Bedford pregnancy care center strives for women in need to ‘know that there’s hope’

By Natalie Hoefer

BEDFORD.—It’s the kind of scene that warms the heart and sparks a smile: young parents kneeling in front of a Christmas tree for a family photo with their toddler, the little boy laughing as he shakes a strand of colorful beads.

It’s a picture of joy, yes, but also one of hope. For without Hope Resource Center (HRC) in Bedford, the little bundle of joy might not be here.

HRC executive director April Haskett beams with as much glee as the parents during the photo shoot, which takes place at the pregnancy care center. It’s one of the many ways the organization continues to support the women it serves.

“‘It’s nice for them to come into a place that’s peaceful and calm, and just kind of feel like they have somebody on their side,’” she explains.

From pregnancy tests to ultrasounds, mother mentors to fatherhood classes, diapers and formula to Christmas photo shoots, Hope Resource Center is a shining example of how pregnancy care centers walk with pregnant and parenting mothers.

Love for the Eucharist seen in New Albany Deanery evening of reflection

By Sean Gallagher

NEW ALBANY—Holy Family Parish in New Albany hosted parish staff members and volunteer lay leaders and ministers from across the New Albany Deanery on March 16 for an eucharistic evening of reflection.

They came there for prayer before the Blessed Sacrament, to hear a presentation on the Eucharist and to discuss how they might foster love for the Eucharist in their faith communities.

Eucharistic evenings of reflection like this are happening in all 11 archdiocesan deaneries in March, April and early May in preparation for the
significant steps to continually enhance security reviews of each school and has conducted multiple comprehensive training "for our staff, our ushers, our operating officer, said in a diocesan statement. “It is a top priority.”

The Covenant School shooting prompted a lockdown at all of the diocese’s Catholic schools in Davidson County, Hammel said, noting, “All of our schools work with local authorities on a regular basis, and the police departments are very good to our schools in that they will typically call our schools to let them know that something of this magnitude is happening, and then they respond with lockdowns and taking whatever precautions are necessary on campus. That certainly unfolded today.

This tragic event gives us all pause to re-evaluate our own protocols and to ensure that our children’s safety remains the top priority for us at all times,” she added. “It’s the core of our decision-making and the basis of what we do every day.”

Father Ed Steiner, pastor of St. Philip the Apostle Parish in Franklin, south of Nashville, posted a message to the parish Facebook page as he announced an evening rosary would be prayed for the victims at the church the night of the shooting with a dedicated Mass intention for the victims planned for a morning Mass on March 28. In his post, Father Steiner said a local police captain conducted active shooter training “for our students and faculty.”

The Nashville Catholic Schools Office has influenced their high school sports and other extracurricular activities with the parents of those in the building will suffer trauma for many years to come. Many first responders will have been traumatized as well. All of these children and adults need ongoing support. “We will ask many questions in the days to come, especially why this happened,” Father Steiner concluded in the post. “But for now, our hearts, concerns, and prayers are with the victims.”

The Nashville Catholic Schools Office encouraged all to keep the victims in their prayers. “It’s so hard to even find the words because it’s tragic, it’s senseless, it’s a loss of innocent life,” Hammel said. “They are our colleagues. We know people there, and we’re saddened that they’re not only experiencing this but that their lives are changed forever because of this senseless act,” Hammel said. “We grieve with the community. As a private school in this city, we are engaged with fellow private school leaders and we care for one another, so this hits all of us deeply.”

Do you have a favorite Bible verse or a favorite quote that guides your life?

Do you have a favorite Bible verse or a favorite quote that serves as a touchstone for you—that helps guide you in your life, that centers you in your relationship with other people, or that reminds you of the presence of Christ in your life? The Criterion is inviting you, our readers, to share your favorite Bible verse or a favorite quote with us, hoping that you will also share why that verse or quote has such a special meaning for you.

Also, while it’s not necessary, if there’s a story of the special meaning of your quote that you’d like to share, that would be great to hear, too.

Send your submissions to John Shaughnessy by e-mail at shaughnessy@archindy.org or by mail in care of The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached.

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Anti-poverty, pro-family legislation moving through Indiana’s Statehouse

By Victoria Arthur

Two bills aimed at strengthening families and lifting people out of poverty are top priorities for the Indiana Catholic Conference (ICC) and numerous allies as the 2023 legislative session enters its final phase.

Senate Bill 265, a long-sought-after update to the Temporary Assistance for Needy Families (TANF) program in Indiana, was scheduled for a pivotal hearing in the House Ways and Means committee as The Criterion went to press.

Meanwhile, House Bill 1290, which would boost Indiana’s earned income tax credit for married couples and families, is awaiting further action in the Senate.

Efforts to modernize the TANF program in Indiana are more than three decades in the making. A lifetime for the poorest of the poor, TANF is a federal government program that provides block grants to the states to administer temporary cash assistance payments, along with job training and other services for families in deepest poverty. But too many Hoosier families face barriers in receiving that help because of outdated state guidelines.

In testimony before the House committee on Family, Children and Human Affairs earlier this month, ICC joined other supporters of Senate Bill 265 in making a strong case for finally passing this legislation.

“The expansion of the TANF program is long overdue,” said Alexander Mingus, associate director of the ICC, the public policy voice of the Catholic Church in Indiana. “The small number of the poorest families who currently qualify for this program are but a fraction of the neediest families in our state. Direct cash assistance to the most vulnerable poor Hoosiers is an investment in human dignity.

“The TANF program has the potential to protect and strengthen family life, and encourage and reward work, all while preserving a basic safety net for the most vulnerable.”

Senate Bill 265, which passed the Indiana Senate unanimously in late January, would aid the neediest Hoosier families in two ways. First, it would expand TANF eligibility guidelines so that more people could qualify and then benefit from the federal program. Second, it would increase the amount of the monthly cash payment that families receive, which has not been updated since 1988.

Indiana’s current eligibility level for TANF falls in the fourth-lowest in the United States, behind Louisiana, Arkansas and Alabama. Indiana sets its income requirements to qualify for TANF in the mid-1990s, when welfare reform was signed into law by then-President Bill Clinton. Those eligibility guidelines have not been adjusted for inflation since then.

“Today in Indiana, to be eligible for TANF a family can earn no more than 16% of the federal poverty rate, which stands at just over $23,000 for a family of three. Sen. Jon Ford (R-Terre Haute), the author of Senate Bill 265, painted a stark picture for House committee members during the March 16 hearing.

“This means that if you make $440 a month currently, you won’t qualify for this program,” said Ford, who has brought forth legislation to modernize TANF every year since 1997. The lawmaker added that only 7% of applications for TANF were approved in Indiana in 2022.

Ford’s bill would increase the eligibility level for TANF from 16% of the federal poverty rate to 50%, while also raising the monthly payment that eligible families receive. For a family of three, that would mean a jump from the $282 set 35 years ago to $513 a month.

“It’s been 1986 since we’ve updated that amount,” Ford told House lawmakers.

“Just imagine the last two years alone and the inflation that we’ve had.”

Ford emphasized that TANF money flows from the federal government and therefore no state budget appropriation is required. Moreover, he said that because of the outdated state guidelines for implementing TANF, for the past five years more than $50 million in the block grant has been left unused.

