



The

Criterion

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Twenty Something

The greatest of these is love, page 12.

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'Amazing Grace'

From heartbreak and rage, woman answers God's challenge with a remarkable promise

By John Shaughnessy

When 94-year-old Winnie Harman was raped and stabbed to death by Stephen Todd Booker in Florida 46 years ago, no one could have imagined that such a horrific crime would eventually lead to a remarkable promise—a promise that was fulfilled recently inside a parish church in the Archdiocese of Indianapolis.

Back in 1977, she thought that anything even remotely positive could come out of that tragedy was especially impossible to consider for Page Zyromski—the great-niece of Harman, a woman whom Zyromski loved deeply and viewed as her surrogate grandmother.

When Zyromski learned in a phone call that Harman had been brutally murdered on Nov. 9, 1977, the then-young mother was so overwhelmed by wave after wave of shock and sorrow that her three small children rushed to hug and comfort their mom.

In the days that followed, a feeling of rage also consumed her.

"I had never been that enraged," she recalls. "I hated that feeling in myself, but I really understood how the family members of a murder victim say, 'I want to pull the switch.'"

Yet on Jan. 16 of this year, that rage had long ago faded and was now replaced by a feeling of great peace as the 80-year-old Zyromski walked up the aisle of Immaculate Heart of Mary Church in Indianapolis, where she soon sat with her husband, two of their children and their six grandchildren.

They were all there to fulfill the promise that she had made.

They were all there to do what Zyromski knows that many people would consider unthinkable—but that she regards simply as living her Catholic faith.

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Page Zyromski poses for a photo in her north side Indianapolis home after the Immaculate Heart of Mary parishioner shared her story of responding to one of the hardest challenges she's ever faced in her life. (Photo by John Shaughnessy)

Names and faces: Pope, Church leaders draw attention to victims of violence

VATICAN CITY (CNS)—Pope Francis' visit to Congo and his ecumenical pilgrimage to South Sudan put a face—actually, thousands of faces—on the horror of war.



Pope Francis

But he also seemed energized by the enthusiasm of the crowds in Kinshasa, Congo, on Jan. 31-Feb. 3 and buoyed by traveling to Juba, South Sudan, on Feb. 3-5 with Anglican Archbishop Justin Welby of Canterbury

and the Rev. Iain Greenshields, moderator of the Presbyterian Church of Scotland.

Archbishop Welby, joining the pope and Rev. Greenshields for a news conference on the flight back to Rome, used the word "miracle" to describe the three churches pulling off a retreat for South Sudan's squabbling leaders at the Vatican in 2019.

But none of the three seemed certain this time that their words and gestures changed anything for South Sudanese President Salva Kiir, a former warrior and still an imposing and commanding figure at age 71, or for the five vice presidents who are supposed to be sharing governance with him.

However, Kiir did announce during the trip that his government would return to the negotiating table with five groups that did not sign a 2018 peace agreement. Kiir had withdrawn from the talks in November.

In the absence of peace and with little possibility of returning to their homes, some 2,000 internally displaced people living in camps that dot South Sudan had their own meeting with the three church leaders on Feb. 4. They were able to share their stories and their dreams and to do so in the presence of an international press corps.

On the return flight to Rome on Feb. 5, Archbishop Welby said with the

See VIOLENCE, page 2

Pope saddened by 'huge loss of life' after earthquakes in Turkey and Syria



VATICAN CITY (CNS)—Pope Francis expressed his "spiritual closeness" and "solidarity" with those affected by a pair of powerful earthquakes that struck Turkey and Syria on Feb. 6.

A 7.8 magnitude earthquake as measured by the U.S. Geological Survey hit southern Turkey before dawn on Feb. 6, wreaking havoc in large areas of neighboring Syria. It was followed by what the geological survey said was a separate 7.5 magnitude

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Earthquake survivors react while standing amid destroyed buildings in Hatay, Turkey on Feb. 7.

