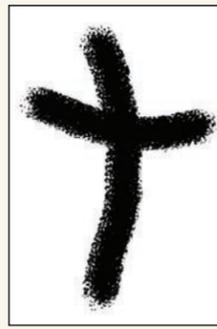




The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



**Prayer,  
fasting,  
almsgiving**

Find moments of silence this Lent, connect pillars of season, page 9A.



Patty and Carl Lentz smile on Feb. 9, their 70th wedding anniversary, while sitting in the chapel of the St. Augustine Home for the Aged in Indianapolis where they are residents. (Submitted photo)

## From the heart: Couple rooted in faith and love celebrates 70 years of marriage

By Sean Gallagher

Faith and the mutual love that God poured into the hearts of Carl and Patty Lentz have been the driving force behind their 70 years of marriage.

The couple, both now 91, experienced the depth of their commitment days after their wedding on Feb. 9, 1952, at St. Mary Church in Anderson, Ind., in the Lafayette Diocese.

Carl, who was in the U.S. Air Force at the time, had to report back to Lackland Air Force Base near San Antonio less

than a week after the wedding.

But the prospect of moving far away from all their family and friends didn't daunt the newlyweds.

"It didn't make any difference, because I was with him," Patty said. "It was OK. We were married, and that was it." "Likewise," added Carl. "It was easy."

Residents for 13 years of the St. Augustine Home for the Aged in Indianapolis, Carl and Patty met on a blind date on New Year's Eve in 1950.

Patty, who grew up in Anderson, was a nursing student at the time at St. Vincent Hospital, then located on Fall Creek

See ANNIVERSARY, page 8A

See our Spring Marriage Supplement, pages 1B-4B.

## The synodal process and the Eucharist: A reflection

By Archbishop Charles C. Thompson

Pope Francis has announced that the next Synod of Bishops in 2023 will focus on the synodal process itself. Thus, it has been aptly deemed as "The Synod on Synodality: Communion, Participation and Mission."



Archbishop Charles C. Thompson

Many in the Church, including the Holy Father, consider the path of synodality as essential to the Church's credibility and relevance for the 21st century.

Coinciding with this announcement for the universal Church, the bishops of the United States have announced the undertaking of a three-year eucharistic revival.

While neither announcement was made with the other in mind, these two themes—namely, synodality and the Eucharist—are not mutually exclusive of one another. In fact, as I mentioned in an initial interview about Indianapolis being selected as host for the National Eucharistic Congress slated for July 2024, an intentional focus on the linking of these two primary focuses on what it means to be Catholic could provide us a tremendous opportunity of grace.

Referencing the Second Vatican Council's "Lumen Gentium" ("The Dogmatic Constitution on the Church"), the *Catechism of the Catholic Church* reaffirms the Eucharist as the "source and summit of the Christian life" in and through which all ministries and services are bound up and oriented toward. [#1324] "In brief," the catechism states, "the Eucharist is the sum and summary of our faith" (#1327). In essence, our communion, participation and mission as Catholics is rooted in our eucharistic identity.

The proper disposition for engaging in an authentic synodal process involves a willingness to remain open and intentional about accompaniment, dialogue and

See SYNOD, page 2A

## An uplifting sacrifice and a joyful bond lead people closer to God during Lent

(Editor's note: The Criterion is inviting our readers to share the approaches, sacrifices and acts of joy and love that have brought them closer to God during a Lenten season. We are offering their responses as a way of helping all of us have a more meaningful Lent this year.)

Part one

By John Shaughnessy

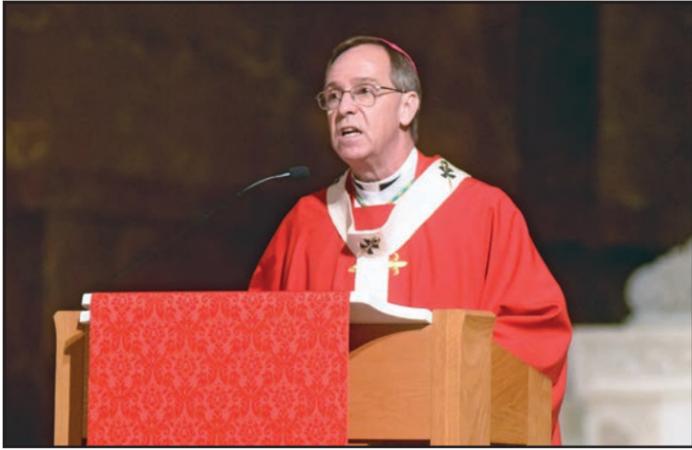
Considering all the reactions that Catholics get when ashes are emblazoned on their foreheads on Ash Wednesday, the response that Pat Babcock received from a non-Catholic friend may be the most unusual and uplifting.



Patty Moore, left, and Benedictine Sister Carol Falkner will lead a Lenten retreat together called "Priest, Prophet and King." (Submitted photo)

The moment happened on an Ash Wednesday more than 20 years when Babcock was working as a registered nurse in the office of Dr. Sanjiv Aggarwal.

See LENT, page 8A



Archbishop Charles C. Thompson preaches a homily during an Oct. 17, 2021, Mass at SS. Peter and Paul Cathedral in Indianapolis that began the archdiocese's participation in the preparation for a 2023 meeting at the Vatican of the Synod of Bishops on synodality in the Church. (File photo by Sean Gallagher)

# SYNOD

continued from page 1A

encounter. Such commitment for Catholics must be grounded in the word of God, the grace of sacraments and the outreach of service. Prayer, both individual and communal, as well as Catholic teaching are essential to such commitment and process.

Accompaniment involves meeting persons where they are, healing wounds and warming hearts, but not merely leaving them where they are found. The word implies being intentional about bringing others along in the journey of faith, striving for healing, growth, reconciliation and conversion for each and every person.

Authentic dialogue is predicated on a willingness to actively listen, trust, respect and respond rather than react to one another. Any tendency toward name-calling, yelling or threatening undermines true dialogue.

What does it mean to encounter one another? First and foremost, for Christians, it means that we look toward one another with a sense of awe and wonder for the sacred mingled with our humanity. It also means that we are open

to an experience of one another in a spirit of integrity, compassion, courage and an understanding of objective truth.

In light of its Greek root, meaning “to give thanks,” Eucharist is “an action of thanksgiving to God.” As others have noted, grateful persons are often the happiest among us. In an age of extreme polarization in practically every facet of life, feeding and being fed by the radical individualism that glorifies a sense of subjective truth while casting aside moral truth, it is easy for us to focus on all that divides us as persons, Americans and Catholics.

Yet, as Christians, our first focus and act should be one of gratitude to God for the gifts and blessings bestowed upon us, especially that of mercy. God seeks to unite while Satan seeks to divide.

Centering our lives and relationships on the Eucharist, we must strive with grateful hearts and minds to embrace unity within diversity rather than allow the evil one to drive us apart. Even in matters of disagreement, we must not succumb to hatred, deception, disrespect, abuse and violence. In fidelity to our eucharistic identity and mission as Catholics, we must always seek the path of synodality by means of accompaniment, dialogue and encounter.

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

Criterion staff report

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 meeting of the world Synod of Bishops at the Vatican that will discuss the concept of synodality, which is a word to describe how all the faithful are called to contribute to the guiding of the life of the Church through prayerful listening and sharing their own thoughts. “The Synod on Synodality: Communion, Participation and Mission” will take place in October 2023.

Archdiocesan Catholics have had the chance since last fall to fill out an online survey and share their thoughts

with members of their parish councils.

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

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

Input offered at the meeting will be considered afterward by archdiocesan leaders as they finalize the report, which will then be submitted to the U.S. Conference of Catholic Bishops (USCCB).

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



### Public Schedule of Archbishop Charles C. Thompson

February 26–March 6, 2022

<p><b>February 26 – 10:30 a.m.</b> Confirmation Mass for youths of St. Michael Parish, Brookville; St. Nicholas Parish, Ripley County; St. Peter Parish, Franklin County; and St. Charles Borromeo Parish, Milan, at St. Louis Church, Batesville</p> <p><b>February 26 – 2 p.m.</b> Confirmation Mass for youths of St. Louis Parish, Batesville, and St. Anthony of Padua Parish, Morris, at St. Louis Church</p> <p><b>February 27 – 2 p.m.</b> Rite of Election at SS. Peter and Paul Cathedral, Indianapolis</p> <p><b>March 1 – 7 p.m.</b> Confirmation Mass for youths of St. Ann and St. Joseph parishes, both in Jennings County; St. Mary Parish, North Vernon; and St. Christopher Parish, Indianapolis, at SS. Peter and Paul Cathedral</p> <p><b>March 2 – noon</b> Ash Wednesday Mass at SS. Peter and Paul Cathedral</p>	<p><b>March 3 – 8:30 a.m.</b> Mass for students of St. Simon the Apostle School, Indianapolis, at St. Simon the Apostle Church.</p> <p><b>March 3 – 10 a.m.</b> Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p><b>March 3 – 3:30 p.m.</b> Catholic Community Foundation pre-board meeting, at Archbishop Edward T. O’Meara Catholic Center</p> <p><b>March 5 – 10:30 a.m.</b> Rite of Election at Our Lady of Perpetual Help Church, New Albany</p> <p><b>March 5 – 3 p.m.</b> Review and discussion of Synod Report Draft at St. Bartholomew Parish, Columbus</p> <p><b>March 6 – 2 p.m.</b> Rite of Election at SS. Peter and Paul Cathedral</p> <p><b>March 6 – 6 p.m.</b> Rite of Election at SS. Peter and Paul Cathedral</p>
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In order to counter the detrimental effects of polarization in practically every facet of society and religion today, there must be a willingness and ability for nuance in ways of thinking, engaging and relating to one another. We simply cannot reduce everyone and everything to the measure of being either with or against us. There is far too much at stake to so readily “write off” one another as persons to be canonized or condemned, divinized or demonized. As the saying goes, “every saint has a past while every sinner has a future.”

We do well to keep in mind that Jesus ate and drank with sinners, meeting them as they were but not leaving them as he found them. With each encounter, if the sinner was open to receiving God’s grace, a transformation took place. Such transformation was possible because of the respect, understanding and mercy that nuanced a process of conversion. To put it another way, it takes a bit of nuance to grasp what it means to love the sinner but hate the sin. Jesus sought to save people while condemning sin, particularly that

of hypocrisy.

Our fruitful engagement in the synodal process of listening and discerning, especially as enhanced by our identity as a community of believers, necessarily demands that we be Christ-centered in our willingness to encounter one another in a spirit of openness, courage, humility and generosity. Catholic presence, identity and mission are rooted in the belief and lived experience of the real presence of Jesus Christ in the Eucharist.

As we journey together in preparation for “The Synod on Synodality: Communion, Participation and Mission” in October 2023, let’s ask the Holy Spirit to open our hearts to prayerful listening, genuine encounter with Christ (especially in the Eucharist), and discernment of God’s will for us.

May our Blessed Mother Mary and all the angels and saints walk with us, reminding us to respect one another in spite of our differences and disagreement. In all things, let us give thanks and praise to the Holy Trinity—God the Father, Son and Holy Spirit—whose love and mercy are everlasting! †

## Official Appointments

Effective January 15, 2022

**Rev. Simon-Felix Michalski, O.P.**, appointed parochial vicar of St. Paul Catholic Center at Indiana University in Bloomington.

Effective February 1, 2022

**Rev. Steven Schafflein**, pastor of St. Rose of Lima Parish in Franklin, granted retirement from active priestly duties.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †



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# 'The Calm Down Teacher' is honored for her care, support of children

By John Shaughnessy

There's no doubt that Patrice Uminski is honored and touched by the award she has received from the Indiana School Social Work Association. But it's still not as cool as the nickname that one of her students has given her.

Describing being chosen by the organization as Indiana's 2021 School Social Worker of the Year, Uminski says, "To be recognized by colleagues that I know are doing amazing work in their schools is truly humbling.

"I could not be successful in this role without the support from my school community, my community at Catholic Charities Indianapolis, and the gifts God has given me to be effective with helping children learn and grow socially, emotionally, physically and intellectually."

Still, the greatest honors—plus that special nickname—come from the Catholic school children she has been helping for 17 years, including in her current roles as a social worker at St. Malachy School in Brownsburg and as the co-director of the archdiocese's school social worker program for Catholic Charities Indianapolis.

"It's really the little moments that stand out, like when you are working with a student on managing emotions, and you see him or her using the skills learned in a situation. Or when one of your students refers to you as 'The Calm Down Teacher,'" she says.

"I had a moment when I ran into a previous student at the store—who was now in college—remembering me coming to their class to read a book about friendships and kindness. Those are the moments when you stop and think about the impact you have made on the lives of your students."

As a school social worker, Uminski says she gets to combine the two loves

in her life—helping people and working with children. The children she loves and loves to help face a variety of challenges.

### 'It's working together as a team'

For some students, it's helping them overcome their shyness or anxieties.

For others, it's helping them build their confidence, manage their anger and develop their ability to make good choices in the classroom, including in their interactions with classmates.

There are also the students who need another person to care and listen as they deal with a stressful situation at home or the death of a loved one.

"My approach is to recognize and build on the students' strengths as well as to get a whole picture of what is happening in their daily lives and how that may be affecting them in the school setting."

With co-director Sharmila John, Uminski also helps lead the 26 licensed social workers and counselors who serve 29 Catholic schools in the Indianapolis area. The staff provides counseling, crisis intervention, consultation and referral services, and programs that help students and teachers in the classroom.

"It's working together as a team with your school staff to make school the best environment for all students," she says.

"While being a school social worker can be challenging at times, it is so rewarding when you see students making progress on their goals or when you're in the classroom and a student remembers a strategy you taught them about positive friendships or controlling anger."

Uminski knows the gift and the importance of having the support of others in life.

"My family is always there for me, and they are the biggest blessing in my life. The support of my parents and siblings has always helped me have the

confidence to do my work even in the tough times," says Uminski, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese. "I am also thankful for a strong parish family."

The Calm Down Teacher also draws strength and direction for her efforts with children from two of her favorite Bible verses, starting with 1 Cor 12:20, "As it is, there are many parts yet one body." Then there is 1 Cor 12:26, "If one part suffers, all the parts suffer with it; if one part is honored, all the parts share its joy."

"We are one school body which means we provide support for those parts that are in need," she says. "My faith has always been an important part of my life and gives me the strength to help others." †



Social worker Patrice Uminski leads pre-school students at St. Malachy School in Brownsburg in practicing taking "mountain breaths" to help them calm down when they struggle with their emotions. (Submitted photo)

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**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*



Archbishop Charles C. Thompson, *Publisher*  
Mike Krokos, *Editor*

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John F. Fink, *Editor Emeritus*

## Editorial

# 40 Days for Life campaign calls us to convert hearts

*“Jesus gave even his life to love us. So, the mother who is thinking of abortion should be helped to love—that is, to give until it hurts her plans, her free time, to respect the life of her child. For the child is the greatest gift of God to the family because they have been created to love and be loved.”—St. Teresa of Calcutta*

St. Teresa of Calcutta’s words continue to be as true today as they were when she shared them at the National Prayer Breakfast in Washington in 1994.

And 28 years later, we continue to try to convert misinformed and hardened hearts who believe taking the lives of unborn children is the answer to unwanted pregnancies.

To date, more than 62 million unborn babies have been killed through abortion in America since the U.S. Supreme Court legalized abortion on demand in 1973. And we continue to pray this holocaust will soon come to an end.

There may be rays of light streaming to overtake this darkness. The Supreme Court will issue its decision on *Dobbs v. Jackson Women’s Health Organization* this summer, which is focused on the constitutionality of abortion. If the Mississippi law is upheld, most abortions will be banned in that state after 15 weeks.

In Indiana, we continue to build a culture of life. One powerful source of showing support for both the unborn and their mothers are pregnancy care centers.

“Pro-life pregnancy resource centers in Indiana outnumber abortion facilities by a ratio of about 5-to-1,” noted Marc Tuttle, executive director of Right to Life of Indianapolis. “Supporting these centers and letting women know that help is available through our churches, resource centers and maternity homes will encourage women to see the help they need.”

As we continue our efforts to build a culture of life, there is no greater resource than prayer.

Lent begins on March 2. That date is also the beginning of the spring 40 Days for Life campaign, which runs through April 10.

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

During the 40-day campaigns, individuals and groups pray during one-hour time slots in front of abortion centers around the world. The initiative offers us a unique opportunity to plant seeds of faith, hope and love where the unborn and their mothers are concerned, and it is a powerful example having people across the globe pray in unison for the unborn.

The Indianapolis 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



Newborn baby Josue waits in his father’s arms as mom receives last-minute care instructions before leaving Holy Cross Hospital in Silver Spring, Md., in this file photo. (CNS photo by Mary Knight)

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](http://www.40daysforlife.com/indianapolis). For more information, contact Tim O’Donnell at 317-372-0040 or [didipsumsapere@me.com](mailto:didipsumsapere@me.com).

A kickoff rally will be held at St. Monica Church, 6131 Michigan Road, in Indianapolis, from 3-4 p.m. on Feb. 27, with a talk by Debbie Miller, president of Healing Hidden Hurts.

A midpoint rally will be held at the Planned Parenthood prayer site from noon-1 p.m. on March 26, and a closing rally will be held from 2-3 p.m. on April 10 (location to be determined).

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.

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.

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

For more information or to sign up at sites outside of the archdiocese—including in Evansville, Louisville and Cincinnati—go to [www.40daysforlife.com](http://www.40daysforlife.com) and click on “Find a Campaign.”

May we have the courage to stand up for the unborn. And may our efforts, please Lord, continue to lead us on the road to ending abortion.

—Mike Krokos

## Reflection/John F. Fink

# St. Irenaeus of Lyons—our newest, and oldest, doctor of the Church

On Jan. 21, Pope Francis did something that no other pope had ever done: He named a saint who lived prior to the Council of Nicaea as a Doctor of the Church.



St. Irenaeus lived during the second century. If anyone asks you how long it takes to be named a doctor of the Church, you can answer, “Sometimes almost 2,000 years.”

I can understand why some Catholics aren’t much interested in the doctors of the Church, but at the turn of the century I spent a lot of time researching and writing two books about them: one about those who lived before the 16th century and the other about those who lived during the 16th century and since.

When those books were published in 2000, there were 33 doctors. With the addition of St. Irenaeus, there are now 37.

Pope Francis assigned St. Irenaeus the title “doctor of unity” for his efforts to unite the Church, which was competing against the heresy of Gnosticism. Gnosticism taught that the world was created and ruled by a lesser divinity, the demiurge, and that Christ was an emissary of the remote supreme divine being, esoteric knowledge (*gnosis*) of whom enabled the redemption of the human spirit.

Other doctors have also received titles. St. Thomas Aquinas, for example, is known as “the angelic doctor,” St. Bonaventure as “the seraphic doctor,” St. Teresa of Avila as “the doctor of prayer,” and St. Francis de Sales as “the doctor of charity.”

In naming St. Irenaeus a doctor of the Church, Pope Francis accepted an appeal from the French bishops. Before making the appeal, the bishops obtained agreement from other episcopal conferences, including that of the U.S. bishops.

St. Irenaeus might also be the first doctor of the Church to die as a martyr. He is honored in the liturgy as bishop and martyr, but there is some doubt over whether or not he was a martyr.

