



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



It's All Good

A lesson about icebergs and love, and a goodbye to readers, page 12.

CriterionOnline.com

February 4, 2022

Vol. LXII, No. 17 75¢

'We all love Millie'



Katherine Eckart and her certified therapy dog Millie make a joyful and relaxing team in art classes at Bishop Chatard High School in Indianapolis. (Photo by John Shaughnessy)

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

By John Shaughnessy

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

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

That moment of calm transformation is a scene that Katherine Eckart has witnessed repeatedly in the three years

she has brought Millie—a certified therapy dog—into the schools where she teaches art classes.

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

"A therapy dog is there to comfort, to ease anxiety and stress," Eckart says. "There are studies that show when humans and dogs are together, it boosts the endorphins of people. All the studies on therapy dogs and schools show

See **DOG**, page 10

Bill protecting women from coerced abortion moves to Senate

By Victoria Arthur

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

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

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

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

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

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

Youngs also linked this issue to the culture of violence facing many vulnerable women in difficult circumstances. She cited data revealing that 22% of women have experienced "intimate partner violence" and that

See **ICC**, page 8

At events nationwide, hope rises that abortion ruling will be overturned

WASHINGTON (CNS)—A renewed spirit of hope reverberated through events nationwide that marked the 49th anniversary of the U.S. Supreme Court's *Roe v. Wade* decision that legalized abortion.

From Vermont to California, thousands of people were buoyed by the prospect that the court would reverse its 1973 *Roe* decision by upholding a Mississippi law banning most abortions after 15 weeks.

See **ABORTION**, page 9



Pro-life advocates from the Diocese of Nashville, Tenn., are seen in Washington on Jan. 21, during the annual March for Life. (CNS photo/Katie Peterson, Tennessee Register)



A believer attends a liturgy at the Ukrainian Catholic Cathedral of the Resurrection of Christ in Kiev on Jan. 26. Pope Francis appealed for an end to all war and prayed that dialogue, the common good and reconciliation would prevail. The pope made his remarks on Jan. 26, the day he had set for worldwide prayers for peace in Ukraine. (CNS photo/Valentyn Ogirenko, Reuters)

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

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

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

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

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

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

“Let us make our prayer for peace in the words of the Our Father, for it is the prayer of sons and daughters to the one Father, the prayer that makes us brothers and sisters, the prayer of children who plead for reconciliation and concord,” he said.

The pope said that as people remember the Holocaust on the eve of International Holocaust Remembrance Day, they should also “think about the more than 5 million people who were annihilated [in Ukraine] during the time of the last war. They are a suffering people, they suffered famine, they suffered so much cruelty and they deserve peace.”

During a prayer service in Rome’s


Basilica of Santa Maria in Trastevere, Archbishop Paul R. Gallagher, the Vatican foreign minister, said that war and its serious consequences deprive many people of their most fundamental rights. The Jan. 26 prayer service was sponsored by the Community of Sant’Egidio.

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

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

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

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



Public Schedule of Archbishop Charles C. Thompson

February 6–15, 2022

<p>February 6 – 9:15 a.m. Mass for ArchIndy SEEK22 at Country Lake Christian Retreat, Underwood, Ind.</p> <p>February 6 – 2 p.m. Annual Scout Awards Ceremony at SS. Peter and Paul Cathedral, Indianapolis</p> <p>February 8 – 8:30 a.m. Mass for students of St. Philip Neri School, Indianapolis, at St. Philip Neri Church</p> <p>February 9 – 9 a.m. Mass for students of St. Patrick School, Terre Haute, at St. Patrick Church</p>	<p>February 10 – 8:15 a.m. Virtual Judicatories meeting</p> <p>February 10 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>February 15 – 8:30 a.m. Mass for students of St. Gabriel School, Connersville, at St. Gabriel Church</p> <p>February 15 – 1 p.m. Council of Priests meeting at Archbishop Edward T. O’Meara Catholic Center</p>
---	---

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

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

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

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

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

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

Unbeknownst to them, Cuda presented the idea to Pope Francis who

agreed to participate.

It was “not a whim on his part,” because it fits his vision and priorities, Murphy said. “We knew that so many universities have been asking him, ‘What is our role and how can we support’ ” the synodal process.

In preparation for the virtual meeting, students were divided into seven regional groups from North, Central and South America to talk about the thoughts, questions and dreams they would like to discuss with the pope, he said.

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

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

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

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

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

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

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


Send your submission—and your story of how you were drawn closer to Christ—to John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †

Pope Francis’ prayer intentions for Feb.



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

See Pope Francis’ monthly intentions at archindy.org/popesintentions.



Phone Numbers:
Main office: 317-236-1570
Advertising: 317-236-1585
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1585
Toll free: 1-800-382-9836, ext. 1585

Price: \$22.00 per year, 75 cents per copy

Postmaster:
Send address changes to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com


E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January.
Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2022 Criterion Press Inc. ISSN 0574-4350.

NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in *The Criterion*?

E-mail us:
criterion@archindy.org



MEMBER
CPA
CATHOLIC PRESS ASSOCIATION

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
Copyright © 2022
Criterion Press Inc.

POSTMASTER:
Send address changes to:
Criterion Press Inc.
1400 N. Meridian St.
Indianapolis, IN 46202-2367


01/21/22

Moving?

We'll be there waiting if you give us two weeks' notice! Use the form below or at archindy.org/moving.

Name _____

E-mail _____

New Address _____

City _____

State/Zip _____

New Parish _____

Effective Date _____

Note: If you are receiving duplicate copies please send both labels.

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

Pope: People must never forget or repeat horrors of Holocaust

VATICAN CITY (CNS)—The cruelty of the Holocaust must never be repeated, Pope Francis said on the eve of the international day of commemoration



Pope Francis

in memory of the victims of the Holocaust.

The day, celebrated on Jan. 27, falls on the anniversary of the liberation of the Auschwitz-Birkenau extermination camp complex in 1945.

At the end of his weekly general audience at the Vatican on Jan. 26, Pope Francis said, "It is necessary to remember the extermination of millions of Jews and people of different nationalities and religious faiths.

"This unspeakable cruelty must never be repeated," he said. "I appeal to everyone, especially educators and families, to foster in the new generations an awareness of the horror of this black page of history.

"It must not be forgotten, so that we can build a future where human dignity is no longer trampled underfoot," the pope added.

At the end of his audience, the pope met with Belarus-born Lidia Maksymowicz, 81, who had spent 13 months at the Auschwitz-Birkenau

concentration camp, where she and other children were subjected to Josef Mengele's medical experiments.

It was her second meeting with Pope Francis, who—at an outdoor general audience on May 26, 2021—had spoken with her, kissed the prisoner number—70072, tattooed on her left arm and embraced her.

That meeting sparked an idea for her to write an autobiography, with help from the Italian journalist Paolo Rodari. The book, *La bambina che non sapeva odiare. La mia testimonianza (The Child Who Did Not Know How to Hate. My Testimony)*, was recently released in Italian.

At the Jan. 26 audience, she gave the pope a copy of the book, which also contains a preface Pope Francis wrote.

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

"One must not forget that more than 200,000 children died just at Auschwitz-Birkenau," she said.

Even though she was only 3 years old when she and her young mother were taken to the extermination camp, she explained those memories are still vivid and correspond with facts and evidence found by researchers years later. †

Vietnamese Dominican stabbed to death while hearing confession

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

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

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

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

"We could not understand God's plans

except for offering our brother to him," Bishop Vi said.

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

[Ucanews.com](http://ucanews.com) reported that Dominican Father Paul Cao Thang said his confrere was extremely gentle and had good relationships with all people.

Father Paul said the priest dedicated himself to serving ethnic groups in Kon Tum Diocese, where few priests work in ethnic villages.

"The incident was painful but beautiful—people love the deceased father but have much pity on those who are controlled by evil," said Father Paul.

He said Father Joseph's death reminded people to work together to make evil disappear from the world.

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

Birthday prayers



Father Paul Landerwerlen prays in the Divine Mercy Perpetual Adoration Chapel at St. Joseph Parish in Shelbyville on Jan. 28, the retired priest's 94th birthday. He has served as a priest for the Church in central and southern Indiana since being ordained on May 3, 1954. (Submitted photo)

FORMATION

United
in the Eucharist

From a Boy to a Man
"Our job as God calls these individuals,
is to form them as priests..."

UNITED CATHOLIC APPEAL
Christ Our Hope

SCAN THE CODE
WATCH THE STORY

"Heating - Heat Pump - Air Conditioner"

Our staff has over 76 years of Catholic Education

139th Anniversary Sale

139th Anniversary Sale

FREE LABOR

On the installation of a FURNACE, HEAT PUMP OR AIR CONDITIONER

Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 02/18/22
THIELE 639-1111

CALL TODAY!

639-1111

Still Locally Owned & Operated

WWW.CALLTHIELE.COM

139th Anniversary Sale

1/2 OFF SERVICE CALL

Save \$45 with Paid Repair

Cannot be combined with any other offer. Must be presented at time of service. EXPIRES: 02/18/22 M-F 8-4
THIELE 639-1111

139th Anniversary Sale

FREE

10 YEAR WARRANTY ON PARTS & LABOR

90% Furnace, Heat Pump or High Efficiency Air Conditioner.

Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 02/18/22
THIELE 639-1111

SERVING CENTRAL INDIANA

THIELE

Heating & Air Conditioning

SINCE 1883

Factory Authorized Dealer
Heating & Cooling Systems

18-5987722



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

Greg A. Otolski, *Associate Publisher*
John F. Fink, *Editor Emeritus*

Editorial



A photo illustration shows tools used in euthanasia. (CNS photo/Norbert Fellechner, www.imago via Reuters)

We must oppose euthanasia and physician-assisted suicide

The month of January was filled with stories about Masses, marches and demonstrations in support of the legal protection of unborn babies. But there were also things going on concerning the other end of life's spectrum, and not to the good.

In Colombia, which has a large Catholic population, two people were euthanized over a period of 24 hours: Victor Escobar on Jan. 7 and Martha Liria Sepulveda Campo on Jan. 8. Campo was originally scheduled to have it done earlier, but it was delayed.

Colombian Bishop Francisco Ceballos had produced a video in which he urged her to reflect on her decision "away from the harassment by the media" that had used her circumstances "as a kind of propaganda for euthanasia."

Just as many segments of the media have long promoted abortion as a woman's "right," so those same periodicals and TV shows have stepped up efforts to make euthanasia and doctor-assisted suicide a "basic freedom."

The influential periodical *The Economist*, for example, bragged in its Nov. 13 issue that it "first made the case for assisted dying in 2015. We argued that freedom should include the right to choose the manner and timing of one's own death."

Not so, the Catholic Church insists. The *Catechism of the Catholic Church* says, "Whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped, sick or dying persons. It is morally unacceptable. Thus an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder gravely contrary to the dignity of the human person and to the respect due to the living God, his Creator" (#2277).

It's obvious that the Church isn't getting this message across to some of its members. Largely Catholic countries throughout the West (Italy, Ireland, Spain, Chile, Uruguay and Colombia) either already have laws that permit euthanasia or are moving in that direction.

In the Netherlands, nearly 2,000 people died that way in 2020. It should be noted that this country is largely secular, with a majority of the population not identifying with any religion. Only about 20% of its population is Catholic.

Most of these deaths have been related, in one way or another, to cancer.

However, some countries also permit physician-assisted deaths to those with mental disorders and dementia, and even to the elderly who are just tired of living.

In the United States, Oregon was the first state to permit physician-assisted suicide, in 1997, when its legislature passed the Death with Dignity Act. Around 2,000 people have died under the law, 250 of them last year. Since 1997, 10 other states, plus Washington, D.C., have passed versions of the Oregon law.

The whole idea of being able to decide when and how we die is appealing to many people, especially to the elderly and those with painful illnesses. A poll in Spain found that 71% of those surveyed in 2019 supported voluntary euthanasia. The Church understands that sentiment. It does not insist that sick people just "offer it up."

