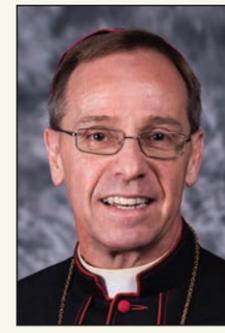




The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Christ the Cornerstone

Life is a gift from God to be cherished, defended, page 5.

CriterionOnline.com

January 21, 2022

Vol. LXII, No. 15 75¢



Every year for 70 years, at least one descendant of Ambrose and Mary Rose Kruer has attended Our Lady of Providence High School in Clarksville. Here, five of their great-grandchildren pose for a photo with one of their children, Norman Kruer. Sophomore Nina Kruer, left, and senior Peyton Kruer are in the front row. Senior Eli Krussow, left, senior Grant Williams and sophomore Luke Kruer are in the back row. (Submitted photo)

Bond between a family and a Catholic school has grown every year for seven decades

By John Shaughnessy

As they worked together on their farm in southern Indiana, Ambrose and Mary Rose Kruer knew the power and wonder of seeds—how something so small could grow into something so sustaining and life-giving.

As the parents of 11 children, Ambrose and Mary Rose also believed there were certain seeds that needed to be planted in their offspring's lives—the strength of family, the foundation of the Catholic faith and the opportunity of a Catholic education.

So when the oldest of their children, Evelyn, was ready to go to high school in 1951, Ambrose and Mary Rose considered

it a gift from God when Our Lady of Providence High School in Clarksville opened that same year, giving Catholic youths in the southern part of the archdiocese a place to continue their Catholic education.

What Ambrose and Mary Rose never imagined is how that shared beginning for a family and a school would grow into something wondrous.

Consider this reality: Ever since Evelyn attended Providence in the fall of 1951, at least one descendant of Ambrose and Mary Rose has been a student at the school in each of its 70 years of existence.

See PROVIDENCE, page 8

ICC backs bipartisan effort to limit 'scourge' of predatory lending

By Victoria Arthur

The Indiana Catholic Conference (ICC) is among the strongest voices in a chorus of support for legislation that would cap the exorbitant interest rates charged by the payday lending industry.



If the effort is successful, the Hoosier state would

join half the nation in placing limits on the payday lending institutions that currently charge consumers an annual percentage rate (APR) of up to nearly 400% on the short-term loans that they offer. Senate Bill 253 and House Bill 1159 would restrict the APR on payday loans, also known as cash advances, to no more than 36%.

At a recent press conference introducing the bipartisan, bicameral legislation, lawmakers and allies alike said it is past time for Indiana to take a stand against predatory lending.

"With a 36% APR versus current Indiana law, borrowers could have saved \$60 million per year, putting more money into the local economy and communities that typically lack resources but allow payday lending to thrive," said Sen. Ron Alting (R-Lafayette), the author of Senate Bill 253. "We know that when borrowers take out a payday loan, they reborrow frequently, creating a cycle that they struggle to leave."

Payday lenders are allowed direct access to a borrower's checking account as security for a loan, and they know the date that a borrower will be paid. A person living paycheck to paycheck or relying on Social Security or disability payments can quickly become entrapped in an endless cycle of debt, lawmakers and advocates say.

"I will be asking my colleagues to make sure [this legislation] gets a hearing and full consideration this session so we can stop this debt trap in Indiana once and for all," Alting said.

Rep. Carey Hamilton (D-Indianapolis), author of House Bill 1159, also spoke out against what she characterized as

See ICC, page 8

Two years after fire, 1st Choice for Women hopes to reopen this summer

By Natalie Hoefler

On Nov. 30, 2019, the site of 1st Choice for Women pregnancy care center in Indianapolis looked hazy—both from smoke and uncertainty. A fire in the commercial building where it was located had just caused severe damage to its offices.

"At this point, it sounds like we'll probably need to start from scratch," said Linda Kile a few days after the fire. She is president and director of the center's parent organization, Gabriel Project.

Her hunch proved to be true—the office space

See CHOICE, page 10



Linda Kile, president and director of Gabriel Project, smiles with joy as she holds the keys to the southwest side Indianapolis home recently purchased as the new site of the organization's 1st Choice for Women pregnancy care center, which has been without headquarters since their offices were burned in a building fire in 2019. Pending rezoning the property for commercial use, she hopes the pregnancy care center will open in the summer. (Photo by Natalie Hoefler)

Keep up with local Catholic topics with archdiocesan office, agency e-newsletters

Criterion staff report

Many archdiocesan offices and agencies offer regular newsletters via e-mail with news, goings-on and ways to become involved in a particular faith-based area of interest.



Below is a list of archdiocesan offices and agencies that offer an e-newsletter and how to sign up to receive it.

Black Catholic Ministry: Weekly. To subscribe, e-mail pspringer@archindy.org with subject "Subscribe to weekly email."

Catholic Charities agencies throughout the archdiocese: Frequency varies. To subscribe, go to www.archindy.org/cc, click on the ENews button on the right side of the screen, then select one or more of the following:

- Becky's Place in Bedford
- Catholic Charities - Archdiocese of Indianapolis
- Catholic Charities Bloomington
- Catholic Charities Indianapolis
- Catholic Charities Tell City
- Catholic Charities Terre Haute
- St. Elizabeth Catholic Charities in New Albany
- CCI Refugee and Immigrant Services
- Holy Family Shelter in Indianapolis
- Refugee and Immigrant Services
- St. Elizabeth | Coleman Pregnancy and Adoption Services in Indianapolis

Catholic Charities – Social Concerns: Monthly. Encompasses the following programs: Anti-Trafficking Ministry, Catholic Accompaniment and Reflective Experience (CARE), Catholic Campaign for Human Development, Catholic Relief Services, Forming Consciences for Faithful Citizenship, Justice for Immigrants and Parish Social Ministry. To subscribe, go to cutt.ly/SocialConcerns (case sensitive) or e-mail tchamblee@archindy.org.

Catechesis: Weekly. Newsletter for catechists and those interested in catechetical resources and formation opportunities. To subscribe, e-mail catechesis@archindy.org with the subject "The Big 3."

Creation Care Ministry: Monthly, plus a few extra announcements during special times such as the Season of Creation. To subscribe, go to ourcommonhome.org and click on the "sheep" icon in the upper right.

Evangelization: Monthly. To subscribe, go to evangelizeindy.com/contact-us.

Human Life and Dignity: Monthly.

Encompasses the following areas: Birthline, Health, Parish Nurses, Project Rachel, Respect Life Month, Solemn *Roe v. Wade* Observance and Substance Addiction. To subscribe, go to www.archindy.org/humanlifeanddignity and click on the "sheep" icon in the upper right.

Indiana Catholic Conference (public policy voice for the Church in Indiana): Weekly Indiana Catholic Action Network Newsletter (I-CAN) during legislative session (January-April), plus stay on top of pressing issues throughout the year with action alerts. To subscribe, go to www.indianacc.org/action-alerts.

Marriage and Family Life: Monthly. Encompasses the following areas: Marriage preparation guidelines and procedures, divorce ministry, grief ministry, Natural Family Planning, and annual wedding celebrations. To subscribe, go to www.archindy.org/marriageandfamily and click the "sheep" icon in the upper right.

Our Lady of Fatima Retreat House: Monthly. To subscribe, go to www.archindy.org/fatima and scroll to the bottom of the page.

Stewardship and Development: Monthly. Subscribe for one or more of the following newsletters. If texting, follow the prompts to add name and e-mail address. If e-mailing, asked to be added to the e-mail distribution group.

- Bishop Simon Bruté College Seminary: text "Brute" to 84576, or e-mail esarlitto@archindy.org.
- Catholic Community Foundation: text "CCF" to 84576, or e-mail ccf@archindy.org
- Mother Theodore Catholic Academies/Notre Dame ACE Academies: text "MTCA" to 84576, or e-mail esarlitto@archindy.org
- Stewardship: text "Stewardship" or "ArchLatinos" for Spanish to 84576, or e-mail dstone@archindy.org
- United Catholic Appeal: text "UCA" (or "ArchLatinos" for Spanish) to 84576, or send us an email to uca@archindy.org

The Criterion: Weekly. Preview of what's in the latest issue as well as links to a selection of stories. To subscribe, go to www.archindy.org/newsletter.

Young Adult and College Campus Ministry: Monthly. News and upcoming events for those age 18-39. Text "INDYCATHOLIC" to 84576 to subscribe.

Youth Ministry: Monthly, with periodic additional messages. To join, email mshahan@archindy.org.

Vocations: Quarterly. To subscribe, go to: heargodscall.flocknote.com/newsletter. †



Public Schedule of Archbishop Charles C. Thompson

January 24-29, 2022

January 24 – 10:30 a.m.
Respect Life Mass at St. John the Evangelist Church, Indianapolis

January 24 – noon
Indiana March for Life, Indianapolis

January 25 – 1 p.m.
Council of Priests meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

January 25 – 7 p.m.
Christian Unity Prayer Service at Northminster Presbyterian Church, Indianapolis

January 26 – 10 a.m.
Visit to Cathedral High School, Indianapolis

January 27 – 8:30 a.m.
Mass for students of Nativity Catholic School, Indianapolis, at Nativity of Our Lord Jesus Christ Church

January 27 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center

January 29 – 5 p.m.
Mass and Presentation of Ecclesial Movements at SS. Peter and Paul Cathedral, Indianapolis

Wanted: Stories of people who show love for others in great and small ways

"Love is patient, love is kind. It is not boastful or arrogant or jealous or rude. It does not seek its own way. It is not irritable or resentful. It does not rejoice in wrong-doing, but rejoices in the truth. Love bears all things, believes all things, hopes all things, endures all things" (1 Cor 13:4-7).

We all know people who live out this passage—some in obvious ways, but many through seemingly small or behind-the-scenes actions.

Maybe there's someone in your parish who quietly but constantly volunteers at church, cooks meals for others or has a knack for making others feel welcomed.

Maybe you saw a child sit down to lunch with a student eating alone.

Maybe you know someone who started a charity; grandparents who adopted a grandchild; a couple

or family who drives an elderly parishioner to Mass; a teacher who goes the extra mile; a priest or religious who always takes the time to listen.

For our monthly column "Love's Litmus," we're looking for stories just like these, stories about people who—in obvious or quiet ways—live out 1 Cor 13:4-7.

The goal is to show the many ways, grand or simple, that we can love one another and, by doing so, help bring about God's kingdom.

Send your stories of people you know (near or far, Catholic or not) who exemplify that Scripture passage to [Nathalie Hoefer at nathoefer@archindy.org](mailto:nathoefer@archindy.org), or call 317-236-1486 or 800-932-9836, x. 1486. Include your parish and a daytime phone number where you may be reached. †

Vatican mandates COVID-19 vaccines or recovery for employees, most visitors

VATICAN CITY (CNS)—The Vatican has updated its rules to stem the spread of COVID-19 and will require all its employees to be vaccinated against the virus or prove they have recently recovered from the disease.

Also, starting on Jan. 10, nonessential work-related travel was temporarily suspended, masking outdoors was required, high-filtering FFP2 masks must be worn indoors and quarantine rules for those who have had contact with a positive case are adjusted with no isolation required for those who are fully and recently vaccinated, including with the booster.

The Vatican made the announcement on Jan. 12.

Mirroring restrictions recently put into place by Italy, the Vatican will now require

the "super green pass" for: all employees, interns and external collaborators; visitors to the Vatican Museums, gardens and the apostolic palace in Castel Gandolfo; people taking part in conferences, seminars and other events, which also will have a reduced capacity of 35%; and individuals wishing to eat inside, such as in a Vatican cafeteria.

The Vatican will evaluate on a case-by-case basis those requesting an exemption from the current rules, it said.

Employees of the Vatican City State governor's office who do not have the new "super green pass" will not be allowed to access their place of employment and will be considered "absent without leave," so not paid for missed days. Stiffer sanctions may follow a prolonged "unjustified absence," it added. †

NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in The Criterion?
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Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1585
Toll free: 1-800-382-9836, ext. 1585

Price: \$22.00 per year, 75 cents per copy

Postmaster:
Send address changes to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January.
Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2022 Criterion Press Inc. ISSN 0574-4350.

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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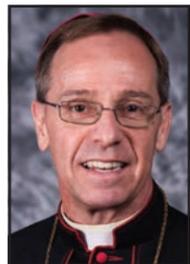
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Synodal meeting with Archbishop Thompson set for March 5 in Columbus

By Sean Gallagher

Catholics across central and southern Indiana will have the chance on March 5 to gather with Archbishop Charles C. Thompson at St. Bartholomew



Archbishop Charles C. Thompson

Parish, 1306 27th St., in Columbus, for a meeting that is part of a synodal process launched last October in the archdiocese and in dioceses around the world.

The process is part of the preparation for a 2023 meeting of the world Synod of Bishops at the Vatican that will

discuss the concept of synodality, which is a word to describe how all the faithful are called to contribute to the guiding of the life of the Church through prayerful listening and sharing their own thoughts.

Archdiocesan Catholics have had the chance since last fall to fill out an online survey and share their thoughts with members of their parish councils.

All of this input and more will be prayerfully considered by a group

of archdiocesan leaders in creating a 10-page draft report, which will be made available to those who take part in the March 5 meeting in Columbus. It will begin at 3 p.m. and conclude at 4:30 p.m. just before St. Bartholomew's 5 p.m. Saturday evening Mass.

Ken Ogorek, archdiocesan director of catechesis, has coordinated the synodal process in the archdiocese.

He said the March 5 meeting will involve prayer, small-group discussions of different sections of the draft report and opportunities for individuals to share their thoughts with Archbishop Thompson and other participants.

"Prayer and listening will play major roles in the gathering," Ogorek said. "I'm hopeful that participants will sense the Holy Spirit's presence and power to help us speak the truth in love as we experience the togetherness that makes us Church."

Those who wish to take part in the March 5 meeting are asked to register in advance by calling 317-236-1550 or by sending an e-mail to catechesis@archindy.org.