He was born around the year 130, probably in Smyrna in what is now Turkey. This was the home of St. Polycarp, who was a disciple of St. John the Evangelist,

and Irenaeus became a disciple of St. Polycarp while he was still young.

Irenaeus studied in Rome and then Polycarp sent him as a missionary to Ludugunum, now known as Lyons, France. He served as a presbyter, or priest, there and quickly became highly esteemed by the people of Lyons.

In 177, Lyons’ bishop, Pothinus, sent Irenaeus to Rome with two letters asking Pope Eleutherius to have mercy and tolerance toward adherents of the Montanist heresy in Asia Minor. That trip probably saved his life because he was in Rome when a severe persecution broke out in Lyons; Bishop Pothinus and many other Christians were put to death.

After his return to Lyons the following year, Irenaeus was chosen as the bishop there, the position he held until his death around 200 or 202.

St. Irenaeus is known mainly for his clear and systematic teaching of the Christian faith because he considered the role of a bishop primarily as a teacher. He was particularly interested in apostolic succession, and he produced one of the earliest lists of the first bishops, going back to the time of the Apostles.

He is most known, though, for his treatises *Against All Heresies*, written about the year 180. Most of these heresies, as already mentioned, were from Gnosticism. He clearly understood the need to articulate the orthodox faith taught by the Apostles and against those who promoted other ideas that threatened the Apostles’ teachings. All this was more than 100 years prior to the Council of Nicaea, which began to codify Christian dogma.

One of St. Irenaeus’ battles was with Marcion, a prominent gnostic who erroneously taught that the God of the New Testament is not the same as the God of the Old Testament.

Although he has just now been named a doctor of the Church, St. Irenaeus has always been known as a brilliant and orthodox teacher of the faith. The documents of the Second Vatican Council cite 14 references to his work, and the *Catechism of the Catholic Church* cites him 29 times.

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

## Letters to the Editor

### Pray this Lent for Supreme Court justices to decide for life, reader says

Recently, I heard a great homily by Father John Paul Mary Zeller, a Franciscan Missionaries of the Eternal Word priest, and the chaplain of EWTN. It was about the rights of the unborn.

He had a suggestion: Lent will be starting soon. Why don’t we all make sacrifices, pray more, and make it a great Lent?

Father John Paul said there is a

### Are there no rights for the baby in the womb? Op-ed piece seems to say ‘no’

A recent op-ed piece defending abortion rights by Anna Rupani in *The Indianapolis Star’s* Forward Indiana section truly gives me pause.

Rupani, executive director of Fund Texas Choice, an organization promoting unlimited access to abortion care, was clearly motivated by the threat posed to that “care” by their state’s recent six-week abortion ban law.

Rupani does a masterful job in citing all the potential damage such a law does to women and families unable to conveniently end a pregnancy on demand.

great chance that *Roe v. Wade* could be overturned. Let’s pray for the justices on the U.S. Supreme Court that they will have the courage to decide in its *Dobbs v. Jackson Women’s Health Organization* opinion—a Mississippi law that would ban most abortions after 15 weeks—for life.

During Lent, let’s make sacrifices and pray more.

Then hopefully, our prayers will be answered.

**Marcella Smith**  
**New Palestine**

This is never more clear than in her statement: “Abortion is a life saving, life-preserving procedure that benefits and strengthens families and children.”

What is most striking is that nowhere in Rupani’s arguments is mention made of the human infant in the womb who is eliminated by the “life-preserving procedure” mentioned in the quote above.

With all due respect to her strongly held beliefs, her arguments are indefensible unless one truly believes that the human infant in the womb at any stage of development has no more value than a stomach tumor readily removable by elective surgery!

**David A. Nealy**  
**Greenwood**



# Christ the Cornerstone

## Our words and actions reveal who we are

*“A good person out of the store of goodness in his heart produces good, but an evil person out of a store of evil produces evil; for from the fullness of the heart the mouth speaks” (Lk 6:45).*

The Scripture readings for the Eighth Sunday in Ordinary Time challenge us to speak plainly and to reflect in our actions the goodness that is in our hearts. Indeed, as Jesus tells us, we have no real alternative “for from the fullness of the heart the mouth speaks” (Lk 6:45) and it reveals either good or evil depending on what is in our heart.

Our actions and our words reveal who we are. Much effort is expended trying to tell others what we think they want to hear, or to act in ways that do not align with our true feelings and beliefs. This is hypocrisy—speaking and acting falsely in order to project an image that is not real. Of all the behaviors that confront Jesus in the Gospels, hypocrisy is the most strongly and consistently condemned!

This Sunday’s first reading from the Book of Sirach makes this point clearly: *“When a sieve is shaken, the husks appear; so do one’s faults when one*

*speaks. As the test of what the potter molds is in the furnace, so in tribulation is the test of the just. The fruit of a tree shows the care it has had; so too does one’s speech disclose the bent of one’s mind. Praise no one before he speaks, for it is then that people are tested” (Sir 27:4-7).*

Our speech discloses the “bent” of our mind; it reveals what we hope will remain hidden, and it unveils what we would prefer stay covered. This is why children are told by their mothers, “If you can’t say something nice, don’t say anything at all.”

The late Archbishop Daniel M. Buechlein, who was a very popular counselor and spiritual director before he was ordained a bishop, used to say, “We always have to tell the truth, but we don’t always have to *tell* the truth.” What he meant was that there is a time for speaking and a time for maintaining a respectful and judicious silence.

Gossip, for example, frequently involves reporting (and embellishing) truths about other people. But when we gossip, we reveal more about ourselves—our jealousy, resentment and insecurity—than we do about the

people who we are gossiping about. Jesus rejects this kind of behavior, saying:

*“Why do you notice the splinter in your brother’s eye, but do not perceive the wooden beam in your own? How can you say to your brother, ‘Brother, let me remove that splinter in your eye,’ when you do not even notice the wooden beam in your own eye? You hypocrite! Remove the wooden beam from your eye first; then you will see clearly to remove the splinter in your brother’s eye” (Lk 6:41-42).*

Of course, there are times when we must speak out, especially to prevent or report abusive behavior and criminal activity. This is not gossiping or disclosing things that should remain hidden. It is speaking the truth with love in order to safeguard the vulnerable and protect human dignity.

In the second reading for this Sunday (1 Cor 15:54-58), St. Paul encourages the Christian community in Corinth to “be firm, steadfast, always fully devoted to the work of the Lord” because “in the Lord your labor is not in vain” (1 Cor 15:58). Jesus has already “swallowed up death.” He has

overcome the powers of sin and death on the cross. Nothing can change the fact that good has triumphed over evil and the truth has overpowered every lie.

What is in our heart is what is important. “A good tree does not bear rotten fruit, nor does a rotten tree bear good fruit,” Jesus tell us. “For every tree is known by its own fruit. For people do not pick figs from thorn bushes, nor do they gather grapes from brambles” (Lk 6:43-44). If we acknowledge the truth of the Gospel, and if we avoid spreading scandal or speaking ill of others, our hearts will be full of love and compassion, especially for those who are suffering from problems large or small (like the “wooden beams and splinters” in this Sunday’s Gospel story).

Lent begins next week with our celebration of Ash Wednesday on March 2. This is an opportune time to guard against idle gossip or hurtful speech. Let’s ask the Holy Spirit to give us the wisdom we need to know when to speak and when to be silent. And let’s pray for the grace to remember that “from the fullness of the heart the mouth speaks” (Lk 6:45) †



# Cristo, la piedra angular

## Nuestras palabras y acciones revelan quiénes somos

*“El que es bueno, de la bondad que atesora en el corazón produce el bien; pero el que es malo, de su maldad produce el mal, porque de lo que abunda en el corazón habla la boca” (Lc 6:45).*

Las lecturas de las Escrituras del octavo domingo del tiempo ordinario nos desafían a hablar con franqueza y a reflejar en nuestras acciones la bondad que hay en nuestros corazones. De hecho, como nos dice Jesús, no tenemos ninguna alternativa real “orque de lo que abunda en el corazón habla la boca” (Lc 6:45) y revela el bien o el mal según lo que haya en nuestro corazón.

Nuestras acciones y palabras revelan quiénes somos. Se gasta mucho esfuerzo en intentar decir a los demás lo que creemos que quieren oír, o en actuar de una forma que no se ajusta a nuestros verdaderos sentimientos y creencias. Esto se conoce como hipocresía: hablar y actuar falsamente para proyectar una imagen que no es real. De todos los comportamientos a los que se enfrenta Jesús en los Evangelios, la hipocresía es el que se condena más recurrente y vehementemente.

La primera lectura de este domingo, extraída del Libro del Eclesiástico, lo plantea muy claramente:

Cuando se agita la criba, quedan los desechos; cuando el hombre habla, se descubren sus defectos: *“El horno prueba las vasijas del alfarero, el hombre es probado en su conversación. El fruto demuestra el cultivo del árbol, así la palabra del hombre revela su mentalidad. No elogies a nadie, antes de oírle hablar, porque ésa es la prueba del hombre” (Si 27:4-7).*

Nuestro discurso revela la inclinación de nuestra mente; revela lo que esperamos que permanezca oculto y desvela lo que preferimos que permanezca cubierto. Por eso las madres les dicen a sus hijos: “Si no puedes decir algo bonito, mejor no digas nada.”

El difunto arzobispo Daniel M. Buechlein, que fue un consejero y director espiritual muy conocido antes de su ordenación como obispo, solía decir: “Siempre debemos decir la verdad, pero no siempre tenemos que hablar.” Lo que quiso decir es que hay un momento para hablar y otro para mantener un silencio respetuoso y prudente.

Los chismes, por ejemplo, generalmente consisten en informar (y embellecer) verdades sobre otros. Pero cuando chismorreamos, revelamos más sobre nosotros mismos (nuestros celos, resentimientos e inseguridades)

que sobre las personas de las que hablamos. Jesús rechaza este tipo de comportamiento al decir:

*“¿Por qué te fijas en la astilla que tiene tu hermano en el ojo y no le das importancia a la viga que tienes en el tuyo? ¿Cómo puedes decirle a tu hermano: ‘Hermano, déjame sacarte la astilla del ojo,’ cuando tú mismo no te das cuenta de la viga en el tuyo? ¡Hipócrita! Saca primero la viga de tu propio ojo, y entonces verás con claridad para sacar la astilla del ojo de tu hermano. Saca primero la viga de madera de tu ojo; entonces verás con claridad para sacar la paja del ojo de tu hermano” (Lc 6:41-42).*

Por supuesto, hay ocasiones en las que debemos hablar, especialmente para prevenir o denunciar comportamientos abusivos y actividades delictivas. Estos no son chismes ni situaciones en las que se revelan cosas que deberían permanecer ocultas, sino que se trata de decir la verdad con amor para salvaguardar a los vulnerables y proteger la dignidad humana.

En la segunda lectura de este domingo (1 Cor 15:54-58), san Pablo anima a la comunidad cristiana de Corinto diciéndoles “manténganse firmes e incommovibles, progresando siempre en la obra del Señor, conscientes de que su trabajo en el

Señor no es en vano” (1 Cor 15:58). Jesús ya ha “devorado la muerte”; ha vencido la fuerza del pecado y de la muerte en la cruz. Nada puede cambiar el hecho de que el bien ha triunfado sobre el mal y la verdad ha superado toda mentira.

Lo que importa es lo que está en nuestro corazón. “Ningún árbol bueno da fruto malo; tampoco da buen fruto el árbol malo» nos dice Jesús. A cada árbol se le reconoce por su propio fruto. No se recogen higos de los espinos ni se cosechan uvas de las zarzas” (Lc 6:43-44). Si reconocemos la verdad del Evangelio, y evitamos difundir el escándalo o hablar mal de los demás, nuestros corazones estarán llenos de amor y compasión, sobre todo por los que sufren problemas grandes o pequeños (como las «las astillas y las vigas» del relato del Evangelio de este domingo).

La Cuaresma comienza la próxima semana con la celebración del Miércoles de Ceniza el 2 de marzo. Este es un momento oportuno para protegerse de los chismes o de las palabras hirientes. Pidamos al Espíritu Santo que nos dé la sabiduría que necesitamos para saber cuándo hablar y cuándo callar. Y pidamos la gracia de recordar que “de lo que abunda en el corazón habla la boca” (Lc 6:45). †

# Events Calendar

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

## March 2

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

## March 4

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

## March 4, 11, 18, 25, April 1, 8

St. John Paul II Parish, St. Joseph Campus, 2605 St. Joe Rd. West, Sellersburg. **Lenten Fish Fry**, 5-7 p.m., dine in or drive-through, fried or baked fish, fried shrimp, baked potato, French fries, coleslaw, mac and cheese or baked beans, fish sandwich \$7, sandwich and fries \$9, dinners \$12. Information: 812-246-2512.

All Saints Parish, St. Martin Campus, 8044 Yorkridge

Rd., Guilford. **Lenten Fish Fry**, 5-7 p.m., includes hand-breaded cod, French fries, green beans, mac and cheese, coleslaw, applesauce, cheese pizza, drink, dessert, \$12 adult, \$6 children. Information: 812-576-4302 or [emilyalig.asp@gmail.com](mailto:emilyalig.asp@gmail.com).

## March 5

Concordia Lutheran Church, 305 Howard Road., Greenwood. **Euchre Tournament benefiting Care Net pregnancy centers**, 12:30 p.m., sponsored by Right to Life Johnson and Morgan counties, bring a package of diapers, light refreshments, \$150 to winning team, \$50 to runners-up. Information: 317-697-2441, [ebrookehaskins@gmail.com](mailto:ebrookehaskins@gmail.com).

## March 8

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Taizé Prayer at the Woods**, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available at [cutt.ly/Taize](http://cutt.ly/Taize). Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org).

## March 9, 23

**Group Lectio** via Zoom, 7 p.m., second and fourth

Wednesdays of each month, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: [vocation@thedome.org](mailto:vocation@thedome.org).

## March 12

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

## March 16

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

## March 17

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

Our Lady of Peace Cemetery and Mausoleum, 9001

Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

## March 18

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

## March 19

St. Malachy Parish, 9833 E. County Road 750 N., Brownsburg. **Marriage on Purpose—Rediscovering Joy and Sanctity in Marriage**, 8 a.m.-4 p.m., sponsored by St. Malachy's FIAT Marriage Ministry, authors of *Three Secrets to Holiness in Marriage* Dan and Amber DeMatte presenting, \$50 per couple, \$30 for individuals. Information and registration: [cutt.ly/stmalachyFSG](http://cutt.ly/stmalachyFSG) or 317-852-3195.

## March 21

**Sr. Thea Bowman Black Catholic Women Monthly Prayer Gathering**, via Zoom, third Monday of each month, sponsored

by archdiocesan Black Catholic Ministry, 7 p.m. Join meeting: [cutt.ly/SrTheaPrayer](http://cutt.ly/SrTheaPrayer), meeting ID: 810 3567 0684 or dial-in at 301-715-8592. Information: [pspringer@archindy.org](mailto:pspringer@archindy.org) or 317-236-1474.

## March 26

Our Lady of the Most Holy Rosary Catholic Church, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk**, 10:45-11:45 a.m., meet in front of church. Information: [faithful.citizens2016@gmail.com](mailto:faithful.citizens2016@gmail.com).

## March 26-27

St. Gabriel Church, 232 W. 9th St., Connersville. **Bruté Weekend**, Sat. 5:30 p.m. Mass, Sun. 10:30 a.m. Mass celebrated by Bishop Simon Bruté College Seminary spiritual director Father Daniel Bedel, talk on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or [esanders@archindy.org](mailto:esanders@archindy.org).

## March 27

St. Brigid of Ireland Church, 404 E. Vine St., Liberty. **Bruté Weekend**, 8:15 a.m. Mass celebrated by Bishop Simon Bruté College Seminary spiritual director Father

Daniel Bedel, talk on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or [esanders@archindy.org](mailto:esanders@archindy.org).

## April 1

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., optional tour of center to follow. Information: 317-829-6800, [www.womenscarecenter.org](http://www.womenscarecenter.org).

## April 1-2

Planned Parenthood, 8590 Georgetown Rd., Indianapolis. **Indiana Knights of Columbus Vigil for Life**, Fri. 7 p.m.-Sat. 7 a.m., Archbishop Charles C. Thompson leading rosary and Stations of the Cross 7 p.m. Information: [life@indianakofc.org](mailto:life@indianakofc.org) or 317-223-4892.

## April 9

Benedict Inn Retreat and Conference Center, 1402 Southern Avenue, Beech Grove. **Called to Love: Lenten Morning of Reflection for Women**, 9 a.m.-noon, sponsored by archdiocesan Catholic Charities-Social Concerns ministry, free, register by April 8. Information and registration: 317-236-1401, [tchamblee@archindy.org](mailto:tchamblee@archindy.org) or [cutt.ly/CtL2022](http://cutt.ly/CtL2022). †

## Retreats and Programs

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

## March 2, 10, 24, April 4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Viewing of The Chosen**, 5-9 p.m., four stand-alone sessions, view episodes of season one of *The Chosen* series followed by discussion led by Cheryl McSweeney and Father Keith Hosey, \$25 per session, light supper and snacks included. Information and registration: [cutt.ly/fatimaretreats](http://cutt.ly/fatimaretreats), 317-545-7681 or [jburger@archindy.org](mailto:jburger@archindy.org).

## March 12

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

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Moon over the Mount**, 6-10 p.m., stargazing led by Vatican Observatory astronomer and physicist Professor Chris Graney,

\$35 per person, \$70 per couple, \$100 per family. Information and registration: [mountsaintfrancis.org/moon-over-the-mount](http://mountsaintfrancis.org/moon-over-the-mount) or 812-923-8817.

## March 13

Providence Spirituality and Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Mystics—A Journey of Discovery**, 1:30-3 p.m., second of three stand-alone sessions (April 10), Providence Sisters Jan Craven and Paula Damiano facilitating, online option available, \$15 per session. Information and registration: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org) or [spsmw.org/events](http://spsmw.org/events).

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Coffee Talks "Transform and Transcend: Doing My Inner Work—Purpose in Life,"** 10:45 a.m.-noon, Jane Schaefer presenting, online option available, freewill donation. Information and registration: 812-933-6437, [center@oldenburgofc.com](http://center@oldenburgofc.com), [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

## March 14, 21, 28

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"Brother Bob's Bible Study,"** Mondays 10:30 a.m. or 6:30 p.m., led by Andrew Hennessy, free. Information and registration: [mountsaintfrancis.org/bible-study](http://mountsaintfrancis.org/bible-study) or 812-923-8817.

## March 15, 22, 29, April 5

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Coffee and Conversation**, 8-11:30 a.m., stand-alone sessions based on Ann Voskamp's book *One Thousand Gifts*, Patty Moore presenting, \$25 per session, journals provided. Information and registration: [benedictinn.org/programs](http://benedictinn.org/programs), 317-788-7581, [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

## March 17, 24, 31, April 7

**The Scriptures of Lent 2022**, 6:15-7:45 p.m., virtual program hosted by the Sisters of Providence, stand-alone sessions, \$5 each, register by three days in advance of each session. Information and registration: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org) or [spsmw.org/events](http://spsmw.org/events).

## March 18-20

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **St. Catherine of Siena: Honoring God, Sanctifying Souls**, Benedictine Father Adrian Burke presenting, \$300 single, \$425 double. Registration: [saintmeinrad.org/retreats](http://saintmeinrad.org/retreats).