The catechism says, "Discontinuing medical procedures that are burdensome, dangerous, extraordinary, or disproportionate to the expected outcome can be legitimate; it is the refusal of 'over-zealous' treatment. Here one does not will to cause death; one's inability to impede it is merely accepted" (#2278).

Furthermore, "The use of painkillers to alleviate the sufferings of the dying, even at the risk of shortening their days, can be morally in conformity with human dignity if death is not willed as either an end or a means, but only foreseen and tolerated as inevitable. Palliative care is a special form of disinterested charity. As such, it should be encouraged" (#2279).

There are reasons other than religious for condemning assisted-suicide laws. Hardest of all concerns those with dementia. They might have made a living will asking for assisted-suicide when the time came, but then changed their minds.

Other elderly sick people might feel that they are a burden to their family or caregivers. They love the independence they have enjoyed most of their lives and dislike feeling dependent upon others. There have been cases where family members have pressured those who are living with a terminal illness to speed the process along.

We must oppose euthanasia and physician-assisted suicide. We must also make sure that our elderly who are sick are made as comfortable as possible during their last days.

—John F. Fink

Guest Commentary/Our Sunday Visitor Editorial Board

The lie that was projected onto the National Shrine in Washington

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

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

Through the darkness, pro-abortion organizers projected the following phrases on the shrine's usually stunning 329-foot bell tower: "1 in 4 abortion patients is Catholic," "Pro-choice Catholics you are not alone" and "Pro-choice Catholics" in a cruciform shape.

Only if these "protesters" had proffered the proverbial "bird" to the Eucharist could they have been more obscene.

The group responsible, "Catholics for Choice," succeeded in partially disrupting the events surrounding the Jan. 21 March for Life not only with its "light show," but with its subsequent "victory lap" on social media.

"I know that my faith teaches Catholics to honor personal conscience. And yet, the Catholic hierarchy seeks to polarize pro-choice Catholics and villainize people who make the moral choice to have abortions," tweeted Ashley Wilson, the communications director for the organization late on Jan. 20. "I am tired of feeling the shame and stigma for being a pro-choice Catholic. And I'm not here for people to judge my own personal relationship with God."

Jamie Manson, the president of the organization, followed up with a morning-after rationalization, if there can be such a thing. "We went to the Basilica to draw attention to the fact that women in the Church have abortions," she tweeted. "These are likely the women who serve as his lectors and Eucharistic ministers; who sew his vestments and wash his dishes. To ignore them is to betray them."

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

staff and volunteers who offer necessary healing, support and counseling.

And the door to returning to full communion with the Church for our sisters (and our many brothers who also actively participate in abortion) is always open through the sacrament of reconciliation. The absolution received in the confessional leaves no shame or stigma behind. It brings only peace.

Furthermore, how many testimonies have been offered by Catholics who regret their abortions—stories that have been a moving part of the March for Life? These are women who would leap at the chance to be able to make a different decision,

and they are not represented by the self-aggrandizement of a group that claims to represent all Catholics who have had abortions. They are not victims; they are strong, brave women of God.

Counter-marchers are always an unfortunate part of the March for Life experience, but never before has an anti-life message been broadcast in such a brazen, disrespectful and sacrilegious manner—and, more shamefully, by those who claim to profess the same faith that in no uncertain terms calls for the protection of life at all stages.

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

"The true voice of the Church was only to be found within the Basilica of the National Shrine of the Immaculate Conception last evening," Cardinal Wilton D. Gregory of Washington said in a Jan. 21 statement. "There, people prayed and offered the Eucharist asking God to restore a true reverence for all human life. Those whose antics projected words on the outside of the Church building demonstrated by those pranks that they really are external to the Church and they did so at night—John 13:30."

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

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

J. Stephen Noe
Indianapolis



Our Sunday Visitor

Letter to the Editor

Who is really 'COVID-shaming'? Criterion reader asks columnist

Had I submitted John Garvey's Be Our Guest column "COVID-19 and scientism" published in the Jan. 28 issue of *The Criterion* for my Rhetoric and Composition class at the University of Notre Dame back in 1967—no, had I submitted it to my English teacher at St. Francis de Sales High School four years earlier—I would have received it back covered in red ink. It is nothing but one red herring, one straw man, one non sequitur, one *ad hominem* after another.

I'd like to know exactly who is "COVID-shaming?" His holiness Pope Francis, who on Jan. 10 of this year referred to vaccination against COVID

as a moral obligation? Or people like Del Bigtree and Robert F. Kennedy, Jr., who falsely claim that vaccines cause autism, infertility and are "the new Holocaust?"

The intensive care unit staffs at all too many hospitals across the country, having spent literally years intubating COVID patients, desperately trying to keep them alive? Or the people on "Fox and Friends," falsely claiming that it's just a hoax?

Who is "COVID-shaming," really?



Christ the Cornerstone

Jesus invites us to trust him, follow him, risk everything for him

“Our hearts ring out with the words of Jesus when one day, after speaking to the crowds from Simon’s boat, he invited the Apostle to ‘put out into the deep’ for a catch: ‘Duc in altum’ [Lk 5:4]. Peter and his first companions trusted Christ’s words, and cast the nets. ‘When they had done this, they caught a great number of fish’ ” (Lk 5:6). —Pope St. John Paul II

The Gospel reading for the Fifth Sunday in Ordinary Time (Lk 5:1-11) can be seen as a summary of the six stages of Christian discipleship:

1) recognizing the need for salvation, 2) Christ’s invitation to trust him even when we don’t understand why, 3) the disciple’s response, 4) the everyday miracles that result, 5) astonishment and a sense of unworthiness, and 6) the call to be evangelists who proclaim the good news of salvation in Christ.

This is a lot to consider in one relatively small passage of sacred Scripture, but if you listen attentively as this Sunday’s Gospel is proclaimed at Mass, the six elements are all there.

Simon Peter and his partners have just returned from an unsuccessful night of fishing. Jesus uses one of their boats

as a platform from which to preach to the crowd that has gathered. Afterward, he says to Simon, “Put out into deep water and lower your nets for a catch” (Lk 5:4). Simon replies, “Master, we have worked hard all night and have caught nothing, but at your command I will lower the nets” (Lk 5:5).

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

In this moment of encounter with Jesus, the disciples experience firsthand the abundance that results from God’s generosity. Not only do they recover their losses from the previous night, but they take in so many fish that their nets are tearing and their boats are in danger of sinking. This is an astonishing everyday miracle like the wine at Cana, or the baskets of food leftover following the multiplication of loaves and fish.

Once again, it is Simon Peter who responds. As St. Luke tells us:

“When Simon Peter saw this, he fell at the knees of Jesus and said, ‘Depart from me, Lord, for I am a sinful man.’ For astonishment at the catch of fish they had made seized him and all those with him, and likewise James and John, the sons of Zebedee, who were partners of Simon” (Lk 5:8-10).

This is the fifth stage of Christian discipleship: astonishment and a sense of unworthiness. Peter has a keen sense of his inadequacy in this situation. He knows himself to be a sinner, and like all great saints, he protests that he does not belong in the company of the Son of God.

Jesus does not accept Simon Peter’s request to be excused from the responsibilities of discipleship. On the contrary, he makes it clear that Peter and his partners have nothing to fear because, from now on, they will be full-time evangelists (catching men and women instead of fish). Their response to this sixth stage of discipleship is simple. St. Luke tells us that, “When they brought their boats to the shore, they left everything and followed him” (Lk 5:11).

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

As the Holy Father says:

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

We are invited to experience the six stages of discipleship in our own lives (past, present and future) and to respond generously to Jesus even when his commands seem unreasonable.

With our Blessed Mother Mary, St. Peter and all the saints, we are invited to say “yes” and to “put out into the deep” with confidence that we need not be afraid because Jesus is with us and he will reward us with God’s abundant generosity.

Duc in altum! Jesus Christ is the same yesterday and today and forever. †



Cristo, la piedra angular

Jesús nos invita a confiar en él, a seguirlo y a arriesgarlo todo por él

“Nuestros corazones resuenan con las palabras de Jesús cuando un día, después de hablar a las multitudes desde la barca de Simón, invitó al Apóstol a ‘remar mar adentro’ para pescar: ‘duc in altum’ [Lc 5:4]. Pedro y sus primeros compañeros confiaron en las palabras de Cristo y echaron las redes. ‘Así lo hicieron, y recogieron una cantidad tan grande de peces que las redes se les rompían’ ” (Lc 5:6). —Papa San Juan Pablo II

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

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

Simón Pedro y sus compañeros acaban de regresar de una noche

de pesca infructuosa. Jesús utiliza una de sus barcas como plataforma para predicar a la multitud que se ha reunido. Después le dice a Simón: “Lleva la barca hacia aguas más profundas, y echen allí las redes para pescar” (Lc 5:4). Simón responde: “Maestro, hemos estado trabajando duro toda la noche y no hemos pescado nada. Pero, como tú me lo mandas, echaré las redes” (Lc 5:5).

Estas dos frases describen un profundo encuentro entre los discípulos y su Señor. Jesús reconoce su necesidad, y la frustración que sienten, y les ordena hacer algo que, como pescadores profesionales, creen que es una pérdida de tiempo y esfuerzo. Y sin embargo, Simón, su reticente líder, acepta de buen grado. Salen a las profundidades y capturan más peces de los que pueden manejar.

En este momento de encuentro con Jesús, los discípulos experimentan de primera mano la abundancia que proviene de la generosidad de Dios. No solo recuperan las pérdidas de la noche anterior, sino que recogen tantos peces que sus redes se rompen y sus barcos corren peligro de hundirse. Se trata de un asombroso milagro cotidiano, como el del vino en Caná, o las cestas de comida que sobraron tras la multiplicación de los

panes y los peces.

Una vez más, es Simón Pedro quien responde. Como nos dice san Lucas:

“Al ver esto, Simón Pedro cayó de rodillas delante de Jesús y le dijo: —¡Apártate de mí, Señor; soy un pecador! Es que él y todos sus compañeros estaban asombrados ante la pesca que habían hecho, como también lo estaban Jacobo y Juan, hijos de Zebedeo, que eran socios de Simón.—No temas; desde ahora serás pescador de hombres—le dijo Jesús a Simón” (Lc 5:8-10).

Esta es la quinta etapa del discipulado cristiano: el asombro y el sentimiento de ser indignos. Pedro tiene un agudo sentido de su incapacidad en esta situación. Se sabe pecador y, como todos los grandes santos, protesta porque no pertenece a la compañía del Hijo de Dios.

Jesús no acepta la petición de Simón Pedro de ser eximido de las responsabilidades del discipulado. Por el contrario, deja claro que Pedro y sus compañeros no tienen nada que temer porque, a partir de ahora, serán evangelistas a tiempo completo (pescadores hombres y mujeres en lugar de peces). Su respuesta a esta sexta etapa del discipulado es sencilla. San Lucas nos dice, “así que llevaron las barcas a tierra y, dejándolo todo, siguieron a Jesús” (Lc 5:11).

Esta selección del Evangelio de san Lucas era una de las favoritas del Papa San Juan Pablo II, quien frecuentemente se refería al mandato de Jesús, “Duc in altum” (“remar mar adentro”), como una invitación a confiar, seguir y arriesgar todo por nuestro Señor y Salvador.

Tal como nuestro Santo Padre lo plantea:

“¡Duc in altum! Esta palabra resuena también hoy para nosotros y nos invita a recordar con gratitud el pasado, a vivir con pasión el presente y a abrirnos con confianza al futuro: ‘Jesucristo es el mismo ayer, hoy y siempre’ (Heb 13,8; San Juan Pablo II, carta apostólica “Novo Millennio Ineunte” #1).

Se nos invita a experimentar las seis etapas del discipulado en nuestra propia vida (pasada, presente y futura) y a responder generosamente a Jesús incluso cuando sus mandatos parezcan poco razonables.

Con nuestra Santa Madre María, San Pedro y todos los santos, se nos invita a decir “sí” y a “remar mar adentro” con la confianza de que no debemos tener miedo porque Jesús está con nosotros y nos recompensará con la abundante generosidad de Dios.