“This is why I keep bringing this bill and keep pushing it,” Ford said. “We have a lot of people struggling, and we have the money to help serve them.”

Following Ford’s testimony, along with that of the ICC, numerous supporters of Senate Bill 265 unanimously passed the House Family, Children and Human Affairs committee. The next stop was the House Ways and Means committee, where, for reasons that continue to perplex advocates for the poor, TANF legislation has hit roadblocks in recent years.

“We are very optimistic that it will move forward this time,” said Erin Macey, director of the Indiana Community Action Poverty Institute, before the bill was scheduled to be heard in Ways and Means earlier this week.

In a prior role advocating for mothers and babies in Indiana locations with high infant mortality rates, Macey witnessed many situations that TANF support could have alleviated.

“There are moments in the life of a family when they have an episode of need,” Macey said. “For example, they may be working and suddenly a pregnancy is high-risk and mom can no longer work. Or child care falls through—and there are so many families for whom child care is a barrier to employment.

Transportation can also be a huge issue.”

Macey recalled the case of a pregnant woman suffering from severe morning sickness whose employer placed her on unpaid family leave.

“She lost everything,” Macey said. “She lost her housing. She lost her job, she lost her insurance. There just wasn’t support there. (We see with TANF) that a small, well-timed investment in the life of a family can have an outsized impact.”

Macey’s organization, along with the ICC, the United Way and other advocates, stand in support of another key bill moving through the legislature. House Bill 1290 updates a number of changes to Indiana’s Earned Income Tax Credit (EITC), which would offer greater tax relief for low- to moderate-income Hoosiers.

Authored by Rep. Chuck Goodrich (R-Noblesville), a longtime supporter of TANF legislation—the bill would better align the state tax credit with the federal one, eliminate the current marriage penalty, and extend credits for larger families, including those with foster children.

“The Earned Income Tax Credit is one of the most important anti-poverty programs, in particular for families with children,” Goodrich said during recent testimony on the bill before the Senate Tax and Fiscal Policy committee.

“By providing additional income to low- and moderate-income workers, the EITC helps ensure that these people meet many of their basic needs and support their families.”

Mingus, who also testified at the March 21 committee hearing, expressed the ICC’s support for the legislation on many levels.

“This is a pro-family policy,” Mingus said. “It delivers targeted assistance to help those with lower incomes, who are most impacted by high inflation. In addition, we shouldn’t cast families in need of child care as a barrier to employment.

We encourage people to contact their legislators and ask them to support these important bills that will assist those in need,” Espada said.

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

(Victoria Arthur, a member of St. Therese of the Infant Jesus Parish in Indianapolis, is a correspondent for The Criterion.)

See Pope Francis’ monthly intentions at archindy.org/pope-intentions.
As Holy Week approaches, let us resolve to bring Christ’s light to our world

We are approaching Holy Week, the most important time of the year in our journey with Christ.

During this week, on April 4, Archbishop Charles C. Thompson has celebrated the Holy Thursday of 12 parishioners—both following the liturgy at recent Holy Thursday liturgies, some feet of inmates at area prisons in Italy across the archdiocese will celebrate during their ordination.

During his pontificate, the Holy Father has never celebrated the Holy Thursday of 12 parishioners—both following the liturgy at recent Holy Thursday liturgies, some feet of inmates at area prisons in Italy across the archdiocese will celebrate during their ordination.

Priests serving in the archdiocese dedications of churches and altars journey with Christ.

Most important time of the year in our Christian traditions, there is no darker time than Easter. For Catholics and various other Christians, the resurrection. Easter is the chief feast of the Lord who died to set us free. We lay down our very selves with him. Bread and wine are changed and transformed, but so too are our lives and sacrifices—into something good and life-giving.

As we near Holy Week and Easter, we accept our crosses well—allowing the Eucharist to reveal what must be the heart and soul of our Easter—or else, then they will bring nothing but good things.

In offering ourselves with Christ, we can transmit his abundant graces and blessings to others in their quest for conversion, sanctification and friendship with God. The Eucharist shows us how, by making a sacrifice of our lives—in union with Christ’s, we can carry God’s life to ourselves and others.

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (Communio et Progressio, 116). Letters from readers are also an integral part of the call to discipleship.

It is true, sadly, there is darkness in this world. But as we approach the Easter season and beyond, please Lord, help us overcome it and shine your light on our respective journeys of faith.

—Mike Krokos

Be Our Guest/Michael Heinlein

‘Sacrifice’: A word wholly connected to the holy Eucharist

One of the most quoted descriptions of the Eucharist is from the Second Vatican Council’s Dogmatic Constitution on the Church, “Ecclesiam Christum,” which calls the Eucharist the “source and summit” of Christian living.

But what is sometimes overlooked is the specific context of that famous line—that of sacrifice.

“Taking part in the Eucharistic sacrifice, we restitute to the source and summit of the whole Christian life,” the line reads, “they [the faithful] offer the Divine Victim to God, and offer themselves along with It” (#11).

The intrinsically sacrificial nature of the Eucharist is reinforced, too, at the very start of the Catechism of the Catholic Church, which states that we “participate with the whole community in the Lord’s own sacrifice by means of the Eucharist” (#1332).

In short, sacrifice is at the heart of the life of the Church, the source of our living, “The bread that I will give is my flesh for the life of the world” (Jn 6:51).

What does this mean for us? At the end of Mass, we often hear the familiar words, “Go in peace, glorifying the Lord by your life.”

It seems to me this instruction contains a blueprint for how to live eucharistically, and therefore sacrificially.

We give God glory in living our lives as Christ did. This is to live as St. Paul, in his letter to the Romans: “Offer your bodies as a living sacrifice, holy and pleasing to God, this is to honor God” (Rom 12:1).

Each one of us is called to live a life of sacrifice in imitation of Christ.

Not one of us is without the burden of our own crosses in life. In some way, we each know suffering and selflessness. But what we do with these realities is what defines our lives of discipleship. Jesus said to take up our cross and follow him. He also exhorted us to lay down our lives for others.

When we offer our lives for God and others—joined through the Eucharist to the pattern of Christ’s sacrifice—our struggles, anxieties, fears, wounds and sufferings are all transformed and given their meaning and purpose. And Jesus’ sacrifice was rooted in love for others. He told us, “No one has greater love than this” (Jn 15:13).

In short, “whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it,” says the Lord (Mt 16:25).

In the eucharistic sacrifice, where we encounter and receive Jesus Christ, we are given the opportunity only way we can truly be more worth living and given the grace we need to sustain our efforts in doing so. The sacrament shows us how to offer our lives to God and draw from the source of all life as the means to gain life forever.

As Mass, we are drawn up into the sacrifice of the Lord who died to set us free. We lay down our very selves with him. Bread and wine are changed and transformed, but so too are our lives and sacrifices—into something good and life-giving.

As the late Cardinal Francis E. George once said, “The freedom Christ gives us with himself in the Eucharist is more than freedom to do; it is also freedom to give ourselves totally, even to the point of self-sacrifice, as Christ gave himself to death on the cross.”

Like Jesus, if we accept and carry our crosses well—allowing the Eucharist to reveal what must be the heart and soul of our Easter—or else, then they will bring nothing but good things.

