ birth,

ministry, death and resurrection.

Following the pilgrimage, each Fellow will present a creative capstone project expressing outcomes from their participation.

The cost of the program is \$2,499, plus the cost of roundtrip airfare to Israel. This final cost includes a \$2,000 scholarship courtesy of Verso Ministries.

For a \$500 discount, enter referral code ArchIndy when submitting the application.

Applications can be completed online at [www.VersoMinistries.com/Frassati-Fellowship](http://www.VersoMinistries.com/Frassati-Fellowship) and must include a personal statement, current résumé and letter of support from a supervisor or religious superior.

The deadline to apply is on March 15. Finalists for the 25 slots will be invited to a virtual interview, and selections will be announced during the week of April 5.

For more information, go to [www.versoministries.com/frassati-fellowship](http://www.versoministries.com/frassati-fellowship) and scroll to the Frequently Asked Questions section at the bottom of the page, or contact John Paul Lichon at 574-383-9396 or [jp@versoministries.com](mailto:jp@versoministries.com). †



## Public Schedule of Archbishop Charles C. Thompson

February 13–21, 2021

**February 13 – 11 a.m.**  
Virtual Association of Graduate Programs in Ministry retreat

**February 16 – 9 a.m.**  
Visit at Roncalli High School, Indianapolis

**February 16 – 11:30 a.m.**  
Visit at Bishop Chatard High School, Indianapolis

**February 17 – 10 a.m.**  
Department Heads meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

**February 17 – Noon**  
Ash Wednesday Mass at SS. Peter and Paul Cathedral, Indianapolis

**February 18 – 1:45 p.m.**  
Visit at Our Lady of Providence High School, Clarksville

**February 18 – 5 p.m. CST**  
Ministries of Lector and Acolyte Mass at Saint Meinrad Archabbey, St. Meinrad

**February 20 – 10:30 a.m.**  
Rite of Election at Our Lady of Perpetual Help Church, New Albany

**February 21 – 2 p.m.**  
Rite of Election at SS. Peter and Paul Cathedral

**February 21 – 4 p.m.**  
Rite of Election at SS. Peter and Paul Cathedral

**February 21 – 6 p.m.**  
Rite of Election at SS. Peter and Paul Cathedral

## Senate again fails to pass Born-Alive Abortion Survivors Protection Act

WASHINGTON (CNS)—Failure to pass the Born-Alive Abortion Survivors Protection Act “shows just how extreme the majority of Senate Democrats are,” said Carol Tobias, president of National Right to Life.

The measure was proposed as an amendment to the 2021 Budget Resolution in the Senate. In a roll call vote on Feb. 4 all Senate Republicans, along with Democratic Sens. Joe Manchin, D-West Virginia, and Bob Casey Jr., D-Pennsylvania, voted in favor of the amendment.

Forty-eight Senate Democrats blocked the amendment, which required 60 votes to pass.

The measure requires that, when a baby is born alive following an abortion, health care practitioners must exercise the same degree of professional skill and care that would be offered to any other child born alive at the same gestational age. It also requires that, following appropriate care, health care workers must transport the child immediately to a hospital.

Tobias and other supporters of the measure say current federal law does not sufficiently protect a child born following an abortion, saying evidence exists that some abortion providers do not regard babies born alive during abortions as persons as provided for under the Born-Alive Infants Protection Act, enacted by Congress in 2002 with unanimous support.

Under this law, babies who are born alive, whether before or after “viability,” are recognized as full legal persons under federal law.

The Born-Alive Abortion Survivors Protection Act “is not about abortion, but pro-abortion groups and their allies in the Senate have tried to make it about abortion,” Tobias said in a statement released late on Feb. 4. “There is no such thing as a ‘post-birth abortion.’ Allowing a child to die after birth is infanticide.”

The Budget Resolution was approved by the Senate early on Feb. 5, and the House passed its version later that day. This key procedural step will allow Democrats to pass President Joe Biden’s \$1.9 trillion COVID-19 relief package without a filibuster by the Republicans, who are against it.

Meanwhile, in the House on the evening of Feb. 3, U.S. Rep. Chris Smith, R-New Jersey, co-chair of the pro-life caucus, was joined by several members of Congress as he led a special order on the House floor, saying the unborn need President Joe Biden “to be their friend and advocate—not another powerful adversary.

“Just like today, both Presidents [Bill] Clinton and [Barack] Obama came into office with Democrat majorities in both houses and sweeping plans to eviscerate all pro-life laws and policies,” said Smith, a Catholic.

Pro-lifers “again face enormous challenges” under the administration of Biden, himself a Catholic, and they “recommit to persevere through prayer, fasting and good works—and respect, including for those with whom we fundamentally disagree—even when it’s not reciprocated,” Smith said. †

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# Father John Peter Gallagher served in archdiocesan high schools, parishes

By Sean Gallagher

Father John Peter Gallagher, pastor of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli, died on Feb. 6 in the parish rectory in French Lick. He was 60.



Fr. John Peter Gallagher

As *The Criterion* went to press, funeral arrangements for Father Gallagher had not been completed. Go to [CriterionOnline.com](http://CriterionOnline.com) for updated information, including where memorial contributions can be sent.

Father Gallagher was nearly ordained a priest for the Archdiocese of Los Angeles. After first discerning a call to the priesthood in Indiana, he later moved to California and became a seminarian there.

In his last year of formation, however, Father Gallagher felt the call to return home.

"Indiana is my real home," he said in a 1992 interview with *The Criterion*.

"... Those were the roots of my vocation. It is the one Church that I'm familiar with and comfortable with."

Father Gallagher also noted the importance of family in his Hoosier home.

"It really was my family that was a very, very important part of my vocation," he said. "They are the people who really supported my vocation."

Father Gallagher ministered in a variety of settings in central and southern

Indiana: urban high schools and parishes, as well as faith communities in suburbs, small towns and rural areas.

He also served as chaplain for the Indianapolis Colts National Football League team for several years, including when it won the Super Bowl in 2007. Father Gallagher was proud for years afterward to wear the Super Bowl ring he received from the team.

No matter where he was, though, Father Gallagher felt comfortable with the people he was called to serve, said Father Daniel Mahan, pastor of St. Barnabas Parish in Indianapolis, the homilist at his brother priest's funeral.

"He had a deep understanding of human nature," said Father Mahan, "and was able to relate to people of all different backgrounds, from very poor people in the center city of Indianapolis during his time at Holy Cross, to people in rural environments, to members of a Super Bowl-winning Colts team."

That deep understanding of human nature came in part from Father Gallagher's own personal struggles, said Father William Marks, ordained with Father Gallagher in 1992.

Father Marks, pastor of St. Mary-of-the-Knobs Parish in Floyd County, praised his friend's "ability to accept people where they were at in their journey with God, to walk with them. ... He was just there with the person in their journey."

"His life was a discovery of himself and a discovery of God in the midst of that," Father Marks said.

John Peter Gallagher was born on

Jan. 23, 1961, in Shelbyville to the late David and Elizabeth (Moore) Gallagher. He grew up as a member of St. Joseph Parish. His family later lived for periods in Iowa, Minnesota and South Dakota before returning to Shelbyville.

After graduating from Shelbyville High School in 1979, Father Gallagher became an archdiocesan seminarian and received formation at the former Saint Meinrad College, graduating in 1983.

At that time, he entered the novitiate of Saint Meinrad Archabbey. Father Gallagher professed temporary vows for a three-year period as a Benedictine monk in 1984. By the time that period was complete, Father Gallagher had discerned that he was not called to monastic life, left Saint Meinrad and moved to California where he taught for two years at the former Daniel Murphy High School, an all-boys Catholic school in a south central neighborhood of Los Angeles.

In 1989, Father Gallagher became a seminarian for the Los Angeles Archdiocese and received formation at St. John Seminary in Camarillo, Calif., earning a master of divinity degree there.

During his final year of priestly formation, Father Gallagher re-affiliated with the Archdiocese of Indianapolis. He was ordained a priest on June 6, 1992, in SS. Peter and Paul Cathedral in Indianapolis by Bishop William L. Higi of the Diocese of Lafayette, Ind.

At the time, the archdiocese was without a shepherd, Archbishop Edward T. O'Meara having died in January of 1992.

Father Gallagher celebrated a Mass of

Thanksgiving on June 7, 1992, at St. Joseph Church in Shelbyville.

His first pastoral assignment was as associate pastor of Holy Spirit Parish in Indianapolis, where he served until 1994.

Father Gallagher then served in Indianapolis from 1994-96 as pastor of the former Holy Cross Parish and as sacramental minister at Our Lady of the Most Holy Rosary Parish and St. Patrick Parish.

From 1996-2005, Father Gallagher ministered in Indianapolis as chaplain for Father Thomas Scecina Memorial High School while living at St. Simon the Apostle Parish.

From 2005-09, he served as chaplain at Cardinal Ritter Jr./Sr. High School in Indianapolis. During that period, he also ministered as associate pastor of St. Malachy Parish in Brownsburg from 2005-07 and provided sacramental assistance at St. Anthony Parish and the former Holy Trinity Parish, both in Indianapolis, from 2007-09.

In 2009, Father Gallagher was appointed pastor of St. Lawrence Parish in Lawrenceburg, where he served until 2018. In that same year, he became pastor of Our Lady of the Springs Parish in French Lick and Our Lord Jesus Christ the King Parish in Paoli, where he served until his death.

He is survived by his sisters Anne Gallagher of Indianapolis; Beth Keele of Lincoln, Neb.; and Kate Gallagher of Omaha, Neb.; and by his brothers David Gallagher of Indianapolis; Kevin Gallagher of Fort Collins, Colo.; Patrick Gallagher of Shelbyville; and R.T. Gallagher of Bloomfield, Ind. †

# California bishops welcome Supreme Court's ruling easing worship restrictions

WASHINGTON (CNS)—Two California Catholic bishops applauded the Supreme Court's Feb. 5 ruling easing the state's restrictions on indoor worship put in place with the COVID-19 pandemic.

"This is a very significant step forward for basic rights. This decision makes clear we can now return to worshipping safely indoors without risk of harassment from government officials," said San Francisco Archbishop Salvatore J. Cordileone in a Feb. 6 statement.

Similarly, Bishop Michael C. Barber of Oakland, Calif., called the decision "a victory for religious liberty rights for all Americans."

The high court's decision gave California churches the right to resume indoor worship services while still allowing the state to keep its ban on singing and chanting, and limiting attendance at 25% of capacity until their appeals against these restrictions are resolved by lower courts.

The decision, issued just before 11 p.m., was in response to challenges from South Bay United Pentecostal Church, near San Diego, and Harvest Rock Church, with campuses in different parts of southern California. The churches argued that the state's restrictions on indoor worship services violated the Constitution since some businesses are allowed to remain open.

The churches reminded the Supreme Court of its decision last November in the *Diocese of Brooklyn v. Cuomo*, where the court lifted the pandemic restrictions on congregation sizes at houses of worship that had been imposed by New York Gov. Andrew Cuomo.

The court's ruling revealed a variety of differing views from the bench on this issue.

In one opinion, Justices Clarence Thomas and Neil Gorsuch said they would have allowed the churches to reopen without any restrictions.

The opinion, also joined by Justice Samuel Alito, indicated that California seemed to single out religion for more restrictive treatment, noting: "If Hollywood may host a studio audience or film a singing competition while not a single soul may enter California's churches, synagogues and mosques, something has gone seriously awry."

Alito also said separately that he would have given the state 30 more days to present additional evidence before an injunction against the singing ban and the 25% capacity limits would take effect.

Chief Justice John Roberts wrote that the ban on indoor worship services "appears to reflect not expertise or discretion, but instead insufficient appreciation of the interests at stake." And Justice Amy Coney Barrett, in her first signed opinion, joined by Justice Brett Kavanaugh, said the churches should have offered the court reasons why they should be permitted to have singing and chanting in their services.

Justice Elena Kagan dissented from the court's ruling, joined by Justices Stephen Breyer and Sonia Sotomayor, noting that even though the justices "are not scientists," they chose to go against the "judgments of experts about how to respond to a raging pandemic."

She said the state is required to "treat worship services like secular activities that pose a much lesser danger. That mandate defies our case law, exceeds our judicial role and risks worsening the pandemic."

She also said the court's action "leaves state policymakers adrift, in California and elsewhere. It is difficult enough in a predictable legal environment to craft COVID policies that keep communities safe. That task becomes harder still when officials must guess which restrictions this court will choose to strike down."

In the summer, California Gov. Gavin Newsom issued restrictions prohibiting most indoor religious services in California counties that have experienced a surge in coronavirus cases and hospitalizations.

In his Feb. 6 statement, Archbishop Cordileone said the Supreme Court made clear to state officials that permitting indoor worship is "a fundamental right and the law of the land."

He also said he hoped state officials will "appreciate the care we've taken all throughout this crisis to protect the public health with masks, social distancing and other reasonable measures."

The archbishop said the court's ruling was "a breath of fresh air in dark times," and thanked those who have spoken up in favor of Church members worshipping together indoors, which he said is part of their very identity.

Bishop Barber, in his Feb. 6 statement, said he also was glad about the decision and pleased that "churches and synagogues will fall under the same safety rules which govern retail shopping and gambling casinos, and

we will no longer be singled out for arbitrary restriction by the government."

He also said he looks forward to

"welcoming our congregations back inside our churches, at 25% capacity, and following all COVID safety procedures." †



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# The Criterion

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## Editorial



Therese Brandon, left, and Father Joseph Moriarty visit their father, Patrick Moriarty, on April 30, 2020, through the window of their father's room at the St. Paul Hermitage retirement community in Beech Grove. For more than two months, visitors were not allowed into the Hermitage except for end-of-life situations to help protect the residents and staff members from the coronavirus. (File photo by Sean Gallagher)

## Day will serve as a reminder of gifts of grandparents, elderly

They are the family members who help write our history, nurture seeds of faith, and love us unconditionally.

They are our grandparents and, in some cases, our elderly parents.

Sadly, many of them are isolated and feel threatened because of the COVID-19 pandemic.

No age group has been hit harder and more adversely affected by the pandemic. The Centers for Disease Control and Prevention states that eight out of 10 COVID-19 deaths in the U.S. have been in adults 65 years old and older.

Some grandparents and elderly family members have hunkered down at home, only leaving when it is absolutely necessary. Others are in independent living, assisted-living facilities and nursing homes, where visitors coming inside those places of residence are severely restricted. "Window visits"—where a family member or friend stands outside their window and communicates—are the new normal, as are phone calls, FaceTime and other forms of communication.

On more than one occasion, Pope Francis has reminded us of the important role that grandparents and the elderly play, serving as a link between generations.

So we should all be grateful our Holy Father recently announced the establishment of a World Day of Grandparents and the Elderly.

During his Sunday *Angelus* address on Jan. 31, the pope said the day will be celebrated every year on the fourth Sunday of July, which is the Sunday closest to the July 26 memorial of Sts. Joachim and Anne, Jesus' grandparents. The first celebration of this day will be on July 25, when Pope Francis will mark the first World Day of Grandparents and the Elderly with an evening Mass in St. Peter's Basilica at the Vatican.

"It is important for grandparents to meet their grandchildren and for grandchildren to meet their grandparents because—as the prophet Joel says—

grandparents, before their grandchildren, will dream and have great desires, and young people—taking strength from their grandparents—will go forward and prophesy," he said.

Offering a reflection on the annual Feb. 2 feast of the Presentation of the Lord, the pope said the recognition of Christ as the Messiah by the elderly Simeon and Anna is a reminder that "the Holy Spirit still stirs up thoughts and words of wisdom in the elderly today.