¡Duc in altum! Jesucristo es el mismo ayer, hoy y siempre. †

Events Calendar

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

February 8

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

February 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.

February 11

St. John the Evangelist Parish Hall, Pan Am Building first floor, 126 W. Georgia St., Indianapolis. **Pro-Life Film Series: "Trans Mission: What's the Rush to Reassign Gender?"** doors open 6 p.m., 6:30-9:30 p.m., documentary viewing followed by panel discussion, freewill offering. Information: 317-407-6881 or smdye1@gmail.com.

"Discern with a Sister" virtual session, 6:30-7:45 p.m.,

offered by Providence Sister Denise Wilkinson, Catholic women ages 18-42, free. Information, registration: MiniRetreat.SistersofProvidence.org, 361-500-9505, jluna@spsmw.org.

February 12

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

St. Elizabeth Ann Seton Parish, 10655 Haverstick Rd., Carmel, Ind. (Lafayette Diocese). **A Loving Gift: Advance Care Planning Conference**, 10 a.m.-12:30 p.m., doors open 9:30 a.m., panelists include Father James Farrell; Elliott Bedford—Director of Ethics Integration for Ascension St. Vincent; Carol Applegate—lawyer, and Jan Gaddis—Faith Community Nurse Franciscan Health, refreshments included, free, seating limited to 100, registration required. Information

and registration: bit.ly/hm-advancedcareplanning.

February 14

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

February 16

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

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

February 17

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass

at 5:45 p.m. Information: 317-244-9002.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

February 18

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Julie Roe Lach, Commissioner of the Horizon League presenting, rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on Feb. 15. Information and registration: cutt.ly/CBE-Reg.

February 18-21

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

February 19

St. Michael the Archangel Church, 3354 W. 30th St.,

Indianapolis. **Helpers of God's Most Precious Infants Prayer Vigil for Life**, 8:30 a.m. Mass, then prayer partners will carpool to Clinic for Women at 3607 W. 16th St. for vigil. Information: eric@romancatholicgentleman.com.

February 21

Sr. Thea Bowman Black Catholic Women Monthly Prayer Gathering, via Zoom, third Monday of each month, sponsored by archdiocesan Black Catholic Ministry, 7 p.m. Join meeting: cutt.ly/SrTheaPrayer, meeting ID: 810 3567 0684 or dial-in at 301-715-8592. Information: Pearlette Springer, pspringer@archindy.org or 317-236-1474.

February 25

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

February 26

East Central High School Performing Arts Center, 1 Trojan Place, St. Leon. **E6 Catholic Men's Conference**, 8 a.m.-3:30 p.m., doors open 6:30 a.m., talks begin 8 a.m., presenters include author Matthew Kelly, Catholic radio host Gus Lloyd and Father Vincent Lampert, online option available, clergy and religious free, \$10 livestream, \$25 high school and college students, \$40 general admission. Information and registration: e6catholicmensconference.com.

March 2

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

March 4

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

Sisters of Providence accepting Providence Associate applications through May 31

The Providence Associate program of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, is accepting applications for Providence Associates through May 31.

If you are looking for spiritual enrichment, support, a community, or a sense of mission, God may be nudging you to become a Providence Associate of the Sisters of Providence.

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

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

Accepted applicants spend a year meeting one-on-one on a regular basis with a Sister of Providence or another Providence Associate companion. During the meetings, the candidates and their companions learn and share about Providence spirituality.

Accepted candidates attend an orientation at Saint Mary-of-the-Woods in November. Following the orientation, the candidate and companion usually meet once a month—in person, virtually or by phone—for the coming year.

For more information, go to ProvidenceAssociates.org or contact one of the following Providence Associate co-directors: Debbie Dillow at 317-250-3294 or ddillow@spsmw.org, or Providence Sister Sue Paweski at 312-909-7492 or spaweski@spsmw.org. †

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

Free monthly, 4-week art courses called "Take it Out in Art!" designed to help victims of violence will be held beginning in February in Classroom 5 at the Franciscan Education and Support Services Center, 421 N. Emerson Ave., in Greenwood

A traumatic event can dramatically change one's life, and the road to recovery can be daunting. But there are ways to help cope and continue a person's healing journey.

That's why Franciscan Health Indianapolis, Franciscan Care Management and Beacon of Hope Crisis Center are offering a new program to help victims of violence. "Take It Out in Art!" is a free class intended for any victim of violence.

Most monthly series consist of four weekly 2-hour sessions, with some exceptions.

The monthly courses will be offered as follows:

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

The classes will be led by Caroline Fisher, RN, and artist Patty Coulter. Supplies will be provided, but participants may bring their own paint brushes.

Each class is limited to 10, and people must wear masks and practice safe social distancing.

Registration is required. To register, contact Caroline Fisher at 317-528-5440 or rosiecaro@aol.com. †

Retreats and Programs

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

February 20

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Coffee Talks "Transform & Transcend: Doing My Inner Work—Potentiality,"** 10:45 a.m.-noon, Franciscan Sister Mary Ann Stoffregen presenting, online option available, freewill donation.

Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org.

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., first of three independent sessions (March 13, 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 or spsmw.org/events. †

Wedding Anniversaries

HUBERT AND PAULINE SPITZNAGEL



Hubert and Pauline (Brockman) Spitznagel, members of St. Anthony of Padua Parish in Clarksville, will celebrate their 74th wedding anniversary on Feb. 10.

The couple was married in the former Holy Trinity Church in New Albany on Feb. 10, 1948.

They have seven children: Donna Taylor, Doug, Kevin, Michael, Patrick, Terry and the late Steve Spitznagel.

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

JOSE AND MARIA ALEJO



Jose and Maria (Alvarado) Alejo, members of Holy Spirit Parish in Indianapolis, will celebrate their 50th wedding anniversary on Feb. 5.

The couple was married in the Church of San Francisco de Asis de Tala in Jalisco, Mexico, on Feb. 5, 1972.

They have seven children: Azucena, Blanca, Carmen, Delia, Elvira, Francesca and Paola Alejo.

The couple also has 19 grandchildren and five great-grandchildren. †

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to cutt.ly/anniversaries or call 317-236-1585.

Slain officer had 'burning desire' to 'wear badge,' says brother

NEW YORK (CNS)—Jeffrey Rivera, the older brother of slain New York policeman Jason Rivera, said that his brother grew up with the “burning desire” to “to wear that uniform, to wear that badge” from the time he was a small child.

“As a kid, as a baby growing up, if you had something you had to watch on TV, and ‘Cops’ was on or ‘Chicago PD,’ good luck, forget about it,” he recalled in emotional remarks he delivered at his brother’s funeral on Jan. 28 at St. Patrick’s Cathedral, which was covered live by several television networks.

“[Jason] would lay on the couch watching [these shows] or listening to radio transmissions. He would wake up in the middle of the night policing. He was obsessed with a career in law enforcement.”

He also never got over his crush at age 5 on a little girl named Dominique, his brother said. Childhood sweethearts, Dominique and Jason grew up and got married.

The couple had been married just a few months when Jason, 22, was shot and killed in an ambush while responding to a domestic incident in Harlem on Jan. 24.

His partner, Officer Wilbert Mora, 27, also was shot and was rushed to the hospital where he fought for his life. But he died from his wounds midday on Jan. 26, and his funeral was held at St. Patrick’s Cathedral on Feb. 2.

New York Cardinal Timothy M. Dolan presided at the Mass for

Rivera. It was celebrated in English and Spanish in recognition of the officer’s Dominican roots.



Jason Rivera

Thousands of police officers—from near and far—lined up outside the cathedral to pay their respects. Inside, thousands more filled the cathedral pews. The night before, ordinary citizens joined police and other first responders at the cathedral for Rivera’s wake.

Among those who spoke at the funeral Mass were New York Mayor Eric Adams, Police Commissioner Keechant Sewell and Rivera’s widow.

Jason “was dedication, he was joy,” said his brother, Jeffrey. “He brought us so much joy. Everyone keeps telling



New York City police officers are seen on motorcycles near St. Patrick’s Cathedral during the funeral Mass for Officer Jason Rivera of the New York Police Department on Jan. 28. Rivera was killed in the line of duty while responding to a domestic violence call. (CNS photo/Jeenah Moon, Reuters)

me that I’m strong, [but] my brother is giving me strength,” he said, adding that he couldn’t “really put it into words how broken I am, how broken my mother is, my father is. We feel empty.

“I can’t put into words how shattered my family is,” he added, but “we feel strength from knowing God put a burning desire in my brother’s heart” to be a police officer. “We are so proud of him for saying yes to God. My family and I, we are confident my brother is next to God protecting us, protecting his NYPD family. We are proud of you, we love you,” he added.

“This has always been a city of lights, and Jason Rivera was one of its brightest,” with a “thousand-watt smile,” said Commissioner Sewell, who announced she was promoting Rivera to detective first grade posthumously.

“We may not match the sacrifice made by Jason, but we can try to match his incredible sense of service. We may not match his courage, but we can try to match his passion. We owe it to Jason,” she said.

She called the fatal shooting of Rivera and his partner “assassinations,” a “horror” that “shocks the sensibilities,” and an affront to “every decent, caring human being in this city and beyond.”

Sewell had a message for “the criminals who would victimize and instill fear in innocent people ... who

seek to dim the beacons of hope across these five boroughs.” The New York Police Department “will never give up this city, we will always prevail,” she said, receiving a standing ovation.

Outside the cathedral filled with men and women in blue, she said, was “a glowing wave of blue ... a mosaic of men and women in uniform with a shine of tears in their eyes [who] will proudly carry on the extraordinary legacy of Detective 1st Grade Jason Rivera.”

Dominique Rivera, Jason’s widow, was the last to speak. As she started her remarks, deep emotion overcame her and she could barely get the words out, but she found her voice, saying: “I can’t believe all of this. It seems so unreal, like I am having one of those nightmares you never thought you’d have.”

She said she couldn’t believe her husband’s killing and funeral had brought her to St. Patrick’s this day, especially when she and her husband had just talked about wanting to visit the cathedral.

She expressed regret that the last morning her husband was alive, the couple had had an argument over his schedule.

“It’s hard being a cop’s wife sometimes. It’s hard being patient when plans are canceled or we’d go days without seeing each other, or you had a bad day at work,” Dominique said, but Jason “always

reminded me it was going to be all right, we were going to get through it.”

They went their separate ways to work that morning, then “I received a call I wish none of you would ever receive,” she told the congregation. She learned her husband was one of two police officers gunned down in Harlem. “My heart dropped that morning.

“I know you’re beside me telling me I can do this, and I’m trying, trust me I am,” she told Jason. “You made me feel alive. ... Even though you won’t be here anymore, I want you to live through me.”

Dominique concluded her remarks with a pointed message to city leaders about the escalating number of murders and other crimes in New York City and officials failing to do much. She called out Manhattan District Attorney Alvin Bragg, who has been criticized for being soft on crime.

“The system continues to fail us,” she said. “We are not safe anymore, not even members of the service [police]. I know you [Jason] were tired of these laws, especially from the new D.A. I hope he is watching you speak through me right now.”

She paused as the congregation gave her a standing ovation. “I’m sure all of our blue family is tired too, but I promise, we promise, that your death won’t be in vain,” she said. “I love you to the end of time. We’ll take the watch from here.” †

Christian unity is a ‘worthy goal’ everyone can work toward, says Franciscan

MASSEY, Md. (CNS)—Franciscan Father Jim Gardiner told those gathered on Jan. 23 at an Episcopal church in Massey that they should have “no doubt” that “the unity of Christians is an attainable and worthy goal.”



Fr. Jim Gardiner, S.A.

One reason to have no doubt is where they gathered for a prayer service during the Week of Prayer for Christian Unity: St. Clement’s Episcopal Church.

It is the home parish church of Father Paul Wattson, who helped develop the week of unity, traditionally observed on Jan. 18-25.

Born on Jan. 16, 1863, in Millington, Md., he was baptized at the church and, later as an Episcopal priest, he was its pastor, as was his

father before him. He was later received into the Catholic Church and is a candidate for sainthood.