In offering ourselves with Christ, we can transmit his abundant graces and blessings to others in their quest for conversion, sanctification and friendship with God. The Eucharist shows us how, by making a sacrifice of our lives—in union with Christ’s, we can carry God’s life to ourselves and others.

(Michael Heinlein is author of Glorifying Christ: The Life of Cardinal Francis E. George, O.M.I. and currently in formation for the Association of Pauline Cooperators.)
Clavaron a un madero. El cual echaron a la suerte su ropa y lo participaremos vicariamente en su Reyes; entonces veremos cómo cantaremos Señor. Juntos viviremos la entrada Domingo de Ramos de la Pasión del Señor

**ARCHBISHOP / ARZOBISPO CHARLES C. THOMPSON**

El único camino al cielo es el de la cruz

“Haya en ustedes esta manera de pensar que habia tambien en Cristo Jesus: Exisitendo en forma de Dios, él no consideró el ser igual a Dios como algo a que aferrarse, sino que se despojó a sí mismo, tomando forma de servio, haciendo semejante a los hombres; y, hallándose en condición de hombre, se humiló a sí mismo haciéndose obediente hasta la muerte, y muerte de cruz. Por lo cual, también Dios lo exaltó hasta lo sumo y le otorgó poder sobre todo el universo y puede que su nombre sea invocation hasta el cielo. Si acompañamos a Jesús —y entre nosotros mismos—en el camino que lleva de la soledad y el sufrimiento extremo de la cruz a la felicidad mutua y la vida eterna, nos alegramos con nuestro Redentor, con María y con todos los santos del cielo. Si morimos con Cristo, renacemos con él; si nos decimos “no” a nosotros mismos y vivimos para los demás, seremos liberados de la prisión del pecado y de la muerte. Si elegimos la vida que Jesús nos ofrece, y si podemos negarnos a nosotros mismos, tomar nuestras propias cruces y seguirlo, viviremos para siempre. Casi al final de la narración de la Pasión del Evangelio de este domingo (Mt 26:14-27:66), hay un relato extremadamente profundo que dice así: Y he aquí, el velo del sacrificio

**The Criterion** Friday, March 31, 2023

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March 31-May 28
RISE UP! Daily Lent and Easter Reflections: two-minute video reflections led by Father Jonathan Meyer, pastor of All Saints Parish in Dearborn County, receive link via text or email. “Rising” to 6:30 a.m. Information: 812-576-4302, clarktop.ascot@gmail.com.

April 3
Our Lady of Fatima Retreat House, 5150 E. 56th St., Indianapolis. Leave the Light On. 9 a.m.-7 p.m. Sacrament of Reconciliation, no appointment needed. Information: 317-545-7881, kamar@archindy.org.

April 5
Marian University, Mother Theresa Hackelmeier Library Auditorium, 3200 Cold Spring Road, Indianapolis. Women in the Catholic John’s Bible. 4-5:15 p.m. Information: 317-955-6783, mthomas@marian.edu.

April 14

April 15

April 16

April 22
Benedictine Inn Retreat and Conference Center, 1402 Southaven Ave., Beech Grove. Benedictine Values in Caring for Our Creation, 9 a.m.-noon, Benedictine Sister Sheila Marie Fitzpatrick presenting, $35. Information, registration: bcp.org, 317-788-7581, benedictino@bcp.org.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. Envisioning Joy, 9 a.m.-4 p.m., Artist Liz Foley presenting, bring art materials, limited to 10 participants, $100. Information: retreatcommunications@msf.org, 812-923-8817.

Reserve seats now for Easter Brunch at Saint Mary-of-the-Woods on April 9
An Easter Brunch will be offered in three seating at the Providence Spirituality and Conference Center, O’Shaughnessy Dining Hall. Members of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, at 9:30 a.m., 11 a.m. and 12:30 p.m. The cost is $34.99 for adults, $33.99 for seniors ages 62 and older, and $17.50 for children ages 5-11. There is no cost for children younger than 5. Tickets must be purchased in advance. To purchase tickets or for more information, contact Joanne Dyer at 317-294-1555 or joanedyer@prov.org, or go to providencedining.com.

Wedding Anniversaries
GERRY AND SHARON (VANICLE) CARPENTER, members of St. Joseph Parish in Shelbyville, will celebrate their 55th wedding anniversary on April 6. The couple was married at St. Mary Church in Rushville on April 6, 1968. They have two children: Angela Ford and Gerry Carpenter, Jr. The couple also has three grandchildren and five great-grandchildren.

TOM AND JEANNE (SCANLAN) PERRY, members of Our Lady of the Most Holy Rosary Parish in Indianapolis, will celebrate their 50th wedding anniversary on March 31. The couple was married in St. Mary’s Catholic Church in Indianapolis in 1973. They have six children: Icay Jo Feister, Foesi Alan, Leigh Mohar, Josephine, Joseph and Joseph Perry. The couple also has 29 grandchildren.
Together in Holiness conference on April 22 seeks to ‘build domestic Church’

By Natalie Hofer

The archdiocese’s first Together in Holiness conference for married and engaged couples will take place at St. Jude Parish in Owensboro on April 22. The conference is “a marriage enrichment initiative that inspires couples to grow together in holiness and empowers and equips parents to form their children in the Catholic faith,” says Susan Lopez, vice president of operations for the St. John Paul II Foundation that developed the conference. She notes the conference “is unique in that it offers a place of encounter, where God’s plan for marriage and family is proclaimed and a desire for holiness is enkindled in the hearts of married couples.”

The conference is sponsored by St. Jude, Our Lady of the Most Holy Rosary Parish in Indianapolis, and Our Lady of the Greenwood Parish in Greenwood. It includes talks from local and national speakers, a video and a guided prayer, Scripture and discussion lead by a St. John Paul II Foundation-trainee couple.

Catholic community helps three Afghan siblings start new life, far from Taliban

Shahram, his sister, and brother, who arrived in November 2022, have been living in a single house, which opened its own house—nearly utilized for youth ministry activities—to temporary housing for the three siblings. Shahram and his siblings had made many local friends, attend Owensboro High School and are involved in the soccer, track and bowling teams. Last summer, they were able to have the experience of many local teens: working at Holiday World & Splashin’ Safari theme park in southern Indiana. The two boys had jobs as lifeguards, and their sister worked in food service. Last semester, Shahram’s brother was named junior student of the month, and his brother was named senior student of the month and selected to go on his high school’s trip to Washington. While the three siblings have moved into temporary housing, they remain dedicated as they help the three Afghans.

Shahram’s parents sent the children ahead and told them, “We will follow behind you.” To date, their parents have not yet been able to leave Afghanistan. Shahram said that in traveling through several countries, the siblings encountered many kind people who helped them, including American soldiers.

When they landed in the U.S., “the officers there checked on us, they took care of us, they protected my siblings because they were minors,” he said. “They helped us find food, drinks, restrooms. The siblings were asked if they wished to be resettled in any particular state. They said they had no preference, and so the city of Owensboro in western Kentucky was chosen for them. Soon they flew into the Evansville Regional Airport in Indiana, the closest airport to Owensboro.