"Their voice is precious because it sings the praises of God and safeguards the roots of peoples," he said. "They remind us that old age is a gift and that grandparents are the link between generations, passing on the experience of life and faith to the young.

"Grandparents are often forgotten, and we forget this wealth of preserving roots and passing on," he added.

While the worldwide coronavirus pandemic has brought challenges to nearly every corner of the globe, we believe it has also presented an opportunity to bring families closer together. But we must also make sure there are no forgotten ones, especially the elderly members of our communities, who—now as much as ever—need to know they are remembered and loved.

In a statement published shortly after the pope's announcement, Cardinal Kevin J. Farrell, prefect of the Dicastery for Laity, the Family and Life, said the yearly event was "a gift to the whole Church" that emphasizes the pastoral care of the elderly as "a priority that can no longer be postponed by any Christian community."

We pray we use this annual celebration each July to remind our grandparents and the elderly what a gift they are to us, and how we will each do our best, God willing, to continue the spiritual legacy many are creating in passing down our faith from generation to generation.

—Mike Krokos

## Reflection/John F. Fink

### Mardi Gras is a Catholic thing

Mardi Gras is a Catholic celebration. We here in Indiana don't celebrate Fat Tuesday like they do in other parts of the country, especially in the South. Sometimes, we only see parades on TV, usually in New Orleans or Rio de Janeiro. The emphasis is almost always on revelry. But the observance is Catholic.



Often, people who don't live in the South are unaware that Mardi Gras has become more than only a single day. It's the entire period of time between the feast of Epiphany and Ash Wednesday, which Catholics tend to observe more than others do. Parades and balls in towns in the South begin the week after Epiphany and, if you live in the South during any normal year, you can watch the parades and try to catch strings of beads and other items several times a week.

This year, though, there are no parades because of the COVID-19 pandemic.

Mardi Gras was brought to the United States by the French, and the words themselves mean "Fat Tuesday." The idea was that the day before Ash Wednesday is the final day to eat meats and fatty foods before the penitential season of Lent, back when Lenten regulations regarding fasting from meat were much stricter than they are today.

Other Catholic countries also celebrated this period with festivals. In Germany, it was (and is) called *Fasching*, in Italy *Martedì Grasso*, and in Brazil *Carnival*.

Mobile, Ala., legitimately claims that Mardi Gras in the United States began there. The first organized celebration there was in 1703. New Orleans didn't start its celebrations until 1837, and Galveston, Texas, in 1867. *Carnival* began in Brazil (the country with the largest Catholic population) in 1723.

My first introduction to Mardi Gras was while I was in the Air Force in 1954 and stationed in Biloxi, Miss.

The secretary in our office was one of the princesses in the krewe (one of the groups that sponsored a parade and a ball) and she asked me to escort her.

But it was after my retirement as editor of *The Criterion* and spending 13 winters in Orange Beach, Ala., that my wife and I began to attend Mardi Gras parades on a regular basis: in Mobile and New Orleans, of course, but also Orange Beach, Gulf Shores, Fairhope and Pensacola, Fla. We ended up with bags full of beads tossed by people on floats to those watching the parade. We would drive to the cities with friends, park in parking lots, tailgate for dinner, and then watch the parades and catch beads. It was always great fun.

About those beads: The official colors for Mardi Gras beads are purple, which stands for justice; green, which stands for faith; and gold, which stands for power.

Another tradition is the king cake: a pastry with the Mardi Gras colors as frosting, with a small plastic baby Jesus baked inside. Whoever gets the plastic baby has to host the next party, or buy the next cake, or whatever else the friends decide.

Floats in the parades can be elaborate in the big cities, or simple in smaller towns, but they are big enough for numerous members of the krewes who build them. Riders on the floats, and participants in the balls that follow the parades, are masked because the theory is that they can do good deeds (or bad deeds) incognito.

New Orleans, Mobile, Biloxi and probably other cities have Mardi Gras museums that display some of the fancy costumes that women have worn to the balls. The one in New Orleans is only yards away from St. Louis Cathedral, which seems appropriate.

Mardi Gras ends abruptly at midnight, as Ash Wednesday and Lent begin. Then it's time for confession and penance—also very Catholic.

(John F. Fink is editor emeritus of *The Criterion*.) †

## Be Our Guest/Fr. Eugene Hemrick

### A note of thanks to first responders, police and the National Guard

What is it about service that touches us so deeply?

During the Washington lockdown



before the inauguration, I talked with U.S. Capitol and Supreme Court police and the members of the National Guard. As I left them, I felt a beautiful feeling of belonging.

The reason for this sentiment

came from my father being a Chicago fireman. I was also a fireman and taught in a police academy. I was among first responders, whom I deeply respect. My esteem comes from experiencing the way they react when dealing with life's darker side.

Once when responding to a house fire with the police, we found ourselves in the middle of a family feud over who caused the fire. Nor will I ever forget how an officer, doctor and myself responded to a crib death. Both occasions were charged with overwhelming tension, but in each one, these people exuded professional calmness and skills. We were a cohesive team fulfilling our duties as one.

During conversations with the police and National Guard, a moment I experienced as a boy came to mind. I was with my dad in the backyard. Suddenly, he saw smoke coming from the house next door. Vaulting over a high fence, he raced into the building and extinguished the fire. No concern for his safety—he was a first responder doing his duty.

The Greek poet Homer considered duty the real mark of a nobleman. For Homer, a nobleman is happily judged by a severe measure—his sense of duty.

As inspiring as it is to fulfill our duty, it comes with a price requiring the sacrifice of comforts and even sometimes life itself. It is not for the weak-hearted. And yet when we seek wherein lies its inspiration, our difficult effort to practice it is worth the price for achieving it.

Here we are pointed to the life of Christ that contains the essence of duty's inspiration. His glory is fulfilling his duty to do the Father's will. As Homer notes and Christ practiced, duty is an eternal ideal—the epitome of our God-given meaning.

(Father Eugene Hemrick writes for *Catholic News Service*.) †



# Christ the Cornerstone

## Lord's healing touch can unite us, heal our wounds

The Gospel reading for next weekend (Mk 1:40-45), the Sixth Sunday in Ordinary Time, describes one of many instances where Jesus cures a man suffering from leprosy, a contagious disease that affects the skin, mucous membranes and nerves, causing discoloration and lumps on the skin and, in severe cases, disfigurement and deformities.

According to St. Mark: "A leper came to Jesus and kneeling down begged him and said, 'If you wish, you can make me clean.' Moved with pity, he stretched out his hand, touched him, and said to him, 'I do will it. Be made clean.' The leprosy left him immediately, and he was made clean. Then, warning him sternly, he dismissed him at once" (Mk 1:40-43).

Leprosy (Hansen's disease) is relatively rare today, but where it occurs it spreads by airborne respiratory droplets (coughs or sneezes) and must be treated by medical professionals to prevent serious illness and death. In Jesus' time, and until very recently, there was no cure for this horrible disease, which is why men, women and children with leprosy were isolated from the rest of society.

Although the stories of Jesus curing lepers are familiar to us, their impact

is surely greater now that we have all experienced the horrors caused by the COVID-19 pandemic.

When we first encountered this modern-day plague more than a year ago, there was no cure. Isolation, masks and frequent sanitizing of our hands and everything we touched was the only hope we had of avoiding contact with this potentially lethal disease. Now, vaccines are available and they are slowly being made available to all, but the original cautionary measures continue to be vitally important to public health and safety here in the U.S. and throughout the world.

As a result of the current pandemic, we can better understand the significance of Jesus' simple, but powerful, actions. By reaching out and touching the leper, he was violating a strict taboo. In his compassion for the man's suffering, Jesus employed the healing power of God and affirmed the man's faith: "If you wish, you can make me clean" (Mk 1:40).

However, there's more to this story than meets the eye. Why does Jesus immediately dismiss the newly cured leper, "sternly warning him"? (Mk 1:43) Why does he say, "See that you tell no one anything, but go, show yourself to the priest and offer for your cleansing what Moses prescribed; that

will be proof for them"? (Mk 1:44)

We should have a better understanding today of the importance of following mandatory protocols in dealing with deadly, contagious diseases. Jesus is willing to step outside the norm to effect the man's cure, but he insists that the proper procedures for certifying that he is "clean," and therefore able to return to everyday life, be strictly followed. Then, as now, the protocols for ensuring public safety were vitally important no matter how irritating or inconvenient they may have seemed.

Of course, St. Mark tells us that in his excitement the newly cured man ignored Jesus' stern warning "and began to publicize the whole matter" (Mk 1:45). The result of this created problems for Jesus. As we read in this Sunday's Gospel, the man "spread the report abroad so that it was impossible for Jesus to enter a town openly. He remained outside in deserted places, and people kept coming to him from everywhere" (Mk 1:45).

In our cynicism, we may be tempted to quote the old saying, "No good deed goes unpunished," but in reality this incident in the life of Jesus should remind us that, while our reactions often have unintended, unwelcome

consequences, God's grace is sufficient to overcome every difficulty. Jesus was prevented from entering the neighboring towns, but people came out to him any way. He touched them, and their hearts, minds and bodies were healed.

God knows that, especially in this moment of time, our nation and our world are sorely in need of Jesus' healing touch.

Let's do everything we can to bring kindness and compassion into situations where resentment and division are festering. Let's pray that our nation's leaders, and all of us, will put into practice Jesus' command that we should love each other, forgive our enemies and pray for those who persecute us.

Even while observing the protocols of social distancing, let's touch one another's lives with acts of simple kindness and generosity.

Let's heal the wounds caused by social unrest, economic hardship and political differences. Let's come together as sisters and brothers in Christ by setting aside our differences and working together to build communities of justice and peace.

May the Lord's healing touch unite us and heal all our wounds.

St. Joseph, patron of the Church, pray for us. †



# Cristo, la piedra angular

## El toque sanador del Señor puede unirnos y curar heridas

La lectura del Evangelio del próximo fin de semana (Mc 1:40-45), sexto domingo del tiempo ordinario, describe uno de los muchos casos en los que Jesús cura a un hombre que padece lepra, una enfermedad contagiosa que afecta la piel, las mucosas y los nervios, provoca manchas y bultos en la piel y, en casos graves, desfiguración y deformidades.

Según san Marcos: "Y vino a él un leproso implorándole, y de rodillas le dijo:

—Si quieres, puedes limpiarme. Jesús, movido a compasión, extendió la mano, lo tocó y le dijo:—Quiero; sé limpio. Y al instante desapareció la lepra de él, y quedó limpio. En seguida lo despidió, después de amonestarle" (Mc 1:40-43).

La lepra (enfermedad de Hansen) es relativamente rara hoy en día, pero cuando se produce se propaga a través de gotitas respiratorias (tos o estornudos) y debe ser tratada por profesionales médicos para evitar enfermarse de gravedad e incluso la muerte. En tiempos de Jesús, y hasta hace muy poco, no había cura para esta horrible enfermedad, por lo que a los hombres, las mujeres y los niños con lepra se los aislaba del resto de la sociedad.

Aunque estamos familiarizados con los relatos de las curaciones de leproso que realizó Jesús, su impacto es seguramente mayor ahora que todos

hemos experimentado los horrores causados por la pandemia de la COVID-19.

Cuando nos encontramos por primera vez con esta plaga moderna hace más de un año, no había cura. El aislamiento, usar mascarillas, desinfectarnos frecuentemente las manos y todo lo que tocamos era la única esperanza que teníamos de evitar el contacto con esta enfermedad potencialmente letal. Ahora existen vacunas y poco a poco se ponen a disposición de todos, pero las medidas de precaución originales siguen siendo de vital importancia para la salud y la seguridad pública aquí en los Estados Unidos y en todo el mundo.

A raíz de la actual pandemia, podemos comprender mejor el significado de las sencillas pero poderosas acciones de Jesús. Al acercarse y tocar a los leproso, estaba transgrediendo un tabú estricto. En su compasión por el sufrimiento de la humanidad, Jesús empleó el poder curativo de Dios y afirmó la fe del hombre: "Si quieres, puedes limpiarme" (Mc 1:40).

Sin embargo, esta historia no es tan sencilla como parece. ¿Por qué Jesús despidió inmediatamente al leproso recién curado, "después de amonestarle"? (Mc 1:43) ¿Por qué le dice: "Mira, no digas nada a nadie. Más bien ve, muéstrate al sacerdote y ofrece lo que mandó Moisés en cuanto a tu

purificación, para testimonio a ellos" (Mc 1:44).

Hoy en día deberíamos comprender mejor la importancia de seguir los protocolos obligatorios a la hora de tratar enfermedades mortales y contagiosas. Jesús está dispuesto a salirse de la norma para llevar a cabo la curación del hombre, pero insiste en que se sigan estrictamente los procedimientos adecuados para cerciorarse de que esté "limpio" y, por tanto, sea capaz de volver a la vida cotidiana. Entonces, como ahora, los protocolos para garantizar la seguridad pública eran de vital importancia, por muy irritantes o incómodos que pudieran parecer.

Por supuesto, san Marcos nos dice que, en su euforia, el hombre recién curado ignoró la amonestación de Jesús y "comenzó a proclamar y a difundir mucho el hecho" (Mc 1:45). El resultado de esto le trajo problemas a Jesús. Como leemos en el Evangelio de este domingo, el hombre comenzó a "difundir mucho el hecho, de modo que Jesús ya no podía entrar abiertamente en ninguna ciudad sino que se quedaba afuera en lugares despoblados. Y venían a él de todas partes" (Mc 1:45).

En nuestro cinismo, quizá nos sintamos tentados a citar el viejo refrán: "Ninguna buena acción queda impune," pero en realidad este incidente en la vida de Jesús debería recordarnos que, aunque nuestras reacciones tienen a

menudo consecuencias no deseadas, la gracia de Dios es suficiente para superar cualquier dificultad. A Jesús se le impidió entrar en los pueblos vecinos, pero la gente de todas formas se le acercó. Los tocó, y sus corazones, mentes y cuerpos fueron sanados.

Dios sabe que, especialmente en este momento que estamos atravesando, nuestro país y nuestro mundo necesitan urgentemente el toque sanador de Jesús.

Hagamos todo lo posible para llevar la bondad y la compasión a las situaciones en las que el resentimiento y la división se están enconando. Recemos para que los líderes del país, y todos nosotros, pongamos en práctica el mandamiento de Jesús de amarnos los unos a los otros, perdonar a nuestros enemigos y orar por los que nos persiguen.

Podemos tocar la vida de los demás con actos de simple bondad y generosidad, y al mismo tiempo cumplir con los protocolos de distanciamiento social.

Sanemos las heridas causadas por el malestar social, las dificultades económicas y las diferencias políticas; unámonos como hermanas y hermanos en Cristo dejando de lado nuestras diferencias y trabajando juntos para construir comunidades de justicia y paz.

Que el toque sanador del Señor nos una y cure todas nuestras heridas.

San José, patrón de la Iglesia, ora por nosotros. †

# Events Calendar

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

## February 17

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

## 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](http://www.catholiccemeteries.cc).

## “Family Changes

**Everything: Supporting Kids and Families in Our Community,”** webinar, sponsored by archdiocesan Catholic Charities - Social Concerns, noon-1 p.m., licensed foster parents share their stories and

how others can help kids and families in their community, free. Registration: [familychangeseverything.eventbrite.com](http://familychangeseverything.eventbrite.com). Information: Simona Reising, 317-236-1457 or [sreising@archindy.org](mailto:sreising@archindy.org).

**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](http://carmelthirddoption.org/web) then click on link at top of page. Information: [carmelthirddoption.org/web](mailto:carmelthirddoption.org/web), or Keith Ingram, [kingram@aicinvest.com](mailto:kingram@aicinvest.com) or 317-324-8446.