(OSV News photo/Umit Bektas, Reuters)



Pope Francis gives a rosary to Bijoux Mukumbi Kamala, who was held by rebels and raped repeatedly. With her twin daughters and her friend Legge Kissa Catarina, she attended Pope Francis' meeting with victims of violence from eastern Congo in the apostolic nunciature in Kinshasa on Feb. 1. (CNS photo/Vatican Media)

VIOLENCE

continued from page 1

COVID-19 pandemic there was “a loss of momentum in the peace process,” although the trip showed clearly that the people are desperate for peace after almost 10 years of violent conflict.

“What we now need is a serious change of heart from the leadership. They have to agree to a process that will lead to a peaceful transition of power. They’ve been told this publicly. We’ve said it to them,” the archbishop said. “There has to be an end to corruption and gun smuggling and the amassing of huge quantities of weapons.”

Pope Francis agreed, saying that the weapons trade “is the biggest plague in the world,” provoking violent confrontations among people so that businesses can go in and exploit their land and their resources.

Meeting South Sudan’s political leaders at the presidential palace in Juba on Feb. 3, Pope Francis got right to the point: “Many things are needed here, but surely not more instruments of death!”

While the moderator and the archbishop did not join Pope Francis for the Congo portion of the trip, they and their churches know the challenges facing the Congolese, the destruction and corruption that accompany the extraction of its mineral wealth and the grotesque violence that continues in the country’s eastern region.

In the most emotional part of his journey, Pope Francis came face to face with the results of that violence, blessing a young woman and the twins that were conceived when she repeatedly was raped as a hostage of militias and gently cradling the stump of an arm of another woman whose hands had been cut off.

While there were male victims present at that meeting in Kinshasa

on Feb. 1—a priest whose finger was chopped off and boys who had seen their family members hacked to death—in Congo and in South Sudan it was clear that the violence, the poverty and the lack of education, health care and opportunity do not just weigh on the nations’ women, but come close to crushing them.

In the presence of the Congolese victims, Pope Francis said, “I pray that women, every woman, may be respected, protected and esteemed. Violence against women and mothers is violence against God himself, who from a woman, from a mother, took on our human condition.”

Three days later, at the meeting with people living in camps for the displaced, Pope Francis said that “mothers, women are the key to transforming the country. If they receive the proper opportunities, through their industriousness and their natural gift of protecting life, they will have the ability to change the face of South Sudan, to give it a peaceful and cohesive development.

“I ask you, I ask all the people of these lands, to ensure that women are protected, respected, valued and honored,” he said.

“Please, protect, respect, appreciate and honor every woman, every girl, young woman, mother and grandmother. Otherwise, there will be no future.”

That evening, at an ecumenical prayer service with the pope and Rev. Greenshields, Archbishop Welby was even more forceful. He had a message for young South Sudanese men: “You will value and honor women, never raping, never violent, never cruel, never using them as those there simply to satisfy desire.

“When we are one, we value and honor women,” Archbishop Welby said.


The majority of the population in both Congo and South Sudan are under the age of 30 and, with the violence and poverty, getting an education and a decent job are out of reach for many of them. But for girls and women, it is even more difficult. “Bright, good young minds deserve the opportunity to develop,” Rev. Greenshields told reporters on the flight back to Rome. “Now, from my own experience in other parts of the world, bright young female minds deserve the right to the same opportunities exactly as any others in whatever country, but especially in the developing countries.

“That would be my plea: The rights of women, and young women in particular, have to be recognized as paramount,” he said. †

Clarification

An article in the Feb. 3 issue of *The Criterion* about the E6 Catholic Men’s Conference on Feb. 18 at East Central High School in St. Leon noted that eucharistic adoration would be available throughout the duration of the event.

Since the publication of that issue, changes have been made to the conference schedule. Eucharistic adoration and Benediction will only occur at the end of the conference. †