Shahram said they were picked up by volunteers with the International Center of Kentucky, who took them to an Owensboro hotel where many other Afghan arrivals were staying. He remembers their first day—when Susan Montalvo-Gesser arrived at the hotel to meet everyone. Montalvo-Gesser, director of Catholic Charities of the Diocese of Owensboro, had been coordinating with the International Center from early on to help resettle Afghans locally. “Thanks to the generosity of St. Jude, Holy Rosary, and our sister parish Greenwood and One in Christ, a discount is being offered to parishes and couples within the archdiocese who would like to implement the formation series at their parish,” says Lopez.

Father McCarthy hopes the conference and formation series “strengthen holy marriages. From that, hopefully it will build children and grandchildren who are stronger and more dedicated to the faith.”

Father McCarthy admits: “We spend far too little of our resources investing back into marriages and families, the foundational building block of our culture. I look forward to seeing what happens when we spend more resources building up the basis of our society.”

(For more information on the Together in Holiness formation series or to coordinate a conference, contact coordinator Thomas Wheeler at thomas@forlifeandfamily.org)

The Indianapolis event was the vision Father C. Ryan McCarthy, pastor of St. John Paul II Foundation, who has taken on the challenge of applying the easier immigration process called Special Immigrant Juvenile Status—which does not include the difficult, invasive asylum interview that Shahram had to go through. He has taken on the challenge of applying anti-terrorism efforts within their country with the cathedral community. The archdiocese is involved with the International Center of Kentucky, which does not include the difficult, invasive asylum interview that Shahram and other asylum-seekers have endured.

Shahram is glad that he and his siblings came to Owensboro more than a year ago.

“‘It’s the place for me!’”

—After a harrowing escape out of Afghanistan, a young adult and his two teenage siblings have restarted their lives in Owensboro with the support of St. Stephen Cathedral and Catholic Charities of the Diocese of Owensboro. Shahram, whose last name has been withheld for security reasons, has even started volunteering with Catholic Charities of the Diocese of Owensboro.

“The cathedral community was eager to assist Afghan families, and when we announced our plan for the youth house,” said Katrina Romero, the cathedral’s director of youth and young adult ministry. “Many people reached out asking how they can donate their time or belongings so the family would have what they needed.”

Today, Shahram and his siblings have made many local friends, attend Owensboro High School and are involved in the soccer, track and bowling teams. Last summer, they were able to have the experience of many local teens: working at Holiday World & Splashin’ Safari theme park in southern Indiana. The two boys had jobs as lifeguards, and their sister worked in food service. Last semester, Shahram’s brother was named junior student of the month, and his brother was named senior student of the month and selected to go on his high school’s trip to Washington. While the three siblings have moved into temporary housing, they remain dedicated as they help the three Afghans.

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(For more information on the Together in Holiness formation series or to coordinate a conference, contact coordinator Thomas Wheeler at thomas@forlifeandfamily.org)
PREGNANCY

Three pregnancy care centers report on effects since Roe v. Wade was overturned

By Natalie Hoefer

BEDFORD—Pro-life advocates rejoiced on June 24 last year when the U.S. Supreme Court overturned the 1973 Roe v. Wade decision that affirmed the constitutional right to abortion. But many leaders in the pro-life movement also felt concerned.

Pregnancy and parenting moms in need “really need to be on their toes, to be ready, to be loved and supported,” Bizzy Varich, director of the architecture of life at St. Vincent de Paul Parish in Bloomington, said in July 2, 2022,Criterion article. “Then they can choose life or, in the event of abortion, they can be supported, by the community and can give their child a good, safe, loving, happy environment to grow a child to a family who can give them a good life.”

And with more resources and a good faith, she said, families can be supported by the community and can give their child a good life.

But the numbers dipped in August of 2022, a month after the Roe v. Wade decision was overturned. The Criterion reported in September that the Indiana’s new legislation protecting pre-born children was introduced in the number of individual services provided in St. Vincent de Paul Parish for $1—“the fact that it was being offered for $1,” Haskett said, “is huge.”

“The pressure was on Google and Google again and again,” says Carey. “So now if you search for ‘abortion’ or ‘abortion pill’, they have marked pregnancy care centers that they cannot come up on.”

The decision was made according to the state’s DoT and State’s Office of Medical Aid (DOA) “to remove ads because [pregnancy care centers] were being labeled misleading and deceptive,” she said—“the exact words used by U.S. Sen. Elizabeth Warren (D-Mass.) to describe their ads in an Aug. 5, 2022, news release.”

Still, WCPO says an upward trend between 2021 and 2022 in the number of new visits, ultrasound services, number attending classes and the number of pregnancy tests.

These figures likely do not include other services WCPO offers, like providing clothing, diapers, baby food, other material items; Bible studies; and a fatherhood program in a local prison.

This year, WCPO is focused on expanding their outreach to low-income communities, especially those efforts. For a

For anyone interested in volunteering at HRC, visit www.walkingwithmomsindy.org. Call 765-529-7298 or go to www.hrcindy.com.

Is your local pregnancy care center facing closure? Or in need of more support in your area? HRC is seeking ways to reach as many women in need as possible. Contact WCPO at 317-272-3277.

For more information on HRC in Bloomington, visit www.hrcindy.com or call 812-272-2577.

Haskett praises the HRC team—and says its numbers have increased since Roe v. Wade was overturned. She said, “We’re definitely busier” since the overturning of Roe. Haskett noted. “We are seeing a lot more clients come for an ultrasound because they have more hope for their own future.”

The 2023 figures are already well above the 2022 figures. Between January and March, HRC already has serviced nearly half the number of clients it served in all of 2022, and with 1,487 individual services already provided, the 2023 total could exceed 5,500.

The board voted a few weeks ago to add five additional staff—in a man’s director, a man’s manager, a management staff person for our children’s clothing store,” says Haskett. “So now if you search for ‘abortion’ or ‘abortion pill’, they have marked pregnancy care centers that they cannot come up on.”

The state of anxiety Haskett and her staff sees in many of the women who walk through their door, it’s a battle of life and death.

“Some women are scared to death, and they’re in the door, it’s a battle of life and death.”

The staff take time when meeting with a mother, focusing on small victories, conducting an ultrasound—which typical of services offered by pregnancy care centers—is free.

“We’re always here to help” for moms and dads, Haskett said. In 2022, Hope Resource Center was the only pregnancy care center in Lawrence County. Haskett says they also see women from Gibson and Harrison Counties.

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NEW ALBANY
continued from page 1

start of the second year of the National Eucharistic Revival on June 11, the feast of the Most Holy Body and Blood of Jesus, traditionally known as Corpus Christi.
The first year of the revival has been focused on has been focused on preparation and prayer at an archdiocesan level. The focus will shift to parishes in the second year.

“It was a great experience to see the deanery come together around one of the things that unites us perfectly, which is the Eucharist,” said Father Gries, Holy Family’s pastor and dean of the New Albany Deanery. “Nothing gives us a greater communion than that. Christ is made present upon the altars of all the different parishes. He’s the same Lord, the same Christ.”

Tracy Jansen was one of the approximately 130 people taking part in the evening of reflection at Holy Family.
The principal of St. Mary of the Knobs School in Floyd County and a member of the archdiocesan eucharistic revival planning team, Jansen spoke of her happiness in joining Catholics from across the New Albany Deanery for prayer and conversation centered on the Eucharist.