## February 25

**“Family Changes Everything: Current Trends and What’s Next?”** webinar, sponsored by archdiocesan Catholic Charities Social Concerns office, noon-1 p.m., archdiocesan Refugee and Immigrant Services policy advisor Laura McCarter and

an immigration attorney discuss current policies and how individuals can advocate for future needs, free. Registration: [familychangeseverything.eventbrite.com](http://familychangeseverything.eventbrite.com). Information: Simona Reising, 317-236-1457 or [sreising@archindy.org](mailto:sreising@archindy.org).

## 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](mailto:provctr@spsmw.org), [www.spsmw.org/event](http://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: [qtego.net/qmlink/popauction21](http://qtego.net/qmlink/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](http://carmelthirddoption.org/web) then click on link at top of page. Information: [carmelthirddoption.org/web](http://carmelthirddoption.org/web), or Keith Ingram, [kingram@aicinvest.com](mailto: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](http://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](mailto: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**, 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](http://Taize.SistersofProvidence.org). Information: 812-535-2952, [provctr@spsmw.org](mailto: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](http://carmelthirddoption.org/web) then click on link at top of page. Information: [carmelthirddoption.org/web](http://carmelthirddoption.org/web), or Keith Ingram, [kingram@aicinvest.com](mailto: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](http://www.catholiccemeteries.cc). †

## Mount St. Francis offering six ‘Letting Go’ Zoom sessions starting on Feb. 18

A series of six Zoom sessions called “Letting Go” will be offered by Mount Saint Francis Center for Spirituality from 7-8:30 p.m. on Feb. 18 and 25, and March 4, 11, 18 and 25.

The sessions will be led by Judy Ribar, the center’s associate director.

The series offers participants an opportunity to consider during Lent what might be getting in the way of a deeper, more peacefully balanced life.

Each week will explore an attachment to physical, mental and

emotional “stuff” that can get in the way of truly living a spiritual life. The series will also explore practices for freeing up space for the Holy Spirit to work within during this Lenten season.

Participants may register for all six virtual sessions for \$100 or choose individual sessions for \$20 each.

To register online, go to [mountsaintfrancis.org/letting-go](http://mountsaintfrancis.org/letting-go). For questions or to register by phone, call 812-923-0177. †

## Benedict Inn offering six ‘Combating Racism’ sessions starting on Feb. 23

Registration is open to join all or any of six in-person sessions on “Combating Racism” at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, from 7-8:30 p.m. on Feb. 23, March 2, 9, 16, 23 and 30.

The sessions will be led by Dr. Mary Beth Riner, a professor at Indiana University-Purdue University Indianapolis’ School of Nursing. She has been on a racial-literacy journey for the past five years. Increasing awareness of the harm resulting from racialized public policies and community practices led her to develop an experiential education offering for those seeking faith-based approaches to reducing the harm of racism. She has led this program in parish and prayer group settings.

This interactive program is for those who want to explore how to begin or continue the work of dismantling

racism to create a more racially just and compassionate society. The series will explore faith-based and public policy strategies and organizations that are leading local and national anti-racist initiatives; examine personal perspectives on white privilege; and engage in prayer practices seeking racial equity and justice in the United States.

Session topics include white identity development; racial awareness experience activity; Scriptural basis for anti-racism work; the legacy of Dr. Martin Luther King, Jr.; cultural arts and literature of people of color; health disparities and social conditions; policing and criminal justice; and becoming a white anti-racist ally.

The cost for all six sessions is \$125, or \$25 for individual sessions.

To register or for more information, go to [benedictinn.org/programs](http://benedictinn.org/programs) or call 317-788-7581. †

open 5:30 p.m., painting instruction from Conventual Franciscan Father Vincent Petersen 6-9 p.m., subject matter changes monthly, cheese and light snacks, bring your own beverage, \$40 per session. Registration: [mountsaintfrancis.org/retreats](http://mountsaintfrancis.org/retreats) or 812-923-8817. †

535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org), [www.spsmw.org/event](http://www.spsmw.org/event).

## February 26

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Painting with Padre**, last Friday monthly through May, doors

## Retreats and Programs

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

## February 25

**Scriptures of Lent/Spring virtual study via Zoom**, second of six stand-alone sessions (March 4, 11, 18 and 25), offered by Providence Spirituality & Conference Center, 6:15-7:45 p.m., \$5/session, register by Feb. 22. Information, registration: 812-

# Wedding ANNIVERSARIES

## 55 Years



**Jim and Linda (Little) Wenning**, members of Prince of Peace Parish in Madison, will celebrate their 55th wedding anniversary on Feb. 12.

The couple was married in Holy Family Church in Oldenburg on Feb. 12, 1966. †

## 50 Years

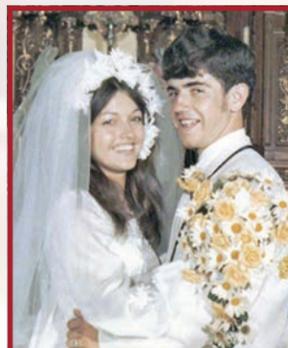


**KIM AND ANN (TODD) CURTIS**, members of St. Mary (Immaculate Conception) Parish in Rushville, celebrated their 50th wedding anniversary on Jan. 16.

The couple was married at St. Mary (Immaculate Conception) Church in Rushville on Jan. 16, 1971.

They have three children: Kate, Andy and Brady Curtis.

They also have four grandchildren. †



**DANIEL AND IRENE (YATES) EMERY**, members of Sacred Heart of Jesus Parish in Indianapolis, celebrated their 50th wedding anniversary on July 25, 2020.

The couple was married in Sacred Heart of Jesus Church in Indianapolis on July 25, 1970.

They have two children: Cynthia Rose and Daniel Emery.

They also have three grandchildren. †

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

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



# The Face of Mercy

By Daniel Conway



## Pope Francis prays for integrity in communications

In his message for the 55th World Day of Communications on Jan. 24, Pope Francis combined praise “for the courage of journalists, camera operators, editors, directors—who often risk their lives in carrying out their work” with a stern warning about the dangers of online communications where “the risk of misinformation being spread on social media has become evident to everyone. We have known for some time that news and even images can be easily manipulated, for any number of reasons, at times simply for sheer narcissism.”

Thanks to the efforts of many communications professionals, “we now know, for example, about the hardships endured by persecuted minorities in various parts of the world, numerous cases of oppression and injustice inflicted on the poor and on the environment, and many wars that otherwise would be overlooked.”

The pope observed that “it would be a loss not only for news reporting, but for society and for democracy as a whole, were those voices to fade away. Our entire human family would be impoverished.”

At the same time, the Holy Father insisted that “nothing replaces seeing things at first hand.”

Our reliance on the various news and entertainment media (especially social media) to keep us informed, shape our opinions and influence the way we act has some disturbing implications.

“In communications, nothing can ever completely replace seeing things in person,” the pope said. “Some things can only be learned through firsthand experience. We do not communicate merely with words, but with our eyes, the tone of our voice and our gestures.”

By relying on printed reports and electronic images prepared for us by third parties, we risk giving ourselves over to those who do not value our individual best interests or the common good. “We think of how much empty rhetoric abounds, even in our time, in all areas of public life, in business as well as politics,” the pope said.

To counteract the negative effects of “fake news” regardless of its sources, Pope Francis called attention to the preaching of Jesus. “Jesus’ attractiveness to those who met him depended on the truth of his preaching,” the pope said.

“Yet the effectiveness of what he said was inseparable from how he looked at others, from how he acted toward them, and even from his silence. The disciples

not only listened to his words; they watched him speak. Indeed in him—the incarnate *Logos*—the Word took on a face; the invisible God let himself be seen, heard and touched, as John himself tells us [1 Jn 1:1-3]. The word is effective only if it is ‘seen,’ only if it engages us in experience, in dialogue.”

For Pope Francis, truly effective communications require that the reader or viewer be actively engaged, and not simply passive, in what is being reported or viewed in the media. This necessarily involves “encounter” and genuine dialogue. It means being open to differing points of view while never sacrificing fundamental principles.

“We have books in our hands, but the facts before our eyes,” said St. Augustine in speaking of fulfillment of the prophecies found in sacred Scripture. So too, the Gospel comes alive in our own day, whenever we accept the compelling witness of people whose lives have been changed by their encounter with Jesus.

For two millennia, a chain of such encounters has communicated the attractiveness of the Christian adventure. The challenge that awaits us, then, is to communicate by encountering people,

where they are and as they are.

To “accept the compelling witness of others” does not mean passive acceptance. It means letting the words and example of Jesus guide us as we seek to discover the truth “in all areas of [personal and] public life, in business as well as politics,” the pontiff said.

Pope Francis concluded his message with a very powerful prayer. Let’s paste these words on our computer and television screens. Let’s bear them in mind always:

*Lord, teach us to move beyond ourselves, and to set out in search of truth.*

*Teach us to go out and see, teach us to listen, not to entertain prejudices or draw hasty conclusions.*

*Teach us to go where no one else will go, to take the time needed to understand, to pay attention to the essentials, not to be distracted by the superfluous, to distinguish deceptive appearances from the truth.*

*Grant us the grace to recognize your dwelling places in our world and the honesty needed to tell others what we have seen.*

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

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

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



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

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

El rostro de la misericordia/Daniel Conway

## El papa Francisco reza por la integridad en las comunicaciones

En su mensaje para la 55.ª Jornada Mundial de las Comunicaciones Sociales, el 24 de enero, el papa Francisco combinó elogios a la valentía de “periodistas, camarógrafos, montadores, directores que a menudo trabajan corriendo grandes riesgos” con una severa advertencia sobre los peligros de las comunicaciones en línea, donde “se han vuelto evidentes para todos también los riesgos de una comunicación social carente de controles. Hemos descubierto, ya desde hace tiempo, cómo las noticias y las imágenes son fáciles de manipular, por miles de motivos, a veces sólo por un banal narcisismo.”

Gracias a los esfuerzos de muchos profesionales de la comunicación, “conocemos, por ejemplo, las difíciles condiciones de las minorías perseguidas en varias partes del mundo; los innumerables abusos e injusticias contra los pobres y contra la creación que se han denunciado; las muchas guerras olvidadas que se han contado.”

El Papa señala que “sería una pérdida no sólo para la información, sino para toda la sociedad y para la democracia si estas voces desaparecieran: un empobrecimiento para nuestra humanidad.”

Al mismo tiempo, el Santo Padre insiste en que nada sustituye “la

posibilidad de una información de primera mano y oportuna.”

Nuestra dependencia de los distintos medios de comunicación y de entretenimiento (especialmente de las redes sociales) para mantenernos informados, formar nuestras opiniones e influir en nuestra manera de actuar tiene algunas implicaciones inquietantes.

“En la comunicación, nada puede sustituir completamente el hecho de ver en persona,” afirma el Papa. “Algunas cosas se pueden aprender sólo con la experiencia. No se comunica, de hecho, solamente con las palabras, sino con los ojos, con el tono de la voz, con los gestos.”

Al confiar en los informes impresos y en las imágenes electrónicas que nos preparan terceros, corremos el riesgo de entregarnos a quienes no valoran nuestros intereses individuales, ni el bien común. “Pensemos en cuánta elocuencia vacía abunda también en nuestro tiempo, en cualquier ámbito de la vida pública, tanto en el comercio como en la política,” señala el Papa.

Para contrarrestar los efectos negativos de las noticias falsas, independientemente de sus fuentes, el papa Francisco llama nuestra atención sobre la predicación de Jesús. “La fuerte atracción que ejercía Jesús en quienes lo encontraban dependía de la verdad de su predicación,—explica

el Papa—pero la eficacia de lo que decía era inseparable de su mirada, de sus actitudes y también de sus silencios. Los discípulos no escuchaban sólo sus palabras, lo miraban hablar. De hecho, en Él—el *Logos* encarnado—la Palabra se hizo Rostro, el Dios invisible se dejó ver, oír y tocar, como escribe el propio Juan (1 Jn 1:1-3). La palabra es eficaz solamente si se ‘ve,’ sólo si te involucra en una experiencia, en un diálogo.”

Para el papa Francisco, una comunicación verdaderamente eficaz requiere que el lector o el espectador participe activamente, y no simplemente de forma pasiva, en lo que se informa o se ve en los medios de comunicación. Esto implica necesariamente un «encuentro» y un verdadero diálogo. Significa estar abierto a puntos de vista diferentes sin sacrificar nunca los principios fundamentales.

“En nuestras manos hay libros, en nuestros ojos hechos,” afirmaba san Agustín exhortando a encontrar en la realidad el cumplimiento de las profecías presentes en las Sagradas Escrituras. Así, el Evangelio se repite hoy cada vez que recibimos el testimonio límpido de personas cuya vida ha cambiado por el encuentro con Jesús.

Desde hace más de dos mil años es una cadena de encuentros la que comunica la fascinación de la aventura

cristiana. El desafío que nos espera es, por lo tanto, el de comunicar encontrando a las personas donde están y como son.

Aceptar «el testimonio límpido» de los demás no implica una aceptación pasiva. Significa dejar que las palabras y el ejemplo de Jesús nos guíen para descubrir la verdad “en cualquier ámbito de la vida [personal y] pública, tanto en el comercio como en la política.”

El papa Francisco concluye su mensaje con una oración muy poderosa. Pongamos estas palabras en las pantallas de nuestras computadoras y televisores para tenerlas siempre presentes:

*Señor, enséñanos a salir de nosotros mismos, y a encaminarnos hacia la búsqueda de la verdad.*

*Enséñanos a ir y ver, enséñanos a escuchar, a no cultivar prejuicios, a no sacar conclusiones apresuradas.*

*Enséñanos a ir allá donde nadie quiere ir, a tomarnos el tiempo para entender, a prestar atención a lo esencial, a no dejarnos distraer por lo superfluo, a distinguir la apariencia engañosa de la verdad.*

*Danos la gracia de reconocer tus moradas en el mundo y la honestidad de contar lo que hemos visto.*

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

# NBA

continued from page 1

Now that dream was within hours of becoming a reality on this day of Nov. 18, 2020—the day of the NBA draft. Looking into the camera, Bane was trying to describe how he was feeling, and what it would mean for him—one of the 20 graduates of the 2016 class of Seton Catholic High School in Richmond—to be drafted.

“You can’t really put it into words,” Bane said into the camera. “It’s starting to hit now. I mean, looking here at the home I grew up in, being in the city I grew up in, my family here, close friends here. It’s indescribable. It’s indescribable.”

Later that night, in that same house, Bane sat next to his great-grandmother, Fabbie, in a room filled with family and friends, watching the televised broadcast of the NBA draft. And when the NBA commissioner announced that Bane was the last pick of the first round, the room erupted in cheers, smiles and pure joy as Bane hugged his great-grandmother.

The only regret of the day was that his great-grandfather, Bob, wasn’t physically part of the celebration. He died on July 20 after contracting the COVID-19 virus. Still, Bob’s photo was prominently displayed on a table in front of where Bane sat. And he had the feeling that his great-grandfather—who was one of his coaches in his youth—was with him, celebrating the dream that came true.

## ‘I’ve tried to make the most of it’

Fast-forward to Jan. 31, 2021—two days before Bane returned home to Indiana as a member of the Memphis Grizzlies, to play for the first time against the team he rooted for as a child and a youth, the Indiana Pacers.

Less than two months into the season, Bane was already being hailed by NBA analysts as “among the surprises of the 2020 rookie class.” In a game against the San Antonio Spurs on Jan. 30, he helped the Grizzlies to a 129-112 win, hitting 6 of 8 shots, including all 3 three-pointers that he took. Yet in a phone interview with *The Criterion* the next day, Bane approached his strong start to the season with humility.

