



The

Criterion

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Mass Excursions

St. Lawrence Parish in Lawrenceburg offers 'a great sense of outreach,' page 7.

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New St. Elizabeth Catholic Charities program gives shelter to victims of abuse

By Natalie Hoefer

In 2018, the only domestic violence shelter for women in New Albany closed its doors.

That same day, Mark Casper received a call from a local police officer with an urgent situation.



Mark Casper

"He had a woman who needed shelter immediately," the agency director of St. Elizabeth Catholic Charities in New Albany recalled. "He said her husband would be out [of jail] in one day and was looking to kill her. [The officer] said, 'You

guys have to take her.' But we had to turn her away. We didn't have the security in place to handle a situation like that."

Since then, the organization's staff noticed more and more women checking the box for "experiencing domestic violence" on the agency's in-take form.

The number "went from 14% to 56% in the last three years," said Casper.

The organization could refer victims in immediate danger of abuse to shelters in Louisville and Salem. "But we found that there needed to be a next step of housing options for these individuals once the crisis had subsided, ... a transitional shelter and rental assistance for additional support while [abuse victims] are struggling to get back on their feet," he said.

With a few years' planning, help from local organizations and a \$133,000 yearly-renewable grant, the agency is addressing that need.

On Feb. 1, St. Elizabeth Catholic Charities opened its new, domestic violence transitional shelter and rapid rehousing program.

See **ST. ELIZABETH**, page 8



Photo above: Shown here is the headquarters of St. Elizabeth Catholic Charities in New Albany. On Feb. 1, the agency launched a transitional shelter and rapid rehousing program for victims of domestic violence once their immediate danger has passed. (Photo courtesy of St. Elizabeth Catholic Charities)

Black History Month is seen as reminder of need to work for justice, equality

WASHINGTON (CNS)—Flanked at the front of the sanctuary by six large portraits of Black Americans whose faith-filled lives placed them on the road to



Bishop Roy E. Campbell, Jr.

possible canonization by the Catholic Church, Washington Auxiliary Bishop Roy E. Campbell, Jr., celebrated Mass on Feb. 6 to mark Black History Month in the Archdiocese of Washington.

"Celebrating Black History Month not only enlightens us to the contributions of Black Americans, but reminds us of the work toward justice and equality that is still in front of us," said Bishop Campbell during the Mass at the Cathedral of St. Matthew the Apostle.

"Only when every person in this nation sees everyone else as equal to them—sees everyone as a child of God—can justice and equality be achieved," he said. "Then we will have peace, and love will flourish."

Some of that work includes official recognition of Black Americans' faith witness through sainthood, sharing stories of Black American role models and a more balanced representation in leadership and other roles, he said.

In his homily, the bishop pointed out that although Blacks make up 14.3% of the American population, currently only 3% of U.S. senators are Black.

Quoting Cardinal Wilton D. Gregory of Washington, the first Black American cardinal, from a recent local interview, Bishop Campbell read: "It is vitally important that we annually celebrate and collectively examine the lessons given us by African Americans who contributed and pursued greatness frequently in the face of rejection and hostility because of their race and their heritage."

"Black History Month is that

See **BLACK HISTORY**, page 8

Monastery rooted in tradition looks forward in its use of renewable energy

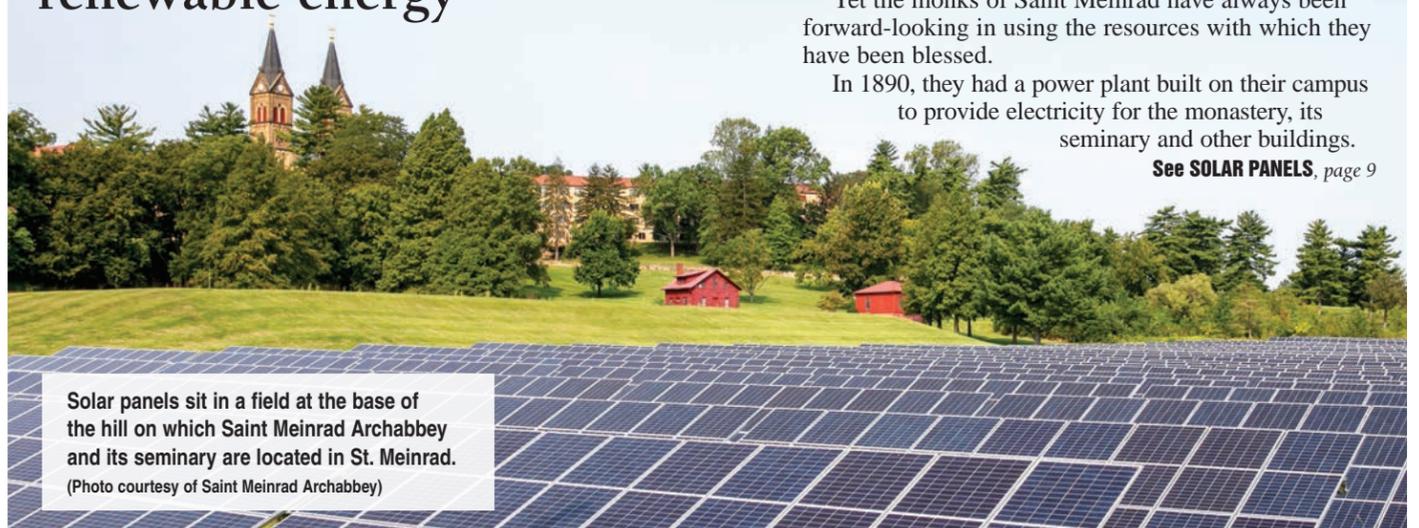
By Sean Gallagher

ST. MEINRAD—Saint Meinrad Archabbey is deeply rooted in tradition. Founded in 1854, its Swiss motherhouse is more than 1,000 years old.

Yet the monks of Saint Meinrad have always been forward-looking in using the resources with which they have been blessed.

In 1890, they had a power plant built on their campus to provide electricity for the monastery, its seminary and other buildings.

See **SOLAR PANELS**, page 9



Solar panels sit in a field at the base of the hill on which Saint Meinrad Archabbey and its seminary are located in St. Meinrad. (Photo courtesy of Saint Meinrad Archabbey)



Members of St. Gabriel the Archangel Parish in Indianapolis promote respect for life outside the Planned Parenthood abortion facility in Indianapolis on Oct. 12, 2019. (Criterion file photo)

Annual spring 40 Days for Life campaign starts on March 2

Criterion staff report

The 40 Days for Life 2022 spring campaign runs from March 2-April 10. Bloomington and Indianapolis are participating within the archdiocese. Campaigns near the archdiocese include Evansville, Ind.; Louisville, Ky.; and Cincinnati.

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

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

The Indianapolis campaign also offers 24-hour coverage by inviting participants to sign up for an hour to pray at home between 7 p.m.-7 a.m. on Monday through Saturday, and 7 p.m. on Saturday through noon on Sunday. This is a great option for seniors, those who are sick, those who don't drive and those who are concerned about being exposed to others due to the ongoing coronavirus pandemic.

Bloomington

The campaign will take place outside of the Planned Parenthood abortion center at 421 S. College Ave. To participate, call your parish to see if there is a parish 40 Days for Life coordinator, or sign up at www.40daysforlife.com/bloomington. For more information, contact Deacon Russell Woodard of Holy Trinity Parish in Edinburgh at 317-456-7722 or deaconrussw@gmail.com.

Indianapolis

The campaign will take place on the public right-of-way outside of the Planned Parenthood abortion center at 8590 Georgetown Road. Parking is available on the shoulder on both sides of Georgetown Road, just south of Planned Parenthood. Do not park in the lots of neighboring businesses, including Women's Care Center. To participate either in-person or at home, call your parish to see if there is a parish 40 Days for Life coordinator, or sign up at www.40daysforlife.com/indianapolis. Check back with the website for information on opening, mid-point and closing rallies. For more information, contact Tim O'Donnell at 317-372-0040 or tidipsumsapere@me.com.

Join Archbishop Charles C. Thompson at the site for the Knights of Columbus' nighttime vigil from 7 p.m. on April 1 through 7 a.m. on April 2. Archbishop Thompson will lead the Stations of the Cross and a rosary for life at 7 p.m.

Information for cities participating near archdiocesan boundaries include:

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

- Louisville, Ky.: 136 W. Market St., sign up at www.40daysforlife.com/louisville or contact Carol Masters at 502-424-6446 or 40daysforlifelouisville@gmail.com.

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



Public Schedule of Archbishop Charles C. Thompson

February 15–22, 2022

<p>February 15 – 8:30 a.m. Mass for students of St. Gabriel School, Connorsville, at St. Gabriel Church</p> <p>February 15 – 1 p.m. Council of Priests meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>February 16 – 8:15 a.m. Mass for students of St. Thomas Aquinas School, Indianapolis, at St. Thomas Aquinas Church</p> <p>February 16 – 10 a.m. Department Heads meeting at Archbishop Edward T. O'Meara Catholic Center</p>	<p>February 16 – 3 p.m. Eucharistic Revival Corporation Board meeting, virtual</p> <p>February 17 – 5 p.m. CST Mass for the Ministries of Lector and Acolyte at Saint Meinrad Archabbey, St. Meinrad</p> <p>February 19 – 10 a.m. Archdiocesan Pastoral Council meeting at St. Bartholomew Parish, Columbus</p> <p>February 20 – 5:30 p.m. Mass followed by dinner at St. Paul Catholic Center, Bloomington</p> <p>February 22 – 11 a.m. College of Deans meeting at Archbishop Edward T. O'Meara Catholic Center</p>
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With God, people can navigate life with trust, optimism, pope says

VATICAN CITY (CNS)—Jesus wants people to invite him into their lives, no matter how poor, inadequate or shameful their lives are, Pope Francis said.

"Sometimes we feel unworthy of him because we are sinners. But this is an excuse that the Lord does not like, because it distances him from us!" the pope said on Feb. 6 during his Sunday *Angelus* address.

"He is the God of closeness, compassion, tenderness and he does not seek perfectionism: he seeks our welcome," he said.

The pope addressed the crowd gathered in St. Peter's Square for the midday *Angelus* prayer and reflected on the Sunday Gospel reading from St. Luke in which Jesus invites Simon Peter to try fishing again after catching nothing all night.

Pope Francis said daily life can be compared to the daily work of fishermen in which "every day the boat of our life leaves the shores of our home to sail out into the sea of daily activities; every day we try to 'fish from the sea,' to cultivate dreams, to pursue projects, to experience love in our relationships.

"But often, like Peter, we experience the 'night of empty nets' " and the "disappointment of trying so hard and not seeing the desired results," he said.

"How often we too are left with a sense of defeat," which can breed "disappointment and bitterness" that can dangerously eat away at one's heart "like termites," he said.

It is precisely when one's "boat" is empty, "when we have nothing to offer him," that there is room for Jesus "to enter our voids and fill them with his presence," the pope said.



Pope Francis leads the *Angelus* from the window of his studio overlooking St. Peter's Square at the Vatican on Feb. 7. In his remarks, the pope encouraged people not to despair, but to invite Jesus into their lives. (CNS photo/Vatican Media)

"This is what the Lord loves to do," he said: "to make use of our poverty to proclaim his wealth, our miseries to proclaim his mercy.

"God does not want a cruise ship," the pope continued. "A poor 'ramshackle' boat is enough for him, as long as we welcome him."

With the Lord, people can "navigate the sea of life without fear, without giving in to disappointment when we catch nothing and without giving up," he said.

Whether in one's own personal life, in the life of the Church or society, there is always "something beautiful and courageous that can be done, always," the pope said. "We can always start again—the Lord always invites us to get back on our feet because he opens up new possibilities.

"Let us chase away pessimism and mistrust and put out to sea with Jesus! Our little empty boat, too, will witness a miraculous catch," he added. †

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

With 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 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 Shaughnessy by e-mail at jshaughnessy@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. †



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E-mail us: criterion@archindy.org

Staff:
Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Reporter: Sean Gallagher
Reporter: Natalie Hofer
Graphic Designer / Online Editor: Brandon A. Evans
Executive Assistant: Ann Lewis

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ICC opposes consumer lending bill it labels ‘usury by another name’

By Victoria Arthur

As the 2022 legislative session reached its midpoint, a consumer loan bill that proponents tout as a middle ground for those in desperate financial circumstances continued to face staunch opposition by the Indiana Catholic Conference (ICC) and other advocates for the poor.

Senate Bill 352—“Supervised Consumer Loans”—narrowly passed the



Indiana Senate on Feb. 1, to the dismay of the ICC and other member organizations of

the Hoosiers for Responsible Lending coalition. The bill’s author, Sen. Andy Zay (R-Huntington), maintains that the subprime loan product proposed in the legislation offers people in need of emergency cash but lacking credit an alternative to high-interest payday loans, even allowing them to build credit over time.

Describing the proposed loan product as a “ladder” for economically challenged Hoosiers to ultimately gain access to traditional lending, Zay called the legislation a “responsible way” to “get people back on their feet.” And while the product carries the 36% annual percentage rate (APR) cap long sought-after by the ICC and its allies in the realm of payday loans, these advocates for the poor say that the numerous additional fees tacked on to the proposed legislation render it unacceptable.

“We are extremely disappointed by the Indiana Senate’s passage of Senate Bill 352,” said Andy Nielsen, senior policy analyst for the Indiana Community Action Poverty Institute. “Simply put, the bill expands predatory lending in Indiana without any consideration for financially vulnerable Hoosiers and their families. The bill creates a problematic new loan product, preserves payday lending, and lacks any consumer guardrails—fueling a debt trap during a time of economic recovery.

“Our legislature should focus on solutions that provide equitable, responsible access to credit,” continued Nielsen, whose organization—formerly known as the Indiana Institute for Working Families—is a longtime ally of the ICC. “Unfortunately, the Indiana Senate has taken the opposite approach.

Our coalition, Hoosiers for Responsible Lending, will continue to fight this bill, and we ask that each and every Hoosier do the same.”

