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.

“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 intake 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 striving 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

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

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 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 reminder of need to work for justice, equality.”

See BLACK HISTORY, page 8
Annual spring 40 Days for Life campaign starts on March 2

Citation 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 13 S. Collett St. 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 at 317-456-7722 or rwoodard@holytrinityindy.org.

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 40daysforlife@msn.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 includes:

• 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@rwilson.org
• Louisville, Ky.: 136 W. Market St., sign up online at www.40daysforlife.com/louisville or contact Carol Masters at 502-424-6446 or 40daysforlife@louisville@gmail.com
• Cincinnati: 2314 Auburn Ave., sign up at www.40daysforlife.com/cincinnati or contact Mary Clark at 513-365-2006 or cmarcy@fuse.net

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 Feb. 6 during his Sunday Angelus address.

“Is the God of closeness, compassion, tenderness and he does not seek perfectionism: he seeks our 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 that, as you give us 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 Staunghessy by e-mail at johnstaunghessy@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.

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.

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The daily Gospel reading from St. Luke 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 empty, ‘when we have nothing to offer him,’ that there is room for Jesus ‘to enter

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**Synodal meeting with Archbishop Thompson set for March 5 in Columbus**

By Sean Gallagher

Catholics across central and southern Indiana will have the chance on March 5 to gather with Archbishop Charles C. Thompson at St. Bartholomew 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 guidance of the life of the Church through prayerful listening and sharing their own thoughts.

Archdiocesan Catholics will have the chance since last fall to fill out an online survey and share their thoughts with members of their parishes as they filled out the last page of the 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 Ogerok, 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,” Ogerok 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 configured by us Church.”

Those who wish to take part in the March 5 meeting will have 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 in creating a 10-page draft 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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ICC opposes consumer 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 vulnerable Hoosiers and their families has prompted ICC opposition.

In Indiana, the Indiana Catholic Conference (ICC) opposes consumer lending bill it labels ‘usury by another name’, proponent tout as a middle ground for vulnerable Hoosiers and their families.

Opponents have sponsored two payday loan bills this session: Senate Bill 352, a “Supervised Consumer Loans” bill narrowly passed the Indiana Senate on Feb. 1, and the dismaying 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 the right path.” He said that after the product carries the 36% annual percentage rate (APR) cap long sought-after by the ICC and its allies, a borrower “can move on” with the loan and “get back” on track with paying back the loan. The description of the proposal is unacceptable.

“We are extremely disappointed by the Indiana Senate’s passing of Senate Bill 352,” said Andy Zay, senior policy analyst for the Indiana Community Action Partnership 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 guardsrails—fueling a debt trap during a time of economic recovery.

“Our legislation should focus on solutions that provide equitable, responsible access to credit,” continued Zay, 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.

Zay was among those who spoke out against the bill during a Jan. 19 hearing in the Senate’s 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. We need people to help need 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 call for a fair path for Just Lending, which calls for limits on predatory lending nationwide.

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

While Senate Bill 352’s 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% loan-sharking 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 legislation a “responsible way” to “get back” on track with paying back the loan. The description of the proposal is unacceptable.

Likewise, the Indiana Community Action Partnership Institute (Victoria Arthur, a member of St. Malachy 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 another. 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.indianacatholic.org. This website includes access to the Catholic Action Network, which offers the Church’s position on key issues. Those who sign up for ICAN receive alerts on legislation moving forward and ways to contact their elected representatives.

(Victoria Arthur, a member of St. Malachy Parish in Brownstown, is a correspondent for The Criterion.)
All life is sacred, no one is unwanted

No one is unwanted. God’s love embraces all... Yes! God sees us as (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)

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, totalitarianism, 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, egoism 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. We may never yield to the temptation to disregard others, especially those in greatest need, and to look the other way; instead, we may arise 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

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.

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
Indiana, Penn

Comment period

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, and his counterpart’s column 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 not 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 Pope Francis 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
Indiana, Penn

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And the second letter writer, who seems to think that the truth, facts and science surrounding COVID-19 are a settled matter, ignored the fact that anyone who is waiting for more data, has had their moral compass compromised. Perhaps, as Garvey suggests, using science instead of scientism, the best we can say is, “It’s complicated.”