“This is exactly where we need to be,” she said. “This was a good starting point to move the hearts and lives of our leaders in our schools and our parishes to help spread this message. Hopefully, we can take this information and our love for Jesus’ presence in the Eucharist into the parishes.”

To inspire the parish leaders to make the eucharistic revival a part of the life of their faith communities, Dominican Father Patrick Hyde, pastor of St. Paul Catholic Center in Bloomington, preached during the evening of reflection at Holy Family.

Designated by the U.S. Conference of Catholic Bishops as a national eucharistic preacher for the revival, Father Patrick has so far given talks about the Eucharist to Catholics in Indiana, Missouri, Nebraska and New Jersey.

With the Blessed Sacrament exposed just a few feet away in a monstrance on the altar in Holy Family Church, Father Patrick spoke to those at the evening of reflection about the importance of the eucharistic revival in today’s society in which a growing individualism and a focus on technology are making more people lonely and disconnected.

“This is what a eucharistic revival looks like,” he said. “It’s when we allow Jesus to transform our hearts, when we allow Jesus to come into our lives and be the center of our life and guide everything else off of our participation in the Eucharist, receiving Jesus and taking him into the world. We can then be Jesus for the people in our lives in new and profound ways.”

While parish staff members and volunteer lay leaders and ministers can often focus on concrete plans for their faith communities, Father Patrick encouraged his listeners to never lose sight of the focus of the eucharistic revival.

“It’s not a program. It’s a person. His name is Jesus,” he said, later reflecting that the revival is a “re-centering of ourselves on the person of Jesus present among us in the Eucharist, because Jesus changes everything.”

Such change can be a moment for many hurting people in the Church and the world.

Father Patrick said, to experience Christ’s love for them in the Eucharist.

“Not only does God come to us, but he comes to us as we are— with all of the good and all of the baggage,” Father Patrick said. “He chooses you—and this is where the Eucharist is so powerful— because of your brokenness, in your brokenness. He keeps coming closer. He desires us. He chooses us. He literally feeds us. He does not keep us at an arm’s length. He enters into our lives.”

Deepening a love for Christ in the Eucharist during the revival.

Father Patrick said, can lead to healing of people in parishes across central and southern Indiana who are struggling and wounded in their own brokenness.

“[Christ] feeds us with himself, because he knows the desires of the human heart,” Father Patrick said. “He created those desires within us. He knows our struggle to make good choices, so he does the thing that God’s perfect love does. He enters into that with us. He feeds us, not with something symbolic, but with himself so that we can become one with him and bring other people along with us. He feeds us to change us.”

“When the Eucharist is at the center of our lives, it changes us.”

The adoration of the Blessed Sacrament that began the eucharistic evening of reflection ended with Benediction. Then the New Albany Deanery Catholics at the event moved from the church to the nearby cafeteria of Holy Family School to discuss the importance of the Eucharist in their lives and how they can foster a greater love for the Eucharist in their faith communities.

Jansen said she would love to see events like the eucharistic evening of reflection happening in parishes across the New Albany Deanery.

“I feel that the Holy Spirit is really starting to work in this process through the revival,” she said. “The possibility of that happening in individual parishes is exciting.”

Father Gries has already seen a growth of devotion to Christ’s presence in the Eucharist among Holy Family parishioners since he became their pastor in 2018.

“There’s been a deepening of the connection to Christ in the Eucharist, a greater reverence for the liturgy,” he said. “They really like the time with the Lord [in adoration]. It’s a great opportunity for them to pause and connect with the Lord.”

During his time as pastor of Holy Family, the parish has had eucharistic adoration in its church from 9 a.m. to 9 p.m. Monday through Friday during Lent. But it’s not just in his parish that Father Gries has seen a growth in love for the Eucharist.

“At this point, I think every parish [in the deanery] is doing some sort of adoration,” he said. “The power of that time in prayer has been helpful for people to realize that the time spent in adoration feeds their love for the Mass. And the Mass feeds and nourishes them to go back into prayer and service. There’s a beautiful connection there.”

(For resources to help parishes take part in the National Eucharistic Revival through prayer, processions, catechesis and liturgical formation can be found at the archdiocese’s eucharistic revival website at eucharistcrevivalindy.org.)

Charitable Remainder Trusts
You may be concerned about the high cost of capital gains tax with the sale of an appreciated asset. Perhaps you recently sold property and are looking for a way to save on taxes this year and plan for retirement. A charitable remainder unitrust might offer the solutions you need.

How does a Charitable Remainder Trust (CRT) work? You transfer money or property to a trust. This removes the property from your estate and allows you to enjoy an immediate income tax deduction if you itemize. The trust pays you a lifetime income (the trust sells any appreciated property free of capital gains tax to make the payments). When you die, the remaining assets (the “remainder”) are transferred to the Church or another named charity. You can name the trust beneficiaries (who receives the lifetime income) – yourself, a spouse or anyone you choose.

Benefits include: securing a lifetime income, qualifying for an immediate income tax deduction and spreading out capital gains tax. A CRT is also an excellent way for families to generate income in order to create a family giving tradition.

For more information, please contact cf@archindy.org or call 317-236-1482.
Penance: a ‘golden opportunity’ to receive Christ’s mercy

By Russell Shaw

Part two of two

The sacrament of penance is meant to be a powerful experience of the mercy of God who is ready to forgive any and all sins of those who are truly sorry for having committed them and want to turn away from them. Forces in our contemporary secularizing culture, though, have led during the past generation to a dramatic decline in Catholics availing themselves of this sacrament.

What accounts for this dramatic falling-off? One highly credible theory holds that it’s related to the rise of contraception among Catholics. I sometimes call this the “elephant in the living room” explanation—everybody knows it’s there, but few care to acknowledge the fact.

About 89% of American Catholics now say that contraception is not morally wrong, despite the Church’s teaching that it is wrong. Believing—or saying they believe—that contraception is acceptable, these people resist confessing it.

But knowing the Church says differently, they don’t want to go to confession and not confess it. For many, it appears, the non-solution to their dilemma is to stay away from the sacrament entirely.

Often, though, a sense of guilt remains. What then? Then things get peculiar. Rationalization and denial set in. There may be other false moves. In the 2000s, somebody launched an internet confession site. I don’t know if it’s still there.) Web surfers could “confess” their sins by typing them in, then make them disappear—“lost” in cyberspace, I guess—by a click of the mouse.

Perhaps that made a few people feel better, but I doubt it helped many. Like rationalizing sin, clicking sins away is a lazy and ineffectual way of evading truth.

In contrast, honestly confessing sins to a priest in the sacrament of penance requires facing up to reality, feeling honest sorrow and resolving not to commit them again.

Even so, people often insist that confessing sins isn’t necessary. God can forgive sins without that, and if you’re sorry in your heart, that’s enough.

It’s true that God can and does forgive sins apart from the sacrament of penance. But the case for the sacrament rests upon the simple fact that Jesus Christ instituted it as the normal, natural means for his followers to use in seeking forgiveness for sin. And if that’s what Jesus intended, no Catholic with even a superficial education in the faith is entitled to turn his or her back on confession.

Quite possibly, though, the best way of selling the idea of confessing sins and being forgiven to people who have abandoned the sacrament is to present this as a golden opportunity rather than just an obligation. Indeed, a great and glorious opportunity it most surely is.