Public Schedule of Archbishop Charles C. Thompson

February 10–22, 2023

<p>February 10 – 5:30 p.m. Legacy Gala Dinner in support of Catholic Charities, Catholic Schools and Bishop Simon Bruté College Seminary at JW Marriott, Indianapolis</p> <p>February 12 – 9:30 a.m. Mass in Vietnamese at St. Joseph Church, Indianapolis</p> <p>February 14 – 10:30 a.m. Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>February 15 – 10 a.m. Department Heads meeting at Archbishop Edward T. O’Meara Catholic Center</p> <p>February 16 – TBA Visit to Our Lady of Providence High School, Clarksville</p> <p>February 16 – 5 p.m. CST Ministries of Lector and Acolyte Mass at Saint Meinrad Seminary and School of Theology, St. Meinrad</p>	<p>February 18 – 10:30 a.m. Rite of Election at St. John Paul II Church, Sellersburg</p> <p>February 19 – 2 p.m. Rite of Election at SS. Peter and Paul Cathedral, Indianapolis</p> <p>February 20 – 5 p.m. Dinner with Catholic legislators, Indianapolis</p> <p>February 21 – 9:50 a.m. Visit to Father Thomas Scecina Memorial High School, Indianapolis</p> <p>February 22 – noon Ash Wednesday Mass at SS. Peter and Paul Cathedral, Indianapolis</p> <p>February 22 – 2 p.m. Virtual National Eucharistic Revival Congress Board meeting</p>
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Pope: Arms trade is a ‘plague,’ says Benedict was supportive of him

ABOARD THE PAPAL FLIGHT FROM AFRICA (CNS)—At the end of six days in African countries bloodied by war and conflict, Pope Francis said that “the biggest plague” afflicting the world today is the weapons trade.

Tribalism with its ancient rivalries is a problem, he told reporters on Feb. 5, “but it is also true that the violence is provoked” by the ready supply of weapons and that making it easier for people to kill each other just to make money “is diabolical—I have no other word for it.”

Pope Francis told reporters returning to Rome with him from South Sudan that since the visit was an ecumenical one, Anglican Archbishop Justin Welby of Canterbury and the Rev. Iain Greenshields, moderator of the Presbyterian Church of Scotland, would join him for the airborne news conference.

The pope had visited Congo on Jan. 31-Feb. 3 before joining the other church leaders in South Sudan on Feb. 3-5 to press the government to implement peace agreements, to console victims of the conflict and to encourage the country’s Christians to do their part.

During the course of almost one hour, the three made opening remarks and responded to questions on various topics.

Pope Francis also was asked if his job had become more difficult since the death on Dec. 31 of Pope Benedict XVI and the publication of various books and articles

portraying the late pope as critical of Pope Francis.

“I was able to talk about everything with Pope Benedict and change opinions,” Pope Francis said. “He was always at my side, supportive, and if I had some difficulty, I would tell him, and we would talk.”

As an example, Pope Francis said that when he had said in an interview that for the Catholic Church marriage could be only between a man and a woman, but the Church could accept civil union legislation providing legal protections to gay couples, a theologian went to “Pope Benedict and denounced me.”

“Benedict was not frightened,” he simply called “four cardinals who were first-class theologians” and asked for their opinions, which they gave, the pope said. “The story ended there.”

Stories that “Benedict was embittered by this or that decision” of Pope Francis have no foundation, he said. “I think the death of Benedict has been instrumentalized by people who want ‘to bring water to their own mill,’ ” meaning they want to reinforce their own position even if it harms another.

“People who would use a person who was so good, so godly” have no ethics, the pope said. They are not defending Pope Benedict but their own ideologies.

“I wanted to say clearly who Pope Benedict was. He was not bitter,” the pope said. †




NEWS FROM YOU!

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

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New translation of sacrament of penance starts on Ash Wednesday

By Sean Gallagher

Lent, which begins this year on Ash Wednesday on Feb. 22, is a time when many Catholics experience God's mercy through the sacrament of reconciliation.

Those who will take part in this sacrament this year during Lent may hear slightly different words from the priest in the prayer of absolution than they've heard in the past.

That's because the U.S. Conference of Catholic Bishops is beginning the implementation of a new translation of the Order of Penance, which priests may begin to use starting on Ash Wednesday. All priests must start using the new translation by April 16, the Second Sunday of Easter, also known as Divine Mercy Sunday.



Fr. Patrick Beidelman

"This new translation is a part of the revisions and updating of all the rites that has been in process since the release of the third edition of the *Roman Missal* in 2011," explained Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Worship and Evangelization. "This process of retranslation updates the rites to be consistent with the most recent wording of the prayers for the Mass. It also allows for some new adaptations and additions for the benefit of the faithful."