Bonnie Hicks
Columbus
Hoy, viernes 11 de febrero de 2022, se celebra el memorial de nuestra Señora del Lourdes y la Jornada Mundial del Enfermo. Nuestra Iglesia confía todos los enfermos y sus familias a la intercesión de María, la Madre del Bajo. En nuestra experiencia de los dos últimos años, esta jornada de oración es muy bendecida. 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 unido 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 Jornada Mundial del Enfermo es “Se un misericordioso así como el Padre de ustedes es misericordioso” (Lucas 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.”

Visitando 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. "En eso, podemos afirmar con asombro y gracia que la misericordia de Dios tiene en sí misma también 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.”

Vivir la misericordia de Dios al cuidar a los enfermos

En su 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? (Lucas 9:2-3)" Cura 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. Visitando 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 señaló una de las consecuencias más graves de la pandemia de COVID 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 para garantizar su puesta al paciente, así el desfile de los celos, el temperamento de la Divina Misericordia en 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 demuestran 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 anamos 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 y nos guíe en la misericordia y generosidad mientras nos esforzamos por estar presentes con todos nuestros hermanos y hermanas enfermos y enfermos.

Nuestra Señora de Lourdes, y Santa Bernadette, rueguen por nosotros. Ayuden a mostrar a la misericordia de Cristo a todos los que están enfermos o tienen alguna dolencia. "Cuanas veces los Evangelios
### Events Calendar

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<tr>
<td>February 14</td>
<td>St. Simon the Apostle Parish, 101 S. Elizabeth Rd., Indianapolis.  3:45 p.m., Reconciliation</td>
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<td>February 14</td>
<td>SHIP (Single Hoping In Christ) Parishes, 301-715-8592, cutt.ly/Taize. Information:</td>
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<td>February 15</td>
<td>Calvary Mausoleum Chapel, 455 W. Troy Ave., Indianapolis. Monthly Madness, 2 p.m. Information:</td>
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<td>February 18</td>
<td>Northside Events and Social Club, 2010 E. 71st St., Indianapolis. Catholic Business Exchang:</td>
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<tr>
<td>February 19</td>
<td>Our Lady of Peace Cemetery and Mausoleum, 9001 Hardscrabble Road, Indianapolis. Monthly</td>
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<td>February 23</td>
<td>Mount St. Francis Center for Spirituality, 101 S. Anthony Dr., Mt. St. Francis. Women’s</td>
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<td>February 23</td>
<td>Three Days, One Event, Benedictine Men’s Lenten Retreat, 6:15-7:45 p.m.</td>
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<td>February 26</td>
<td>St. Michael the Archangel Chapel, 354 W. 16th St., Indianapolis. Helpers of God’s Most</td>
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<td>February 26</td>
<td>Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. Registration:</td>
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### 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 retreats during this special, holy time.

**Benedict Inn Retreat & Conference Center, 1402 South Ave., Beech Grove.** Information and registration: 317-788-7581, benedictinn.org/retreats.

**March 2** — The Cross: The Heart of the Lenten Journey, a 10 a.m.-4:30 p.m. retreat, led by 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 during 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 S. Anthony Dr., Mt. St. Francis.** Information and registration: mtsspirituality.org/retreats.

**March 9** — Paigmach: Pilgrimage Journey, 9 a.m.-2 p.m., walking hike pilgrimage led by charismatic Christian Father Vince Petersen, bring water bottle and lunch, rain or shine, $25.

**Oldenburg Franciscan Center, 22413 Main St., Oldenburg.** Information and registration: 812-934-6437, ofc@oldenburgfranciscan.org.

**March 11, April 1** — A Day of Quiet Retreat, 9 a.m.-7 p.m., $20, $70 with spiritual direction.


**March 18-20** — Surrender All, Lenten Women’s Weekend Retreat, Fri. 6:30 p.m.-Sun. 1 p.m., $300 single, $425 double.

**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 20** — Light Week 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.-3:35 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 3, 10, 17, 24, 31, April 7** — The Scriptures of Lent, an online Zoom retreat, 6:15-7:45 p.m., $5 per session or $25 for all sessions.

