Bill protecting women from coerced abortion moves to Senate

By Victoria Arthur

The Indiana Catholic Conference (ICC) and others, including the state attorney general’s office, is backing a bipartisan bill that would make it a felony in Indiana to coerce a woman into having an abortion.

House Bill 1217, which passed the Indiana House of Representatives 73-18 on Jan. 25 and is now under consideration in the Senate, requires medical personnel to ask a pregnant woman seeking an abortion whether she has been forced by someone to do so. If she indicates that she has, the medical provider would be required to offer her information on services available, the use of a telephone and an alternative exit from the health care facility.

In addition, the bill also mandates reporting of a coerced abortion to law enforcement. If ultimately passed by the Senate, the legislation would make Indiana the 19th state to offer protections to women from coerced abortion.

“I believe in the sanctity of life,” said Rep. Joanna King (R-Middlebury), the primary author of the legislation. “I want to make sure that when there is a woman who is pregnant and has no desire to abort her child, and someone is forcing her to do something against her will, that there are criminal penalties for that person.”

During a Jan. 18 House committee hearing on the bill, an official representing the office of Indiana Attorney General Todd Rokita expressed full support for the legislation.

“Coercion is terrible in all contexts, but it is especially horrific in the context of abortion because it means life or death,” said Corinne Youngs, policy director and legislative counsel for the attorney general’s office. “Examples abound of where women are coerced into abortion.”

Youngs also linked this issue to the culture of violence facing many vulnerable women in difficult circumstances. She cited data revealing that 22% of women have experienced “intimate partner violence” and that 50% of them were also abused by a co-offender, and that 95% of perpetrators had been previously convicted.

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“A therapy dog is there to comfort, to ease anxiety and stress,” Eckart says. “There are studies that show when humans and dogs are together, it boosts the endorphins of people. All the studies on therapy dogs and schools show that kids are better behaved, have better attendance and make better grades. It’s like the Dan Gable effect. It’s the same with adults.”

A golden retriever and her owner share their joy for students at Catholic schools

By John Shaughnessy

The golden retriever named Millie slowly crossed the classroom, heading straight for the high school student who sat alone, looking stressed and anxious.

When she reached the youth, Millie raised her eyes toward him before sitting at the feet of the student. A moment later, the youth reached down to the golden retriever’s smooth, silky fur and began petting Millie in a rhythmic motion. With each caress, the stress and anxiety on the boy’s face melted away.

That moment of calm transformation is a scene that Katherine Eckart has witnessed repeatedly in the three years she has brought Millie—a certified therapy dog—into the schools where she teaches art classes.

For the first two years, Millie and Eckart were a team at St. Joan of Arc School in Indianapolis. This year, they have been combining their talents at Bishop Chatard High School in Indianapolis. And Millie’s impact is the same whether she’s connecting with children in a grade school, teenagers in a high school or teachers in both settings.

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Amid the threat of war, Ukraine deserves peace, Pope Francis says

VATICAN CITY (CNS)—On the day Pope Francis established as a day of prayer for peace in Ukraine, the pope appealed for an end to all war and prayed that dialogue, the common good and reconciliation would prevail.

“Let us ask the Lord to grant that the country may grow in the spirit of brotherhood, and that all hurts, fears and divisions will be overcome,” he said at the end of his weekly general audience in the Vatican’s Paul VI audience hall on Jan. 26.

“May the prayers and supplications that today rise up to heaven touch the hearts and minds of world leaders so that dialogue may prevail and the common good be placed ahead of partisan interests,” he said.

With rising tensions in the region and the threat of a possible Russian-Ukrainian conflict spreading, Pope Francis had set Jan. 26 as a day of prayer for peace in Ukraine.

With the day coinciding with his weekly audience, the pope asked people to pray throughout the day.

“Let us make our prayer for peace in the world, the Our Father, the prayer of sons and daughters to the one Father, the prayer that makes us brothers and sisters, the prayer of a child that pleads for reconciliation and concord,” he said.

The pope said that as people remember the 80th anniversary of the Catholic Holocast Remembrance Day, they should also “think about the more than 5 million people who continued to be killed in Ukraine during the time of the last war. They are a suffering people, they suffered famine, they suffered so much cruelty and they deserve peace.”

During a prayer service in Rome’s Basilica of Santa Maria in Trastevere, Archbishop Paul R. Gallagher, the Vatican foreign minister, said that war and its serious consequences deprive many people of their most fundamental rights.

The Jan. 26 prayer service was sponsored by the Community of Sant’Egidio.

“It is even more scandalous to see that those who suffer most from conflicts are not those who decide whether or not to start them but are above all those who are just defenseless victims,” the archbishop said.

“It is truly sad to see entire populations torn apart by so much suffering caused not by natural disasters or events beyond human control, but by the ‘hand of man’, by actions made not in a violent outburst, but carefully calculated and carried out in a systematic way,” he said.

Russia annexed Crimea in early 2014 and, shortly afterward, Russian-backed separatists began fighting Ukrainian government forces in the eastern Ukrainian regions of Donetsk and Luhansk. Some 1.5 million people have fled the region to other parts of Ukraine and thousands of civilians and soldiers have died or been injured.

While in the spring of 2021 Russia was accused by many Western nations of trying to provoke more active fighting by holding military exercises near the border, a massive Russian buildup of troops just over the border created alarm in early December. The buildup has continued and, late on Jan. 22, Britain’s Foreign and Commonwealth Office released a statement saying it had evidence that Russia was developing plans to install a systematic way,” he said.

After you have more ice cream, share your story of your most meaningful Lent

As Ash Wednesday on March 2, The Criterion is advising our readers to savor all the ice cream. Girl Scouts cookies and other delicious treats you love until then. At the same time, we are inviting you to share the approaches, sacrifices and acts of joy and love that brought you closer to Christ and helped you deepen your faith during a previous Lent.

We hope to share your approaches, sacrifices and acts with all our readers in the hope of helping all of us to have a more meaningful Lent, one that draws us closer to Christ in love.

Send your submission—and your story of how you were drawn closer to Christ— to John Schaugnessy by e-mail at ishaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202.

Please include your parish and a daytime phone number where you can be reached.

The Pope to talk with university students as important part of synodal process

ROME (CNS)—Highlighting the importance of a Church that truly listens, Pope Francis will participate in a virtual meeting hosted by Loyola University in Chicago with students from North, Central and South America.

The Feb. 24 virtual meeting, titled “Building Bridges: A Synodal Encounter between Pope Francis and University Students,” will be an opportunity to “address the salient challenges of our times,” the university’s website said.

“The pope will dialogue with these university students who will share concrete educational projects that seek to justly transform environmental and economic realities,” as well as discuss the challenges of migration, it said.

Speaking with Catholic News Service (CNS) on Jan. 28, Michael Murphy, director of Loyola’s Hank Center for the Catholic Intellectual Heritage, said he and several colleagues, including Emile Cuda, an official at the Pontifical Commission for Latin America, discussed the idea of an event for university students in preparation for the upcoming Synod of Bishops on synodality.

In November, he said, while discussing possible speakers for the event, “we kind of joked, ‘Hey, let’s see if Pope Francis is free.’ ”

Unbeknownst to them, Cuda presented the idea to Pope Francis who agreed to participate.

It was “not a whim on his part,” because it fits his vision and priorities, Murphy said. “We knew that so many universities have been asking him, ‘What is our role and how can we support’ the synodal process. In preparation for the virtual meeting, students were divided into seven regional groups from North, Central and South America to talk about the thoughts, questions and dreams they would like to discuss with the pope, he said.

“I think it accomplishes what Pope Francis is trying to do: to be a listening Church,” Murphy told CNS. “We want to make sure other students feel invited, too, and not be so exclusive in this.”

While the discussions will focus on issues ranging from migration to climate change, he said, bringing the young adults from different regions is important in itself, especially at a time of increased division, including because of the digital revolution.

He also hoped it would help build a bridge between the two continents where, often, colonial and indigenous “past and present collide.”

“What the pope wants to do is look at boundaries and see what we know and to remove as much as we can; to say, ‘Let’s walk together,’ conscious of the brokenness of the past, but hopeful in the present,” he said.

Pope Francis’ prayer intentions for Feb.

• Religious Sisters and Consecrated Women—We pray for religious sisters and consecrated women; thanking them for their mission and their courage; may they continue to find new responses to the challenges of the present.”

See Pope Francis’ monthly intentions at archindy.org/popesintentions
Vietnamese Dominican stabbed to death while hearing confession

HO CHI MINH CITY, Vietnam (CNS)—A Dominican priest serving ethnic groups in Vietnam’s Central Highlands was stabbed to death while he was hearing confession.

An informed source from Kon Tum told ucanews.com that Dominican Father Joseph Tran Ngoc Thanh, who provided pastoral care for ethnic groups in Kon Tum province, was stabbed in a church on Jan. 29. The source said Father Thanh, 40, died hours after being hospitalized, reported ucanews.com.

Local police said they arrested his killer, who is reported to be a drug abuser.

Bishop Louis Nguyen Hung Vi of Kon Tum, who celebrated a memorial Mass for Father Thanh on Jan. 30, said he was stunned with grief by the priest’s sudden death. He said he never thought such a horrific story would happen before Tet, the Lunar New Year holiday.

“We could not understand God’s plans except for offering our brother to him,” Bishop Vi said.