Bishop Santosh Marray of the Episcopal Diocese of Easton on Maryland’s Eastern Shore was the presider at the service. Father Jim proclaimed the Gospel and delivered the sermon.

“Did not Christ himself pray for unity at the Last Supper when, as St. John remembers, he prayed ‘that all may be one ... that the world may believe’ ” (Jn 17:21), said the priest, a Franciscan Friar of the Atonement, who has long been involved in ecumenical and interfaith efforts.

“And was not Father Paul Wattson convinced that that ‘prayer of Jesus Christ has got to be answered,’ ” he said.

“Just how it will be answered, however, might in large measure, it seems to me, to be up to us.”

Father Jim, director of special projects at the Franciscan Monastery of the Holy Land in Washington, expressed concern over an “ecumenical inertia” today, saying it is “an issue that’s got to be faced.”

“It’s a Gospel issue,” he added, referencing again the verse “that all may be one” (Jn 17:21).

He praised St. Clement’s lay pastor, Mark Hansen, and “this congregation for continuing to recognize the importance of this issue and for not allowing history—especially history that was nurtured here—to simply be relegated to the past.”

Father Jim gave a quick overview of the many Church documents on ecumenism and interfaith relations, including the Second Vatican Council’s “Decree on Ecumenism” (“*Unitatis Redintegratio*”), which said that ecumenism should be everyone’s concern and that genuine ecumenism involves a continual personal and institutional renewal.

Next came, in 1965, the “Declaration on the Relationship of the Church to Non-Christian Religions” (“*Nostra Aetate*”).

After these documents were promulgated, “there was great ecumenical ferment as we trooped and snooped through one another’s sacristies and sanctuaries; and there was a kind of ecumenical euphoria that set in” in the United States and around the globe, Father Jim said.

“This bore much fruit,” seen in local, national and international dialogues, he said, listing other major documents, including the Catholic Church’s “Joint

Declaration on the Doctrine of Justification” with the Lutheran World Federation in 1999, providing a common basis for understanding how people are justified and saved.

“Why don’t we hear more about these statements? It’s a good question,” he said, adding that he thinks this question prompted Pope Francis to endorse an April 2020 document from the Pontifical Council for Promoting Christian Unity titled “The Bishop and Christian Unity,” an ecumenical *vademecum*.

It’s “a ‘companion’ of sorts that was offered as an aid to diocesan bishops to help them better understand and fulfill their ecumenical responsibility,” Father Jim noted.

He said he was not blaming bishops—“not ours, yours or anyone else’s for that matter”—for this “ecumenical inertia. It’s everybody’s problem.”

The Week of Prayer began as an octave of prayer, sermons and conferences encouraged by Pope Leo XIII and Anglican leaders.

Father Wattson and Mother Lurana White, Episcopal co-founders of the Society of the Atonement, celebrated the event for the first time in January 1908 at Graymoor, the headquarters of the Franciscan Friars and Sisters of the Atonement in Garrison, N.Y.

In 1909, the friars and the sisters and 13 of their lay associates were received into the Catholic Church. The Atonement priests, sisters and brothers work for reconciliation and healing through the community of men and women with God and one another, in fulfillment of the mandate from the Gospel of St. John: “that they all may be one” (Jn 17:21). †

ICC

continued from page 1

evidence suggests the problem has escalated during the COVID-19 pandemic.

“This bill has the potential to unearth horrific [examples of] human trafficking, domestic abuse and child abuse,” Youngs continued. “The state has an interest in this law for protecting women from social, emotional, physical and psychological harm. Failure to protect these women is wrong.”

The ICC, representing the five Catholic bishops of the state of Indiana, also rose in support of the bill during the committee hearing, calling coerced abortion a “morally reprehensible act.”

“The provisions of this bill provide resources for vulnerable women and hold offenders accountable,” said Alexander



Alexander Mingus

Mingus, associate director of the ICC, the public policy voice of the Catholic Church in Indiana. “This reflects the Church’s priorities, and we lend our full support.”

Protecting human life from conception to natural death is at

the forefront of the Church’s priorities and, therefore, the ICC’s. Pro-life issues are particularly in the spotlight as the country

awaits a U.S. Supreme Court ruling that could potentially overturn the 1973 *Roe v. Wade* decision legalizing abortion.

The current case before the high court, *Dobbs v. Jackson Women’s Health Organization*, involves a Mississippi law banning most abortions after 15 weeks. The ruling, anticipated this summer, was on the top of the minds of the 1,000 Hoosiers who recently converged on downtown Indianapolis at the annual Indiana March for Life. This year’s march coincided with the 49th anniversary of the *Roe v. Wade* decision that has led to the deaths of more than 62 million unborn babies.

Throughout its 55-year history, the ICC has supported pro-life initiatives brought before the Indiana General Assembly. According to Angela Espada, the sixth and current executive director of the ICC, this includes standing up for the unborn while opposing the death penalty and assisted suicide.

“We must be passionate about respecting all human life,” Espada said. “That means being passionate about correcting lax gun laws and ending capital punishment. And if the Supreme Court’s ruling allows states to restrict or even ban abortion, those who are passionate about saving the unborn should join other pro-life Hoosiers, who have supported mothers and their children, to expand their efforts and provide necessary services.”

King, who is a relative newcomer to the Indiana House of Representatives, says



“We must be passionate about respecting all human life. ... And if the Supreme Court’s ruling allows states to restrict or even ban abortion, those who are passionate about saving the unborn should join other pro-life Hoosiers, who have supported mothers and their children, to expand their efforts and provide necessary services.”

—Angela Espada, executive director of the Indiana Catholic Conference

her primary focus at the Statehouse will be women’s and children’s issues. House Bill 1217 is her first piece of legislation, and she is undaunted in championing it despite opposition from Planned Parenthood and other critics.



Rep. Joanna King

The lifelong Elkhart County resident, who is a small business owner as well as a longtime school board member and Boys & Girls Club trustee, also says that faith

plays a key role in her decision making. “I am a Christian, and faith has always been a very important part of my life,” said

King, the daughter of Amish parents and herself the mother of four and grandmother of two. “Valuing life has always been something that’s a part of our DNA.

“I want to do everything I can to get this bill across the finish line.”

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

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

Panelists discuss how *Dobbs* ruling could impact pro-life movement

WASHINGTON (CNS)—Assuming the Supreme Court upholds Mississippi’s law banning most abortions after 15 weeks in its upcoming decision in *Dobbs v. Jackson Women’s Health Organization*, the future of the pro-life movement may depend on a move away from partisan politics, specifically a move away from an alignment with Republican politicians.

That was one conclusion of an online panel discussion on Jan. 18 on “Pro-life Movement at a Crossroads: *Dobbs* and a Divided Society,” sponsored by Georgetown University’s Initiative on Catholic Social Thought and Public Life.

‘We have to depoliticize pro-life’

This alignment in recent years included President Donald J. Trump, who spoke at the 2020 March for Life rally on the National Mall.

He also appointed three Supreme Court Justices—Neil Gorsuch, Brett Kavanaugh and Amy Coney Barrett—who are expected to be key in upholding Mississippi’s law in *Dobbs*, a case seen by many as a direct challenge to the 1973 *Roe v. Wade* decision, which legalized abortion nationwide. The *Dobbs* ruling is expected within months.

“I think it is important to know that if the Supreme Court rescinds *Roe v. Wade*, it will mean ... a greater divide” between Democratic- and Republican-dominated states as far as their abortion laws, said Dan Williams, a history professor at the University of West Georgia.

“So, even as a number of states move toward restricted policies, we can expect other states will move to a more permissive policy making abortion more available, not only for women in those states, but for women who want to go across state lines to have an abortion,” he said.

“In fact, if the 16 southern and Midwestern states who are likely to restrict abortion ... are allowed [to] and close all abortion clinics, it would not equal the number of abortion clinics in New York,” he said.

“One of the challenges the pro-life community has is its inability to be attractive to African Americans,” said Gloria Purvis, host of a podcast at America Media. “We have to be sensitive ... that racism does exist, not just in the womb with abortion, but outside of the womb as well. ...

“We need to decouple the movement from being seen as strictly politically conservative, because those words for some communities mean racist. And we need to help people understand that we are not [racist], and we need to call out those leaders in our movement who have done and seem to perpetuate things that are contrary to our pro-life values.”

“I do think there is room to work with Democrats and Republicans, but in order to do that, we have to depoliticize pro-life” issues, said Williams.

“The pro-life movement is identified with a Republican Party that a number of people who are not part of it ... view as dangerous to American democracy,” he added.

“If the pro-life movement is associated very closely with the Republican Party, which I fear in many people’s minds it is, it is going to be very hard to convince people who are skeptical of the movement. This is a movement that cares about justice, this is a movement that cares about women, this is a movement that cares about the greater social good.”

Williams asked, “Has the pro-life movement inadvertently engaged in utilitarian thinking that would ultimately tarnish the movement’s moral reputation?”

‘Reset the culture’

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

“And so, when you push back, when you have even the possibility of allowing legislators to pass laws that are more protective of unborn children, I think that it can reset the culture, so when people are engaging in sexual activity, which is the precursor to having an unexpected pregnancy, that they can start to take more seriously that consequence, that is an asymmetrical one for women. ...

“In that way, abortion opens the floodgates to the sexual prerogative that men take on themselves—‘Hey, you can go get an abortion.’”

As the president and founder of New Wave Feminists,

panelist Destiny Herndon-De La Rosa said she tends “to work outside of the political realm.”

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

Such efforts need to be “on a micro level. How can we create the safety nets that women need, no matter what is going on in Washington or federal levels?” she asked. “How do we, as individuals, look at the woman in front of us and say what is causing her to consider abortion in the first place, right?”

The point “is not just to address the supply side,” Herndon-De La Rosa said. “We have to address demand. What is driving women to this and where can we as individuals meet those needs? I think the biggest thing facing us right now if *Roe* is overturned, are people going to say ‘job well done’ and go home and stop?”

“Are we going to see the necessity of still loving women ... no matter what the laws are in their states or our nation?” †

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

By Natalie Hoefer

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

The Criterion spoke with Right to Life Indianapolis executive director Marc Tuttle on how the topics apply to Indiana.

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

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

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

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

He also stated that, with each legislative session,

“our system of social support becomes more and more directed toward pregnant women and moms who have recently had a child.

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

As for the need to depoliticize the pro-life issue, Tuttle believes that “once the basic recognition of a preborn child’s right to life is placed in law and recognized by both parties, the different philosophies regarding how we can best protect and support moms and their babies will complement each other.

“But until human rights are recognized by both parties’ platforms, the primary focus of the pro-life movement will be supporting those legislators who are committed to restoring a right to life.

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

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

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

ABORTION

continued from page 1

The ruling in *Dobbs v. Jackson Women's Health Organization* is expected in early summer.

In Montpelier, Vt., hundreds of people bundled in parkas and boots against temperatures that hovered near zero during the annual Rally for Life at the Vermont State House on Jan. 22. Organizers described the gathering as being among the largest of its kind in the state capital.

Mary Beerworth, executive director of the Vermont Right to Life Committee, said that while it is impossible to predict what the Supreme Court may decide, "pro-lifers feel that finally the spotlight is shining on the humanity of the unborn and discussions now center on how early little hearts are beating."

She cautioned, however, that even if *Roe v. Wade* is reversed, the decision to allow or disallow abortion will return to each state.

In Vermont, legislators are debating Proposal 5, an attempt to amend the state Constitution to enshrine "reproductive autonomy," including abortion. If passed by the legislature, the proposal could go before voters in November.

She said pro-life Vermonters "have an uphill battle ahead for years to come."

This year's rally included a Respect Life Mass at St. Augustine Church and a prayer service at Lighthouse Christian Church, both in Montpelier, before people gathered at Montpelier City Hall and marched to the State House for the rally.