**St. Meinrad Archabbey Guesthouse, 700 Hill Dr., St. Meinrad.** Information and registration: 812-535-8383.

**April 13-17** — The Easter Triduum, Three Days, One Event, Benedictine Sisters of Providence, Jeremy Ravenstine presenting, $465 single, $735 double.

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

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**Retreats and Programs**

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

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**Wedding Announcements**

David and Patricia (Dozza) Rockhill, members of St. Elizabeth Ann Seton Parish in Richmond, will celebrate their 55th wedding anniversary on April 5. The couple was married in Central Methodist Church in Richmond on April 16, 1967, and had celebrated their 50th anniversary the year after entering the Catholic Church in 2009.
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 steetle is not only a 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 Bateville Deanery parish’s 175th anniversary.

“They’ve served 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.”

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 worshiping at a weekend Mass at St. Lawrence Church. (Go to stlawrencecc.org or call 812-534-3992 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 cuntly/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 exploreari.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 150 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 —

| Name of Bride (first, last) | Address | City | State | Zip Code 
| Name of Groom (first, last) | Address | City | State | Zip Code 
| Name of Bride’s Parents (first, last) | Address | City | State | Zip Code 
| Name of Groom’s Parents (first, last) | Address | City | State | Zip Code 
| Name of Bride’s Grandparents (first, last) | Address | City | State | Zip Code 
| Name of Groom’s Grandparents (first, last) | Address | City | State | Zip Code 

| E-mail Address | Phone Number | City | State | Zip Code | Phone Ext | E-mail Address | Phone Number | City | State | Zip Code | Phone Ext |

| Date of Wedding | Church | City | State |

| Date of Engagement | Church | City | State |

- Use this form to furnish information —

| Name of Bride (first, last) | Address | City | State | Zip Code |
| Name of Groom (first, last) | Address | City | State | Zip Code |
| Name of Bride’s Parents (first, last) | Address | City | State | Zip Code |
| Name of Groom’s Parents (first, last) | Address | City | State | Zip Code |
| Name of Bride’s Grandparents (first, last) | Address | City | State | Zip Code |
| Name of Groom’s Grandparents (first, last) | Address | City | State | Zip Code |

| E-mail Address | Phone Number | City | State | Zip Code | Phone Ext | E-mail Address | Phone Number | City | State | Zip Code | Phone Ext |

| Date of Wedding | Church | City | State |

| Date of Engagement | Church | City | State |

*Project Rachel*
Experience Hope and Healing After Abortion
Upcoming Retreat in the Greater Bloomington Area

Rachels 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

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 —

| Name of Bride (first, last) | Address | City | State | Zip Code |
| Name of Groom (first, last) | Address | City | State | Zip Code |
| Name of Bride’s Parents (first, last) | Address | City | State | Zip Code |
| Name of Groom’s Parents (first, last) | Address | City | State | Zip Code |
| Name of Bride’s Grandparents (first, last) | Address | City | State | Zip Code |
| Name of Groom’s Grandparents (first, last) | Address | City | State | Zip Code |

| E-mail Address | Phone Number | City | State | Zip Code | Phone Ext | E-mail Address | Phone Number | City | State | Zip Code | Phone Ext |

| Date of Wedding | Church | City | State |

| Date of Engagement | Church | City | State |
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 people to remember prominent Africans, 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 known to be Black.

“We come together today at this Mass,” Goodlett noted. “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 own 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 our bodies by the strength, perseverance and talents of our African American brothers and sisters.”

Begun in the United States in 1926 by 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.

Mgr. W. Ronald Jameson, rector of St. Matthew’s, and Father Robert Boxxe III, Catholic chaplain at Howard University in Washington, consecrated 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 Boxxe 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 who should be celebrated by all.’” he said. “The reality of African American history is American history,” added Father Boxxe, who accompanied 11 students from Howard University to the Mass.

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 women and families, and rapid rehousing service—such as rental assistance or working with landlords. Casper described different scenarios, noting that one woman, who was referred to St. Elizabeth Catholic Charities’ program, “brought in” 60% of the income and she can’t pay the rent.