Input offered at the March 5 meeting will be considered afterward by



'Prayer and listening will play major roles in the gathering. I'm hopeful that participants will sense the Holy Spirit's presence and power to help us speak the truth in love as we experience the togetherness that makes us Church'

—Ken Ogorek, archdiocesan director of catechesis

archdiocesan leaders as they finalize the report, which will then be submitted to the U.S. Conference of Catholic Bishops (USCCB).

After gathering reports from dioceses across the country, USCCB leaders will then send a report on synodality to the Vatican.

During an Oct. 17, 2021, Mass at SS. Peter and Paul Cathedral in Indianapolis that began the synodal process in the archdiocese, Archbishop Thompson described it as "a daunting task, but grace-filled, if we are Christ-centered. In the end, it's all about glorifying the Holy Trinity—God the

Father, Son and Holy Spirit—for the sake of our salvation, not merely as individuals, but as people of God."

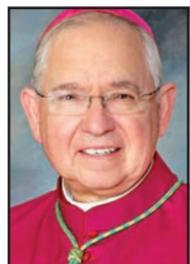
Ogorek emphasized that Archbishop Thompson has been involved in the synodal process since its beginning.

"His prioritization of this gathering on March 5," said Ogorek, "speaks volumes about our chief shepherd's desire to listen and be present to the faithful of our archdiocese."

(The online survey for the synodal process will be available through Jan. 31. It can be accessed in English and Spanish at www.archindy.org/SynodSurvey.) †

Gomez: Imitate Rev. King's 'example, prophetic witness' in work for justice

WASHINGTON (CNS)—The president of the U.S. Conference of Catholic Bishops (USCCB) urged all people of goodwill to commemorate the life and legacy of the



Archbishop José H. Gomez

Rev. Martin Luther King Jr. on the Jan. 17 holiday named for him by remembering "not only the justice he pursued, but how he pursued it."

The civil rights leader "was driven by the biblical vision of righteousness and truth, a vision that he understood

to be reflected in our nation's founding documents," Los Angeles Archbishop José H. Gomez said in a Jan. 15 statement.

"He believed in what he called the 'American creed,' the belief expressed by our founders that all men and women are created equal and endowed by God with a sacred dignity and undeniable rights to life, liberty and equality," the prelate added.

Rev. King, who was assassinated in 1968 at age 39, would have turned 93 on Jan. 15. Martin Luther King Jr. Day is

observed on the third Monday of January each year.

Today, 54 years after his death, "America faces many challenges,"



Rev. Martin Luther King Jr.

Archbishop Gomez said. Among them, he said, are "this ongoing pandemic, issues of economic inequality and racial discrimination, violence in our communities, the struggle to welcome immigrants and refugees.

"In recent years, our nation has also become more polarized and our divisions angrier," he added.

In looking to the future, "let us continue to draw from Rev. King's wisdom, especially his commitment to the beatitudes of Jesus, and the principles of nonviolence and love for our enemies," Archbishop Gomez urged.

He referenced Rev. King's "Letter from a Birmingham Jail," an open letter written on April 16, 1963, by the Baptist minister and activist while he was confined in a jail cell after he and other civil rights leaders were arrested for holding

a nonviolent demonstration over the treatment of Blacks in Birmingham, Ala.

A court had ordered that Rev. King could not hold protests there. He spent eight days in jail before being released on bail.

In his letter, "Rev. King reminds us that we are brothers and sisters, part of a beautiful web of relationships of mutual care, each of us depending on others as others depend on us," the archbishop said.

"Injustice anywhere is a threat to justice everywhere," he wrote. "We are ... tied in a single garment of destiny. Whatever affects one directly, affects all indirectly.

"Let us go forward in that same spirit of fraternity and solidarity, and let us carry on his work for equality and justice," Archbishop Gomez said. "As we remember Rev. King, let us continue to learn from him and imitate his example and prophetic witness." †

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Editorial



Pope Francis greets the crowd as he leads the *Angelus* from the window of his studio overlooking St. Peter's Square at the Vatican on Jan. 16. (CNS photo/Vatican Media)

Not all Catholics think alike. And that's OK.

It should be obvious that not all Catholics agree about everything. And, as Pope Francis tells us, that's OK.

Some Catholics are Republicans, others are Democrats, some are Independents while still others have no political affiliation. Some feel called to attend daily Mass while others are content fulfilling their Sunday obligation. In other words, there is a legitimate pluralism in the Catholic Church.

However, there are also basic doctrines that all Catholics are required to believe, and basic devotions that all Catholics are expected to follow. Most of those doctrines—but not all—are included in the Church's two creeds, the Nicene Creed and the Apostles' Creed.

Beyond the premise that all members must ascribe to doctrines in the creeds, the Church is wide open to everyone. The word "catholic" itself means universal, or, as it has been described, "Here comes everyone." And, since everyone is a sinner, it is a Church composed of sinners.

From its earliest history, it has included people who disagree with one another. The first major controversy was whether or not Gentile converts had to observe the Jewish laws, including the rite of circumcision. It led to the Council of Jerusalem, as described in the 15th chapter of the Acts of the Apostles. It ruled that they did not have to be circumcised.

However, that didn't end the problem. St. Paul had extreme Christian Jews following his missionary journeys and telling converts that Paul's teaching was not the full and authentic teaching. That resulted in Paul's strong Letter to the Galatians.

Even when Paul took a treasure to the Church in Jerusalem, as described in Acts, James, the Bishop of Jerusalem, told him that he had been accused of telling the Jews who lived among the Gentiles not to circumcise their children, and he advised Paul to demonstrate that he himself observed the Mosaic laws. That led to Paul's arrest.

Later in the early history of the Church, we find numerous popular heresies that were eventually condemned by councils. We tend to think of those who believed those heresies as evil people, but most of them were sincere Christians who were trying to understand

just who Jesus was. How could he be both divine and human? Was Mary the mother of only his human nature? And where did the Holy Spirit fit in?

The point is that there has always been disagreement within the Catholic Church. But the Church is still here because it is guided by the Holy Spirit. It even survived the period when there were three people claiming to be pope at the beginning of the 15th century, each one with loyal followers.

The Church has historically called synods or councils to determine what Catholics should believe. But decisions made by those bodies haven't always been popular. After the Council of Nicaea condemned Arianism, which taught that the Word (Jesus) was created by God the Father, most of the Christian world remained Arian, including Emperor Constantine. Arianism stuck around for a long time.

Nearly every council that concerned itself with doctrine has met opposition from Catholics who refused to accept the decisions made. That includes the Second Vatican Council held in the 1960s. There are Catholics today who believe that it was a big mistake.

Diversity in humanity can be traced back to its very creation by God. Adam and Eve, although different from each other, were both created in the image and likeness of God. And as we know from revelation, there is both a true diversity and total unity in God who is three persons in one God.

At the same time, there is a diversity in humanity that can tend toward division and conflict. This, in part, can be traced to the original sin of Adam and Eve. The never-ending challenge for us as Catholics is how to identify and manage these different kinds of diversities.

It can be challenging when we don't all believe alike or think alike. Parents can see that every day, if they have several children. The children all have the same biological genes, the same parents, and they live in the same family. But each one is usually much different from his or her siblings. If that happens in families, how much more does it happen in society?

Certainly, a lot. And that's OK.
Happy New Year.

—John F. Fink

Be Our Guest/Todd Rokita

The time is now for the Supreme Court to overturn *Roe v. Wade*

On Jan. 22, 1973, the U.S. Supreme Court legalized abortion nationwide with its ruling in *Roe v. Wade*.

As we look back 49 years later, we mourn the more than 62 million babies in America whose lives since then have been extinguished while they were yet in their mothers' wombs. Even as we grieve, however, we pro-lifers can also hope. The U.S. Supreme Court



could be on the verge of overturning that infamous decision that even many abortion proponents concede to be a poor example of jurisprudence.

Speaking last year to a group of fellow pro-lifers, I encouraged the crowd to keep persevering in the fight—and to take courage from the realization that our cause is noble and just. We endeavor to save the lives of innocent children and protect the health of women.

As Indiana's attorney general, I have witnessed the need for perseverance firsthand while defending the constitutionality of our own state's commonsense abortion laws in federal court.

Hoosiers are well served by our deputy attorneys general, many of whom have been fighting this and other battles for years. They do world-class work and are well-respected throughout the judiciary. And all of them serve the people of our great state with servants' hearts.

This past summer, a federal district court prohibited the state from enforcing several longstanding Indiana abortion laws, including requirements that only physicians may administer abortion drugs and that only hospitals or ambulatory surgical centers may host second-trimester abortions—which are major surgical procedures. My office appealed, and immediately the court of appeals put those extreme orders on hold based on decades of precedent supporting Indiana's position.

The full appeal remains pending, but the case—*Whole Woman's Health Alliance v. Rokita*—is noteworthy because it has already consumed more than three years of litigation (and two trials) over basic, longstanding abortion regulations.

In ruling against our laws, the district court took advantage of the Supreme Court's more recent muddled abortion decisions to pick and choose which regulations would stand and which would fall.

Still, one would expect so-called "pro-choice" advocates to view the entire

purpose of legalized abortion as a means to ensure women have access to safe procedures performed by real doctors in sanitary locations equipped to deal with any complications. Apparently not: In dissent, one judge went so far as to chide Indiana for "insisting that its laws have only the high-minded purpose of protecting women's health."

Long gone are the days when promoters of "choice" touted the motto of "safe, legal, and rare." Pro-abortion extremists now lobby for abortion on demand *at any cost to women's health and safety*.

Obviously, the abortion industry itself also pushes for the wholesale acceptance of the procedure—acting, perhaps, on the basis of a profit motive.

Abortion is no longer promoted simply as a means of protecting vulnerable women, but as a beneficial end in itself.

For the pro-choice movement today, abortion is a positive good, an achievement to be shouted regardless of the physical, emotional and spiritual consequences to women who have them.

Mother Teresa of Calcutta once said that "abortion is profoundly anti-women. Three quarters of its victims are women:

half the babies and all the mothers."

In our three-year-old case, the testimony of several brave women about their own abortions confirms that statement. It is one thing to promote an abstract idea that abortion somehow helps women, and quite another to hear a woman's voice break as she describes having to flush her own dead child down the toilet or watch it swirl down the drain.

The district court injunction in our case likely represents the high-water mark for pro-abortion zealots—as the appeals-court order staying that decision indicates.

Now the Supreme Court has a golden

opportunity to overrule (or at least narrow) *Roe v. Wade* in *Dobbs v. Jackson Women's Health Organization*, a case challenging Mississippi's ban on abortion after 15 weeks.

The pro-life movement is about the triumph of women over the lie that abortion is a positive good that advances equality. I am proud to say that my office plays a part in that battle.

And as we cling to the hope that *Roe v. Wade* will be a relic of the past by its 50th anniversary, we shall continue to persevere in our work.

(Todd Rokita is the 44th attorney general of Indiana and a member of St. Malachy Parish in Brownsburg.) †

"Mother Teresa of Calcutta once said that 'abortion is profoundly anti-women. Three quarters of its victims are women: half the babies and all the mothers.'"

Letters Policy

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

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

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

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

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

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



Christ the Cornerstone

Life is a gift from God to be cherished, defended

Tomorrow, Saturday, Jan. 22, is a Day of Prayer for the Legal Protection of Unborn Children observed by dioceses throughout the United States “as a particular day of prayer for the full-restoration of the legal guarantee of the right to life and of penance for violations to the dignity of the human person committed through acts of abortion” (Lectionary: 516A). These two objectives—restoration of the legal guarantee of the right to life and penance for acts violating human dignity—both spring from a single conviction: *Life is sacred. It is a gift from God that must be cherished and defended.*

Every human being is made in the image and likeness of God and, so, must be treated with the utmost dignity and respect. This is true from the moment of conception until the time of natural death. No one has the right to violate the sanctity of human life. No one is free to decide that an individual person’s life is unnecessary or that a group of people are inferior or subhuman and, therefore, expendable.

The inviolability of human life is a fundamental moral principle recognized by nearly all societies and religions, but sins against human life and dignity are

as old as humanity itself. (See the story of Cain and Abel in Gen 4:1-16).

Human sinfulness requires that we protect the dignity of human life by every means available to us, including the legal guarantee of the right to life. And when these legal guarantees are abrogated, as in the U.S. Supreme Court’s decision to make abortion legal, the law of God inscribed in human hearts must supersede civil laws and be observed regardless of the consequences. Life is sacred. No civil authority has the right to devalue or destroy human persons made in God’s image.

The Day of Prayer we will observe tomorrow calls us to ask the Lord of Life, his Blessed Mother, and all the angels, saints and martyrs to join us in working to change existing laws that permit (even encourage) violations against human life and dignity.

Abortion is a particularly serious violation because the persons involved are totally vulnerable and dependent on others for their defense. The elderly and infirm (mentally and physically) are also especially vulnerable and, therefore, deserving of special protection. Even criminals convicted of heinous crimes need to be recognized

as worthy of human life and dignity. (See the *Catechism of the Catholic Church*, #2267.)

Finally, history shows that people on the margins of society are too easily regarded as unworthy of the legal guarantees that make life worth living. Those who are seen to be different from us are often mistreated; they are denied the rights and opportunities that should be guaranteed because of their fundamental human dignity as children of God, the sisters and brothers of all.

Tomorrow’s Day of Prayer is also a call to action. The penance that we are called to do—fasting, self-denial, reparations for past sins—should help to raise awareness about the seriousness of human life issues, and it should actively promote changes of mind and heart as well as legal and policy changes at all levels of our government.

Respect for human life and dignity calls us to love all our brothers and sisters and to extend basic courtesy toward everyone.

As Pope Francis frequently reminds us, gossip is a violation of someone’s human dignity. Racism, sexism, nativism and homophobia are also sins against human dignity. Anytime we look down

on others with indifference or contempt, we violate their dignity as persons made in the image and likeness of God.