The new translation of the prayer of absolution is as follows:

"God, the Father of mercies, through the death and resurrection of his Son has reconciled the world to himself and poured out the Holy Spirit for the forgiveness of sins; through the ministry of the Church

may God grant you pardon and peace. And I absolve you of your sins, in the name of the Father, and of the Son and of the Holy Spirit."

The changes in the prayer are as follows:

- "Poured out the Holy Spirit for the forgiveness of sins" was previously translated as "sent the Holy Spirit among us for the forgiveness of sins."
- "May God grant you pardon and peace" was previously translated as "may God give you pardon and peace."

The essential words of the prayer of absolution, "I absolve you from your sins in the name of the Father, and of the Son and of the Holy Spirit" remain unchanged.

Father Beidelman said that availability for use of the new translation of the Order of Penance can be an opportunity for Catholics of central and southern Indiana to reflect upon the meaning of the sacrament and to enter more deeply into it.

"I believe anytime that we highlight the gift of the sacrament of reconciliation in our lives, we are given



Father John Hall, pastor of St. Anne Parish in New Castle and St. Elizabeth of Hungary Parish in Cambridge City, celebrates the sacrament of penance on Nov. 22, 2019, with a participant in the National Catholic Youth Conference held at the Indiana Convention Center in Indianapolis.

(File photo by Sean Gallagher)

the opportunity to open our hearts wider to the power of God's mercy and grace at work in our lives," he said. "It reminds us that we are not on our own in living as disciples of Jesus, but that through confession God gives us the ability to be released from our sins and empowered to strive for holiness and live faithfully in our daily lives.

"The gift of confession is expressed powerfully and beautifully in the words of the Order of Penance." †

Annual Indiana Catholic Women's Conference is set for March 11 in Indy

Criterion staff report

The annual Indiana Catholic Women's Conference will take place in the 500 Ballroom of the Indiana Convention Center, 100 S. Capital Ave., in Indianapolis, from 8:30 a.m.-4:30 p.m. on March 11.

Sponsored by the Marian Center of Indianapolis, the theme of this year's conference is "Treasuring Womanhood: Walking in Faith and Hope, Holding Her Hand."

This year's speakers include Reparation to the Most Sacred Heart of Jesus Sister Mary Augustine McMenemy, Father Ronan Murphy, Magnificat Family Medicine founder Dr. Casey Delcoco, Jennifer Waldyke of YouTube's "The Catholic Mom and Daughter Show" and Catholic composer and singer-songwriter Francesca LaRosa. Msgr. Joseph Schaedel, pastor of St. Luke the Evangelist Parish in Indianapolis, will celebrate Mass during the event, and Gospel of Life Sister Diane Carollo will serve as master of ceremonies.

Sister Mary Augustine is from Fort Lauderdale, Fla. She worked in banking and in non-profit work with the Texas School for the Deaf Foundation until entering religious life. The community of the Sisters of Reparation to the Most Sacred Heart of Jesus is located in Stuebenville, Ohio.

Father Ronan Murphy hails from Dublin, Ireland, and is a priest of the Camden, N.J., Diocese. Father Murphy has offered missions and conferences in many countries and served as chaplain for a Carmelite monastery in New York and for the Blue Army Marian Shrine in Asbury, N.J.

Dr. Casey L. Delcoco received her bachelor's degree from the University of Notre Dame in northern Indiana and her medical degree from Tulane University School of Medicine in New Orleans, La., and completed a medical fellowship in the Creighton Model of FertilityCare and NaProTECHNOLOGY from the Pope Paul VI Institute in Omaha, Neb.,

in 2011. Since completing residency training, she started a faith-based family medicine practice, Magnificat Family Medicine, in Indianapolis to honor the Blessed Mother and to provide holistic care upholding the dignity of men, women and children. She is the co-founder and past president of the St. Raphael Catholic Medical Guild of Indianapolis and helps take care of patients in crisis pregnancy alongside the Gabriel Project and Women's Care Center in Indianapolis. She and her husband are members of St. John the Evangelist Parish in Indianapolis.