Nielsen was among those who spoke out against the bill during a Jan. 19 hearing in the Senate Insurance and Financial Institutions Committee, which Sen. Zay chairs. Angela Espada of the ICC also delivered strong testimony during the meeting on behalf of the five Catholic bishops of Indiana.

“When we look at the fees that can be added on [to this loan product], it ends up being usury in another form by another name,” said Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. “On a three-month loan of just \$400, someone could end up paying \$633. If you extend it to four months, it turns into almost \$700. That’s outrageous. These are people who need help and shouldn’t be exploited.”

In addition, Espada noted during the committee hearing that usury—the lending of money with an exorbitant rate of interest—was publicly condemned by Pope Francis in 2014. 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.

Responsible lending should provide benefits for both lender and borrower, Espada emphasized during her testimony. Senate Bill 352, she argued, “is so unbalanced that most of the good ends up being on the side of the lender.”

While Senate Bill 352 caps interest rates for subprime loans at 36%, the maintenance fees and other fees can exceed 75 to 100% of the principal of the loan—particularly for loans of more than \$1,500.

An amendment was added to the bill to permit loan-sharking, Espada added. Lenders who offer these loans would be exempt from prosecution under the state criminal loan-sharking statute, allowing lenders to evade the 72% loansharking cap. This mirrors the exemption provided to payday lenders.

Also expressing concern about the bill during the Jan. 19 hearing was Jim Bauerle, vice president and legislative director of the Military/Veterans Coalition of Indiana. He called the lawmakers’ attention to the Military Lending Act



‘On a three-month loan of just \$400, someone could end up paying \$633. If you extend it to four months, it turns into almost \$700. That’s outrageous. These are people who need help and shouldn’t be exploited.’

—Angela Espada, executive director of the Indiana Catholic Conference

(MLA), a 2006 federal law that provides special protections for active duty service members, including a 36% cap on interest rates and other protections for most consumer loans.

Bauerle, a longtime advocate for military members and veterans, maintained that the 36% cap proposed in Senate Bill 352 should include all fees associated with the loan. While acknowledging what he considers the good intentions behind the bill, the veteran of the Vietnam War and Operation Desert Storm challenged lawmakers to do better for the most vulnerable in Indiana.

“I think you could do more,” said Bauerle, a member of St. Elizabeth Ann Seton Parish in Carmel, Ind., in the Lafayette Diocese.

Despite the organized opposition, the bill passed the Senate on a vote of 27-22 just before the Indiana General Assembly reached “crossover”—the halfway point of the legislative session, when bills that are still active move from one legislative chamber to the other. The proposed legislation now awaits consideration in the House of Representatives.

Two related bills that the ICC and its allies had supported stalled in their respective legislative chambers and will not move forward. Senate Bill 253 and

House Bill 1159 had sought to limit the payday lending institutions that currently charge consumers an APR of up to nearly 400% on the short-term loans that they offer. These bills would have restricted the APR on payday loans, also known as cash advances, to no more than 36%.

Now, among the key priorities of the ICC in the second half of this short, non-budget year legislative session is making sure that Senate Bill 352 does not advance in the House.

“Ultimately, our neighbors in need are at the heart of this,” said Alexander Mingus, associate director of the ICC, in a recent installment of the weekly podcast he hosts with Espada. “We don’t want to have another predatory loan product on the market.”

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

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

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



Ken Ogorek

Charles C. Thompson at St. Bartholomew 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 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. †

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Editorial



Pope Francis greets a baby during his general audience in the Paul VI hall at the Vatican on Jan. 12. (CNS photo/Paul Haring)

All life is sacred, no one is unwanted

“No one is unwanted. God’s love embraces all. ... Yes! God sees in us (all of us, every one of us) something that is worth more than we can possibly imagine—something that far exceeds silver or gold, power or prestige, fame or fortune.” (Newark, N.J., Cardinal Joseph W. Tobin)

Writing in the Jan. 21, 2022, issue of his bi-weekly newsletter “Rejoice in the Lord,” Newark, N.J., Cardinal Joseph W. Tobin quoted the promise made by Pope Francis when he first assumed the awesome responsibilities of the successor of St. Peter.

On that occasion, after asking all assembled in St. Peter’s Square, and people of good will everywhere, to pray for him, the new Holy Father promised “to protect creation, to protect every man and every woman; to look upon them with tenderness and love is to open up a horizon of hope.”

Tenderness is a fundamental characteristic of the God of love that all baptized Christians are called to share—especially with those who are most vulnerable. As the Holy Father describes it in his encyclical *“Fratelli Tutti: On Fraternity and Social Friendship”*:

“What is tenderness? It is love that draws near and becomes real. A movement that starts from our heart and reaches the eyes, the ears and the hands... Tenderness is the path of choice for the strongest, most courageous men and women. Amid the daily concerns of political life, the smallest, the weakest, the poorest should touch our hearts: indeed, they have a ‘right’ to appeal to our heart and soul. They are our brothers and sisters, and as such we must love and care for them” (#194).

Pope Francis is by no means the first to emphasize the sanctity of all life. This is the consistent teaching of the Church for two millennia. Especially when life is threatened by ideologies such as fascism, nativism, racism, communism and other expressions of institutionalized evil, the Church must speak out. Pope Francis continues this tradition with particular concern for the inseparable connection between the sanctity of human life and the dignity of all God’s creation.

During his first World Day of Peace message, Pope Francis expressed it this way: “New ideologies, characterized by rampant individualism, egocentrism

and materialistic consumerism, weaken social bonds, fueling that ‘throw away’ mentality which leads to contempt for, and the abandonment of, the weakest and those considered useless.”

As Cardinal Tobin writes, “Every human life is sacred. Every person is a child of God who possesses incomparable dignity and worth—no matter what his or her state in life or personal gifts and talents.” It doesn’t matter who or what we are, or what our background is, “every individual human being is precious in the sight of God and, therefore, should also be valuable in the eyes of his or her fellow human beings.”

No one is unwanted by God, Cardinal Tobin says. Every human being is wanted by God because every single person has been given the gift of life. This gift is a share in God’s own being that is more precious than anything we can possibly imagine. “Life itself is the treasure given to us by God to be nurtured and protected and shared generously with others. Nothing on Earth is more valuable than human life. That’s why deliberately taking a human life by murder, abortion, euthanasia, infanticide or any other means is such a grave sin. God alone gives life and only God can take it back again.”

“We don’t always show it as clearly as we should,” Cardinal Tobin says, “but all are welcome.” We are all valued because we are all members of the Body of Christ, the Church.

In his 2021 World Day of Peace message, Pope Francis reminded us that:

“As Christians, we should always look to Our Lady, Star of the Sea and Mother of Hope. May we work together to advance towards a new horizon of love and peace, of fraternity and solidarity, of mutual support and acceptance. May we never yield to the temptation to disregard others, especially those in greatest need, and to look the other way; instead, may we strive daily, in concrete and practical ways, ‘to form a community composed of brothers and sisters who accept and care for one another.’”

As we continue our preparations for the 2023 meeting of the world Synod of Bishops at the Vatican, let’s ask our Blessed Mother Mary to help us work together to defend the sanctity of life and the dignity of all God’s creation.

—Daniel Conway

Be Our Guest/Noah DeMoss

Gaining a new understanding of racial equity and racism

The protests that occurred in Indianapolis in the summer of 2020 after Derek Chauvin’s murder of George



Floyd motivated me to increase my understanding of the racial inequity experienced by Black Americans.

As the protests wound down, my parish—St. Thomas Aquinas in Indianapolis—

began a series of virtual meetings designed to foster learning and discussion around this topic. I give thanks to Patrice Payne, Pearlette Springer and Tim Nation, who each contributed to organizing, leading and providing resources for these discussions. Through the leadership of these individuals, I received the opportunity to expand my knowledge of our nation’s history, as well as to hear stories from members of my parish with experiences that differ from my own.

I began these discussions with the following understanding of racial equity in our society: the practice of slavery was wrong and immoral, but was ended by the Union’s victory in the Civil War.

According to my understanding, the state of racial relations had generally improved since that time, largely thanks to the actions of the leaders of the Civil Rights movement in the 1950s and 1960s.

I tended to interpret any racially-charged incidents in my lifetime as isolated events perpetrated by lone actors. I also thought of racism as an individual problem, a mindset adopted by individuals who held animosity toward individuals of a race different from their own. While this understanding served me as a young white man for the first part of my adult life, the year 2020 would end up leading to a fundamental change in my view of the state of racial equity around me.

In the midst of the COVID-19 pandemic, I began to hear about the disproportionate spread of illness and death among the Black population. As I learned more about these discrepancies, the brutality of Chauvin’s attack on Floyd served as a wake-up call, underscoring the existing inequities of the country.

Motivated by these two events, I chose to take the opportunity provided by my parish to learn from members of my community with experiences much different than my own.

See GUEST, page 14

Letters to the Editor

Garvey’s column offered very balanced perspective, reader says

Thank you for the John Garvey opinion piece on “COVID-19 and scientism” in the Jan 28 issue of *The Criterion*. He wrote from a very balanced perspective. It is ironic—or maybe not—that the two letters below his on that same page were salient examples of the scientism he warned about.

Seems to me one of the letter writers was using the COVID-shaming that Garvey mentioned about three quarters of the way down in his column.

And the second letter writer, who seems to think that the truth, facts and science surrounding COVID-19 are a settled matter, insinuates that anyone who is waiting for more data, has had their moral compass compromised.

Perhaps, as Garvey suggests, using science instead scientism, the best we can say is, “It’s complicated.”

Bonnie Hicks
Columbus

Reader: *Criterion* editors fall short, spread COVID-19 misinformation

John Garvey’s column “COVID-19 and scientism” should have caused concern for the editors of *The Criterion*.

It claims puzzlement about the apparent political divide regarding how to treat COVID-19, yet it proceeds to blame the “secular left” for unfair treatment of anti-vaxxers, climate change deniers, and others, who do not “follow the science.”

The column conjures the term “scientism” to describe some sort of quasi-religious mindset belonging to “the creed defined by the experts.” Huh?

The column seems to suggest science is some sort of cult. Aside from its science aversion, the column dangerously ignores

the fact that nearly 900,000 Americans have perished from the virus, the fact that Pope Francis has called receiving the vaccine an “act of love” and a “moral obligation,” the fact that the Vatican requires its employees to be vaccinated, and the fact that the pope recently called upon Catholic news media to be vigilant about COVID misinformation.

The column falls short of the basic standard to which the editors of *The Criterion* should aspire, and which its readers deserve.

David J. Dreyer
Indianapolis

Column highlights divisions caused by COVID perspectives and beliefs

Thank you for publishing the column by John Garvey, president of the Catholic University of America in Washington, titled “COVID-19 and scientism.” It highlights the divisions caused by our various perspectives and beliefs, not only with public health policy, but also with climate change, gender identity and abortion as well.

Because science is never settled but ever open to new discoveries, it strikes me as dangerous when any expert will not engage in discussions with those equally qualified to give a second opinion.

Because of censorship, many have not heard of early treatment methods for

COVID, the potential dangers of giving a gene-altering drug to healthy individuals, and the psychological and social harm to children caused by wearing masks, to name just a few.

Perhaps God is allowing this time of confusion and fear to call us back to him. Scripture tells us, “Do not be afraid of those who kill the body but cannot kill the soul; rather, be afraid of the one who can destroy both soul and body in Gehenna” (Mt 10:28).

Lucy Bedwell
Indianapolis



Christ the Cornerstone

Live God's mercy by caring for the sick

Today, Friday, Feb. 11, 2022, is the Memorial of Our Lady of Lourdes and the World Day of the Sick. Our Church entrusts all the sick and their families to the intercession of Mary, Health of the Infirm. Given our experiences during the past two years, this day of prayer is most welcome. May our Lady's intercession make the healing power of her son, Jesus, available to all victims of COVID-19 and its variants, and to all who are suffering from any forms of mental, physical or spiritual illness.

In his message for this year's World Day of the Sick, Pope Francis said:

"We are grateful to the Lord for the progress made over the years in the particular Churches worldwide. Many advances have been made, yet there is still a long way to go in ensuring that all the sick, also those living in places and situations of great poverty and marginalization, receive the health care they need, as well as the pastoral care that can help them experience their sickness in union with the crucified and risen Christ."

We have made progress, the Holy Father affirms, but much work still remains to be done to make sure that all our

sisters and brothers, especially the poor and marginalized, have access to both the professional health care they need and the vibrant pastoral care that Christ demands from his faithful disciples.

The theme chosen for this 30th World Day of the Sick is *"Be merciful, even as your Father is merciful"* (Lk 6:36). As Pope Francis reminds us, "Mercy is God's name *par excellence*; mercy, understood not as an occasional sentimental feeling but as an ever-present and active force, expresses God's very nature."

Visiting the sick is a corporal work of mercy, but all genuine healing requires an expression of compassionate love. Care for those who are ill is an active virtue that transcends all the arts and techniques of health care, as important as these are in modern medicine.

Mercy combines both strength and tenderness, Pope Francis teaches. "For this reason, we can say with wonder and gratitude that God's mercy embraces both fatherhood and motherhood [Is 49:15]. God cares for us with the strength of a father and the tenderness of a mother; he unceasingly desires to give

us new life in the Holy Spirit."

This new life that is given to the sick through the healing ministry of Jesus reveals him to be the face of Divine Mercy. "We do well to ask ourselves," the pope says, "why Jesus showed such great concern for the sick, so much so that he made it paramount in the mission of the Apostles, who were sent by the Master to proclaim the Gospel and to heal the sick [Lk 9:2]."

Healing the sick is not something that missionary disciples do "on the side." It is essential to our baptismal calling, and therefore it should not be something that we simply hand over to professional caregivers. Visiting the sick, praying for all who are suffering from mental, physical or spiritual maladies, supporting health care workers, and even the preventive measures we take (wearing masks, social distancing and, above all, getting vaccinated) are all works of mercy. They are essential to living the Christian life and being disciples of Jesus.