As missionary disciples of Jesus Christ traveling together on a journey to our heavenly homeland, we are called to be active, not passive, in our defense of human life. This means that we must be vocal in our opposition to unjust laws and social policies. It means that we should vote our consciences, and we should work to see that the right to life is truly guaranteed by our laws and by the way we treat one another as citizens and fellow human beings.

Let’s pray for a conversion of mind and heart that begins with each of us and extends to other people in our families, our neighborhoods, our state and our country. Life is a beautiful gift from God that we are called to cherish and defend. By respecting one another, by listening to one another (especially those who disagree with us), and by working to build a more just, compassionate and dignified world, we can help to guarantee the right to life and, at the same time, do penance for past violations against vulnerable persons caused by abortion and other serious sins against human life. †



Cristo, la piedra angular

La vida es un regalo de Dios que hay que valorar y defender

Mañana, sábado 22 de enero, se celebra la Jornada de Oración por la Protección Legal de los Niños no Nacidos, observada por las diócesis de todo Estados Unidos “como un día particular de oración por la plena restauración de la garantía jurídica del derecho a la vida y de penitencia por los actos que atentan contra la dignidad de la persona humana cometidas mediante actos de aborto” (Leccionario: 516A). Estos dos objetivos, la restauración de la garantía jurídica del derecho a la vida y la penitencia por los actos que atentan contra la dignidad humana, emanan de una misma convicción: *La vida es sagrada. Es un regalo de Dios que hay que valorar y defender.*

Todo ser humano está hecho a imagen y semejanza de Dios y, por tanto, debe ser tratado con la máxima dignidad y respeto, desde el momento de la concepción hasta la muerte natural. Nadie tiene derecho a violar la santidad de la vida humana. Nadie es libre de decidir que la vida de una persona es innecesaria o que un grupo de personas es inferior o infrahumano y, por tanto, prescindible.

La inviolabilidad de la vida humana es un principio fundamental reconocido por casi todas las sociedades y religiones, pero los pecados contra la vida y la dignidad humanas son tan antiguos como la humanidad misma.

(Véase la historia de Caín y Abel en Génesis 4:1-16).

La pecaminosidad humana exige que protejamos la dignidad de la vida por todos los medios a nuestro alcance, incluida la garantía jurídica del derecho a la vida. Y cuando estas garantías se derogan, como ocurrió con la decisión del Tribunal Supremo de Estados Unidos de legalizar el aborto, la ley de Dios inscrita en los corazones humanos debe superar las leyes civiles y respetarse sin importar las consecuencias. La vida es sagrada. Ninguna autoridad civil tiene derecho a devaluar o destruir a las personas humanas hechas a imagen de Dios.

La jornada de oración que celebraremos mañana nos llama a pedir al Señor de la Vida, a su Santísima Madre y a todos los ángeles, santos y mártires que se unan a nosotros para trabajar por cambiar las leyes existentes que permiten (incluso fomentan) las violaciones contra la vida y la dignidad humanas.

El aborto es una violación especialmente grave porque las personas implicadas son totalmente vulnerables y dependen de que otros los defiendan. Los ancianos y los enfermos (mental y físicamente) también son especialmente vulnerables y, por tanto, merecen una protección especial. Incluso los delincuentes condenados por crímenes atroces deben ser reconocidos como dignos de la

vida y la dignidad humanas. (Véase el *Catecismo de la Iglesia Católica*, #2267.)

Por último, la historia demuestra que las personas que se encuentran en los márgenes de la sociedad son consideradas con demasiada facilidad como indignas de las garantías legales que hacen que la vida merezca la pena. A menudo se maltrata a los que se consideran diferentes de nosotros; se les niegan los derechos y las oportunidades que deberían estar garantizados por su dignidad humana fundamental como hijos de Dios, hermanas y hermanos de todos.

La jornada de oración de mañana es también una llamada a la acción: la penitencia que se nos pide que hagamos (ayuno, abnegación, reparación de pecados), debe ayudar a crear conciencia sobre la gravedad de los problemas de la vida humana, y promover activamente cambios de mente y de corazón, así como cambios jurídicos y políticos en todos los niveles de nuestro gobierno.

El respeto a la vida y a la dignidad humana nos llama a amar a todos nuestros hermanos y hermanas y a demostrar una cortesía básica a todos.

Como nos recuerda a menudo el Papa Francisco, el chisme es una violación de la dignidad humana de alguien. El racismo, el sexismo, el nativismo y la homofobia son también pecados contra la dignidad humana.

Cada vez que miramos a los demás con indiferencia o desprecio, violamos su dignidad como personas hechas a imagen y semejanza de Dios.

Como discípulos misioneros de Jesucristo que viajamos juntos hacia nuestra patria celestial, estamos llamados a ser activos, no pasivos, en nuestra defensa de la vida humana. Esto significa que debemos manifestar nuestra oposición a las leyes y políticas sociales injustas. Significa que debemos votar según nos dicte la conciencia, y debemos trabajar para que el derecho a la vida esté realmente garantizado por nuestras leyes y por la forma en que nos tratamos unos a otros como ciudadanos y seres humanos.

Recemos para lograr una conversión de la mente y el corazón que comience con cada uno de nosotros y se extienda a otras personas de nuestras familias, vecindarios, estado y país. La vida es un hermoso regalo de Dios que hay que valorar y defender. Respetándonos unos a otros, escuchándonos (especialmente a los que no están de acuerdo con nosotros), y trabajando para construir un mundo más justo, compasivo y digno, podemos contribuir a garantizar el derecho a la vida y, al mismo tiempo, hacer penitencia por los actos que han atentado en el pasado contra las personas vulnerables a través del aborto y otros pecados graves contra la vida humana. †

Events Calendar

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

January 25

St. Simon the Apostle Parish, St. Elizabeth Room, 8155 Oaklandon Rd., Indianapolis. **SHIP (Singles Hoping Involved Partnership)**, 6:30-8:30 p.m., fellowship ministry for singles ages 45-60-ish, Italian pitch-in and game activity, free. Information: martinlow8@cs.com, 317-826-6000.

January 26, Feb. 9, 23

Group Lectio via Zoom, 7 p.m., second and fourth Wednesdays of each month, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict,

Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedome.org.

January 30

St. Matthew the Apostle School, 4100 E. 56th St., Indianapolis. **Open House for Prospective Families**, 1:30-3:30 p.m. Information: 317-251-3997 or dsmock@saintmatt.org.

February 8, March 8

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. St. Mary-of-the-Woods. **Taizé Prayer at the Woods**, 7-8 p.m., silent and spoken

prayers, simple music, silence, virtual option available at cutt.ly/Taize. Information: 812-535-2952, provctr@spsmw.org.

February 12, March 12

Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Teen Volunteering Opportunity**, 9 a.m.-2 p.m., ages 12-18, assist with retired Providence Sisters. Information and registration: 812-535-2952, provctr@spsmw.org or spsmw.org/events.

February 16, March 16

Calvary Mausoleum Chapel,

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

February 17, March 17

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. Information: 317-244-9002.

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

www.catholiccemeteries.cc.

February 18

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, presenter TBA, rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on Feb. 15. Information and registration: cutt.ly/CBE-Reg.

February 19

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Helpers of God's Most Precious Infants**

Prayer Vigil for Life, 8:30 a.m. Mass, then prayer partners will carpool to Clinic for Women at 3607 W. 16th St. for vigil. Information: eric@romancatholicgentleman.com.

February 21, March 21

Sr. Thea Bowman Black Catholic Women Monthly Prayer Gathering, via Zoom, third Monday of each month, sponsored by archdiocesan Black Catholic Ministry, 7 p.m. Join meeting: cutt.ly/SrTheaPrayer, meeting ID: 810 3567 0684 or dial-in at 301-715-8592. Information: Pearlette Springer, pspringer@archindy.org or 317-236-1474. †

Retreats and Programs

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

February 2

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, in person or via Zoom, sponsored by Oldenburg Franciscan Center, 2-3:30 p.m., Franciscan Sister Olga Wittekind presenting, freewill donation. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org.

February 7

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Keeping a Spiritual Journal**, 9 a.m.-4 p.m., includes lunch, \$75. Information and registration: mountsaintfrancis.org/spiritual-journal or 812-923-8817.

February 7, 14, 21, 28

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"Brother**

Bob's Bible Study," Mondays 10:30 a.m. or 6:30 p.m., led by Andrew Hennessy, free. Information and registration: mountsaintfrancis.org/bible-study or 812-923-8817.

February 9, March 9

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

February 11-13, March 11-13

Saint Meinrad Archabbey Guesthouse, 100 Hill Dr., St. Meinrad. **Beyond the Fantastic!** for married

couples, Benedictine Father Noël Mueller presenting, \$425 double. Registration: saintmeinrad.org/retreats.

February 12

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Pilgrimage: Charity**, 9 a.m.-2 p.m., walking hike pilgrimage lead by Conventual Franciscan Father Vincent Petersen, bring water bottle and lunch, rain or shine, \$25. Information and registration: mountsaintfrancis.org/pilgrimage or 812-923-8817.

February 14

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$35 per day, includes room, continental breakfast, lunch and use of the common areas and grounds, overnight stays

available for additional \$28 per person, dinner additional \$9. Registration: cutt.ly/fatimaretreats, 317-545-7681 or jbarger@archindy.org.

February 18-20

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Shelter in Place: Weekend Retreat**, Fri. 6:30 p.m.-Sun. 1 p.m., Father Jeffrey Godecker facilitating, includes room, meals, \$200. Registration: cutt.ly/fatimaretreats, 317-545-7681 or jbarger@archindy.org.

February 18

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$70 with spiritual direction. Information and registration: 812-934-6437, www.oldenburgfranciscancenter.org.

February 19

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **St. Hildegard of Bingen**, 9:30-11:30 a.m., \$25, Franciscan Sister Olga Wittekind presenting. Information and registration: 812-934-6437, www.oldenburgfranciscancenter.org.

February 20

Oldenburg Franciscan

Center, 22143 Main St., Oldenburg. **Coffee Talks "Transform & Transcend: Doing My Inner Work—Potentiality"**, 10:45 a.m.-noon, Franciscan Sister Mary Ann Stoffregen presenting, online option available, freewill donation. Information and registration: 812-933-6437, oldenburgfranciscancenter.org.

February 26

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Women's Retreat: "Watch One Hour with Me"**, 9 a.m.-5 p.m., \$50 includes meals, additional \$100 for optional overnight stay. Information and registration: mountsaintfrancis.org/womens-retreat or 812-923-8817.

March 1-3

Saint Meinrad Archabbey Guesthouse, 100 Hill Dr., St. Meinrad. **Freedom Through Forgiveness**, Benedictine Brother Zachary Wilberding presenting, \$300 single, \$425 double. Registration: saintmeinrad.org/retreats.

March 2

Benedict Inn Retreat and Conference Center,

1402 Southern Ave., Beech Grove. **The Cross: The Heart of the Lenten Journey**, 10 a.m.-4:30 p.m., Benedictine Sister Betty Drewes presenting, \$65, includes lunch. Information and registration: benedictinn.org/programs, 317-788-7581, benedictinn@benedictinn.org.

March 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Divine Wine & Art with Heart: Wine and canvas with a spiritual twist!** 5-9 p.m., includes program, wine, snacks, painting supplies, limit of 16 people, \$45. Registration: cutt.ly/fatimaretreats, 317-545-7681 or jbarger@archindy.org.

March 8

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Coffee and Conversation**, 8-11:30 a.m., first of five individual sessions (March 15, 22, 29, April 5) based on Ann Voskamp's book *One Thousand Gifts*, Patty Moore presenting, \$25 per session or \$100 for the series, journals provided. Information and registration: benedictinn.org/programs, 317-788-7581, benedictinn@benedictinn.org. †

Saint Meinrad exhibit features wood block and Styrofoam prints

An exhibit of wood block and Styrofoam prints called "A Sense of Place" will be on display in the Saint Meinrad Archabbey Library Gallery, 200 Hill Dr., in St. Meinrad, through Feb. 20.

The gallery will exhibit works by Kentucky artist Chris Plummer. This exhibit showcases both a series of landscapes inspired by the land near Plummer's home in Niagara, Ky., and a series of black and white prints centered around the idea of house and home.

Plummer has been enamored with print making since he made his first print in 1995. In 1999, he earned a bachelor's of fine arts degree at Northern Kentucky University.

Since then, he has participated in local and regional art fairs, winning many awards. In 2021, he won "best-in-show" in the Around the Loop Art Fair in Memphis, Tenn. In 2019, he won "best-in-show" at the Q-Fest Art Fair in Quincy, Ill., and the Around the Fountain Art Fair in Lafayette, Ind.

The exhibit is free and open to the public. Those wishing to view the exhibit may want to arrive at least 30 minutes before closing time. Due to the COVID situation, guests to Saint Meinrad are asked to wear masks.

For library hours, call 812-357-6401 or 80-987-7311 or visit the Archabbey Library's website at www.saintmeinrad.edu/library/library-hours. †

Married couples welcome to Celebrate Romance event in Greenwood on Feb. 12

Our Lady of the Greenwood Parish's Celebrate Marriage ministry will offer a Celebrate Romance dinner and dance at its Life Center, 335 S. Meridian St., in Greenwood, from 7-10:30 p.m. on Feb. 12.

The purpose of the ministry is to provide opportunities for married couples to have more time together, to find the romance in their marriage, to examine their lives together, to look for the fun in their marriages and to grow closer together.

The event is open to all married

couples. The cost for the Celebrate Romance dinner and dance is \$50 per couple or \$180 for a table of four couples. Doors open at 6:30 p.m., and dinner will be served at 7 p.m. Beer and wine are available with the purchase of a \$5 bracelet, and door prizes will be given.

For more information or to register, go to celebratemarriage.ministry.com. If paying by credit card, call the parish office at 317-888-2861. †

Wedding ANNIVERSARIES

MICHAEL AND ANNETTE SHRINER



Michael and Annette (Concannon) Shriner, members of Christ the King Parish in Indianapolis, will celebrate their 55th wedding anniversary on Jan. 22.