“If I said it was easy, I’d be lying to you,” he said. “It’s been an extreme learning curve. We’ve had some injuries and some other things come up, and I’ve had the opportunity. I’ve tried to make the most of it.”

That approach defines Bane. He played at one of the smallest high schools in Indiana and became an Indiana All-Star. He received only one scholarship offer to continue playing at a major college—Texas Christian University (TCU)—and he was named to the Big 12’s all-conference first team in two seasons. And now he’s in the NBA, making a significant contribution as a rookie.

He has made “the most of it” at every turn, yet he deflects the credit back to his great-grandparents.

“My great-grandparents did a great job of instilling values in me,” said Bane, who makes a point of calling his great-grandmother at least once a day and usually twice.

“It’s indescribable the things I learned from them. There’s not a lot of stuff they haven’t seen. The experiences they’ve seen helped me think about life and what you want to get out of it.”

For Bane, that goal includes making the most of his Catholic faith.

“It serves as my backbone when things are going great and not going great,” he said. “You always have it to lean on. I wouldn’t be where I am without it.”

As the principal of Seton Catholic High School, John Markward has seen how Bane lives his faith.

“I am truly amazed by Desmond’s faith and passion. When he is in town,

you will always see him at church,” said Markward, a member of St. Elizabeth Ann Seton Parish in Richmond.

“He is not afraid to post something about God on social media, and he praises God for his blessings. In today’s society, there are many people that would shy away from this for fear of being viewed differently.”

Markward then shares two of his favorite stories about Bane, stories that took place in settings far from the spotlight.

## Living a life with character

The first one occurred last summer when Markward installed a new basketball goal at his house so his 13-year-old son Nic and his friends could play.

“My son thought it would be neat if Desmond signed it,” Markward recalled. “I ended up reaching out and asking Desmond if he would stop by and sign it quickly. He agreed. When he arrived, he ended up staying for 1 1/2 hours, playing basketball with my son and the neighborhood kids and adults. It was an experience that I know many will never forget. My neighbors were shocked at how humble he was.”

Bane enjoyed that moment, too. He said being there was just his way of thanking Markward for letting him use the Seton Catholic gym for early morning workouts to improve his game.

“I thought that was the least I could do for letting me get shots in and stay in shape,” Bane recalled. “They live less than a mile from my house. We had to break the goal in. So we played a couple of games of 21 and H-O-R-S-E. It was good.”

So was the visit he made to his old high school on the day of the NBA draft. Bane returned to the Seton Catholic gym to talk to the current students about his journey—his way of giving back for what he calls “the close-knit connection” he had with students and staff during his four years there.

“I told them I was sitting in those same seats as them not long ago,” Bane said about the basic theme of his talk. “I told them, ‘Whatever dream you have, do it, and you’ll live a happy life.’”

Living your dream is just part of his approach to life. Living your life with character is equally important to him. A pre-draft analysis of him noted, “Bane is regularly praised for his character and approach to the game.”

“Character is huge, whether you play basketball or not,” Bane said. “The person you are will last longer than playing basketball. My great-grandmother instilled that in me at an early age. Whether it’s the janitor or the CEO, you treat them all with respect.”

Markward marvels at Bane’s willingness to return to Seton that day.

“It is the biggest day of his life as he is about to get drafted by an NBA team, and he took the time out of his day to speak to the student body about his journey through Seton and TCU, and about his faith and never giving up on your dreams.

“Desmond has remained a humble person throughout his journey. His approach to life, how he treats others and his faith are admirable.”

Those traits help explain why a few hundred people made the trip from Richmond to Indianapolis on Feb. 2 to watch Bane play his first pro game in Indiana—against the Pacers in Bankers Life Fieldhouse.

## ‘A dream come true’

As he prepared for the game against the Pacers, Bane said, “It’s going to be a dream come true. I grew up rooting for the Pacers. To be on the court and be in that game is going to be surreal. I wouldn’t be surprised if there were a couple hundred people [from Richmond] there.”

There were, and maybe a couple hundred more beyond that, said Josh Jurgens, the head coach of Seton Catholic High School’s boys’ basketball team.



Desmond Bane and his great-grandmother, Fabbie Bane, are all smiles as he holds up the sectional trophy that the boys’ basketball team of Seton Catholic High School in Richmond won in 2016. (Submitted photo)

“I think there were only 1,400 fans there for the game [because of COVID-19 restrictions], and we had two sections that were pretty much Wayne County and Richmond,” said Jurgens, who coached Bane for four years at Seton.

“There were people wearing Desmond Bane jerseys, and you could hear everybody yelling for him. When he would get in or make a shot, the place would get louder for him.”

Bane scored 16 points and dished out five assists during the game which the Pacers won, 134-116.

When the game ended, Bane didn’t have much time to linger on the court because of NBA guidelines concerning the coronavirus. Still, he looked up and pointed to the Seton-Richmond-Wayne County contingent, letting them know he appreciated them being there and cheering for him. Then he did something that touched Jurgens and others even more.

“He ended up giving his jersey to his uncle, Tony, in the crowd,” Jurgens said. “He gave his jersey to his uncle so he could give it to his great-grandmother because she wasn’t able to make it to the game.”

Soon, Jurgens was sharing another favorite moment about Bane. Everyone who knows him seems to have more than a few stories they want to tell about him.

## ‘He doesn’t forget people or where he came from’

When Bane was a senior at Seton Catholic, a friend approached Jurgens and asked if Bane would make an appearance at a birthday party for her twin daughters, because the little girls were in awe of him as a star basketball player. Jurgens told Bane about the request after a Saturday practice, adding that the birthday party was in

Connersville, about 30 minutes away. He also told Bane there was no pressure to go.

“He showed up and surprised them. And he stayed for their whole birthday party—two to three hours,” Jurgens said. “I have so many stories of him helping people, and he didn’t have to do it. He went to so many little kids’ games just to be there for them.”

Bane also had a dramatic impact on his high school teammates.

“He’s always that person who wants to make everyone around him better,” Jurgens said. “He was the first player in the gym and the last one to leave. When you have that out of your best player, it’s easy to hold everyone else accountable.”

Bane’s high school coach shared one more tribute to him. Jurgens noted that his 9-year-old son, Tripp, is the proud owner of a Desmond Bane Memphis Grizzlies’ jersey. As a father, Jurgens views Bane as a worthy hero for his son.

“He’s an old soul raised by his great-grandparents,” Jurgens said. “They raised him right, for sure. He listened to what they taught him about becoming a better person, staying humble, working hard and being kind to people. He took all that to heart. He gives back. He doesn’t forget people or where he came from.”

Bane says he never could. “The people who I have in my career and my life are special people,” he said. Those are the people I’ve known my whole life.

“There’s no reason to act differently because of the position I’m in now. I’m extremely grateful for the position I’m in, and I’m extremely grateful to have those people around me. They’ve been following me my whole life and make me feel supported.” †

# Learn from Mother Theodore when it comes to facing challenges

By Natalie Hoefler

Call it the “new normal” or call it “unprecedented.” Either way, whether due to the COVID-19 pandemic or social and political change, life in the last few years has brought new challenges to most—if not all—Catholics in central and southern Indiana.

Fortunately, there is a source to turn to for wise guidance in facing such challenges. A local source. A holy source.

Her name is Mother Theodore Guérin—now St. Theodora—founder of the Sisters of Providence of Saint Mary-of-the-Woods near Terre Haute.

If anyone can relate to challenges, it is Mother Theodore.

And if there is a profound example in how to face struggles, even contemporary ones, it is St. Theodora.

Such was the topic of a virtual session called “Facing Challenges with St. Mother Theodore Guérin” on Feb. 4. It was led by several Sisters of Providence and Providence Associates.

“We have so much to learn from her in her ability to go beyond her hurt and anger,” said Providence Sister Jan Craven during her presentation.

## ‘Mother Theodore stood almost alone’

“I think it’s important to understand she had a lot of suffering before she came” to Indiana in 1840 at the age of 42 to start a mission to educate pioneer children, Sister Jan noted.

As a young girl, Anne-Therese Guérin experienced the loss of two brothers and her father.

She became Sister St. Theodore after taking vows with the Sisters of Providence in Ruille, France. There, she “formed a close bond and significant friendship” with the general superior, Mother Mary LeCoeur, said Providence Sister Denise Wilkinson during the session.

But a misunderstanding led to Mother Mary withdrawing her friendship from Sister St. Theodore.

“At times” the rupture in their friendship “almost crushed” the young woman, said Sister Denise, reading from a history of the Sisters of Providence of Saint Mary-of-the-Woods. “And its duration made it more poignant, as Mother Mary’s opinion changed after

several years. All during her early trials in America, Mother Theodore stood almost alone.”

There were many such “early trials” in Indiana for the saint-to-be. Citing a volume on the local congregation’s history, Sister Jan spoke of Mother Theodore’s anxiety “about the future of the community for all kinds of reasons. She was distressed at the prejudice she felt from the people, she felt isolated from France and Mother Mary, [who] wouldn’t answer her letters for months.”

And then there was the “displeasure of the bishop,” said Sister Jan. His disagreements with, lack of support of and disrespect for Mother Theodore were so great that at one point he locked her in a room for the day and excommunicated her from the congregation she founded.

Despite the treatment she’d been shown, when the bishop released her from the room, “she kissed his ring and bowed and showed him great respect, even though she disagreed with him,” said Sister Jan.

There were non-relationship challenges St. Theodora faced as well. Providence Associate Helen Flavin spoke of a devastating fire that destroyed the community in October 1842.

“The small community was just beginning to feel they had a chance to succeed,” she said. “They had pupils, and they had a good harvest” stored in their barns for the upcoming winter.

A fire set by an arsonist destroyed everything, said Flavin—“the barn, the harvest, all the farming implements.”

By this point, the Sisters of Providence of Saint Mary-of-the-Woods was a separated congregation from the one in Ruille. Mother Theodore had to seek funds to restore the community on her own.

So many challenges—yet the future saint did more than persevere.

“Mother Theodore’s life illustrates the peace and joy of walking with God, who says, ‘I will hold you by the hand and watch over you,’” said Flavin, quoting Isaiah 42:6.

“Mother Theodore can inform our lives. She walked with Divine Providence. She showed in life that, though it seems we’re walking in the dark, we are moving forward, fully participating in God’s plan for our lives.”

Flavin noted that life’s challenges offer an opportunity to “turn away, or to keep walking and trusting in God. Mother Theodore shared the peace and joy she found in trusting in Providence.

“Remember what Mother Theodore said: ‘We are not called upon to do all the good that is possible, but only to that which we can do.’”

As the daughter of immigrants, Providence Sister Jessica Vitente related to the “courage and confidence” it took for the saint to move to a foreign country with a different culture and language.

Noting the “social justice issues that have resurfaced and reopened wounds,” Sister Jessica said she finds in Mother Theodore “inspiration in how she always got back up.”

She cited several quotes from St. Theodora from which she draws inspiration:

“Have confidence in Providence that so far has never failed us. The way is not yet clear. Grope along slowly. Do not press matters; be patient, be trustful.”

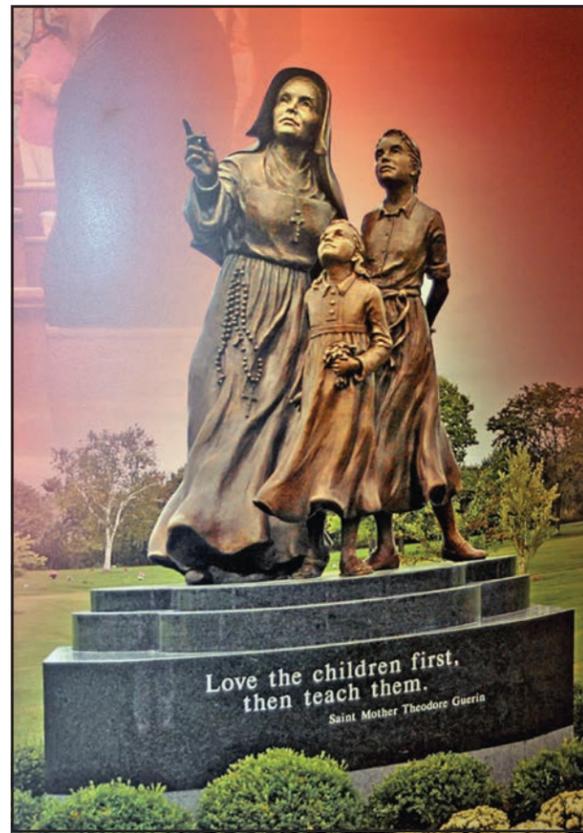
“If you lean with all your weight upon Providence, you will find yourself well-supported.”

“You will see many things in new light if you give the Holy Spirit free access to your mind and your heart.”

Sister Denise finds wisdom to handle difficult relationships from Mother Theodore’s quotes regarding education: “A teacher accomplishes more by an act of kindness than by an act of harshness” and “Love the children first, and then teach them.”

“Those were her key to winning hearts and minds,” she said, whether of students and parents or of other relationships.

Sister Gill Quigley, a member of the congregation of Sisters of Providence in Ruille, joined the discussion from London, where it was midnight when the Zoom session began.



A display at the Shrine of Saint Mother Theodore Guerin at Saint Mary-of-the-Woods in St. Mary-of-the-Woods cites one of her quotes that not only applies to educators, but also to anyone dealing with a difficult relationship. (File photo by Natalie Hoefler)

She noted the connection between “the struggles that happened many years ago, and then the struggles that we have in the world today.”

Whether then or now, she said, perseverance can be found by “trusting in Providence, leaning right into Providence.”

Michele Ashby, a member of St. John Paul II Parish in Sellersburg, was also one of more than 40 participants who joined the Zoom session. She found comfort in how St. Theodora persevered in overcoming “huge obstacles to do God’s will.”

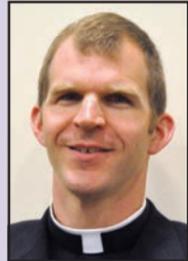
“[That] reassures me that God provides the way and the assistance when we continue to trust in God’s plan for us.”

(To learn more about St. Theodora, go to [cutt.ly/HoosierSaintStory](http://cutt.ly/HoosierSaintStory). For more of her quotes, go to [cutt.ly/HoosierSaintQuotes](http://cutt.ly/HoosierSaintQuotes).) †

## Confessions to be heard for 12 hours on Fridays in Lent in Batesville Deanery

By Sean Gallagher

Because of the ongoing coronavirus pandemic, many parishes in central and southern Indiana are not scheduling penance services during the upcoming season of Lent.



Fr. Jonathan Meyer

But faith communities in the Batesville Deanery in the southeastern part of the state will make the sacrament of penance widely available to Catholics in the region in another way.

Each Friday of Lent, priests in rotating locations will be available to hear confessions for 12 consecutive hours from 9 a.m.-9 p.m.

This has been a regular practice at All Saints Parish in Dearborn County for about 10 years. More than 100 people on average have gone to confession there on the first Friday of each month, according to Father Jonathan Meyer, All Saints’ pastor.

Although he did not start the practice at the parish, Father Meyer said it fits well with one of his phrases that “your best ability is availability.”

“If we want people to come to confession, we have to build a culture of availability around the sacrament,” he said. “The concept of 12 hours says exactly what we want people to believe about the Church. We’re there for you, and we’ll wait for you. It’s on your time, not our time.”

Father Michael Keucher has experienced the positive effect of offering the sacrament of penance for 12 consecutive hours at St. Joseph Parish in Shelbyville, where he serves as pastor.

It’s also happened in other parishes in the Batesville

Deanery and in faith communities in other parts of the archdiocese.