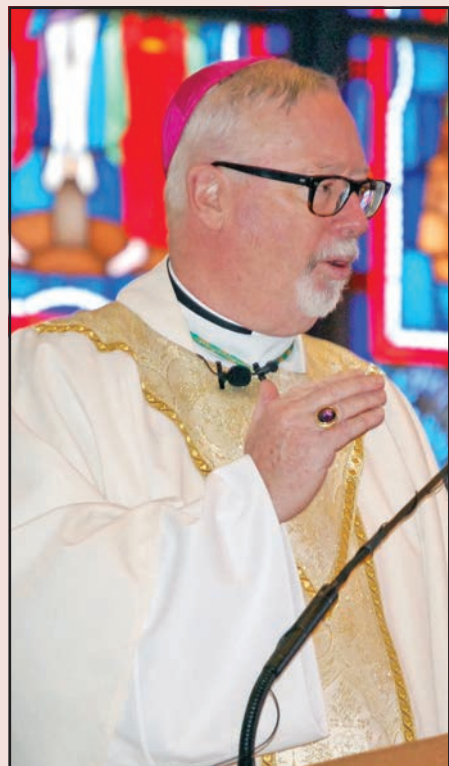
At the Mass, Bishop Christopher J. Coyne of Burlington said the nation is "beginning to move the dial back in terms of recognizing the child in the womb as a person who needs protection."

However, the bishop expressed concern about Proposition 5, which he said would "enshrine in a nebulous way" so-called reproductive rights. He called on anyone seeking to protect the rights of the unborn to "be educated" and to share accurate information with voters.

Elsewhere, Archbishop Bernard A. Hebda of St. Paul and Minneapolis told more than 2,000 people at the annual "Prayer Service for Life" on Jan. 22 in the Cathedral of St. Paul that the nation could be on the brink of a "post-*Roe* world."

The moment requires prayerful discernment of God's will to build a culture of life, and for a deep respect for all life, born and unborn, the archbishop said in his homily.

While awaiting the Supreme Court's ruling, people can continue to work through charity and justice to help



Bishop Christopher J. Coyne of Burlington, Vt., delivers the homily during the Respect Life Mass at St. Augustine Church in Montpelier, Vt., on Jan. 22. (CNS photo/Cori Fugere Urban, Vermont Catholic)



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

women and families struggling with crisis pregnancies, he said.

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

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

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

"We're optimistic that almost 50 years of this unjust decision might be overturned," said Stephen Maas, 44, who was at the prayer service with his wife, Jennifer, and their five children, ages 6 to 15.

"I think there is a lot of anticipation," said Maas, a member of Nativity of Our Lord Parish in St. Paul. "It's not a sprint, it's a marathon. The overturning of *Roe v. Wade* will be just the first leg."

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

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

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

Kayleigh Langenstein, a student at Belmont University, traveled with the diocesan University Catholic college campus ministry program to Washington. Standing outside the Supreme Court building made an impression, she said.

"I was like, 'Holy cow, in a couple months *Roe v. Wade* could be overturned right here,' which was really powerful for me," she said. "This could be the last March for Life during the *Roe v. Wade* era. This could be a very real possibility that the next March for Life will be more focused on individual states."



A pro-life advocate prays during the annual March for Life in Washington on Jan. 21. (CNS photo/Tyler Orsburn)

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

Archbishop Timothy P. Broglio, who heads the archdiocese, was joined by Auxiliary Bishop Joseph L. Coffey, archdiocesan episcopal vicar for veterans affairs, and several priests who serve as military chaplains around the world.

During his homily at Mass for participants in the archdiocese's Edwin Cardinal O'Brien Pastoral Center in Washington, Archbishop Broglio reminded marchers that a strong prayer life must feed outward demonstrations of witness to the Gospel.

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

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

In Los Angeles, thousands of people gathered on Jan. 22 for the eighth annual OneLife LA event, where Archbishop Jose H. Gomez called on pro-life advocates "to build a society where it is easier for people to love and be loved."

"We show that love by the way we

care for one another, especially the weak and vulnerable. OneLife LA reminds us of the beautiful truth that we are all children of God, and that every life is sacred," Archbishop Gomez said.

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

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

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

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

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

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

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

DOG

continued from page 1

it helps attendance, it gives kids a purpose to come to school, and it helps their interactions. If a child isn't comfortable around humans, maybe they're comfortable around the dog."

'It's amazing to watch how she affects the kids'

During her two years at St. Joan of Arc School, Millie could often be found in the library where children would lie on the floor with her and read books to her.

As a school librarian, Aly Schroeder saw firsthand the impact Millie had on the children—and the adults in the school.

"You didn't even need to be having a bad day for her to make it better," Schroeder says. "A few minutes with her would do wonders for someone who was grumpy, having a bad day or needed to re-set. Sometimes, the kids would even start talking about what was bothering them.

"She helped the kids who didn't have a loving start to their day for whatever reason. It's hard to quantify, but it's powerful."

Schroeder laughs and adds, "And if you fed her some of your lunch, she liked you the best. She's just so sweet."

Millie's sweetness continues to melt hearts at Bishop Chatard. Students drop by Eckart's art classroom at different times of their school day to see Millie and pet her. And when eighth-grade students spend a day at Bishop Chatard to see what the school is like, their student hosts often make a visit with Millie a part of the day.

"We all love Millie," says Kylie Nagel, a senior at Bishop Chatard. "She's the best dog to have around. She's so calm. When she comes up to you, it's almost like she's saying, 'Pet me!' For me, it's, 'Of course, Millie!'"

Still, no one appreciates Millie more than Eckart, who has been teaching for 10 years.

"I get to bring her to work every day. That's changed my whole outlook on teaching," she says. "It's amazing to watch how she affects the kids. She helps kids want to be in school. If a kid needs a second away from class, she calms them. When they see her in the hall, there are immediate smiles on their faces."

The same is true for teachers. Millie sometimes wanders away from Eckart's art room and roams into other classrooms, drawing smiles from teachers who tell Eckart, "I needed this little moment to relax."

Fellow art teacher Lisa Johnson says that many Bishop Chatard teachers, including her, have treats that they stash in their room for Millie.

"I absolutely adore having Millie in the art rooms," Johnson says. "She actually splits her day walking between the two art rooms through the closet that connects them. I am an animal lover, and I am grateful to have her in my day. I love my daily Millie kisses. Millie is a true blessing to have at Bishop Chatard."

At 8 years old, Millie makes a difference in the art classes, too.

"I want my classes to be fun and engaging and an outlet for the students," Eckart says. "That's why it's good for Millie to be here. It creates a relaxed environment where maybe you can express yourself in a way you can't elsewhere."

Sharing the love and the joy

Eckart first had the idea of using Millie in the classroom about four years ago when she saw how her dog interacted with her nieces and nephews.

"When she was 4 or 5, she calmed down energy-wise," Eckart says. "I saw her grow up with my nieces and nephews—and saw her temperament around them. I thought it would be cool to bring her to school, and the kids would love her."

Eckart approached St. Joan's principal, Janet Andriole, about the possibility. Andriole was enthused, but also concerned about the liability. Eckart enrolled Millie in a six-week training course run by a non-profit organization called "Paws and Think." Certified and insured, Millie started school and has been receiving high marks ever since.

As the other half of the team, Eckart doesn't mind that Millie gets most of the attention. She's just glad to share the experience with Millie.

"I grew up with dogs, always had goldens growing up," says Eckart who is 33 and the mother of an infant daughter. "She was my first dog as an adult. I got her when I was 25, before I was married. She has taken me from young adulthood to being a parent. I wanted to have babies before she moved on. That's why we got another dog—to keep her young. I get to spend all my days with her."

Eckart's husband Ross learned just how close the bond between Millie and his wife is when he once asked what would have happened, as they were dating, if he didn't like Millie. She basically told him that would have ended their relationship.

Eckhart shares that anecdote with a smile. Her smile



As a therapy dog at Bishop Chatard High School in Indianapolis, Millie is always waiting for the next student to pet her or play with her. (Photo by John Shaughnessy)

continues to glow when the conversation momentarily turns away from Millie and to her own story.

'It's everything we could have hoped for'

All her education took place in Catholic schools—St. Pius X School in Indianapolis, Bishop Chatard High School and the former St. Joseph College in Rensselaer, Ind.

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

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

"It's all around you. It keeps my own faith in check."

She and her husband plan to share that faith with their daughter.

Eckart also plans to return to teaching in March after her maternity leave.

"We have loved it," she says about the experience she has shared so far with Millie at Bishop Chatard. "It's everything we could have hoped for and wished for over the years. It just feels like home." †

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

By John Shaughnessy

Sean Hussey calls them "beautiful glory stories"—and one of his favorites involved a few hundred young adults on a summer evening in 2021.



Sean Hussey

The story unfolded in a Knights of Columbus hall in Indianapolis for Theology on Tap, an informal gathering of young adults who embrace their Catholic faith or who are interested enough to want to

know more about it in an atmosphere of fun and friendship.

The theme of the evening centered around the Good News of Jesus Christ for those who aren't perfect—"which is all of us," says Hussey, the interim director of the archdiocese's Young Adult and College Campus Ministry which hosts Theology on Tap.

As part of that evening, Father Rick Nagel, pastor of St. John the Evangelist Parish in Indianapolis, gave a talk on the mercy of Jesus and Christ's extension of mercy to people in the sacrament of reconciliation.

"We actually had an opportunity with several priests right after that Theology on Tap for anyone to go to the sacrament of confession if they wanted to," Hussey recalls. "And for the next two hours, we had people going to all the priests for confession non-stop.

"I heard some beautiful glory stories of people who had been away from the Church, away from the sacraments for over a decade. And because they showed up at that Theology on Tap and were moved by the message of

mercy, they decided to come back to the Church, to receive the Lord's mercy in the sacrament of confession. That's a beautiful glory story."

Hussey is hoping a new collection of such stories will be created this weekend—Feb. 4-6—as 220 college students from six Indiana colleges come together to deepen their faith.

Seeking a deeper faith

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

In a normal year, about 20,000

college students attend the national SEEK conference.

But this year—as it did last year—conference organizers at the national level have chosen to hold the event in a hybrid format because of concerns about COVID-19.

"Not everybody will come to one central location. Rather, SEEK will be experienced by the same number of folks or even more folks all throughout the country," Hussey says. "When we heard the news, our office saw this as being a great opportunity to support all of our college campuses in the archdiocese, in particular those colleges that have FOCUS missionaries on them."

And so the archdiocese's young adult ministry staff—Hussey, assistant director Meagan Morrissey and event and volunteer coordinator Emily Mastronicola—has planned an in-person, regional SEEK conference at Country

Lake Christian Retreat in the southern Indiana community of Underwood.

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

While the national SEEK organizers want people to take advantage of the speakers and presentations during the virtual conference, "they really do encourage people to not just watch on the couch, but to do it communally," Hussey says.

"Nothing can replace being in person

with other people.

As good as

programs, videos

or livestream can

be, those things

can't love people.

Those things can't

make disciples.

Only people

can. So there's

a real value in being in-person. Not to mention we have to be in-person for the sacraments—to be able to receive the Eucharist, to receive absolution for our sins in the sacrament of confession."

Archbishop Charles C. Thompson will celebrate Mass for participants on Sunday morning while Bishop Joseph M. Siegel of Evansville will celebrate Mass on Saturday morning. A number of priests will also be available throughout the weekend to hear confessions.

The weekend will also feature time for prayer, fellowship, musical entertainment and eucharistic adoration.

"There will also be a lot of opportunities for leisure and some fun, for all these students from different colleges

to come together, to get to know one another and to have a good weekend," Hussey says. "It's going to create a really good experience for them."

Finding happiness in the hope of Jesus

Another experience that is being offered at the archdiocese's SEEK conference comes from the archdiocesan Offices of Evangelization and Catechesis.

About 15 people plan to participate in the "Making Missionary Disciples" track of the conference, with the track being open to "anyone that is older than college students who are living in parishes and want to help evangelize their peers."

One of the hopes of the weekend for these 15 participants and the 220 college students is to help them become "empowered, encouraged and equipped to share the hope of Jesus Christ with our communities," noted an invitation to the archdiocese's conference.

"This conference is about encountering the person of Jesus Christ for the first time, or to encounter Jesus anew," Hussey says. "I hope the students will experience and recognize their identity in Jesus Christ, as sons and daughters of God."