The couple was married in St. Lawrence Church in Indianapolis on Jan. 22, 1967.

They have two children: Melinda Spychalski and Michael Shriner, Jr.

The couple also has four grandchildren. †

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



The Face of Mercy

By Daniel Conway



Pope outlines paths for building a lasting peace

“All can work together to build a more peaceful world, starting from the hearts of individuals and relationships in the family, then within society and with the environment, and all the way up to relationships between peoples and nations.” (Pope Francis, 2022 World Day of Peace message)

In his 2022 World Day of Peace message, Pope Francis outlines “three paths for building a lasting peace.” These three include dialogue, education and labor. All presuppose a shared desire for peace among individuals, families and societies large and small. All require a change of mind, heart and actions so that “all can work together to build a more peaceful world.”

“Dialogue entails listening to one another, sharing different views, coming to agreement and walking together,” the Holy Father says. Dialogue is important for all segments of human society, but the pope’s message draws special attention to what he calls “dialogue among generations.”

The natural barriers that exist between older and younger people need to be removed, Pope Francis says. “Promoting such dialogue between generations

involves breaking up the hard and barren soil of conflict and indifference in order to sow the seeds of a lasting and shared peace.” Dialogue between generations, which every parent knows is easier said than done, should be acknowledged “as the basis for the realization of shared projects,” the pope believes.

“Great social challenges and peace processes necessarily call for dialogue between the keepers of memory—the elderly—and those who move history forward—the young,” the Holy Father teaches. “Each must be willing to make room for others and not to insist on monopolizing the entire scene by pursuing their own immediate interests, as if there were no past and future.”

The second pathway to peace proposed by Pope Francis is “education as a factor of freedom, responsibility and development.” The pope contrasts the amount of money spent on education with the funds dedicated to the development of weapons. “It is high time, then, that governments develop economic policies aimed at inverting the proportion of public funds spent on education and on weaponry,” he says. “The pursuit of a genuine process of international

disarmament can only prove beneficial for the development of peoples and nations, freeing up financial resources better used for health care, schools, infrastructure, care of the land and so forth.”

Pope Francis hopes that our society’s investment in education will be accompanied by “greater efforts to promote the culture of care, which, in the face of social divisions and unresponsive institutions, could become a common language working to break down barriers and build bridges.” He, therefore, proposes a “compact that can promote education in integral ecology, according to a cultural model of peace, development and sustainability centered on fraternity and the covenant between human beings and the environment.” Building bridges, not walls, has been a consistent theme of this pope. He believes that education, not ignorance, is essential to building a peaceful society.

Finally, the pope sees “labor” (human work) as a necessary component in building a pathway to lasting peace. Since Pope Leo XIII first published “*Rerum Novarum*” (“Rights and Duties of Capital and Labor”) on May 15, 1891, all popes have emphasized the importance of work in the development of individuals and

society as a whole. Pope St. John Paul II famously said, “Work is for man; man is not for work.” To this fundamental social and economic principle, Pope Francis adds: “Labor, in fact, is the foundation on which to build justice and solidarity in every community.”

“It is more urgent than ever to promote, throughout our world, decent and dignified working conditions, oriented to the common good and to the safeguarding of creation,” the Holy Father says. “The freedom of entrepreneurial initiatives needs to be ensured and supported; at the same time, efforts must be made to encourage a renewed sense of social responsibility, so that profit will not be the sole guiding criterion.”

As we begin a new year, still conscious of the uncertainty and hostility of recent years, let’s join with Pope Francis in working for a peace that can last.

As missionary disciples of Jesus Christ, our task is to bring his peace to our weary, war-torn world. Dialogue, education and labor are essential components in building the peace of Christ.

(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 traza el camino para construir una paz duradera

“Todos pueden colaborar en la construcción de un mundo más pacífico: partiendo del propio corazón y de las relaciones en la familia, en la sociedad y con el medioambiente, hasta las relaciones entre los pueblos y entre los Estados.” (Papa Francisco, mensaje para la celebración de la Jornada Mundial de la Paz de 2022)

En su mensaje para la Jornada Mundial de la Paz de 2022, el Papa Francisco esboza “tres caminos para construir una paz duradera,” a saber: el diálogo, la educación y el trabajo. Estos elementos presuponen un deseo compartido de paz entre individuos, familias y sociedades grandes y pequeñas. Todos requieren un cambio de mente, de corazón y de acciones para que “todos puedan colaborar en la construcción de un mundo más pacífico.”

“Dialogar significa escucharse, confrontarse, ponerse de acuerdo y caminar juntos,” afirma el Santo Padre. El diálogo es importante para todos los segmentos de la sociedad humana, pero el mensaje del Papa presta especial atención a lo que llama “el diálogo entre las generaciones.”

El Santo Padre asegura que hay que eliminar las barreras naturales que existen entre los mayores y los jóvenes. “Fomentar todo esto entre las generaciones significa labrar la dura y estéril tierra del conflicto y

la exclusión para cultivar allí las semillas de una paz duradera y compartida.” El diálogo entre generaciones, que todo padre sabe que es más fácil decirlo que hacerlo, debe ser reconocido “como base para la realización de proyectos compartidos,” afirma el Papa.

El Sumo Pontífice nos enseña que “los grandes retos sociales y los procesos de construcción de la paz no pueden prescindir del diálogo entre los depositarios de la memoria los mayores y los continuadores de la historia los jóvenes—.” “Tampoco pueden prescindir de la voluntad de cada uno de nosotros de dar cabida al otro, de no pretender ocupar todo el escenario persiguiendo los propios intereses inmediatos como si no hubiera pasado ni futuro.”

El segundo camino hacia la paz propuesto por el Papa Francisco es “la educación, como factor de libertad, responsabilidad y desarrollo.” El Papa contrasta la cantidad de dinero que se gasta en educación con los fondos dedicados al desarrollo de armas.

“Es oportuno y urgente que cuantos tienen responsabilidades de gobierno elaboren políticas económicas que prevean un cambio en la relación entre las inversiones públicas destinadas a la educación y los fondos reservados a los armamentos” afirma. “La búsqueda de un proceso real de desarme internacional

no puede sino causar grandes beneficios al desarrollo de pueblos y naciones, liberando recursos financieros que se empleen de manera más apropiada para la salud, la escuela, las infraestructuras y el cuidado del territorio, entre otros.”

El Papa Francisco espera que la inversión de nuestra sociedad en la educación vaya acompañada de “un compromiso más consistente orientado a promover la cultura del cuidado. Esta cultura, frente a las fracturas de la sociedad y a la inercia de las instituciones, puede convertirse en el lenguaje común que rompa las barreras y construya puentes.” Por ello, propone “un pacto que promueva la educación a la ecología integral según un modelo cultural de paz, de desarrollo y de sostenibilidad, centrado en la fraternidad y en la alianza entre el ser humano y su entorno.” Construir puentes, no muros, ha sido un tema constante del actual Papa quien considera que la educación, y no la ignorancia, es esencial para construir una sociedad pacífica.

Por último, el Papa considera que el trabajo humano es un componente necesario para construir un camino hacia la paz duradera. Desde que el Papa León XIII publicó por primera vez “*Rerum Novarum*” (“Derechos y deberes del capital y del trabajo”) el 15 de mayo de 1891, todos los papas han destacado la importancia del trabajo en

el desarrollo de los individuos y de la sociedad en su conjunto. El papa san Juan Pablo II dijo la famosa frase “el trabajo está en función del hombre y no el hombre en función del trabajo” que resulta un principio social y económico fundamental, al cual el Papa Francisco añade: “El trabajo, en efecto, es la base sobre la cual se construyen en toda comunidad la justicia y la solidaridad.”

“Es más urgente que nunca que se promuevan en todo el mundo condiciones laborales decentes y dignas, orientadas al bien común y al cuidado de la creación,” dice el Santo Padre. “Es necesario asegurar y sostener la libertad de las iniciativas empresariales y, al mismo tiempo, impulsar una responsabilidad social renovada, para que el beneficio no sea el único principio rector.”

Al comenzar un nuevo año, aún conscientes de la incertidumbre y la hostilidad de los últimos años, unámonos al Papa Francisco para trabajar por una paz duradera.

Como discípulos misioneros de Jesucristo, nuestra tarea es llevar su paz a nuestro mundo cansado y desgarrado por la guerra. El diálogo, la educación y el trabajo son componentes esenciales para construir la paz de Cristo.

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

PROVIDENCE

continued from page 1

A family and a school bound tightly together for seven decades.

Creating a legacy

“My parents had 11 children who all attended Providence,” says Norman Krueer, the sixth of the 11 children and a 1963 graduate of the school. “They also had 34 grandchildren who all attended Providence. There have been 19 great-grandchildren who have gone or are now going to Providence through the 2023-24 school year.”

Norman isn’t done: “Two additional great-grandchildren will be starting at Providence for the 2022-23 school year, which currently will continue the legacy through the 2025-26 school year. Then, of course, there are great-great-grandchildren on the way.”

The start of that legacy came with a challenge. To get to Providence from the family’s farm in the community of Starlight, Evelyn had to take two school buses. Then she entered a cab, which was paid for by one of the pastors in the area, to complete the journey to school.

That’s how much it meant to their parents to have their children get a Catholic education.

“They were strong believers in the Catholic faith and the education that went with it,” Norman says. “They felt giving us a Catholic education was an obligation. They wanted us to stay in that culture. They believed in Catholic schools, and they passed that onto us, and we passed it on to our children. That’s how the legacy was built.”

Norman’s part in that legacy is an interesting story in itself.

An e-mail address says it all

A self-described “studious” student during his four years at Providence,



Snapshot of Ambrose and Mary Rose Krueer, who planted the seeds of a bond between their family and Our Lady of Providence High School in Clarksville that has grown every year for seven decades. (Submitted photo)



Ambrose Krueer, seated right, and his 11 children pose together in this undated photo. When the photo was taken, Mary Rose Krueer, Ambrose’s wife and the children’s mother, had passed away. The couple made sure all their children attended Our Lady of Providence High School in Clarksville. (Submitted photo)

Norman wasn’t involved in any sports or activities at the school because as soon as his classes ended, he had to return home to help with the chores on the farm.

Still, he considers those four years as the greatest influence of his life because of the faith-filled education he received, including a career-shaping class in bookkeeping.

“That got me interested in accounting, and that led me to go to college at Bellarmine, a Catholic college, where I majored in accounting,” says Norman, who retired in 2018 as the chief financial officer of a construction company.

Providence also had an impact on his life romantically, as he married Kathy Howell, a 1965 graduate of the school that has the nickname “Pioneers.” In fact, Providence is so much at the heart of their relationship that their e-mail address begins, “pioneer6365.”

And when their only child, Brad, was born, it was already determined where he would go to high school.

“If you talked to all my brothers and sisters, there wasn’t any doubt where our kids would go to high school,” Norman says. “Kathy and I look at high school as an investment for the future. We always thought Providence was a good investment because of the teaching, the culture and the faith.”

Brad, a 1993 graduate, and his wife Kim had the same belief in Providence for their three sons. Landon graduated in 2021 and now is at the U.S. Naval

Academy. Luke is a sophomore at Providence. And Lincoln will be a freshman there in the fall.

The connection between the Krueer family and Providence also led to a memorable celebration last spring. Landon and Luke played together on the school’s baseball team that won the Class 2A state championship of the Indiana High School Athletic Association.

“Oh, my God, it was awesome,” Norman says. “It was fun not only for watching our grandsons play but the whole team. The coaches put together a great team that all got along.”

‘It felt like home’

There are five descendants of Ambrose and Mary Rose who are currently students at the school: Luke and fellow sophomore Nina Krueer, plus three seniors, Peyton Krueer, Eli Krussow and Grant Williams.

“Providence means a lot to me,” Luke says. “Ever since I shadowed here when I was in the eighth grade, it felt like home. Actually, being here at school now is even better. I’m appreciative of all that it offers—great athletics, great academics, great faith.”

Similar to Luke, Peyton embraces the family’s 70-year connection to Providence. Her grandfather, Merle Krueer, is a 1959 grad and her father, Merle John, Jr., is a 1990 grad. And her sister Madison is a 2019 graduate.

“It honestly feels like an honor being part of a family that’s so passionate about this school,” Peyton says. “I’m glad I’ve had the opportunity as well. I really like the environment here. Everyone is nice, there’s a positive energy, and everyone is close to one another. It makes a difference.”

She especially focuses on the difference that Providence has made in her faith life, with weekly Masses and opportunities for eucharistic adoration.

“It brings me closer to God,” she says. “It also brings me closer to my classmates.”

Norman Krueer knows that such praise from their great-grandchildren would touch the hearts of Ambrose and Mary Rose.

That feeling flows through him as he considers the legacy of his parents, a legacy that includes other branches of the family tree besides the Kruers—families named Book, Costelle, Holden, Kraft, Krussow, Lilly, McPhillips, Nett, Schellenberger and Williams.

“I think my parents would be surprised that it has continued,” Norman says. “It was never on their mind that they were starting a legacy. Still, they’d be proud and appreciative of everything that’s been done. And they’d be proud and appreciative of Providence for all it’s done for us.”

“Our whole family is proud of this legacy.”

The seeds of two parents’ faith continue to grow in a wondrous way. †

ICC

continued from page 1

the “shameless practices” of the payday lending industry.

“We have an obligation to protect vulnerable Hoosiers from this industry, which hurts every single person it comes across and only benefits its mostly out-of-state owners,” Hamilton said. “This industry strategically targets veterans and seniors, minority communities and low-income working families.”

The lawmakers highlighted their proposed legislation at a Jan. 11 press conference sponsored by Hoosiers for Responsible Lending, a coalition of veterans’ organizations, social service agencies, consumer advocacy groups and faith-based



Rep. Carey Hamilton

communities, including the Catholic Church.

Speaking on behalf of the five Catholic bishops of Indiana, ICC leader Angela Espada called predatory lending tactics “evil and exploitative” and amounting to usury, which she noted is condemned by the Catholic Church and all major religions.