He noted that the real beauty of a priest is to die while offering pastoral care to people.

Maksymovicz told ANSA, the Italian wire service, on Jan. 26 that she and Rodari decided it would be important to describe the experience of a child during the Holocaust, since so many books cover the experiences of adults who survived.

“Despite how young she was at the time, she has a memory of the events, and was able to relate them to her experience at Auschwitz-Birkenau,” the pope said.

On Jan. 31, after Father Joseph’s body had been transferred to St. Martin de Porres Monastery in Bien Hoa, he was buried in a cemetery for Dominicans.

What is the topic of the article? The topic of the article is the murder of a Dominican priest, Father Joseph Tran Ngoc Thanh, who was stabbed to death while hearing confession in Vietnam. The article also mentions the efforts of the priest to serve ethnic groups in Kon Tum province and the reactions of the local community and religious leaders to his death.
Opinion

Guest Commentary/Our Sunday Visitor Editorial Board

The lie that was projected onto the National Shrine in Washington

(Following is an editorial published online on Jan. 21 by Our Sunday Visitor, a national Catholic newswiseely based in Huntington, Ind. The editorial was written by the publication’s editorial board.)

It was an appalling sight. As the annual National Prayer Vigil for Life was taking place on the inside of the Basilica of the National Shrine of the Immaculate Conception in Washington the evening of Jan. 20, a pro-abortion group that for some six decades has called itself “Catholic” was desecrating the building on the outside.

Through the darkness, pro-abortion activists projected the following phrases on the shrine’s usually stunning 326-foot bell tower: “I am 1 in 4 abortion patients is Catholic,” “Do Choice Catholics you are not alone” and “Do Choice Catholics” in a cruciform shape.

Only if these “protesters” had proffered the proverbial “bless” to the Eucharist could they have been more obscene. The group responsible, “Catholics for Choice,” succeeded in partially disrupting the events surrounding the Jan. 21 March for Life, not only by setting a light show but with its subsequent “victory lap” on social media.

“I know that my faith teaches Catholics to honor personal conscience. And yet, the Catholic hierarchy seeks to portray pro-choice Catholics and their detractors as vilifying people who make the moral choice to have abortions,” tweeted Archbishop Charles C. Thompson.

“I am tired of feeling the shame and stigma for being a pro-choice Catholic. And I’m not here for people to judge my own personal relationship with God,” Jamie Manson, the president of the organization, followed up with a morning after rationalization, if there can be such a thing. “We went to the Basilica to draw attention to the fact that women in this Church have a right to care,” she tweeted. “These are likely the women who serve as his lectors and Eucharistic ministers, who see his vestments washed. To ignore them is to betray them.”

What a complete and utter lie. Catholic women who have had abortions are not villainized. They are not betrayed by their Church. They are beloved—by the Church and by the God whose love and mercy is infinite for each of his flawed children. Multiple ministries within the Church are available to post-abortion women, filled with empathetic staff and volunteers who offer necessary healing, support and counseling.

And the door to returning to full communion for the sisters (and our many brothers who also actively participate in abortion) is always open through the sacraments of reconciliation. The absolute received in the confessional leaves no shame or stigma behind, it brings only the good.

Furthermore, how many testimonies have been offered by Catholics who regret their own actions, or who are moving part of the March for Life? These are women who would leap at the chance to be able to make a different decision, and they are not represented by the self-aggrandizement of a group that claims to represent all pro-choice Catholics who have had abortions. They are not of God. Counter-marchers are always an unfortunate part of the March for Life experience, but never before has an anti-life march been broadcast as a brazen, disrespectful and sacrilegious manner—and, more shamefully, by those who claim to profess the same faith that in no uncertain terms calls for the protection of life at all stages.

That the group’s vile display made use of the outside of a Church building certainly serves as a parallel to reality: The Church and its organization and their supporters stand outside the Church—and by their own choice.

“The true voice of the Church is only to be found within the Basilica of the National Shrine of the Immaculate Conception last evening,” Cardinal Wilton D. Gregory of Washington said in a Jan. 21 statement. “There, people prayed and offered the Eucharist asking God to restore a true reverence for all human life. Those whose antics projected words on the outside of the Church building demonstrated by those pranks that they really are external to the Church and they did not belong among us.”

The cited Scripture passage—“So he took the morsel and at once. And it was night”—refers to the very betrayal of Christ himself by Judas Iscariot.

Indeed, it is not Catholics who have had abortions who are betrayed by the Church, but groups like “Catholics for Choice” that betray not only the Church, but the God who commands his children not to kill. Thankfully, the same merciful Son that brings peace to the former can offer the same to the latter, should they but have the humility to ask. ❖

Letter to the Editor

Who is really “COVID-shaming”?

Criterion reader asks columnist

Had I submitted John Garvey’s Be Our Guest column “COVID-19 and scientist” published in the Jan. 28 issue of The Criterion for my Rational and Conversation class at the University of Notre Dame back in 1967—no, had I submitted it to my English teacher at St. Francis of Sales High School four years earlier—I would have received it back covered in red ink. It is nothing but one crying, one man, one penservator, one ad hominem after another. I’d like to know exactly who is “COVID-shaming”? His holiness Pope Francis, who on Jan. 10 of this year referred to vaccination against COVID as a moral obligation? Or people like Del Bigtree, Paul C. F. and F. Kennedy, Jr., who falsely claim that vaccines cause autism, asthma and allergy? Are they “the new Holocaust”?

The intensive care unit staffs at all too many hospitals across the country, have their very livelihoods depending on COVID patients, desperately trying to keep them alive? Or the people on “Fox and Friends” falsely claiming that it’s just a hoax? Who is “COVID-shaming” really? J. Stephen Noe Indianapolis
Jesus invita a sus discípulos a un recorrido de confianza, un camino de arriesgarse todo por el Señor. "Así lo hicieron, y recogieron una "nets. 'When they had done this, they (Lk 5:4). Peter and his first companions trusted Christ's words, and cast the nets. 'nets when they had done this, they caught a great number of fish' (Lk 5:6). —Pope St. John Paul II

The Gospel reading for the Fifth Sunday in Ordinary Time (Lk 5:1-11) can be seen as a summary of the six stages of Christian discipleship: 1) recognition of the need for salvation, 2) Christ’s invitation to trust him even when we don’t understand why, 3) the disciple’s response, 4) the everyday miracles that result, 5) astonishment and a sense of unworthiness, and 6) the call to be evangelists who proclaim the good news of salvation in Christ.

This is a lot to consider in one relatively small passage of sacred Scripture, but if you listen attentively as this Sunday’s Gospel is proclaimed at Mass, the six elements are all there. Simon Peter and his partners have just returned from an unsuccessful night of fishing. Jesus uses one of their boats as a platform from which to preach to the crowd that has gathered. Afterward, he says to Simon, "Put out into deep water and lower your nets for a catch" (Lk 5:4). Simon replies, "Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets" (Lk 5:5).

These two sentences describe a profound encounter between the disciples and their Lord. Jesus recognizes their need, and the frustration they feel, and he instructs them to do something that as professional fishermen they believe is a waste of time and effort. And yet, Simon, their reluctant leader, readily agrees. They put out into the deep and catch more fish than they can handle!

In this moment of encounter with Jesus, the disciples experience firsthand the abundance that results from God’s generosity. Not only do they recover their losses from the previous night, but they take in so many fish that their nets are tearing and their boats are in danger of sinking. This is an astonishing everyday miracle, like the water and the baskets of food leftover at Cana, or the large abundance of fish when they brought their boats to the shore, they left everything and followed him" (Lk 5:11).

Once again, it is Simon Peter who responds. As St. Luke tells us: "When Simon Peter saw this, he fell at the knees of Jesus and said, 'Depart from me, Lord; for I am a sinful man'" (Lk 5:8-10). This is the fifth stage of Christian discipleship: astonishment and a sense of unworthiness. Peter has a keen sense of his inadequacy in this situation. He knows himself to be a sinner, and like all great saints, he protests that he does not belong in the company of the Son of God. Jesus does not accept Simon Peter's request to be excused from the responsibilities of discipleship. On the contrary, he makes it clear that Peter and his partners have nothing to fear because, from now on, they will be full-time evangelists (catching men and women instead of fish). Their response to this sixth stage of discipleship is simple. St. Luke tells us that, "When they took in so many fish that their nets were tearing and their boats were in danger of sinking, they let everything and followed him" (Lk 5:11).

This selection from St. Luke’s Gospel was a favorite of Pope St. John Paul II, who frequently referred to Jesus’ command, “Duc in altum!” (“put out into the deep”), as an invitation to trust, follow and risk everything for our Lord and Savior.

As the Holy Father says: “Duc in altum! These words ring out for us today, and they invite us to remember the past with gratitude, to live the present with enthusiasm and to look forward to the future with confidence: ‘Jesus Christ is the same yesterday and today and forever’” (Heb 13:8; St. John Paul II, apostolic letter ‘Novo Millennio Ineunte’, #1).

We are invited to experience the six stages of discipleship in our own lives (past, present and future) and to respond generously to Jesus even when his commands seem unreasonable. With our Blessed Mother Mary, St. Peter and all the saints, we are invited to say “yes” and to “put out into the deep” with confidence that we need not be afraid because Jesus is with us and he will reward us with God’s abundant generosity. "Duc in altum! Jesus Christ is the same yesterday and today and forever.”