“If she doesn’t have anything—no one’s always physical, she noted.

“It could be power asserted through finances, custody of children, isolation... The goal may not be to increase income but may be to prepare for getting a job because a loved one has been affected by person putting her down.”

“For those who need transitional housing [due to domestic abuse], we provide help with rapid rehousing,” Casper said. “Getting away 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.”

“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 and the intention is to tailor [services] to their specific family’s needs and see how we can move forward for them.”

“We’re constructing something new 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’re looking for how we can best use that resource once COVID was over.”

With that space, they are participating in 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 see people better in the current need.”

Not having to build a new structure helped make the new program financially feasible. So did the annually-renewable $113,000 grant the agency received from the Indiana Housing and Community Development Authority.

The grant will help pay for St. Elizabeth Catholic Charities’ new program training from the Center for Women and Families. It will also help fund “some physical things, like providing 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 ways that shows you understand the trauma they’ve suffered.”

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

“It’s easy to 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.”

These 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’s “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 need.

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 812-949-7365)
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 of their classroom teachers. But starting this semester, Cardinal Ritter’s roof is contributing to the students’ education in another way.

“That’s happening through the installation of 28 solar panels on 1,000 square feet of the roof. They aren’t simply reducing Cardinal Ritter’s carbon footprint and electrical costs. They also are helping to teach students a new 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 by doing so, teaching them to do that,” said Caroline Sperry, a Cardinal Ritter science teacher. “I tell the kids that if they 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.”

Sperry energizes me to talk to my students about it,” said Sperry. “The emphasis on renewable energies is just going to get more prominent. Many 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 is right down the street,” said Hoy. Hoy also noted how the solar panels will be integrated into science and theology lesson plans at Archangels School and St. Anthony School, two schools in the Indianapolis archdiocese. Do Deeney said 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 interest in installing solar panels and other energy-saving initiatives.

“That had been on our radar,” said Hoy. “We just financially had other hurdles ahead of that, because it isn’t cheap.”

Then Ryan Iannuzzi, a member of Indianapolis’ pro-life group, My Faith in Indianapolis, approached the archdiocese’s Office of Stewardship 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 Iannuzzi.

Iannuzzi 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.

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 constructing for the future,” said Hoy. “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

continued from page 1

Later developments included the monastic community developing a water utility and wastewater treatment facility for its own use and for the local community.

“We just financially had other needs aside from Saint Meinrad’s faithful following of the 1,500-year-old Rule of St. Benedict, which calls monks to regards tools used in secular work “as sacred vessels of the altar.”

“Every generation of monks, as Benedictine abbots in their roles, has passed on to the monks that and help them be aware that the world we’re handing them,” said Hoffman.

Hoffman said that the change to LED lighting and the installation of the solar panel field will reduce Saint Meinrad’s electrical costs by 38% per-year—an annual savings of more than $200,000.

“Even if that’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 toward funding and improving energy use 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, the project reinforces the faith that Saint Meinrad’s energy-saving efforts will influence others to do the same.

“This is an example of the pope himself has made this a part of being better stewards.”

The leaders at Cardinal Ritter meet with and from the faith of the 167-year-old monastic community.

“We believe—we hope—that God will use this to stir up interest for the next generations,” he said. “We want to cooperate with those blessings and use 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 themselves for Holy Communion until they choose careers and make life choices that help the Earth. Hopefully they’re it is so obvious. You see it every time you drive by, so it is is a sin in its active advertisement in real time of our interest in being good stewards of creation.

“Every generation of monks, as Benedictine abbots in their roles, has passed on to the monks that and help them be aware that the world we’re handing them,” said Hoffman. Hoffman agrees.

“Our 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 steps be good stewards of the land.”

Although the solar field initiative will provide Saint Meinrad with about 3,000 solar panels along State Road 545 at the base of its campus in Spencer County.

All of this progress, Benedictine Archabbot Kuriackose, the abbot from Saint Meinrad’s faithful following of the 1,500-year-old Rule of St. Benedict, which calls monks to regards tools used in secular work “as sacred vessels of the altar.”