Sen. Ron Alting

“You don’t have to be Catholic to know that predatory lending is wrong,” said Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. “We should respect the dignity of all people. Put another way, we should love our neighbors, and if we love our neighbors, we don’t take advantage of them or exploit them.”

Espada cited remarks made by Pope Francis in 2014, when he called usury—the lending of money with an exorbitant

rate of interest—“a dramatic social ill” and a “scourge on our society.” She added that in 2015, the U.S. Conference of Catholic Bishops joined with other Christian denominations to form Faith for Just Lending, which calls for limits on predatory lending nationwide.

Legislative efforts to restrict the payday lending industry in Indiana have hit roadblocks in recent years. Advocates are hopeful that 2022 will be different, with companion bills in both the House and the Senate championed by lawmakers representing the two major parties.

“We have more momentum [this year] because of this bicameral and bipartisan effort,” said Andy Nielsen, senior policy analyst for the Indiana Community Action Poverty Institute, formerly the Indiana Institute for Working Families. “Both chambers have interest in this issue, and it isn’t divided over political ideology. Moreover, this is also a popular issue with Hoosier voters.”

Nielsen, whose organization is part of the Hoosiers for Responsible Lending coalition, cited data indicating that 88%

of Indiana voters approve a rate cap on payday loans.

“Now is the time for the General Assembly to take action on these bills,” Nielsen said.

Senate Bill 253 and House Bill 1159 have been assigned to committees, but hearings are not yet scheduled. Espada called on the Catholic faithful to learn more about the proposed legislation and to make their voices heard with their lawmakers.

“We need your help to stop this scourge in Indiana,” Espada said. To follow this and other priority legislation of the ICC, visit 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.) †

Father Robert Sims has enjoyed journeying in faith with others for 50 years

By Sean Gallagher

Father Robert Sims has journeyed through life and ministry as a priest for 50 years in parishes and archdiocesan ministries across central and southern Indiana.

But he hasn't taken that journey alone. Since being ordained a priest on Dec. 17, 1971, in St. Peter's Basilica at the Vatican, Father Sims has followed a winding path toward the fullness of God's kingdom with many archdiocesan Catholics—laity, brother priests and men discerning a possible call to ordained ministry.

He has taken as a guiding principle during his five decades of ministry a saying by the French poet Charles Péguy, who died in battle at the start of World War I, "We cannot go to God alone; else he would ask 'Where are the others?'"

"It's a really good reminder that, while certainly being a prayerful person is an essential dimension of the priesthood," said Father Sims, "it has to be—especially for a diocesan priest—in the context of journeying with people and ministering to people."

Born in 1946 in Terre Haute, Father Sims grew up in St. Patrick Parish in the western Indiana city. As a teenager in the early 1960s, he was impressed by the noble call to service of President John F. Kennedy in his 1961 inaugural address, "Ask not what your country can do for you. Ask what you can do for your country."

It was the lofty principles of those times that led Father Sims to discern a call to the priesthood.

"I grew up in an era of a lot of idealism in the country and the Church," he said. "It was a time of real optimism and hope. And I thought there was a vision that came through faith that made a significant difference as well. I think that was a critical factor."

Father Sims received priestly formation at the former St. Mary College Seminary in St. Mary, Ky., and at the Pontifical North American College in Rome, the latter happening in the years immediately following the Second Vatican Council.

"It was a time where we asked, 'What's this all going to mean?'" Father Sims recalled. "Nobody was really certain. But it was an exciting time to be in Rome."

Although the first years of the implementation of the reforms of Vatican II were turbulent at times, Father Sims said being a seminarian in Rome helped him stay grounded in his faith.

"One of the benefits of studying in Rome is that you see the continuity of Catholic tradition," he said.

"You recognize, frankly, that the Church has not only survived, but has grown through a great deal. An advantage of that is that you see that the Church is enriched by diversity."

Since returning to the archdiocese for ministry in 1972, Father

Sims has ministered in parishes in Indianapolis and Bloomington, as an instructor at Bishop Bruté Latin School, the archdiocese's former high school seminary in Indianapolis, as archdiocesan vocations director and as director of the archdiocese's office of ministry to priests.

Since 1999, Father Sims has served as pastor in two Indianapolis faith communities: St. Simon the Apostle Parish and, since 2007, Immaculate Heart of Mary Parish. In these and other parishes where he has served, he's known lovingly as "Father Bob."

Sheila McNelis has appreciated his ministry at Immaculate Heart of Mary.

"He's a great person to talk with about the good things in your life that are happening, the hard things in your life that are happening, the small things, the big things," she said. "He's been a good support to our family as we've lost several

of our older family members."

When Father Sims arrived at Immaculate Heart of Mary, four of McNelis' five children were students in the parish's school.

Through the years, she saw the positive influence her pastor had on her children's faith into what is now their young adult years.

"They love to go to church when they are home at Immaculate Heart, because of him, his homilies, his stories, just how friendly and welcoming he is," McNelis said. "It always feels like he's right on that journey with you. During his homilies, he always will say, 'This is what we all need to do, including me.'"

Father Sims noted that he most feels like a priest when he celebrates Mass with a congregation.

His appreciation of this worship at the heart of the life of the Church grew during the early days of the coronavirus pandemic when public celebration of the liturgy was suspended.

"There were a number of times when I celebrated Mass by myself," Father Sims said. "Quite honestly, I found that to be a unique experience and, in some ways, a prayerful experience. It reminded me that, even though there was not a community there, I was connected to the broader community of the Church and the broader world."

So, in the late spring and summer of 2020 when churches began to re-open, Father Sims was glad to welcome his parishioners back to Mass.

"When we returned and people could take their masks off and I could see them, it made a significant difference," he said. "The first time that I looked out and saw people not



Father Robert Sims, pastor of Immaculate Heart of Mary Parish in Indianapolis, prays the eucharistic prayer during a school Mass on Dec. 17, 2021, in his parish's church. The day was the 50th anniversary of his ordination as a priest.

(Photo by Sean Gallagher)

50 YEARS



Bishop James A. Hickey, then rector of the Pontifical North American College in Rome, ritually lays hands on transitional Deacon Robert Sims on Dec. 17, 1971, during a priesthood ordination Mass in St. Peter's Basilica at the Vatican. (Submitted photo)

About Father Robert Sims

Born: Nov. 29, 1946, in Terre Haute.

Parents: George and Roberta Sims.

Education and priestly formation: the former Archbishop Schulte High School in Terre Haute; the former St. Mary College Seminary in St. Mary, Ky.; Pontifical North American College in Rome; St. Mary University in Winona, Minn., where he earned a master's degree in counseling.

Ordination: Ordained a priest on Dec. 17, 1971, by Bishop James A. Hickey in St. Peter's Basilica at the Vatican.

Favorite Scripture verse: Jn 21:15-19 in which the risen Lord asks St. Peter three times if he loves him and then tells him of how he will suffer for the Gospel later. "It reminds us that Jesus invites us to stretch ourselves in acts of love that aren't particularly easy."

Favorite saint: St. Thomas Aquinas, who represents for Father Sims "a nice blending of being committed to growing intellectually but recognizing that faith is the determiner of how we view things intellectually."

Favorite prayer or devotion: Praying with Psalm 23.

Hobbies: Running, bicycling, reading, traveling.

wearing masks, I thought, 'This is wonderful. I can see people's faces.'"

During the past 50 years, Father Sims has seen many challenging times in the Church, but he has never lost his hope in its future.

"I don't get pessimistic," he said. "I'm optimistic about the future of the Church. We've grappled with a lot. And we've grown a lot."

Likewise, Father Sims has a great love for the priestly ministry that he embraced 50 years ago.

"Frankly, I can say very honestly that I've been happy as a priest," he said. "I've enjoyed doing what I do."

This is a message he wants men of today discerning a possible call to the priesthood to remember.

"It's enjoyable and fun," said Father Sims of the priesthood. "The Church isn't supposed to make people miserable. It ultimately offers good news."

(For more information on a vocation to the priesthood in the Archdiocese of Indianapolis, visit HearGodsCall.com.) †

CHOICE

continued from page 1

was declared a loss.

But she also noted that the organization's board had already "been pondering if it's time to move. This [fire] perhaps has opened up a possibility for us, or perhaps made a decision easier for us to make. We're still not sure."

Yet Kile spoke of having "a huge sense of peace and comfort" as she clutched her rosary and walked through the damaged suites.

It was a feeling that gave way to frustration after more than two years of searching for a new site.

But that sense of ease returned on Jan. 10. "I feel excited, and I feel at peace," said Kile as she stood outside the home Gabriel Project had just purchased on Kentucky Avenue on the city's southwest side as 1st Choice for Women's new headquarters.

It was a long journey between the fire and finding the home. And the journey continues as the organization pursues rezoning the property from residential to commercial use.

But Kile is confident that the new site—where the next closest pregnancy care center is miles away in Mooresville—is part of God's plan to bring a pro-life presence to the city's southwest side.

'Nothing felt right'

Once it was clear that 1st Choice for Women's offices were a loss, Kile knew where she wanted to look for new space.

"I was thinking that we have three abortion centers in Indianapolis," she said. "Two have pregnancy centers really close to them. The one that doesn't is located on 16th Street in Speedway. I thought we'd be close to the abortion center."

As for what kind of space Kile was looking for, she was open.



This overhead drone shot on Dec. 1, 2019, shows damage to an office building on the northwest side of Indianapolis that occurred late on Nov. 30. 1st Choice for Women, which offers free peer-counseling, pregnancy tests and ultrasounds, was located below the second-floor area where the fire started. (Submitted photo by Colin Landberg/Pike Township Fire Department)

"I had no requirements, no preconceived notions," said the member of St. Barnabas Parish in Indianapolis. "It just had to be what God told me it was going to be."

But God seemed rather quiet on the matter.

"I can't tell you how many times I drove on 16th Street looking for available places," said Kile. "Most weren't suitable and needed a lot of repair. But I really felt like that's where we were supposed to be. I kept trying, but nothing felt right."

Her search continued for two years. She experienced a sense of abandonment by God, saying, "I would sit and look at heaven and

say, 'God, why aren't you talking to me? Help me out! Tell me what you want!'"

'I know that this is God's timing'

Shortly after Thanksgiving in 2021, Kile's contractor texted her about a three-bedroom home for sale on Kentucky Avenue in Decatur Township not far from the Indianapolis International Airport. With some work, he said, the space would suit 1st Choice for Women's services of offering free pregnancy tests, ultrasounds and peer counseling.

Kile looked at the property. The more she saw, the more she liked.

There was a detached garage that, in time, would be able to serve as the resource center for Gabriel Project, where clothes and baby items for mothers in need could be sorted, stored and distributed. Since the fire, Kile's home has served in that role.

Her place has also been home to the organization's mobile ultrasound RV since the fire. So Kile was "very excited" that the house had a large back yard where a large garage could be built to store the RV.

The Gabriel Project board met on Dec. 21 and approved Kile's request to make a bid on the property. By Dec. 23, their bid of \$65,000 below the asking price was accepted.

"As fast as everything happened and fell into place, I know that this is God's timing," she said.

'I've learned so much'

There is still the matter of having the property rezoned for commercial use.

But there, too, Kile feels God will provide.

After deciding in early December last year that the home would fit 1st Choice for Women's needs, she began investigating the possibility of rezoning.

One helpful factor is that the property to the north of the home is zoned commercial, she noted.

But Kile especially sees the hand of God playing a role in the rezoning issue as much as five years ago, when she joined Decatur Township's civic council. She even gained experience by serving on its land use committee that oversees

rezoning—never with the thought that her knowledge would one day come in handy.

"I've learned so much about this [rezoning] process," she said.

First, the request will be presented to the land use committee of the Decatur Township civic council. If it approves the request, it will go to the greater council for a vote.

If the council votes in support of rezoning, the request will move to the Indianapolis Board of Zoning Appeals.

"There's a lady I know who's worked with the downtown zoning board for 20 years," said Kile. "She's been helpful with giving suggestions."

One suggestion she followed was to submit an inquiry to the city's zoning board on their potential response to the rezoning request.

"I told them about the purpose of operating a pregnancy care center, that the services will be free, that I live in the township and I want to help the people in the township," said Kile.

She received a promising response before the Dec. 23 Gabriel Project board meeting.

"I wouldn't have suggested the purchase to our board if I didn't feel confident that our rezoning request would be approved," said Kile.

She suspects the process will be completed and a decision made in the next few months.

"My hope is that we'll be able to open 1st choice for Women sometime in the summer," she said.

'I'm ecstatic, so crazy happy'

With hope and confidence in a positive outcome, "The future is going to be crazy busy," said Kile.

A contractor will be doing the technical work. But much of the manual labor—tearing up carpeting, removing cabinets, cleaning—will be up to her "and lots and lots of volunteer help," she said.

Still, she said her overall mood is one of excitement.

"For whatever reason, we had to go through a more than 2-year waiting period" to find 1st Choice for Women a new home after the 2019 fire, she said.

"For God to say this is the time and this is the place—I'm ecstatic, so crazy happy. I can't wait to get in there and get started."

(1st Choice for Women is in need of volunteers to ready its new home for business. Tasks include manual labor, tearing out carpets and cabinets, cleaning and more. A volunteer is also needed to create a website and promote the services and mission of Gabriel Project and 1st Choice for Women on social media. For more information or to volunteer, contact Linda Kile at 317-213-4778 or linda@goangels.org. To donate, go to cutt.ly/give4gabriel or scan the QR code to the left.) †



Marriage ANNOUNCEMENTS

Be a part of our Spring Marriage Edition

February 25 issue of *The Criterion*

Couples who are planning to be married between Feb. 25 and July 8 in a marriage that is recognized as a valid sacramental or valid natural marriage, or couples who were wed between June 30, 2021, and Feb. 11, 2022, in such a recognized marriage and did not have their engagement announcement in *The Criterion* are invited to submit the information for the upcoming Feb. 25 Spring Marriage Edition.

Announcements can be submitted using the form below, or online at www.archindy.org/engagements.