Consider first of all what any sacrament fundamentally is—in the words of the Baltimore Catechism, it is an “outward sign instituted by Christ to give grace.” Yes, God could, and sometimes does, deal with human beings in other ways, meeting them on a purely spiritual level.

In the sacraments, however, God generously chooses to deal with us just as we are—human persons, composed of body and soul, who live in community with others in a concrete, tangible world. A kind of divine realism can be seen at work in the sacramental system.

As far as penance is concerned, all that is true—and something more besides. Along with the Eucharist, this is one of the sacraments in which the priest acts in persona Christi—in the person of Christ.

What the priest does is secondary; the primary action is the action of Christ, which the priest performs on Christ’s behalf as his proxy. It is Christ above all who is present and acting in penance, and Christ who tells repentant sinners, “I absolve you.”

Obviously, though, Jesus isn’t physically present, saying “I absolve you” in his own voice. Instead, we have the sacrament—Jesus present and acting through the priest. It’s no great stretch to call this another kind of “real presence” of Christ, different from his presence in the Eucharist, yet also astonishingly real.

Considered this way, the opportunity to confess sins to a priest in penance and have them forgiven by Christ is an extraordinary privilege.

The Catechism of the Catholic Church says this sacrament of reconciliation with God “brings about a true ‘spiritual resurrection’” (#1648).

If more Catholics understood that, we might again start seeing penitents lined up outside confessional booths waiting to take advantage of this extraordinary opportunity to receive God’s merciful pardon.

(Russell Shaw is the author of American Church, The Life of Jesus Christ, and other books.)
Eucharistic Revival is a chance to rekindle our hearts about Jesus

Ministerio Hispano/Felixa Navarette
El Reavivamiento Eucarístico es una oportunidad para recalentar nuestros corazones ante Jesús

Aunque para muchos, inclusivo católicos, la Eucaristía es solamente un signo, para muchos otros, es la única forma de alcanzar la unión con Dios. Reconocer la presencia como centro y único medio de salvación para nuestra Iglesia, Acerca de su fe, nos conduce a una realidad que, si no sejamos entablando una relación con Dios, no podemos superar nuestra soledad.

Este provoca en nosotros un desorden lógico que no comprenden, a esta falta de sentido en las cosas, las personas racionales que han evitado el misterio, y quienes, mejor, no pueden comprenderlo, en cambio, en nuestra relación con el misterio trinitario, le amorosamente, y (28)

El reavivamiento no es más que volver a encender la Eucaristía. El misterio Eucarístico, esto guardado en el corazón de todos, el recuerdo del amor y la muerte de Jesús, y, en la oración, la celebración de la Eucaristía, el acto de unión que la complacería. Porque el cuerpo y la sangre de Jesús. Hemos perdido el deseo de sabernos amados por la presencia real de Dios en nuestra vida.

En el contexto del Reavivamiento Eucarístico, el cual somos invitados a nivel nacional en julio de 2024 en Indianapolis, nos pusimos delante de una oportunidad para nuestra iglesia como centro y único medio de salvación para nuestra Iglesia y sus fieles.

El reavivamiento consiste en que, para recargarnos con el amor de Dios y llenarnos de su gracia, necesitamos pasar por el misterio de la Eucaristía, y, en la oración, la celebración de la Eucaristía, el acto de unión que la complacería. Porque el cuerpo y la sangre de Jesús. Hemos perdido el deseo de sabernos amados por la presencia real de Dios en nuestra vida.

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The Sunday Readings
Sunday, April 2, 2023

- Matthew 21:1-11
- Isaiah 50:4-7
- Philippians 2:6-11
- Matthew 26:14-27

The Church observes Palm Sunday this weekend. The Mass for this start of Holy Week recalls with great reverence the Lord’s traditional entry into Jerusalem. The liturgy includes two readings from the Gospels. The first, occurring at the blessing of the palms at the beginning of the Mass, reveals both the Lord’s divine power, seen through knowing that an ass and colt are in the village ahead, and his mission as the Messiah.

Christ was approaching Jerusalem, more than just a city in pious Jewish minds, but the holy place in which God’s temple stands, where David once reigned as king and where the prophets spoke in God’s name. It was and is the center of Jewish faith and worship. It would be the site of the crowd proclaiming the Lord as Messiah.

The crowd proclaimed the Lord as “son of David” (Mt 21:9). They greeted the Messiah as their own legitimate king, David’s heir, not the detested Roman emperor.

For its next reading, the Church gives us a passage from the third part of Isaiah, one of those eloquent and expressive sections of Isaiah biblical scholars call the “songs of the suffering servant.” Poetic and descriptive, these four songs laud an unflinchingly faithful servant of God who, despite abuse and persecution, remained steadfastly loyal. Christians always have seen Jesus prefigured in these beautiful poems.

In the next reading, from St. Paul’s Epistle to the Philippians, the spotlight is again on Jesus in the literary genre of poetry. Scripture scholars now believe that this passage was an early Christian liturgical hymn. Its deep understanding of the person and place of Christ is clear and compelling.

Finally, the liturgy presents the passion narrative of St. Luke’s Gospel. Matthew’s presentation of Jesus, in the horridly gruesome circumstances of the passion, conveys powerful lessons. Even at this fearful time, Jesus was the Christ. Far from being overwhelmed and helpless, the Lord was majestic and totally in control. He is the victim, but a victim completely complying in free will, committed to the Savior’s mission.

While the Apostles do not come across as heroic in their loyalty, to say the least, Jesus never repudiated them. He called them. Despite their fear and cowardice, especially St. Peter’s, their call endures. Thus, it is for all called to discipleship. Believers sin and fall, but they can return. Sin cancels no vocation.

The Lord’s call is forever.

Finally, all the intrigue, conspiracy and prejudice that surrounded Jesus’ collapse before the fact that he ultimately triumphed. He always reigns as king, the son of David.

Reflection
Matthew’s passion narrative is the centerpiece of this weekend’s Liturgy of the Word. It is easy to lose its deeper meaning by being overwhelmed by the awfulness of all that was brought to bear upon Jesus.

Certainly, the treachery and cruelty cannot be dismissed or understood. These elements recall the evil in the world, then and now.

Jesus entered Jerusalem through a gate that some traditions said would receive the Messiah into the Holy City. Jesus died, rose and promised to come again. That some traditions said would receive the Messiah into the Holy City. Jesus died, rose and promised to come again. The crowd proclaiming the Lord as Messiah.

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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 chronologically. Order priests and religious sisters and brothers are included here if they are natives of the archdiocese or have connections to it; those are separate obituaries on this page.


SCHUMITZ, Kelly, 59, Christ the King, Indianapolis, March 10. Mother of Gaeey Johnson and Wil Schumlch. 

SHEA, John R., 92, St. Jude, Indianapolis, March 17. Uncle of several.


MISSISSIPPI (OSV NEWS)—Powerful tornadoes tore through rural Mississippi on the night of March 24, killing or injuring dozens and causing widespread destruction.

By March 25, an update from the Mississippi Emergency Management Agency (MEMA) reported that the death toll had risen to 25 and dozens of others were injured; four persons reported missing were accounted for. MEMA noted that 37 agents and partners were working together to help in response and recovery efforts.