"Nuestros corazones resonan con las palabras de Jesús cuando una noche, después de hablar a las multitudes desde la barca de Simón, invité al Apóstol a ‘remar mar adentro’ para pescar: ‘Duc in altum’ (Lc 5:4). Pedro y sus primeros compañeros confiaron en las palabras de Cristo y echaron las redes. ‘Así lo hicieron, y recogieron una gran cantidad de peces que sus redes se rompieron y sus barcos corren peligro de hundirse. Se trata de un asombroso milagro cotidiano, como el del vino en el bote de piezas’ (Lc 5:10). Simón Peter y todos sus discípulos están asombrados ante la abundancia que recogen tras la multiplicación de los panes y los peces. Una vez más, es Simón Pedro quien responde. Como nos dice san Lucas: ‘Al ver esto, Simón Pedro cayó a sus rodillas delante de Jesús y le dijo: ‘Aparta de mí, Señor; soy un pecador! Es que él y todos sus discípulos están asombrados ante la abundancia que recogen tras la multiplicación de los panes y los peces’. "

En este momento de encuentro con Jesús, los discípulos experimentan de primera mano la abundancia que parece no tener fin. Después de esta gran pescada, los discípulos se dan cuenta de que no solo han recuperado las pérdidas de la noche anterior, sino que tienen más panes de que puedan cubrir las necesidades de todos los que están en situación de necesidad. "Jesucristo es el mismo ayer, hoy y siempre’ (Heb 13:8; San Juan Pablo II, carta apostólica ‘Novo Millennio Ineunte’ #1).

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La lectura del Evangelio del quinto domingo del tiempo ordinario (Lc 5:1-11) puede considerarse un resumen de las seis etapas del discipulado cristiano: 1) el reconocimiento de la necesidad de salvación, 2) la invitación de Cristo a confiar en él aunque no entendamos por qué, 3) la respuesta del discípulo, 4) los milagros cotidianos que se producen, 5) el asombro y el sentimiento de ser indigentes, y 6) la llamada a ser evangelistas que proclaman la Buena Nueva de la salvación en Cristo.

Es muy importante considerar en un pasaje relativamente pequeño de la Sagrada Escritura, pero si se escucha con atención, que la proclamación del Evangelio de este domingo en la misa, los seis elementos están presentes.

Simón Pedro y sus compañeros acaban de regresar de una noche de pesca infructuosa. Jesús utiliza una de sus barcas como plataforma para predicar a la multitud que se ha reunido. Después de le dice a Simón: "Lleva la barca hacia aguas más profundas, y echen allí las redes para pescar:" (Lk 5:4-5). Simón responde: "Maestro, hemos estado trabajando duro toda la noche y no hemos pescado nada. Pero, como tú me has mandado, echaré las redes:" (Lk 5:5). Estas dos frases describen un profundo encuentro entre los discípulos y su Señor. Jesús reconoce su necesidad, y la frustración que sienten, y les ordena hacer algo que, como pescadores profesionales, creen que es una pérdida de tiempo y esfuerzo. Y sin embargo, Simón, su reticente líder, acepta de buen grado: "Sí, maestro, lo haré" (Lk 5:6)."
February 8

February 9, 23 Group meetings: 7 p.m., second and fourth Wednesdays of each month, Benedictine Sisters at Reuter, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedome.org.

February 11 St. John the Evangelist Parish Hall, Pan Am Building first floor, 126 W. Georgia St., Indianapolis. Pro-Life Film Series, "What's the Rush to Abortion Gender?” doors open 6 p.m., 6:30-9:30 p.m. virtually or by phone—viewing followed by panel discussion, freewill offering. Information: 317-247-6831 or endlyl@gmail.com.

“Discern with a Sister” virtual session, 6:30-7:45 p.m., offered by Providence Sister Denise Wilkinson, Carmel, Ind. women ages 18-42, free. Information, registration: MiniRetreat.spsmw.org, phone: 317-500-9505. smdw@spsmw.org.


February 14 St. Simon the Apostle Parish, 1195 South Chestnut Road, Indianapolis. Monthly Mass, 2 p.m. Information: 317-574-8898 or www.catholiccommunities.ec.

February 18 Northern Lights and Social Club, 2100 E. 71st St., Indianapolis. Catholic Business Exchange. Julie Roe Lach, Commissioner of the Horizon League presenting, rosary 6:35 p.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: cutty@CMB-Rep.

February 19 Providence Spirituality and Conference Center, 1 Sisters of Providence, Foisy Room, Saint Mary-of-the-Woods. Irish Music Concert, 7 p.m., stories, music and conversation, free. Information: dlt@std.cm or 317-356-7291.

February 17 St. Joseph Church, 1401 N. Maryland Ave., Indianapolis. Third Thursday Adoration interceding for women expelling the disease, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

February 21 St. Thea Bowman Black Catholic Women Month Celebration Prayer Gathering, via Zoom, third Monday of each month, sponsored by archdiocesan Black Catholic Ministry. 7 p.m. Join meeting: gift@HC-Rep. or 317-856-0684 or dial at 310-715-8592. Information: Pearlette Sprague, pearsprag@gmail.com or 317-236-1474.


February 26 East Central High School Performing Arts Center, 1 Trojan Place, St. Leon. E. Catholic Men’s Conference. 8 a.m.-3:30 p.m., doors open 6:30 a.m., talks begin 8 a.m., presenters include author Matthew Kelly, Catholic radio host Gus Lloyd and Father Vincent Lampert, options include available, clergy and religious free, $10 livestream, 25 high school and college students, $50 general admission. Information and registration: ecatmandayconference.com

March 2 St. Louis School, 17 E. St. Louis Pl., Batavia. Kindergarten Roundup. 8 a.m.-5 p.m., registration event for kindergarten for children reaching age 5 by Aug. 1, bring birth certificate, immunizations and record for children. Information: SLK23ammad@spsw.org or 317-934-3310.

March 4 Women’s Care Center, 4901 W. 86th St., Indianapolis. First Friday Mass, 5 p.m., Father John McCallin celebrating, optional tour of center to follow. Information: 317-829-6800, womenscarecenter.org.

March 6 Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods. 8:30 a.m. Mass, then prayer partners will convene to Clinic for Human Sexuality 360 W. 16th St. for vigil. Information: opric@romanticcadetgentlemen.com.

Sisters of Providence accepting Providence Associate applications through May 31

The Providence Associate program of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, is accepting applications for Providence Associates through May 31. If you are looking for spiritual enrichment, support, a community, or a sense of mission, God may be nudging you to become a Providence Associate of the Sisters of Providence.

Providence Associates are women and men of faith, ages 18 and older, who share their own unique gifts and talents with others while walking with the Sisters of Providence.

The Providence Associate relationship with the Sisters of Providence began in 2007. Currently, there are nearly 300 Providence Associates in the United States and Taiwan.

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Franciscan Health, partners to offer free art therapy sessions to help victims of violence

Free monthly, 4-week art courses called “Take it Out in Art!” designed to help victims of violence will be held beginning in February in Classroom 5 on the Franciscan and Education Support Center, 421 Emerson Ave., in Greenfield. Each session will include a traumatic event can dramatically change one’s life, and the road to recovery can be daunting. But there are ways to help cope and continue a person’s healing journey. That’s why Franciscan Health Indianapolis, Franciscan Care Management and Beacon of Hope Crisis Center are offering a new program to help victims of violence. "Take it Out in Art!" is a free class offered to any members of the public.

Most monthly series consist of four weekly-2 hour sessions, with some exceptions. The monthly courses will be offered as follows:

February 10, March 3, April 14, May 19, 10 a.m.-noon
April 21, May 12, 7 a.m.-9 p.m.
May 20-June 10, 2-4 p.m.
June 17-July 14, 7 a.m.-9 p.m.
June 25-July 22, 4-6 p.m.
Aug. 18-Sept. 15, 7 a.m.-9 p.m.
Sept. 23-Oct. 7, 2-4 p.m.
Oct. 20-Nov. 10, 7 a.m.-9 p.m.
Nov. 18-Dec. 16, 10 a.m.-noon.

The classes will be led by Caroline Fisher, RN, and artist Patty Couter. Supplies will be provided, but participants may bring their own paint brushes. Each class is limited to 10, and people must wear masks and practice safe social distancing. Registration is required. To register, contact Caroline Fisher at 317-528-5440 or twostararts@aol.com.

Wedding Anniversaries

Hubert and Pauline Spitznagel

Hubert and Pauline (Brockman) Spitznagel, members of St. Anthony of Padua Parish, Clarksville, will celebrate their 74th wedding anniversary on Feb. 10. The couple was married in the former Holy Trinity Church in New Albany on Feb. 10, 1948. They have seven children: Donna Taylor, Doug, Kevin, Michael, Patrick, Terry and the late Steve Spitznagel.

The couple also has 14 grandchildren and 26 great-grandchildren.

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to businesses@indianamediaindiana.com, or call 317-236-1858.