Pope Francis also points to one of the most serious consequences of the pandemic that we have endured during the past two years—the isolation and loneliness of those who are ill.

"How often do the Gospels relate Jesus' encounters with people suffering from various diseases! How can we forget, in this regard, all those patients who, during this time of pandemic spent the last part of their earthly life in solitude, in an intensive care unit, assisted by generous health care workers, yet far from their loved ones and the most important people in their lives? This helps us to see how important is the presence, at our side, of witnesses to God's charity, who, following the example of Jesus, the very mercy of the Father, pour the balm of consolation and the wine of hope on the wounds of the sick."

In the end, the presence of those we love may be the most important ingredient in caring for the sick and dying. We are called to be the face of God's mercy to those who are ill. May our Blessed Mother Mary inspire us with her compassion and generosity as we strive to be present to all our brothers and sisters who are ill.

Our Lady of Lourdes and St. Bernadette, pray for us. Help us to show Christ's healing mercy to all who are ill or infirm in any way. †



Cristo, la piedra angular

Vivir la misericordia de Dios al cuidar a los enfermos

Hoy, viernes 11 de febrero de 2022, se celebra el memorial de Nuestra Señora de Lourdes y la Jornada Mundial del Enfermo. Nuestra Iglesia confía todos los enfermos y sus familias a la intercesión de María, Salud de los Enfermos. Dada nuestra experiencia de los dos últimos años, esta jornada de oración es muy bienvenida. Que la intercesión de la Virgen haga llegar el poder curativo de su hijo Jesús a todas las víctimas de la COVID-19 y sus variantes, y a todos los que sufren cualquier forma de enfermedad mental, física o espiritual.

En su mensaje para la Jornada Mundial del Enfermo de este año, el Papa Francisco dijo:

"Estamos agradecidos al Señor por el camino realizado en las Iglesias locales de todo el mundo durante estos años. Se ha avanzado bastante, pero todavía queda mucho camino por recorrer para garantizar a todas las personas enfermas, principalmente en los lugares y en las situaciones de mayor pobreza y exclusión, la atención sanitaria que necesitan, así como el acompañamiento pastoral para que puedan vivir el tiempo de la enfermedad unidos a Cristo crucificado y resucitado."

Se han hecho avances, según afirma el Santo Padre, pero aún queda mucho trabajo por hacer para que todos nuestros hermanos y

hermanas, especialmente los pobres y marginados, tengan acceso tanto a la atención médica profesional que necesitan como a la vibrante atención pastoral que Cristo exige a sus fieles discípulos.

El tema elegido para esta 30.ª Jornada Mundial del Enfermo es *"Sean misericordiosos así como el Padre de ustedes es misericordioso"* (Lc 6:36). Como nos recuerda el Papa Francisco, "la misericordia es el nombre de Dios por excelencia, que manifiesta su naturaleza, no como un sentimiento ocasional, sino como fuerza presente en todo lo que Él realiza."

Visitar a los enfermos es una obra de misericordia corporal, pero la sanación auténtica requiere una expresión de amor compasivo. El cuidado de los enfermos es una virtud activa que trasciende todas las artes y técnicas de la asistencia médica, por muy importantes que sean en la medicina moderna.

La misericordia combina la fuerza y la ternura, según nos enseña el Papa Francisco. "Por eso, podemos afirmar con asombro y gratitud que la misericordia de Dios tiene en sí misma tanto la dimensión de la paternidad como la de la maternidad (Is 49:15), porque Él nos cuida con la fuerza de un padre y con la ternura de una madre, siempre dispuesto a darnos nueva vida en el Espíritu Santo."

Esta nueva vida que se da a los enfermos a través del ministerio de sanación de Jesús lo revela como el rostro de la Divina Misericordia. El Santo Padre nos invita a la reflexión: "Podemos preguntarnos: ¿por qué esta atención particular de Jesús hacia los enfermos, hasta tal punto que se convierte también en la obra principal de la misión de los apóstoles, enviados por el Maestro a anunciar el Evangelio y a curar a los enfermos? [Lc 9:2]"

Curar a los enfermos no es algo que los discípulos misioneros hagan como labor secundaria, sino que es fundamental para la vocación bautismal y, por lo tanto, no debería ser algo que simplemente dejemos en manos de cuidadores profesionales. Visitar a los enfermos, rezar por todos los que sufren enfermedades mentales, físicas o espirituales, apoyar al personal médico e incluso las medidas preventivas que tomamos (llevar mascarillas, distanciamiento social y, sobre todo, vacunarse) son obras de misericordia. Son esenciales para vivir la vida cristiana y ser discípulos de Jesús.

El Papa Francisco también señala una de las consecuencias más graves de la pandemia que hemos padecido durante los dos últimos años: el aislamiento y la soledad de los enfermos.

"¿Cuántas veces los Evangelios

nos narran los encuentros de Jesús con personas que padecen diversas enfermedades! Cómo no recordar, a este respecto, a los numerosos enfermos que, durante este tiempo de pandemia, han vivido en la soledad de una unidad de cuidados intensivos la última etapa de su existencia atendidos, sin lugar a duda, por agentes sanitarios generosos, pero lejos de sus seres queridos y de las personas más importantes de su vida terrenal. He aquí, pues, la importancia de contar con la presencia de testigos de la caridad de Dios que derramen sobre las heridas de los enfermos el aceite de la consolación y el vino de la esperanza, siguiendo el ejemplo de Jesús, misericordia del Padre."

Al final, la presencia de los que amamos puede ser el ingrediente más importante en el cuidado de los enfermos y moribundos. Estamos llamados a ser el rostro de la misericordia de Dios para los enfermos. Que nuestra Santísima Madre María nos inspire compasión y generosidad mientras nos esforzamos por estar presentes con todos nuestros hermanos y hermanas enfermos.

Nuestra Señora de Lourdes, y Santa Bernadette, rueguen por nosotros. Ayúdenos a mostrar la misericordia sanadora de Cristo a todos los que estén enfermos o tengan alguna dolencia. †

Events Calendar

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

February 14

St. Simon the Apostle Parish, St. Elizabeth Room, 8155 Oaklandon Rd., Indianapolis. **SHIP (Singles Hoping Involved Partnership)**, 7-9 p.m., fellowship ministry for singles ages 45 and older, potluck pitch-in with desserts and dance lessons, wear red for St. Valentine's Day, free. Information: martinlow8@cs.com, 317-826-6000.

February 16

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

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. **Irish Music Concert**, 7 p.m., stories, poetry and sing-alongs, free. Information: jfileak@ollindy.org or 317-356-7291.

February 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**, Julie Roe Lach, commissioner of the Horizon League, presenting "Dealing with Change by Focusing on Significance: Professionally, Personally and Spiritually," 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 18-21

Providence Spirituality and Conference Center, 1 Sisters of Providence, Foley Room, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Used Book Sale**, 10 a.m.-4 p.m., items not priced but freewill donations appreciated. Information: 812-535-2947 or lindenleafgifts@spsmw.org.

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.

Saints Constantine and Elena Orthodox Church, 3237 W. 16th St., Indianapolis. **Pro-life Sidewalk Counselor Training**, 9 a.m.-4 p.m., sponsored by the Gabriel Project, for those considering sidewalk counseling outside abortion centers—no commitment required, bring sack lunch—refrigerator available, \$8 for cost of instruction materials. Information: 317-869-6730 or lisa.lawrence71@gmail.com.

February 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: Pearllette Springer, pspringer@archindy.org or 317-236-1474.

February 23, March 9

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.

February 25

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Food for the Soul: Culinary Tasting Event**, 7-9 p.m., features local ethical, sustainable, Christian- and minority-owned restaurants, caterers, breweries and crop share associations, six tasting tickets \$35, 10 tasting tickets \$50, 15 tasting tickets and early entry \$75. Information and registration: mountsaintfrancis.org/food-for-the-soul or 812-923-8817.

February 26

East Central High School Performing Arts Center, 1 Trojan Place, St. Leon. **E6 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, online option available, clergy and religious free, \$10 livestream, \$25 high school and college students, \$40 general admission. Information and registration: ecatholicmensconference.com.

March 2

St. Louis School, 17 E. St. Louis Pl., Batesville. **Kindergarten Roundup**, 8 a.m.-5 p.m., registration event for kindergarten for children reaching age 5 by Aug. 1, bring birth certificate, baptismal record (if applicable) and immunization records. Information and registration appointment: cutt.ly/SLK22signup or 812-934-3310.

March 4

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

March 8

Church of the Immaculate

Conception, 1 Sisters of Providence, Saint 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.

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.

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **13th Annual Men's Lenten Prayer Breakfast**, 8-10 a.m., Mass followed by breakfast with talk by Father James Farrell, confession available 10-11 a.m., free. Information and registration: Barry Pachciarz, pachciarz@sbcglobal.net or 317-442-5542. †

Retreat centers in archdiocese offer spiritual opportunities during Lent

Lent begins on March 2 and continues through April 14, with the Triduum taking place on April 15-17.

The following Catholic retreat centers in central and southern Indiana will offer these Lenten-specific opportunities for spiritual growth during this special, holy time.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove.

Information and registration: benedictinn.org/programs, 317-788-7581, benedictinn@benedictinn.org.

March 2—The Cross: The Heart of the Lenten Journey, 10 a.m.-4:30 p.m., Benedictine Sister Betty Drewes presenting, \$65 includes lunch.

March 9, April 15—Personal Day of Retreat, 9 a.m.-4 p.m., \$40, includes private room and lunch; spiritual direction available for additional \$30, must be scheduled in advance.

March 11-13—Priest, Prophet and King: A Lenten Retreat, 8:30 a.m. Fri.-1 p.m. Sun., Patty Moore and Benedictine Sister Carol Falkner presenting, \$300, includes room and meals.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. Information and registration: mountsaintfrancis.org/pilgrimage or 812-923-8817.

April 9—Pilgrimage: Paschal Journey, 9 a.m.-2 p.m., walking hike pilgrimage lead by Conventual Franciscan Father Vince Petersen, bring water bottle and lunch, rain or shine, \$25.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. Information and registration: 812-934-6437, oldenburgfranciscancenter.org.

March 11, April 1—A Day of Quiet Renewal, 9 a.m.-4 p.m., \$20, \$70 with spiritual direction.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Registration: cutt.ly/fatimaretreats, 317-545-7681 or jburger@archindy.org.

March 18-20—Surrender All: Lenten Women's Weekend Retreat, Fri. 7 p.m.-Sun. 1 p.m., Cheryl McSweeney and Georgene Beiriger facilitating, includes program, meals, snacks, overnight accommodations and copy of *Surrender All* by Jen Norton, \$215.

March 25—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.

March 25-27—Lenten Weekend Retreat with Father James Farrell, Fri. 6:30 p.m.-Sun. 1 p.m., includes program, meals, snacks, accommodations, \$200.

April 12, 13, 14—Holy Week Days 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.

Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. Information and registration: 812-535-2952, provctr@spsmw.org or spsmw.org/events.

March 3, 10, 17, 24, 31, April 7—The Scriptures of Lent 2022 online, 6:15-7:45 p.m., \$5 per session or \$25 for all sessions.

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. Registration: saintmeinrad.org/retreats.

April 13-17—The Easter Triduum: Three Days, One Event, Benedictine Father Jeremy King presenting, \$465 single, \$735 double. †

Retreats and Programs

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

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.

February 28, March 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.

March 1-3

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Freedom Through Forgiveness**, Benedictine Brother Zachary Wilberding presenting, \$300 single, \$425 double. Registration: saintmeinrad.org/retreats.

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,

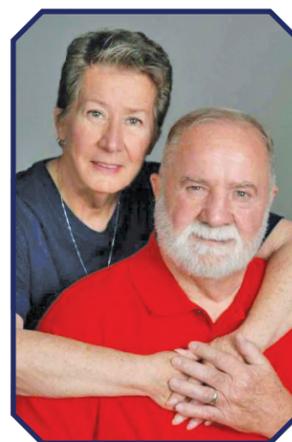
painting supplies, limit of 16 people, \$45. Registration: cutt.ly/fatimaretreats, 317-545-7681 or jburger@archindy.org.

March 8, 15, 22, 29, April 5

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Coffee and Conversation**, 8-11:30 a.m., five stand-alone sessions on *One Thousand Gifts* by Ann Voskamp, 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. †

Wedding Anniversaries

DAVID AND PATRICIA ROCKHILL



David and Patricia (Dozza) Rockhill, members of St. Elizabeth Ann Seton Parish in Richmond, will celebrate their 55th wedding anniversary on Feb. 14.

The couple was married in Central Methodist Church in Richmond on Feb. 14, 1967, and had their marriage convalidated after entering the Catholic Church in 2009. †

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.

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

St. Lawrence Parish in Lawrenceburg offers ‘a great sense of outreach’—and you just might ‘dig’ the area

First in a monthly series

By Natalie Hoefler

Around 1840, 15 German Catholic families in Lawrenceburg rented a home so Mass could be celebrated in their town along the Ohio River.

By 1842, St. Lawrence Parish was founded. It sits on property just a few blocks from the Ohio River in the southeast corner of the archdiocese, about 15 minutes from Cincinnati.

“St. Lawrence [Church] is the most visible building in Dearborn County from the river—it’s the tallest steeple, very prominent,” says Father Jonathan Meyer, who serves as pastor of the parish *in solidum* with Father Daniel Mahan. “It gives witness every day—even if someone doesn’t cross our threshold—that God is here.”

A ‘very community-minded parish’

The steeple is not the only sign of God’s presence in Lawrenceburg.

“The parish is very community-minded,” says Father Meyer.

For proof, he points to St. Lawrence’s Breaking Bread ministry that began in 2017, the year of the Batesville Deanery parish’s 175th anniversary.

“They’ve been serving hot, cooked breakfasts every Saturday morning to anyone in the community that might need a meal,” Father Meyer explains. “It’s really intended for families struggling or people in the local community who are not homeless, *per se*, but people in need.”