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

"Young people are experiencing a restless heart," Hussey says. "They are constantly pursuing happiness and peace and comfort in the things of the world—and being constantly let down. That's the human experience for so many of us, not just young people.

"People desire to be happy. Whether we know it or not, that desire for happiness is ultimately a longing for God. It is only God that can fulfill the longing that our heart desires." †

seek²²
focus

Faith *Alive!*

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2022 by Catholic News Service.

Thirst for righteousness will be satisfied in kingdom of God

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

It's an ordinary day and you're out running errands—the post office, the library. Without much thought, you find yourself on a detour, wandering the aisles of a convenience store.

You ask yourself: Am I craving something salty or sweet? Do I need something to quench my thirst?

It's only then when you realize how hungry and thirsty you were. But it hasn't been a problem to go out of your way or to change your plans so you can consume this snack.

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

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

Moses received the law, including the Ten Commandments, on Mount Sinai. In the Sermon on the Mount, Jesus proclaims a new law of love which fulfills the old.

In this new law, we are invited to act and love in ways that allow internal and external transformations in our hearts, in personal relationships and in society. This path of love established by Jesus will usher in the kingdom of God, and then Christ's peace and justice will be fully known by all.

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

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

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

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

We are all God's children, made in his image and likeness. And some of God's



Pro-life advocates are seen in Indianapolis on Jan. 24 during the Indiana March for Life. The thirst for righteousness that Jesus spoke of in the beatitudes from the Sermon on the Mount leads his followers to advocate for justice in many causes. (CNS photo/Bob Nichols, *The Catholic Moment*)

likeness that we each contain includes purity and freedom to be who we truly are, unconfined by human-made systems or prejudices.

Think back to the nature of yourself in childhood: relational, loving, unashamed.

Plus, in order for a relationship to be right, power is shared; there is no judgment or blame or shame. No one is better—or better off—than anyone else.

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

In fact, when there's righteousness, all people are free to be who God made them to be; biblical righteousness is always liberating justice.

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

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

Protection for unborn children, fair pay for laborers, an easier path to citizenship for immigrants, unshackling those who are unjustly imprisoned, returning life to humans on death row,

shelter for those who are homeless: There are many forms of righteousness that we hunger for.

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

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

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

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

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

Perhaps you know people in your

community like this, people who feel the cost yet continue and give tirelessly for the sake of righteousness.

Maybe you are one of those who hungers, and you feel happiness while your passion feeds your pursuit.

According to Jesus, you will be satisfied.

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

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

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

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



In this 2013 file photo, fast-food workers and their supporters demand higher wages during a rally in New York's Union Square. Advocating for fair pay is part of what it means to “hunger and thirst for righteousness.” (CNS photo/Gregory

Pastoral Ministries/Pearlette Springer

When the saints come marching in, Africa is represented

“Then God said: Let us make human beings in our image, after our likeness” (Gen 1:26).



Several years ago, while working for another diocese, I realized that many people were not aware that there were Catholic saints—hundreds of them—from the continent of Africa.

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

In hindsight, I should not have been amazed and bewildered by this.

I grew up in a parish where the parishioners were 99% Black. The parish community was established in 1929 and built its first structure in 1945. And yet, not one image of Catholic saints reflected the physical characteristics of the people. Today, 93 years after the establishment of that parish, there is still only one saint of African descent hanging in that church.

Did the multitude of priests and religious that served there not know these saints existed? Is it not important for the people to see the universality of our Church?

This reality is not limited to that predominately Black Catholic parish.

Of the 10,000-plus saints, venerables, blessed and servants of God, hundreds—probably thousands—of them are of African descent.

For example, St. Martin de Porres of Peru, born of an African mother and Spanish father, is highly celebrated in the Black Catholic community in the United States.

Other well-known saints of African descent include Pope Victor I, Pope Gelasius, Pope Melchiodorus, St. Aurelius (an archbishop), St. Eugenius (an archbishop), St. Anthony of the Desert, Saints Aizen and Sazan, St. Matthew the Apostle, Saints Felicity and Perpetua, St. Charles Lwanga and the Uganda martyrs,

See SPRINGER, page 16



Servant of God
Sr. Thea Bowman



Venerable
Sr. Henriette DeLille



Servant of God
Julia Greeley



Servant of God
Mother Mary Lange



Venerable
Fr. Augustus Tolton



Venerable Pierre
Toussaint

It's All Good/Patti Lamb

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

Recently, I received two “save the date” invitations for weddings in May and July. The couples are giddy with excitement and busy planning the details of their special days.

It's refreshing to witness dating couples being so delighted about committing to spend the rest of their earthly existence together.

Along those lines, Valentine's Day is quickly approaching, and the store shelves are chock-full of cards, candy, bouquets of gorgeous flowers and stuffed animals.

So many folks are celebrating love—and it's beautiful. They make it look so easy. Today, however, I'm writing with a message for those who don't feel like they are members of “the love club.” If you're not enjoying personal and emotional fulfillment in a relationship, you are not alone. I feel like it's my obligation to speak up here.

I'm learning that authentic love requires work—hard work. Sometimes that work means compromise and navigating through life's storms. Genuine love is repeatedly giving grace and accepting it.

In one of my favorite passages from a book titled *Mindset*, author Carol Dweck states it eloquently, in my opinion.

“A no-effort relationship is a doomed relationship, not a great relationship. It takes work to communicate accurately, and it takes work to expose and resolve conflicting hopes and beliefs. It doesn't mean there is no ‘they lived happily ever after,’ but it's more like, ‘They worked happily ever after.’”

The author's words provided validation about my feelings. Occasionally, I think we all need to be reminded that love isn't necessarily manifested in roses, romance, jewelry and exotic trips.

Shouldn't people in relationships be getting along swimmingly with no bumps or hiccups—like a fairy tale?

The answer I hear in my heart is “no.” The way I see it, those who make love look easy and romantic and blissful (especially on social media) aren't telling the whole story.

I saw an excellent illustration of an iceberg and at the tip was “love.” That tip of the iceberg is obviously all we can see, and underneath were a hundred other words about what is also

part of love that we don't see. I couldn't find the graphic, but I created my own so you get the idea.

Above the waterline of my love iceberg, you see what you see.

Underneath the waterline are things you don't see, such as: moments when we just need to walk away before we say something we can't take back; gratitude; fervent prayer; inside jokes; attempting to acquire the recipe for your husband's favorite Keto dish at a local Italian restaurant; respecting boundaries; paint selection color fails (after the room was painted with two coats); the ride home from Riley Hospital that night after the kids' eye surgeries; time spent with God together and alone; the three-level house flood of 2018; three broken ribs; sequestering a bird that unexpectedly flew into the house between a window screen and a lamp shade just before midnight; saying I'm sorry; the grace of the sacrament of matrimony; working on a science fair project with your child until 1 a.m.; constant help from God to be at the center of the relationship. ... That's just to name some.

If each of us were to draw a “love” iceberg, they would all look extremely different. That's because there's much below the surface of love as we see it *without context*. What I hope to convey is that love is hard—it's not as whimsical as a stroll through the Valentine aisle at Target might suggest. But it's worth putting in the work. God knows our hearts, and he sees everything below the tips of our icebergs. The best course of action is to invite God to be the divine third in relationships, especially those in which we struggle.

Friends, this is my last regular column. It's been a pleasure during these past 13 years to write and reflect on finding God's presence among us in simple ways on ordinary days. This has been a difficult decision, especially because of kind readers with whom I've connected or old friends with whom I've reconnected through “It's All Good.” Between obligations at work and home, however, this timing seems best to focus my energy on an expanding role at work, and to make the most of my time with the family.

With appreciation, good wishes and prayers for God's blessings on each of you, Patti.

(Patti Lamb is a member of St. Susanna Parish in Plainfield.) †

The Human Side/Fr. Eugene Hemrick

Saints among us are building strong walls of love

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



“We don't have many who are depressed, but a number of them are very edgy,” replied a colleague at the college I serve.

Today's domestic as well as global news is enough to knock the strongest of strong

off balance. Reports of rapidly spreading viruses, hungry and homeless immigrants,

unrest, protests and weather disasters abound.

This alone is enough to send an edgy person over the wall.

And yet if we look at the bigger picture, there are many good people building strong walls of love.

When we examine those walls more closely, we learn that the brick and mortar that compose them is a loving heart.

And when we examine that heart even more closely, we find people who think only of the good of others and who are forever sharing in their suffering.

They possess hearts of compassion

that down deep feel what others are going through. They allow others' suffering to penetrate their very own being.

Most of us try to avoid suffering of any type, to look the other way to avoid pain, discomfort and especially the acute edginess this causes.

When we look at the big picture, however, we find many saints among us who are forever inspiring us to build walls of love that are able to withstand the worst of undesirable impacts in life.

(Father Eugene Hemrick writes for Catholic News Service.) †

A More Human Society/

Richard Doerflinger

Should Catholic health care survive?

In January, five Catholic medical and professional associations came together to establish the Catholic



Health Care Leadership Alliance.

Its board members represent the Catholic Medical Association, National Catholic Bioethics Center, Catholic Benefits Association, Catholic Bar

Association and Christ Medicus Foundation. Bishop James D. Conley of Lincoln, Neb., will serve as its first episcopal adviser.

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

Never was the need for such defense more urgent.

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

This echoes an effort by the Obama administration years ago to use that clause to require health care providers and health benefits plans to help provide “gender transition” services and abortions. This creative redefinition of “sex” was contested by some federal courts, then rescinded by the Trump administration.

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

Threats to Catholic health care also arise from some states. In California, a Catholic hospital is being threatened with a civil rights violation for declining to remove a woman's healthy uterus to help her identify as a man.

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

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

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

Through its commitment to the U.S. Catholic bishops' Ethical and Religious Directives for Health Care Services, which affirm the dignity of each and every human being from conception to natural death, it stands in the way of the assumption that health care encompasses everything an individual may desire that a health professional is technically able to do.

So entire organizations like MergerWatch exist to starve Catholic hospitals out of full participation in our health care system.

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

See DOERFLINGER, page 16

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

The Sunday Readings

Sunday, February 6, 2022

- Isaiah 6:1-2a, 3-8
- 1 Corinthians 15:1-11
- Luke 5:1-11



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

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

St. Paul's First Epistle to the Corinthians provides the next reading. Paul recalled the death of Jesus and then the Lord's resurrection, giving the details that Peter, whom Paul calls "Cephas," using the Greek term, saw Jesus after the resurrection, that James saw Jesus, and that even 500 of those who believed in the Gospel saw the risen Lord (1 Cor 15:5).

The reading also is autobiographical. Paul declared that he himself is an Apostle, having been called by the Lord. However, he called himself "least" among the Apostles, since he, unlike the others, once persecuted Christ living in the community of Christians (1 Cor 15:9).

Still, God called him. Unrestrained by this sense of personal unworthiness, Paul wholeheartedly responded to this calling. He was God's instrument. Through him, God worked the plan of redemption and mercy.

St. Luke's Gospel supplies the last reading. This passage shows the fine literary hand at work in the composition of the Gospel of Luke, and by extension the other Gospels. Here Luke seems to use the Gospel of Mark as a source, but

then he adds details drawn from a source also apparently known to John.

Of course, Jesus is the central figure in the story. The next most important figure is Peter. He was a fisherman along with his brother Andrew, both destined to be great Apostles. They were evidently living in Capernaum. Peter was in his boat on the Sea of Galilee when Jesus embarked. The Lord began to preach to the people assembled on the shore.

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

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

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

Reflection

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

Now, subtly but firmly, the Church urges us to respond to this entry of Jesus into our consciousness. How shall we respond?

The Church answers the question by putting before us three great figures in the tradition of holiness: Isaiah, Paul and Peter.