Jose and Maria (Alvarado) Alejo, members of Holy Spirit Parish in Indianapolis, will celebrate their 50th wedding anniversary on Feb. 5. The couple was married in the former St. Joseph Church in New Albany on Feb. 5, 1972. They have seven children: Azucena, Blanca, Jose and Maria (Alvarado) Alejo

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Providence Spirituality and Conference Center, 1 Sisters of Providence, Foisy Room, 1 Room, Sisters of Providence, St. Mary-of-the-Woods, St. Mary-of-the-Woods. "Mystics—A Journey of Discovery," 1:30-3 p.m., three independent sessions (March 13, April 10), Providence Sisters Jan Craven and Paula Damian facilitating, online option available, $15 per session. Information and registration: 812-535-2952, provctr@spsmw.org or www.provctr.org/events.
New York City police officers are seen on motorcycles near St. Patrick’s Cathedral during the funeral Mass for Officer Jason Rivera of the New York Police Department on Jan. 28. Rivera was killed in the line of duty while responding to a domestic violence call. (CNS/Photo/Jeenah Moon, Reuters)
We must be passionate about respecting all human life. And the Supreme Court’s ruling allows states to restrict or even ban abortion, those who are passionate about saving the unborn should join other pro-life Hoosiers, who have supported mothers and their children, to expand their efforts and provide necessary services.

—Angela Espada, executive director of the Indiana Catholic Conference.

Panelists discuss how Dobbs ruling could impact pro-life movement

WASHINGTON (CNS)—Assuming the Supreme Court upholds Mississippi's law banning most abortions after 15 weeks in its upcoming decision in _Dobbs v. Jackson Women’s Health Organization_, the future of the pro-life movement will be in flux as a movement moves away from partisan politics, specifically a move away from an alignment with Republican politicians.

In a recent online panel discussion on Jan. 18 on “Pro-life Movement at a Crossroads: _Dobbs_ and a Divided Society,” sponsored by Georgetown University’s Initiative on Catholic Social Thought and Public Life.

“Right to Life Indy leader discusses pro-life movement in Indiana

By Natalie Hoefer

A Jan. 18 online panel discussion sponsored by Georgetown University’s Initiative on Catholic Social Thought and Public Life addressed the pro-life movement in terms of politics, law and grassroots efforts to support unborn children and their mothers.

The panelists spoke with Right to Life Indianapolis executive director Marc Tuttle on how the topic applies to Indiana.

In terms of legislation, he said, “Even as we marched to the Statehouse and during the Indiana March for Life in Indianapolis on Jan. 24], the Indiana House passed a bill voting on legislation that would make it a felony to coerce a woman into an abortion, and it adds teeth to the statutes that require abortion facilities to take the necessary steps to help women who are being forced or coerced into abortions.” (See related article on page 1.)

Tuttle noted that a compilation of studies by the Seattle-based Eliot Institute has shown that upward of 64% of women who have abortions feel pressured or coerced.

Pro-lifers and pro-choice advocates should be able to agree that it shouldn’t be an abusive boyfriend, parent, employer or landlords who decides a woman should have an abortion.

“Most women don’t want abortion. They feel trapped, and so the single most important thing we can do to support women is pass legislation that protects them from abuse and coercion,” he added.

He also stated that, with each legislative session, our system of social support becomes more and more directed toward pregnant women and moms who have recently had a child.

“Yet, we, of course, can do better—most women who have abortions already have at least one child. We as a state need to dedicate ourselves to see that these moms are supported and given all the resources they need to have happy, successful families.”

As for the need to depoliticize the pro-life issue, Tuttle believes that “once the basic recognition of a preborn child’s right to life is accepted by both parties, the different philosophies regarding how we can best protect and support moms and babies will be easier to find common ground.”

“Yet until human rights are recognized by both parties’ platforms, the primary focus of the pro-life movement will be how we can get more programs and organizations that are committed to restoring a right to life.”

The pro-life movement has to reinforce the humanity of the unborn baby to be publicly, and fight for the respect for the right to life well before women find themselves in a crisis pregnancy. Abortion has become unthinkable in our society, and for that to happen we need to boldly reclaim the truth about preborn life, as well as about abortion itself.

One powerful source of showing support for both the unborn and their mothers are pregnancy care centers, said Tuttle.

Pro-life pregnancy resource centers in Indiana outnumber abortion facilities by a ratio of about 5-to-1. "Supporting these centers and letting women know that help is available through our churches, resources centers and maternity homes will encourage women to seek the help they need,” he said.

Williams asked, “Has the pro-life movement inadvertently sent a message to women that abortion will ultimately tarnish the movement’s moral reputation?”

“Reset the culture”

When it comes to discouraging abortion, “The law is one of our best and most important educators,” said Erika Bachiochi, a legal assistant at the Ethics and Public Policy Center in Washington.

“And so, when you push back, when you have even the possibility of allowing legislators to pass laws that are more protective of unborn children, I think that it can reset the culture, so when people are engaging in sexual activity, which is the direct cause to having an unexpected pregnancy, that they can start to take more seriously that consequence, that is an asymmetrical one for women. … In that way, abortion opens the floodgates to the sexual prerogative that men take on themselves—Hey, you can go get an abortion.”

As the president and founder of New Wave Feminists, panelist Destiny Herndon-De La Rosa said she tends “to work outside of the political realm.”

Her organization promotes a consistent ethic on life issues, and its focus is “never on the legality of abortion, as much as how we create a culture of life.”

Such efforts need to be on “a micro level. How can we create the safety nets that women need, no matter what is going on in Washington or federal levels?” she asked.

“How do we, as individuals, look at the woman in front of us and say that it is because we consider abortion the act of killing”—she explained.

The point “is not just to address the supply side,” Herndon-De La Rosa said. “We have to address demand. Why are we not saying to women who sign up for I-CAN receive alerts on Planned Parenthood & Boys & Girls Club trust, also says that faith plays a key role in her decision making.

“I am a Christian, and faith has always been a very important part of my life,” said King, the daughter of Amish parents and herself the mother of four and grandmother of two. “Valuing life has always been something that’s a part of our DNA. I want to do everything I can to get this bill across the finish line.”

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

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


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through charity and justice to help ruling, people can continue to work all life, born and unborn, the archbishop said in his homily. “A culture of life, and for a deep respect for discernment of God’s will to build a ‘post-Roe’ world.”

Jan. 22 in the Cathedral of St. Paul that told more than 2,000 people at the A. Hebda of St. Paul and Minneapolis concern about Proposition 5, which he protection.”

However, the bishop expressed concern about Proposition 5, which he said would “enshrine in a nebulous way” so-called reproductive rights. He called on anyone seeking to protect the rights of the unborn to “be educated” and to share accurate information with voters. Elsewhere, Archbishop Bernard A. Hebda of St. Paul and Minneapolis told more than 2,000 people at the annual Prayer Service for Life on Jan. 22 in the Cathedral of St. Paul that the nation could be on the brink of a “post-Roe world.”

The moment requires prayerful discernment to build a culture of life, and for a deep respect for all life, born and unborn, the archbishop said in his homily. While awaiting the Supreme Court’s ruling, people can continue to work through charity and justice to help women and families struggling with crisis pregnancies, he said.

Quoting from a Jan. 22 opinion piece in USA Today by Ashley McGuire, a senior fellow with The Catholic Association, the archbishop urged pro-life advocates to continue to act with “calm and steadfast seriousness” while they await the Supreme Court’s decision.

He also encouraged that they listen for “marching orders from the Lord, for promoting a culture of life on what could be a changed landscape as the battle shifts from Washington to each of our states,” including Minnesota.

Families, high school students and others at the prayer service—many of whom afterward participated in the annual March for Life to the nearby state Capitol despite temperatures in the teens and wind chills below zero, noted the gravity of the moment.

“We’re optimistic that almost 50 years of this unjust decision might be overturned,” said Stephen Maas, 44, who was at the prayer service with his wife, Jennifer, and their five children, ages 6 to 15. “I think there is a lot of anticipation,” said Maas, a member of Nativity of Our Lord Parish in St. Paul. “It’s not a sprint, it’s a marathon. We’re coming up to Roe v. Wade will be just the first leg.”

The national March for Life in Washington saw more than 200 people arrive from several parishes and schools in the Diocese of Nashville, Tenn., to rally with pro-life advocates.

Father Andy Bulso, chaplain of the diocese’s Office of Faith Formation, was among those making the trip. Addressing the Tennessee contingent before the march, Father Bulso said that while experiencing discomfort because of the frigid temperatures in the nation’s capital, each person would have to “reconnect with your reason, your why” for attending.

“This is a day to get out of ourselves,” he said. “Maturity and love involves getting out of ourselves and doing things for other people. This day is a real chance to do that.”

Kayleigh Langenstein, a student at Belmont University, traveled with the diocesan University Catholic college campus ministry program to Washington. Standing outside the Supreme Court building made an impression, she said. “I was like, ‘Holy cow, in a couple months Roe v. Wade could be overturned right here,’ which was really powerful for me,” she said. “This could be the last March for Life during the Roe v. Wade era. This could be a very real possibility that the next March for Life will be more focused on individual states.”

Dozens of Catholic U.S. military personnel and members of the Archdiocese for the Military Services joined the March for Life in Washington as well. The delegation included cadets from the U.S. Military Academy in West Point, N.Y., midshipmen from the U.S. Naval Academy in Annapolis, Md., and others who were attending the archdiocese’s Young Adult Ministry Symposium.