The ministry fits well with the patronage of the third-century saint for whom the parish is named—St. Lawrence is the patron saint of cooks and the poor.

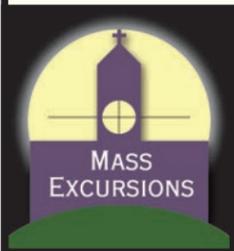
“It’s been a joy for me as a pastor to see us literally living up to Mt 25:35, ‘I was hungry and you gave me food,’” said Father Meyer.

The parish is involved in the community in other ways as well, he says.

“We’re really involved with and heavily support the local pregnancy care center. We support the local food pantries. We have a sister parish in Guatemala. There’s just a great sense of outreach that’s present.”

That presence extends to St. Lawrence’s pre-kindergarten through eighth-grade school. It’s a ministry that Father Meyer

calls “inclusive to the local community, having several non-Catholic students. It clearly makes a difference and is there for the local community.”



This aerial view portrays St. Lawrence Church and school in Lawrenceburg. (Photo courtesy of 2021 Abi Bolorunduro)

Being so close to the Ohio River, the parish church, built in 1867, has been affected by major floods in 1882, 1883, 1884, 1913 and 1937—when the water rose to a depth of 26 feet in the church. Fortunately, the church’s stained-glass windows, installed in 1899, have been spared.

Father Meyer calls them “the most unique part of our church.” They cost about \$60,000 in 1899, the equivalent of nearly \$2 million today.

Lots to do and ‘dig’ in Lawrenceburg

The Lawrenceburg area offers plenty of day-trip opportunities that allow for worshipping at a weekend Mass at St. Lawrence Church. (Go to stlawrencecc.org or call 812-5347-3992 for Mass times.)

If you like snow skiing, go to Mass on a Saturday evening then swish, swoop or tube your way down the hills at Perfect North Slopes, located in Lawrenceburg. While it’s typically open through the end of March, go to perfectnorth.com or call 812-537-3754 for information on hours and skiing conditions.

Prefer to hold out for warmer weather? Bring the family to Lawrenceburg’s Tastes of Summer festival from 11 a.m.-10 p.m. on June 18. The event includes local food vendors until 7 p.m., rides until 3 p.m. and live-music performances in the evening—perfect bookends to Saturday evening Mass. Go to cutt.ly/tastesofsummer for more information.

Don’t dig either of those options?

How about digging at an archaeological site instead? According to its website, Lawrenceburg-based Archaeological Research Institute offers “carefully curated and learning-outcome-focused educational programming; hands-on archaeological experiences, tours of local and regional archaeological sites, day camps, lectures and workshops.”

Field and lab experiences range from \$5-\$49 and last from 1-8 hours. For more information, go to explorear.org or call 812-290-2966.

No excursion is complete without sampling the local fare. Father Meyer

recommends Strong’s Brick Oven Pizzeria and Whisky’s Restaurant, offering ribs, surf-n-turf, pasta, soups and sandwiches.

For those wanting a pick-me-up, he suggests Funny Farm Coffee House. Despite the name, this cup o’ joe joint is located in the city’s Historic District—a destination in itself if you like 19th-century architecture.

The name Lawrence means “bright or shining one.” Whatever you decide to do for your day trip, be sure to worship at Mass with the faith community of St. Lawrence—the bright, shining light of God in Lawrenceburg for 180 years. †

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 Monday, Feb. 14. (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: Monday, Feb. 14 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	<input type="checkbox"/> Return photo		<input type="checkbox"/> No Picture
Signature of person furnishing information		Relationship	Daytime Phone

Project Rachel

Experience Hope and Healing After Abortion

Upcoming Retreat in the Greater Bloomington Area

Rachel’s Vineyard Healing Retreat: March 11-13, 2022

For Confidential Help Contact
317-452-0054 or projectrachel@archindy.org
for more information and to register

All Calls and Locations Are Confidential.

A Special Word to Those Who Have Had an Abortion ...

Do not give in to discouragement and do not lose hope...
If you have not already done so, give yourselves over with humility and trust to repentance. The Father of mercies is ready to give you his forgiveness and his peace ...

~Saint John Paul II, *The Gospel Life*

BLACK HISTORY

continued from page 1

opportunity for all of us,” the cardinal said. “In our archdiocese, we celebrate Black history every month by sharing the many good stories of our people and parishes that serve our Black Catholic communities.”

Bishop Campbell, who is president of the National Black Catholic Congress, urged participants to learn more about prominent African Americans, including Frederick Douglass, Jackie Robinson and Rosa Parks as well as those who are lesser known, such as Julia Greeley, a freed slave from the Midwest who eventually devoted many years ministering to the poor in Denver, spending whatever she could to assist poor families.

To avoid embarrassing anyone receiving charity, Greeley often worked in the middle of the night. In 2016, Greeley’s cause for canonization was opened.

She joined five other Black Catholics on the road to sainthood: Sister Thea Bowman, a Franciscan Sister of Perpetual Adoration; Mother Henriette Delille and Mother Mary Lange, who founded, respectively, the Sisters of the Holy Family and the Oblate Sisters of Providence; layman Pierre Toussaint; and Father Augustus Tolton, the first Catholic priest ordained in the United States known to be Black.

Portraits of all six were displayed in front of the altar flanking the bishop as he spoke.

While Greeley and the others are becoming more known, Bishop Campbell noted there are “far too many people not of the majority racial profile of this nation who still suffer the indignities to their human identity that their forebearers suffered as enslaved people who were considered less than human.”

The prelate added, “They lived and

labored in obscure and unjust servitude only to die as just another Black person not even worthy of having a headstone to mark their graves, and they had no acknowledgment that they too were children of God.”

Black History Month is a time for the faithful to learn and grow, he said. “Too often we underestimate seeing the image of God in one another—the power of touch, a smile, a kind word, a listening ear, an honest compliment or the smallest act of caring,” Bishop Campbell said.

These gestures all “have the potential to turn a life around. People come into our lives for a reason, a season, or a lifetime. Embrace all equally, and we embrace God’s love for us.”

Bishop Campbell said for Americans, Black History Month is a time to honor African Americans for their love. “When we strive to be our best and share our gifts with one another out of love, we will honor Black Americans—and all Americans—every month of our lives.”

In her welcoming remarks before Mass began, Wendi Williams, executive director of the Office of Cultural Diversity and Outreach for the archdiocese, noted the goal of uniting the archdiocesan families to “celebrate the beauty, identity, richness and importance of the diversity in our cultures.”

Williams greeted the congregation and those viewing the livestream video thanking them for marking the beginning of Black History Month.

“The Lord has called each of us to be here today,” she said, “to share, learn and celebrate our unique gifts and varied experiences so that from many diverse voices we raise up in a united chorus in praise and thanksgiving.

“We come together today at this Mass,” Williams added, “to give God thanks for the gifts brought to life by the courage, strength, perseverance and talents of our African American brothers and sisters.”

Begun in the United States in 1926 by



Auxiliary Bishop Roy E. Campbell, Jr., of Washington, president of the National Black Catholic Congress, celebrates Mass on Feb. 6 at St. Matthew’s Cathedral to mark Black History Month. The portraits on display are of Father Augustus Tolton, who was born into slavery and became the first Catholic priest ordained in the United States known to be Black; and Mother Mary Elizabeth Lange, who in 1829 co-founded the Oblate Sisters of Providence, the first religious order in the United States for women of African descent. (CNS photo/Javier Diaz, Catholic Standard)

historian Carter G. Woodson, a period of one week was set aside to honor the contributions of African Americans and raise awareness of Black history.

Woodson originally selected a week in February to correspond with the birthdays of Frederick Douglass, an African American writer and abolitionist, and President Abraham Lincoln, who issued the Emancipation Proclamation in 1863.

President Gerald Ford officially recognized Black History Month in 1976, and the idea has spread to other countries including Canada, the Netherlands, Ireland and the United Kingdom.

Msgr. W. Ronald Jameson, rector of St. Matthew’s, and Father Robert Boxie III, Catholic chaplain at Howard University in

Washington, concelebrated the Mass.

Describing Black History Month as a time for “taking a hard look at the many and manifold contributions of African Americans in this country,” Father Boxie said African Americans formed part of the story of the United States even before the country began—making the United States what it is today.

“Black History Month celebrates those accomplishments and achievements” in the country’s history and to African Americans “as steadfast witnesses of faith that should be celebrated by all,” he said.

“African American history is American history,” added Father Boxie, who accompanied 11 students from Howard University to the Mass. †

ST. ELIZABETH

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The program “fits our mission and skill set, from the staff we have in place to the resources and buildings we’ve been blessed with,” said Casper.

‘There is this other layer of need’

The program offers two services: transitional housing for those needing a place to stay, and rapid rehousing—such as rental assistance or working with landlords.

Casper described different scenarios, noting that one woman might have gotten her abuser to leave, “but he [brought in] 60% of the income and she can’t pay the rent.

“Or maybe her boyfriend kicked her out and she’ll be on the street—we may house her two-to-three months or more. ... We can offer help for two years. It might be all rapid rehousing, or living in our shelter, or both.”

For women and families seeking stability after domestic abuse, “the answer isn’t always just housing

or increased income,” said Erin Goodlett, St. Elizabeth Catholic Charities’ social services director. For these women and children, “There is this other layer of need, and it takes time for that need to unwind.”

Abuse isn’t always physical, she noted.

“It could be power asserted through finances, custody of children, isolation. ... The goal

may not be to increase income but maybe to prepare for getting a job because a woman has been affected by a person putting her down.

“For those who need transitional housing [due to domestic abuse], they need a 24-hour staff for healing from the layers of trauma that a normal housing shelter may not be focused on.”

‘We can move people based on need’

St. Elizabeth Catholic Charities created its new program in partnership with the Center for Women and Families crisis shelter in Louisville and the New Albany-based Homeless Coalition of Southern Indiana (HCSI).

Once the immediate danger from violence has

passed, women and families at the Louisville shelter are referred to St. Elizabeth Catholic Charities’ program.

“But you don’t have to be referred,” said Casper.

“Some people are just tired of a situation.”

The service starts with a simple call, said Goodlett.

“We fill out an intake form over the phone,” she said.

“If we have the space and availability, they would be asked to come in. ... The intention is to tailor [services] to their specific family’s needs and see how we can move forward for them.”

No construction was needed for the new program. Instead, the organization turned to one of its existing resources—buildings used for its sliding-scale Affordable Supportive Housing (ASH) program.

Seven units in one of the ASH buildings were used as a quarantine wing during the pandemic for infected residents of the agency’s pregnancy and emergency homeless shelter programs.

“As COVID hopefully comes to an end, we don’t have to tie up that space for quarantine,” said Casper. “We’d been looking for how we can best use that resource once COVID was over.”

With that space, he anticipates being able to house seven-to-eight single women or small families—“a mom and a child or two”—in need of transitional shelter due to abuse.

It’s also because of the organization’s resources that there is flexibility in transitional housing for abuse victims.

“If we have a whole lot of domestic violence [clients] waiting to get into a unit, they could stay at our emergency shelter for a bit,” said Casper. “That’s the neat thing about doing multiple programs—we can move people based on the current need.”

Not having to build a new structure helped make the new program financially feasible. So did the annually-renewable \$133,000 grant the agency received from the Indiana Housing and Community Development Authority.

The grant will help pay for St. Elizabeth Catholic Charities staff to receive training from the Center for Women and Families.

It will also help fund “some physical things, like upgrading security on doors, adding cameras, fencing,” said Casper.

‘As long as there’s the need, we’re glad to be here’

It takes more than cameras, locks and fences to care for abused women and children.

Consequently, the staff will use the same trauma-

informed care for clients of the domestic violence program as they do for the women and children of their other programs.

“It’s easy for a lot of us to say life’s tough, just put your head down and go to work,” said Casper. Instead, trauma-informed care “is a philosophy that you listen, treat them and talk to them in way that shows you understand the trauma they’ve suffered.”

The agency has used this approach for several years, said Goodlett.

“It lets us see how to act so we don’t add to their trauma,” she explained. “It allows the victim to have a lot of choice in speaking to what their needs are.”

Those needs can be met by other services St. Elizabeth Catholic Charities offers.

For instance, through Marie’s Community Distribution Program, they can obtain free baby food, diapers, formula, clothing, blankets, household goods, appliances and furniture.

“I expect clients using the rapid rehousing program will need that [resource] to furnish their apartment,” said Goodlett.

The agency also offers counseling services to all of its clients and refers women to other local counselors “so once they get out on their own, they have other relationships for ongoing support to ease into the next stage in life,” she added.

The program has already received its first client, and “all is well,” said Goodlett.

She admits “it’s heartbreaking to see this increased need” brought about by domestic violence. But she said she is “proud of this agency that flexes with the needs of the community” and grateful for the partnership it has formed with the Center for Women and Children and HCSI to address this problem.

Casper agreed.

“You wish there wasn’t a need [for this new service], but clearly there is,” he said.

“I’m excited that we’re going to be able to help a big unmet need in the community. We always say we like to work ourselves out of business. But as long as there’s the need, we’re glad to be here.”

(For more information on St. Elizabeth Catholic Charities’ services and programs or to make a donation, go to www.stecharities.org or call 812-949-7305.) †



Erin Goodlett

Cardinal Ritter integrates new solar panels into science, theology classes

By Sean Gallagher

Students at Cardinal Ritter Jr./Sr. High School in Indianapolis ordinarily grow in knowledge through the work they do in the school's classrooms.

But starting this semester, Cardinal Ritter's roof is contributing to the students' education as well.

That's happening through the installation of 28 solar panels on 1,000 square feet of the school's roof. They aren't simply reducing Cardinal Ritter's carbon footprint and electrical costs. They're also being integrated into lesson plans in its science and theology classes to help students learn about renewable energy and how care for creation is an important aspect of the Catholic faith.

"We're asking our students to do God's work. And so, we're trying to model that," said Caroline Sperry, a Cardinal Ritter science teacher. "I tell the kids that I compost at home. I drive hybrid vehicles. I do what I can. I'm not just talking about it. I'm trying to put my faith into action."