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Weekend of Peace: Women's Retreat**, 7 p.m. Fri.-noon Sun., Judy Ribar facilitating, limit of five participants, \$200 includes two nights and four meals. Information and registration: [mountsaintfrancis.org/weekend-of-peace](http://mountsaintfrancis.org/weekend-of-peace) or 812-923-8817.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Surrender All: Lenten Women's Weekend Retreat**, Fri. 7 p.m.-Sun. 1 p.m., Cheryl McSweeney and Georgene Beiriger facilitating, includes program, meals, snacks, overnight accommodations and copy of *Surrender All* by Jen Norton, \$215. Registration: [cutt.ly/fatimaretreats](http://cutt.ly/fatimaretreats), 317-545-7681 or [jburger@archindy.org](mailto:jburger@archindy.org).

## March 20

Providence Spirituality and

Conference Center, Foley Room, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Alcohol Inks**, 1-4 p.m. Providence Sister Rosemary Schmalz facilitating, \$65 includes all materials, register by March 13. Information and registration: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org) or [spsmw.org/events](http://spsmw.org/events).

## March 23

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Miracles of Healing: The Power of the Sacraments—Day of Reflection**, 8:30 a.m.-2 p.m., Father Keith Hosey facilitating, includes continental breakfast, program, lunch, Mass and confession., \$45. Registration: [cutt.ly/fatimaretreats](http://cutt.ly/fatimaretreats), 317-545-7681 or [jburger@archindy.org](mailto:jburger@archindy.org).

## March 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$35 per day, includes room, continental breakfast, lunch and use of the common areas and grounds, overnight stays available for additional \$28 per person, dinner additional

\$9. Registration: [cutt.ly/fatimaretreats](http://cutt.ly/fatimaretreats), 317-545-7681 or [jburger@archindy.org](mailto:jburger@archindy.org).

## March 25-27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Lenten Weekend Retreat with Father James Farrell**, Fri. 6:30 p.m.-Sun. 1 p.m., includes program, meals, snacks, accommodations, \$200. Registration: [cutt.ly/fatimaretreats](http://cutt.ly/fatimaretreats), 317-545-7681 or [jburger@archindy.org](mailto:jburger@archindy.org).

## March 29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Miracles of Healing: The Power of the Sacraments—Evening of Reflection**, 5:30-9 p.m., Father Keith Hosey facilitating, includes light supper, program, healing service, \$45. Registration: [cutt.ly/fatimaretreats](http://cutt.ly/fatimaretreats), 317-545-7681 or [jburger@archindy.org](mailto:jburger@archindy.org).

## April 1

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

## Men invited to St. Joan of Arc Men's Lenten Prayer Breakfast on March 12

A Men's Lenten Prayer Breakfast will be held at St. Joan of Arc Parish, 4217 Central Ave., in Indianapolis, from 8-11 a.m. on March 12.

All men are invited to the event, which begins with Mass at 8 a.m., followed by breakfast and

a talk by Father James Farrell, and ending with the opportunity for the sacrament of reconciliation from 10-11 a.m.

To reserve a spot, contact Barry Pachciarz at [pachciarz@sbcglobal.net](mailto:pachciarz@sbcglobal.net) or 317-442-5542. †

## Submit Events or Retreats

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

# Environmental advocates find unfavorable climate at Statehouse

By Victoria Arthur

After key legislation on climate change and solar energy failed to advance at the Statehouse, Catholics concerned about the environment are renewing their efforts to shine a light on these issues.

A bipartisan bill to create a statewide climate and environmental justice task force was among those backed by the Indiana Catholic Conference (ICC) and a cross-section of environmental groups.

Senate Bill 255, authored by Sen. Ron Alting (R-Lafayette), would have established a 17-member committee to devise an action plan for Indiana to “systematically mitigate climate change.”

But that bill never received a committee hearing. Neither did proposed measures to protect Indiana’s waterways from coal ash, or to provide financial protections and incentives to individuals, companies and religious institutions seeking to transition to solar energy.

Supporters of the proposed legislation are experiencing a “sense of frustration as well as hope” amid these setbacks, according to Alexander Mingus, associate director of the ICC, the public policy voice of the Catholic Church in Indiana.

In remarks during a Renewable Energy Day event at the Statehouse on Jan. 12, Mingus had pointed to the number of Catholic churches, schools and religious communities statewide that had already installed solar panels or were considering it as a means of moving toward renewable energy sources.

“Part of a growing movement in the Catholic Church recognizes that going solar can actually be part of our moral responsibility,” Mingus stated during the press conference held in conjunction with the event. “We know that if we don’t have the right political environment in Indiana for solar to be financially feasible, the parishes and schools that don’t have a lot of wiggle room in their budget won’t be able to take that next step.”

Mingus explained that the Catholic Church views these issues in light

of “*Laudato Si’*: On Care for Our Common Home,” the groundbreaking 2015 encyclical on the environment by Pope Francis. In this pivotal teaching document, Pope Francis calls for dialogue and swift action worldwide to protect the environment, curb irresponsible development and respect God’s creation.

During his remarks at the Statehouse, Mingus spoke of the pope’s many references to the “throwaway culture” that permeates so much of society and the responsibility that all people have to combat it.

“When we look at issues of energy, if we’re using natural resources that are finite and not renewable, that is a participation in that throwaway culture,” Mingus said. “Part of our effort is to encourage and awaken the moral imagination of Catholics in our state in seeing that care for creation and using renewable energy can be part of stepping away from a throwaway culture and into a culture of life that we try to promote.”

For Caroline Nellis of Evansville, a Catholic and longtime environmental advocate, climate change in particular is “a critical respect-for-life issue.”

Climate change has the “ability to totally impact the lives of every human being on this planet—not just in our time but in future generations,” said Nellis, founder of the interfaith organization Tri-State Creation Care, which operates in the greater Evansville metropolitan area.

Nellis, a member of St. Boniface Parish in Evansville, points not only to “*Laudato Si’*” but to more recent pleas from Pope Francis to act now on important environmental priorities.

In a May 2021 letter marking the launch of the United Nations Decade on Ecosystem Restoration, the pope called on all people “to become ever more responsible stewards of creation and to restore the nature that we have been damaging and exploiting for too long.”

“Otherwise, we risk destroying the very basis on which we depend,” Pope Francis continued. “We risk floods, and



‘Part of our effort is to encourage and awaken the moral imagination of Catholics in our state in seeing that care for creation and using renewable energy can be part of stepping away from a throwaway culture and into a culture of life that we try to promote.’

—Alexander Mingus, associate director of the Indiana Catholic Conference

hunger, and severe consequences for ourselves and for future generations. This is what many scientists tell us.

“We need to take care of each other, and of the weakest among us. Continuing down this path of exploitation and destruction—of humans, and of nature—is unjust and unwise. This is what a responsible conscience would tell us.”

Nellis and others are heartened by what they deem a growing grassroots movement across the state to educate and advocate for environmental issues. For example, they point to a groundswell of support for Alting’s bill by high schoolers in his district, who gathered 20,000 signatures on a petition and secured backing from dozens of organizations.

At the same time, they are lamenting the fact that key environmental legislation has once again been blocked in the General Assembly.

“I am very sorry that these bills never even had a committee hearing,” said Joe Shierling, a member of the Creation Care Commission of the Archdiocese of Indianapolis. “Senate Bill 255, for example, by Sen. Alting would have established a climate and environmental justice task force. Young people in Sen. Alting’s area helped write this bill and were very supportive. This, I feel, shows the priority that young people around the state give to climate-related concerns.”

But everyone has a role to play, added Shierling, a member of SS. Peter and Paul Cathedral Parish in Indianapolis for more than 30 years.

“I feel it is important for all Catholics and Indiana citizens to implement Pope Francis’ encyclical, “*Laudato Si’*: On Care for Our Common Home,”” he said.

Angela Espada, executive director of the ICC, echoed those thoughts and said that she and Mingus would continue to make environmental issues a priority.

“By caring for creation, we are protecting the dignity of life,” Espada said. “In order for God’s people to thrive and to survive, they must have access to clean water to drink and fresh air to breathe.”

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

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



Angela Espada

## Georgetown panel discusses ‘faith, politics and the Latino community’

WASHINGTON (CNS)—The stereotype of the 32 million Latino voters in the United States—that they are monolithic, focused only on immigration issues, are predictably Democratic and Catholic—has a stubborn life, but the reality is much different.

And politicians are considerably ahead of the public in this realization.

That was the conclusion of an online panel discussing the future of Latinos in political discourse, sponsored by Georgetown University’s Initiative on Catholic Social Thought and Public Life on Feb. 17.

Part of the misperception comes from poor voter turnout, said Ana Gonzalez-Barrera, a researcher at the Pew Research Center.

“In 2020, we projected that a record number of 32 million Latinos were going to be able to vote in 2020. And this, for the first time, made them the largest minority group in the U.S., surpassing Black Americans for the first time in the voting population,” she said. “However, historically, Latinos have not gotten out and voted. ... They are eligible to vote, many of them, but less than half end up casting a ballot [on] Election Day.”

As for why Latinos are not a predictable voting bloc,

one reason is “because they’re so young,” Gonzalez-Barrera said.

“Young people tend to be less engaged in politics and the other thing is where we found ... the bigger populations of Latinos and where they have the most importance are states” such as New Mexico, she said. Just two states, Florida and Arizona, received the most attention to Latinos during the 2020 campaign, she added.

Another stereotype-buster: “Less than half of Latinos are Catholic, and Catholics tend to be—or align themselves more—with the Democratic Party. But those who are Protestant, particularly evangelical, are more likely to align themselves with the Republican Party,” Gonzalez-Barrera said.

Maria de Lourdes Valencia, associate director of the Culture of Life Office in the Diocese of San Diego, thinks it’s characteristic of Catholic Latinos to vote with their conscience.

“So if they have a good conscience, which requires a lifelong formation, they will consider the principles of human life and dignity, solidarity and the common good when they vote,” she said. “They will select candidates and policies that represent their principles.”

Luis Fraga, a political scientist at the University of Notre Dame, pointed out that the baseline support for Republican candidates among Latino voters hasn’t changed that much.

“If you average out Republican support in presidential elections back to 1972, 28.4% of Latinos vote for any Republican presidential candidate. It’s not a monolithic vote and never has been,” he observed.

If exit polling showing that President Donald Trump received 32% of Latino votes can be trusted, “that’s just a few

percentage [points] above what you would normally expect,” he said.

Sabrina Rodríguez, a reporter for Politico, said she’d noticed that Trump was able to make inroads among Latino women just on the issue of abortion “because they made a very conscientious effort to focus on them. Even in south Texas ... I recently did a story about Hispanic GOP women trying to get people on board, and one of the issues they’re more focused on is the issue of abortion because they know there are many people who care about that.”

Gabby Trejo, executive director of Sacramento Area Congregations Together, which is an affiliate of Faith in Action, said that as an organizer mostly of Latino immigrants, “of all the issues we have identified as a community is really this fight for freedom of being recognized as children of God, to be recognized ... with our full dignity. And that takes us on this pathway to fight for housing.”

“When the pandemic started in the summer of 2020, we started doing what we called in community organizing a listening campaign and talked to [more than] 300 ... Latino residents and asked ... what are some of the things they were facing,” Trejo said. “And housing was the No. 1 issue, the anxiety of not knowing if they were going to be able to keep their jobs, and then safety.”

“Our folks decided that we weren’t going to wait for the city or the county or the state to save us [and] decided to take it upon ourselves to raise money to help undocumented immigrants in our region to ensure that we can help them pay for their rent.”

She concluded, “And so I would say all the issues we’ve taken on ... have been very much driven by this appetite to claim their identity of who God created them to be.”

Trejo also addressed the challenges politicians must address in appearing before what she called “low-propensity voters.”

“That requires that elected officials, politicians, go out and engage people where they are at,” she explained. “And so calling, you know, using the voter registration phone list is not enough, because ... that doesn’t generate a list, an accurate list of where our people are.” †



Panelists in a Feb. 15 online dialogue about Latino voters are shown clockwise from top left: Luis Fraga, director of the Institute for Latino Studies, University of Notre Dame; Anna Gordon, project manager of Georgetown University’s Initiative on Catholic Social Thought and Public Life; Ana Gonzalez-Barrera of the Pew Research Center; Maria de Lourdes Valencia, associate director of the San Diego Diocese’s Culture of Life Office; Sabrina Rodríguez of Politico; and Gabby Trejo of Sacramento Area Congregations Together. (CNS screen grab/courtesy Georgetown University)

# ANNIVERSARY

continued from page 1A

Boulevard in Indianapolis. Carl had grown up on the east side of Indianapolis and was a graduate of Holy Cross Central School and Cathedral High School.

Their mutual Catholic faith was an important attraction for both of them as they journeyed toward marriage. And it's been the glue that's held them together for the past 70 years.

"Our relationship with the Almighty. Pure and simple. That hasn't changed. Never did," was Carl's quick and simple answer in a recent interview with *The Criterion* when asked about the reasons for the durability of their marriage.

"When things got iffy, you turned to Jesus," Patty added. "He was always there and could help you."

Building relationships with others was also a foundation stone for the couple.

When they moved to Texas, they rented an apartment over a garage near the base where Carl was stationed.

"The couple that we rented the apartment from became like parents to us," Patty recalled. "In fact, they came to Indianapolis to visit us after we had come home. We missed home, but we had good friends there."



Patty and Carl Lentz pose for a wedding photo on Feb. 9, 1952, in the home of relatives of Patty after exchanging their nuptial vows at St. Mary Church in Anderson, Ind., in the Lafayette Diocese. (Submitted photo)

That included friends they made in the Air Force. All became important for the couple when their first child, Bob, was born while living in Texas.

After Carl's discharge from the Air Force, he and Patty returned to Indiana, where they eventually settled in Indianapolis and became members of St. Andrew the Apostle Parish.

The couple put faith in the center of their growing family. Carl and Patty have both been involved in the Cursillo movement and the Catholic Charismatic Renewal.

They were blessed with five children. The fifth, a son named Thomas, was stillborn in 1963.

It was a difficult time for Carl and Patty. But their love and faith carried them forward through the heartache.

"We were just there for each other," Patty said. "Almighty God was important," Carl noted.

Kathy Kotarski is a daughter of Carl and Patty. Married 46 years herself, Kotarski is now a member of St. Louis de Montfort Parish in Fishers, Ind., in the Lafayette Diocese after having been a member of Holy Spirit Parish in Indianapolis for nearly 30 years.

She credits her parents for her strong faith that has helped her through life's troubles.

"They taught us the faith and especially the importance of the Eucharist," Kotarski said. "I have to thank them for my faith. I know that no matter what happens, I can turn to God. I lost a [newborn] grandson. But I knew where he was. I knew he was safe. When he opened his eyes, the first thing he saw was Jesus."

Approaching her own golden wedding anniversary in a few years, Kotarski laughs when considering her parents' 70th anniversary.

"I think, 'Oh, dear God, am I going to live that long?'" she says with a smile. "I'm so happy for them. They've been healthy for so long. It's been a blessing for them to be here."

Faith was what drew Carl and Patty to the St. Augustine Home, which is operated by the Little Sisters of the Poor.

"You have Mass every day," Patty said. "The sisters are in charge of the place. There's faith, faith, faith. Why wouldn't you come here?"

When they moved to the St. Augustine Home, Carl and Patty lived independently in an apartment there but put themselves firmly in the community life of all the residents.

"Dad would go on the floor of the nursing home and feed people that needed to be fed," Kotarski said. "They both visited people. They just walked into people's



Carl and Patty Lentz, seated and second from left, pose with three of their children on Feb. 9 in the chapel of the St. Augustine Home for the Aged in Indianapolis while celebrating their 70th wedding anniversary. The children are Kathy Kotarski, left, Bob Lentz and Beth Gowasack. (Submitted photo)

rooms. Dad would especially visit with the men and pray with them and talk with them. This is a ministry for them."

The couple served as extraordinary ministers of holy Communion and lectors at daily Mass and would drive the members of the Little Sisters of the Poor who ministered there on short trips around Indianapolis as well to events in surrounding states.

"We drove them everywhere," Carl said.

"We just had a ball," Patty said with a laugh.

It's only been in the past year that health issues led the couple to move to the nursing home section of the St. Augustine Home and to cut back on the ways they minister there.

Little Sister of the Poor Marie Cecilia Fausto appreciates the couple's presence at the St. Augustine Home.

"They support so much the sisters in our ministry," said Sister Marie Cecilia. "They contribute a lot to the family spirit of the home. Everybody helps one another when there's a need."

Each day at Mass, she continues to see the love of Carl and Patty.

"They go to Communion holding hands," Sister Marie Cecilia said. "It's very sweet."

When asked what advice they might give to newlyweds today or those preparing for marriage, Carl and Patty don't miss a beat in pointing to the faith that has been the bedrock of their marriage for 70 years.

"Plant your marriage in the Church and in almighty God," Carl said.

"Pray together," Patty added. "When things get tough, go to Jesus. He's there anytime."

"Amen," replied Carl. †

# LENT

continued from page 1A

After receiving ashes that day, Babcock arrived at work where Aggarwal asked her about the telltale sign of the cross on her forehead.

"He is Hindu, so I explained to him the significance of the ashes," recalls Babcock, a member of St. Bartholomew Parish in Columbus. "He said, 'Do you give something up?' I said I usually do. He said, 'What are you doing this year?' I kind of panicked because I hadn't made a decision yet. He said, 'Why don't we both give up watching TV?' That's hard, but I thought if my Hindu doctor was willing to do it, I could do it, too."

"So more than 20 years later, my Hindu friend and I are still doing a Lenten sacrifice. It changes some years, but we always do something."

This year, Aggarwal has decided to

give up sugar during Lent while also adding yoga—which he doesn't like—to his physical routine.

Babcock has made a commitment to attend Mass at least once more a week, to take walks—something she doesn't like to do—several times a week and to refrain from eating after dinner.

She will add those choices to the other ones she has made since her retirement: praying the rosary daily and increasing her reading of Scriptures.

They all deepen her faith. So does the shared Lenten tradition with her friend.

"It makes me feel proud that a person from another faith has so much respect for my faith that we can do this together. He's an inspiration to me."



Pat Babcock

## Reflecting on our blessings, our graces

A husband wanted to make a spiritual retreat with his wife. Reluctant at first, she then agreed and was moved by the experience, even drawing closer to her husband.

Two women—strangers at the beginning of a retreat—learned that each other were widows. Connected by that common experience during the retreat, they became friends and looked out for each other for years until one of them died.

Patty Moore shared those two stories to show the unexpected ways that spiritual retreats can sometimes lead to deeper personal relationships.

"Retreats can be extremely powerful," says Moore, who has led a weekend Lenten retreat for several years with Benedictine Sister Carol Falkner at the Benedict Inn Retreat & Conference Center in Beech Grove.

"It's all about the people who choose to come. People open themselves up. They become vulnerable in sharing their faith. People who previously didn't know each other sometimes form a friendship that lasts long after the retreat is over."

Of course, the ultimate purpose of a retreat is to create a deeper, lasting relationship with God. That's the goal that Sister Carol and Moore have for their March 11-13 retreat called, "Priest, Prophet and King: A Lenten Retreat."

"Lenten retreats are very meaningful," Sister Carol says. "The people are really serious spiritual seekers who really want

to have a deeper relationship with God.