Archbishop Timothy P. Broglio, who heads the archdiocese, was joined by Auxiliary Bishop Joseph L. Coffey, archdiocesan episcopal vicar for veterans affairs, and several priests who serve as military chaplains around the world. During his homily at Mass for participants in the archdiocese’s Edwin Cardinal O’Brien Pastoral Center in Washington, Archbishop Broglio reminded marchers that a strong prayer life must feed outward demonstrations of witness to the Gospel.

Borrowing from St. Bernard of Clairvaux, the archbishop spoke of a reservoir in which people of faith “fill up with Christ so that we are in a position to share our abundance. The reservoir retains water until it is filled and then discharges the overflow without loss to itself.

“We cannot get up and march if we are not filled up with Jesus Christ and a desire to share his life with others,” he said. “We cannot teach if we do not draw the fullness of the Gospel of life.”

In Los Angeles, thousands of people gathered on Jan. 23 for the eighth annual OneLife LA event, where Archbishop Jose H. Gomez called on pro-life advocates “to build a society where it is easier for people to love and be loved.”

“We show that love by the way we care for one another, especially the weak and vulnerable,” OneLife LA reminds us of the beautiful truth that we are all children of God, and that every life is sacred,” Archbishop Gomez said.

He called on people “to create a civilization of love that celebrates and protects the beauty and dignity of all human life.”

A week earlier, on Jan. 15, thousands of people converged on the Colorado State Capitol in Denver for the Celebrate Life March to witness to basic human rights in calling for an end to abortion.

Attorney Dan Caplis called on participants to continue their work to end abortion as the Supreme Court weighs its decision.

“And when Roe falls, yes, the highest mountain will have been conquered. But when Roe falls, there will be many other peaks to be scaled because when Roe falls, you have a chance to make law and to save babies,” Caplis said in calling on legislators to pass a law that would end abortion in Colorado.

Auxiliary Bishop Jorge H. Rodriguez-Novelo of Denver said the work of defending life “will require heroism, courage and suffering.”

“To define the lives of the unborn is a reality that cannot accept delay or hesitation and demands boldness and action. It is a matter of life and death to defend the life of the sick, the elderly, the terminally ill, the people on death row,” the bishop said.

“It will imply a change of heart, moving from individualistic, selfish and materialistic understanding of life to a compassionate and solidarity and sharing one. The question of life is the greatest priority after God.”

Ben and Jen Eirikson of St. Michael Parish in Pine Island, Minn., carry a banner as they walk from the Cathedral of St. Paul in St. Paul, Minn., to the state Capitol during the March for Life on Jan. 22. The march followed the “Prayer Service for Life” at the cathedral. (CNS photo/Dave Hrbacek, The Catholic Spirit)

A pro-life advocate prays during the annual March for Life in Washington on Jan. 21. (CNS photo/Tyler Orsburn)
Fellow art teacher Lisa Johnson says that many Bishop Chatard teachers, including her, have treaties that they stash in their room for Millie. “I absolutely adore having Millie in the art rooms,” Johnson says. “She actually splits her day walking between the two art rooms through the closet that connects them. I am an animal lover, and I am grateful to have her in my day. I love my daily Millie kisses. Millie is a true blessing to have at Bishop Chatard.”

At 8 years old, Millie makes a difference in the art environment where maybe you can express yourself in a way you can’t elsewhere.”

Sharing the love and the joy
Eckart first had the idea of using Millie in the classroom about four years ago when she saw how her dog interacted with her nieces and nephews. “She was my first dog as an adult. I got her when I was 25, before I was married. She has taken me from young adulthood to being a parent. I wanted to baby-sit before she moved on. That’s why we got another dog—to keep her young. I get to spend all my days with her.”

Eckart’s husband Ross learned just how close the bond between Millie and his wife is when he once asked what would have happened, as they were dating, if he didn’t like Millie. She basically told him that would have ended their relationship. Eckhart shares that anecdote with a smile. Her smile continues to glow when the conversation momentarily turns away from Millie and to her own story.

“Everything we could have hoped for”
All her education took place in Catholic schools—St. Pius X School in Indianapolis where she attended high school and the former St. Joseph College in Remsensual, Ind.

“Loving her art classes as a 2007 graduate of Bishop Chatard, Eckart envisioned her dream job—to return to the school to teach art and immerse herself in that Catholic community.

“I knew I loved the sense of community I had in Catholic schools growing up,” she says. “I knew I wanted to be in that same environment teaching. I think it helps me stay strong in my faith. We get to go to Mass. We get to pray before class and at the beginning of the day. When I was at St. Joan of Arc, I also got to witness the kids going through the sacraments—reconciliation, [first] Communion, confirmation.

“It’s all around. It keeps my own faith in check.”

She and her husband plan to teach that faith with their daughter. Eckart also plans to return to teaching in March after her maternity leave.

“We have loved it,” she says about the experience she has shared so far with Millie at Bishop Chatard. “It’s everything we could have hoped for and wished for and for the future. It just feels like home.”

Faith weekend for college students hopes to create more ‘beautiful glory stories’

By John Shaughnessy

Sean Hussey calls them “beautiful glory stories”—and one of his favorites involved involving young adults during a summer evening in 2021.

The theme of the evening centered around the Good News of Jesus Christ for those who aren’t yet convinced he is all of us,” says Hussey, the interim director of the archdiocese’s Young Adult Campus Ministry which hosts Theology on Tap. As part of that evening, Father Rick Nagel, pastor of St. Pius X Evangelical Parish in Indianapolis, talked about the mercy of Jesus and Christ’s extension of his grace to all people, with an emphasis on reconciliation.

“We actually had an opportunity with several priests right here on Theology on Tap for anyone to go to the sacrament of confession if they wanted to,” Hussey recalls. “We asked the youth if they had people going to all the priests for confession non-stop.

“It heard the best beautiful glory stories of people who had been away from the Church, away from the sacraments for over a decade. And because they showed up at that theology on Tap and were moved by the message of mercy, they decided to come back to the Church, to receive the Lord’s mercy in the sacrament of confession. That’s a beautiful glory story.”

Hussey is in the midst of a new collection of such stories that will be created this weekend—Feb. 4-6—as 230 college students attend the conference and the colleges come together to deepen their faith.

Seeking a deeper faith
The event this time is the archdiocese’s in-person gathering in connection with the national and virtual SEEK22 Conference that is put on annually by the Fellowship of Catholic University Students (FOCUS).

In a normal year, about 20,000 college students attend the national SEEK conference. But this year—as it did last year—conference organizers at the national level chosen to hold the event in a hybrid format because of concerns about COVID-19.

“Not everybody will come to one conference,” Hussey shared, “but FOCUS has experienced by the same number of folks or even more folks all throughout the country. Hussey said. “When we heard the news, our office saw this as being a great opportunity to support all of our college students. We are a voice in particular those colleges that have FOCUS missionaries on them.”

And so the archdiocese’s young adult ministry staff—Hussey, assistant director Meagan Morrissy and event and volunteer coordinator Emily Mastroncola—has planned an in-person, regional SEEK conference at Country Lake Christian Retreat in the southern Indiana community of Underwood.

College students will be coming from DePauw University in Greencastle, Indiana University in Bloomington, University of Southern Indiana in Evansville, and Butler University, Marian and replay colleges in Indianapolis, all in Indianapolis.

As the college students open themselves to encountering Jesus this weekend, Hussey sees the potential for more “beautiful glory stories.”

“Everything we could have hoped for and wished for and for the future. It just feels like home.”

Finding happiness in the hope of Jesus
Another experience that is being offered this weekend is a “Martin Luther King Jr. conference from the archdiocesan Offices of Evangelization and Catechesis. About 50 young people plan to participate in the “Making Missionary Disciples” track of the conference, with the track being open to “anyone that is older than college students who are living in parishes and want to help evangelize their communities”.

One of the hopes of the weekend for these 15 participants and the 220 college students is to help them become “empowered, encouraged and equipped to share the hope of Jesus Christ with our communities,” noted an invitation to the archdiocese’s conference. This conference is about encountering the person of Jesus Christ for the first time, or to encounter Jesus anew,” Hussey says. “I hope the students will experience and recognize their identity in Jesus Christ, as sons and daughters of God.”

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“Everything we could have hoped for and wished for and for the future. It just feels like home.”
Faith Alive!

Thirst for righteousness will be satisfied in kingdom of God

By Sr. Julia Walsh, F.S.P.A.

It’s an ordinary day and you’re out running errands—the post office, the library. Without much thought, you find yourself on a detour, wandering the aisles of a convenience store. You ask yourself: Am I craving something salty or sweet? Do I need something to quench my thirst? It’s only then that you realize how hungry and thirsty you were. But it hasn’t been a problem to go out of your way or to change your plans so you can consume this snack.

Sure, the nourishment costs you money, time and energy, but that doesn’t matter to you a bit because you were fed. Now, you’re contented.

“Blessed are they who hunger and thirst for righteousness, for they will be satisfied” (Mt 5:6).

Moses received the law, including the Ten Commandments, on Mount Sinai. In the Sermon on the Mount, Jesus proclaims a new law of love which fulfills the old. In this new law, we are invited to act and love in ways that allow internal and external transformations in our hearts, in personal relationships and in society. This path of love established by Jesus will usher in the kingdom of God, and then Christ’s peace and justice will be fully known by all.

In the beatitudes, part of the new law, Jesus makes clear that those who are part of this loving way crave righteousness. God’s people hunger and thirst for righteousness so much that they change their plans. They make detours and it costs them.