She's also determined to help students learn about the science behind the panels.

"It energizes me to talk to my students about it," said Sperry. "The emphasis on renewable energies is just going to get more important. More of our students might be going into careers in renewable energies and researching

how to make them more accessible to people."

The lesson will happen in part through a mobile device application that can show students real-time data about the energy being produced by the solar panels.

Cardinal Ritter president Jo Hoy also noted that the panels will be physically accessible for students to see, including those from grade schools in the area.

"If you want a really inexpensive field trip to see it, come on down," she said.

Hoy also noted how the solar panels will be integrated into science lesson plans at St. Michael-St. Gabriel Archangels School and St. Anthony School, two schools in the Indianapolis West Deanery that are now overseen by Cardinal Ritter.

This excites Sperry, who looks forward to having students who will have learned about renewable energy before they arrive at Cardinal Ritter.

"They'll already have a background in it," she said.

Hoy said that Cardinal Ritter had long had an interest in installing solar panels and other energy-saving initiatives.

"It had been on our radar," said Hoy. "We just financially had other needs ahead of that, because it isn't cheap."

Then Ryan Iannucci, a member of Immaculate Heart of Mary Parish in Indianapolis, approached the archdiocese's Office of Stewardship



Recently installed solar panels sit on the roof of Cardinal Ritter Jr./Sr. High School in Indianapolis. In addition to reducing the school's carbon footprint and utility costs, the panels are being integrated into its science and theology lesson plans. (Submitted photo)

and Development about his interest in helping make solar panels a financial reality for a school in the archdiocese.

"I wanted to help the younger generations understand that some of the older people do care about the world we're handing them," said Iannucci. "I wanted to demonstrate that and help them be aware that the pope himself has made this a priority."

Iannucci hopes that the solar panel effort at Cardinal Ritter will motivate "the younger generation so that they choose careers and make life choices that help the Earth. Hopefully they're

having discussions with their parents about it as well."

The leaders at Cardinal Ritter are certainly seeking to help the school take better care of the environment.

"Almost everything that we do now with heating, cooling and power, we're monitoring digitally," Hoy said. "It's just part of being better stewards."

And she looks forward to Cardinal Ritter expanding upon their current efforts.

"We shouldn't be OK with just 1,000 square feet [of solar panels]," Hoy said. "What's next? What else can we do? There are a lot of options. We can't just say that we're one and done." †

SOLAR PANELS

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Later developments included the monastic community developing a water utility and wastewater treatment facility for itself and the adjacent town of St. Meinrad.

This innovation continues today with the monastery having installed more than 3,000 solar panels along State Road 545 at the base of its campus in Spencer County.

All of this progress, Benedictine Archabbot Kurt Stasiak noted, flows from Saint Meinrad's faithful following of the 1,500-year-old *Rule* of St. Benedict, which calls monks to regard tools used in secular work "as sacred vessels of the altar."

"Every generation of monks, as Benedict encourages the abbot to do, brings out some of the old and some of the new," said Archabbot Kurt, who has led Saint Meinrad since his election in 2016. "They try to keep pace with the progress being made to support and

strengthen some very traditional values."

Progress made in technology related to renewable energy made the solar panel project possible for the monastic community. It had investigated a potential solar panel field in the past, but the costs were too high. In the past eight years, though, the cost of solar panels has decreased by 60%, said Mark Hoffman, Saint Meinrad's physical facilities director,

"That really solidified it," Hoffman said. "But, in the end, it was a good thing to do for the environment."

He also noted that the solar panel initiative follows upon other efforts at Saint Meinrad aimed at lessening its carbon footprint.

The campus has moved entirely to LED lighting. And a geothermal heating and cooling system is now in place for the monastery and its Our Lady of Monte Cassino Shrine.

Hoffman said that the change to LED lighting and the installation of the solar

panel field will reduce Saint Meinrad's electrical costs by 30% per year—an annual savings of more than \$200,000.

"It's a fantastic opportunity," he said. "... We're going to pay for this in 12 years or less."

That's especially attractive since the panels in the solar field are guaranteed to produce for 25 years at least 80% of their initial electricity output.

The annual utility savings produced by the various conservation and renewable energy initiatives will be put into a fund to support future efforts to be good stewards of creation.

With its seminary forming men for the priesthood across the country and around the world and its close ties to other religious communities, parishes and Catholic schools, Archabbot Kurt hopes that Saint Meinrad's energy-saving efforts will influence others to do the same.

"I believe we are giving a good and needed example," he said. "One nice thing about the solar panel field is that

it is so obvious. You see it every time you drive by, so it is in a sense an active advertisement in real time of our interest in being good stewards of creation."

Hoffman agrees.

"The world's need for environmental sustainability is increasing," he said. "Implementing strategies to reduce our impact on the Earth are important for institutions. Our hope is that we can be source of inspiration for others to take the steps to be good stewards of the land."

Although the solar field initiative will benefit the environment and Saint Meinrad's utility expenditures, Archabbot Kurt sees them all interwoven with and flowing from the faith of the 167-year-old monastic community.

"We believe—we hope—that God will continue to bless us and our work for the next generations," he said. "We want to cooperate with those blessings and not simply enjoy them while taking a back seat when it comes to what we can contribute." †

Bishop: If you're at odds with Church on abortion, don't receive Communion

LAS VEGAS (CNS)—The bishop of Las Vegas asked any Catholic politician from the diocese who is "at odds" with Church teaching upholding the sanctity of all life, from conception to natural death, to voluntarily refrain from presenting himself or herself for Communion while they hold public office.

"I place the onus of that decision upon the individual politician's shoulders, and not on the backs of pastors or eucharistic ministers," Bishop George L. Thomas said.

He made the comments in response to a recent guest column in the *Las Vegas Sun* daily newspaper by U.S. Rep. Susie Lee, D-Nev., who identified herself as a Catholic and said she supports unrestricted "reproductive care."

Lee "articulated a position that stands in stark contrast to the moral teaching of the Catholic Church. Yet she claimed 'to have a deep understanding of the moral dilemma that the choice to have an abortion presents,'" Bishop Thomas said. "Her 'deep understanding' is highly flawed.

"As a Catholic politician, Lee is not alone in her selective and truncated understanding of the Church's moral and social teaching," he added.

In a Jan. 24 statement responding to Lee's column, the bishop recalled his

inaugural homily as the new bishop of Las Vegas on May 15, 2018, in which he set out "a blueprint for the Catholic Church in southern Nevada."

"I articulated the Catholic Church's deepest conviction that all life is sacred, from the moment of conception until natural death," Bishop Thomas said. "In a word, we believe that all persons, without exception, are unique and unrepeatable gifts from God. We hold that each is fashioned in God's own image, and therefore, there are to be no throwaway people, no disposable souls and no second-class citizens.

"This conviction explains the Catholic Church's reverence for unborn life, our care for the hungry and homeless, our investment in comprehensive adoption services, our support for lawful immigration reform, and our advocacy among the poor and vulnerable in the community."

In the homily, Bishop Thomas said, he stated clearly that "we are a Church that will never remain silent when human life is threatened, whether in the womb or on the deathbed.

"We will always assert a 'preferential option for the poor' as we apportion our resources and energy," he added. "I hold that the unborn child must be counted

among the most vulnerable in our midst."

In his statement, Bishop Thomas quoted from Lee's column, also dated Jan. 24: "Lee wrote, 'I will always be a fierce advocate in the fight to ensure that women have the freedom to seek unrestrained and medically accurate advice from their doctors and make their own decisions about their health and their bodies. Protecting the right to safe, legal abortion will be an uphill battle, but I will never back down.'"

"Throughout her guest column," he said, "Lee proffers her support for unrestricted reproductive care, without ever mentioning the consequences of her advocacy for the unborn child, [more than] 60 million of whom have been annihilated in the womb since the enactment of *Roe v. Wade*, 49 years ago."

Lee's column and the bishop's statement come as the country awaits a decision by the U.S. Supreme Court in a case involving Mississippi's ban on most abortions after 15 weeks: *Dobbs v. Jackson Women's Health Organization*.

Some expect the court to overturn the 1973 *Roe* decision legalizing abortion nationwide, returning abortion law back to the states.

In his statement, Bishop Thomas said the high court's "much-anticipated

decision regarding the constitutional right to abortion stands as a teachable moment for all of us, and most notably for Catholic pro-choice politicians.

"It is my sincere hope that Catholic politicians and Catholics at large take this moment to look deeply into their own hearts, and re-examine the Church's moral conviction on the inviolability and dignity of human life," he said.

Bishop Thomas pointed to the statement the U.S. bishops approved last November titled "The Mystery of the Eucharist in the Life of the Church," calling its message "clear and compelling."

"If a Catholic in his or her personal or professional life were knowingly and obstinately to reject the defined doctrines of the Church, or knowingly and obstinately to repudiate her definitive teaching on moral issues, however, he or she would seriously diminish his or her communion with the Church. Reception of holy Communion in such a situation would not accord with the nature of the eucharistic celebration, so that he or she should refrain."

Bishop Thomas said he is always available to discuss this matter privately with Lee or any other Catholic politician "to whom this position applies." †

Modeling technology



Above, eighth-grade students at St. Michael School in Brookville pose on Jan. 26 in the Batesville Deanery school with model houses that they created in their technology class through computer-aided design and a 3D printer. The models also include LED lights that the students learned how to use in the project. (Submitted photo)



Left, this is an up-close image of a model house created by an eighth-grade student at St. Michael School in Brookville. It was made in the school's eighth-grade technology class in which students learn about computer-aided design, engineering, architecture and electrical work. (Submitted photo)

School 'Bus': NFL Hall of Famer Bettis goes back to Notre Dame for degree

NOTRE DAME, Ind. (CNS)—Jerome Bettis, in his football days, got the nickname "The Bus" because he was carrying would-be tacklers along with him during his punishing runs from scrimmage.



Jerome Bettis

Today, what Bettis is carrying is a full load of classes at the University of Notre Dame, as he strives to finish what he started in his college days more than 30 years ago—a

bachelor's degree in business.

Bettis, now 49, is on track to graduate this spring and get that coveted Notre Dame diploma. If he does, the Pro Football Hall of Famer will have made good on a promise to his mother, Gladys—you may remember their Campbell's Chunky Soup commercial from 20 years ago—that he would get his sheepskin.

"In my immediate family, I'll be the first person to graduate from college," Bettis told NBC's "Today" show on Jan. 28. "But most importantly, I have two children. For them to see Dad finish a commitment that he set out some 27 years ago, for me to complete that, I think it says a lot to them."

And at commencement exercises in May, Bettis getting a diploma means that all 21 Notre Dame football recruits from 1990 will have graduated.

Bettis has lived much of his life in the public eye as a throwback of sorts. In an era of pro football where running backs dipped, dived and swerved to avoid tacklers, Bettis was the hard-charging fullback who plunged into the

line, dragging defenders with him as he motored for that extra yard.

It served him well: Bettis is eighth all-time in NFL rushing yardage at 13,662 yards, not to mention eight 1,000-yard seasons, 91 touchdowns, six Pro Bowl selections and a Super Bowl championship after the 2005 season, his final season before retiring as a player.

On campus, Bettis is another throwback. Most of the students at Notre Dame aren't even half his age; Bettis turns 50 on Feb. 16. They take their class notes on tablets or laptops; Bettis takes his notes with pen and paper.

Don't think of Bettis as an academic laggard. He left Notre Dame after his junior year, in which he rushed for 10 touchdowns and caught six touchdown passes, and entered the NFL draft, being selected in the first round by the Los Angeles Rams. He spent three seasons with the team before being traded to Pittsburgh, where he became a much-loved sports hero.

While he was in a dispute with the Rams in 1996 and threatened to retire, he went back to Notre Dame to take classes, which left him just one semester shy of graduating.

Still, he told NBC's Anne Thompson: "I am a much better student at 49 because I want to learn, I want to know all of this information."

The degree will come in handy in his post-football career, which has involved trucking, staffing, development and marketing companies as well as his career as a television personality, where Bettis is on camera for the NFL Network. †

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Mercy is giving to those who hurt us what they do not deserve

By Fr. Anthony Federico

My mom Debbie has a few catchphrases. Maybe your mom had them, too. They are those little snippets of well-worn wisdom that are whispered or hollered at us throughout our childhood.

We dismiss them, of course, when we're younger, because we know everything. But when we're a little older, we marvel at how they have seeped inside us and come back to us when we need them.

When she was tucking us in at night: "Dream of the angels."

When we were learning to drive and making a turn for the first time: "Slow with the car, fast with the wheel."

After my dad said grace: "And thank you for the ability to eat and enjoy."

But of all the little phrases my mom says, one has stayed with me the most. It has haunted me in dark moments and soothed me in bright ones. This insight has lingered in my spirit through years in the working world, through seminary and now into priesthood. I think about it every day.

"Justice is getting what you deserve; mercy is getting what you don't deserve."

My experience in the sacrament of reconciliation, as both a penitent and a confessor, has shown me that mercy is, indeed, getting what you don't deserve. How many times have I come to the sacrament in shame and disgust only to be absolved and consoled by a patient priest.

"But, Jesus, my sins! Look at them! I have betrayed you yet again! I accept and await your justice."

And the Savior always replies through the priest: "God, the Father of mercies, through the death and resurrection of his Son, has reconciled the world to himself ..."

In my life I have experienced mercies that I do not deserve. I hope you have, too.

So, what do we do about this? What do we say to a world that, it seems, cares little for either mercy or justice? What does it look like to show mercy to others in real life? Well, it might start by giving people what they don't deserve.

"Blessed are the merciful," our Lord



Father Jiha Lim listens to a penitent's confession on March 7, 2021, at St. Aloysius Church in Great Neck, N.Y. In the sacrament of penance, God freely gives to penitents the mercy that they do not deserve. (CNS photo/Gregory A. Shemitz)

tells us, "for they will be shown mercy" (Mt 5:7).