As dean of the Batesville Deanery, Father Keucher helped arrange having 12 hours of confession on a weekly basis during Lent.



Fr. Michael Keucher

“I’m excited,” he said. “There’s so much beautiful piety in this deanery. There’s such a hunger for God’s mercy and the sacraments. There’s a generosity on the part of the priests and parish life coordinators. It’s opening wide the doors of God’s mercy.”

Both priests think offering 12 hours of confession each Friday of Lent is a good way for many Catholics who have been away from the sacraments for a long time because of the pandemic to return to a more active living-out of the faith.

“This is a great opportunity after so many months where many people needed to stay away,” Father Keucher said. “... We’re at the point now where more and more people can safely return to church. This Lent has the potential to be a real powerful experience of grace for people who have had to be away from the sacraments for quite a while.”

At the same time, he

noted that offering 12 hours of confession each Friday in the deanery is respectful of the continued need to take precautions to keep people safe from the virus.

“There won’t be many people in these churches at any one time,” Father Keucher said. “With 12 hours every Friday during Lent, there’s so much time in there for people to mosey on over whenever they’re able to.”

While he acknowledged that the pandemic has been a challenging time for the Church, Father Meyer said that it might also be a spur to view ministry from new perspectives.

“I hope this will pave a new way for the future in which we’ll serve our people better and more effectively,” Father Meyer said. “I’m genuinely excited to see what’s going to happen in the many people that will be able to go to confession and [in] my brother priests. What a grace for them to see their people reconciled to God and their hunger for the sacraments.” †

## Batesville Deanery penance schedule

The sacrament of penance will be available from 9 a.m.-9 p.m. each Friday in Lent in the following locations in the Batesville Deanery. Camp RiverRidge in Franklin County is operated by the Legion of Christ religious order with priests from the order based in Cincinnati ministering there.

- Feb. 19—St. Joseph Church, 228 E. Hendricks St., in Shelbyville.
- Feb. 26—Camp RiverRidge, 6145 Harvey Branch Road, in Oldenburg.

- March 5—All Saints Parish, St. Martin Campus, 8044 Yorkridge Rd. in Guilford.
- March 12—St. Mary Church, 1331 E. Hunter Robbins Way, in Greensburg.
- March 19—St. Joseph Church in Shelbyville.
- March 26—St. Lawrence Church, 542 Walnut St., in Lawrenceburg.
- April 2—All Saints Parish, St. Martin Campus. †

# Archbishop, students and families celebrate gifts of Catholic education in Mass

By John Shaughnessy

As parents, Mike and Megan Smith look for opportunities to show their four children how much they value their Catholic faith and Catholic education.

That's why they decided to have their family attend the Catholic Schools Week Mass celebrated by Archbishop Charles C. Thompson on Feb. 3 at SS. Peter and Paul Cathedral in Indianapolis.

"It's always great to be at the cathedral and be with the archbishop," Mike said before the Mass, with Megan at his side and Zach, Justin, Adele and Alex—all students at St. Lawrence School in Indianapolis—sitting nearby. "It gives us another opportunity to teach them about the faith.

"And their Catholic education goes hand-in-hand with us being our children's first educators. We want them to be in a place where their Catholic faith is foremost to them."

That connection of Catholic faith and education was also the focus of Archbishop Thompson's homily.

"Among all the ways and reasons for celebrating Catholic Schools Week, the focus of our 2021 theme—'Faith, Excellence and Service'—provides a wonderful insight into how the nearly 21,000 students in our 68 Catholic schools are being prepared for faithful discipleship and citizenship amid the challenges, hardships and the unfairness of life," the archbishop said.

"Faith in Jesus Christ is at the very core of all that we are about as Catholics—especially in our Catholic schools. He is the very cornerstone of the foundation for our identity and mission as Church, for which our schools exist. The excellence for which we strive is not merely in academics and athletics, but first and foremost in following and witnessing to the person of Jesus Christ.

"Authentic faith and pursuit of excellence is ultimately realized in our willingness to serve others."

The archbishop shared that message with those who came to the cathedral and to those watching the Mass via livestream. The livestream option was available to all the Catholic schools in central and southern Indiana.

Because of concerns and restrictions

relating to COVID-19, the number of people who came to the annual Mass was less than 100, a contrast to the usual eucharistic celebration of Catholic Schools Week that fills the cathedral with students from all parts of the archdiocese.

Amid the changes and challenges created by the coronavirus crisis, Archbishop Thompson stressed to everyone the importance of having one ultimate, unifying focus.

"When you return to your classroom, I'd invite you to take a good look at the crucifix hanging on the wall," the archbishop said on the feast day of St. Blaise. "Let it remind you of Jesus Christ's victory over sin and death, over the challenges, hardships and the unfairness of this life, assuring us that the best is yet to come—namely, eternal life in all its perfection of what is right, just and holy.

"May it inspire you to live your lives in prayerful relation to him, Jesus Christ, with a spirit of boldness and courage tempered by humility and self-surrender to the Lord.

"May you live your lives of faith in such a way as to reflect the Christ-centered witness of St. Blaise in bringing healing, hope, peace and joy to the lives of others."

After the Mass, Archbishop Thompson posed for photos with the families and school groups who participated in the Catholic Schools Week Mass.

For most of the photos, everyone wore masks. For a few photos, masks were taken off briefly and then quickly replaced. Emma Morgan was among the students from Roncalli High School in Indianapolis who had a group photo taken with the archbishop.

Besides that opportunity, she also expressed her appreciation of the archbishop's homily and the Catholic education she is receiving.

"I liked how he talked about our ability to go out and serve—and be the light to other people," said Emma, a senior at Roncalli and a member of St. Jude Parish in Indianapolis.

"My Catholic education has shown me not only to learn about my faith but how to live my life as a Christian—and take that faith and share it with others." †



Megan and Mike Smith brought their family to the Catholic Schools Week Mass at SS. Peter and Paul Cathedral in Indianapolis on Feb. 3. Here, the couple kneels behind Adele and Alex—two of their four children who all attend St. Lawrence School in Indianapolis. Their two older children, Zach and Justin, were seated nearby. (Photo by John Shaughnessy)



After the Catholic Schools Week Mass at SS. Peter and Paul Cathedral in Indianapolis on Feb. 3, Archbishop Charles C. Thompson poses for a photo with a group from St. Michael-St. Gabriel Archangels School in Indianapolis: Natalie Godsil, left, student council moderator, Celine Manley, Archbishop Thompson, Bethlehem Seyoum, Trevor Liston and principal Liz Ramos. For this photo, everyone's masks were taken off briefly and then quickly replaced. (Photo by John Shaughnessy)

## Black Catholic is trailblazer in science; she has been geneticist for 56 years

MEMPHIS, Tenn. (CNS)—As a child, Sheila Stiles Jewell played outside of the public housing where her family lived in Memphis. She felt one with nature weaving clover and catching bumblebees, not realizing that she was really feeding her curiosity for science and the natural world.

During the days of segregation, the Catholic Church recruited her family, living at Lemoyne Owen Gardens at the time, to receive a Catholic education. It was a noble act that she credits with much of her success today.

Working into her 70s, Jewell is a research geneticist at the U.S. NOAA Northeast Fisheries Science Center in Milford, Conn. NOAA Fisheries is an office of the National Oceanic and Atmospheric Administration.

"Science has made my faith stronger," she said. "The DNA structure is amazing. It is beautiful and is evidence of what God can do and has done. Look around you, it is just wonderful!"

Women from her generation are underrepresented in the field of science.

Jewell would like to see more African American females enter the field of science. She speaks at schools and brings her sea creatures to show the students, hoping to spark an interest within them.

"My faith has been an important part of how I persisted and persevered. I can't imagine how I could have done it without my faith," she said. Jewell still comes home often to be with family and together they attend Mass at St. Augustine Parish in South Memphis.

She remembers the times as a child in the segregated South. When she went to Mass at a white church, she had to stand in the back. She also had to sit in the balcony at the movies, and drink out of separate drinking fountains.

"We came from humble beginnings," she recalled. Her mother, a teacher, was her first role model. She instilled in Jewell that an education was the key to a successful life. "We couldn't always realize our dreams because of segregation, but that did not keep us from striving to be somebody," she said.

The people in the public housing where she lived always looked out for the children. "We were sheltered and protected, it was a village." They were always encouraged to go to church.

Jewell studied science at Father Bertrand High School, where she was valedictorian. It was there that Sister Mary Kilian, a Sister of Charity of the Blessed Virgin Mary, encouraged her to go to college and major in biology.

She attended Xavier University in New Orleans, the only historically Black Catholic university in the U.S., and then accepted an internship in Milford. She was apprehensive about leaving all she knew.

That summer, her advisers convinced her to go on a 30-hour Greyhound bus ride to pursue new opportunities. Because she was Black, she rode in the back of the bus and even though the North was not officially segregated like Memphis at the time, there was nowhere to stay. Housing was not open to Blacks in the 1960s. Her advisers found a family for her to stay with.

She was the first permanent African American female employee in Department of Interior in the Milford marine biological laboratory, where she has had a 56-year career and is still working today.

"I had a passion for genetics. Early in my career, there were no role models in this male-dominated field," she said. She studies shellfish, such as oysters, clams, scallops and mussels and works on restoring this population through genetics and breeding for better survival and growth.

Women's rights and civil rights have brought a lot of improvement, though there are still some barriers today, she said.

She loves working with young people, "reaching out and reaching back," she said. "If you have a dream, follow it, do what it takes, don't be discouraged, don't give up."

Jewell was a trailblazer. This past fall, she was inducted into the Memphis Catholic High School Hall of Fame.

For so many years, she drew on her faith. "If it were not for my faith, I would not have been as successful as I have been. God has been beside me throughout this journey. I could not have made this journey alone. I am so thankful for my faith, my family and my friends."

When it has been difficult to persevere, "my faith has made a difference," she added. †



**'If it were not for my faith, I would not have been as successful as I have been. God has been beside me throughout this journey. I could not have made this journey alone.'**

—Sheila Stiles Jewell

# Faith *Alive!*

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## Be close to the saints during Lent to grow in holiness

By Fr. Herbert Weber

I was in the town of Santiago Atitlan, Guatemala. With a backdrop of two volcanic mountains and facing one of the most beautiful lakes in the world, it was a picturesque place. It was also where, in 1981, Father Stanley Rother became the first American citizen to be martyred.

A group of parishioners had joined me for a Sunday afternoon outing, coming from the neighboring town of San Lucas, to visit Father Rother's former church. We were spending some time in Guatemala working with people in San Lucas, building cinder block stoves, constructing simple houses and getting to know the Kaqchikel people.

Santiago Atitlan, so close, had a different culture. The people were Tz'utujil and many still spoke that language instead of Spanish. Father Rother, who had come from Oklahoma, had immersed himself into the people's lives so fully that when members of his congregation were being killed during the Guatemalan civil war for their work for justice, he was in deep anguish.

Although he was a U.S. citizen, he discovered that his name, too, was on the secret death squad list. At first, he left the country and returned to Oklahoma. But eventually, saying that when the sheep are in danger the shepherd cannot run, he chose to return to guide his people. He took precautions, sleeping in a different room of the sprawling church complex each night. But one night the death squad came and found him.

The small room where Father Rother died is now a chapel for personal prayer. One can still see some blood on the floor where he had been killed. After everyone else in my group had left the room, I stayed to pray for strength and perseverance in my own ministry.



Blessed Stanley Rother, left, a young priest from Oklahoma, served impoverished indigenous people in Guatemala. In 1981, Father Stanley Rother became the first American citizen to be martyred. Exploring the lives of the saints can help Catholics grow in holiness during Lent. (CNS file photo)

Spending time with a saint is an awesome experience. I felt like I was personally connected with Father Rother,

now Blessed Stanley Rother.

There are many ways to spend time with a saint, and Lent is a great time to do it.

Each Lent, I immerse myself in the experience of at least one saint. This has included both the ones of old and more contemporary ones, some not yet canonized. Often this immersion can be done by choosing the right books to read.

In recent years, I have read about Blessed Stanley Rother, St. Oscar Romero, Sister Maura Clarke, Dorothy Day, Sister Dorothy Stang, St. Maximilian Kolbe and St. Teresa of Calcutta. I've also found some excellent biographies of long-respected saints like SS. Francis of Assisi, Jean de Brebeuf, Catherine of Siena, John of the Cross, Damien of Molokai and Teresa of Avila.

I'm not sure why I started exploring lives of saints for Lent, but I suspect it was my desire to form an image in my mind of a holy person and not just analyze tenets of spirituality. In other words, I wanted to enter their experience and feel what they felt, to get to really know them. Faith as expressed through men and women who lived well is both inspiring and relatable.

In this immersion into the lives of saints, there are several common threads. The first is the profound and intentional prayer life that comes through. Some like Teresa of Calcutta had experienced great darkness, as she called it, feeling an absence of God. Others, like Catherine of Siena or John of the Cross, discovered a deep mystical oneness with God.

In addition to prayer, virtually every saint also served the needs of others. Besides Mother Teresa working with those dying in the streets of Calcutta, Sisters Dorothy Stang and Maura Clarke dedicated

their entire lives to work with the poor of Latin America. Dorothy Day coupled her service of the poor with a radical voice against injustice in her ministry through the Catholic Worker House.

As I explore the lives of the saints, I am overwhelmed by the way these men and women were willing to suffer for the faith. Some like Jean de Brebeuf, Oscar Romero or Blessed Peter To Rot died in direct response to their ministry for the faith. Others, like Damien, suffered many other setbacks before actually dying.

Upon reflection, the common qualities of these saints are prayer, charity and suffering. Those conform to three ways of observing Lent—almsgiving, prayer and fasting—found in the Gospel reading for Ash Wednesday (Mt 6:1-6, 16-18).

In 2005 when I was tasked with starting a new parish, I was also asked to propose a name for the parish. The possibilities were great as I considered all the saints I had come to know. Ultimately, I asked the bishop to consider Pope John XXIII to be our patron. And this new parish was born.

I was acquainted with Pope John through my own studies of his life and the Second Vatican Council. I remember his election in 1958, have visited his tomb, read biographies and his own journal. He encapsulated what I felt a parish should be in the new century.

Whether during Lent or any other time, making a connection with a saint can provide the necessary inspiration that we all need to follow the Gospel and live for the kingdom of God.

(Father Herbert Weber is founding pastor of St. John XXIII Parish in Perrysburg, Ohio. His weekly podcast can be found at [23.church](http://23.church).) †



Sts. Brigid, Clare, Joan of Arc, Lucy, Margaret, Martha, Mary Magdalene and Rita are depicted in a stained-glass window in the mausoleum at Holy Rood Cemetery in Westbury, N.Y. Although the lives of the saints have great variety, they have a common bond of prayer, charity and suffering—three practices at the heart of the season of Lent. (CNS photo/Gregory A. Shemitz)

Joyful Witness/Kimberly Pohovey

## Loosening our grip helps us yield to God's control

Between COVID-19 and cancer, I've had a lot of time at home.



Time to think. Time to worry. Too much time in my own head. I have had to be more intentional about prayer. I have been reading devotionals and inspirational books. I've been utilizing my Fitbit app to meditate. I exercise. I paint. Basically, I've been using all the

tools in my power to stay occupied, stay centered, and to help me let go.

Part of being in my own head is the need for control. I want to plan and to dictate the outcome. I think we all suffer from this in some way, but I admit by nature I have a greater need for control.

Of course, intellectually, I know full well who is in control. I feel as if I have to work hard to surrender to God's will and trust he will work out any difficulty I may be experiencing. It is a constant tug

of war.