People who are in God’s kingdom feel a stirring in their hearts—a hunger for righteousness—so intensely that they go out of their way to feed their craving until they are satisfied. And amazingly, this pursuit feeds them with happiness, too.

But what is righteousness, really? In the New Testament, righteousness doesn’t mean to be right while others are wrong. It’s not an achievement, accomplishment or difference between us.

Rather, when Jesus says righteousness, he means “restoration of right relationship,” returning all people to the innocence and freedom that make up the core of our human dignity.

We are all God’s children, made in his image and likeness. And some of God’s likeness that we each contain includes purity and freedom to be who we truly are, unconfined by human-made systems or prejudices. Think back to the nature of yourself in childhood: relational, loving, unashamed. Plus, in order for a relationship to be right, power is shared; there is no judgment or blame or shame. No one is better—or better off—than anyone else.

This requires ending classism, racism and sexism—all the things that divide us. It doesn’t matter who people are or what they did; all are honored and respected.

In fact, when there’s righteousness, all people are free to be who God made them to be; biblical righteousness is always liberating justice. “Blessed are they who hunger and thirst for righteousness, for they will be satisfied” (Mt 5:6).

There are many flavors of righteousness at the banquet of God’s kingdom.

Protection for unborn children, fair pay for laborers, an easier path to citizenship for immigrants, unshackling citizenship for immigrants, unshackling those who are unjustly imprisoned, returning life to humans on death row, shelter for those who are homeless: There are many forms of righteousness that we hunger for.

And with each little victory, each time someone’s dignity is honored we taste righteousness, and our appetite for God’s kingdom tends to grow.

Jesus’ establishment of this principle that brings about God’s reign is not limited to the time when the Sermon on the Mount was proclaimed.

Today, there are some people who are so hungry for righteousness—for liberating justice for all—that they have changed the direction of their entire life. Such people pay the price to feel the satisfaction and happiness that accompanies freedom.

They are the ones who take off work and travel great distances to protest discrimination and violence and to stand in solidarity with the oppressed who are demanding the protection of their human rights.

They are the ones who march for the unborn who are unable to make this just demand. They are the ones who, in love, help mothers choose life for their children.

Perhaps you know people in your community like this, people who feel the cost yet continue and give tirelessly for the sake of righteousness.

Maybe you are one of those who hunger, and you feel happiness while your passion feeds your pursuit. According to Jesus, you will be satisfied.

With all the beatitudes, Jesus established what we hunger for and how we eat in an ordinary day. Satisfaction comes from seeing we all have a part to play in God’s new way.

When Jesus gave us the beatitudes and enacted the new law of love, he did more than provide a formula for happiness for us; he defined what the kingdom of God looks like.

Whether we’re running errands or standing in a picket line, we can dedicate ourselves to co-creating the world that God intended, trusting that God will satisfy our hunger for righteousness.

(Sister Julia Walsh is a Franciscan Sister of Perpetual Adoration who is part of The Fireplace Community in Chicago. She serves as a spiritual director and vocation minister. She blogs and podcasts at MessyJesusBusiness.com.)
**Perspectives**

**When the saints come marching in, Africa is represented by Saint Mother Mary Lange**

In 1929, the nation of independent Nigeria established the St. Monica’s Catholic Parish in Nigeria, which is known as the first Catholic Parish in Africa. It is the first Catholic Parish in Africa to be established by the Sisters of Mercy of Dijon. The parish was founded by the Sisters of Mercy of Dijon and was run by the Sisters of Mercy of Dijon for the first 50 years of its existence. Today, the parish is run by the Sisters of Mercy of Dijon, who are a religious congregation of women who were founded in 1798 by Saint Jean-Baptiste de la Salle.

In 1982, the parish was designated as a parish of the Archdiocese of Lagos. In recent years, the parish has been known for its dedication to the education of African youth. The parish has a strong emphasis on education, and it has a high percentage of youth who attend its schools. The parish also has a strong emphasis on social justice, and it has been active in the fight against poverty and corruption in Nigeria.

**The Human Side**

**Saints among us are building strong walls of love**

When we examine those walls more closely, we learn that the brick and mortar that compose them is a loving heart. And when we examine that heart even more closely, we find people who think only of the good of others and who are forever sharing in their suffering.

**A More Human Society**

**Should Catholic health care survive?**

In January, five Catholic medical and professional associations came together to establish Catholic Health Care Leadership Alliance. Its members represent the Catholic Medical Association, the National Catholic Bioethics Center, Catholic Health Sorrows Association, Catholic Bar Association and ChristMed Foundation. Bishop James D. Conley of Lincoln, Neb., will serve as its first episcopal adviser.

The first health care system to join the alliance is a 12-hospital system, Franciscan Health, also known as Franciscan Alliance. Order of St. Francis Sister Jane Marie Klein, who chairs its board, says the new organization “will defend the right of faith-based providers to deliver care in concert with their religious beliefs.”

**Never was the need for such defense more urgent.**

One development demonstrating that need is a proposal by the Biden administration to issue new regulations interpreting the Affordable Care Act’s ban on sex discrimination.

This echoes an effort by the Obama administration you might recall that clause to require health care providers and health benefits plans to help provide “gender transition services and abortions.” This creative redefinition of “sex” was contested by some federal courts, including the U.S. Supreme Court.

But President Joe Biden has voiced his support for a proposed “Equality Act,” which includes similar requirements and would explicitly nullify any appeal to the Religious Freedom Restoration Act to claim a religious exemption.

Many Catholic health care also arise from some states. In California, a Catholic hospital is being threatened with a civil lawsuit for refusing to remove a woman’s healthy uterus to help her identify as a man.

In my work and my home state of Washington, health plans have been told they must cover elective abortions if they cover childbirth.

These latter actions should be illegal under a longstanding federal conscience clause known as the Hyde/Weldon amendment, but this administration, like the Obama administration before it, does not seem interested in enforcing such laws.

These mandates pose problems for many Catholic hospitals and Catholic. For example, most hospitals and most doctors in the U.S. do not perform elective abortions. But Catholic health care is especially tedious to groups dedicated to certain secular ideologies.

Through its commitment to the U.S. Catholic bishops’ Ethical and Religious Directives for Health Care Services, which affirm the dignity of each and every human being from conception to natural death, it is not in the Church’s assumption that health care encompasses everything an individual may desire that a health professional is technically able to do.

So entire organizations like MergerWatch are at stake. Catholic hospitals must vote in full participation in our health care system.

**Attacks on Catholic health care impact patients, Catholic and other, who seek health care affirming the spiritual as well as the natural.”**

**The Human Side**

**Saints among us are building strong walls of love**

*“How are the students doing with the new pandemic restrictions?*“

*“Oh yes, everyone knew and heard about St. Monica, who prayed her son, St. Augustine, back to the faith. But did they know that she was African?*“

**It’s All Good**

**Patti Lamb**

A lesson about icebergs and love, and a goodbye to readers

Recently, I received two “save the date” invitations for weddings in May. The couples are giddy with excitement and busy planning the details of their special days. It’s refreshing to witness dating couples being so delighted about committing to spend the rest of their earthly existence together.

Among those lines, Valentine’s Day is quickly approaching, and the store shelves are chock-full of cards, candy, bouquets of gorgeous flowers and stuffed animals. So many folks are celebrating love—and it’s beautiful. They make it look so easy. Today, however, in writing with a message for those who don’t feel like they are members of “the love club.” If you’re not enjoying personal and emotional fulfillment in a relationship, you are not alone. I feel like it’s my obligation to speak up here.

I’m learning that authentic love requires work—hard work. Sometimes that work will compromise and subtracting through life’s storms. Genuine love is repeatedly giving grace—*not* what the Valentine aisle at Target might suggest. But it’s *what I hope to convey is that love is hard—it’s not as whimsical as a stroll. Without context,* what I hope to convey is that love is hard—it’s not as whimsical as a stroll.

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The Book of Isaiah is the source of the first reading for Mass this weekend. Written before the Babylonian conquest, this prophecy was composed when, relatively speaking and with some qualification, the southern kingdom of the Hebrews was tranquil and prosperous. Nevertheless, Isaiah felt that he was called by God to confront the people about their infidelity to God, or at least their lukewarmness in responding to their role as God’s special people. The story, told in this reading, conveys by its drama and bluntness the totality required in Isaiah’s willingness to answer the divine calling to be a prophet.

Here in this reading, Isaiah displayed the fervor and power that are typical of the writing in all three sections of this ancient book.

St. Paul’s First Epistle to the Corinthians provides the next reading. Paul recalled the death of Jesus and then the Lord’s resurrection, giving the details that St. Luke, whom Paul calls “Cephas,” using the Greek term, saw Jesus after the resurrection, that James saw Jesus, and that even 500 of those who believed in the Apostles, since he, unlike the others, was God’s instrument. Through him, God wholeheartedly responded to this calling. He left Jerusalem, went to Capernaum, and set up his headquarters there, living among the poor poor and teaching. He was called by God to confront the people assembled on the shore.

Then Jesus told Peter to row into deeper water and lower the nets into the water. Peter mildly protested, saying that he and his associates had fished all night, but with no success.

Nevertheless, Peter did as he was told. The nets were so filled with fish that Peter and his companions had difficulty in pulling the nets aboard.