According to the logic of the world, the rival at work who whispers about you to the boss doesn't deserve a kind word and a cheerful smile from you. He or she certainly doesn't deserve prayers and little hidden sacrifices made on their behalf.

Justice would be giving them what they deserve: retaliation, defensive measures, social counterstrikes. Instead, give such co-workers what they don't deserve.

According to the world's thinking, the relative who sits at your table at holidays (you know the one who has the exact

opposite political and social views as you?) doesn't deserve to be listened to carefully and responded to thoughtfully and respectfully.

The world's mindset demands that they be mocked and gossiped about the instant their car pulls out of the driveway for their failure to have the correct opinion. Instead, give such people who trouble you what they don't deserve.

In our difficult interactions with difficult people, we are given a choice: We can behave toward them either with what justice seems to demand or what mercy desires to lavish.

The former feels good for a minute but calcifies the divisiveness and hostility of this broken world. The latter is painful because it crucifies the ego. It also opens slits in the fabric of society through which grace might enter.

This is not easy, but neither is being a Christian. Jesus never told us to like everyone, only to love them. Choosing to be merciful is a decision, not a feeling. It's an act of the will, not the emotions. We don't have to like people to love them, and the more unlikeable they are, the more specifically we must love them.

Being merciful does not mean we compromise what is properly expected of ourselves, others and the Church.

Nor does it mean that we cease striving to overcome our faults or refrain from speaking the truth in love.

Instead, it means we act toward others in such a way that acknowledges the fact that you and I will stand before Almighty God some day and answer for the lives we have lived.

In that great and terrible moment, I imagine we will be grateful for the times in this life when we gave others what they don't deserve because the Lord promises that those who show mercy will be given it.

You and I have been redeemed from just punishment through the mercy of a crucified God, not because we deserve it but because we don't. We don't deserve a God who humbles himself to take on our humanity, who offers his life for our salvation, who remains with us in the Eucharist.

The prodigal son was right about one thing: "I no longer deserve to be called your son" (Lk 15:19). Neither do we. But in the First Letter of St. John, we read that "yet so we are" (1 Jn 3:1) about the wondrous reality that we are God's children. Praise God for his unfathomable mercy by which he gives us what we don't deserve.

(Father Anthony Federico is a priest of the Archdiocese of Hartford, Conn.) †



"The Return of the Prodigal Son" by 17th-century Dutch master Jan Steen is at the National Gallery of Art in Washington. The prodigal son said, "I no longer deserve to be called your son" (Lk 15:19). The same can be said of all humanity. Yet God in his mercy has made us his adopted children. (CNS photo/courtesy National Gallery of Art)

Joyful Witness/Kimberly Pohovey

Commit to marriage being your greatest accomplishment

When beloved actress Betty White was asked not long before her death what her greatest accomplishment was in her life,



she responded “my marriage” (to the late Allen Ludden). In fact, her assistant, who was with her at her time of death, reported the very last word she uttered was “Allen.” I absolutely loved reading this.

Unfortunately, her answer may be surprising in today’s society. If posed the same question, how many of us would immediately think of our marriage? I’m going to guess most would reply something along the lines of their career, athletic or children’s accomplishments. It seems that marriage is under attack in society, but we do not have to let it affect our own. We can stand as a witness to the enduring communion of two souls.

Married love goes through many seasons. There is the passion and excitement of young love, which leaves us eagerly anticipating our future life together. The middle years find couples busily taking care of their families and juggling many tasks, but with a “we are in it together” kind of love. And the later

years often are characterized by a mature love that makes couples look back on all they’ve built together and appreciate each other with a deeper, abiding love.

In between these seasons, my husband and I added one: grief. When our infant son passed away, I remember us talking to a counselor, and he shared with us some outrageous statistic about couples who lose a child. He said the experience often rips them apart and somewhere around 80% of the marriages ended in divorce. I recall him telling us that the most important decision we could make right then and there was to will ourselves to stay together and lean on one another in our grief.

As anyone who has lost a loved one knows, grief does not pass on a particular timetable and no two people grieve alike, making it even more difficult for two married people to grieve at the same time. But I also remember that Mark and I made a determined decision to stay together. We chose cement, and firmly planted our feet to stand side by side throughout the journey.

Throughout all the phases of married life, I think the key to loving your spouse is to wake up each morning intentionally deciding to do so. Let’s face it, marriage can be tough—you are in a committed relationship in which you are supposed

to not only love each other, but like them, too. You are roommates when it comes to your living arrangements, you are business partners when it comes to finances, and you are sacred partners when it comes to faith and fidelity. It takes commitment to weather rough patches, disagreements and the challenges life throws your way.

Conversely, marriage can be fulfilling, comforting and full of adventure. It provides a safe haven in a storm. It offers you the opportunity to share a life and your most intimate moments with the one person who has vowed to love you for as long as you both shall live.

In the Catholic Church, we often highlight the milestone anniversaries such as 25, 50 or 70 years. As couples, however, we should celebrate every single day we choose to love each other.

So, this Valentine’s Day, be sure to tell your spouse how important your marriage is to you. And at the end of your life, hopefully, like Betty White, you will be able to say your greatest accomplishment was your marriage.

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

Twenty Something/

Christina Capecchi

Frost fair: creating something new in the dead of winter

The latest book by Sam Usher stopped me in my tracks. I’ve devoured the children’s books brilliantly illustrated by



this Chicago dad, and the title of his new release immediately drew me in: *A Night at the Frost Fair*.

The cover art felt at once familiar and mystical. Here in Minnesota, my family’s winter nights are spent skating under

moonlight, like the children he illustrated. But they skate on London’s River Thames, in the shadow of the Cathedral, and their story takes place two centuries ago.

It’s set during the Little Ice Age, the period from the 13th to 19th century when the North Atlantic region experienced particularly cold winters. During that time, the River Thames froze over at least two dozen times. Old London Bridge, which was made of 19 arches, slowed the river’s currents, making it more likely to freeze.

Boatmen who could no longer ferry people across the river but needed to generate income converted their boats to sleds and swings, and the Frost Fair was born. The river became a magical street filled with music and torches, booths and brightly painted swing boats. One year an elephant was led across the river.

A season of isolation became a time for merriment. The freezing cold made it possible.

This feels like a metaphor—and a relevant one for the seemingly interminable winter we find ourselves in. It is dark and cold; we are sick and tired. We still have not overcome COVID-19, and it’s getting harder to imagine a future without it.

How can we, in our weariness, throw together a Frost Fair of our own design?

The answer is hinted at in the song “Blankets of Snow,” a winter anthem by the bluegrass duo The Okee Dokee Brothers. They sing: “Let the milk and cocoa simmer on the heat. Don’t you know the bitter cold makes the bittersweet.”

The older I get, the more clearly I see the beauty of winter, spinning lace on every tree branch. I also see the adventure it offers. As a kid, I frolicked in fresh snow sheerly for the fun of it. As an adult, I embrace it as a way of life—a noble, Nordic resilience.

If it’s above zero, we bundle up and head to the neighborhood pond, our sled filled with ice skates and firewood. We roast more marshmallows in the winter than the summer. That’s when we need the fire.

I’m reading Katherine May’s best-seller *Wintering*, which chronicles a period she calls “wintering,” when she and her husband experienced serious health problems and their son’s anxiety peaked. Katherine mines meaning out of a season many consider dormant, worthless. But she does so with gentle realism.

“If happiness is a skill,” she writes, “then sadness is too. ... As adults, we often have to learn to hear the clarity of its call. That is wintering. It is the active acceptance of sadness. It is the practice of allowing ourselves to feel it as a need. It is the courage to stare down the worst parts of our experience and to commit to healing them the best we can. Wintering is a moment of intuition, our true needs felt keenly as a knife.”

This concept feels encapsulated in our Catholic faith, which delivers healing through sacraments we cannot find elsewhere. The priest doesn’t say Mass; he celebrates it. In the dead of winter, the Eucharist nourishes us.

Our faith gives us the lens to see the bittersweet in the bitter cold. It draws us around the fire.

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

Our Works of Charity/David Bethuram

Many lessons are learned by people who grow up in poverty

Poverty in childhood and among adults can cause poor mental health through social stresses, stigma and trauma. Equally, mental health problems can lead to impoverishment through



loss of employment or underemployment, or fragmentation of social relationships. Throughout my 40 years of ministry and human services, I have been privileged to have seen many people experience growing up poor. Here is one of those real-life stories.

Daniel grew up living in poverty. This was something he did not realize until he was older. He thought everyone in the city took the bus, because everyone in his neighborhood took the bus. He thought

everyone in the city used the food bank, because all his friends’ cupboards were filled with the same generic government-labeled food that filled his cupboards. They all mixed water with powdered milk before they poured their bowls of cereal. They all wore off-brand sneakers and hand-me-down clothes. This was life.

Grocery shopping was his first experience understanding that his family was a little different. His mom used paper money that looked different from the paper money others in line were using. Daniel asked his mom why their money looked different. She stated that they used food stamps—that they got help so they could eat. That moment has resonated with Daniel to this day.

Daniel’s family moved when he was 11. This move really brought his poverty experience into focus. They packed their belongings, hopped on a Greyhound bus, and made the journey to a new city in a different state. He was enrolled in a new school, but nothing about it was like his old school. He began to make friends and noticed differences in the way his family dressed, and the way they talked.

Daniel went to his classmates’ houses, and no one else lived in an apartment. Their parents dropped them off at school, and

most of them brought lunch from home. Daniel never brought a lunch. He always got free lunch at school. No one in his immediate family knew how to drive a car, and he never saw his friends on the city bus.

As he grew older, it became clear to Daniel that his family was poor. He started carrying feelings of shame and embarrassment. He made up stories about where his mom was employed and why she didn’t drive. He never invited friends to his house because he knew once they saw his home, they would see the stark differences in how they lived. This was how Daniel managed until high school.

In high school, he was still embarrassed and wished his family were not so poor, but he loved his mom and family and knew they had things to be proud of. His mother taught him how to love and instilled in him the pride to believe in himself. Growing up in poverty taught him empathy and perseverance. He knew he could focus on school and build a life that looked different than his childhood.

As he became a man, Daniel started understanding how his experiences enabled him to be resilient, how to persevere and how to respect people for who they are as an individual—and not by what they have. There are a lot of stereotypes placed on those experiencing poverty that do not actually come from the people experiencing it. These judgments come from people on the outside trying not to look into the experience.

Hardworking, trustworthy, reliable, clean, efficient, successful and disciplined are all words not typically associated with poverty. But those words are very much demonstrated by those experiencing poverty. Being poor does not make anyone less than someone else, and having money doesn’t make anyone better.

I am proud of Daniel, and I respect his lesson on dignity for all.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. You can contact him at dbethuram@archindy.org.) †

Guest Column/Richard Etienne

Never forget importance of a faith community along ‘the way’

Do you believe that you can do or make it all on your own? Do you live as if your highest priority is to never be dependent on others?



Does a person really need them? Specifically, does a person really need other people to grow in their lives of faith?

Does every person have to “touch every stove” to learn for themselves, or do

you believe an individual can learn from a community of like-minded persons that has collectively “been there and done that,” learning from their many life experiences?

Is there value in having a community of others to support you when inevitable

bumps in the road come along? Could this community be the body of Christ gathered at your local parish?

In September, Pope Francis told an audience, “Let us allow Jesus, the living bread, to heal us of our self-absorption, open our hearts to self-giving, liberate us from our rigidity and self-concern, free us from the paralyzing slavery of defending our image, and inspire us to follow him wherever he would lead us.”

I believe it is our task in life to seek meaning in all we do. And yet, during this ongoing process of growth, a person always senses that they will periodically need to restructure and rebuild as they mature as persons.

Let us also embrace the fact that a community of faith plays a pivotal role in assisting each of us in finding meaning as we

go through life. And this search for meaning will be especially critical when we are faced with those inevitably difficult moments in our lives—the sickness and death of someone close to us, and our own physical and emotional frailty, among other things.

I witnessed this reality in the aftermath of a tornado in my neighborhood many years ago, and am re-learning the importance of others through my volunteering experience with the recent tornados in Kentucky.

Let us never underestimate the importance of gathering regularly with a faith community and pondering our faith as we walk together along “the way.”

(Richard Etienne has a degree in theology from Saint Meinrad Seminary and School of Theology in St. Meinrad and resides in Newburgh, Ind.) †

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

The Sunday Readings

Sunday, February 13, 2022

- Jeremiah 17:5-8
- 1 Corinthians 15:12, 16-20
- Luke 6:17, 20-26

A passage from the Book of Jeremiah is the first reading for Mass this weekend. Jeremiah must have



been intense in his personality. First, he was strongly committed to his calling to be a prophet. He keenly believed that God had called him, by name, to this role. And he believed that, as a prophet, he made real

God's protection of the chosen people.

The spiritual sluggishness, if not the downright sinfulness, of the people upset him. Instead of following God's will, they followed the fads of the time or the demands and thoughts of earthly leaders.

Jeremiah continually and eloquently insisted that true peace and well-being exist only by obeying God and listening to his word in making decisions about life.

To use a simile, life may seem to be standing alone in a wasteland. Knowing God and following God's will provides an oasis.

St. Paul's First Epistle to the Corinthians supplies the second reading. Paul's two existing letters to them, both of which are in the New Testament, show us how challenging he found their tendency to accept the Gospel half-heartedly or with reservations.

In a way, it is understandable that they were difficult to convince and to convert. They lived in a city renowned across the Roman Empire for its material excesses. The name of Corinth was synonymous with a place where sexual promiscuity was rampant and celebrated. Being in such surroundings surely made attention to the spiritual foundations of the Gospel anything but quick and easy.

Paul calls the Corinthians to spiritual values, insisting that these values alone endure and truly satisfy.

For its last reading, the Church this weekend gives us a reading from St. Luke's Gospel. This passage is part of the synoptic tradition. Similar

readings are in the Gospels of St. Matthew and St. Mark.