"The retreats give people more time for reflection at a much more relaxed pace. That resonates with them. They want time to pray. They want time to reflect. They want time to discuss. Lent is a time of conversion—to reflect on our life, our blessings, our graces, on our relationship with God."

Moore adds, "Sometimes being somewhere different lets us let go of the things that tie us down or distract us from our faith. It refreshes our soul to be away and spend that time with God."

There's also the blessing of sharing that time in community with others who are seeking to be closer to God.

"There is the overwhelming feeling of love that comes over you, that you're allowed to be a part of something that touched another person, that they've been touched by the presence and power of God," Moore says. "It's like a communion of all of us together. You just feel your heart growing bigger."

*(If you would like to share an approach, sacrifice and/or act of joy that has brought you closer to God during Lent, The Criterion would still like to hear from you. Send your submission—and your story of how you were drawn closer to Christ—to John Shaughnessy by e-mail at [jshaughnessy@archindy.org](mailto:jshaughnessy@archindy.org) or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached.) †*



## Pope Francis' prayer intention for March

- **A Christian Response to Bioethical Challenges**—We pray for Christians facing new bioethical challenges; may they continue to defend the dignity of all human life with prayer and action.

See Pope Francis' monthly intentions at [archindy.org/popesintentions](http://archindy.org/popesintentions).

# Church provides resources to grow and strengthen marriages

By Gabriela Ross

“... in good times and in bad, in sickness and in health, I will love you and honor you...”



These wedding vows are put to the test for every couple during the course of their married life. You might say that a greater percentage of us have been faced with sickness and health concerns over the past year-and-counting.

Whether your family has experienced physical illness (perhaps more than once) or the mental strain of coping with constantly changing dynamics and wrestling with the unknown for so long, it would be few who could say their marriage has been left unscathed by life's experiences of late.

While we might be tempted to put our heads down and try to outlast the storm, we are invited to lean on Christ in the midst of the chaos and make him our stronghold: “The Lord is good, a stronghold in a day of trouble; he protects those who take refuge in him” (Na 1:7).

Communicating with God through prayer, individually and as a couple, is sure to keep us grounded in the love that is the source of our married love.

The sacraments play an important role in maintaining that communion of grace with God. The Eucharist renews our union with God and reminds us of our call to lay down our life for our spouse like Christ did for the Church.

Penance gives us the opportunity to ask forgiveness for falling short in our call to love and reminds us that we are not perfect. We need God's help to love others like he intended, including our spouse.

Marriage itself as a sacrament comes with the graces to live the married vocation. When we encounter times of trouble, we can ask God in prayer to stir up those graces we received on our wedding day and renew our commitment to our wedding vows.

These are some of the spiritual supports available for married couples going through difficult times. There are also pastoral and professional resources available that couples are encouraged to take advantage of, as needed. (See page 4B for a list.) Because God has created us a union of mind, body and spirit, we do well to tend to all aspects of the human person when challenges arise.

Pastoral resources include local and virtual marriage retreats, both for couples looking to nurture their vocation and for couples experiencing the strains of life on their relationship.

Resources are available for parishes that wish to start a faith-focused marriage small group. And workshops are available for couples who need more tools to help in areas like improving communication, conflict resolution and building trust.

Thankfully, couples do not have to do this alone. In addition to spiritual anchors and support from clergy and pastoral leaders, there are Catholic therapists in the archdiocese who are ready to offer their professional support to couples who are seeking forgiveness and healing, or to reconnect after a challenging or traumatic experience. (Yes, this past year qualifies as a challenging experience.)

I hope this supplement of *The Criterion* inspires you with stories of married couples who are not perfect but are seeking holiness. I hope you are better informed of the many resources available to help you or a loved one during difficult times. And I ask that you join me in praying



for all married couples to be renewed in the grace of their sacrament so that they may lean on the Lord as their stronghold in the day of trouble and take refuge in him.

(Gabriela Ross is the director of the archdiocesan Office of Marriage and Family Life. She may be reached at [gross@archindy.org](mailto:gross@archindy.org) or 317-592-4007.) †

## New Albany Deanery PreCana retreats offer ‘huge benefit for any engaged couple’

By Natalie Hoefler

When Kristina Siepel and her husband David were married four and a half years ago at St. John Paul II Parish in Sellersburg, “We didn’t go on a day [engaged couples] retreat but worked with a marriage sponsor couple.”

It’s not that the couple didn’t want to participate in a marriage preparation retreat—there weren’t any available in the New Albany Deanery. There never had been.



Jamie and Tom Schillmiller pose with their children Lee, left, Lacy and Evan. (Submitted photo)

“That meant [engaged couples] had to stay overnight in Indianapolis or go to Louisville, which is a different archdiocese,” said Siepel.

As director of religious education (DRE) at the time for St. John Paul II, that fact bothered her.

She discussed the issue with a group of local, empathetic DREs and parish leaders.

“We wanted to make it possible for [engaged couples] to go close to home, in their archdiocese with other local couples from local parishes.”

In October 2020, the deanery held its first semi-annual PreCana engaged couples retreat.

“It’s all good stuff, important stuff,” Siepel said of the content. “It’s not just theological [material], but also practical.”

### ‘No need to recreate the wheel’

The decision to implement a marriage preparation retreat “came organically at a meeting of parish DREs, pastoral associates and youth ministers,” said Michelle Fessel, associate director of communications and parish initiatives for Catalyst Catholic. The organization serves as a resource center for the New Albany Deanery.

Once the need was identified, Fessel contacted Gabriela Ross, director of the archdiocesan Office of Marriage and Family Life.

“It only made sense to make sure what we offered in the southern part of the state was in line with and exactly replicated off of the archdiocesan model,” said Fessel. “There was no need to re-create the wheel. We just needed to utilize the resources available to us.”

Ross met with the group and shared about the archdiocese’s one-day retreat model based on Ascension Press’s “Joy-Filled Marriage” resource.

“They discerned that it was exactly what they were looking for, and work began to form a team from all the interested parishes in the deanery,” she said.

The marriage preparation resource “has [couples] look at topics they might not have looked at before,” said Siepel. “There are some real practical ones, like conflict resolution and money [management].

“For theology, it helps people to understand that God

needs to be kept in the center of marriage from day one, and he has a plan for what marriage looks like.”

Couples from various New Albany Deanery parishes were selected to present the program’s eight topics, then received training from the PreCana organizing team.

“We helped them pick out an activity that goes with their topic,” said Siepel. “We go through the talk material with them, make sure they’re giving good examples, help with public speaking and finding a balance of both of them speaking. We try to help them make it engaging and practical, using their own examples and examples from the [resource] book and the Bible.”

### ‘Starting points for conversation’

One of the retreat’s goals is to give engaged couples “tools so they have starting points for conversation,” said Siepel.

Having those conversations before saying “I do” is important, said presenting couple Jamie and Tom Schillmiller. They and their three children are members of St. Mary Parish in Navilleton.

Jamie said she only remembers part of the retreat she and Tom traveled to attend before marrying in 2005.

“What I do remember is that it made us talk,” she said. “I can remember afterward going to a nearby Dairy Queen. We ate and talked for half the day.”

The couple encourages the PreCana participants to talk as well. They start their presentation with a game, said Tom, having each person “write answers real fast to questions like where they met, but also do you want to have kids? Are you going to church or not? Who will mow the yard? Will you share a bank account or not? It’s just to get them thinking.”

The Schillmillers then discuss the role of virtue in marriage and designing a marriage mission, “a vision of what you want your marriage to be,” said Tom. “If you do that well, it helps shape the next generation to do things right—that’s our message to them.”

“We tell them you have to agree on things before you get married,” Jamie added. “It’d be hard to say ‘let’s get married’ but not talked about religion or if you want kids

See **NEW ALBANY**, page 4B

# Wedding ANNOUNCEMENTS

## Cleary-Farrell



Kathryn J. Cleary and Thomas Charles Farrell were married on Sept. 7, 2021, at St. Joan of Arc Church in Indianapolis. The bride is the daughter of William and Vanesa Cleary. The groom is the son of Michael and Ellen Farrell.

## Flood-Kheraj



Elizabeth Marie Flood and Azar Kheraj were married on Sept. 4, 2021, at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Dr. Mike and Cathy Flood. The groom is the son of Mohammad and Yasmin Kheraj.

## Cleeter-Brankin



Shelby Cleeter and Ryan Brankin will be married on May 7 at St. Roch Church in Indianapolis. The bride is the daughter of Andrew and Christa Cleeter. The groom is the son of Patrick and Susan Brankin.

## Gillaspy-McCauley



Sarah Elizabeth Gillaspay and Ryan Philip McCauley were married on Sept. 25, 2021, at St. Christopher Church in Indianapolis. The bride is the daughter of David and Barbara Gillaspay. The groom is the son of Philip and Terri McCauley.

## Eifrid-Mills



Anna Nancy Eifrid and Christopher Scott Mills will be married on May 21 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Celeste Kichelski and Anthony Eifrid. The groom is the son of Tom and Donna Mills.

## Hanson-Rose-Ronnebaum



Bettina Maria Hanson-Rose and Raymond Leo Ronnebaum were married on Oct. 10, 2021, at St. Gabriel Church in Connersville. The bride is the daughter of Antoinette Caruso-Hanson and the late Hollis Hanson II. The groom is the son of Ruth Ann Meer-Ronnebaum and the late Alvin Ronnebaum.

## Ellington-Schickel



Lindsey Elizabeth Ellington and Michael Connor Egan Schickel will be married on May 21 at St. Charles Borromeo Church in Bloomington. The bride is the daughter of Jeffrey and Hope Ellington. The groom is the son of Richard and Joanne Schickel.

## Harshey-Treutel



Clare Christine Harshey and William Joseph Treutel will be married on Feb. 26 at St. John the Apostle Church in Bloomington. The bride is the daughter of Jacqueline Hof and Sean Harshey. The groom is the son of Paul and Jill Treutel.

## Ellingwood-Crocker



Maria Elisabeth Ellingwood and Alexander Thomas Flores Crocker were married on Jan. 1 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Brent and Lisa Ellingwood. The groom is the son of Dale and Olga Crocker.

## Hartman-Rose



Jillian Rachel Hartman and Jaeger Alden Rose were married on Sept. 4, 2021, at St. Louis Church in Batesville. The bride is the daughter of William and Barbara Jo Hartman. The groom is the son of Bettina Rose-Ronnebaum and the late Jason Rose.

## Heckman-Argo



Teresa Maria Heckman and Dustin Brent Argo will be married on June 25 at St. Simon the Apostle Church in Indianapolis. The bride is the daughter of Tommy, Jr., and Carol Heckman. The groom is the son of Dr. David and Deanna Argo.

## Hoffman-Haggard



Jennifer Elise Hoffman and Gabriel Haggard were married on Oct. 23, 2021, at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Howard and Mary Anne Hoffman. The groom is the son of Nathan and Mary-Mark Haggard.

## Huntine-Fallon



Anna Catherine Huntine and Kenneth James Fallon were married on Jan. 1 at St. Pius X Church in Indianapolis. The bride is the daughter of Michael and Jill Huntine. The groom is the son of Ken and Wendy Fallon.

## Kinniry-Wilson



Sarah Isabella Kinniry and Anthony Nicholas Wilson will be married on June 4 at the Cathedral of the Immaculate Conception in Fort Wayne (Diocese of Fort Wayne-South Bend). The bride is the daughter of David and Holly Kinniry. The groom is the son of Mark and Kathy Wilson.

## Knoth-Harker



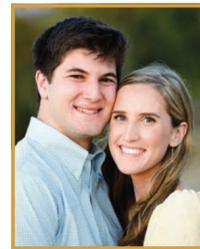
Michelle Marie Knoth and Chad Joseph Harker were married on Sept. 10, 2021, at St. Pius X Church in Indianapolis. The bride is the daughter of James and Pamela Knoth. The groom is the son of Charles and Barb Harker.

## Konopa-Brooks



Christine Mary Konopa and Joshua Michael Brooks will be married on April 30 at St. John the Apostle Church in Bloomington. The bride is the daughter of James and Kathleen Konopa. The groom is the son of James and Anne Brooks.

## Kruer-Clinard



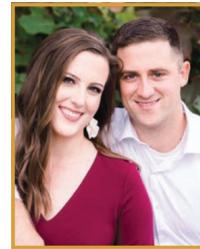
Lindsey Alaine Kruer and Sam Wesley Clinard will be married on June 3 at St. John Paul II Church in Sellersburg. The bride is the daughter of Kevin and Becky Kruer. The groom is the son of Mike and Penny Clinard.

## Kruer-Tipker



Kaitlyn Hannah Kruer and George Edward Tipker IV will be married on May 14 at St. John Paul II Church in Sellersburg. The bride is the daughter of Kevin and Becky Kruer. The groom is the son of George III and Sherry Tipker.

## Lavoie-Vonderheide



Juliana Lavoie and Kevan Vonderheide were married on Feb. 12 at SS. Francis and Clare of Assisi Church in Greenwood. The bride is the daughter of Chris and Julie Lavoie. The groom is the son of Dala and the late Scott Vonderheide.

## Lawrence-McIntosh



Vanessa Marie Lawrence and Bryant McIntosh were married on July 24, 2021, at St. Mary Church in Greensburg. The bride is the daughter of Jeffery and Connie Lawrence. The groom is the son of Scott and Shelly McIntosh.

## Mascari-Holtz



Laura Elizabeth Mascari and Joseph Anthony Holtz will be married on June 18 at Our Lady of the Most Holy Rosary Church in Indianapolis. The bride is the daughter of Richard and Gina Mascari. The groom is the son of Daniel and Rita Yadevia Holtz.

## Naville-Zoeller



Rachel Rene Naville and Nicholas Scott Zoeller will be married on May 28 at St. Mary Church in Navilleton. The bride is the daughter of William and Pamela Naville. The groom is the son of Raymond and Deborah Zoeller.

## Pimental-Gannon-Sikora



Jacqueline Marie Pimental-Gannon and Mark Matthew Sikora will be married on May 14 at St. Monica Church in Indianapolis. The bride is the daughter of John Gannon and Maria Pimental-Gannon. The groom is the son of John and Katherine Sikora.

## Pliske-Dwyer



Megan Lucille Pliske and Christopher Thomas Dwyer will be married on May 14 at St. Charles Borromeo Church in Bloomington. The bride is the daughter of Timothy and Sara Pliske. The groom is the son of Thomas and Beth Dwyer.

## Semmler-Dippold



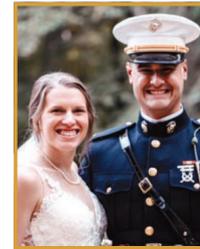
Kate Berit Semmler and Luke Daniel Dippold were married on Dec. 21, 2021, at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Edward and Deborah Semmler. The groom is the son of Mark and Kelly Dippold.

## Stonecipher-Runion



Lori A. Stonecipher and Bill J. Runion will be married on June 25 at SS. Francis and Clare of Assisi Church in Greenwood. The bride is the daughter of Sharyl Hardyman and Jim Stonecipher. The groom is the son of Mark and Peggy Runion.

## Tieman-Porres



Lauren Elizabeth Tieman and Nestor Emilio Porres were married on Oct. 30, 2021, in Immaculate Heart of Mary Church in Indianapolis. The bride is the daughter of David and Monica Tieman. The groom is the son of Nestor and Angeliqe Porres.

## Zink-Spalding



Claire Elizabeth Zink and Joshua Lee Spalding will be married on May 21 in St. Maximilian Kolbe Church in Liberty, Ohio. The bride is the daughter of Kurt and Jo Zink. The groom is the son of Timothy and Diana Spalding.

## Pre-Cana Conference, Tobit Weekend and One in Christ program prepare engaged couples for marriage

### Criterion staff report

Three marriage preparation programs offered in the archdiocese—the Pre-Cana Conference, Tobit Weekend and One in Christ—help prepare engaged couples for the sacrament of marriage as well as the challenges of married life.

Early registration is recommended for all programs, as each fills up quickly.

**Pre-Cana Conference** are typically one-day programs offered in parishes throughout the archdiocese in English and Spanish. This year there will be one two-day offering in Indianapolis to allow more time with experts, for prayer and for individual couple interaction. The schedule for 2022 is as follows:

- April 30 in English, 8:30 a.m.-6:30 p.m. at Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., Indianapolis, \$135.
- Sept. 17 and 24 (two-day option) in English, 8 a.m.-6:30 p.m. at Holy Name of Jesus Parish, 89 N. 17th St., Beech Grove, \$135.
- Oct. 22 in English, 8:30 a.m.-6 p.m., at Mount St. Francis, 100 St. Anthony Dr., Mt. St. Francis, \$125.

To register for Pre-Cana conferences at Mount St. Francis, go to [catalystcatholic.org/precana](http://catalystcatholic.org/precana). For all others, go to [www.archindy.org/precana](http://www.archindy.org/precana). For more information about the program, contact the archdiocesan Office of Marriage and Family Life at 800-382-9836, ext. 1521, or 317-236-1521.

**Tobit Weekend** retreats take place at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, and are offered in English. There are three opportunities remaining in 2022: April 29-May 1, June 24-26 and Sept. 16-18.

The registration fee of \$298 includes program materials, meals, snacks and overnight accommodations for the weekend.

To register, go to [www.archindy.org/fatima/calendar/tobit.html](http://www.archindy.org/fatima/calendar/tobit.html). For questions about registering, contact Jennifer Burger at [jburger@archindy.org](mailto:jburger@archindy.org) or 317-545-7681. For more information about the program and its contents, contact Cheryl McSweeney at [cmcsweeney@archindy.org](mailto:cmcsweeney@archindy.org) or 317-545-7681, ext. 106.

**One in Christ** marriage preparation, which includes a medical panel to address questions regarding reproduction and fertility, is a three-day program spanning a weekend and the following Saturday. The first day of the program is 8:30 a.m.-5 p.m., the second day is 10 a.m.-5 p.m., and the third day is 8:30 a.m.-4 p.m. The cost is \$250, which covers meals and materials.

There are two sessions scheduled for 2022:

- March 5, 6 and 12 at Our Lady of the Greenwood Parish, 335 S. Main St., in Greenwood.
- July 9, 10 and 16 at St. Malachy Parish, 9833 E. County Road 750 N., in Brownsburg.

To register, go to [oicindy.com/seminar-registration](http://oicindy.com/seminar-registration). For more information call 317-600-5629, e-mail [info@OICIndy.com](mailto:info@OICIndy.com) or go to [www.OICIndy.com](http://www.OICIndy.com). †

## Papal blessing certificates celebrate wedding anniversaries and more

Did you know the Vatican issues papal blessing certificates to recognize and celebrate wedding anniversaries, ordinations and religious profession jubilees, baptisms, first Communion, confirmations and birthdays? They make for a special way to celebrate a landmark milestone in a couple's or individual's life.

The certificates are available for wedding anniversaries, ordinations and religious professions

from 10-80 years in five-year increments.

They are also available to mark birthdays of 18, 30 and 40 years, 50-95 years in five-year increments, and 100-110 years.

The cost is 20 Euros (currently about \$23) per certificate.

For more information or to order online, go to [cutt.ly/papalcertificates](http://cutt.ly/papalcertificates). †

# Rwandan martyrs Cyprien and Daphrose Rugamba are role models for peace, prayer and trust in God's mercy

(Originally published in Black Catholic Messenger on Oct. 21, 2021. Reprinted with permission of the editor and author.)