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

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

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

Daily Readings

Monday, February 7

1 Kings 8:1-7, 9-13
Psalm 132:6-7, 8-10
Mark 6:53-56

Tuesday, February 8

St. Jerome Emiliani
St. Josephine Bakhita, virgin
1 Kings 8:22-23, 27-30
Psalm 84:3-5, 10-11
Mark 7:1-13

Wednesday, February 9

1 Kings 10:1-10
Psalm 37:5-6, 30-31, 39-40
Mark 7:14-23

Thursday, February 10

St. Scholastica, virgin
1 Kings 11:4-13
Psalm 106:3-4, 35-37, 40
Mark 7:24-30

Friday, February 11

Our Lady of Lourdes
1 Kings 11:29-32; 12:19
Psalm 81:10-11b, 12-15
Mark 7:31-37

Saturday, February 12

1 Kings 12:26-32; 13:33-34
Psalm 106:6-7b, 19-22
Mark 8:1-10

Sunday, February 13

Sixth Sunday in Ordinary Time
Jeremiah 17:5-8
Psalm 1:1-4, 6
1 Corinthians 15:12, 16-20
Luke 6:17, 20-26

Question Corner/Fr. Kenneth Doyle

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

Q Is it not our duty to point out when a friend is committing a sin? Otherwise, if we don't try to save the



soul of a sinner, then we too can be found guilty. But even beyond that, I don't want to see someone risk not being with God throughout eternity because of my failure to point out his error.

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

A I am on your side of this argument, and I would take issue with your dinner friends. I would quote to them St. Matthew's Gospel, which, in the New American Bible, reads: "If your brother sins [against you], go and tell him his fault between you and him alone. If he listens to you, you have won over your brother" (Mt 18:15).

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

Note also that St. Paul comments on the duty of fraternal correction in his Letter to the Galatians, where he says that "if a person is caught in some transgression, you who are spiritual should correct that one in a gentle spirit" (Gal 6:1).

I remember, though, reading what St. Anthony Mary Claret said were the circumstances that warranted fraternal correction; not only, he said, must it have been a grave offense, but there must be a reasonable hope that the person will accept the correction.

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

A You are correct in observing that often Jesus would ask observers to keep his miracles secret. Examples abound. In St. Matthew's Gospel, we are told that many people followed Christ and he "cured them all" but "warned them not to make him known" (Mt 12:15).

In Mark, we learn that "he had cured many and, as a result, those who had diseases were pressing upon him to touch him," but that "he warned them sternly not to make him known" (Mk 3:10, 12); and in Luke, we read that, after he had raised the daughter of Jairus from the dead, "her parents were astounded, and he instructed them to tell no one what had happened" (Lk 8:56).

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

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

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

My Journey to God

Eucharist: Lord of Freedom and Love

By Bob Cleary

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

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

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

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



(Bob Cleary is a deceased member of St. Monica Parish in Indianapolis. Photo: The Blessed Sacrament is illuminated during adoration at the 2019 SEEK conference in Indianapolis.) (File photo by Natalie Hofer)

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.

BRAUN, Mildred, 93, St. Simon the Apostle, Indianapolis, Jan. 2. Mother of Tricia Fox, Mary Heller, Kelly Schopmeyer, Nancy, Chris, Drew, Mark, Matt, Nick,

Paul, Rick and Thom Braun. Grandmother of 58. Great-grandmother of 50.

BUMM, Ann K., 68, St. Meinrad, St. Meinrad, Aug. 14. Wife of Robert Bumm, Jr. Mother of Lena Potts. Sister of John, Joseph and Mark Stitzman. Grandmother of one.

COMBS, Richard L., 85, Holy Spirit, Indianapolis, Dec. 3. Husband of Mary Combs. Father of Elizabeth Waller, Bradley, Sr., and Roger Combs. Brother of Kenneth Combs. Grandfather of six. Great-grandfather of 11.

DANT, Christopher D., 57, St. Jude, Indianapolis, Dec. 30. Husband of Kimberly Dant. Father of Adia and Abraham Dant. Brother of Elizabeth Derwin, Kathleen Henderson, George, Gerald, Gerard, Gregory, Sr., Harold, Father J. Nicholas and Timothy Dant. Grandson of Rose Black.

DOUGLAS, Carlyle W., 81, Holy Angels, Indianapolis, Dec. 14. Father of Monica Gwantley, Angela



Sunrise in California

A surfer at Doheny State Beach in Dana Point, Calif., is seen during sunrise on Jan. 25. (CNS photo/Shannon Stapleton, Reuters)

Lewis, Brenda McLemore and Darlenia Patterson. Grandfather of eight. Great-grandfather of six. Great-great-grandfather of two.

DUGAN, Martin J., 90, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 28. Father of Patty Hegarty, Eileen Skinner,

Marianne and Marty Dugan. Grandfather of five.

FELDPAUSCH, Jr., Joseph, 82, St. Boniface, Fulda, Sept. 25. Father of Karen Collett, Kathleen, Jeffrey and Matthew Feldpausch. Brother of Janice Harpenau and William Feldpausch. Grandfather of nine. Great-grandfather of two.

GAMEZ, Claudia B., 36, Holy Spirit, Indianapolis, Dec. 1. Daughter of Jose and Ofelinda Gamez. Sister of Jose Gamez.

GLADDEN, Robert, 70, St. Simon the Apostle, Indianapolis, Dec. 15. Husband of Juliann Gladden. Father of Jeff, John and Shaughan Gladden. Brother of David Brantley and Kevin Burke. Grandfather of one.

GOUGLER, Alicia A., 28, Holy Spirit, Indianapolis, Dec. 13. Mother of German and Jeremiah Lopez. Daughter of Dusty Gougler. Sister of Angie Parnell and Jeffrey McGary.

GRINER, Beverly A., 61, Holy Spirit, Indianapolis, Nov. 18. Wife of Scott Griner. Mother of Stacie Kleeman and Kellie Parker. Daughter of Jack and Mary Olding. Sister of Terri Roadruck, Colleen Serletti, Jack, Jr. and Jason Olding. Grandmother of seven.

HAYES, Jamie A., 41, St. Pius X, Indianapolis, Dec. 31. Daughter of F. Joseph and Linda Hayes. Sister of Lindsay Hayes and Heather Pleak. Aunt of two.

HERMANEK, Frank J., 88, St. Lawrence, Lawrenceburg, Dec. 23. Husband of June Hermanek. Father of Lisa Burley, Christine Donovan, Gwen Lanyi, Barbara Osborne, Laura Turco and Frank Hermanek. Brother of Barbara Morin. Grandfather of 13. Great-grandfather of 12.

HUTCHINSON, Maureen P., 91, Holy Spirit, Indianapolis, Nov. 26. Mother of Ellen Gwinn, Gail, James, Kevin and Robert Hutchinson. Grandmother of five. Great-grandmother of one.

JONES, Joanne, 66, St. Rita, Indianapolis, Oct. 6. Mother of Anthony Jones. Sister of Beverly, Earlin, Evelyn, Kenneth and Michael Hardin. Grandmother of two.

KOETTER, Sr., Thomas C., 85, St. John the Baptist, Starlight, Dec. 31. Father of Brian, Jerry, Randy, Rick and T.J. Koetter, Jr. Grandfather of 16. Great-grandfather of 14.

LAMONACA, Catherine, 86, Holy Spirit, Indianapolis, Nov. 30. Mother of Cammy Ward, Anthony and Pete LaMonaca. Sister of Antoinette Pizzi and John Cento. Grandmother of 11. Great-grandmother of nine.

LINTON, Jr., Paul A., 78, Holy Spirit, Indianapolis, Nov. 21. Father of Tracy Jaques and Paul Linton. Stepfather of Jennifer Johnson. Brother of Barbara and Mary Linton. Grandfather of 12. Great-grandfather of five.

LUX, Mildred (Saber), 97, St. Lawrence, Indianapolis, Dec. 9. Mother of Mary Hays, Kathleen McKinney, Susan McMurry and Thomas Lux, Jr. Sister of Rita Brown and Diane Saber. Grandmother of 14. Great-grandmother of 10.

MALLORY, Richard C., 65, St. Augustine, Leopold, Dec. 23. Husband of Peggy Mallory. Father of Tabby Goffinet, Tammy Harrington and Tracie Harrison. Brother of Cathy Reece. Grandfather of four.

MARTINEZ, Cesar, 52, St. Lawrence, Indianapolis, Dec. 21. Husband of Azucena Desales Rios. Father of Lesly and Ivan Martinez.

MCMANAMA, Jr., Jerre L., 54, St. Roch, Indianapolis, Dec. 31. Father of Colin, Murphy and Patrick McManama.

NEVITT, Tara L., 44, St. Jude, Indianapolis, Dec. 10. Mother of Kathy Stiles and Phillip Nevitt. Sister of Emily Chavez and Jaime Lamping. Granddaughter of Doris Lepper.

NEWMAN, Roger, 71, Holy Spirit, Indianapolis, Nov. 16. Son of Mary Joyce Newman. Brother of Susanne Perez, Pam Sokol, Dane, Jack, Jim and J. R. Newman. Uncle of several.

ROSAS MAYOR, M. Dolores, 63, St. Lawrence, Indianapolis, Dec. 7. Mother of Antonio Torres Rosas. Daughter of Rutilio Rosas Mizquilt and Sebastiana Mayor Tlalpachitoc.

SCHMITT, Katheryn E., 96, Holy Spirit, Indianapolis, Dec. 4. Mother of Theresa Kirkman, Kathleen Pierce, Katherine and Jeff Chandler. Grandmother of 14. Great-grandmother of several.

SIMON, John D., 57, St. Bernard, Frenchtown, Dec. 21. Father of Kristina Simon. Son of Ella Mae Simon. Brother of Mary Hawkins, Marie Hendrich, Nina McClelland, Annette Miller, Roberta Robertson, Edward, Paul and William Simon. Grandfather of six.

THOMAS, James W., 88, Our Lady of the Greenwood, Greenwood, Nov. 26. Husband of Wilma Thomas. Father of Rosemary Obert, Sharon Perry, Annette Taylor, Garrett and Mark Thomas. Grandfather of nine. Great-grandfather of 10.

TURK, Kevin, 64, SS. Francis and Clare of Assisi, Greenwood, Nov. 22. Husband of Sherry Turk. Father of Stephanie Turk. Son of Marilyn Turk. Brother of Karen Beers, Pam Burnett, Mary Delger, Patty Grabhorn, Debbie Lee, Janice and Mark Turk.

WILES, Joseph, 78, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Dec. 23. Father of Julie Markowitz and Andrea Sandlin. Brother of Betty Ressino and Charles Wiles. Grandfather of four.

YOUNG, Mary A., 96, St. Luke the Evangelist, Indianapolis, Dec. 28. Mother of Elise Cerrone, Mary Stewart, Julie Terrell, Drew, James, John, Joseph, Thomas and William Young. Grandmother and great-grandmother of several.

ZILIAK, Barbara, 80, SS. Francis and Clare of Assisi, Greenwood, Dec. 5. Wife of Lawrence Ziliak. Mother of Caroline Molteni, James, Paul, Robert and Stephen Ziliak. Sister of Patricia Benanti and Paul John Braher. Grandmother of 12. Great-grandmother of one. †

Providence Sister Shawn Marie McDermott served in education for 42 years

Providence Sister Shawn Marie McDermott, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on Jan. 1 in Reading, Mass. She was 80.

Masses of Christian Burial were celebrated on Jan. 6 at St. Athanasius Church in Reading, and on Jan. 18 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Sister Shawn Marie was born on Sept. 4, 1941, in Medford, Mass., and given the name Kathleen at her baptism. She entered the Sisters of Providence on Feb. 1, 1960, and professed final vows on Aug. 15, 1967.

Sister Shawn Marie earned a bachelor's degree at Saint Mary-of-the-Woods College and

master's degrees at Indiana State University in Terre Haute and Boston College in Boston.

During her 61 years as a member of the Sisters of Providence, Sister Shawn Marie ministered in education for 42 years in schools in Indiana, Massachusetts and North Carolina. Intermingled in those years, she spent 10 years serving in parish ministry in New Hampshire and Massachusetts.

After retiring in 2010, Sister Shawn Marie ministered for eight years as a hospice volunteer.