“The feeling of being in these towns forever,” Mississippi Gov. Tate Reeves said in a tweet on March 25. “Please pray for God’s hand to be over all who lost family and friends.”

Bishop Joseph R. Kopacz of the Diocese of Jackson, Miss., extended his prayers and encouraged Catholics to support all communities affected by this tragic event. “We join in prayer for all those affected by the storms that crossed our state,” he said in a statement posted on the diocesan website on March 25.

During his Angelus prayer on March 26, Pope Francis also prayed for the victims of the deadly weather in Mississippi and the people recovering from the loss of life and devastating destruction, according to Vatican News.

On March 26, President Joe Biden ordered federal aid to supplement state and local recovery efforts in the areas affected, due to the major disaster in Mississippi.

According to the White House disaster declaration, funding would be available to aid people in the counties of Carroll, Humphreys, Monroe, and Sharkey, and it can include grants for temporary houses and home repairs, as well as loans to cover uninsured property losses.

The National Weather Service confirmed tornado damage about 60 miles northeast of Jackson, Miss., with a lot of the destruction reported in Silver City and Rolling Fork, a rural town of more than 1,800 people.

The National Weather Service noted the Rolling Fork/Silver City tornado has a preliminary EF-4 rating, which estimates wind speeds to have been 166-200 mph. Preliminary statistics from the National Weather Service said that tornado traveled approximately 59 miles over the course of an hour and 10 minutes.

“City is gone. We are resilient,” Rolling Fork Mayor Eldridge Walker said on CNN. Video and photos of the area showed houses reduced to rubble. On Twitter, Governor Reeves shared photos of relief efforts underway in Rolling Fork, Silver City, Amory and Winona, noting perseverance, unity and even prayer behind the response of responders and volunteers.

In an interview with OSV News, Marvin Edwards, a lay ecclesiastical minister of Sacred Heart Parish in Winona, shared what it was like to be in the tornado’s path. He said that he and his wife—who live 20 miles away from the parish—were in bed for the night when the tornado struck.

“This is the first time a tornado hit us directly,” Edwards said. “My emergency tornado watch went off on my cell phone. That’s not unusual, so I didn’t pay a lot of attention. All of a sudden, I heard this loud noise as my wife and I were laying in bed. We jumped up and the roof went away. We didn’t have time [to shelter]; all of a sudden it [the tornado] was there.”

Saying it all happened quickly, Edwards said they were not injured and only saw the damage once it was morning.

The tornado had a mile-wide path, and it picked up [strength] as it moved across the lake,” he said. “It took the roof off my house. I’ve got two cars with a big tree sitting across them; both of them are smashed.

“As far as I know, all of our parishioners [at Sacred Heart] are OK. We don’t have a lot of parishioners; we’re a small mission church,” he said. “My immediate thought was, ‘I got angels protecting me evidently.’ I just thanked him [God]. Something was protecting me.”

A local TV station reported a crisis shelter opened in Rolling Forks to provide a medical station, as well as cots, toilets and water. The state’s emergency management agency said shelters were also opened in Belzoni and Amory to provide shelter to those affected, which includes hundreds of people who lost their homes.

On March 25, Gov. Reeves issued a State of Emergency in all counties affected by the tornado and severe storms that occurred across Mississippi. He called on agencies to set forth the emergency responsibilities delineated in Mississippi’s Comprehensive Emergency Management Plan.

“We give thanks and pray for first responders, who are working tirelessly in affected communities trying to reach those missing, restore power and assist those surviving,” Bishop Kopacz said in a statement on the Diocese of Jackson, Miss. website.

“I encourage all to continue to pray and find ways to support all affected communities,” he added. “We will be reaching out through our Caritas and Diocesan Disaster Response team to assist in recovery efforts.”

The National Weather Service of Huntsville, Alabama, also listed four tornadoes touched down in their state overnight on March 24-25. At least one person died in Alabama as a result of the severe storm system.

In an email on March 25, Donald Caron, the Diocese of Birmingham’s communications director, noted Alabama did not experience similar levels of lives lost or destruction as Mississippi did.

“We will pray for all whose lives were lost in Mississippi and those who love them and all affected by the storms,” he said.
Wyoming abortion ban temporarily blocked over Obamacare-era amendment

WASHINGTON (OSV News)—A Wyoming judge on March 22 temporarily blocked a new state law prohibiting most abortions in the state, but has narrow exceptions for cases of rape or incest, risks to the mother’s life or a “fetal lethal anomaly.”

Teton County District Court Judge Melissa Owens’ decision will temporarily block the ban from enforcement. Supporters of the law argued that it violates the state constitution, pointing to a 2012 amendment controlling Legislature say it states that abortion is not health care, but Owens said that is for the courts to determine, not lawmakers. “The state can not legislate away a constitutional right. It’s not clear whether abortion is health care,” Owens said at a hearing.

While abortion pills can be obtained in the state, Wyoming currently has no surgical abortion facilities. One such facility, Wellspring Health Access, plans to open in the state later this year.

Interested parties should contact Daniel Herbertz at dherbertz@archindy.org or 317-236-1473.

Investing with Faith/Jolinda Moore

Support your favorite charity with a Charitable Remainder Trust

Most people work hard for what they have. They put their talents to good use, set priorities and goals, and make the decisions—and the sacrifices—necessary to reach them. But as Catholics, we know that we are called to more than just diligence and discipline. We are also called to be generous with the resources we have: our time, talent, and yes, our treasure, too.

That’s because we know that “the earth is the Lord’s and the fullness thereof, the world and those who dwell therein” (Ps 24:1). Ultimately, everything we have comes from God—even the strength to work and earn what we have, and even the privilege of being able to share our blessings with others.

Planned giving is a good way to ensure that generosity is a part of our lives. But we may also want to find a balance between helping others and providing for our own legitimate needs as we grow older. A Charitable Remainder Trust (CRT) is a great way to do both.

With a CRT, you can support the charities you care about while still generating income for yourself or a designated beneficiary. Your CRT will operate for a period of time that you specify—up to 20 years, or the life of one or more of the non-charity beneficiaries.

Payments to noncharitable beneficiaries can be made monthly, quarterly, semiannually or annually. Afterward, the remainder of the trust’s assets is donated to one or more charitable causes you name.

Another good reason to consider a CRT, though, is the potential tax benefits.

• A CRT is a tax-exempt and irrevocable trust that reduces income tax. Trust assets can include cash, stocks, real estate, business interests, and private company stock.

• Trustors who set up a CRT become eligible for a partial tax deduction. This deduction is based on the trust’s term and type, projected benefits to charities, and interest rates set by the IRS.

• Any assets irrevocably transferred to the trust are removed from the donor’s estate. Trust assets are therefore excluded from probate and not subject to estate taxes.

• A CRT converts assets into income that bypasses capital gains tax. If your CRT is funded with appreciated property, no capital gains tax is incurred when it is transferred to the trust, or when it is sold by the trustee. Instead, capital gains would be due only on a portion of each year’s distributions spread out over time.

Two types of CRTs allow some flexibility in structuring payments. A Charitable Remainder Annuity Trust (CRAT) distributes a fixed income to noncharitable beneficiaries—typically 5% but not more than 50% of total trust assets. A CRAT does not allow any additional contributions to be made.