By Nancy Sangwa Saro

"The blood of martyrs is the seed of the Church."

These words of Tertullian, an early Church Father, still ring true today in the witness of Servants of God Cyprien and Daphrose Rugamba and six of their 10 children.

The night before they were killed, on the first of the 100 days of the Rwandan Genocide in 1994, the family had spent the night in adoration in their home, where they had special permission to have the Blessed Sacrament reserved in the tabernacle of their home chapel.

One of their sons present that terrible morning survived, having played dead during the attack, and his family's bodies were discovered with eucharistic hosts scattered all over them and the tabernacle shot into by the assailants.

A devoted family prayer life was not

always the reality of the family. After his time in seminary during the 1950s, Cyprien was a staunch atheist—even after he married Daphrose, who was known to be a devout Catholic. Her prayer life carried her through the dark times of their marriage, as Cyprien despised her faith and conceived a child with another woman.

In 1982, Daphrose's prayers were answered when Cyprien became ill. All of his senses, including his sight and hearing, were affected, which was very humbling for a renowned artist. As Cyprien observed Daphrose's loving care for him despite all he had put her through, he began to wonder about her faith and his heart began to transform, restoring their marriage. Cyprien had a miraculous recovery on his way to get medical treatment in Europe and his conversion was solidified.

The whole family began to live a life committed to prayer and charity, with Daphrose having special compassion for children who lived on the street, and Cyprien began to compose numerous

beautiful songs praising God. Many of the songs he wrote are still sung in Catholic Churches all over Rwanda.

One written not long before his death considers the joy of entering heaven: "Nzataha Yerusalem Nshya" (which translates to "I will enter the new Jerusalem"). My own family sang it when we laid my grandmother to rest in Texas.

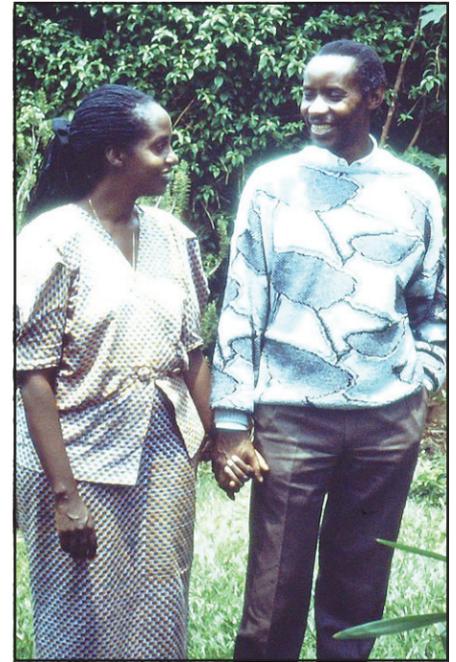
When political tensions arose between Hutus and Tutsis during the late 1980s and early 1990s in Rwanda, Cyprien spoke out boldly for peace, which put him and his family on a list of those to be killed. Even with the opportunity to leave the country to escape danger, the couple chose to stay and trust in God's mercy.

Before they were taken up to heaven, Cyprien and Daphrose laid the groundwork for the faith of many to be strengthened and restored during a time of deep uncertainty after the genocide of the Tutsis. By establishing the Emmanuel Community in Rwanda, a public association of the faithful of pontifical right, they created a community that many would call home and find refuge in.

The Rugambas' martyrdom gave life to the faith of their brothers and sisters, which allowed them to welcome in many who were seeking—including my own parents. Some of my earliest memories were created at the children's center Daphrose started, where the Emmanuel Community still takes in homeless children to this day.

On his visit to Kigali in 1990, four years before the genocide, Pope St. John Paul II said:

*I believe that holiness exists among the people that are here among you, in the people of Rwanda, in your marriages, in your families. I am convinced of this. One of my fondest desires is to be able to beatify or canonize a couple as soon as possible. There is a great need. So all that I should wish for you is that this canonized couple come from Rwanda.*



Cyprien and Daphrose Rugamba smile in the garden of their home in Kigali, Rwanda, in 1992. (Photo by Karel Dekempe courtesy of Wikipedia with licensure by Creative Commons Attribution-Share Alike 3.0 Unported)

*That would be a sign of your Church's spiritual maturity.*

In 2015, Cyprien and Daphrose Rugamba were declared "heroic in virtue," giving them the title Servants of God and marking the start of the formal process toward their canonization. In September 2021, the diocesan inquiry into their lives was concluded.

The documents on their lives have now been sent to the Vatican for approval.

(Nancy Sangwa Saro is a Rwandan-American who works as a neonatal ICU nurse and student of bioethics in the San Francisco Bay area. To view a documentary on Cyprien and Daphrose Rugamba, go to [cutt.ly/Rugamba](http://cutt.ly/Rugamba).) †

## Prayer for the beatification of the Servants of God Cyprien and Daphrose Rugamba

Holy Father,

We pray for the beatification of the Servants of God Cyprien and Daphrose. Give us to always have, like them, an incessant zeal for adoration, a heart burning of love for you and an active compassion for all who suffer.

Help us to give ourselves freely for the evangelization of the families and the poor.

In communion with Cyprien and Daphrose, we entrust to you especially couples who experience marital difficulties and people who are struggling to forgive

their enemies, and we ask you to make us instruments of peace. Through the intercession of these Servants of God, we ask you Lord, according to Your will, the grace of (express your intention).

Lord, grant us peace and the grace that we ask in faith. Amen

(Those who have received favors through their intercession may write to: [causescyprienetdaphrose@emmanuelco.org](mailto:causescyprienetdaphrose@emmanuelco.org). Donate online: [cyprienetdaphrose.com](http://cyprienetdaphrose.com).) †

## NEW ALBANY

continued from page 1B

and how you'll raise them."

Along those lines, Siepel said one of her favorite talks during the PreCana retreat is on Natural Family Planning (NFP).

"I think the NFP talk is important because I think a lot of people are not aware of it and how good it is," she said.

The presentation addresses "how the body works," she said. "But it also shows you how God works, and that you work with the Creator, and you understand how the creation works, and you're making an informed decision on if this is the right time to have a child."

Besides, said Siepel, "If [a couple] can talk about NFP, they can talk about anything."

### 'The benefits speak volumes'

The New Albany Deanery PreCana retreats are held at Mount St. Francis Center for Spirituality in Mt. St. Francis and are open to all engaged couples regardless of deanery.

Fessel calls the program "a great example of parishes in the New Albany Deanery working together toward a common goal of preparing couples for what lies beyond their wedding day.

"So often, we tend to focus on the events of the wedding day—the dress, the liturgy, the reception venue—that we forget to plan for the marriage," she said.

"The PreCana engaged couples' workshop certainly pokes and prods couples to think about some tough topics in hopes that they can unite behind some common goals for their newly forming families."

Many couples who have participated in the retreat agree, according to post-retreat surveys.

"I've been on a lot of retreats, but this one may have made the biggest impact," said one person. The individual "loved" that couples sat at individual tables, "sharing an intimate discussion. I was so afraid we were

walking into a room where we would have to share our souls and personal details with a bunch of strangers."

One couple noted that they had "been together for a long time, but we found things we hadn't discussed." They also "loved the [Schillinger's] newlywed game."

Even those who have celebrated the sacrament of marriage before found the retreat valuable: "Excellent retreat. I didn't know what to expect as an older couple marrying for the second time. It was worth our time."

"I am very proud of our parish leaders and the team at Catalyst Catholic for working with the archdiocese to produce an excellent marriage preparation retreat," said Ross.

"The presenters and team are so dedicated, and the talks are so rich and hands-on. It will be a huge benefit for any engaged couple that attends."

"We highly recommend it," added Tom. "It may be uncomfortable for someone to say 'yes' to go, but the benefits at the end of the day speak volumes."

(For more information on PreCana retreats in New Albany, go to [catalystcatholic.org/precana](http://catalystcatholic.org/precana) or call 812-923-8355.) †



Kristina Siepel

## Resources for married couples in challenging times

Following is a list of resources provided by the archdiocesan Office of Marriage and Family Life to help married couples facing challenging times in their marriage:

- "Witness to Love" Virtual Date Night Series ([witnessstolove.org/datenight](http://witnessstolove.org/datenight)): for married couples, military couples, hospital workers and first responders.

- ForYourMarriage.org: sponsored by the U.S. Catholic bishops, library of helpful blog posts for every stage of marriage preparation and married life.

- The Third Option ([carmelthirdoption.org/web](http://carmelthirdoption.org/web)): series of free, virtual

workshops for couples considering divorce who want to give their marriage a chance. Upcoming dates and topics: March 3, Understanding Expectations; March 10, Re-Defining Power Struggle; March 17, Control Issues; March 24, Listening Beyond the Words; March 31, Personality Differences.

—Retrouvaille ([www.helpourmarriage.org](http://www.helpourmarriage.org)): weekend retreat and follow-up sessions for couples struggling or separated needing support to avoid divorce, offered in Indianapolis, New Albany and neighboring dioceses. Upcoming retreats: March 4 (deadline

to register is Feb. 28) and Aug. 12 in Indianapolis; April 1 and Sept. 9 in Cincinnati.

- Red Bird Ministries ([redbirdlove.org](http://redbirdlove.org)): Catholic apostolate for spouses experiencing the death of a child, from miscarriage to adulthood; free support groups available online, paid additional resources available.

- STRIVE for Men ([cutt.ly/cleanheart](http://cutt.ly/cleanheart)) and BLOOM for Women ([www.bloomforcatholicwomen.com](http://www.bloomforcatholicwomen.com)): for couples negatively affected by pornography use in their marriage.

- Infertility: select "Natural Family

Planning" from left-hand menu at [www.archindy.org/marriageandfamily](http://www.archindy.org/marriageandfamily) for resources and contact information for Catholic doctors and certified instructors.

- Catholic Therapist Directory: select "Therapists" from left-hand menu at [www.archindy.org/marriageandfamily](http://www.archindy.org/marriageandfamily), most in the Indianapolis area, some offer online counseling. Catholic therapists wishing to be added to the directory can contact Office of Marriage and Family Life.

To access these and many other resources, go to [www.archindy.org/marriageandfamily](http://www.archindy.org/marriageandfamily) and select "Marriage Resources" from the left-hand menu. †

# Lenten penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of services that have been reported to *The Criterion*.

## Batesville Deanery

- March 4, 9 a.m.-9 p.m. at All Saints Parish, St. Martin Campus, Dearborn County
- March 8, 7 p.m. at St. Mary, Greensburg
- March 9, 6:30 p.m. at St. Vincent de Paul, Shelby County
- March 15, 7 p.m. at St. Catherine of Siena, St. Maurice Campus, in Decatur County
- March 18, 9 a.m.-9 p.m. at St. Joseph, Shelbyville
- March 18, 9 a.m.-9 p.m. at St. Mary of the Immaculate Conception, Aurora
- March 25, 9 a.m.-1 p.m. and 2-6 p.m. at St. Louis, Batesville
- March 29, 7 p.m. at Holy Family, Oldenburg
- March 31, 5-8 p.m. at St. John the Baptist, Osgood
- April 1, 9 a.m.-9 p.m. at All Saints Parish, St. Martin Campus, Dearborn County
- April 1, 9 a.m.-1 p.m. and 2-6 p.m. at St. Anthony of Padua, Morris
- April 1, 7-9 a.m. at St. John the Baptist, Osgood
- April 5, 7 p.m. at St. Michael, Brookville
- April 6, 6:30 p.m. at St. Peter, Franklin County
- April 7, 7 p.m. at St. Louis, Batesville
- April 8, 9 a.m.-9 p.m. at St. Mary of the Immaculate Conception, Aurora

• Additionally, recurring opportunities for reconciliation in the Batesville Deanery are as follows:

- Wednesdays 5-6 p.m. and Saturdays 4-5 p.m. at St. Charles Borromeo, Milan
- Before and after weekend Masses at St. Maurice, Napoleon
- Before weekend Masses at SS. Philomena and Cecelia, Oak Forest
- Fridays 6-7 p.m. at St. Nicholas, Ripley County

## Bloomington Deanery

- April 5, 7 p.m., for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul



## Lenten disciplines include fasting, almsgiving, prayer

Abstinence from meat is to be observed by all Catholics 14 years and older on Ash Wednesday and on all Fridays of Lent. Ash Wednesday is on March 2.

Fasting is to be observed on Ash Wednesday by all Catholics who are 18 years of age but not yet 59. Those who are bound by this may take only one full meal. Two smaller meals are permitted if necessary to maintain strength according to one's needs, but eating solid foods between meals is not permitted.

The special Paschal fast and abstinence are prescribed for Good Friday and encouraged for Holy Saturday.

By the threefold discipline of fasting, almsgiving and prayer, the Church keeps Lent from Ash Wednesday until the evening of Holy Thursday, which is on April 14. †

- April 7, 6 p.m. at St. Martin of Tours, Martinsville
- April 13, 6-9 p.m. for St. Charles Borromeo, St. John the Apostle and St. Paul Catholic Center, Bloomington; St. Agnes, Nashville; and St. Jude the Apostle, Spencer, at St. Paul Catholic Center

## Connersville Deanery

- March 16, 6:30 p.m. at St. Bridget of Ireland, Liberty
- March 18, 1-3 p.m. at St. Anne, New Castle
- March 27, 1-3 p.m. at St. Elizabeth of Hungary, Cambridge City
- March 31, 6:30 p.m. at St. Mary, Rushville
- April 5, 6 p.m. at St. Elizabeth Ann Seton, Holy Family Campus, Richmond

## Indianapolis East Deanery

- As of press time, no services have been submitted to *The Criterion*. Contact parishes for information.

## Indianapolis North Deanery

- March 6, 2 p.m. at St. Luke the Evangelist, Indianapolis
- March 7, 7 p.m. at St. Simon the Apostle, Indianapolis
- March 8, 7 p.m. at St. Pius X, Indianapolis

## Indianapolis South Deanery

- March 23, 7 a.m.-7 p.m. at Nativity of Our Lord Jesus Christ, Indianapolis
- March 23, 7 p.m. for St. Jude and St. Mark the Evangelist at St. Jude
- April 2, 8:30 a.m. at SS. Francis and Clare of Assisi, Greenwood
- April 5, 6:30 p.m. for St. Ann and St. Thomas More, Mooresville (Indianapolis West Deanery), at St. Ann
- April 7, 6:30 p.m. for Holy Name of Jesus, Beech Grove, and Good Shepherd at Holy Name of Jesus

## Indianapolis West Deanery

- April 5, 6:30 p.m. for St. Thomas Moore, Mooresville, and St. Ann (Indianapolis South Deanery) at St. Ann

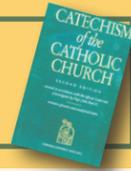
## New Albany Deanery

- March 10, 6:30 p.m. at St. John Paul II, Sellersburg
- March 15, 6:30 p.m. at St. Michael, Bradford
- March 16, 7 p.m. at St. Mary-of-the-Knobs, Floyd County
- March 30, 7 p.m. at Our Lady of Perpetual Help, New Albany
- March 31, 7 p.m. at St. Mary, Navilleton
- April 5, 6:30 p.m. at St. Anthony of Padua, Clarksville
- April 6, 7 p.m. at St. Mary, Lanesville
- April 7, 7 p.m. in English and Spanish at St. Mary, New Albany
- April 10, 1 p.m. at St. John the Baptist, Starlight

## Seymour Deanery

- March 10, 6-8 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
- April 6, 4-6:30 p.m. at St. Patrick, Salem
- April 6, 6-8 p.m. at St. Ambrose, Seymour
- April 7, 7 p.m. at St. Rose of Lima, Franklin
- April 7, 6-8 p.m. at American Martyrs, Scottsburg

## CATECHISM CORNER



## What the Catechism says about Lent

The season of Lent is mentioned in the *Catechism of the Catholic Church* in various sections.

It is brought up in #540 in the section that explains Christ's public ministry.

In #1095, Lent is discussed in regards to the way in which the Church, especially in its liturgy, sees Christ prefigured in various ways in the Old Testament.

Finally, in #1438, the penitential nature of Lent is discussed in the section on the sacrament of reconciliation.

#540 "Jesus' temptation reveals the way in which the Son of God is Messiah, contrary to the way Satan proposes to him and the way men wish to attribute to him (see Mt 16:21-23).

"This is why Christ vanquished the Tempter for us: 'For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tested as we are, yet without sinning' (Heb 4:15). By the solemn forty days of Lent, the Church unites herself each year to the mystery of Jesus in the desert."

#1095 "... the Church, especially during Advent and Lent and above all at the Easter Vigil, re-reads and re-lives the great events of salvation history in the 'today' of her liturgy. But this also demands that catechesis help the faithful to open themselves to this spiritual understanding of the economy of salvation as the Church's liturgy reveals it and enables us to live it."

#1438 "The seasons and days of penance in the course of the liturgical year (Lent, and each Friday in memory of the death of the Lord) are intense moments of the Church's penitential practice.

"These times are particularly appropriate for spiritual exercises, penitential liturgies, pilgrimages as signs of penance, voluntary self-denial such as fasting and almsgiving, and fraternal sharing [charitable and missionary works]."

(To read the Catechism of the Catholic Church online, log on to [catt.ly/catechism](http://catt.ly/catechism).) †

## Tell City Deanery

- March 20, 3 p.m. at St. Boniface, Fulda
- March 27, 3 p.m. at St. Paul, Tell City

## Terre Haute Deanery

- March 23, 7 p.m. at St. Joseph University, Terre Haute
- April 8, 9 a.m.-9 p.m. for St. Patrick and St. Margaret Mary, Terre Haute, at St. Margaret Mary

• Additionally, recurring opportunities for reconciliation in the Terre Haute Deanery are as follows:

- Wednesdays 7-8 p.m. at St. Benedict, Terre Haute †

# Authors: Find moments of silence this Lent, connect pillars of season

WASHINGTON (CNS)—How can Catholics and Christians approach Lent this year in a fresh way?

In interviews with Catholic News Service (CNS), two authors provided their insights on how to make Lent meaningful in 2022—especially since this is the third Lent the Church will observe during the COVID-19 pandemic.

Think of Lent as a season of rest, said Paul Jarzembowski, author of the 2022 book *Hope from the Ashes: Insights and Resources for Welcoming Lenten Visitors*.

Many people come back and connect to the Church during Lent because "there's something that's weighing heavy on their hearts," Jarzembowski said.

"Lent is a time where the Church invites people to lay a lot of those issues at the feet of the Lord and to go through Lent alongside Jesus who is also, we see in Lent, walking that journey, too," added Jarzembowski, associate director for the laity in the Secretariat of Laity, Marriage, Family Life and Youth for the U.S. Conference of Catholic Bishops.

Tsh Oxenreider, writer, podcaster and author of the 2022 devotional *Bitter & Sweet: A Journey Into Easter*, said that this third Lent of the pandemic is unique in that many are saying they are ready to re-embrace Lent again.

"It was almost like the first Lent snuck up on us" at the beginning of the pandemic, and "we were just in

survival mode," Oxenreider said. "Then the second Lent came around and it was like, what, we just had Lent. We've been in Lent this whole time; it feels like it."

But now in 2022 many are realizing the value of the rhythms of the liturgical calendar and are acknowledging the good Lent provides in our lives, Oxenreider said.