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At Franciscan Health, we’re driven to keep you doing what you love. It’s what’s inspired us to become the number one hospital in Indiana for intervention coronary care*. So, let’s get you on the road to better heart health.

Visit FranciscanHealth.org/HeartCare to request an appointment
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 hallmarked 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 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.

“In justice 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 mercy to those who hurt us what they do not deserve.

Mercy by which he gives us what we don’t deserve.

The prodigal son was right about one thing: “I no longer deserve to be called your son” (Lk 15:19).

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 our car pulls out of the driveway for our failure to have the correct opinion. Instead, give such people 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 prodigal son said, “I no longer deserve to be called your son” (Lk 15:19). Neither do we. We 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.)
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). It was her assistant, who was with her at the time of her death, who shared this fact. The very last word she uttered was “Allen.” And I believe she lived reading this.

Unfortunately, her answer may be surprising for some. If posed the same question, how many of us would immediately think of our marriage? I’m going to guess most would think of something along the lines of their career, athletic or children’s accomplishments. It seems that we overlook something so simple, something so important, something along the lines of their career, athletic or children’s accomplishments. It seems that we overlook something so simple, something so important, something along the lines of their career, athletic or children’s accomplishments. It seems that we overlook something so simple, something so important, something along the lines of their career, athletic or children’s accomplishments. It seems that we overlook something so simple, something so important, something along the lines of their career, athletic or children’s accomplishments. It seems that we overlook something so simple, something so important.

Married love goes through many seasons. There is the passion and excitement of young love, which leaves us eager to anticipate our future life together. The middle years find couples more practical, thinking about the bumps in the road ahead. 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, our marriage, and indeed our life, is a journey. It can be bumpy at times. It can take unexpected turns. In fact, it may be best if it does. Our commitment to the love we share over the long haul will encompass those inevitable bumps and we will need to restructure and rebuild as we go through life. And this search for meaning is not a journey we take alone; we are sustained by those we love. As Betty White so aptly put it, “we carry our loves with us.”

Conversely, marriage can be fulfilling, comforting and full of adventure. It is a safe harbor. It offers you the opportunity to share a life and your most intimate moments with the one person who has always loved you for as long as you both shall live.

In the Catholic Church, we often have our own milestones 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.

(Commitment renewals are a member of St. Jude Parish in Indianapolis. She is the director of major and planned gifts for the archdiocese.)

Guest Column/Richard Etienne

Never forget the 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 of others to support you when inevitable learning from their many life experiences?

It seems that marriage is under attack in today’s society, but we do not have to let it affect us. Our own stand as a witness to the “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.

Most of us have been taught that marriage is not for everyone but that we need to “touch every bump” in the road along the way. The middle years find couples more practical, thinking about the bumps in the road ahead. 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, our marriage, and indeed our life, is a journey. It can be bumpy at times. It can take unexpected turns. In fact, it may be best if it does. Our commitment to the love we share over the long haul will encompass those inevitable bumps and we will need to restructure and rebuild as we go through life. And this search for meaning is not a journey we take alone; we are sustained by those we love. As Betty White so aptly put it, “we carry our loves with us.”

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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 brought to us by this Chicago dad, and the title of his new release, Frost Fair, drew me in: A Night at the Frost Fair. The family story felt at once familiar and mysterious. Here in Miami, 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 500 years 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 a year. A bridge, which was made of 19 arches, slowed the river’s currents, making it more likely to freeze. Boaters who could no longer travel across the river but needed to generate income converted their boats to sleds and sailed through the now frozen river. The river became a magical street filled with music and torches, booths and brightly painted booths. 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—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 found our way. We long more than ever for something new in our lives, something that will make us feel better.

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 best gift of all?”

The older I get, the more clearly I see the beauty of winter, spanning lace on every tree branch and snowflakes falling like a kid, I frolicked in fresh snow shivering for the fun of it. As an adult, I embrace it as a way to stay alive in the dead of winter.

If it’s above zero, we bundle up and head to the neighborhood pond, our sleds 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 bestseller 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 of loss and despair and our own silent grief. She does so with both gentle realism and directness. It is the active acceptance of our losses, and our recognition of the need to allow feelings to infuse us with a sense of healing its call. That is wintering. It is the active acceptance of our losses, and our recognition of the need to allow feelings to infuse us with a sense of healing its call.