A Charitable Remainder Unitrust (CRUT) distributes a fixed percentage of trust assets to beneficiaries. The annual distribution amount, therefore, will vary, but a CRUT allows for additional contributions to the trust to be made.

Securing a lifetime income and leaving a legacy of generosity aren’t necessarily opposing goals. Responsible Catholics can do both.

A Charitable Remainder Trust may be an appropriate way for you to bridge the needs you anticipate with the legacy of giving you want to leave behind.

If you are interested in learning more about Charitable Remainder Trusts or how a CRT may help you meet your personal giving and financial goals, the staff of the Catholic Community Foundation is here to help you. Please contact us at ccf@archindy.org or 317-236-1482.

(Jolinda Moore is executive director of the archdiocesan Office of Stewardship and Development and the Catholic Community Foundation (CCF). 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 plans. If you would like to learn more about including your parish in your estate plans, please contact us at any time. We exist to exclusively serve you and your parish in planned giving.) ♦

Lenten penance services are scheduled in Bloomington, Terre Haute deaneries

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.

Bloomington Deaney

April 5, 6 p.m. at St. Charles Borromeo, St. John the Apostle and St. Paul Catholic Center, all in Bloomington, at St. Paul Catholic Center

Terre Haute Deaney

April 1, 10-11 a.m. at Annunciation, Brazil
April 2, noon-3 p.m. at St. Paul the Apostle, Greenscide ♦

Food Services Manager Needed

Our Lady of Fatima Retreat House is seeking a full time Food Services Manager to be responsible for all aspects of the daily food service operational needs at Fatima Retreat House. This position includes maintaining food cost and labor cost budgets; menu planning and ordering; inventory control; supervising, training and scheduling of kitchen staff; and cooking. With a team of part-time cooks, the Food Services Manager presents Fatima meals and refreshments attractively and in a spirit of hospitality. This is a full time position available for a flexible schedule of at least 40 hours per week. Days may vary throughout the week, Monday through Sunday, depending on the Retreat House schedule.

The successful applicant must have institutional foodservice experience, supervisory and management experience, have good time management and communication skills and be attentive to detail. Also, they must have a heart for ministry and the mission of Fatima Retreat House.

Compensation is commensurate with experience. Benefits include Comprehensive Health plan, Employer contributed HSA for medical plan participants, Dental Insurance, Vacation, Sick, and Personal Days, Life and Disability Insurance and 403(b) matching.

Persons may send a letter or email of interest to:

Georgene Beiriger, Director
Our Lady of Fatima Retreat House
3535 East 56th Street
Indianapolis, IN 46226
gbeiriger@archindy.org
or call (317) 545-7681, Ext. 105 for more information

Our Lady of Fatima Retreat House is an Equal Opportunity Employer.

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Rosary project supplies ‘long-range, heart-changing weapons’ to Ukraine

PHILADELPHIA (OSV News) — A broken rosary has become the inspiration to heal the war-torn nation of Ukraine, thanks to the efforts of a Philadelphia-area Ukrainian Catholic man and a dedicated group of volunteers.

Several years ago, 38-year-old Dorian Kernytsky of Rockledge, Pa., was given a replica of a World War I-style rosary—a rugged, bead-chain chaplet made of stainless steel favored by thousands of U.S. soldiers on the battlefields.

The only problem was that one decade was missing two beads.

Hoping to repair the rosary, Kernytsky contacted the manufacturer, who instead sent a replacement.

But Kernytsky, an IT technical support professional, was reluctant to discard the incomplete rosary, and set about trying to fix it.

“I saw how simple it was,” he told OSV News. “And I thought, wow, I can make a lot of these very quickly.”

He began purchasing tools and materials—and as a first-generation descendant of Ukrainian immigrants, Kernytsky immediately knew to whom he could give his handmade rosaries, the design of which had initially been forged for what was then called “the war to end all wars.”

“It was easy to go from the World War I rosary to one for the Ukrainian troops, and then to making lots of them,” said Kernytsky, a member of the Ukrainian Catholic Cathedral of the Immaculate Conception Parish in Philadelphia.

Along with his Ukrainian heritage, Kernytsky drew on his deep devotion to the rosary—and his fellow rosary group members—to launch his project, which he named “Our Lady’s Weapon.”

Months before rolling up their sleeves to fashion the rosaries, group members had begun meeting online regularly to pray this Marian devotion, days before Russia launched its full-scale invasion of Ukraine on Feb. 24, 2022.

Russia’s invasion of Ukraine followed attacks it began in 2014 with the attempted annexation of Crimea and the backing of separatists in Ukraine’s Donetsk and Luhansk regions.

With some 66,000 war crimes reported since February 2022, Ukraine has filed charges of genocide by Russia with the International Court of Justice.

More than 16,200 Ukrainian children have been abducted by Russia during the past year, according to Ukraine’s government. On March 17, the International Criminal Court issued arrest warrants for Russian President Vladimir Putin and his commissioner for children’s rights, Maria Alekseyevna Lvova-Belova, charging the two with the war crimes of “unlawful deportation” and “unlawful transfer” of children from occupied areas of Ukraine to the Russian Federation.

“I just couldn’t help but think of Our Lady of Fatima, and [her] talking about the evils of Russia and praying the rosary,” said Kernytsky, referencing the 1917 Marian apparitions in Portugal during which Mary is said to have asked for the consecration of Russia to prevent that nation from causing war and persecution of the Church.

The nearly 20 volunteers for Our Lady’s Weapon include women who are refugees from Ukraine, whose husbands and fathers are now fighting to defend their homeland, said Kernytsky.

So far, the group has made more than 80 rosaries for Ukrainian soldiers, which have been blessed by Ukrainian Catholic Metropolitan Archbishop Borys Gudziaz of the Archeparchy of Philadelphia and sent to Ukraine’s Garrison Church of the Holy Apostles Peter and Paul in Lviv.

The 17th-century church, bombed during World War II and used as a book depository under communism, was transferred to the Ukrainian Catholic Archeparchy of Lviv in 2010, and now serves as the main church of the military chaplaincy.

In Ukraine, the rosaries have been blessed as well by Ukrainian Catholic Bishop Stepan Sus, then distributed to soldiers. Although the majority of them are Orthodox rather than Catholic, Kernytsky noted that Orthodox believers “do have a devotion to the rosary.”

Kernytsky said he hopes that the rosaries, which are large enough to be worn by soldiers, offer solace while serving as means of evangelization.

In particular, he hopes to promote devotion to Our Lady of Guadalupe, the Divine Mercy and St. Joan of Arc by adding medals with those images to the rosaries.

“Ukrainians don’t know about St. Joan of Arc,” he said. “This young girl turned the tides of a forever war [the Hundred Years War], and this has been a forever war between Russia and Ukraine. I’d like to change that.”

Kernytsky said the rosary is a long-range spiritual armament “that changes hearts” for the long term.

“I know God’s will for Ukraine is very much through Our Lady,” he said.

“It’s only when individuals surrender themselves [to God] that their hearts really do change.”

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“Our Lady’s Weapon” is an initiative started to make rosaries for Ukrainian soldiers. So far, the group has made more than 800 rosaries. (OSV News photo/Cathal McNaughton, Reuters)