Humly, aware of the Lord’s power, Peter confessed his own sinfulness. Jesus swept beyond this admission, recognizing Peter’s faith instead, and called Peter thereafter to fish for souls.

Reflection
For weeks since Christmas, the Church has been introducing us, as it were, to Jesus. The great feasts of the Epiphany and of the Baptism of the Lord told us about him.

Now, subtly but firmly, the Church urges us to respond to this entry of Jesus into our consciousness. How shall we respond? The Church answers the question by putting before us three great figures in the tradition of holiness: Isaiah, Paul and Peter.

Each reveals his unworthiness to be a part of the great and divine mission of salvation. Yet, fully realizing this unworthiness, God called them each to a particular task.

Each person who hears the word of Christ and is healed and strengthened by Christ’s life in grace has a holy task. Each believer, each of us, has a role to play in the work of salvation, beginning with personal salvation. Everyone is unworthy and weak.

Nevertheless, God calls us and promises us all that truly is needed to be a disciple. The

Eucharist: Lord of Freedom and Love

By Bob Cleary

Behold our God hidden in the monstrance of the Eucharist. You are gift given and body broken to adore. You are the LORD for whom we look and long. Yet we are so often blind to your presence In the city of our neighbor and the poor.

In the monstrance you hide from us your glory. In the persistent silence we forget you are there. We have difficulty recalling your fiery presence as on Sinoa. But here in the Eucharist you are truly gift given and body broken to share.

O Lord, listen to my prayer and guide my wandering mind. Focus me again on your mysterious presence here in the Eucharist. When my mind wanders to the awesome Sinai spectacle. Of burning bush or fiery cloud, you are there. You are always here calling us back to you.

O Lord, look down form your sanctuary to us who adore you. Yes Lord, lean down and look upon your sinful creation. Who have faith and hope in you. Release us from all our sinful bonds, addictions and prisons. Both real and imagined. Release us through your incomprehensible mercy to soar heavenward. And brush up against you.

The necessity of fraternal correction of sin is established in New Testament

Q. Is it not our duty to point out when a friend is committing a sin? Otherwise, if we don’t try to save the soul of a sinner, then we too can be found guilty. But even beyond that, I don’t want to see someone risk not being with God throughout eternity because of my failure to point out his error.

My friends and I were discussing this over dinner the other night, and their view was that it is none of our business and, if a person claims to be a Christian, they should already know that what they’re doing is wrong. (Virginia)

I am on your side of this argument, and I would take issue with your dinner friends. I would quote to them St. Matthew’s Gospel, which, in the New American Bible, reads: “If your brother sins [against you], go and tell him his fault [against you]” (Mt 18:15).

The phrase “against you” might be taken to limit the sin in question to a personal offense, it is important to note that the common interpretation of Catholic theologians extends the meaning to whatever serious offense comes to a person’s notice—and also that the phrase “against you” does not appear in some of the earlier scriptural codices.

Note also that St. Paul comments on the duty of fraternal correction in his Letter to the Galatians, where he says that “if a person is caught in some transgression, you who are spiritual should correct that one in a gentle spirit” (Gal 6:1). I remember, though, reading what St. Anthony Mary Claret said were the circumstances that warranted fraternal correction: not only, he said, must it have been a grave offense, but there must be a reasonable hope that the person will accept the correction.

A. One thing in the Gospels about which I’ve always been curious is why, after casting out a demon or performing some other miracle, Jesus would often command that witnesses “tell no one.” Wouldn’t a wider knowledge of these miracles have helped his ministry? (Indiana)

You are correct in observing that people would ask others to keep his miracles secret. Examples abound. In St. Matthew’s Gospel, we are told that many people followed Christ and he “cured them all” but “warned them not to make him known” (Mt 12:15). In Mark, we learn that “he had cured many and, as a result, those who had diseases were pressing upon him to touch him” (Mt 9:30). In Luke, we read that, after he had raised the daughter of Jairus from the dead, “her parents were astounded, and he instructed them to tell no one what had happened” (Lk 8:56).

The fundamental reason for Jesus’ reluctance to spread news of his miracles, I believe, was this: Jesus did not want people to be distracted from what he really came to do—namely, the ministry of the word.

In Mark, Jesus had told his disciples, “Let us go out to the nearby villages that I may preach there also” (Mk 1:38). His concern was that the crowds would be dazzled by the miracles rather than give their attention to the lessons he had come to teach.

(Bob Cleary is a deceased member of St. Monica Parish in Indianapolis. Photo: The Blessed Sacrament is illuminated during adoration at the 2019 SEEK conference in Indianapolis.) (Photo by Nadine Hoefler)
Providence Sister Shawne Marie McDermott made in education for 42 years

Providence Sister Shawne Marie McDermott, a member of the Sisters of Providence of Saint Mary-of-the-Woods, died on Dec. 23 in Indianapolis. She was 81. Sister Shawne Marie was born on Sept. 4, 1941, in Medina, Mass., and gave the name Kathleen at her baptism. She entered the Sisters of Providence in 1960 and professed final vows on Aug. 15, 1967.

Sister Shawne Marie earned a bachelor’s degree at Saint Mary-of-the-Woods College and master’s degrees at Indiana University in Terre Haute and Boston College in Boston. During her 61 years as a member of the Sisters of Providence, Sister Shawne Marie ministered in education for 42 years in schools in Indiana, Massachusetts and North Carolina. Intermingled in those years, she spent 10 years serving in parish ministry in New Hampshire and Massachusetts.

After retiring in 2010, Sister Shawne Marie ministered for eight years as a hospice volunteer. She is survived by a brother, Martin McDermott of Reading, Mass. Memorial Mass will be held at the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, IN 47876 on July 16, 2023.

Benedictine Brother Mario Iason served as a groundskeeper and painter for 50 years

Benedictine Brother Mario Iason, a monk of Saint Meinrad Archabbey in Saint Meinrad, died on Dec. 9 at the age of 80. He was a nun.

The Mass of Christian Burial was celebrated on Jan. 21 at the monastery church. He was 83. The Mass of Christian Burial was celebrated on Jan. 25 at the monastery church. He was 83. Brother Mario was a jubilarian of monastic life. In 1966, Brother Mario joined the Benedictine Order at Saint Meinrad Archabbey in Saint Meinrad, Ind. He died on Nov. 5, 1960, and professed simple vows on Nov. 12, 1961.

Benedictine Brother Mario Iason served in a number of assignments at the monastery, including in the plumbing and painting departments. He was a jack of all trades and a master of all crafts.

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Franciscan Sister Mary Paul Larson served in Catholic education for 47 years

Franciscan Sister Mary Paul Larson died on Jan. 17 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg, Ind. She was 92.

The Mass of Christian Burial was celebrated on Jan. 21 at the motherhouse Chapel in Oldenburg. Burial followed at the sister’s cemetery.

Sister Mary Paul was born on May 6, 1929, in Vineville, Ind., and was given the name Mary Ann at her baptism. She joined the Sisters of St. Francis on Sept. 7, 1952, and professed final vows on Aug. 12, 1958. Sister Mary Paul earned a bachelor’s degree in education at Marian University in Indianapolis, a degree in elementary education at Xavier University in Cincinnati. During her 69 years as a member of the Sisters of St. Francis, Sister Mary Paul ministered in Catholic education for 47 years in Indiana, Michigan, Ohio and Montana. From 1984 until her retirement in 2000, she ministered as a religious teacher and in parish ministry at St. Charles Parish in Pryor, Mont.

In the archdiocesan school system, Sister Mary Paul served in Indianapolis at St. Michael the Archangel School (now St. Michael-St. Gabriel Academy School) in 1981-86 and at the former Holy Trinity School from 1962-63, At Our Lady of Lourdes School from 1963- 66 and 1972-73 and at Marian University from 1976-83. She also ministered at the former Holy Family School in Oldenburg from 1952- 53, at the former St. Joseph School in St. Leon from 1961-62 and at Holy Family School (now St. Elizabeth Ann Seton School) in Richmond from 1958-61.

Sister Mary Paul is survived by two sisters: Phyllis Boeher of Fishingika, Ind., and Kathleen Larson of Vinncic, Ind. Memorial Mass may be held in 2022. If you are a victim of sexual misconduct by a priest or religious minister, please contact the archdiocesan victim assistance coordinator: • Ethics Point (317) 236-1548 or 800-382-9383, ext. 1548 carlhill@archindy.org • Holy Family School in Oldenburg. She was 92.

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TO ADVERTISE IN February 11, 2022.
resume and letter of interest to mmalarney@BishopChatard.org by 5 p.m. on
www.bishopchatard.org/about/employment. Applicants are asked to email a
The job description can be found on the Bishop Chatard website at
the administration and Board of Regents.
• Establishing financial procedures in consultation with the President and school
• Ensuring
General Responsibilities include:
• Preparing reports according to generally accepted accounting principles for
the administration and Board of Regents.
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www.bishopchatard.org/about/employment. Applicants are asked to email a resume and letter of interest to mimalarney@BishopChatard.org by 5 p.m. on February 11, 2012.

Vice President for Finance and Operations
Scecina Memorial High School

The Vice President for Finance and Operations manages school budget preparation, internal financial controls, cash balances, financial reporting systems, and human resource processes while overseeing systems for payroll administration, accounts payable, tuition receivables, and auxiliary activities. He/she supervises the business office staff, cafeteria manager, and spirit shop manager while maintaining compliance with school, archdiocesan, and state of Indiana policies. The Vice President is a member of the school Leadership Team and Finance Committee of the Scecina Board of Directors.