Jennifer Waldyke is a graduate of the College of Veterinary Medicine at Oklahoma State University. She practiced small animal medicine as a veterinary emergency and critical care doctor for many years before "retiring" to homeschool her children. She and her daughter Kate host the YouTube Channel, "The Catholic Mom and Daughter Show." She has also served as a catechist at her parish in South Carolina.

Francesca LaRosa served as music director for four years at St. Barnabas Parish in Indianapolis before feeling called by God to pursue writing music more directly. Currently LaRosa is writing and self-publishing psalm settings, Mass settings and other pieces.

Registration begins at 8 a.m., with the conference starting at 8:30 a.m. The day will include lunch and the opportunity for Mass, the sacrament of reconciliation, adoration, Benediction and the opportunity to purchase items at vendors' booths.

Until Feb. 27, the cost to register is \$50 per person, or \$45 for groups of 10 or more. Those prices increase by \$5 on Feb. 28. Regardless of registration date, the cost for students and those ages 25 and younger is \$25, and \$15 for Catholic religious.

Members of the largest group to register will receive VIP seating and a special gift.

Economical parking is available

across the street from the Indiana Convention Center at the Government Parking Garage at Missouri and Maryland streets.

For more information, to register online

or to print a downloadable registration form, go to www.indianacatholics.com/womens-conference.

For those with no access to a computer, call 317-888-0873. †



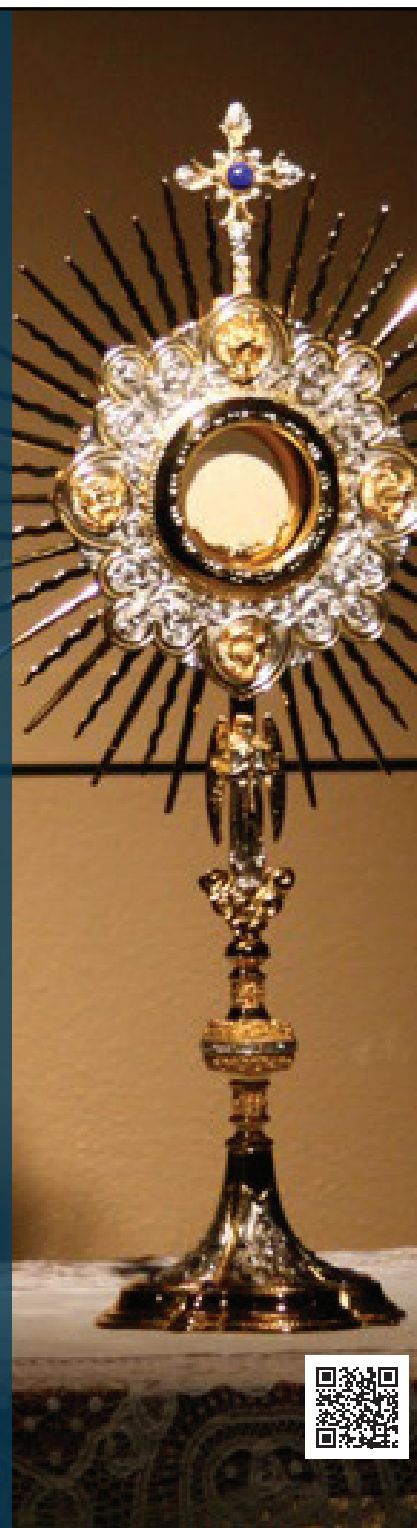
United
in the Eucharist

We were made
to share HOPE.

There's no greater hope
than that which we find
in the Eucharist.

Help us nourish others
with the word of life
and the bread from heaven.

UNITED CATHOLIC APPEAL





The Criterion

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Editorial



A young woman prays during eucharistic adoration following the opening Mass of the National Prayer Vigil for Life on Jan. 19 at the Basilica of the National Shrine of the Immaculate Conception in Washington. (OSV News photo/Bob Roller)

In today's chaotic world, we are called to imitate the love of God

We're a month into 2023, and it seems an appropriate time to ask: Do you feel any different five-plus weeks into a new year?

Many of us made new year's resolutions. It may have been among the usual things we hear many others hoping to accomplish to better themselves: losing weight, working on a relationship or relationships, being more productive at work, spending less time on social media.