E-mailed photos

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

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

Deadline

All announcements and photos must be received by 10 a.m. on Friday, Feb. 11. (No announcements or photos will be accepted after this date.)

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Ann Lewis, 1400 N. Meridian Street, Indianapolis, IN 46202-2367
Deadline with photos: Friday, Feb. 11 at 10 a.m.

Please print or type:

Name of Bride (first, middle, last)		Daytime Phone	
Mailing Address	City	State	Zip Code
Name of Bride's Parents (first, last)			
City		State	
Name of Bridegroom (first, middle, last)			
Name of Bridegroom's Parents (first, last)			
City		State	
Wedding Date	Church	City	State
<input type="checkbox"/> Photo Enclosed	Signature of person furnishing information		Daytime Phone
<input type="checkbox"/> Return photo	Relationship		
<input type="checkbox"/> No Picture			

Faith *Alive!*

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2021 by Catholic News Service.

When mourning, develop an ‘attitude of beatitude’ toward loss

By Fr. Richard R. Andre, C.S.P.

Five million people across the world are dead from a pandemic. Millions more have suffered economic devastation. Social systems that seemed stable now feel precarious.

This is a worldwide collective experience of sorrow, combined with billions of families experiencing a sharper, more personal grief. How do we cope with such loss?

We can learn about Jesus’ beatitudes, including how he calls blessed those who mourn, by looking at the first 11 verses of Isaiah 61. There, we read about “those who mourn in Zion” after the destruction of Jerusalem by the Babylonian Empire in the early sixth century BC (Is 61:3).

But surely we can apply this particular beatitude more broadly.

I still remember the Rev. Greg Osterberg preaching on a winter day nearly 30 years ago: “A beatitude is an attitude about how to be.” It initially sounds a bit silly, but there’s great wisdom there.

In this second beatitude, “Blessed are they who mourn, for they will be comforted,” Jesus may be speaking about the spiritual practices or attitudes that we can employ when facing the inevitable losses in our lives (Mt 5:4).

From the mourning in my own life, plus from journeying with others through the grieving process, I offer the following advice on developing an “attitude of beatitude” toward loss.

—**Feel what you feel.** If we embrace the grieving process, we will eventually find comfort. If we ignore it or short-circuit it, we will not.

We may have days of overwhelming sadness when we think we should feel better; on other days, we may feel OK and think that we should feel worse. Often, the conscious parts of our brains are not the parts most in touch with our spiritual needs.

Emotions—even the ones that make us uncomfortable—are God-given gifts. When we “lean in” to difficult emotions, we better attend to the inexpressible groanings that the Holy Spirit offers to God on our behalf (Rom 8).

—**Welcome the gift of hindsight.** It was only after my mother died that I realized



People gather near the graves of 9/11 victims during a Mass of remembrance at Holy Rood Cemetery in Westbury, N.Y., on Sept. 11, 2021, the 20th anniversary of the 2001 terrorist attacks. Eighty people who were killed on 9/11 in 2001 are interred in the cemetery. As Catholics, we are challenged to respond to loss in a way that offers support, hope and strength to those who mourn. (CNS photo/Gregory A. Shemitz)

she was the person who most deeply cared about such trivial events in my life as having a dental filling replaced. After my father’s death, I suddenly recognized that he was the main anchor tying me to my beloved hometown.

There is no need to punish ourselves for not recognizing all the blessings as we received them. No matter how actively we cultivate a spirit of gratitude in our lives, some gifts only become apparent in hindsight. There is consolation in realizing that there is

always more for which to be grateful.

—**Assist others who grieve.** There are ways to help even the most private people in their mourning. If a neighbor loses a loved one, perhaps we can offer to housesit during the visitation hours at the funeral home, and perhaps we can do some light housekeeping while we’re there.

Perhaps we can serve as a greeter or an extraordinary minister of holy Communion at the funerals that take place at our parishes.

When a parishioner suffers a loss of some kind, I often offer to grab coffee or tea with them a month afterward and check in on how they’re doing.

—**Cling to hope.** There is a phrase that we use a lot in the funeral prayers of the Church: “the sure and certain hope.” No matter the loss we have experienced, life for us and our loved ones has not ended; it has merely changed.

If we ever question the existence of life after death, perhaps recalling our connection with a loved one who has died will reassure us that death cannot be the end of the relationship.

If I ever feel that my emotions are limiting my ability to hope, I take those emotions to prayer with Psalm 139: “You understand my thoughts from afar. ... From your presence, where

can I flee? ... My very self you know” (Ps 139:2, 7, 14).

The Lutheran theologian Dietrich Bonhoeffer wrote:

There is nothing that can replace the absence of someone dear to us, and one should not even attempt to do so. One must simply hold out and endure it. At first that sounds very hard, but at the same time it is also a great comfort. For to the extent the emptiness truly remains unfilled one remains connected to the other person through it.

It is wrong to say that God fills the emptiness. God in no way fills it but much more leaves it precisely unfilled and thus helps us preserve—even in pain—the authentic relationship. Furthermore, the more beautiful and full the remembrances, the more difficult the separation.

But gratitude transforms the torment of memory into silent joy. One bears what was lovely in the past not as a thorn but as a precious gift deep within, a hidden treasure of which one can always be certain.

We can only speculate on what forms of comfort we will receive in heaven in accordance with Jesus’ promise in Mt 5:4.

However, we can hold on to the sure and certain hope that when God destroys “the veil that veils all people” and “wipe[s] away the tears from all faces” (Is 25:7-8), it will be a comfort beyond our imagining.

(Paulist Father Richard R. Andre is an associate pastor at St. Austin Parish in Austin, Texas. His homilies can be found at bit.ly/RichThoughts.) †



People mourn during a candlelight vigil on Oct. 27, 2019, for victims of the shooting that killed 11 people at the Tree of Life Synagogue in Pittsburgh. If we embrace the grieving process, we will eventually find comfort. (CNS photo/John Altdorfer, Reuters)

Worship and Evangelization Outreach/Sam Rasp

Do you know a college student who loves Mary?

"Totus tuus ego sum, et omnia mea tua sunt. Accipio te in mea omnia. Praebe mihi cor tuum, Maria." This Latin phrase



was written by St. Louis de Montfort in 1712 in his book, *True Devotion to Mary*. The phrase in English is "I belong entirely to you, and all that I have is yours. I take you for my all. O Mary, give me your heart." The more well-

known, or summarized, phrase, is "Totus Tuus" or All Yours!

"Totus Tuus" was the episcopal motto of Pope St. John Paul II's life and papacy. He believed, as St. Louis de Montfort taught, that as he gave his life to Mary he was truly doing the will of the Father. By giving of himself to Mary, he was able to love Jesus, her Son, as she did. He would be able to lay down all of his burdens at his feet.

As the Holy Father promoted this way of life, others throughout the world started to also give themselves to Mary in order to live a saintly life. This included Bernard Gorges, a seminarian for the

Diocese of Wichita in Kansas who spent the summer of 1987 leading a class where he taught the faith to elementary school students in a parish. For the next several summers, Gorges did the same thing, at 15 parishes and with the aid of college students.

In 1993, this summer program expanded to the Diocese of Dodge City, Kan., and with it, the need for four teams of college students. With this expansion the summer catechetical program became known as Totus Tuus.

More than 30 years later, Totus Tuus is active in as many as 50 dioceses and archdioceses across North America and reaches thousands of young people each year. It is still a summer program where teams of college students are sent to different parishes each week within a diocese to put on authentically Catholic vacation Bible schools.

Totus Tuus missionaries receive excellent training focused on prayer, the sacraments and the truths of the Church. We have been blessed in the archdiocese

to have Totus Tuus teams in 2019 and 2021 and we are recruiting our summer 2022 team right now.

Each year, we seek two men and two women in college, or recently graduated from college, who are willing to serve as Totus Tuus missionaries during the summer. Do you know any college students or recent graduate interested in serving God and his Church? Please tell him or her about Totus Tuus.

This opportunity would allow them to have a daily prayer life, receive training in order to teach their faith, and be an instrument of God's grace to young people in six of our parishes. The commitment is paid and runs from June 2 to July 31 with a week off during July 4. To learn more about the program or to apply, visit: totustuus.church/be-missionary.

(Sam Rasp serves as archdiocesan Evangelization and Discipleship coordinator. For resources that help create a culture of evangelization in your parish, contact him at srasp@archindy.org.) †



For the Journey/Effie Caldarola

A search for truth in studying our history

The book, *We Wish To Inform You That Tomorrow We Will Be Killed with Our Families*, is at once both stunning and



horrifying. Searching for something to read, I picked up this 1998 bestseller at my daughter's house. But I paused. Was the story of Rwandan genocide relevant or was it ancient history?

Then I remembered William Faulkner's famous statement, "The past is never dead. It's not even past."

As the teaching of history in schools has become a political football, it's good to remember that history is always relevant, complex and very messy.

Philip Gourevitch's book recounts Rwanda's bloodbath, which killed 800,000 Tutsis in the course of three months.

The murder of Tutsis by their fellow countrymen the Hutus didn't spring forth spontaneously. It had long festered, the result of inequality and class prejudice often fed by the forces of colonialism.

Unfortunately, when Europeans subjugated Africa, mostly for economic gain, they often brought a Christian religion that was part of the structure of dominance. There were, sadly, priests and other clerics involved in the genocide.

History should never be whitewashed simply to make a people, a country or a religion look good.

"Faith," as the Jesuit Teilhard de Chardin wrote, "has need of the whole truth."

Remember the Protestant Reformation, the Counter-Reformation, the Inquisition, and the ensuing Thirty Years' War, torture and violence fought for religious and political domination.

Possibly 8 million people died in that 17th-century conflict, perhaps 40% of Germany's population, over the course of 30 years.

We must be careful not to judge history's figures by today's standards, and yet we have to evaluate them honestly. One of my heroes is Winston Churchill, whose courage and eloquence led Britain through her darkest days. Yet Churchill was a colonialist at heart who saw the empire's dark-skinned subjects as inferior.

The great 17th-century Jesuit, St. Peter Claver, is renowned for his work in Cartagena, the Caribbean port city infamous for its brutal slave trade.

St. Claver entered the holds of slave ships to minister to the terrified occupants and spent his life working against the trade. But how to reconcile his heroism with the fact that he and his brother Jesuits also held people enslaved?

I think of my own family history. Those who weren't Irish Catholic migrated in Colonial days to escape the persecution of Anabaptists in Europe. Unfortunately, they prospered in America by owning enslaved people. My grandmother's grandfather fought for the Confederacy, defending a culture that subjugated other human beings.

So should my Irish forebears, fleeing the famine, escape history's judgment? After all, in my family it's easy to point the finger at the English and their merciless landlords. But then I recall the wagon trains that carried my great-grandparents to the Midwest.

There's the story of my grandpa hiding under a shed while a group of Indian scouts rode past. No doubt, my ancestors thought of these people as savage, as perhaps the enemy on this rugged, hostile prairie.

Today, we see that inexorable march of white people claiming new territory as the harbinger of genocide for many Native American populations.

But how could my great-grandparents, fighting for survival, have seen that big picture?

See CALDAROLA, page 14

That All May Be One/Fr. Rick Ginther

For Christian unity, a prayer to change our hearts

Why would anyone want to pray for what they perceive is impossible?

The Gospel of Luke, in the person of the Archangel Gabriel, states that "nothing is impossible for God" (Lk 1:37).



Is greater faith needed to pursue in prayer that which seems impossible?

Or is a greater openness needed to whatever answer God brings?

God may provide an answer to the impossible, but the response just might not be what we had imagined it "should" be. Which leaves us again with a requirement for greater faith.

We are in the midst of the Week of Prayer for Christian Unity, which this year is on Jan. 18-25. Since 1908, first in the U.S. and subsequently throughout the world, many Christians have annually prayed for unity. That's 114 years of concentrated prayer! And still, we remain "not as one."

Some might say, as solace, that disunity is more than 1,000 years old. The "Great Schism" between East and West came about in 1054. The cause: a complex mix of religious disagreements, political conflicts and cultural and linguistic differences.

Some might point out that the Protestant Reformation (1521) is 500 years old. It, too, is a complex mix of religious disagreements and political conflicts.

Such solace would be grounded in the fact that the tearing apart has greater longevity than the praying for unity.

But this is hollow solace, at best. Such solace is centered upon numbers of years, not hope.

Ecumenical progress, spawning from 1908 to the present, is notable.

A World Council of Churches exists. The Pontifical Council for the Promotion of Christian Unity exists. The latter is an observer at the former. The two cooperate in producing the Week of Prayer for Christian Unity prayer and reflection resources.

As past columns of "That All May Be One" attest, international, regional and national dialogues exist and thrive.

A mutual respect in and through our common Christ continues to grow.

Popes engage with patriarchs and other worldwide Christian leaders. Mutual anathemas have been rescinded, and joint declarations have become more common. So much in 114 years! And yet...

The Eastern Orthodox struggle to relate peaceably among themselves, let alone with the Roman Catholic Church.

The ecclesial communities of the Reformation, though in dialogue one with another and with the Catholic Church, have much work to do. How do they bridge certain questions of valid orders, eucharistic presence, apostolic succession and papal authority to a common answer?

Still, other Christian or quasi-Christian denominations will have nothing to do with some or all other Christian denominations.

Pope Francis has written that the pursuit of Christian unity is not a destination but a journey. The actual journey is what is essential. The end point of the journey has not been revealed, nor can it be named with clarity. But journey, he insists, we must!

We pray for our eternal salvation. "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen."

We believe through joyful hope that our death leads to heaven.

We vaguely describe heaven as union with God in the beatific vision. But we do not actually know what heaven looks like, nor do we know from our earthly reality how to describe union with God.

But we pray, nonetheless. We have faith that God's promise in Jesus Christ will be fulfilled.

Perhaps the key to motivate our prayer for unity is respect for the goodness of the other through relationship. Relationships are not impossible. They just require good will and hard work.