One way to refresh your Lenten practice this year is to connect how you observe the three traditional pillars of Lent: fasting, almsgiving and prayer.

"See if there are creative ways you can dovetail what you sense God is calling you to fast from with your prayer and your giving," she said. Together with your fasting, "is there some sort of giving you can do toward local food situations? ... Focus some of your prayer on food insecurity around the world.

"Not only does that check those boxes with giving and prayer, but it actually provides more meaning to the fast," Oxenreider said.

To approach Lent with a fresh perspective, try to find moments of silence, Jarzembowski suggested.

"Lent affords us some time to really be quiet. If that's quiet in one's personal prayer space; if that's quiet getting in the car and going over to a church or a sacred space; if that's online. Wherever someone can find that quiet and you know that you have the time to do," he said.

Jarzembowski compared Lent to baseball's spring training in that both are practice seasons.

"During spring training, you practice on the fundamentals. You try things out you've never tried before so that when it's time for the regular season, what we would call after Easter, you've had this time to practice. During Lent, [practice] moments to just shut it down" to gift yourself with moments of silence, pause and reflection, he added.

But while it's important to find moments of quiet, it's also important to connect with others.

"Lent is often about that inner journey; it is often about our personal commitment, but we sometimes go too far in personal and privatize Lent," Jarzembowski said.

More people are observing Lent than we realize, he said. "Maybe someone you didn't expect, maybe someone who doesn't go to church often, who might be having peanut butter and jelly sandwiches alongside you. Maybe they're giving up chocolate just like you."

This year, "ask the Lord for the gift of boldness to be a little more free to talk with our friends and our family with about what we're doing and ask what they're doing," Jarzembowski said.

"There's something to be said about making it a

See SILENCE, page 16A

Ken's 12-Pack/Ken Ogorek

# Things most Catholics wish they knew better: Bad dads and our heavenly Father

Second in a yearlong catechetical series

"I never got along with my dad."

Sadly, not everyone is blessed with a loving, caring, nurturing father. The words Dad or Father for some folks don't evoke good feelings.



Religion textbooks in the 1970s and 1980s tended to shy away from masculine references to the first person of the Most Holy Trinity.

Unintended consequences followed.

**A spiritual being**

There was a time long, long ago when the only person, place or thing who existed was the Creator of every person, place and thing. The Creator is a spiritual being.

Our Creator reveals himself primarily—not exclusively—as Father. Why? Maybe because none of us knows a disembodied, genderless human person. We know and can relate to women and men, brothers and sisters, husbands and wives, moms and dads.

Jesus, who on rare occasions uses maternal imagery when mentioning the first person of the Trinity, more often than not refers to his Father—and to our Father. Jesus goes so far as to use words like *Abba* (Dad) in encouraging us to relate to God as the kindest, most loving father we can imagine.

**Downplaying the Trinity**

In using gender-neutral words to name the first person of the Holy Trinity, catechetical authors contributed to confusion about who Jesus is and proved deficient in presenting the Trinity as the central mystery of Christian faith.

As a result, many adult Catholics are unclear on the significance of God revealing himself—due to his great love for us—as three persons while remaining One: Father, Son and Holy Spirit.

While it's beyond the scope of a brief column to flesh out why the Trinity is so

important, here are a few thoughts:

- Most folks can figure out, using basic human reason, that a Creator exists. God loves you so much, though, that he wants you to know him in a way only possible via his loving self-disclosure.

- The Most Holy Trinity is a communion—a small community—of love. Not only are we called to participate in this divine communion of love, the Trinity reveals to us who we are: beloved children of God called to live not only in loving communion with him, but also in community with our neighbor.

- The fact that God is Father, Son and Holy Spirit helps make several additional doctrinal and moral teachings of his holy, Catholic Church make sense. For example, we baptize in the name of the Father, Son and Holy Spirit precisely because Jesus commands us to do so—Jesus, who is the Son of the Father, inviting us to new life in the Spirit.



**Interesting but odd facts about God**

The fact that God is Father, Son and Holy Spirit isn't a mere curiosity. It's an important reality for us to acknowledge as we strive for happiness on Earth and eternal joy in heaven. Thankfully, we have the *Catechism of the Catholic Church* and related resources to shore up the deficiencies of religious education—unintended, maybe—from the late 1960s through the early 1990s.

Tune in to next month's installment of "Ken's 12-Pack" for additional clarity on a basic doctrinal or moral teaching of our Catholic faith—revealed truth meant to help us have a disciple relationship with the authentic Jesus of sacred Scripture and sacred Tradition.

(Ken Ogorek, archdiocesan director of catechesis, has lost his six-pack abs. But his 12-part series, whose theme is: *Things Most Catholics Wish They Knew Better*, will run through December. He can be reached at his archdiocesan e-mail address [kogorek@archindy.org](mailto:kogorek@archindy.org) or by using the contact information at [www.kenogorek.com](http://www.kenogorek.com).) †

## Strength to respond to evil with good comes from God, pope says

VATICAN CITY (CNS)—Jesus' call for Christians to respond to hostility with love requires a strength that comes from above and not from within, Pope Francis said.

While many are "accustomed to revenge,"

Christians are called to follow Jesus' example of turning the other cheek, the pope told pilgrims gathered in St. Peter's Square on Feb. 20 for his Sunday *Angelus* address.

"This is what Christians do," he said.

But "how sad it is, when people and populations proud to be Christians see others as enemies and think to wage war against each other! It is very sad."

The pope reflected on the Sunday Gospel reading from St. Luke, in which Christ tells his disciples, "love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you" (Lk 6:27-28).

Jesus seems like he is "asking the impossible" or "even unjust things of us," the pope said. But Christ, who was slapped by a guard when interrogated by the high priest, showed that "turning the other cheek does not mean suffering in silence or giving in to injustice."

Jesus responds to the guard's action against him "without anger, without violence" but instead with kindness, the pope said.

"Turning the other cheek means defeating evil with the goodness that opens up a breach in the heart of the enemy, unmasking the absurdity of his hatred," he said. "And this attitude, this turning the other cheek, is dictated not by calculation or by hatred, but by love."

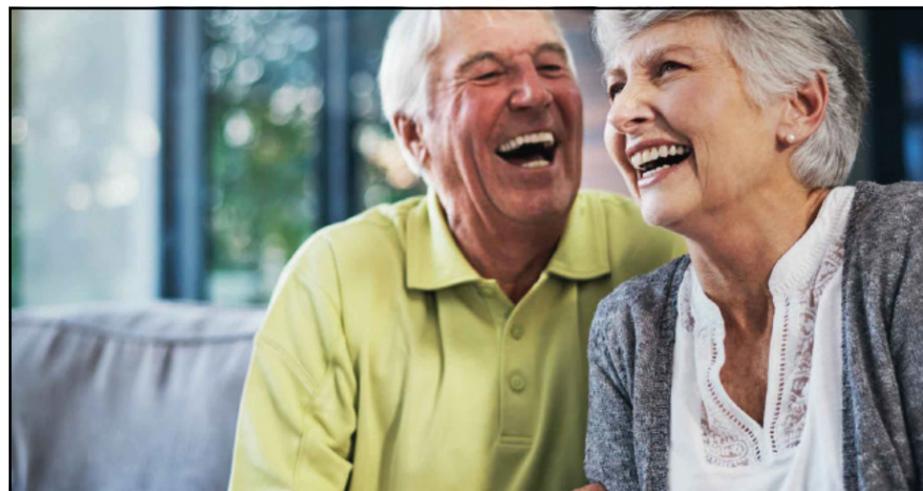
Pope Francis said that while loving one's enemies would be impossible "if it depended only on us," Christians should



Pope Francis greets the crowd as he leads the *Angelus* from the window of his studio overlooking St. Peter's Square at the Vatican on Feb. 21. (CNS photo/Vatican Media)

be mindful that "when the Lord asks for something, he wishes to give it.

"The Lord never asks for something he has not already given us first. When he tells me to love my enemies, he wants to give me the capacity to do so. Without that ability, we would not be capable, but he tells you to 'love your enemy' [Lk 6:35] and gives you the capacity to love," the pope said. †



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# Faith *Alive!*

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## Lent is a time to leave sinfulness behind, return to God's mercy

By Paul Senz

One of the challenges we Catholics face is the way in which our liturgical calendar almost becomes like white noise in the background.

There is such consistency in our liturgical year that we often don't give much thought to the changing of the seasons, the feasts, the memorials and the solemnities as they pass by.

But the seasons are there to help us mark the time, to help us consciously reflect on the mysteries in the life of Christ and in the life of the Church.

Ash Wednesday kicks off the season of Lent, during which we prepare for the paschal mystery—the salvific suffering, death and resurrection of Jesus.

The 40-day period of prayer, fasting and almsgiving brings to mind and unites us with the Israelites' 40 years in the desert, Noah's 40 days in the ark and Christ's 40 days in the desert before commencing his public ministry.

We are fallen and we all stray from the path to God. But we know God is forgiving, that his mercy endures forever. During this holy and penitential season, we are called in a special way to face our sins, to get back on the right path and return to God.

As Pope Francis pointed out in his homily for Ash Wednesday in 2021, "Lent is a journey of return to God." In this light, the readings for Ash Wednesday are fitting, as they direct us toward the Lord and orient our minds to return to God.

In the first reading for Mass on Ash Wednesday, which is from the prophet Joel, the Lord through his prophet exhorts us to return to him with our whole heart, with fasting, weeping and mourning. We are told that the Lord is gracious and merciful, a refrain we hear again in the responsorial psalm: "Be merciful, O Lord, for we have sinned."

God's mercy is everlasting and perfect. All we need to do is accept the forgiveness he offers. Of course, this brings to mind the parable of the prodigal son (Lk 15:11-32). God wants nothing more than to lovingly welcome us back into his embrace.

In the life of the Church, and indeed the life of every Catholic, one of the most profound expressions of our journey of return to God is the sacrament of penance.

During the season of Lent, this



Father Dominic Tran sprinkles ashes over the head of a parishioner during Ash Wednesday Mass at Holy Vietnamese Martyrs Church in Norcross, Ga., on Feb. 17, 2021. Ash Wednesday this year is on March 2. It is the start of the season of Lent when Catholics are invited to leave their sinfulness behind and return to God and his mercy. (CNS photo/Michael Alexander, *The Georgia Bulletin*)

sacrament receives special attention, as Catholics around the world seek the Lord's forgiveness in the lead-up to Easter.

Throughout salvation history, we hear again and again about humanity's failings, God's mercy and our return to him. The story is the same every time: God makes a covenant with his people; the people break the covenant; and God forges a new

covenant with them.

The story changes for good at the coming of Christ and his death and resurrection: We are now united to God in a new and eternal covenant in the blood of Jesus.

We can still individually mess up our relationship with God, but the sacrament of penance has been given to us to right those wrongs. Like the prodigal son, we need only to acknowledge our sins and accept the forgiveness that is already and always being offered to us.

It is never too early to seek and accept the forgiveness of God. In fact, the time is now.

In his Ash Wednesday homily last year, Pope Francis emphasized the urgency of returning to God. "In this life, we will always have things to do and excuses to offer, but right now, brothers and sisters, right now is the time to return to God," he said.

We can see this in the second reading, as well, wherein St. Paul wrote to the Corinthians, "Behold, now is a very acceptable time; behold, now is the day of salvation" (2 Cor 6:2). The only reason we can find to delay seeking God's mercy is our selfishness, our own attachment to sin.

In his *Confessions*, St. Augustine recounts that he would often pray asking God to make him chaste, "but not yet." How many of us can relate to this prayer?

It is easy for us to talk about a return to God—and easy for us to say that we want to! But sometimes in practice it is not so

easy. We don't always want what is best for us.

The Israelites' 40-year journey in the desert was certainly no easy task, and at times they even yearned for the days of their enslavement in Egypt.

Pope Francis makes reference to this in the same Ash Wednesday homily:

"How difficult it was to leave Egypt! It was more difficult for God's people to leave the Egypt of the heart, that Egypt they carried with them, than to leave the land of Egypt. It is hard to leave Egypt behind. During their journey, there was an ever-present temptation to yearn for leeks, to turn back, to cling to memories of the past or to this or that idol.

"So it is with us: Our journey back to God is blocked by our unhealthy attachments, held back by the seductive snares of our sins, by the false security of money and appearances, by the paralysis of our discontents."

Ash Wednesday is our annual reminder that we are dust, and unto dust we shall return. So, the time is now to return to God, to turn away from sin and accept his mercy.

We look at the ashes and see the fleeting nature of a physical thing—"sic transit gloria mundi" ("Thus passes the glory of the world")—and remember the eternal, unchanging God who wants to welcome us home.

(Paul Senz is a freelance writer living in Oklahoma with his family.) †



People attend Ash Wednesday Mass at St. Aloysius Church in Detroit on Feb. 17, 2021, amid the coronavirus pandemic. On Ash Wednesday, as we receive that blackened cross on our foreheads, we hear: "Remember you are dust, and to dust you shall return." (CNS photo/Valaurian Waller, *Detroit Catholic*)

## Corrections Corner/Deacon Marc Kellams

## Inequity is at heart of overcrowding of Indiana's jails

The Indiana Constitution provides in Article 1, Section 16: Excessive bail shall not be required.



In Section 17: Offenses, other than murder or treason, shall be bailable by sufficient sureties. Murder or treason shall not be bailable, when the proof is evident, or the presumption strong.

The application of this provision has varied widely from county to county.

When probable cause is found that a person has committed a criminal offense, the court can either issue a summons for the person to voluntarily appear or issue a warrant for the person's arrest. Bail is normally set in either surety, cash or both.

A surety bond requires an arrestee to engage a bonding agent and pay 10% of the bond amount to the agent. In return, the agent guarantees to the court that the person will appear as ordered.

If the person fails to appear, the bonding agent either locates that person

and secures his or her appearance or must forfeit the bond and pay the full amount of the bond to the court.

Judges often prefer surety bonds, because it is believed that a person is more likely to appear if they know there is a bonding agent who will come after them if they don't. Counterintuitively, the research and experience show that a person is more likely to appear if released on recognizance (given the opportunity to appear voluntarily). This is especially true in misdemeanor and lesser felony offenses.

Other options include allowing the person to post the entire amount of the bond in cash; something they are generally unable to do, or the court may allow them to post 10% of the bond in cash and guarantee the remainder by pledging property; an action most often taken by a family member.

There is the same understanding that if the person fails to appear the bond is forfeited. This is often preferred as the cash bond posted is returned if the case is ultimately dismissed, or it is applied to court costs and fees if the person is convicted.

Each county handles bail differently. Amounts of bail vary widely. Many have standard bail schedules so that a person who is arrested can immediately post the bail established for the most serious offense for which they are arrested.

In some counties, the person must wait in jail and be brought before a judge the next business day for a bond hearing where the bail amount is set.

The jails are overcrowded. Most individuals in them are awaiting trial or sentencing. Some are serving sentences.

If a person is arrested and has money, they post bail and are released. If they have insufficient funds to post their bail, they sit and wait for their case to be processed.

It is this inherent inequity that has kept poor people in jail while awaiting disposition of their cases. Next month, we'll discuss what Indiana is doing to address this issue.

*(Deacon Marc Kellams is the Coordinator of Corrections Ministry for the Archdiocese of Indianapolis. He can be reached at [mkellams@archindy.org](mailto:mkellams@archindy.org) or call 317-592-4012.) †*

## Faith and Family/Sean Gallagher

## Don't be afraid of failing in Lenten resolutions

"If something is worth doing, it's worth doing badly."

So wrote the great English Catholic writer G.K. Chesterton about 100 years ago. In writing them, he wasn't putting forward a witty justification for being mediocre or worse.



No, it was part of Chesterton's subtle case that the most

important tasks in life are not to be in the exclusive hands of experts or professionals. Everyone is to do them, even if sometimes individuals, despite their best efforts may carry them out poorly.

Prayer, fasting and almsgiving—the three pillars of Catholic spiritual practices in Lent—are among these important tasks.

They aren't the exclusive realm of the Church's clergy or religious. All the faithful are invited to take them up as they prepare for Easter. It's perhaps a manifestation of the broader teaching of the Church that all the baptized are called to holiness, not just an exclusive few.

Prayer, fasting and almsgiving are important tasks for all people because they are at the core of our common humanity.

Prayer is the grace-driven building up of our relationship with the God who created us and who is the ultimate destination of our lives.

Fasting is a discipline that helps us become detached from what is superfluous in life (e.g., favorite foods, TV shows, digital devices) and focus our hearts instead on what is of true importance.

This practice dovetails well with almsgiving. For when our hearts and minds are no longer turned inward on our own whims and desires, we can give of ourselves more effectively to those who need our help.

Almsgiving isn't just a nice add-on we can do if we like. For, unlike some worldly philosophies that see human fulfillment in self-assertion, the Church proposes that humanity sees its epitome in Christ, who not only revealed God to man but also man to himself.

Christ's life on this Earth was defined by self-giving and reached its culmination in his dying and rising to reconcile all humanity with God.

So, yes, prayer, fasting and almsgiving are important. And maybe you're like me and can remember times when you've fallen in your Lenten resolutions.

But don't let the importance of these practices and any past failures lead you to wonder what the point is in making resolutions this year.

Maybe you can find encouragement in these tasks that lead you to experience the joy of Easter more fully.

My family has tried ways to help each other in our Lenten disciplines. We'll talk at dinnertime near the start of Lent about what each person is going to do and what we'll do as a family.

Then we'll post those resolutions on a piece of paper on our refrigerator. We also have kept jars for each person in which they can put in jellybeans for sacrifices they make during Lent.

Even with all of these and other ways to encourage each other in our Lenten practices, I can say from experience that I still fail at times. You might have, too.

But God is merciful and always offers us grace to get back up to start again on these important tasks that draw us closer to him and to each other.

For God knows that if something is worth doing—and prayer, fasting and almsgiving are surely worth doing—then they're worth doing badly. †

## Love's Litmus/Natalie Hoefler

## Man's quiet outreach is a reminder: 'This is what Jesus would do'

There were many people at the funeral home in Tell City when Peggy Newton dropped off food for mourners. She didn't know the deceased, but brought the food as a favor to her friend, funeral home owner Larry Hagedorn.

"There were a lot of people there, but I noticed one particular lady hanging around," she said. "She's known in town, one of those people that people tend to ignore. You can tell she struggles."

The next day, Newton asked Hagedorn, a member of St. Paul Parish in Tell City, how the food was.

"He said it was great, and that he shared it," she said. "I asked with who, and he said with that one lady."

"Most people don't even talk to her. To me, this is what Jesus would do," she said of Hagedorn's action.

Newton, a member of St. Michael Parish in Cannelton, recalled another incident involving her friend helping someone on the fringes.

One afternoon, Hagedorn happened across a man walking alone. They talked, and the man shared that he was trying to make his way back to his hometown near Henderson, Ky.—about 60 miles away.

"There was sleet and ice forecast for that night, and the man didn't have anywhere to stay," said Newton. Hagedorn "tried calling people this guy knew, but he never got hold of anyone."

So, he drove the man more than an hour away to his Kentucky home, despite the impending weather.

"He didn't have to do that," Newton said. "But he doesn't think he's above anyone else. He would help anyone."

Including her.

"He always looks out for me," said Newton, a widow. Concerned for her safety, Hagedorn once poured a new cement sidewalk for her without being asked.

"In payment, he just asked me to visit his elderly parents," said Newton.