If you were focusing on your life of faith, it might have included: to spend more time in prayer; attend Mass beyond Sunday; or read more Scripture.

Maybe your goal was to make Christ more present in your everyday life and to point more people to him? Or to be more attentive to see him in every situation that presents itself? And to recognize him in those people Jesus puts in your life?

How are you doing? Take a few minutes to reflect on 2023 thus far, and if you're like the majority of humankind, there have probably been highs and lows, things that have brought a sense of satisfaction, or situations where you feel you failed others—maybe even Christ.

Because of our brokenness, we are sinners, and it is then that we especially need Jesus. And despite our failings,

God never stops loving us.

When we fall, it is at those times that we need to remember we've been given the gift of faith and that we need to be attentive—especially when roadblocks or challenges deter us—and realize then is when we need to give our entire self to Christ. We need to slow down and call upon the Holy Spirit to guide us.

And we need to make a concerted effort to become more Christ-centered, to allow the Spirit to lead us. When people encounter Jesus, they are not the same afterward. When our life is ordered, we flourish and that's when the light of Christ shines.

As we forge ahead during this year, we need to remember Christ can relate to every human experience. He serves as a bridge between the human and divine, between God and humanity. As his disciples, we must remember holiness consists in doing God's will, not our own.

And as we travel on our pilgrimage of faith, let us never forget: no matter what situation we face—especially in today's chaotic world—we are all called to imitate the love of God and are always given his help in this mission of a lifetime.

—Mike Krokos

Continue to pray for 'an immediate end' to the 'senseless war' in Ukraine

We are approaching the one-year anniversary of Russia's unjust invasion of Ukraine. Sadly, the war that began on Feb. 24, 2022, is no closer to coming to an end.

It is hard to fathom what both sides have lost in this war, not only in casualties but in the everyday life that is now a remnant of what it once was—especially in war-torn Ukraine.

Destroyed neighborhoods and bombed-out buildings are commonplace in videos and photographs shared from parts of that country, and families separated by the war is another common occurrence.

Men from 18 to 60 are not allowed to leave Ukraine amid the war, and mothers and their children in many cases are

forced to fend for themselves to survive.

The longer this war continues, the more the heartbreak will escalate for innocent people caught in the crossfire of the chaos.

We must continue to storm the heavens with prayer for an end to this war, asking our Creator to somehow bring peace to a part of the world that desperately needs it.

We repeat the words that Pope Francis shared on Christmas. May God "enlighten the minds of those who have the power to silence the thunder of weapons and put an immediate end to this senseless war."

—Mike Krokos

Be Our Guest/Sr. Constance Veit, L.S.P.

How can elderly help the young?

I attended SEEK23, the annual conference of the Fellowship of Catholic University Students (FOCUS), in early January.



Our sisters have attended this event for many years, and we have seen it evolve from a modest gathering of several hundred college students in a hotel to a huge, intergenerational event with 17,000 participants.

One of the first people I encountered was a young priest who had volunteered with our sisters as a seminarian and who currently serves in a university parish in the Rocky Mountain region.

I asked him about his ministry, thinking that a university parish must be a perfect combination of generations and backgrounds. I was surprised by his reply.

He told me that it is actually quite challenging for him and his collaborators because various age groups have different needs and aspirations and they live more or less separate lives. Whenever the parish invests time or funds in one age cohort, he said, the others seem to resent it.

How sad! I am passionate about bringing young people and seniors together and assumed this type of parish would be the ideal place for intergenerational relationships.

The young priest told me that he has succeeded in bringing teens to visit seniors in a local assisted living facility but it is more difficult to interest active seniors—those still living on their own—to get more involved in the parish where they could engage with families and young people.

We brainstormed about how he might motivate young people to perform acts of service for seniors living in the community—from shoveling snow and helping with home improvements, to helping seniors get up to speed with the internet and social media.

We also talked about how he might draw young and old together for social events in the parish as well as how the generations might join forces to serve the community.

Pro-life work, outreach to individuals dealing with poverty and groups living on the peripheries, ecological initiatives and fundraising efforts to support refugees are just a few examples of charitable efforts that could be undertaken by intergenerational parish teams.