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 our losses, and our recognition of the need to allow feelings to infuse us with a sense of healing its call. That is wintering.

This concept feels encapsulated in our Catholic faith, which delivers healing and hope. Our faith gives us the lens to see the beauty of winter, spanning lace on every tree branch and snowflakes falling like a kid, I frolicked in fresh snow shivering for the fun of it. As an adult, I embrace it as a way to stay alive in the dead of winter.

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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 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 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 to decide, thinking about reality.

The teaching from the catechism is based on a host of scriptural passages: Acts 15:32-35, which 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 think of 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.

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 assured of definitive beatification upon arrival in heaven. The Church gives the name purgatory to this final purification of the elect (w[1003-31]).”

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 Macc 12:46) we read that Judas Maccabees “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.

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.

In a way, it is understandable that such directness at times took believers by surprise. That belief of the Church is reflected in the Catechism of the Catholic Church: “Every person is responsible, before God, for his or her life. The final judgment will establish the definitive destiny of each person.”

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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 history, which white supremacy has manifested itself throughout 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 exercise through one of the history exercises about Bacon’s Rebellion in the 17th century, which united slaves and servants of multiple races, sexes and color—and 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 using 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. (Nola DeMoss is a member of St. Thomas Aquinas Parish in Indianapolis.)
Employment

Vice President for Finance and Operations

Scecina Memorial High School

The Vice President for Finance and Operations manages school budget preparation, internal financial controls, cash balances, financial reporting systems, and human resource processes while overseeing systems for payroll administration, accounts payable, tuition receivables, and auxiliary activities. He/She supervises the business office staff, cafeteria manager, and spirit shop manager while maintaining compliance with school, archdiocesan, and state of Indiana policies. The Vice President is a member of the school Leadership Team and Finance Committee of the Scecina Board of Directors. Qualified and interested candidates are invited to send a cover letter, resume, and salary history confidentially to: Joe Therber, President Scecina Memorial High School 5000 Nowland Avenue Indianapolis, IN 46201 jtherber@scecina.org

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

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, in addition to liturgies for 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

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 grow both in and out of the classroom. From Performing Arts to a 4-H 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-Campbell 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 School 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 research-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 values of Holy Trinity Parish School. An experienced administrative team supports the principal in all aspects of the job.

Inquiries and resumes may be sent to PrincipalSearch@HTSchool.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 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 proficient 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.

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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 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 Kurtz, 58, is one of the U.S. Catholic Church’s African American prelates, and he will be the first Black archbishop of Louisville. The new archbishop has headed the Louisiana diocese since 2013. He previously served as an auxiliary bishop for 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, and as required by canon law, submitted a letter of resignation to the pope when he reached that age. He has headed the Louisville Archdiocese since August 2007. The curial career was another one on Feb. 7, 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 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 and showered upon me as a young pastor 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 priest, I chose as my episcopal motto, ‘Comfort My People,’ from the prophet Isaiah [Is 40:1],” he said. “These words are dear to me precisely 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 during a Feb. 7 press conference in Louisville.

“I have great faith and hope in the work already accomplished,” said Archbishop Fabre. “I have great hope 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 a series 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 graces of Christ and power of the Holy Spirit.”

“May you be a faithful servant of God’s Church, a living example of what it means to be a servant of the Lord.”

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 in our weakness but would 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.”

Text contributed to this article. †

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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. (AP photo by Sean Gallagher)

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 that the war 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 of Kiev. “It’s something which affects the whole world—actually Europe, but also the United States and NATO members.”

In a Feb. 4 virtual news conference, the archbishop also spoke about a possible papal visit to Ukraine.

“We are very much hoping for this papal visit,” the archbishop said. “But we are praying that 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 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 archbishop has 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,” the archbishop 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.

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

“As a shepherd,” the archbishop said, “I wish to de-escalate tensions, and German Chancellor Olaf Scholz traveled to Ukraine to coordinate policies on Ukraine.”

“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 borders 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. †

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