Qualified and interested candidates are invited to send a cover letter, resume, and salary history confidentially to:

Joe Therber, President
Scecina Memorial High School
5000 Nowland Avenue
Indianapolis, IN 46201
jtherber@scecina.org

Major Gifts Officer in Stewardship and Development

The Roman Catholic Archdiocese of Indianapolis is seeking a major gifts officer who will be responsible for securing major and planned gifts to support ministries of the Archdiocese of Indianapolis. This position reports to the Director of Major Gifts and Planned Giving. The Director will work closely with this position and assist individuals in their understanding of living their faith through stewardship – seeing all as a gift from God and responding in gratitude by generously sharing one’s gifts with others. The Advisor will work closely with United Catholic Appeal and Legacy Society donors to advance giving throughout the Archdiocese of Indianapolis.

The position requires a bachelor’s degree in a related field, and an advanced degree or certificate is preferred. Three or more years of experience in the field is preferred, including fundraising and/or development activities, estate or charitable gift planning, and/or institutional financial services management. The ability to be proactive and compassionate in initiating conversations with prospective donors is essential. Candidates should be preferred and practicing Catholics who desire a challenging and rewarding fundraising role that represents the Archdiocese of Indianapolis and the Catholic Community Foundation to prospective donors, professional advisors, wealth managers, and funeral homes with a key focus on major donor identification and solicitation.

Applicants should be able to effectively interact with large groups of individuals from various professions and backgrounds and enjoy working on an energetic team who believes that giving is a ministry. Excellent computer skills, especially in Word, Excel, Outlook, and relational database programs such as Blackbaud Raiser’s Edge are required. The ability to communicate effectively in both English and Spanish is preferred.

The Archdiocese offers a comprehensive benefits package including a four-day work week to facilitate a work-life balance. Please e-mail cover letter, resume, and three references, in confidence, to: Kimberly Pohovey
Director of Major and Planned Gifts
Archdiocese of Indianapolis
E-mail: kpohovey@archindy.org

Equal Opportunity Employer

Director of Sacred Music

St. Elizabeth Seton Catholic Church, which serves a Roman Catholic community of more than 9,700 in Carmel, IN, seeks candidates for our position of Director of Sacred Music to serve seniors in our area.

The successful candidate should be an energetic, collaborative individual with experience in liturgical music within a parish setting to direct the liturgical music ministries of the parish. The person will be responsible for the preparation, coordination, performance, organization of music and music ministers/choirs. The director must be collaborative and knowledgeable of the Roman Catholic Liturgy.

The Director of Sacred Music is responsible for planning/directing a comprehensive parish music program which includes several choir/musicians groups, musicians, and cantors performing at various liturgies including funerals, and weddings. This person also serves as the parish music resource person in the areas of religious education, social ministry and evangelization. The successful candidate will bring comprehensive knowledge of Catholic music and liturgy; Catholic in good standing; Leadership, communication, planning and organizing skills and responsiveness to facilitating the worship life of the parish are required. This is an open position that is available immediately. Qualified and interested candidates are invited to send letter (email preferred) of interest and resume to:

Kevin Sweeney
St. Elizabeth Seton Catholic Church
10655 Haverstick Road
Carmel, IN 46033
317-846-3850
kevin.sweeney@setoncarmel.org

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St. Elizabeth Seton Catholic Church, which serves a Roman Catholic community of more than 9,700 in Carmel, IN, seeks candidates for our position of Director of Pastoral Care to serve seniors in our area.

The successful candidate will be responsible for providing support, programs, and resources to meet the needs of the community and extending the resources of the parish—from middle-aged to seniors, or struggling with physical or mental-emotional health, grief, or other need of support. By providing practical assistance and spiritual guidance for life’s transitions and crises.

The responsibilities of the Director will cover many functions relating to spiritual health, social activities, counseling and education: providing spiritual support services and outreach programs. The successful candidate will be a Catholic in good standing, have a Bachelor’s degree, prefer BSW, MSW, Pastoral Ministry, or Theology degree.

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Bishop Chatard High School
Executive Director of Finance/Controller

Bishop Chatard High School is seeking a finance professional to assume the responsibilities of the Executive Director of Finance/Controller. The ideal candidate would possess an accounting degree (required) as well as be a Certified Public Accountant (preferred). The Executive Director would report to the school President and serve on the school leadership team.

General Responsibilities include:
• Ensuring that the financial plan supports the Catholic identity and mission of the school;
• Establishing financial procedures in consultation with the President and school leadership to ensure the achievement of the financial objectives of the school;

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Medicare Insurance

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The job description can be found on the Bishop Chatard website at
www.bishopchatard.org/about/employment. Applicants are asked to email a resume and letter of interest to mimalarney@BishopChatard.org by 5 p.m. on February 11, 2012.
Cardinal urges gathering’s participants to ‘work for greater justice’

WASHINGTON (CNS)—“Time is never meant to be useless,” said Cardinal Wilton D. Gregory, the archbishop of Washington, in his homily at the opening Mass of this year’s Catholic Social Ministry Gathering, and he advised the gathering’s 800-plus registrants to “work for greater justice in our world” and to see the “tremendous opportunity” this provided them.

Gregory said that he was surprised to hear, as he attended the first day of the four-day gathering, that it had been scheduled to end on Feb. 1. “Time itself be grace. It can be ordinary, or it can be existing. It can be fleeting, or it can be prolonged. However, time is never meant to be useless.”

Therefore, he said, “We must exit this Mass with the assignment to renew the Church in our own time. We leave this moment in time with a burning desire to work for greater justice in our world.”

The tasks that remain many, he acknowledged.

“Continue to work to end racism and bigotry in our own time,” Cardinal Gregory said, “and let us remember that the destruction of human life at all stages, is never meant to be useless,” said Cardinal Gregory. “We seem to lose the capacity to engage in civil dialogue among ourselves and work in harmony for the common good.”

He added, “This same difficulty is found throughout the world, and through various cultures and religious communities. … The Holy Spirit herself has not been spared from this season of division and harsh rhetoric.”

In addition, he said, “We must work for greater encouragement despite the tenor of the times.”

Whether you serve your dioceses or your individual parishes, your work of encouraging your fellow Catholics to their own faith and to work for justice only increases in importance,” he said, addressing the virtual congregation.

“You help to awaken in the hearts of your neighbors a reason to give good gifts to them and a generous desire to share them with others.”

He added, “The advancement of justice remains out of reach for far too many people. The poor, the immigrant, the prisoner, the physically or emotionally impaired all find it impossible to attach justice because their voices are silenced, or simply ignored.”

“But you and your colleagues in the ministries of social justice have a great task ahead of you. I believe you also have the resources to prepare you and strengthen you for those responsibilities,” Cardinal Gregory said.

Referring to the Gospel passage for the Fourth Sunday in Ordinary Time proclaimed at the Mass, he added: “Just as Jesus chided the townspeople of Nazareth to become more than they were, so too is Christ calling us to pursue justice for those who live on the margins of society and are often disregarded.”

The Eucharist, he noted, is “a source of divine support” for those so engaged, he said.

Washington Cardinal Wilton D. Gregory celebrates the Catholic Social Ministry Gathering’s opening Mass at St. Teresa of Avila Church in Washington on Jan. 29. The Mass was livestreamed for the 800-plus participants of the annual gathering, held virtually for the second year in a row because of the coronavirus pandemic. (CNS photo/Gregory A. Shemitz/USCCB)

Pope Francis has issued a call to “seize this moment as a unique time of renewal and evangelization.” Cardinal Gregory noted. “The people who are dedicated to the works of justice and social outreach serve as a hopeful sign that the work of the Holy Spirit is forging a new spirit of determination and commitment.”

The Catholic Social Ministry Gathering is sponsored by the USCCB’s Department of Justice, Peace and Human Development, Catholic Charities USA, the Catholic Health Association, Catholic Relief Services and Bread for the World, along with other USCCB offices and 20 national organizations.

Prayer can guide encounters at the margins for work for justice, bishop says

WASHINGTON (CNS)—For all the years Bishop Mark J. Seitz of El Paso, Texas, has spent ministering to the marginalized and the marginalized, he is part of you. For you need the Church. For you, just as you need the Church. For you, just as you need the Church.

The blame for the lack of catechesis, of the lack of dialogue and of the lack of inclusion for the poor, he said, “is never meant to be useless.”

“We do not look alike. We do not sing, dance, pray, play, think, cook, eat, wash, clean, laugh, dress, or spit alike. Asians are not Europeans, are not Africans. Irish are not Italians, are not like French. Africans are not like Afro-Americans. Black folks are not alike. Folks from Louisiana are not like any other people in the world. Praise the Lord, we are not alike.”

In a hallway of the Archbishop Edward T. O’Meara Catholic Center in Indianapolis hang the pictures of the six Black Catholics currently on the path to sainthood. They are pictured on the 12th. It’s a beginning but should not be the end.

To close, I quote St. John Paul II: “Dear brothers and sisters: your Black cultural heritage enriches the Church and makes her witness of universality more complete. In a real way, the Church needs you, just as you need the Church. For you are part of the Church, and the Church is part of you.”

Peace be with you!”

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