As for Hagedorn's job, she said, "He is so good with people who are mourning. And he's so good with the elderly. He doesn't think he's better than anyone. And he doesn't seek recognition."

In 1 Cor 13:4, St. Paul notes that love is not boastful or arrogant.

St. Paul did not follow Jesus while Christ ministered on Earth. But he perfectly describes Jesus' love in action when he identifies love as "not arrogant."

How many times do the Gospels mention Christ mingling with and serving those whom the rest of the world view as outcasts—the sick, the poor, tax collectors, known sinners?

Jesus reached out to those on the margins. And he did so humbly, treating them as equals, as individuals worthy of dignity, respect and love. He ate with them, talked with them, laughed with them, mourned with them. He called them friends.

Christ also warned his disciples not to boast of good works and charity: "... do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward" (Mt 6:2).

St. Paul builds on this idea. In his Letter to the Philippians, he cautions: "Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves" (Phil 2:3).

Who are the "others" in your life who stand on the sidelines? Who are the outcasts? Perhaps someone at work who struggles socially. Or a family in your parish from another country. Or a neglected senior citizen in your neighborhood.

Maybe the person is closer to home, like a shunned or forgotten family member. Or maybe there is a marginalized part of the community served by an organization in need of volunteers.

The act doesn't need to be heroic. Say hello. Ask how their day is going. Share some food. Shovel a walk. Pay them a visit.

And as 1 Cor 13:4 notes, do so quietly and humbly, not "boastful or arrogant," approaching those served as equals.

"I bet most people don't know all the things he does for others," Newton said of Hagedorn. "God bless people like him who treat everyone the same."

*(Send your stories of people you know who live out agape as described by St. Paul in 1 Cor 13:4-7 to Natalie Hoefler at [nhoefler@archindy.org](mailto:nhoefler@archindy.org), or call 317-236-1486 or 800-932-9836, ext. 1486. Include your parish and a daytime phone number where you may be reached.) †*

## Window Seat Wisdom/Katie Prejean McGrady

## We only need Jesus—not a Peloton bike—on our earthly journey

"You are brave. Thank you for showing up!"

I am brave, I thought. I did show up!



"You are here for a reason. What's that reason?!"

I am here for a reason ... oh gosh, what is my reason?

I found myself muttering these motivational phrases to myself as the instructor on the

screen effortlessly pedaled her Peloton bike. Meanwhile, I was heavily panting,

sweat dripping down my forehead, my legs screaming in pain.

But I was brave. And I had shown up. For a reason. So, I wasn't going to quit.

In 20 short minutes, Jess King, a popular Peloton instructor with signature catchphrases and a long braid, had convinced me that climbing onto a stationary bike and riding with all my might made me a brave woman unafraid to push myself to the limit.

And she'd encouraged me (and every other person who's ever taken this particular class, more than 60,000 at last count) to come up with three reasons why we would pedal our way to nowhere that particular day.

The three reasons came to mind

quickly: my kids, my health, my future.

I bought an exercise bike because I want to get in shape, mainly so I can run around the backyard with my kids and not get winded. And I was taking the class because long-term health goals can't just be met by eating a few more salads each week. I needed to exercise.

My third reason: my future. Honestly, that just sounded good at the time, and I needed a third reason because Jess told me I needed one. In reality, I don't really know what it means to be riding an exercise bike for my future. It's not like the bike is ever going to move.

See MCGRADY, page 14A

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

# The Sunday Readings

Sunday, February 27, 2022

- Sirach 27:4-7
- 1 Corinthians 15:54-58
- Luke 6:39-45

This weekend, the Church observes the Eighth Sunday in Ordinary Time. The first reading for Mass this weekend is from the Book of Sirach.



The passage mentions guilt and tribulation. Bad things come upon good people, and everyone knows it. Most people, even the devout and well-intentioned, have experienced this difficult reality.

Sirach goes farther. People may be the victims of forces beyond their control—storms, diseases, violence and the wickedness of others. In other cases, they may bring distress upon themselves.

Whether the case is foolishness, the deliberate creation of trouble in our lives or the consequences of helplessness, humans must cope. Sirach reminds us of potters. We mold the vessels of our souls.

St. Paul's First Epistle to the Corinthians furnishes the next reading. The reading speaks of death, a fact inevitable for every living creature, but always avoided and feared.

Try as we may, as human minds have attempted since time began, death may be delayed, but it never ceases to be the eventual termination of every earthly life.

Instead of admitting death in despondency or fatalism, St. Paul directs our minds to the overall, basic reality. Life is changed by death, but not ended. Life endures in eternity. Persons may prepare for it and can be assured that it can be a blessing for themselves if they are steadfast and fully devoted to the work of the Lord.

St. Luke's Gospel is the source of the last reading. As is the custom of this Gospel, the message is straightforward and clear, in part because its vocabulary is so apparent in its lesson and to the point.

The examples employed by Luke leave no room for confusion or mixed message. No one wonders what blindness means. Pure, simple and always, it means the loss

of vision.

No one discounts the presence of a splinter or any foreign object in an eye. In this day of efficient ophthalmology, the intrusion of a foreign object into an eye is not dismissed as nothing of concern.

The passage's basic assertion is that, to an extent, all humans are blind, but not doomed to struggling in everlasting darkness to find a way forward.

Obviously, Luke was implying that the Lord is our guide in all blindness, narrow vision, blurred vision and shortsightedness.

The Gospel hits another nail on the head. Before we can follow the Lord, we must admit to ourselves that we need the guidance of Jesus. This admission is not always quick and easy.

Some may have not just splinters, but wooden beams in their eyes, distorting their vision.

## Reflection

Lent will begin in a few days. Ash Wednesday is just ahead of us.

In providing these readings on this last Sunday of Ordinary Time before Lent begins, the Church calls us to fundamental facts.

At some time in the future, without exception, every person will die. During life, most people will have to deal with problems, doubts, heartaches, weaknesses, rejection and everything in the long catalog of human misery.

This is simply the way it is. But in these readings, the Church is telling us we can open our eyes and see what matters. We aren't helpless before whatever may assail us, even death.

The sight of what truly is important has strengthened and brightened human hearts forever. Conviction and submission to the Lord are the keys.

Give faith a try. This process starts with realizing that we are blind, that we too often wander onto detours and that we make our own beds.

We need Jesus. Period.

Lent will be the opportunity, time-tested through the many long centuries, to face these facts, to allow the Lord to perfect our vision, remove the wooden beams from our eyes and to look to him, the light of the world. †

## Daily Readings

### Monday, February 28

1 Peter 1:3-9  
Psalm 111:1-2, 5-6, 9, 10c  
Mark 10:17-27

### Tuesday, March 1

1 Peter 1:10-16  
Psalm 98:1-4  
Mark 10:28-31

### Wednesday, March 2

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

### Thursday, March 3

St. Katharine Drexel, virgin  
Deuteronomy 30:15-20  
Psalm 1:1-4, 6  
Luke 9:22-25

### Friday, March 4

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

### Saturday, March 5

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

### Sunday, March 6

First Sunday of Lent  
Deuteronomy 26:4-10  
Psalm 91:1-2, 10-15  
Romans 10:8-13  
Luke 4:1-13

## Question Corner/Fr. Kenneth Doyle

### Church teaches that God does not lead people into temptation to sin

When we pray the Lord's Prayer at Mass, we say, "Lead us not into temptation." Why would God lead us into temptation? I know that God allows



temptation to occur, but the word "lead" is an active verb that implies God may be actively involved in our being tempted.

Would you please clarify the Church's teaching on God's role in temptation? (Pennsylvania)

I agree with your concern over the phrase "lead us not into temptation." So also, it would seem, does Pope Francis. In an interview in 2017 with Italian television, Pope Francis said, "That is not a good translation."

He suggested as a possible alternative, "Do not let us fall into temptation." And within two years, Vatican-approved translations in French, Italian and Spanish

included equivalents such as "Do not abandon us to temptation."

That comports with the biblical Letter of St. James that says: "No one experiencing temptation should say, 'I am being tempted by God'; ... Rather, each person is tempted when he is lured and enticed by his own desire" (Jas 1:13-14).

The *Catechism of the Catholic Church* clarifies that the Greek wording used in the Scripture "means both 'do not allow us to enter into temptation' and 'do not let us yield to temptation'" (#2846).

So be comforted: The God who created us out of love would not purposely place us in temptation and set us up to fall into sin.

A new priest came to our church recently and started a practice many of us think is disrespectful and distasteful.

When the ushers take up the collection, they put it in a covered basket and march it up the aisle, right behind the gifts of bread and wine. Then the priest accepts the gifts, places the basket on the floor of the sanctuary, and the Mass continues with the basket in front of the altar.

Is there anything in Catholic doctrine that indicates whether we should or should not do this? (Georgia)

The "General Instruction of the *Roman Missal*" sets forth the Church's norms for the celebration of the Eucharist.

Here is what it has to say about the offertory procession: "The offerings are then brought forward. It is a praiseworthy practice for the bread and wine to be presented by the faithful. ... Even though the faithful no longer bring from their own possessions the bread and wine intended for the liturgy as was once the case, nevertheless the rite of carrying up the offerings still keeps its spiritual efficacy and significance" (#73).

That same section of the instruction addresses your concern over the particular placing of monetary gifts: "Money or other gifts for the poor or for the Church, brought by the faithful or collected in the church, are acceptable; given their purpose, they are to be put in a suitable place away from the eucharistic table."

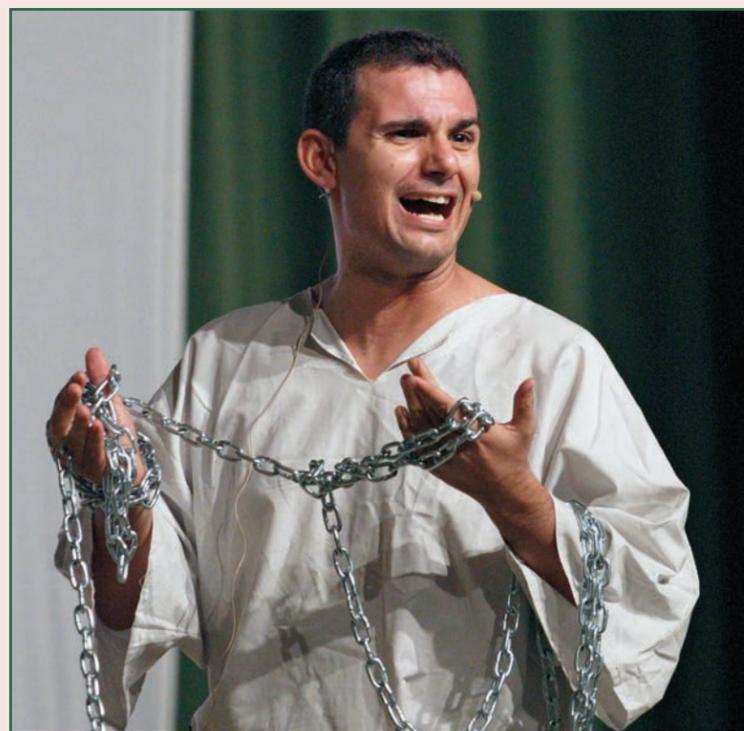
From the wording of the instruction, it seems clear that the position of the collection basket should not take the focus away from the Mass.

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

## My Journey to God

### God Break the Chains That Bind Me

By Thomas J. Rillo



God break the chains that bind me  
Keeping me from being close to you  
Chains such as greed and envy  
Links such as self-ego and pride  
Chain-like links of bigotry and hatred  
Of prejudice and superiority  
God break the chains that bind me.

God break the chains that bind me  
Set me free from unwarranted bondage  
Let me be free in the ecstasy of your love  
Unchain me so that I can begin my journey  
Free my legs from the shackles of sin  
Allow my legs to move in unison with your Son  
Do not let the chain of doubt hinder my journey  
God break the chains that bind me.

God break the chains that bind me  
Break the chain of self-indulgence  
Let selfishness not bind and immobilize me  
Break the bondage to unrestrained speech  
Let isolation and indifference break apart  
Break the chain link of materialism  
Allow not the weight of chains to restrain me  
Free me so that I can convey your word  
Free to evangelize anywhere and everywhere  
God break the chains that bind me.

(Thomas J. Rillo is a deceased member of St. Charles Borromeo Parish in Bloomington. Photo: An actor playing St. Paul holds chains during a musical dramatization of the life of St. Paul before a procession of the World Youth Day cross and icon in Zamora, Spain, on Nov. 13, 2010.) (CNS photo/Paul Haring)

# Rest in peace

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

**AMBERGER, Stephen R.**, 69, Holy Family, Oldenburg, Jan. 22. Husband of Deborah Amberger. Father of Jill Hollins and Hilary Nobbe. Brother of Millie Blanken, Rosemary Gander, Ann Gutzwiller, DeeDee Linkel, Mags Thielking, Albert, Bill, Dave and John Amberger. Grandfather of four.

**BROWN, Doris A.**, 87, St. Joseph University, Terre Haute, Jan. 23. Mother of Becky Skelton and Dan Brown. Sister of Wanda Baltes and Jack Johnson. Grandmother of four. Great-grandmother of six.

**CRAIG, Jr., John D.**, 69, St. John the Baptist, Starlight, Jan. 22. Husband of Roberta Craig. Father of Jennifer Trich and Kyle Craig. Son of John Craig and Minnie Knight. Brother of Jimmy and Kenny Craig. Grandfather of eight.

**DENT, Mildred C.**, 99, St. Roch, Indianapolis, Jan. 21. Mother of Mary Ellen McGinnis and Thomas Dent. Grandmother of four. Great-grandmother of two.

**FORTHOFFER, Rosina**, 76, St. Nicholas, Ripley County, Jan. 17. Mother of Christy Werner, Shele Wiedeman and Nicholas Forthofer. Sister of Evy Kuntz and Mary Jo Wuestefeld. Grandmother of nine. Great-grandmother of five.

**FREIBERGER, Sharon S. (Byerley)**, 72, St. Mary-of-the-Knobs, Floyd County, Jan. 7. Wife of Paul Freiburger, Jr. Mother of Elizabeth Ernstberger, Sarah Herley, Ashley Mitchell, Dana, Nicole and Paul Freiburger III. Sister of Paula Chandler, Veronica Hardie, Benedictine Sister Karen, Gary, Keith,

Ronald, Stanley and Steve Byerley, Grandmother of 11.

**HARTKORN-ELLIS, Patricia**, 85, St. Barnabas, Indianapolis, Jan. 19. Mother of Pam Kocher, Craig, Ken, Mike and Tim Hartkorn. Grandmother of 13. Great-grandmother of 14.

**HEBENSTREIT, Thomas**, 91, Christ the King, Indianapolis, Jan. 21. Father of Ann Ponty, Daniel, David and Michael Hebenstreit and Douglas, Robert and Thomas Kenny. Grandfather of 14. Great-grandfather of five.

**HEIMANN, Ann M.**, 65, St. Bartholomew, Columbus, Jan. 20. Wife of Stephen Heimann. Mother of Emily VonOsdol. Grandmother of three.

**HOLLER, Evelyn L.**, 88, St. Elizabeth Ann Seton, Richmond, Jan. 7. Mother of Cecelia Holler and Evelyn Miller. Grandmother of six. Great-grandmother of nine.

**HORSTMAN, Dolores**, 91, St. Ambrose, Seymour, Jan. 31. Mother of Patricia Cornell, Constance Edwards, Kathryn Flores, Deena Lamb, Barbara Puetz, Donald, Thomas and Richard Horstman. Sister of Jeannie Nichter, Maurice Jackson and Richard Wissel. Grandmother of 15.

**JONES, Doris M.**, 88, St. Mary, Greensburg, Jan. 29. Mother of Donna Bower and Allan Jones. Grandmother of three. Great-grandmother of six. Great-great-grandmother of three.

**KREKEL, Joanne M.**, 83, St. Mary-of-the-Knobs, Floyd County, Jan. 25. Mother of Kelley Blasdel, Pamela Seewer, Chris and Patrick Krekel. Grandmother of six. Great-grandmother of four.

**LINDSEY, Seth M.**, 43, Nativity of Our Lord Jesus Christ, Indianapolis, Jan. 22. Father of Claire Lindsey.

**MOORE, Kathleen I.**, 74, St. Mary, Greensburg, Jan. 25. Wife of John Moore. Mother of Shannon and Suzann Moore. Daughter of Mary Humpert. Sister of Danny Lawrence. Grandmother of one.

**MOORMAN, Ted**, 71, St. Pius X, Indianapolis, Jan. 25. Father of Lindsey Healy, Jennifer Terwilliger and Doug Moorman. Brother of Diane Evans, Teresa Kroh, Linda McAuliff, Karen Miller, Mary Weinrich, Joan Williamson and Bill Moorman. Grandfather of three.

**PERRY, Constance**, 97, SS. Peter and Paul Cathedral,

Indianapolis, Jan. 23. Mother of Stephanie Rice.

**POPP, Albert P.**, 86, St. John Paul II, Sellersburg, Jan. 22. Father of Kevin Popp. Grandfather of one.

**REGAS, Norma J.**, 88, St. Luke the Evangelist, Indianapolis, Jan. 24. Mother of Margo and Jon Regas.

**RISCH, Raymond E.**, 93, St. Rose of Lima, Franklin, Jan. 26. Husband of Rose Risch. Father of Laura Williams, Cathy, James and Jerry Risch. Brother of Ruth Acker. Grandfather of five. Great-grandfather of three.

**ROBICHAUD, Lois**, 81, St. Malachy, Brownsburg, Jan. 31. Wife of Walter Robichaud. Mother of Rochelle Hankins, Renee Whitaker and Terry Robichaud. Sister of Rita Bamford, Johnna Workman and Dale McClain. Grandmother of six. Great-grandmother of two.

**SMITH, Charles**, 90, St. Elizabeth Ann Seton, Richmond, Jan. 14. Husband of Ann Smith. Father of Pamela Huckaby, Daniel, David and Kenneth Smith. Brother of John Smith. Grandfather of six. Great-grandfather of four.

**SMITH, Paul E.**, 88, SS. Peter and Paul Cathedral, Indianapolis, Jan. 22. Father of Dorothea Perkins, Jauqueline Smith and Paula Smith-Ballard.

**SONNTAG, JoAnn**, 84, St. Lawrence, Lawrenceburg, Jan. 23. Mother of Pamela Brashears, Julie Douglas, Christy Upton, Robert and Steven Sonntag. Grandmother of 12. Great-grandmother of nine.

**STYRLANDER, James G.**, 81, Our Lady of Perpetual Help, New Albany, Jan. 21. Husband of Arabell Styrlander. Father of Kristin Suda and Timothy Styrlander. Brother of Susan Kierstead. Grandfather of two.

**SWAYZE, Diane M.**, 66, St. Mark the Evangelist, Indianapolis, Jan. 24. Wife of Robert Swayze, Jr. Mother of Allison Putnam and Robbie Swayze. Sister of Bryan and David Hunckler. Grandmother of three.

**SWEET, Charlotte A.**, 85, St. Jude the Apostle, Spencer, Jan. 13. Mother of Gretchen Barcus and Michael Hassler. Sister of Janice Golden and Bridgette Robeson. Grandmother of two. Great-grandmother of one. Great-great-grandmother of four.