Luke's approach to religion was very similar to that of Jeremiah. Its approach was urgent and bold. Luke minced no words. He cut to the chase, in modern-day terms.

So, the situations in the life of Jesus that appealed to him were those in which the Lord was emphatic and the most direct. Such directness at times took the form of warnings, as is the case in the latter part of this reading. On other occasions, it appeared in a lesson or in a compliment.

Jesus makes clear that true discipleship involves the spirit. The things of this Earth come and go. They may well be a mirage, with no permanent reward in them.

People who set their sights on material goals or live only for material advancements play a fool's game.

Reflection

The Church in this liturgy and through these readings is beginning to prepare us for Lent, which will start in a few weeks. By definition, Lent will be a time of reflection. But to benefit us, our reflection must be completely focused and starkly realistic.

It will be useless if we do not face facts. In these three readings, ending with the words of Jesus, the Church presents as the most fundamental facts the reality that earthly incentives are fleeting in survival and rest on quicksand.

Only the spirit is everlastingly alive. Thus, only judgments based on spiritual motives have lasting effects. In these quite somber teachings, the Church leads us down no primrose path. Instead, very honestly, it warns us that we are of this world, so the enticements of the world are especially appealing to us. Nevertheless, they ultimately bring us only emptiness and maybe eternal death. What is our hope? Our only assurance? It is the Lord Jesus.

Choosing our future is our decision. The Church, through these readings, calls us to decide, thinking about reality. †

Daily Readings

Monday, February 14

St. Cyril, monk
St. Methodius, bishop
James 1:1-11
Psalm 119:67-68, 71-72, 75-76
Mark 8:11-13

Tuesday, February 15

James 1:12-18
Psalm 94:12-13a, 14-15, 18-19
Mark 8:14-21

Wednesday, February 16

James 1:19-27
Psalm 15:2-4b, 5
Mark 8:22-26

Thursday, February 17

The Seven Holy Founders of the Servite Order
James 2:1-9
Psalm 34:2-7
Mark 8:27-33

Friday, February 18

James 2:14-24, 26
Psalm 112:1-6
Mark 8:34-9:1

Saturday, February 19

James 3:1-10
Psalm 12:2-5, 7-8
Mark 9:2-13

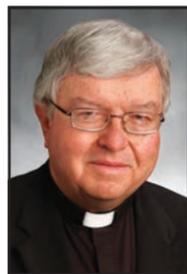
Sunday, February 20

Seventh Sunday in Ordinary Time
1 Samuel 26:2, 7-9, 12-13, 22-23
1 Corinthians 15:1-4, 8, 10, 12-13
1 Corinthians 15:45-49
Luke 6:27-38

Question Corner/Fr. Kenneth Doyle

Catholic teaching, based on Scripture, affirms the existence of hell

Q What is the Catholic view on whether there is an actual, literal hell? A lot of people, including some who are



Catholics, while they believe in an actual, literal heaven, say that hell is simply death. (Indiana)

A The Church teaches that there is an actual, literal hell.

The *Catechism of the Catholic*

Church states: "The teaching of the Church affirms the existence of hell and its eternity. Immediately after death, the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of hell, 'eternal fire' " (#1035). That same passage from the catechism goes on to explain that "the chief punishment of hell is eternal separation from God."

The teaching from the catechism is based on a host of scriptural passages: In Matthew 25:41-46, for example, at the judgment, Jesus says to the accursed, "Depart from me ... into

the eternal fire prepared for the devil and his angels," and in Mark 9:48, Jesus describes hell as a place where the "worm does not die and the fire is not quenched."

Some saints have had visions of hell. St. Faustina Kowalska described it as "a place of great torture" where there is a "perpetual remorse of conscience" and a "fire that will penetrate the soul without destroying it ... a terrible suffering since it is a purely spiritual fire, lit by God's anger."

We don't know the exact nature of that eternal punishment. Are

the "flames of fire" to be taken physically, as we on Earth know fire?

I'm not really sure. I think it's possible that the inspired authors simply used the most painful things they could imagine to describe what is ultimately indescribable—the complete absence of God and the presence of eternal torment.

Q I live in an area where there are many other Christian churches. When I attend funerals of friends who belonged to these churches, those funerals are called "Celebrations of Life."

I understand that these faith communities do not believe in purgatory and say that the person "has gone to be with the Lord." So, my question is this: Are Catholics the only ones who go to purgatory, while the others go straight to heaven? (New York)

A To answer your question directly—no, I don't believe that only Catholics go to purgatory. Purgatory is the name we give to the final purification of the elect to make them ready for the glory of God's presence. I suspect that a lot of us will need that last cleansing, and not just Catholics.

That belief of the Church is reflected in the *Catechism of the Catholic Church*, which says: "All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven. The Church gives the name purgatory to this final purification of the elect" (#1030-31).

The Church's belief is based on a number of scriptural passages, going all the way back to the Old Testament. In the Second Book of Maccabees (2 Mc 12:46) we read that Judas Maccabeus "made atonement for the dead," that they might be freed from sin—which suggests a Jewish practice of offering prayers to cleanse the souls of the departed.

In the New Testament, St. Matthew's Gospel (Mt 12:32) has Jesus saying that certain sins "will not be forgiven, either in this age or in the age to come," an indication that some purging of the soul may need to occur following a person's death.

(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

Moment by Moment

By Ron Lewis

Moment by moment
you work in God's field,
seeking to give Him
a bountiful yield.

Moment by moment
you're filling your place,
ever reflecting
His wonderful grace.

Moment by moment
on this beautiful day,
God's richest blessings
be yours all the way.

(Ron Lewis is a member of St. Charles Borromeo Parish in Bloomington. Photo: A rainbow is seen in late June 2020 as a wheat field is irrigated after authorities announced a drought risk for the summer in Sailly-lez-Cambrai, France.)
(CNS photo/Pascal Rossignol, Reuters)

Rest in peace

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

AJAMIE, Karen, 71, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 9. Wife of Bill Ajamie. Mother of Katie Bremer, Emily Halpin, Sam Ajamie and Chad McWhinney. Sister of Linda Fitzgerald, Teresa Flack and Brenda Swearingin. Grandmother of 10.

ATKINS, Jeanne (Wieck), 91, St. Luke the Evangelist, Indianapolis, Jan. 8. Mother of Lisa Milner, Jack and Patrick Atkins. Sister of Connie Sorkin and Mary Dee Stiebel. Grandmother of eight. Great-grandmother of 13.

AYERS, Janet, 73, St. Malachy, Brownsburg, Dec. 31. Mother of Andrew Ayers. Sister of Kay, Bill, Jim and Roger Williams. Grandmother of one.

BARBARICH, Mary, 90, St. Malachy, Brownsburg, Dec. 21. Mother of Teresa Brouhard, Rosalie Hetzner, Marty and Paul Barbarich. Grandmother of eight. Great-grandmother of three.

BARRETT, Phyllis K. (Markey), 94, Holy Spirit, Indianapolis, Dec. 23. Mother of Ann Branson, Paul and Phil Markey. Stepmother of Diana Hay, Denise Tobin, Dennis and William Barrett, Jr. Grandmother of 17. Great-grandmother of 23.

BOWER, Loren L., 77, St. John the Baptist, Starlight, Jan. 12. Husband of Diann Bower. Father of Amy Potts, Milissa Wagoner and Randy Bower. Grandfather of six. Great-grandfather of eight.

DUFFY, Willa Jean (Foster), 80, Holy Family, New Albany, Jan. 12. Wife of Louis Duffy. Mother of Kris Hirsch and Louis Duffy, Jr. Sister of Claudia Morgan, Donna Wisman and Scot Foster.

Grandmother of eight. Great-grandmother of four.

FISCHER, Steve, 65, St. Mary, Navilleton, Jan. 5. Husband of Diane Fischer. Father of Candace Donahoe, Krista Fischer and Karry Heath. Brother of Kathy Scovill, Theresa Tisheaur, Barb and Daryl Fischer. Grandfather of four.

GOWAN, Randall, 56, St. Malachy, Brownsburg, Nov. 12. Husband of Linda Gowan. Son of Cheryl and Harry Gowan. Brother of Candy Thiel and Danny Gowan.

HALSEY, Patricia A., 95, St. Luke the Evangelist, Indianapolis, Jan. 8. Wife of Donald Halsey. Mother of Susan Bogan, Nancy Morrow and James Halsey. Grandmother of six. Great-grandmother of four.

HAYDEN, Gary A., 57, Our Lady of Perpetual Help, New Albany, Jan. 9. Father of Brooke and Brock Hayden. Stepfather of Brandon Epperson, Drew, Micah and Ross Lewis. Son of James Hayden. Brother of Gregory Hayden. Grandfather of one.

HAYS, Linda L. (Pirtle), 71, Our Lady of Perpetual Help, New Albany, Jan. 12. Sister of Sue Yost. Aunt of one.

HESSLER, Carolyn S., 81, St. Elizabeth of Hungary, Cambridge City, Nov. 29. Wife of Ken Kessler. Mother of Julie Ann Burke and Barry Hessler. Grandmother of one.

KEAN, Thomas L., 51, St. Joseph, Corydon, Jan. 9. Husband of Dana Kean. Father of Jennie Kemp, Elijah and Matt Kean. Brother of Star Boffro, Scott Hatfield and Johnny Kean. Grandfather of seven.

KLASERNER, George C., 87, All Saints Parish, Dearborn County, Jan. 11. Husband of Alice Klaserner. Father of Anne Menkedick, David, John and Steve Klaserner. Grandfather of nine. Great-grandfather of eight.

KOCH, Josetta, 82, St. Teresa Benedicta of the Cross, Bright, Jan. 3. Sister of Shirley Kearns, Margaret Lindhorst, Allan, Ellsworth, Jerry and Norbert Dirr.

LEBEAU, Joan M., 74, Holy Spirit, Indianapolis, Jan. 9. Wife of Stephen LeBeau. Mother of Michele Golab, Mandy Weinzierl, Scott, Stephen, Jr., and Tony LeBeau. Grandmother of 17.

LIEPA, Leons, 90, St. Malachy, Brownsburg, Jan. 7. Husband of Vija Liepa. Father of Astra Bessler, Andra

and Mark Liepa. Brother of Valdis Liepa. Grandfather of two.

LORENZANO, Maria A. (Sergi), 93, Holy Name of Jesus, Beech Grove, Jan. 9. Mother of Angela Kiplinger-Lorenzani, Nancy, Anthony, Mark, Michael, Victor and Vincent Lorenzani. Grandmother of 15. Great-grandmother of several. Great-grandmother of one.

MALOTT, Mary Rose (Campbell), 73, St. John Paul II, Sellersburg, Jan. 11. Wife of Ronald Malott. Mother of Lesley Krueer and Bobbie Willis. Sister of Theresa Wolford, Dennis and Henry Campbell. Grandmother of three.

MILLEA, Sr., Thomas G., 90, Our Lady of Perpetual Help, New Albany, Jan. 9. Husband of Juanita Millea. Father of Julie, Alan, Dan, Richard and Tom Millea, Jr. Grandfather of eight. Great-grandfather of four.

MINTON, Raymond, 75, St. Ambrose, Seymour, Jan. 7. Husband of Marion Minton. Father of Cathy Masters, Jennifer Smiley, Teresa White, Bob Masters and Ray Minton. Brother of Thelma Bennett, Helen Fultz, Ruby Henson, Lonnie McKinley and Claude Minton. Grandfather of eight. Great-grandfather of five.

NOETH, Marguerite, 96, All Saints Parish, Dearborn County, Jan. 9. Mother of Janet Graf, Barbara Wuestefeld, Jim and Richard Noeth. Grandmother of eight. Great-grandmother of 21.

PATTERSON, Norma, 102, St. Rita, Indianapolis, Jan. 9. Mother of Beverly Jackson, Mark and Roger Patterson. Sister of Shoranda Gary and Charles Jackson, Jr. Grandmother of 17. Great-grandmother of 28.

PIERCEFIELD, Laura, 93, St. Mark the Evangelist, Indianapolis, Jan. 7. Mother of Susan Wheeler, Garry, Jeffrey and Richard Piercefield. Sister of Margaret Spicuzza. Grandmother of 10. Great-grandmother of 14.

POPP, Doris R. M. (Schorner), 89, St. John Paul II, Sellersburg, Jan. 9. Wife of Albert Popp. Mother of Kevin Popp. Grandmother of one.

Snow in the Woods



A student of Saint Mary-of-the-Woods College in St. Mary-of-the-Woods gives Providence Sister Editha Ben a pushing start on a sled ride on Feb. 3 on the college's western Indiana campus. Several inches of snow fell there during a winter storm that passed across Indiana. (Submitted photo)

PUGH, Brian P. J., 60, St. Barnabas, Indianapolis, Jan. 10. Husband of Kathi Pugh. Father of Kristen Fuson, Dustin and Jeremy Pugh. Son of Pam Pugh. Brother of Elaine Barker, Teresa Bixler, Casey, Chris, Gerry, Jim, Paul and Tom Pugh. Grandfather of five.

SCHLIESMAN, Kenton, 68, Holy Spirit, Indianapolis, Jan. 3. Husband of Anna Schliesman. Father of Eric Schliesman. Stepfather of Robert Caplinger. Grandfather of three.

SPALDING, Laura D., 38, St. Mary-of-the-Knobs, Floyd County, Jan. 7. Wife of James Spalding. Mother of Chloe, Felicity, Joseph and Theodore Spalding. Daughter of Eric Van Fossen and Holly Page. Stepdaughter of Albert Page. Sister of John Van Fossen. Stepsister of David Page. Granddaughter of Barbara Van Fossen and Janet Born.

WILLIAMS, Dolores A., 87, Our Lady of the Greenwood, Greenwood, Jan. 6. Mother of Donna, Bill, Jim, John, Mike and Tom Williams.

Grandmother of nine. Great-grandmother of two.

WOODWARD, Lena A. (Ross), 95, St. Vincent de Paul, Bedford, Jan. 10. Mother of David and John Woodward. Grandmother of seven. Great-grandmother of 13.