She is survived by a brother, Martin McDermott of Reading, Mass.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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

Benedictine Brother Mario Ibson, a monk of Saint Meinrad Archabbey in St. Meinrad, died on Jan. 19 at the monastery infirmary. He was 83.

The Mass of Christian Burial was celebrated on Jan. 24. Burial followed at the Archabbey Cemetery.

Brother Mario was a jubilant of monastic profession, having celebrated 60 years of monastic profession.

Thomas Raymond Ibson was born on Aug. 5, 1938, in Evanston, Ill. He graduated from St. Ita Grade School in Chicago in 1954 and from St. George High School in Evanston in 1958.

Brother Mario was invested as a novice of Saint Meinrad on Nov. 5, 1960, and professed simple vows on Nov. 12, 1961.

Brother Mario served in a number of assignments at the monastery, including in the plumbing department, the library, sacristy, tailor shop and shoe shop.

Two assignments, in particular, occupied 50 of Brother Mario's 60 years of monastic life. In 1970, he began working with Physical Facilities on the grounds and landscaping crew and in the monastery vineyard. In 1991, he took on the assignment of painter, a work he would continue for the next 30 years until his death.

He is survived by two sisters: Donna Leonard of Arlington Heights, Ill., and Jackie Kilkenny of Colorado Springs, Colo.

Memorial gifts may be sent to Saint Meinrad Archabbey, 200 Hill Drive, St. Meinrad, IN 47577. †

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

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

The Mass of Christian Burial was celebrated on Jan. 21 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sister Mary Paul born on May 6, 1929, in Vincennes, Ind., and was given the name Mary Ann at her baptism. She joined the Sisters of St. Francis on Sept. 7, 1952, and professed final vows on Aug. 12, 1958. Sister Mary Paul earned a bachelor's degree in education at Marian University in Indianapolis, a degree in music at the University of Dayton in Dayton, Ohio, and a master's degree in education at Xavier University in Cincinnati.

During her 69 years as a member of the Sisters of St. Francis, Sister Mary Paul ministered in Catholic education for 47 years in Indiana, Michigan, Ohio and Montana. From

1984 until her retirement in 2000, she ministered both as a religion teacher and in parish ministry at St. Charles Parish in Pryor, Mont.

In the archdiocese, Sister Mary Paul served in Indianapolis at St. Michael the Archangel School (now St. Michael-St. Gabriel Archangels School) in 1961 and from 1974-76, at the former Holy Trinity School from 1962-63, at Our Lady of Lourdes School from 1963-66 and 1972-73 and at Marian University from 1976-83. She also ministered at the former Holy Family School in Oldenburg from 1952-53, at the former St. Joseph School in St. Leon from 1961-62 and at Holy Family School (now St. Elizabeth Ann Seton School) in Richmond from 1966-68.

Sister Mary Paul is survived by two sisters: Phyllis Boehm of Fishers, Ind., and Kathleen Larson of Vincennes, Ind.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

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:

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

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



REPORT SEXUAL MISCONDUCT NOW

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

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

Classified Directory

Call
317-236-1585
TO ADVERTISE IN
The Criterion

Construction

Emerson Heights Brothers Construction

Chimneys cleaned & inspected \$99 **BCS Fencing**
Concrete & Brick Specialist **Carpentry**
Sidewalks & Steps **Roofing**
Call 317-501-4830 **Call 317-357-4099**

5066 E. Michigan Street
Serving the eastside since 1944

Employment

Director of Sacred Music

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

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

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

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

Employment

Vice President for Finance and Operations Seccina Memorial High School

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

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

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

Director of Pastoral Care

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

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

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

This is an open position that is available immediately. Qualified and interested candidates are invited to send letter (email preferred) of interest and resume to:

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

Major Gifts Officer in Stewardship and Development

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

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

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

The Archdiocese offers a comprehensive benefits package including a four-day work week to facilitate a work-life balance.

Please e-mail cover letter, resume, and three references, in confidence, to:
Kimberly Pohovey
Director of Major and Planned Gifts
Archdiocese of Indianapolis
E-mail: kpohovey@archindy.org

Equal Opportunity Employer

Medicare Insurance

Health Insurance Professionals



Dan Shea, RHU
Long time
Parishioner of St
John the Evangelist
Indianapolis.

Turning 65, retiring, SS disability, or Medicare supplement premiums continuing to increase? Confused with what type of plan fits your needs, or how to enroll into Medicare part B?

- ❖ Give us a call and allow us to review your needs, for your unique circumstances.
 - ❖ With over 30 years experience we represent several companies for Medicare Supplements, Rx, & Advantage plans, as well as Life companies.
 - ❖ Serving 126 Parishes in 39 Counties
- Gives us a call or send us an email, we will set up a visit today!**
PH: 317-787-4638
danshearhu@gmail.com

Bishop Chatard High School Executive Director of Finance/Controller

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

General Responsibilities include:

- Ensuring that the financial plan supports the Catholic identity and mission of the school;
- Establishing financial procedures in consultation with the President and school leadership to ensure the achievement of the financial objectives of the school;
- Preparing reports according to generally accepted accounting principles for the administration and Board of Regents.

The job description can be found on the Bishop Chatard website at www.bishopchatard.org/about/employment. Applicants are asked to email a resume and letter of interest to mmalarney@BishopChatard.org by 5 p.m. on February 11, 2022.

Cardinal urges gathering's participants to 'work for greater justice'

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

“God has intended that we, his creatures, encounter time according to his design. The passage of time always follows God’s wisdom and God’s providence,” Cardinal Gregory said on Jan. 29, the first day of the four-day gathering which was scheduled to end on Feb. 1. “Time itself can be grace. It can be ordinary, or it can be existing. It can be fleeting, or it can be prolonged. However, time is never meant to be useless.”

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

The tasks that remain are many, he acknowledged.

“Continue to work to end racism and bigotry in our own time,” Cardinal Gregory said. “Seek to end the destruction of human life at all stages,” and “work to lessen the poverty that stifles the lives of too many young people.”

Also, we must “improve the lives of immigrants who seek to improve the lives of their children,” he continued, and be “more courageous and more resourceful for the innocent unborn” and “for the protection of the fragile sick among us,” and act “for the dignity of the immigrant and the easing of the

burden for the impoverished, for the achievement of the changes found in [the Old Testament prophet] Isaiah and perfected in Christ Jesus.”

The Mass was celebrated at St. Teresa of Avila Church in Washington, and was concelebrated by Cardinal Gregory, St. Teresa pastor Msgr. Raymond East, who has spent 30 years as a Catholic Social Ministry Gathering master of ceremonies, and Msgr. Michael J.K. Fuller, general secretary of the U.S. Conference of Catholic Bishops (USCCB).

But, as was the case last year, the Mass was virtual, as were all the Catholic Social Ministry Gathering sessions, a nod to the continuing coronavirus pandemic.

Beyond the pandemic, this marks “an extraordinary time in our society that has become so fragmented and divided,” Cardinal Gregory said. “We seem to have lost the capacity to engage in civil dialogue among ourselves and work in harmony for the common good.”

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

But Cardinal Gregory offered encouragement despite the tenor of the times.

“Whether you serve your dioceses or your individual parishes, your work of encouraging your fellow Catholics to share their time, talent and resources and to work for justice only increases in importance,” he said, addressing the virtual congregation. “You help to

awaken in the hearts of your neighbors a realization of God’s good gifts to them and a generous desire to share them with others.”

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

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

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

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



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

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

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

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

WASHINGTON (CNS)—For all the years Bishop Mark J. Seitz of El Paso, Texas, has spent ministering at the Mexican border with people on the move to the United States, it was a young girl, he said, who taught him about hope.

The girl, Cesia, was in Mexico at the border with her parents and siblings seeking asylum a few years ago, Bishop Seitz recalled during the online opening session of the annual Catholic Social Ministry Gathering on Jan. 29. They had made a dangerous 2,000-mile journey—facing multiple attempted kidnappings—to seek a better life.

The girl’s aunts and uncles had been assassinated in their homeland, he said, and the family likely would have faced the same fate had they not traveled north.

Describing how he was “jammed ... in a dusty no man’s land” between concrete barriers, razor wire and armed border guards under a burning sun, Bishop Seitz said he found himself holding the 9-year-old girl’s hand, his anxiety growing as he looked at the border crossing just feet away.

“I felt fear and vertigo. I felt the overwhelming weight of national indifference and abstract government policy,” he said. “I felt for a moment what it must be like to be on the outside looking in. I was supposed to be

accompanying Cesia. This should have been a traumatic experience for her, trauma on top of trauma, but it felt like she was accompanying me.”

The border, however, was closed to asylum-seekers at the time, he said. “There was no room at the inn.”

Undeterred, Cesia led the way, the bishop recalled, crossing the bridge “to the border guards, and, God knows how, ultimately to safety and security for her family.

“Talk about a hope that isn’t optimism or wishful thinking,” Bishop Seitz said. “It is the poor who convert us.”

It is such hope, rooted in prayer and belief in the resurrected Jesus and the desire for encounter of others on society’s margins, he said, that guides the work of the many people in the Catholic Church in the U.S. working to achieve social justice—like the 800-plus attendees of the four-day social ministry event.

The gathering convened online for the second consecutive year because of the coronavirus pandemic, addressing the theme “Justice at the Margins.”

Bishop Seitz said the invitation to prayer calls for a desire “to be in communion with the living God, the Lord of history.”

“And I mean real prayer. Unguarded, vulnerable prayer. The prayer of the little girl crossing the Rio Grande,” he said.

In addition, he continued, there is a need “to be in real relation with the poor, away from your inboxes, your desks and your cellphones.

“It’s imperative that we are starting over again and again from the ground up. We who are not poor can hardly begin to approach the depths of hope without knowing what it means for those who live on the underside of history,” the bishop explained.

Pointing to Pope Francis’ invitation to the Church in his apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”) to become an evangelizing community, Bishop Seitz said that encountering others leads to bridging distances by embracing human life, “touching the suffering flesh of Christ in others.”

Bishop Seitz credited attendees for continuing to “show up” and “step into the breach” to serve Jesus and poor people by bringing the Church’s witness into the public square with “joy and confidence.”

Still, he lamented, much work remains especially because the pandemic has unmasked and even worsened racial and social inequality. †

DOERFLINGER

continued from page 12

as physical well-being of everyone in need.

But especially during a pandemic,

when our health care institutions are struggling to cope with a dramatic rise in life-threatening illness, it poses a grave danger to every American.

Catholic facilities make up the largest nonprofit health care network in the country, and have been found to provide

better and more cost-effective care than other institutions. They are estimated to care for 1 in 6 hospital patients.

Efforts to make them violate their mission or close their doors endanger us all, regardless of age, race, sex or political affiliation. Even at a contentious and

polarized political time, you would think this is something everyone can agree on.

(Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He writes from Washington state.) †

SPRINGER

continued from page 12

St. Josephine Bakhita, St. Benedict the Black and St. Moses the Black.

The blame for the lack of catechesis, the lack of inclusion, is not and should not be placed on one group of people or one culture of people, or on the pastoral leadership within our dioceses. We are all baptized priest, prophet and king. We are all called to the margins to care for the widows, the children, the poor and the marginalized. We are all called to share in the glory of God, the Christ who conquered death and the Holy Spirit who

dwells among us. We are all called to share the good news.

So, let us not forget the big picture. Nor should we forget the people missing from the table and the conversation.

Let us not forget those of various descent who were present at the beginning of creation, the beginning of Judah, the beginning of Israel, the beginning of Christianity, the beginning of Catholicism.

Let us not forget the people of African descent who were present at the birth of Christ, the death of Christ and the resurrection. And the people of African descent who were present at Pentecost.

Let us not forget the people of African descent who remain present today.

Sister Thea Bowman, the first Black member of the Franciscan Sisters of Perpetual Adoration, said the following:

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

In a hallway of the Archbishop Edward T. O’Meara Catholic Center in Indianapolis hang the pictures of the six

Black Catholics currently on the path to sainthood. They are pictured on page 12. It’s a beginning but should not be the end.

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

Peace be with you!

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