**TAYLOR, Jr., John C.**, 67, St. Elizabeth Ann Seton, Richmond, Jan. 11. Husband of Mary Taylor. Father of

## Honoring Mary



A statue of Mary is seen on Feb. 17 in Divine Word Church in Huntingtown, Md. (CNS photo/Bob Roller)

Angie Kerr, Bridget Pickett, Julie Schwab, Amy and Dan Taylor, Brian and Michael Black. Brother of Margaret Bolser and Becky Dillhoff. Grandfather of 11.

**THOMAS, Terry N.**, 78, St. Mary, North Vernon, Jan. 25. Husband of Dona Thomas. Father of Whitney Mucha, Lindsey Skeen and Sarah Thomas. Grandfather of six.

**WAGNER, Keith A.**, 85, Holy Spirit, Indianapolis, Jan. 13. Husband of Joan Wagner. Father of Michele

Keif, John, Kenny and Rick Wagner. Grandfather of six. Great-grandfather of 12.

**WHITAKER, Susanne M. (Kemper)**, 77, St. Lawrence, Lawrenceburg, Jan. 23. Wife of Willis Whitaker. Mother of Kim Adams, Kristina Meyer, Greg and Jim Whitaker. Grandmother of eight. Great-grandmother of two.

**WILMER, Vernon A.**, 87, St. Mary, Greensburg, Jan. 25. Husband of Mary Ann Wilmer. Father of Brenda Clark, Rita Geis, Shirley Rich, Karen White and Carl Wilmer.

Grandfather of 15. Great-grandfather of 19.

**WINTER, Dennis**, 79, St. Augustine, Leopold, Jan. 20. Husband of Ula Winter. Father of Stacey Sims and Darren Winter. Brother of Wilma Masters and Lois Scott. Grandfather of four.

**WOOLSEY, Marion**, 93, St. Anne, New Castle, Jan. 20. Husband of Agnes Woolsey. Father of Pam Denton, Debra Fox and Mike Woolsey. Grandfather of five. Great-grandfather of 10. †

### Online Lay Ministry Formation

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

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### REPORT SEXUAL MISCONDUCT NOW

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

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

## MCGRADY

continued from page 12A

But I couldn't get her motivating words out of my mind, even hours after the class was done.

I had reasons for doing this—for putting on absurd looking shoes and sitting on a too small bike seat and pedaling as hard as I could to raise my heart rate and burn some calories and earn a spot on the leaderboard.

We have reasons for everything, don't we? There's a reason I drink coffee each morning: It wakes me up. There's a reason I call my mom after I drop off my kids at school: It's the easiest time of the day for us to talk. There's a reason I answer e-mails on Wednesday: It's the one day of the week I can concentrate on menial tasks.

We're driven by reasons—some obvious, some perhaps deeply personal, but each relevant.

And there's a reason why we hopefully long to grow in our understanding of the faith, and ownership of a life lived for Christ. We're motivated because of him.

The same way I show up to a spin class with an instructor I will never meet in person, because I want to

be healthier, I show up to Mass every Sunday because I know it will make me holy. And, this time, I know it will be Jesus I meet someday.

I don't speculate, wish or imagine it will make me holy. I know it will make me holy.

Just like I know riding a stationary bike every day for a month will build muscle in my body. There's verifiable proof doing that will work. There's lives of the saints that show me that if I pray, if I live a sacramental life, if I serve others, if I look to live not for this world, but for him alone, then I will become holy and know Jesus more.

And why would I do that? What's my reason? Well, for my kids. I want them to do it too. And, for my health. Because I'm a better person overall when I know and love Jesus. And, for my future. And this time, I really do mean for my future because it's a future with him in heaven that I am pursuing.

I don't necessarily need a Peloton instructor in spandex on a bike to motivate me to do that. I just need Jesus.

(Katie Prejean McGrady is an award-winning author and host of "The Katie McGrady Show" on Sirius XM's The Catholic Channel. She is a columnist for Catholic News Service and lives in Lake Charles, La., with her family.) †

## Investing with Faith/Kimberly Pohovey

# How qualified charitable distributions benefit donors and recipients

Let's say you just turned 72—Happy Birthday! You know that you are now required to begin withdrawing funds from your individual retirement account (IRA), or face a stiff financial penalty if you don't. You're not planning to take out more than the minimum, and you won't need the whole amount as income. So, you've decided to share your blessings with others and keep giving—as you have for years—to your parish, the United Catholic Appeal, and the local Catholic Charities homeless shelter. Great!

But before you get out your wallet or checkbook, there's an alternative way to give that's worth considering. That's because a qualified charitable distribution (QCD) from your IRA might benefit you as well as the good works that are close to your heart.



### What is a QCD?

Through a qualified charitable distribution, you can make your gift directly from your IRA. Your donation can be annual or one time, and you can designate one or several recipients. All you need to do is direct your IRA custodian to make a gift to a qualified charity. No new accounts. No complicated paperwork. No fees. It's simple!

### So what's the advantage?

Thanks for asking! There are two key advantages to giving through a QCD.

- First, the amount you give is counted as part of your annual required minimum distribution. As some people have observed, "I have to take the money out one way or another." A QCD helps you meet that obligation and avoid penalties. In the meantime, you're able to support the efforts that make a difference for so many.
- Second, the amount you give through a QCD is not counted as taxable income. Because you are making a direct gift to charity, these funds are tax free and not

reported as income. For some, giving through a QCD could lower the Social Security benefit tax and/or the Medicare premium rate, but check with your tax advisor on your specific tax advantages.

That's why QCDs are becoming a more and more popular way to support the agencies and institutions that do good where it's needed most—through non-profits like Catholic Charities, your local parish and the Catholic school your grandchildren attend.

But there are even more reasons to consider a QCD. You may have noticed that the recent increase in the standard deduction means many individuals can no longer benefit from itemizing charitable gifts. A QCD still provides you a way to give with tax benefits. And if you're already planning to tithe or donate, QCDs offer a way to give more to the recipients you've chosen. That's because what you give is tax free, and 100% of the amount you choose will go to the qualified charitable endeavors you choose. In other words, a QCD means that you'll be giving less to the

government, and more to those in need!

Our staff at the archdiocese Office of Stewardship and Development is here to help you consider whether a QCD is right for you. We process these kinds of gifts every day and know how to work with brokers and IRA custodians to pin down all the details. And we're here to ensure that your much-appreciated financial gift is directed precisely as you desire. We want to be a resource to you and invite you to contact us with any questions you might have about how giving through a qualified charitable distribution can benefit you as well as the good works that are close to your heart.

*(Kimberly Pohovey is the director of major and planned gifts for the archdiocese. Tax or legal information provided herein is not intended as tax or legal advice. Always consult with your legal, tax or financial advisors before implementing any gift plan. For more information on the CCF, visit [www.archindy.org/CCF](http://www.archindy.org/CCF), e-mail [ccf@archindy.org](mailto:ccf@archindy.org), or call 317-236-1482.) †*

# Indiana teenager takes up her great-grandmother's cause for life

FORT WAYNE, Ind. (CNS)—Nearly 50 years ago when *Roe v. Wade* legalized abortion nationwide, a woman in Huntington, Ind., saw the need to support pregnant women and help protect the lives of unborn babies in her small corner of the world.

Blanche Marie Hunckler helped found the Huntington County Gift of Life, which became the Huntington County Right to Life.

Perhaps it was her love for God or her degree in nursing that fueled her desire to help pregnant women and the unborn, but she gave many years of service for the cause.

Hunckler was on the pro-life board for the Diocese of Fort Wayne-South Bend during the tenure of Bishop William E. McManus in the late 1970s and early 1980s; organized fundraisers for Right to Life; and instructed students at the former Huntington Catholic High School about this critical issue so that they could be prepared to argue the case for life.

She and her husband Paul raised their children in the faith at SS. Peter and Paul Parish in Huntington.

God's work for Hunckler came to an end in December 2020. She died at age 100.

But her passion and her defense of life continues to echo down through the generations of those who followed her, particularly within her own family. Her great-granddaughter, Erica Hunckler has taken up the pro-life torch.

Erica, who lives in Noblesville, Ind., in the Lafayette Diocese, remembers visiting her great-grandmother and the first time Blanche Marie took her to the Huntington County Right to Life office as a young girl.

"I didn't fully understand what abortion was, obviously, because I was so young," Erica told *Today's Catholic*, diocesan newspaper of Fort Wayne-South Bend.

What she did connect with were the models on display showing an unborn baby from conception to birth, "and that's an image that stuck with me throughout this growing passion of mine, because, to me, it's so obvious, the humanity of the unborn."

She described her great-grandmother as being active, even to her last days, with projects piled up on a desk at the nursing home where Blanche Marie spent her last few years. She did her best to continue supporting the efforts of the Right to Life organization she helped establish.

But, due to lack of volunteers, the Huntington office recently closed its doors, though it might reopen if new volunteers can be found.

In her junior year at Guerin Catholic High School in Noblesville, Erica sought to deepen her own involvement in the pro-life movement and helped revive a Teens for Life group at her school.

"I was itching to do something, especially with changes in presidents and laws, and there's so much going on around the cause that I really thought there was more we could do," she said.

A new leadership team was established, and "we signed a contract with Students for Life, so that national organization has allowed us to be involved in things we've never been involved with before."

The national group's regional coordinator, Mary Carmen, has helped engage Guerin students in the cause and provided materials for Erica to use at the school.

Now a senior, one of Erica's tasks is to manage the social media of the Students for Life group at Guerin Catholic.

She also created a T-shirt for the club and wrote a poem titled "Breaking the Silence," about the pain of abortion, the arguments against it and the toll it takes.

Her poem says in part: "At ten weeks/ I have ten fingers/ And ten toes./ I have two eyes./ Two ears./ One mouth./ And one nose./ I have a beating heart/ That will continue to grow./ With love for you./ And the world/ I have yet to know./ This body of mine—/ Yes—it is my own./ Uniquely made./ By God./ I was sewn/ Into my mother's womb/ So, let it be known:/ I was made/ In the Image of God/ ... Let us not forget./ The parents filled with regret./ And their need to be consoled./ No rally, protest, or political poll/ Can prepare a mother or a father./ For the toll./ That abortion takes./ On their immortal soul."

Part of the inspiration for the poem

came from videos Erica watches on the YouTube channel of the pro-life advocacy group Live Action; it posts conversations about abortion volunteers that begin with people on the street.

She believes that it is important to know the arguments for and against abortion and to have conversations that allow others to come to the morally correct decision about abortion, and not to be coerced into it.

"Something I really started to develop an understanding of through Students for Life is the deeper meaning of

how [abortion] isn't pro-women—it's profoundly anti-women. That's one of the biggest points that I really want to drive home," Erica emphasized.

While her great-grandmother first introduced her to the pro-life cause, Erica has embraced it as her own.

"It's not just because the Catholic Church says so," she said. "They're not blindly telling people what to do here. It's really ... life is a gift, and it begins at conception." †

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### Employment

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Inquires and resumes may be sent to [PrincipalSearch@ht-school.org](mailto:PrincipalSearch@ht-school.org)



Erica Hunckler

## Stations remind faithful of Christ's example, depth of his love

NASHVILLE, Tenn. (CNS)—From partaking in the sacrament of reconciliation to fasting to choosing what to give up, Lent is full of traditions that Catholics around the world take part in as they prepare to celebrate Christ's passion, death and resurrection.

But there's another sacred tradition that dates back to the early days of the Crusades, one that allows them to "walk" the *Via Dolorosa* with Christ: the Stations of the Cross.

The Stations of the Cross are a mini-pilgrimage, taking believers through the steps taken by Jesus on Good Friday, from his condemnation to his burial.

The stations are a "way of prayerfully uniting oneself to the sacrifice of the Lord and his love for us," said Father Eric Fowlkes, pastor of the Cathedral of the Incarnation in Nashville. "It's also an invitation for us to place ourselves within that journey."

The Stations of the Cross date back to the Middle Ages during the religious wars between Christians and Muslims, known as the Crusades.

"The Crusades awakened an interest in Europe in the places associated with Christ in the Holy Land. For the first time, Europeans were traveling there regularly and wanted to see the holy places where the biblical events took place," said Father Bede Price, pastor of Assumption Parish in Nashville.

"One of those was, of course, the *Via Dolorosa*, which is the path that Christ took to Calvary, and there were certain spots along that path where things were said to have happened," he told the *Tennessee Register*, the newspaper of the Diocese of Nashville.

"The most famous one probably is Veronica" wiping the face of Christ, he continued. "That's not in the Bible. It's a legend, a story about a woman who had compassion [for] Christ and wiped his face with a veil.

"The word 'Veronica' simply means 'a true icon' and even that is tied to the Crusades because the legend of Veronica becomes part of the story of the Shroud of Turin. ... These things are all part of the traditions that have been handed down" throughout the history of the Church.

But trips to the Holy Land weren't easy ones to take for everyone in Europe, so "people started erecting these stations in churches in Europe so they can virtually go on a pilgrimage to the *Via Dolorosa*," Father Price said. "That's where the devotion began."



Pictured are the 14 Stations of the Cross at the Cathedral of the Incarnation in Nashville, Tenn. (CNS composite; photos by Katie Peterson, *Tennessee Register*)

The devotion was further popularized by St. Francis of Assisi, Father Price said. And his version is just one of many that can be used for meditation today.

Since its origins, several versions of the Stations of the Cross have been developed, and while in communal celebrations each church designates which version is used, believers have options for which version to use when praying them alone.

One of the most famous and widely known versions is the Stations of the Cross by St. Alphonsus Liguori.

Another version follows the Way of the Cross through the eyes of Mother Mary. Still other versions include those of St. John Henry Newman, the Way of the Cross for Children and the Stations of the Cross with St. John Paul II.

"It's a matter of preference and there are a variety of wonderful resources with different options for the Stations of the Cross," Father Fowlkes said. "It's about discovering the one that speaks to your heart."

Each, at their core, has the potential for deep reflection and lessons.

From new forms of meditation to inspiration for everyday life to connecting personally with a particular

station, the priests agreed there are many lessons to be learned from the stations.

They are similar "to the rosary in so far as you are saying the prayers, but you're also supposed to be meditating on the mysteries. In the same way, we also meditate on the mysteries of the Stations of the Cross, and each one of them has a lesson for us," Father Price said.

"St. Veronica for instance would be a lesson for us to meditate on compassion, to suffer with, which is what the word compassion means," he said. "Do we suffer with Christ when we encounter our own difficult things?"

Veronica also provides insight into how we interact with others, said Father John O'Neill, who is pastor of three Tennessee parishes—Holy Trinity in Hohenwald, Christ the Redeemer in Centerville and St. Cecilia in Waynesboro.

"We must be kind, we must be responsive and ready to receive and to give," Father O'Neill said. It's also a reminder that "God will always send somebody in the middle of the crowd that you never saw before," he added.

The stations also are reminders of the perfect example of Christ and the depth of his love.

"Myself, I always wonder, 'Why did he fall three times?' That's a meditation because whenever numbers come up in the Catholic Church, they mean something," Father Price said. "Three is a number which means perfection, so I think what it's trying to say is Christ is the perfect penitent, the perfect model of penance in those three falls."

"I love that Jesus falls three times," Father O'Neill added. With each, "he falls for us."

Father Fowlkes said there is always something new to be revealed in our personal faith journey each time we participate in the stations.

"At different points in our lives, if we are spiritually attentive, we are going to connect to different parts of the message of the stations," he continued, pointing to the Fifth Station: Simon helps Jesus carry the cross.

"There will be times in life when we are grateful that someone is helping us carry our crosses, and there are other times when we have the opportunity to help people bear the burdens of their cross in life," Father Fowlkes said. "In that, it becomes more than just about something in history, but it becomes something that is alive in our faith." †

## USCCB, OSV Institute co-sponsor religious liberty essay contest

WASHINGTON (CNS)—March 11 is the entry deadline for a religious liberty essay contest for high school juniors and seniors co-sponsored by the U.S. Conference of Catholic Bishops' (USCCB) Committee for Religious Liberty, the USCCB Secretariat of Catholic Education and Our Sunday Visitor Institute.

The first-place essay will be published in *Our Sunday Visitor*, a national Catholic newsweekly based in Huntington, Ind., and the author will receive a \$2,000 scholarship.

Second place will receive a \$1,000 scholarship, and third place will receive a \$500 scholarship. All three winning essays will be published on the USCCB website, [www.usccb.org](http://www.usccb.org).

The theme of the essay is "Witnesses to Freedom." Contest entrants should share the story of a witness to freedom, choosing one person—or group, such as an

organization or community—important in the story of freedom.

Questions the essay should address include whether there was a key moment in the person's life that bears witness to freedom—or was it the life as a whole; whether the person articulated important concepts for religious freedom, and if so, the arguments made by that person; why this person is a witness to religious freedom, and what lessons can be learned from this person's witness.

"Religious freedom is a fundamental right," says a release about the contest. "But the truth of religious freedom has needed, and continues to need, witnesses. Philosophers and statesmen have articulated key principles and ideas.

"Advocates have stood up for the freedom of others. Saints have suffered persecution and even martyrdom.

These witnesses to freedom show us what it means to promote religious freedom and what it means to be truly free."

Essays should be no longer than 1,100 words and should include a bibliography. Any reference style is acceptable as long as it is consistent throughout the document.

A consent form must be included with the essay submission. It can be found at [cutt.ly/USCCBessay](http://cutt.ly/USCCBessay). Contestants age 18 or older are asked to fill out the form themselves; for those younger than 18, a parent or legal guardian must fill out the form for the contestant.

Completed essays with the consent form should be e-mailed to [ReligiousLibertyEssay@usccb.org](mailto:ReligiousLibertyEssay@usccb.org).

Contest rules can be found at [www.usccb.org/religious-liberty-essay-contest-rules-2022](http://www.usccb.org/religious-liberty-essay-contest-rules-2022). †

## SILENCE

continued from page 9A

season that helps us remember we're a Church, we're not just individual Christians walking around Earth and just coincidentally at the same time," Oxenreider said. "We are a body, and this is something that we do together for whatever reason. God set it so that we needed each other and so it makes sense that we would need each other for Lent."

For Oxenreider, art and music are two

avenues to fostering a shared Lenten experience.

In her book, *Bitter & Sweet*, Oxenreider includes titles of songs to listen to daily as well as pieces of art to contemplate weekly. Art and music "can be a source of talking among your family and your friends about your Lenten experience, and it doesn't all have to just stay in your head," she said.

Parishes are key in creating community during Lent, and parishes should consider devoting careful attention to planning thoughtful Lenten programs.

"Any Lenten program should have a

first impression where someone should feel it's accessible. For instance, a stress relief night could be something we could use," Jarzembowski suggested.

"You can feature prayers, songs. There could be opportunities for devotions, for rosary," he added. "Helping people understand that this is how we in our faith traditionally relieve stress.

"The other ideal Lenten program is one that speaks to people's needs. We are overstressed. We are anxiety-ridden. Do our Lenten programs provide a response to that? [Are] there opportunities for

spiritual direction or mentorship? Is there a place for people to know they can go for even clinical support?" Jarzembowski said.

Ultimately, Jarzembowski encourages people to be patient with themselves during Lent. "Do something. You don't have to do everything."

While many can begin Lent with great enthusiasm, they can lose steam by the third week, Oxenreider said. She suggests navigating the season slowly and steadily. "To make it through Lent takes a lot of grace on ourselves, grace that God gives us." †