Our oldest son, Luke, recently graduated college and accepted a job working in Corpus Christi, Texas. I knew there was a better-than-average chance he would find work out of town. However, I didn't consider him moving as far as Texas. It all happened so fast—right after I was diagnosed with cancer.

My husband Mark and I didn't want him to make the 20-hour drive and try to find a place to live on his own. So the day after my breast cancer surgery, Mark and Luke packed up his Ford Fusion and headed for The Lone Star State.

Luke's job as a news producer at a TV station is going well. He's learning so much so quickly, and they are giving him more and more responsibility. However, being 1,200 miles from home is difficult. He moved there not knowing a soul, and, especially during COVID, has little opportunity to meet people.

As his mother, my heart aches whenever he sounds down on our calls. I tell him all will be well—he just needs to give it time. I suggest activities to keep

him occupied, I suggest he pray, meditate, read, exercise.

Then it hit me: We are both sharing a similar experience. We are both in our own heads. Both of us want to control our own situations instead of trusting that God has our situations well under control. It is when we vie for control that we feel scared, frustrated, worried or lonely. We need to learn to let go and trust.

When I look back in my life, I see that there has never been a situation, challenge or tragedy that God didn't have in control and ultimately use for his glory. Every challenge either helps us grow or leads us to a new and unexpected opportunity—or both.

There are so many instances in my life that I'm now able to look back and say, "Oh, that's what God was doing." I just need to loosen my grip on the tug of war rope and slide his way.

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

Twenty Something/

Christina Capecchi

## When an obituary becomes a prayer

I've never had to write an obituary. I realize how fortunate that makes me.

As a professional writer, I've imagined what it would be like to write one.



Of all writing forms, the obituary is the life summary, the final word. It conveys what may be the only information future generations will ever know of a particular ancestor. I cannot

imagine a more daunting assignment for the grief-stricken.

Last summer, I read an obituary that has stuck with me, challenging me to live well. It was written for my husband's beloved Aunt Bridgann, his godmother, who died in July after a short illness. She was 79.

The obituary names her parents, her eight siblings and her three children. It highlights the happy milestones in her life. Somehow, the mere date and location of her wedding Mass—on April 20, 1962, in Castle Grove, Iowa—sparkles, conjuring a nostalgic springtime joy.

With the biographical facts aside, the obituary goes on to describe Bridgann, capturing her essence in just a few words: "Her smile and laughter were contagious."

And then, the sentence that stopped me in my tracks: "She was deeply faithful in everyday life."

Wow.

Bridgann was a Catholic who cherished her faith. This statement testifies to that: daily prayer, countless rosaries, an abiding love for the Mass. And it speaks to fidelity more broadly, to be faithful in all facets: faithful to God, to spouse, to sisters, to traditions, to children and grandchildren, to birthdays and birds, to favorite singers and long-held values. To be faithful to all you hold dear.

The fidelity is applied broadly—and, even more challenging—it is exercised "in everyday life."

This is where the real beauty comes.

There's something quiet and stirring about a mother who is faithful in everyday life. Bridgann was. She was faithful to warm meals and dirty dishes, to handwritten cards and late-night text messages. She tended to the work of daily life with grace. She was unwavering.

We tend to measure life in terms of résumé points and marathon moments. But what nobler goal could you pursue than to be like Bridgann, to be faithful in everyday life?

I can think of none.

That simple sentence in her obituary has stayed with me, connecting me to Bridgann. It has become my prayer.

I thought of her often at Christmas, recalling her beautifully wrapped presents and the gingerbread ornaments she hung on the tree. I think of her when I wipe down the kitchen table and sing my kids lullabies at night. Faithful in everyday life.

I feel something easing in me, the high-achieving college student who racked up internships and endorsements. Where once was an urge to prove myself is now a trust to simply be. I'm letting life emerge, embracing its quiet gifts. I'm no longer compelled to take my private life, spiff it up and make it public. Quitting Instagram helped. I don't view my days as fodder for social media, but as moments to hold to my heart. I'm the protagonist, not the producer.

Maybe this is a shift that comes with aging. Perhaps the pandemic accelerated it, clarifying for me what matters most and casting all the rest aside. But surely, I know, the memory of Bridgann inspires it, with the words from her obituary as a guidepost. When we are tired, when we are unsure, when we rise each morning and begin anew, presented with 100 little ways to serve our people: faithful in everyday life.

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

Our Works of Charity/David Bethuram

## Mental health professionals deal with range of life issues

Parenting teenagers is no small feat, and it is natural to be mystified by your teen's behavior sometimes. It may seem like anything and everything can set them off. Yet, the situations that seem to push your teen's buttons, often called "triggers," can have patterns.



A "trigger" can be thought of as an event, a feeling or a situation that precedes an emotional response. Helping your teen become more aware of those triggers is central to stopping the out-of-control behavior. Sometimes it is a matter of observing your teen's behavior to notice patterns.

Triggers can be a precursor to an angry outburst, but triggers can be precursors to many responses. Common situations and feelings that may "push a teen's buttons" and trigger an outburst include being told "no," bad news, being left out, being bullied, being criticized, not knowing what to do, being ignored or overstimulation. Of course, just as every teen is unique, your teen's triggers will be unique as well.

The first step to helping your teen be aware of triggers is observing and being familiar with the situations that make your child restless, frustrated or upset. Pay attention and be aware of warning signs of triggers and look for patterns and connections.

Jacob was a 13-year-old teenager who struggled to handle his emotions, often losing control and becoming aggressive toward others. He was referred to Catholic Charities Mental Health Services to help with the transition into a pre-adoptive home. At the time of his arrival, Jacob had a significant history of verbal aggression, anger management issues, lack of problem-solving skills, and intrusive thoughts and feelings which often led to disruptive behavior. The young teenager was previously removed from two other pre-adoptive homes due to aggression with adult family members.

Jacob and his new pre-adoptive parents often struggled to have effective communication. Catholic Charities' team worked with Jacob to help increase self-awareness by pointing out strong emotions that were occurring due to various triggers.

Prior to coming to Catholic Charities, Jacob's pre-adoptive parents often struggled to fully understand his triggers and behaviors, and communication was a core issue. Staff worked with Jacob's pre-adoptive parents to better understand and respond to Jacob's behaviors. His parents also learned effective ways to actively listen to Jacob while delaying their responses when they became upset. The team used psychoeducation to tune them into the complex trauma he experienced, and helped them increase their awareness to some of the effects of that trauma.

Using enactments, such as games and sports, Jacob learned ways to self-regulate and self-soothe while building and strengthening communication among all three family members. Communication significantly improved, and they strengthened their connection with one another. Jacob now has fewer verbal and physical outbursts, is better able to manage his stress and anger, and is more effective at solving problems.

Catholic Charities helped build community supports. They referred the families to additional mental health resources; arranged for a new, supportive school setting; and connected them to other social activities, such as 4-H and sports. By the time services ended, the family was moving forward with the adoption process.

Catholic Charities mental health professionals, in offices in Bloomington, Indianapolis and Martinsville, offer a comprehensive, integrated continuum of quality care for children, adolescents and adults struggling with a range of life issues.

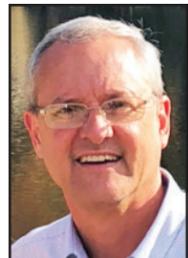
Our practice is exercised with the highest ethical standards and innovative therapies to address anxiety, depression, family conflicts, grief and loss, life adjustments, relationship problems and stress. Our therapists are trained in innovative approaches to mental health care and are either licensed mental health counselors or licensed clinical social workers.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. E-mail him at [dbethuram@archindy.org](mailto:dbethuram@archindy.org). For information on Catholic Charities mental health services: Bloomington—[cutt.ly/CCBloomington](http://cutt.ly/CCBloomington) or 812-332-1262; Indianapolis—[cutt.ly/CCIndy](http://cutt.ly/CCIndy) or 317-236-1500; Martinsville—[cutt.ly/CC-IUMorganCty](http://cutt.ly/CC-IUMorganCty) or 765-342-8383.) †

Guest Column/Richard Etienne

## Listen, pray for God's wisdom to speak his words of faith

Do you ever have a thought that cannot be stifled? Have you ever said something to someone and later wondered, "Where



did that come from?" The Scriptures are filled with prophets who had similar experiences.

Jeremiah tried not to speak God's word, but found it was impossible. In the Bible, we read, "You duped me, O Lord, and I let myself be duped" (Jer 20:7).

Also, remember that Jonah was not initially keen on preaching his message to the citizens of Nineveh. In the first chapter of the book of Jonah, we read that not only did Jonah decide not to speak God's

word against the city, but actually boarded a ship to avoid it.

When Jesus made his triumphant entry into Jerusalem, the Pharisees wanted the crowd silenced. But Jesus, in the Gospel of Luke, says, "I tell you, if they keep silent, the stones [themselves] will cry out!" (Lk 19:40)

It seems that the word must go forth and do God's will and, in every situation, shall find a way to be spoken.

There is a magnificent passage in the Book of Isaiah that reads, "For just as from the heavens the rain and snow come down and do not return there till they have watered the Earth. ... So shall my word be that goes forth from my mouth; It shall not return to me void, but shall do my will, achieving the end for which I sent it" (Is 55:10,11). Isn't that

a fantastic image?

So, the next time you wonder where a response in conversation came from, you might ponder if it was a message directly from God.

Even the decision to write periodic columns for this publication was a faith-filled response within me to an action that I felt God wanted from me at this time in my life.

How about you? What message is God encouraging you to speak today, and to whom are you being sent? How long will you resist this urge to speak?

Keep listening and praying about it. God alone knows the place and the time.

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

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

# The Sunday Readings

Sunday, February 14, 2021

- Leviticus 13:1-2, 44-46
- 1 Corinthians 10:31-11:1
- Mark 1:40-45

The first reading for Mass this weekend comes from the Book of Leviticus. In sequence, Leviticus is the fourth book in modern biblical translations. As such, it is part of the Pentateuch. The Pentateuch includes the five books of the Bible attributed to Moses. These five books are also called the Torah.

The Torah forms the fundamental law and philosophy of Judaism, both in current understandings and in ancient practices as well.

In this reading, God speaks to Moses and to Aaron, Moses' brother. The topic is leprosy. It is not known whether these references to leprosy in the Scriptures referred to what is known today as Hansen's disease or to some other illness. Regardless of the exact scientific nature of what the ancients called leprosy, the problem was chronic and severe.

An entire social system developed around the disease. Victims were outcasts. They were brutally shunned, often had to forage or beg for food and search for any shelter they could find.

Ancient Jews would never blame God for such a serious malady. God was seen as good, loving and merciful. The ancient Hebrews saw human sin as ultimately the cause of all earthly misery, including illness.

St. Paul's First Epistle to the Corinthians furnishes this liturgy with its second reading. In this reading, the great Apostle counsels the Christians of Corinth never to offend anyone, Jew or Gentile. This advice reveals that the Corinthian Christian community involved both kinds of people. Jews lived in places throughout the Roman Empire, not just in the Holy Land.

Paul urges that the Christians follow his example, because he imitates Christ.

For its last reading, the Church gives us a passage from the Gospel of St. Mark. In this reading, a leper approaches

Jesus, asking for a cure. The same attitude about leprosy applied among Jews at the time of Jesus as it did among Jews in the days of Moses.

Jesus cured the man, the Lord being "moved with pity," according to Mark (Mk 1:41). This cure came when Jesus touched the man. Symbolic touching was important in those days, as it is important today in the liturgy. It represents contact and transferal. In ordinations, the ordaining bishop lays his hands upon the candidates to be ordained bishop, priest or deacon. At weddings, the bride and bridegroom hold each other's hands when exchanging their nuptial vows.

Jesus transmitted the healing power of God to the man through this touch. Then, Jesus spoke the miraculous words of healing.

The Lord ordered the man to go to the Jewish priests, since they could reinstate him in society if they saw he was free of disease.

## Reflection

In these weeks after Christmas, in the feast of the Epiphany of the Lord and the feast of the Baptism of the Lord, the Church has continued to introduce us to the person and ministry of Jesus and to explain the marvel of the coming of the Son of God.

This weekend, the horror of leprosy, as it was regarded by Jews long ago, is critical to understanding the readings. It is necessary to apply basic implications to ourselves.

Like leprosy, sin leads to death. Furthermore, it separates us from the one community of faith in the Lord. We sinners are outcasts and strangers, left to struggle in the best way that we can, and this is the problem.

Living in sin is to be in a world in which selfishness reigns. Jesus, always moved by love, cures us and reinstates us, as it were, by forgiving our sins. Forgiven, we enter again the family of God. Life, not death, is our destiny.

The key is having faith, repenting and living according to the Lord's model. †

## Daily Readings

### Monday, February 15

Genesis 4:1-15, 25  
Psalm 50:1, 8, 16bc-17, 20-21  
Mark 8:11-13

### Tuesday, February 16

Genesis 6:5-8; 7:1-5, 10  
Psalm 29:1a, 2, 3ac-4, 3b, 9c-10  
Mark 8:14-21

### Wednesday, February 17

Ash Wednesday  
Joel 2:12-18  
Psalm 51:3-6b, 12-14, 17  
2 Corinthians 5:20-6:2  
Matthew 6:1-6, 16-18

### Thursday, February 18

Deuteronomy 30:15-20  
Psalm 1:1-4, 6  
Luke 9:22-25

### Friday, February 19

Isaiah 58:1-9a  
Psalm 51:3-6b, 18-19  
Matthew 9:14-15

### Saturday, February 20

Isaiah 58:9b-14  
Psalm 86:1-6  
Luke 5:27-32

### Sunday, February 21

First Sunday of Lent  
Genesis 9:8-15  
Psalm 25:4-9  
1 Peter 3:18-22  
Mark 1:12-15

## Question Corner/Fr. Kenneth Doyle

### The Church offers various options for distribution of ashes on Ash Wednesday

Q Ash Wednesday is nearing, and soon we will receive ashes on our forehead and be told, "Remember that you are dust and to dust you shall return." With Catholic teaching about an eventual resurrection after death, why are we told such a seemingly morbid and fatalistic thing?

Why not simply say something like, "These ashes are a sign of repentance?" It seems to me that the emphasis should be on the fact that, even though we are stained by sin, we will live again. Could you comment? (Indiana)

A In recent years, there has been an option with regard to the distribution of ashes. Those administering them may say the traditional "Remember that you are dust ...," or they may opt instead to use the formula, "Repent and believe in the Gospel."

I always choose the latter, for some of the same reasons that you have cited. The "dust" line does, though, remind us that we are both human and mortal, and it is taken directly from the Book of Genesis (Gn 3:19).

Q I have a sister-in-law who thinks that she cannot receive holy Communion after a divorce. This is the situation. She had been married for 28 years. She was married in a Catholic Church ceremony officiated both by a priest and a minister. (The man she married was a Protestant.) He breached the marriage vows, had an affair and wanted a divorce.

My sister-in-law was faithful to her wedding vows and, since her divorce, has drawn closer to the Lord and to her Catholic faith. She would love to be able to receive the Eucharist, but thinks that she cannot since she is divorced. Can you clarify the Catholic teaching on this? (Location withheld)

A I am assuming—since you did not say differently—that your sister-in-law has not remarried. Had she done so, in a ceremony not approved by the Catholic Church, she would be correct in refraining from receiving holy Communion. More likely, though, she is under the common misimpression that a civil divorce, in and by itself, disqualifies a Catholic from the Eucharist.

That is simply not so, as explained by the *Catechism of the Catholic Church*: "If civil divorce remains the only possible way of ensuring certain legal rights, the care of the children, or the protection of inheritance, it can be tolerated and does not constitute a moral offense" (#2383).