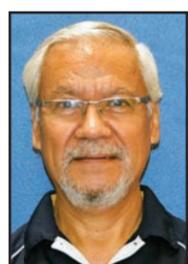
In the end, it is possible that our prayer for unity be rooted in a prayer that asks the Spirit of God to change our hearts—impossibly frozen or rigid in despair that all could never be one.

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

Guest Column/Jesus Figueroa

Faith must be at the heart of what we believe

Writing a column sometimes presents a dilemma, especially when you try to link two topics. Those variables should lead us



as we read. Two topics I have reflected on recently are religion and administration.

Religion has faith as its cornerstone. Administration requires planning, organization, direction and control. In examining these

two concepts, I see how religion and administration can be linked.

By definition, religion is the belief

in and worship of God. As Catholic Christians, we believe our Creator sent his son, Jesus Christ, as our Savior. He gave us an important connection with him, and we are taught that "Faith is the realization of what is hoped for and evidence of things not seen" (Heb 11:1).

What helps us to do things in accordance with our religious principles? Knowledge and administration are sciences of decision, tools we can use to form our faith.

"And he said to them, 'Why were you looking for me? Did you not know that I must be in my Father's house?'" (Lk 2:49).

In the narrative of our Lord's life, we find him questioning his parents. We understand he was fulfilling a mission given by God.

It will happen again and again in sacred Scripture, where God leads his Son, or delegates that he does something, a concept very much used in administration.

Also, when he reached Jerusalem, Jesus entered the temple courts and began cleansing the temple area, driving out those who were buying and selling. In this example of administration, Jesus rids those that were doing wrong in his Father's house: "Then he taught them saying, 'Is it not written: "My house shall be called a house of prayer for all peoples?'" But you have made it a den of thieves'" (Mk 11:17).

Reflecting upon the pillars of administration—planning, organization,

See FIGUEROA, page 14

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

The Sunday Readings

Sunday, January 23, 2022

- *Nehemiah* 8:2-4a, 5-6, 8-10
- *1 Corinthians* 12:12-30
- *Luke* 1:1-4, 4:14-21

The Book of Nehemiah furnishes the first reading for Mass this weekend.

Although some Old Testament books tell the history of the people of Israel, mentioning many aspects of life, such as famine, plenty, disease and war, all are chiefly concerned with inspiring God's people to be faithful and eager in their religious



practice. In this reading, Ezra, who was a priest, called together men, women and children old enough to comprehend precisely to this end. He admonished this gathering to listen carefully to the Scriptures.

After hearing the reading of the Scriptures, the people in this audience affirmed their faith. Ezra continued by interpreting what he had read.

Finally, Ezra and Nehemiah called the people to rejoice because God had spoken to them and was guiding them.

For the next reading, the liturgy presents a passage from St. Paul's First Epistle to the Corinthians. The Christian community in Corinth especially challenged Paul. Corinth was an important commercial center, one of the major markets and distribution centers in the Roman empire. It was a center of wealth and, moreover, greed.

Even in the very immoral culture of the time, it was regarded as the utter capital of lust and sexual excess. Corinthians had the reputation of being exceedingly licentious.

Troubling for Paul was not that Corinth was large and rich, or that its size and wealth produced an atmosphere in which vice and selfishness reigned supreme. The evils in this atmosphere were contagious, enticing many Christians.

The everlasting temptation to see all in material terms or of physical satisfaction was bad enough. But Corinthian Christians vied with each other within the Church, quarreling with and scheming against each other. They gossiped about each other and toyed with pagan practices and customs.

Paul constantly called the Corinthian Christians away from the pagan environment pressing upon them. In particular, he scorned the competitiveness among the Christians.

In this reading, Paul insisted that all the baptized are part of Christ's mystical body. However, the body has many members. Each is unique, a gift from God.

St. Luke's Gospel supplies the last reading. Midway in this reading, the Gospel directly addresses Theophilus, using the honorific title "most excellent" (Lk 1:3). Luke's Gospel seemingly was written for this one person.

Scholars debate if this person had the personal name of Theophilus, or if it was a title or description, since "Theophilus" in Greek means "friend of God."

Regardless, the person apparently enjoyed some prestige, hence the use of the term, "most excellent."

Jesus appeared in the synagogue of Nazareth to explain his mission of salvation, speaking in some detail.

Salvation, unfolded in Jesus, was the result of God's love, the final chapter in the long record of the merciful deeds of God among his people.

Reflection

The Church has celebrated Christmas, the feast of the birth of Jesus, as well as the feasts of the Epiphany of the Lord and the Baptism of the Lord. In the lessons of these great liturgical events, the Church introduced us to Jesus. It identified him. He is the son of Mary, so Jesus was a human. He is the Son of the loving God. He is the redeemer.

Now the Church begins to tell us about salvation and about how we personally should respond to it.

First Corinthians sets the stage. Luke continues the message. We belong to God. Each of us has a personal vocation, although we may consider this term too lofty or too suggestive of a religious life.

Despite different occupations or circumstances, our vocation is to follow Christ and to reflect him to others.

God provides for us in this effort, assisting and strengthening us. He never forsakes us, but we are free. We personally must decide to be loyal. †

Daily Readings

Monday, January 24

St. Francis de Sales, bishop and doctor of the Church
2 *Samuel* 5:1-7, 10
Psalm 89:21-22, 25-26
Mark 3:22-30

Tuesday, January 25

The Conversion of St. Paul
Acts 22:3-16
or *Acts* 9:1-22
Psalm 117:1bc, 2
Mark 16:15-18

Wednesday, January 26

St. Timothy, bishop
St. Titus, bishop
2 *Timothy* 1:1-8
or *Titus* 1:1-5
Psalm 96:1-3, 7-8a, 10
Mark 4:1-20

Thursday, January 27

St. Angela Merici, virgin
2 *Samuel* 7:18-19, 24-29
Psalm 132:1-5, 11-14
Mark 4:21-25

Friday, January 28

St. Thomas Aquinas, priest and doctor of the Church
2 *Samuel* 11:1-4a, 5-10a, 13-17
Psalm 51:3-7, 10-11
Mark 4:26-34

Saturday, January 29

2 *Samuel* 12:1-7a, 10-17
Psalm 51:12-17
Mark 4:35-41

Sunday, January 30

Fourth Sunday in Ordinary Time
Jeremiah 1:4-5, 17-19
Psalm 71:1-6, 15, 17
1 *Corinthians* 12:31-13:13
or 1 *Corinthians* 13:4-13
Luke 4:21-30

Question Corner/Fr. Kenneth Doyle

Christ's death ended sin and its ultimate rule over humanity

Throughout the year—but especially during the Christmas season—we hear from many sources (homilies, meditation guides, etc.) that Christ came "to free us from sin and death."



Generally, that notion is just presented without any explanation of its meaning. This is confusing—since in reality we do sin, and we do die. Could you help me understand? (New Jersey)

Perhaps the best answer to your question is found in the New American Bible, in a footnote to the early verses of Chapter 8 of St. Paul's Letter to the Romans. There we read:

"Through the redemptive work of Christ, Christians have been liberated from the terrible forces of sin and death. ... At the cross, God broke the power of sin and pronounced sentence on it. ... The same Spirit who enlivens Christians for holiness will also resurrect their bodies at the last day."

So, you are right: We do sin, and we do die; but Jesus, by his own suffering and death, offers us the path to ultimate happiness. If we are sorry for our sins and seek forgiveness from the Lord, we are assured of joy and life that are eternal.

Years ago—when I was a member of a Protestant church—it seemed as though the preacher and the congregation were almost always doing fundraising for various building projects. During one of these drives, a member of our congregation won the state lottery for \$20 million and donated a million of it to the church.

Though having preached for years against vices such as gambling, the preacher and congregation accepted it. What would be the Catholic view of such winnings donated by a Catholic to a local parish? Accept it or not? (Indiana)

Various religions have various positions on the morality of gambling. In the Catholic Church's view, gambling is not intrinsically evil.

As stated in the *Catechism of the Catholic Church*, "Games of chance [card games, etc.] or wagers are not in themselves contrary to justice. They become morally unacceptable when they deprive someone of what is necessary to provide for his needs and those of others" (#2413).

Notice the caution, though, in that statement; a person's gambling must not prevent him from meeting other obligations, including supporting himself and his family and paying his debts.

To your question—as to what a Catholic parish might do if offered a donation from gambling winnings—I can tell you, as a recently retired pastor of a large suburban parish, I would gratefully accept it if, after inquiring into the circumstances of the person who won the amount, was assured that the wager made did not put him or others for whom he was responsible into danger.

In fact, there's a precedent: In 2016, someone who had won \$100,000 in the Massachusetts state lottery donated those winnings anonymously to St. Anthony's Shrine, which is operated by the Franciscans in downtown Boston.

That shrine provides a variety of social services, and the pastor announced that the money would be used for purchasing Christmas gifts for needy children, food donations for families and a large Christmas dinner for several hundred veterans.

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

My Journey to God

Peace Will Rule

By Gayle Schrank

We hold on to what we know
And then miss out on so much
That part of us that desires and wants
Will find rest with God's divine touch

Jesus came to free our world
From the forces that divide
We must wake up and cooperate
If we want to be unified

God has revealed Himself
Yet He still remains hidden
His life in us provides and sustains
And gives grace when we do as He's bidden

Through the power of love crucified
God has promised a greater good
We must reach for that which is better
Let's persevere and do as we should

Stop. Judging. Other. People.
Look within and do what is right
Through God's love given to humanity
Peace will rule our world and our lives



(Gayle Schrank is a member of St. Mary Parish in Navilleton. Photo: A lantern containing a flame transferred from the International Peace Light is seen during a welcoming ceremony following the Peace Light's arrival at John F. Kennedy International Airport in Jamaica, N.Y., from Vienna on Dec. 11, 2021.) (CNS photo/Gregory A. Shemitz)

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.

ANTONIO, ANTONIETTA, 64, St. Joseph University Parish, Terre Haute, Dec. 29. Wife of Roger Antonio. Sister of Theresa Limjoco Lee, Irma Limjoco Mallari, Adonis, Father Ariel, Diosdado, Gabriel and Virgilio Limjoco. Grandmother of one.

BAKER, Jack, 91, Christ the King, Indianapolis, Nov. 16.

BANSCHBACH, Margaret K. (Kinnett), 93, St. Mary of the Immaculate Conception, Aurora, Dec. 27. Mother of Diane Christian, Debbie Jackson, Missy Wallace, Fred, Greg, Jeff, John and Rick Banschbach. Grandmother of 15. Great-grandmother of 14.

BARHORST, Suzanne, 75, St. Peter, Franklin County, Dec. 27. Wife of Charles Barhorst. Mother of Erin Barhorst. Sister of Dennis Jaisle. Aunt of several.

BEHNE, Joseph P., 74, Prince of Peace, Madison, Dec. 21. Husband of Mary Behne. Father of Denise, Joseph and Tony Behne. Brother of Mary Lieberth and Edward Behne. Grandfather of six. Great-grandfather of six.

BENEDICT, Anthony, 82, St. Michael the Archangel, Indianapolis, Jan. 5. Husband of Diana Oldham. Father of Andrea Benedict Starke and Joseph Benedict. Brother of Margaret Alexander, Mary Lou Belch, Providence Benedict, Joann Flynn, Angela Minkner, Rosemarie Rightor and Barbara Sylvester. Grandfather of four.

BRACK, Robert A., 57, St. Michael, Brookville, Dec. 24. Husband of Jane Brack. Father of Amber Feist, Aaron and Alex Brack. Son of Bob and JeAnn Brack. Brother

of Amy Chaney and Darren Brack. Grandfather of six.

BRANSON, Thomas M., 65, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 5. Husband of Karen Branson. Father of Shannon Nell, Nicholas and Thomas Branson. Brother of Mary Margaret Beltrame, Rita Parsons, Ann Ruhmkorff and William Branson. Grandfather of two.

BUSTLE, Marietta, 92, Good Shepherd, Indianapolis, Dec. 20. Mother of Janet Downey, Joseph and Ronald Bustle. Stepmother of Shirley McNeil. Sister of Patricia Brown, Catherine Coffey-Jones, Linda Craven, Sharon Hanley and Steve Downs. Grandmother of nine. Great-grandmother of 18.

CARSON, Margaret L., 64, St. Mary, North Vernon, Dec. 26. Wife of Charles Carson. Mother of Michelle Colglazier, Diana Davitto and Karla Gholson. Sister of Cathy Capes, Jeanette Firsich, Donna Green, Jane Kirchner, Ruth Norris, Dorothy Palmer, Joanne Skelly, Mary Such, Andy, John, Joseph, Mike, Pat, Paul, Robert and Stephen Kirchner. Grandmother of seven.

CHEESEMAN, Barbara, 97, St. Elizabeth Ann

Seton, Richmond, Jan. 1. Mother of Vicky Haptsueck, Angela Revalee and Charles Cheeseman. Sister of Agnes Harsh, Donald and Lawrence Cox. Grandmother of 11. Great-grandmother of 19.

EVERROAD, Anna M., 71, St. Roch, Indianapolis, Dec. 23. Wife of Ralph Everroad. Sister of Judi Delk, Mary Moyer, Ruth White and John Miller. Aunt of several.

FISCHER, Wilma I., 86, St. Paul, Tell City, Jan. 3. Mother of Jill Bates, Kerri Brinkman, Debra Julian, Cindy Wahl and Raymond Fischer. Grandmother of 10. Great-grandmother of 11. Great-great-grandmother of one.

FLATEN, Cynthia G., 66, Christ the King, Indianapolis, Dec. 25. Wife of Tom Flaten. Mother of Emily Litchfield, Gretchen Micheli, Claire Taylor, Hollie and Dustin Adams. Daughter of Goldie Parsons. Sister of Brenda Akers. Grandmother of nine.

FLOREANCIG, Theodore D., 91, St. Michael the Archangel, Indianapolis, Jan. 4. Father of Melissa Parsons, Denise Spaulding, Gary and Steve Hendricks. Grandfather of 13. Great-grandfather of several.

GROVES, Frank L., 88, St. Paul, Tell City, Jan. 4.