WUESTEFELD, Alvin U., 74, St. Louis, Batesville, Jan. 11. Husband of Connie Wuestefeld. Father of Lori Pulskamp, Eric and Tim Wuestefeld. Brother of David, Gene, Joe and Ray Wuestefeld. Grandfather of six. †

GUEST

continued from page 4

I heard stories of acts of overt racial discrimination committed against fellow parishioners on the streets of Indianapolis. I listened to alternate interpretations of both current and recent events from the perspectives of community members whose skin and culture place them within a separate set of public expectations from mine. I collaborated on an exercise to revisit the sweep of colonial and republic history of the United States through the lenses of white supremacist oppression and resistance to that oppression.

Through these discussions, I found myself coming to terms with a new understanding of racial equity and the concept of racism. I realized that racist acts could not exist without a support system that justified and perpetuated its underlying ideology.

One name for this support system is "white supremacy." As an example, I learned through one of the history exercises about Bacon's Rebellion in the 17th century, which united slaves and servants of multiple races—both Black and white—against the wealthy upper classes.

Once the rebellion was put down, the colonial government began passing laws that limited the freedoms of Black individuals in order to drive a wedge between the Black and white members of the lower economic classes. In this instance, the concept of a distinction between the races was used to justify preserving the established economic order by incentivizing the lower-class white inhabitants to enforce

the new laws against their Black economic peers.

I also learned more about the many other ways in which white supremacy has manifested itself throughout American history to protect and preserve racist practices and institutions. These historical tactics include the formation of the Confederacy, the end of Reconstruction, the passage of Jim Crow laws, the practice of "red-lining" and the growth of the modern prison population. Similar efforts continue to this day, and I have made it a priority to stay up to date on how the confrontations over racial equity are changing in our country.

I also found encouragement in these discussions to put my learning into practice. I serve on the finance committee for my parish, and I work for a public accounting firm. In both arenas, I have the opportunity to exert influence and determine how authority and resources are utilized. Through the parish-led discussions, I reflected on the influence I hold as well as ways in which I could use this influence to advocate and work for racial equity.

I also took steps to focus my family's financial giving on individuals and organizations who work to restore racial equity within our community and country. I recognize that my own efforts every day impact the people and systems in my life to either further or hinder the increase of racial equity.

Thanks in large part to the discussions hosted by my parish, I am committed to working to undermine white supremacy and bring about a more perfect society within my community, my state and my country.

(Noah DeMoss is a member of St. Thomas Aquinas Parish in Indianapolis.) †

Online Lay Ministry Formation

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

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



REPORT SEXUAL MISCONDUCT NOW

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

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



Mary in the snow

With snow coming down, a statue of the Blessed Virgin Mary stands by the entrance of Our Lady of Grace Monastery in Beech Grove on Feb. 3. (Photo by Sean Gallagher)

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Employment

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, and 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/musician 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 have 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

Director of Pastoral Care

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, grieving, or otherwise in 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.

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:

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Job Opportunity for a dynamic principal

Holy Trinity Parish School | Louisville, KY

Holy Trinity Parish School, a National Blue-Ribbon School of Excellence in 2007 and 2017 is searching for a dynamic and student-centered Catholic principal for the 2022/2023 academic year.

Founded in 1882, Holy Trinity is supported by engaged and generous parishioners and parents. Holy Trinity prides itself on creating well-rounded students who prosper both in and out of the classroom. From Performing Arts to a 1:1 technology program, Students can benefit from numerous extracurricular activities and be engaged in interactive lessons. Through a dedicated and experienced faculty and staff of over 70, Holy Trinity serves approximately 750 students (Pre-K-8th) at our St. Matthews Campus.

Holy Trinity operates under a President/Principal model. This model allows the principal to fully focus on instruction, academics, Catholic identity, and student programs. The principal will collaborate with our Holy Trinity Clifton Principal and our President to ensure a seamless approach to serving our community.

Additionally, the principal will guide teachers to implement the best practices in current researched-based education to reach the needs of a diverse classroom.

The Holy Trinity Parish School Principal serves as the Chief Operating Officer with responsibility for the instructional operation of the school, total school programs, school accreditation, faculty professional development, administration, faculty and staff supervision, students, internal communications, and implementing the mission and vision of Holy Trinity Parish School. An experienced administrative team supports the principal in all aspects of the job.

Inquires and resumes may be sent to PrincipalSearch@ht-school.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 professed 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

Pope Francis appoints new shepherd to lead Archdiocese of Louisville

WASHINGTON (CNS)—Pope Francis has accepted the resignation of Archbishop Joseph E. Kurtz of Louisville, Ky., and appointed as his successor Bishop Shelton J. Fabre of Houma-Thibodaux in southeastern Louisiana.

Archbishop Fabre, 58, is one of 12 of the U.S. Catholic Church's African American prelates, and he will be the first Black archbishop of Louisville. The newly named archbishop has headed the Louisiana diocese since 2013. He previously served as an auxiliary bishop of the Archdiocese of New Orleans from 2006 to 2013. He is chairman of the U.S. bishops' Ad Hoc Committee Against Racism.

Archbishop Kurtz turned 75 on Aug. 18, 2021, and as required by canon law, he submitted a letter of resignation to the pope when he reached that age. He has headed the Louisville Archdiocese since August 2007.

The changes were announced on Feb. 8 in Washington by Archbishop Christophe Pierre, apostolic nuncio.

Archbishop Fabre will be installed as the fifth archbishop of Louisville during a Mass on March 30 at the Kentucky International Convention Center in downtown Louisville.

In being named the fifth archbishop and 10th bishop of Louisville, Archbishop-designate Fabre in a prepared statement thanked the pope and pledged to serve the faithful of the Louisville Archdiocese.

"In all we do, it is the Lord Jesus Christ we praise and serve as together we grow in faith," he said.

In thanking the faithful of the Houma-Thibodaux during a Feb. 8 press conference in Louisville, Archbishop Fabre shed tears while recalling his closeness to them.

"I am grateful for the love, support, and kindness you have shown to me during my episcopal ministry in south Louisiana," he said. "I pray that our providential God will continue to bless the Church of Houma-Thibodaux."

Archbishop Fabre (pronounced "Fob") emphasized in his statement his dedication to serving those who suffer, mentioning specifically the people of the Houma-Thibodaux Diocese affected by Hurricane Ida, which came ashore last August as the most powerful hurricane to strike the Louisiana coast.

"When first ordained a bishop, I chose as my episcopal motto, 'Comfort my People,' from the prophet Isaiah [Is 40:1]," he said. "These words are dear to my heart because they capture what I have always desired to do as a bishop, as a pastor of souls. I sincerely believe our Lord is communicating these words to his people right now."

Archbishop Fabre also mentioned his work as chairman of the bishops' Ad Hoc Committee against Racism as it composed "Open Wide Our Hearts: The Enduring Call to Love," a 2018 pastoral letter of the U.S. bishops on racism, which he presented to leaders in the Louisville Archdiocese in March 2020.

"I have great faith and hope in the work already underway within our community regarding racial equality," said Archbishop Fabre. "I have great hope



Archbishop Charles C. Thompson holds a basket containing written accounts of experiences of racism being blessed by Bishop Shelton J. Fabre, chairman of the U.S. bishops' Ad Hoc Committee against Racism, during a listening session on racism held at Marian University in Indianapolis on Sept. 30, 2019. Holy Cross Brother Roy Smith, center, served as master of ceremonies for the session. On Feb. 8, Pope Francis appointed Bishop Fabre as the new shepherd of the Archdiocese of Louisville, Ky. (File photo by Sean Gallagher)

that through genuine encounter and accompaniment, we will work together to realize an even greater sense of the promotion of life, charity, justice and peace as we endeavor to build an even greater civilization of love."

Archbishop Fabre visited Indianapolis in September 2019 when he participated in a listening session on racism hosted by Marian University. It was part of series of such sessions held across the country after the release of the U.S. bishops' pastoral letter on racism.

"It is our prayer that we, as the Catholic Church, will not listen without being changed, that we will no longer see without being called to action," said then-Bishop Fabre during the event in Indianapolis. "It is our hope that these listening sessions will be a dioceses in the country to continue or to begin to deal with the evil of racism."

In his own statement on his retirement and the appointment of Archbishop Fabre, Archbishop Kurtz praised his successor for his gifts, including "a deep love of Jesus Christ, an abiding trust in Jesus' care for his Church, a listening and very approachable spirit, a strength of character, and a desire to serve the people of God and all people as he humbly relies on the grace of Christ and power of the Holy Spirit.

"As I give thanks for the privilege to have served as Archbishop of Louisville," Archbishop Kurtz continued, "I know in my heart that Pope Francis has given a great gift to the wonderful Archdiocese and Province of Louisville by appointing a true servant of Jesus Christ."

Archbishop Charles C. Thompson, who was a priest and vicar general of the Archdiocese of

Louisville at the time of his appointment as bishop of Evansville, Ind., in 2011, shared in a statement his joy at the appointment of Archbishop Fabre.

"Pope Francis has blessed the Archdiocese of Louisville with yet another great archbishop in Archbishop Fabre, a very gifted and holy man of God," Archbishop Thompson said. "What a great choice. Archbishop Fabre is a brilliant, wise, prudent, faithful and humble shepherd. He possesses great wisdom and character. Archbishop Fabre is greatly admired by brother bishops and all those associated with him in the United States Conference of Catholic Bishops."

In remarks about leaving Louisiana for Kentucky, Archbishop Fabre said he was leaving "the coasts of a Cajun community to walk with you in the foothills of the heartland. And I do so, knowing that my love for king cake and Mardi Gras will soon be quenched by mint juleps and the Kentucky Derby.

"At this point in the history of this wonderful archdiocese, let us renew our trust in our Lord Jesus Christ and again pledge to serve him by serving one another," he said. "In God, we place our hope and our trust, and we are confident that God will never leave us to endure anything alone. I look forward to this journey to the Lord with all of you. As I pledge my prayers for all in the Archdiocese of Louisville, I ask your prayers for me as well."

(Criterion reporter Sean Gallagher contributed to this article.) †

Archbishop asks people to pray, says Russian threat extends beyond Ukraine

KIEV, Ukraine (CNS)—The major archbishop of the Ukrainian Catholic Church reiterated concerns of some of his Baltic neighbors, saying that Ukraine might be on the front lines of a Russian threat, but the threat extends beyond Ukraine.

"The Ukrainian crisis is not only a crisis for Ukrainians," said Archbishop Sviatoslav Shevchuk. "It's something which is affecting the whole world—actually Europe, but also the United States and NATO members."

In a separate news conference, the archbishop also spoke about a possible papal visit to Ukraine.

In a Feb. 4 virtual news conference sponsored by the pontifical aid agency Aid to the Church in Need, Archbishop Shevchuk said there were four dimensions to the threat of what he called a "hybrid war"—military, propaganda, political and economic.

He also said a recent poll showed 63% of those surveyed considered "Church"—religious organizations—the most reliable social structure in Ukrainian society. He said people are looking to churches for help figuring out how to respond to events and develop society, and Church communities were trying to work together in response.

The first response is prayer, he said. Every day at 8 p.m. (1 p.m. EST), Ukrainian Catholics are asked to stop what they are doing and pray the rosary for peace in Ukraine, and he asked others to join them.

"When we pray, we are not afraid anymore," he said. "We can calm down, and we can think, and we can examine our own consciences" and project logical responses to the crisis.

The second response is social service, and the bishops have decided to focus on those who are cold, "help the neighbor to survive." He said the Church must offer hope.

"We believe that God is with us," he said. "We do have hope. We do have the resources to withstand," he said, without elaborating. When everyone is tempted "to save their own skin," the Church hopes to help others.

Archbishop Shevchuk said there is a new "idolatry of violence" around the world, but Christians must say "no to violence, no to war.

"Dialogue and solidarity can help us overcome any kind of difficulty," he added.

Speaking to another group of journalists in a virtual news conference on Feb. 8, Archbishop Shevchuk also

spoke of the possibility of a visit by Pope Francis to Ukraine.

Grateful for the pope's prayers and support, he said Ukrainians obviously would not mind if Pope Francis explicitly recognized Ukraine as the "innocent victim of unjust aggression" on the part of Russia, "but if the Holy See used this phrase it would shatter any possibility of being a mediator in the future between the sides. So, the style of Vatican diplomacy is not to take a side" in a conflict, but rather "to be above the conflict precisely to have the freedom to mediate and reconcile the opposing sides."

The pope is following the situation closely and "is very worried," the archbishop said. "On several occasions, we have expressed our desire for the pope to visit Ukraine," and he has said he would like to, Archbishop Shevchuk added. "We're hopeful.

"We don't want to wait 10 years," the archbishop said.

The archbishop said he has told the pope that there is a "common feeling among Ukrainians—not just Catholics, but Orthodox, Protestants and nonbelievers—that Pope Francis is the greatest moral authority in the world, according to a sociological study. Among all religious leaders, including Patriarch

Kirill (of Moscow, head of the Russian Orthodox Church) and other Orthodox patriarchs, in a country with an Orthodox majority, the greatest moral authority is Pope Francis, and the people say, 'If the pope would come to Ukraine, the war would end.'

"We do not think the pope is a miracle worker," he continued, "but from a religious point of view, it would be important. The visit of a pope is different from the visit of a president. It attracts the spiritual attention of the universal Church. It's a spiritual event and would be important for confirming all of us in Ukraine in the faith. We need that."

The archbishop's remarks came amid an escalation of tensions and rhetoric over the buildup of Russian military forces near the border of Ukraine and in Belarus, near the Ukrainian border.

On Feb. 7, French President Emmanuel Macron traveled to Russia and Ukraine to try to de-escalate tensions, and German Chancellor Olaf Scholz traveled to Washington to coordinate policies on Ukraine.

Russia has denied any plans to attack Ukraine, but wants Ukraine and other former Soviet republics to be barred from joining NATO. †