Sometimes a divorce can occur with little, or even no, responsibility on the part of one of the spouses, and even a spouse who bears major responsibility for the breakup of a marriage can go to confession and be absolved.

Catholics who are separated or divorced and who have not remarried outside of the Church, are in good standing in the Church and can receive all of the sacraments, including holy Communion. They are encouraged to participate fully in all aspects of parish life and are invited to serve in any ministries including lectors, extraordinary ministers of holy Communion and catechists.

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

## My Journey to God

# Wrath of COVID-19

By Jan Riley

The inside view of the wrath  
A life taken from Earth  
Raw and uncut, here it is  
Amazing health care workers  
Risking their lives  
A library of knowledge erased  
Cherishing what we learned

A brother, an uncle, a cousin gone  
God, please carry him home

Let this move you to make choices that matter  
Let this enlighten you  
on the importance of staying informed  
Let this remind you to love more and care more

(Jan Riley is a member of Holy Spirit Parish in Indianapolis. She wrote this poem describing the scene of her brother in a hospital bed surrounded by tubes and medical equipment minutes before he died from the coronavirus on Dec. 10. Photo: Lights representing the 400,000 people who have died of COVID-19 in the U.S. line the Lincoln Memorial reflecting pool in Washington on Jan. 19.) (CNS photo/Callaghan O'Hare, Reuters)



# Rest in peace

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

**BALDWIN, Freddie**, 63, St. Pius X, Indianapolis, Jan. 10. Father of Amy Baldwin, Wendy Mathis and Renee Watring. Son of Russell and Janice Bauman. Brother of Lori Smith, Alex and Rodney Baldwin, Chris, James and Russell Bauman. Grandfather of three.

**BAURLEY, Charles E.**, 77, Prince of Peace, Madison, Jan. 9. Husband of Lynn Baurley. Father of Lisa Baurley, Tammy Linville and Amy Rodriguez. Grandfather of four. Great-grandfather of two.

**BERNHART, Evann E.**, 83, St. Michael, Brookville, Jan. 9. Sister of Alberta and James Sauerland. Aunt of several. Great-aunt of several.

**BLANCKAERT, Patty (Ettel)**, 72, Holy Family, New Albany, Jan. 12. Wife of August Blanckaert. Mother of Sarah Martin and Josh Haller. Sister of Gary Ettel. Grandmother of five.

**CALLAHAN, Bonnie**, 79, St. Elizabeth Ann Seton, Richmond, Jan. 11. Mother of Becky Savoy, Chris Schwarz and Tracy Snyder. Sister of Benedictine Father Pius Klein. Grandmother of seven. Great-grandmother of four.

**COFFMAN, Jean K.**, 97, SS. Francis and Clare of Assisi, Greenwood, Jan. 8. Mother of Nancy Leaf, Susan Sanders, Catherine Van Auken and J. Stephen Coffman. Sister of John Knapke. Grandmother of 19. Great-grandmother of 52.

**DEVINE, Richard J.**, 91, St. Pius X, Indianapolis, Jan. 9. Husband of Joann Devine. Father of Julie Billings, Kathy Dolgos and Rick Devine. Brother of Tom Devine. Grandfather of five. Great-grandfather of five.

**FOSTER, Tammy E.**, 57, Holy Spirit, Indianapolis, Jan. 12. Wife of Robert Foster. Mother of Bobby Bowman. Stepmother of Sara Foster. Daughter of Carl and Mary Rennie. Sister of Tina Boling, Anna Harvey, Debbie Snow, Floyd, James, Joe and Steve Rennie. Grandmother of three.

**FULKERSON, Agnese H. (Megnisi)**, 78, St. Mark the Evangelist, Indianapolis, Jan. 11. Mother of Whitney Bowman. Sister of Silvia and Juris Megnis. Grandmother of three.

**HODGES, Joanne M.**, 85, St. Patrick, Salem, Jan. 7. Wife of Joseph Hodges. Mother of Adrienne Gallagher, Donna Shergy, Jane Shivers, Daniel, Joseph and Stephen Hodges. Grandmother of 14. Great-grandmother of 19. Great-great-grandmother of two.

**HORNBERGER, Douglas E.**, 55, Nativity of Our Lord Jesus Christ, Indianapolis, Jan. 12. Husband of Jennifer Hornberger. Father of Leah Kearley, Devin and Levi Hornberger. Brother of Diane Anderson, Debbie Carter, Denise Farrell, Donna Goebes, Darrin, David, Dean, Dennis and Donny Hornberger.

**HUBERT, Betty Ann**, 86, St. Mary, New Albany, Jan. 12. Mother of Cheri Howlett, David and Rick Hubert. Sister of Joyce Stamper and John Deitsch. Grandmother of 11. Great-grandmother of 10.

**JOHNSON, Virginia V.**, 98, St. Charles Borromeo, Bloomington, Jan. 9. Mother of Beverly Johnson Glosser. Grandmother of seven. Great-grandmother of six. Great-great-grandmother of four.

**LAKER, Albert L.**, 84, St. Louis, Batesville, Jan. 9. Husband of Doris Laker. Father of Pamela Koehler, Rhonda Stenger and Nancy Werner. Brother of Delores Gindling, Marjorie Kirschner, Agnes and Evelyn Volk, Charles, Eugene and Ronald Laker. Grandfather of six.

**LONG, Richard**, 73, St. Malachy, Brownsburg, Jan. 9. Husband of Margaret Long. Father of Brian Long. Brother of Patricia Sigmund and William Long.

**LOUDENBACK, David L.**, 57, St. Jude, Indianapolis, Jan. 9. Husband of Cathy Loudenback. Father of John and Steven Loudenback. Brother of Deana Haney, Diana Smith and Dan Loudenback. Grandfather of one.

**MACKE, Darin G.**, 55, St. Louis, Batesville, Jan. 8. Husband of Kathy Macke. Father of Jacob Macke. Son of Eugene and Elizabeth Macke. Brother

of Kevin and Stephen Macke. Uncle and great-uncle of several.

**MARLATT, Earl**, 65, St. Mary, Rushville, Jan. 10. Husband of Mary Marlatt. Father of Sabrina Baumgarte, Hillary Magorrian, Molly Means, Sarah Schock, Jennifer Snow and Kevin Marlatt. Son of Forrest Marlatt. Brother of Alice McQueen, Clifford and Paul Marlatt. Grandfather of 17. Great-grandfather of two.

**MEYER, Creighton L.**, 74, Christ the King, Indianapolis, Jan. 11. Father of Melanie Lee, Cindy Wargocki, Heidi, Julie, Greg, Jeff, Jon, Nick and Paul Meyer. Brother of Marilyn and Fred Meyer. Grandfather of 17.

**MYERS, Mary B.**, 95, St. Joseph, Shelbyville, Jan. 9. Mother of Teresa Cepican, Gloria, Mary Ann, Bobby, Mike and Tony Myers. Sister of Lillian Ryba. Grandmother of 14. Great-grandmother of 17.

**RECH, Donald G.**, 83, Holy Spirit, Indianapolis, Jan. 11. Father of Angela Green, Cindy Lopez, Lori Maier, Carolyn Mattingly, Debra O'Neal, David and Michael Rech. Brother of Harry Jones. Grandfather of 17. Great-grandfather of 19.

**RHODA, Leo J.**, 90, Nativity of Our Lord Jesus Christ, Indianapolis, Jan. 12. Husband of Marjorie LaFata. Father of Evelyn, Mark, Michael and Paul Rhoda. Grandfather of nine.

**SCHULTE, Delores H.**, 84, St. Joseph, Corydon, Jan. 7. Wife of George Schulte. Mother of Denise Kifer, Frances Lasley, Patricia Mersmann and Jeannie Wolfe. Sister of Marylon Ehlers, Theresa Leavy and Carylton Seger. Grandmother of nine. Great-grandmother of 15.

**SCHUMAN, Walter**, 92, All Saints, Dearborn County, Jan. 9. Husband of Mary Schuman. Father of Julie Baker, Cathy Knecht, Don, Jim, Mark, Mike, Patrick, Ron and Steve Schuman. Brother of Joe Schuman. Grandfather of 20. Great-grandfather of 14.

**SWOPE, Leonard**, 72, St. Malachy, Brownsburg, Jan. 11. Husband of Joan Swope. Father of Ann Marie Beight, Kimberly Gruzinsky, Linda and Christopher Swope. Brother of Cynthia Keef, Brian, James, Lawrence, Richard and Robert Swope. Grandfather of seven.

**THOMPSON, Terrence J.**, 72, St. Mary-of-the-Knobs, Floyd County, Jan. 12. Husband of Jonelle Thompson. Brother of Marilyn Griffin, Joyce Muscatello, Kathy Spertzel, Therese Winstead, Pat and Ron Thompson. Grandfather of two.

**WALKER, Robert E.**, 81, St. Anne, New Castle, Jan. 8. Husband of Judy Walker. Father of Mary Pierce, Jim, John and Mark Walker. Brother of Mary Clapp. Grandfather of 14. Great-grandfather of 14.

**WEAVER, George E.**, 80, St. Pius X, Indianapolis, Jan. 10. Husband of Kathleen Weaver. Father of Elizabeth Graves, Melissa and Christopher Weaver. Grandfather of five. Great-grandfather of two.

**WERNER, Alvin O.**, 88, All Saints, Dearborn County, Jan. 12. Father of Anita Smith, Anthony, Art, Jerry and Rick Werner. Brother of Virginia Eckstein, Bill and Leon Werner. Grandfather of 20. Great-grandfather of 26.

**WHEELER, Alice**, 98, St. Vincent de Paul, Shelby County, Jan. 11. Mother of Terri Nigh, David, Ed, Jim, Mike and Tom Wheeler. Grandmother of 13. Great-grandmother of 23. †

## Providence Sister Charles Van Hoy served in Catholic schools for 32 years

Providence Sister Charles Van Hoy, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on Jan. 27 at Mother Theodore Hall on the campus of her religious community's motherhouse. She was 91.

Because of the coronavirus pandemic, a virtual funeral service was held on Feb. 10. Burial followed at the sisters' cemetery.

Sister Charles was born on Nov. 2, 1929, in Bloomington where she grew up as a member of St. Charles Borromeo Parish. She entered the Sisters of Providence on Feb. 2, 1949, and professed final vows on Aug. 15, 1956.

Sister Charles earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree in library science at Spalding University in Louisville, Ky.

During her 72 years as a member of the Sisters of Providence, Sister Patricia ministered as an educator and school librarian for 32 years

in schools in Illinois, Indiana, Maryland, North Carolina, Oklahoma and Washington, D.C. She later served in parish ministry for a decade before returning to the motherhouse, where she ministered and volunteered in various capacities until 2018 when she dedicated herself entirely to prayer.

In the archdiocese, Sister Charles served in Indianapolis at St. Anthony School from 1964-70, the former All Saints School from 1970-71, the United Southside Community Organization from 1975-83 and at Our Lady of the Most Holy Rosary Parish and St. Patrick Parish from 1983-93. She also ministered as activity director at the motherhouse from 1994-2006 and as a volunteer at Educational Family Services in West Terre Haute from 2006-14.

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. †

## Providence Sister Emily Walsh served as an educator and librarian

Providence Sister Emily Walsh (formerly Sister Mary Francine), a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on Jan. 26 at Mother Theodore Hall on the campus of her religious community's motherhouse. She was 90.

Because of the coronavirus pandemic, a virtual funeral service was held on Feb. 8. Burial followed at the sisters' cemetery.

Sister Emily was born on Sept. 21, 1930, in Saginaw, Mich. She entered the Sisters of Providence on July 22, 1952, and professed final vows on Jan. 23, 1960.

Sister Emily earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree in library science at Spalding University in Louisville, Ky.

During her 68 years as a member of the Sisters of Providence, Sister Emily ministered

as an educator for 12 years in elementary and high school education in schools in Indiana. She later served as a librarian at the college level in Pennsylvania and in Indiana before serving at the motherhouse.

In the archdiocese, Sister Emily served at Our Lady of Providence High School in Clarksville from 1962-67, as a librarian at Saint Mary-of-the-Woods College from 1975-2001, and in Terre Haute at the former St. Joseph School in 1955 and at the former St. Ann School from 1955-62.

At the motherhouse, Sister Emily coordinated the Resource Center starting in 2001 before devoting herself entirely to prayer in 2020.

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. †

## Providence Sister Patricia McIntyre served in education for 34 years

Providence Sister Patricia McIntyre (formerly Sister Elaine), a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on Jan. 18 at Mother Theodore Hall on the campus of her religious community's motherhouse. She was 87.

Because of the coronavirus pandemic, a virtual funeral service was held on Feb. 8. Burial followed at the sisters' cemetery.

Sister Patricia was born on March 10, 1933, in Eaton, Ohio. She grew up as a member of the former St. Mary Parish (now part of St. Elizabeth Ann Seton Parish) in Richmond. Sister Patricia entered the Sisters of Providence on Jan. 14, 1951, and professed final vows on Aug. 15, 1958.

She earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at Indiana University in Bloomington.

During her 70 years as a member of the Sisters of Providence, Sister Patricia ministered as an educator for 34 years in schools in Indiana, North Carolina and Massachusetts. She later served in pastoral ministry before returning to education, and then helping coordinate health care services at the motherhouse.

In the archdiocese, Sister Patricia served at St. Paul School (now St. John Paul II School) in Sellersburg from 1956-59, at St. Malachy School in Brownsburg from 1962-65 and 1970-73, at Holy Family School in New Albany from 1966-70, at the former Sacred Heart School in Terre Haute from 1991-96, and in Indianapolis at Cathedral High School from 1965-66, Nativity of Our Lord Jesus Christ School from 1973-77, at Holy Cross Central School from 1980-84 and as a receptionist at the Archdiocese Edward T. O'Meara Catholic Center from 1985-89.

At the motherhouse, Sister Patricia served as local coordinator of health care services from 1996-2001 and as a receptionist and secretary at the former Woods Day Care/Pre-School from 2001-09.

She is survived by three sisters: Providence Sister Regina McIntyre of St. Mary-of-the-Woods; Marjorie McIntyre of Loveland, Ohio; and Rosemarie Southworth of Cos Cob, Conn.

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. †

## Providence Sister Catherine White served in education, child and youth protection

Providence Sister Catherine White, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on Jan. 21 at Mother Theodore Hall on the campus of her community's motherhouse. She was 73.

Because of the coronavirus pandemic, a virtual funeral service was held on Jan. 29. Burial followed at the sisters' cemetery.

Sister Catherine was born on April 15, 1947, in Chester, Pa. She entered the Sisters of Providence on Aug. 14, 1984, and professed final vows on Aug. 15, 1992.

Prior to joining the Sisters of Providence, Sister Catherine earned a bachelor's degree at Immaculata College in Chester County, Pa., and a master's degree at Oklahoma City University in Oklahoma City. She worked as an educator and principal for 15 years in Oklahoma before

joining her religious community.

During her 37 years as a member of the Sisters of Providence, Sister Catherine served for three years in parish ministry in the Evansville, Ind., Diocese, for 10 years in schools in California, and later at a center in Los Angeles that advocated for women and children. From 2004-18, she ministered for periods as the safe environment coordinator and director of the office of child and youth protection for the Diocese of San Bernardino, Calif.

Sister Catherine is survived by two sisters, Frances Adams of West Chester, Pa., and Sarah Goose of Parkersburg, Pa.; and a brother, John White of Holtwood, Pa.

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. †

### Online Lay Ministry Formation

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

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### 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](http://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](mailto:carlahill@archindy.org)

# ICC

continued from page 1

percent of tuition based on family income. House Bill 1005 would streamline the program by setting the scholarship amount at 90 percent for all students eligible for vouchers.