Husband of Darla Groves. Father of Julie Dantic, Dean and Scott Groves. Brother of Arnold Groves. Grandfather of five. Great-grandfather of four.

HAHN, Joyce E., 82, St. Mary, Rushville, Dec. 20. Mother of Colleen Hahn.

JOHNSON, Rose A., 96, Good Shepherd, Indianapolis, Dec. 30. Stepmother of Janice Morgan, Andrew and Charles Johnson III.

KAMRADT, William E., 89, St. Mark the Evangelist, Indianapolis, Jan. 8. Father of Theresa Jones, Brian and Eric Kamradt. Grandfather of nine. Great-grandfather of six.

LONG, Geraldine F., 73, St. Mary-of-the-Knobs, Floyd County, Jan. 3. Wife of Ronald Long. Mother of Janette West, Jason and Justin Long. Sister of Christine Galbraith and Frank Delia. Grandmother of four.

MAJOR, Cristie A., 68, St. Joseph University Parish, Terre Haute, Dec. 9. Wife of Mark Major. Mother of Jason and Josh Major. Sister of Sherie Chadwick, Lisa Koeela and Tim Tipton. Grandmother of seven.

MATTINGLY, John S., 70, St. Mary of the Immaculate Conception, Aurora, Dec. 23. Husband of Kathleen

Mattingly. Father of Andy, Ben and Charlie Mattingly. Brother of Regina Siegrist and Bob Mattingly. Grandfather of three.

MILLER, Mary Ann (Schwing), 94, All Saints Parish, Dearborn County, Jan. 6. Mother of Patricia Brichler, Kenneth and Robert Miller. Sister of Esther Conrad and Flo McConville. Grandmother of 10. Great-grandmother of 23.

RIDGE-ROBINSON, Francesca J., 60, Our Lady of Perpetual Help, New Albany, Dec. 14. Mother of Micah Conrad, Kristi Holcomb and Mia Rose. Brother of Jon Roberts. Grandfather of four. Great-grandfather of two.

ROBERTS, Dana, 66, St. Joseph, Corydon, Dec. 22. Husband of Lisa Townsend Roberts. Father of Traci Conrad, Kristi Holcomb and Mia Rose. Brother of Jon Roberts. Grandfather of four. Great-grandfather of two.

SORGE, Donna Marie, 67, St. Lawrence, Lawrenceburg, Dec. 26. Wife of Gary Sorge. Mother of Laura Fattouch and Richard Sorge. Sister of Dawn Witte.

STRZYNSKI, Richard C., 73, St. Mary of the Immaculate Conception, Aurora, Dec. 15. Father of Adam, Jeremy and Matthew

Strzynski. Brother of Lynn and Paula. Grandfather of eight.

TANSY, Judith, 79, St. Matthew the Apostle, Indianapolis, Jan. 3. Wife of Eugene Tansy. Mother of Meghan Cougill, Desiree Davis, Rachel Lewis, Gabriel, Kieran, Luke and Raphael Tansy. Grandmother of 29. Great-grandmother of 11.

VAWTER, Francis, 79, St. Maurice, Napoleon, Dec. 18. Husband of Janice Vawter. Father of Michael, Robert and Steven Vawter. Brother of Delbert Vawter. Grandfather of seven. Great-grandfather of three.

WALKE, Rosalyn A., 79, St. Louis, Batesville, Dec. 16. Wife of Eugene Walke. Mother of Denean Williams, Chris, Doug and Steve Walke. Sister of Elaine Cornett, Arthur, Dan, Gene, Irv and Victor Bischoff. Grandmother of eight. Great-grandmother of 11.

WISEMAN, Frances C., 100, St. Mary-of-the-Knobs, Floyd County, Jan. 3. Mother of Patricia Hubler, Dr. Bill and Frank Wiseman, Jr. Grandmother of six. Great-grandmother of 12. Great-great-grandmother of seven.

YOUNG, Beverly A., 64, Good Shepherd, Indianapolis, Dec. 26. Sister of Michelle, Robert and Walter Young. †

Wildlife in England



Red deer are seen at sunrise in Tatton Park in Knutsford, England, on Jan. 12. (CNS photo/ Jason Cairnduff, Reuters)

FIGUEROA

continued from page 12

direction and control—we learn at a young age our parents plan out our early years and, thankfully, for many of us, their plan includes baptizing and raising us in the Catholic faith.

How did they organize so this planning would be effective? Mom and Dad had to establish rules to encourage our belief and faith in God. They had to share moments, times to guide us, to explain to us, and teach us what it is to be Christian and Catholic.

They provided “direction”—a key word—during our walk of faith. They took us to Mass each Sunday, explaining that is one of the best ways to get to know God. They explained the importance of the sacraments. They provided examples of how important it is for

families to be united through faith.

Finally, control is the last pillar. This concept includes our parents continuing to strive to help us be better Catholics. They ask: why do we have such an attitude about something? Or why do we use language that hurts them or others? The principles we learn and our faith will, God willing, help us to not repeat our failures. We must also learn generosity and humility should be keystones of our lives, not arrogance and selfishness.

We must develop a faith we believe in, a faith to do things our Lord calls us to do.

If God is central to our lives, we will have principles we follow in our lives—be it at home, at our jobs and in all we say and do.

(Jesus Figueroa is a member of SS. Peter and Paul Cathedral Parish in Indianapolis.) †

CALDAROLA

continued from page 12

Yes, history is complex, and to study it helps us examine our own blind spots.

The Jesuits have launched a Slavery, History, Memory

and Reconciliation Project to confront their history, which in the U.S. involved using forced labor well into the 19th century.

We should never be afraid to confront the complexity of history. We should only fear those who want to cover it up.

(Effie Caldarola writes for Catholic News Service.) †

Online Lay Ministry Formation

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

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

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



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Vatican announces 'Pilgrims of Hope' as motto for Holy Year 2025

VATICAN CITY (CNS)—Pope Francis approved "Pilgrims of Hope" as the motto for the Holy Year 2025.

The motto aims to give a concise sense of the full meaning of the jubilee journey, Archbishop Rino Fisichella told Vatican News on Jan. 13.

The words "pilgrims" and "hope" also represent key themes of Pope Francis' pontificate, said the archbishop, president of the Pontifical Council for Promoting New Evangelization, which is in charge of the Holy Year planning efforts.

The archbishop said the pope approved the motto on Jan. 3 and that he is awaiting further instructions from the pope. In the meantime, the council already is working with Vatican and Italian authorities on the best way to welcome a large number of visitors during the year.

Traditionally for holy years, the celebrations begin with the pope opening the Holy Door of St. Peter's Basilica on Christmas Eve and ends with the sealing of the door one year later. The holy doors of St. John Lateran, St. Paul Outside the Walls and St. Mary Major are opened for the year, too.

A holy year or jubilee is a time of pilgrimage, prayer, repentance and acts

of mercy, based on the Old Testament tradition of a jubilee year of rest, forgiveness and renewal. Holy years also are a time when Catholics visit designated churches and shrines, recite special prayers, go to confession and receive Communion to receive a plenary indulgence, which is a remission of the temporal punishment due for one's sins.

Pope Boniface VIII proclaimed the first Holy Year in 1300 and decreed that they would be celebrated every 100 years. But just 50 years later, a more biblical cadence, Pope Clement VI proclaimed another holy year. Pope Urban VI thought holy years should be celebrated every 33 years as a reminder of the time Jesus lived.

Finally, in 1470, Pope Paul II established the celebrations every 25 years, which has been the practice ever since. However, special anniversaries have called for special holy years, for instance, in 1933 to mark the 1,900th anniversary of Jesus' death and resurrection and in 1983 to mark the 1,950th anniversary.

Pope Francis, seeing a need to emphasize God's mercy and to encourage Catholics to return to the sacrament of reconciliation, declared an extraordinary Year of Mercy, which ran in 2015-16. †



Pope Francis opens the Holy Door of St. Peter's Basilica to inaugurate the Jubilee Year of Mercy at the Vatican in this Dec. 8, 2015, file photo. The pope has approved the theme "Pilgrims of Hope" to be the motto for the Holy Year 2025. (CNS photo/Vatican Media)

Court blocks vaccine mandate for businesses, allows it for health workers

WASHINGTON (CNS)—The Supreme Court in a 6-3 decision on Jan. 13 blocked a rule by the Biden administration that would have required employees at large businesses to show proof of a COVID-19 vaccination or wear masks and get tested each week for the coronavirus.

In a separate 5-4 decision issued the same day, the court said the vaccine mandate for most health care workers could go into effect.

The rule for employees, at businesses with more than 100 employees, was issued last fall by the Occupational Safety and Health Administration (OSHA), which estimated the requirement would affect about 80 million workers. OSHA also said the rule would have saved thousands of lives and prevented hundreds of thousands of people from hospitalizations.

In an unsigned opinion, the justices said what many of them had expressed in oral arguments on Jan. 7 in the emergency hearing about this mandate: that the administration was overstepping its authority.

"OSHA has never before imposed such a mandate. Nor has Congress. Indeed, although Congress has enacted significant legislation addressing the COVID-19 pandemic, it has declined to enact any measure similar to what OSHA has promulgated here," the justices wrote.

In a joint dissent, Justices Stephen Breyer, Elena Kagan and Sonia Sotomayor disagreed, saying the government agency was acting within its authority, unlike the nation's high court, which they described as "lacking any knowledge of how to safeguard workplaces" while it remained "insulated from responsibility for any damage it causes."

The three justices disputing the court's ruling for businesses said that "in the face of a still-raging pandemic, this court tells the agency charged with protecting worker safety that it may not do so in all the workplaces needed."

They also said the court was undercutting the ability of federal officials to "protect American workers from grave danger." †

The OSHA rule for large businesses had been challenged by several states and businesses, and lower courts had initially stopped the requirement from moving forward.

In lifting a stay on the regulation, a three-judge panel of the U.S. Court of Appeals for the 6th Circuit had called the OSHA rule an "important step in curtailing the transmission of a deadly virus."

In its separate decision on health care workers on Jan. 13, the Supreme Court said the requirement that these workers—who treat Medicare and Medicaid patients and need to be vaccinated against COVID-19—could go into effect.

That requirement, which has medical and religious exceptions, had been blocked for 24 states by two federal appeals courts.

Justices Clarence Thomas and Samuel Alito, who were among the four dissenting from the majority, wrote that the "challenges posed by a global pandemic do not allow a federal agency to exercise power that Congress has not conferred upon it." †

New Jersey Catholic bishops decry passage of expansive new abortion law

TRENTON, N.J. (CNS)—In a joint statement on Jan. 11, New Jersey's Catholic bishops unequivocally condemned the Freedom of Reproductive Choice Act, an expansive abortion bill they said was passed with extraordinary haste by the state Senate and General Assembly a day earlier.

Democratic Gov. Phil Murphy, who is Catholic, signed the bill into law during a Jan. 13 ceremony in Teaneck.

A replacement for the rejected Reproductive Freedom Act of October 2020, the new measure was passed by the Senate 23-15 and by the Assembly 46-22 with eight abstentions.

Although abortion has long been legal and accessible in New Jersey, the new bill codifies it as constitutionally protected law, making any proposed law to limit or outlaw abortions null. The bill's proponents have argued that it protects a legal right to abortion in the state if the Supreme Court were to overturn its 1973 ruling in *Roe v. Wade* that legalized abortion nationwide.

"Any law, rule, regulation, ordinance, or order, in effect on or adopted after the effective date of this act, that is determined to have the effect of limiting the constitutional right to freedom of reproductive choice and that does not conform with the provisions and the express or implied purposes of this act, shall be deemed invalid and shall have no force or effect," the bill states.

In their letter, the bishops expressed their "profound disappointment and deep concern about the passage of [the bill], which codifies into state law an individual's right to an abortion, including late-term abortions. This law departs from

the fundamental Catholic teaching that all life is sacred from conception to natural death.

"Even more distressing is that the legal and ethical calculus that underlies this new legislation absolutely and forthrightly extinguishes the human and moral identity of the unborn child," the bishops' statement continued. "Perhaps the legislators who rushed through this act in the waning moments of their terms did not want citizens to understand fully its inhuman and lethal consequences."

In the Diocese of Trenton, Bishop David M. O'Connell responded to the bill's passage by immediately writing to Murphy urging him not to sign the bill.

"We are not talking about choice or even freedom here," the bishop wrote. "Abortion is the direct and intentional taking of innocent human life. You and I both know that as do the sponsors of this legislation."

Only five days had passed between the introduction of the companion bills in the Senate and Assembly, known as S. 49/A. 6260, and their passage—and yet the response of constituents was substantial.

Upon learning of the bill's release out of committees, the New Jersey Catholic Conference, the public policy arm of the state's bishops, immediately issued an action alert and information for parish announcements during the Jan. 8-9 weekend urging recipients to contact their legislative representatives to ask for a "no" vote.

The efforts prompted some 11,000 messages to legislators sent through the conference's web portal. The bishops lent their voices to the outcry via an earlier joint statement posted on Jan. 7.

While some changes were made from the original Reproductive Freedom Act (RFA), James J. King, executive director of the New Jersey Catholic Conference, emphasized the new measure "differs little from the RFA and includes provisions that

remove all barriers to abortion services."

Its restrictions include any future attempts to pass laws on parental notification, bans on late-term abortion and even laws currently upheld as valid by the U.S. Supreme Court. †

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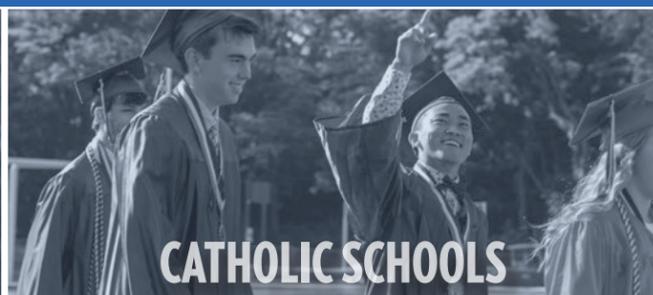
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