“A child’s success should not be dictated by their family’s income,” Behning said. “When we started looking at the current eligibility requirements, we found a lot of hard-working families still could not send their child to the school of their choice.”

House Bill 1005 seeks to expand the existing school choice program in two additional ways. First, it would add foster care as a pathway into the voucher program. Second, it would create the Indiana Education Scholarship Account, which would provide eligible families funding to directly pay for tuition or other education-related expenses at an Indiana school. This account would be offered to children in foster care, those with special needs, and those with parents on active duty in the U.S. Armed Forces or National Guard.

The Indiana Catholic Conference (ICC) and the Indiana Non-Public Education Association (INPEA), which have been

instrumental in school choice efforts for decades, stand in strong support of the bill.

“You can have a great quality public school, but that still may not be the best choice for a particular family for their child,” said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. “We always support what is best for the child, and families are best at making those decisions.”

Parents, educators and advocates on both sides of the school choice issue gathered at the Statehouse for the often emotional, more than four-hour committee hearing on Feb. 3. Among those testifying was Alexander Mingus, associate director of the ICC, who spoke not only on behalf of the Catholic Church in Indiana but as an expectant father.

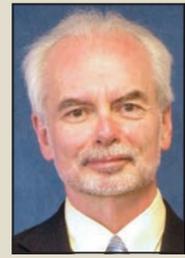
“We rise in support of House Bill 1005, and on a personal note, this program would certainly benefit my wife and me,” Mingus said. “We are expecting our first child, a baby girl, and we would certainly fall into the category that this bill would help in regard to expanding educational choice.”

The INPEA, which represents Indiana’s more than 400 non-public schools (including the state’s 175 Catholic schools), emphasizes that there is common ground between proponents of public and non-public schools.

“All students being educated in any Indiana school are *our* kids,” said John Elcesser, executive director of the association, which encompasses more than 7,000 teachers and close to 100,000 students in Indiana’s non-public schools. “Students often move back and forth between public and non-public schools, and graduates of all types of schools in Indiana play a significant part in the betterment of their communities and the economy of our state.

“I was here in 2011 when the Choice Scholarship program was passed, and in the 10 years of this program as I travel around the state, I can say with all sincerity that this program has changed thousands of lives,” Elcesser continued. “I can also say that it has pushed both public and non-public schools to be better. House Bill 1005 simply makes school choice affordable to more families—whether that be a middle- or upper middle-class family that has struggled to afford tuition for multiple children, or the family with a special-needs child who needs access to services over and above what they can receive during the school day. And then there’s the active-duty military family that gets moved around so much they can’t meet one of the eligibility pathways in the current program. This legislation gives them all a choice.”

At press time, House Bill 1005 was scheduled for a Feb. 9 hearing in the House Ways and Means committee. Both the ICC and the INPEA encourage proponents of school choice to contact their legislators to support the bill.



‘I was here in 2011 when the Choice Scholarship program was passed, and in the 10 years of this

program as I travel around the state, I can say with all sincerity that this program has changed thousands of lives.’

—John Elcesser, executive director of the Indiana Non-Public Education Association

To follow this and other priority legislation of the ICC, visit [www.indianacc.org](http://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.) †

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### Employment

## Diocese of Evansville, Indiana Human Resources Director/Manager

The Catholic Diocese of Evansville, Indiana, which serves a Roman Catholic community of more than 75,800 across 12 counties in southwestern Indiana, seeks candidates for the newly created position of Human Resources Manager/Director. The actual position title will be dependent on the qualifications and experience of the successful candidate.

The successful candidate will be responsible for all aspects of the diocesan benefits plan; develop, maintain and continuously improve the diocese’s comprehensive process for hiring employees; oversee the compensation system for diocesan-agency employees; develop and maintain a performance-evaluation process; and serve as an advisor to pastors and management team members parishes, schools and other diocesan agencies.

The successful candidate will be a Catholic in good standing, a bachelor’s degree is required (master’s degree preferred) in human-resources management, organizational development, business administration or a related field. At least five years of previous experience in human resources management is required. Designation as a Senior Professional in Human Resources or Professional in Human Resources is preferred. The successful candidate also must complete a full Criminal History Clearance.

A complete position announcement is available online at [www.evdio.org/employmentopportunities.html](http://www.evdio.org/employmentopportunities.html).

To apply, send a letter of application, resume and at least four references to: Search Committee, Human Resources, Diocese of Evansville, [hr-manager@evdio.org](mailto:hr-manager@evdio.org). No phone calls, please.

### Employment

## Coordinator of Evangelization and Discipleship

The Office of Evangelization of the Roman Catholic Archdiocese of Indianapolis is seeking a full-time Coordinator of Evangelization and Discipleship. This position is focused on helping parishes develop evangelization teams for outreach to the unchurched and alienated as well as enhancing a sense of discipleship among practicing Catholics.

Candidates must be practicing Roman Catholics with an in-depth knowledge of the Faith and Catholic catechesis. Excellent oral and written communication skills along with strong organizational and project management skills are required. A Bachelor’s degree in catechetics, religious education, theology or a related field is required. Previous employment or volunteer experience in the Catholic Church in parish ministry or teaching is required. Spanish speaking/writing ability is preferred.

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

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 Archdiocese of Indianapolis  
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The Vice President for Finance and Operations is committed to student success and the mission and values of Scecina Memorial High School. He/she manages and monitors school budget preparation and control, internal financial controls, financial reporting systems, and human resource processes while overseeing systems for payroll administration, accounts payable, tuition receivables, and auxiliary activities. The person in this role manages the tuition-assistance program and supervises the business office staff, cafeteria manager, and spirit shop manager. He/she maintains compliance with school, archdiocesan, and state of Indiana financial policies. The Vice President is a member of the President’s Administrative Team and Finance Committee of the Scecina Board of Directors. Qualified and interested candidates are invited to send a letter of interest and resume to:

Joe Therber  
 President  
 Scecina Memorial High School  
 5000 Nowland Avenue  
 Indianapolis, IN 46201  
[jtherber@scecina.org](mailto:jtherber@scecina.org)

# DEDICATION

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Father Aaron Jenkins, pastor of St. Michael Parish, described the dedication of his faith community's renovated church in the broader context of the pandemic as "a hopeful moment for us."

"It's a visible sign that things are getting better," he said in an interview with *The Criterion*.

In remarks at the end of the liturgy, he spoke to the limited number of parishioners who were able to gather in the church.

"It's a glorious thing that God has given us the grace to get through all this and especially to be able to continue this project during this time [of pandemic]," Father Jenkins noted. "That speaks volumes to your commitment to this project."

But as a sign of the continuing effect of the pandemic, the renovation was not entirely completed in time for the Jan. 30 dedication Mass.

Installation of decorative wooden panels that will adorn the back wall of the church's sanctuary was delayed because of issues related to the pandemic. So, during the dedication Mass, worshipers instead saw plywood panels at the back of the sanctuary.

Father Jenkins found a spiritual lesson in this: faith is always under construction.

"It's providential in some way that it's not finished," he said at the end of the liturgy. "It reflects our own faith. As we build this beautiful church . . . , we need to build up our own faith and build it up well. We can't just come here and worship. When we leave this place, we need to spread Christ's joy and his love and help with charity throughout this community."

The coronavirus pandemic isn't the only challenge that St. Michael Parish has faced since it was founded in 1860.

Archbishop Charles C. Thompson noted in his homily at the dedication Mass how the Indianapolis East Deanery faith community has lived through wars, natural disasters and times of social unrest in its 161-year history.

"Through it all, however, has been the constant divine assurance of God's faithful presence with those who put their faith in him," Archbishop Thompson said. "Throughout the course of these experiences, many have found solace in the sacred space of a church . . . whether for individual devotion or communal gathering . . . to lift mind and heart in prayer."

"As we dedicate this church, we pray that it be a great source of consolation, inspiration, invitation and dedication for all who seek refuge in the Lord. May those who call this place their spiritual home be steadfast in welcoming, praising, serving and proclaiming the good news of Jesus Christ."

The parish's church, built in 1966, has inspired a generation of believers. But no major work had been done to the church since its construction.

The yearlong renovation project was significant, said Father Jenkins.

"The church was basically gutted and everything new put in," he said. "The walls remained and major structural items remained. But there's a new roof. Even a lot of the walls were cut so that we can have more viewing space in the narthex now."

A major change in the church building is its interior reorientation. When it was built in 1966, a large clear window stood above its back entrance while a tall wall stood behind the sanctuary.

About 15 years ago, a colorful stained-glass window of St. Michael the Archangel was installed in the window above the entrance.

The renovation project turned the interior around, putting the stained-glass window behind the altar in a place where worshipers can see it and a large crucifix at its base during liturgies. The change also allowed for the construction of a large narthex behind the new entrance to the church.

Father Jenkins said the renovation "does a great job of respecting what came before us."



Christie Murphy, left, Terry Hite and Ruth Hittel wipe excess chrism oil from the altar at St. Michael Church in Greenfield during a Jan. 30 Mass in which the recently renovated church was dedicated. Murphy is the parish's executive assistant. Hite and Hittel respectively serve as the parish school's secretary and principal. (Photos by Sean Gallagher)

"The beauty that was already there has not been taken away," he noted. "I think it's only been enhanced by the design."

St. Michael parishioner David O'Donnell agrees. A retired engineer who supervised construction projects at Eli Lilly and Company, O'Donnell was involved in the development of the parish master plan beginning in 2012 and helped oversee the renovation project, visiting the parish daily during the renovation to check on the work.

"[The reorientation] gives it a totally different appearance, a different look, a different feel," O'Donnell said. "And that's a beautiful piece of stained glass. You see the crucifix, and it's enhanced by the stained glass."

St. Michael Church has been a special place for the parish's executive assistant, Christie Murphy. It's where her children were baptized, received their first Communion and entered more deeply into their faith.

It's also where her father, the late Deacon Wayne Davis, ministered from his ordination in 2008 until his death in 2019.

Yet the Jan. 30 dedication stands out for her.

"It's probably one of the most exciting things that I've experienced in this parish," Murphy said after the dedication Mass. "It's been so anticipated. All of the parishioners have really contributed to the success of the campaign and to the building."



Archbishop Charles C. Thompson delivers a homily during a Jan. 30 dedication Mass at St. Michael Church in Greenfield.

She and other women in the parish assisted in the symbolically rich Mass by preparing the altar for the liturgy of the Eucharist. Minutes before, Archbishop Thompson had anointed it with chrism oil, rubbing it across the altar's entire surface.

Murphy and the other women carefully used towels to soak up the excess chrism oil. She was pleased that such a mundane act of cleaning could become a sacred act of worship.

"It felt like we were ministering to Christ as we were trying to clean the altar and make it beautiful," Murphy said.

She wished that more of her fellow parishioners could have been there to share in the church dedication. Seating was limited due to ongoing restrictions to slow the spread of the coronavirus.

"We wanted to fit more people in," Murphy said. "That was hard. It was great that so many people were here and able to experience it. But I just wish that we could have had a full church."

Murphy's desire to gather with more parishioners points to her and O'Donnell's belief that the renovation is a sign of a positive future for St. Michael Parish.

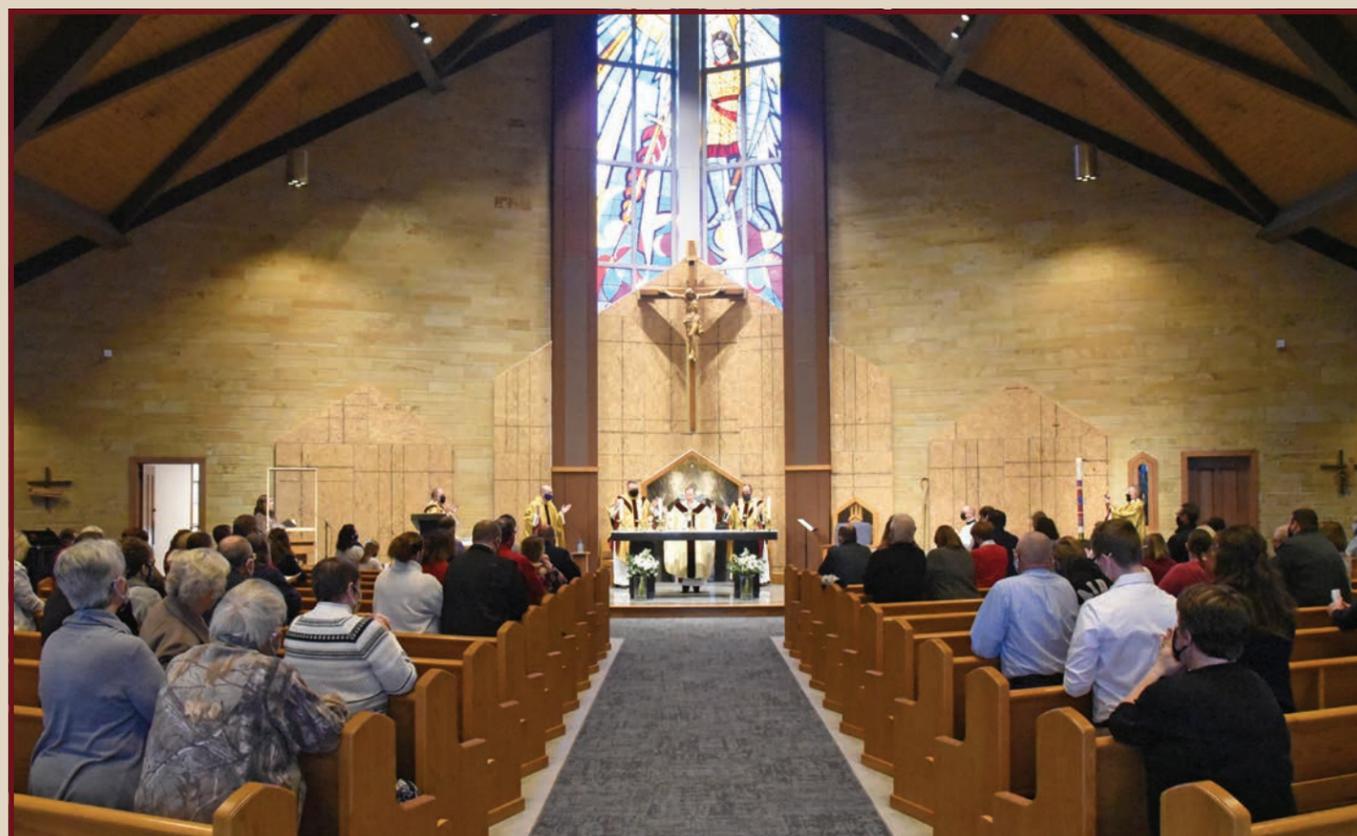
"I think parishioners will be excited when they are in the renovated church and see the expanded narthex," O'Donnell said. "I think the pandemic has maybe sapped some energy from all phases of life. Hopefully, it will inject a new enthusiasm."

"We're a very faithful parish," Murphy said. "We're an engaged parish. Going forward, that's just going to continue. The changes to the building will help inspire changes within the parish. We'll become more active and cohesive. It breathes a new life into the parish."

(For more photos from the dedication Mass, visit [www.CriterionOnline.com](http://www.CriterionOnline.com). To learn more about St. Michael Parish in Greenfield, visit [stmichaelsgrfld.org](http://stmichaelsgrfld.org).) †



Father Aaron Jenkins, pastor of St. Michael Parish in Greenfield, distributes Communion to Anne Bauer during a Jan. 30 dedication Mass at the Indianapolis East Deanery's church.



Archbishop Charles C. Thompson prays the eucharistic prayer while worshippers kneel during a Jan. 30 dedication Mass at St. Michael Church in Greenfield.