Finally, I shared my conviction that older people have a special calling—an authentic mission—to mentor the young and inspire hope in them by sharing their own life experiences, dreams and wisdom.

Even when they seem accomplished and self-sufficient, young people need guidance and affirmation. They want role models and wisdom figures who look on them with fresh eyes, discern their potential and accompany them on their journey.

In his 2019 apostolic exhortation on young people, "*Christus Vivit*" ("Alive in Christ") Pope Francis wrote, "The community has an important role in the accompaniment of young people; it should feel collectively responsible for accepting, motivating, encouraging and challenging them. All should

Older people have a special calling—an authentic mission—to mentor the young and inspire hope by sharing their own life experiences, dreams and wisdom.

regard young people with understanding, appreciation and affection, and avoid constantly judging them or demanding of them a perfection beyond their years" (#243).

Pope Francis' words to older people shows his concern for them, but also shows his conviction that they have a serious responsibility to younger generations. As I feel myself aging, I sense this responsibility very personally.

In the book *Sharing the Wisdom of Age*, he wrote, "What do I ask of the elders among whom I count myself? I call us to be memory keepers ... where prayers of supplication and songs of praise support the larger community that works and struggles in the field of life."

He continued, "I also urge that we take action! ... As elders, we can thank the Lord for the many benefits we have received. ... We can remind today's young people, who have their own blend of heroic ambitions and insecurities, that a life without love is an arid life. We can tell fearful young people that anxiety about the future can be overcome."

Clearly, the Church as a whole, and each local faith community, needs seniors who take their unique mission seriously.

If you have witnessed initiatives fostering the role of seniors as mentors or the effective partnering of young people and elders in your parish, I would love to hear from you! Please e-mail me at serenity@LittleSistersofthePoor.org.

(*Little Sisters of the Poor Sister Constance Veit is director of communications for the Little Sisters of the Poor in the United States and an occupational therapist.*) †

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org. †

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Mary's intercession bring healing, hope to all her children

Tomorrow, Feb. 11, is the memorial of Our Lady of Lourdes. This is not one of the major Marian feasts, but when it is properly observed this optional memorial can serve as a vivid reminder of Mary's role in the history of our salvation—past, present and future.

The story of Mary's appearance to Bernadette Soubirous, a 14-year-old peasant girl, is well known. Our Lady prayed the rosary with young Bernadette. She also instructed Bernadette to dig in the ground nearby, from which came a spring with healing properties, active to this day.

After a thorough investigation, the apparitions were approved for devotion by the Catholic Church in 1862. A shrine was built there, which remains a popular place of pilgrimage. The latest approved miracle involving a healing in the water of Lourdes took place in May 1989 and after extensive investigation was approved by the Church in July 2013.

During one of her appearances in the grotto at Lourdes, the beautiful Lady dressed in white with a blue sash told Bernadette that she is the Immaculate Conception, which means that, unlike the rest of humanity, she was conceived without sin.

We Catholics believe that Mary alone among us did not inherit the stain of original sin or the tendency to make choices that were sinful. This great miracle was made possible by the grace of God in anticipation of her Son's resurrection.

In his book, *Daughter of Zion: Meditations on the Church's Marian Belief*, Cardinal Joseph Ratzinger (Pope Benedict XVI) writes that Mary's sinlessness is a key to understanding the part that she played—and continues to play—in the history of our redemption.

Mary is an image of the Old Testament's longing for a Savior. She stands ready when the angel Gabriel appears and communicates God's will for her. Especially because she is without sin, she is free to accept this awesome responsibility with all its foreshadowed sorrows. Her "yes" sets in motion the tragedy, and the triumph, of her Son's passion, death and resurrection.

Mary's role is not incidental. Her assent to God's will commits her to following her Son on his life's journey. This makes Mary an image of the New Testament as well as the Old Testament. It qualifies her as the very first Christian disciple and prepares her for an all-

important role at the foot of the cross.

Standing there with her crucified Son, Mary is once again asked to assume a serious responsibility as our mother and Mother of the Church. Her role in salvation history is not just something that happened long ago. It is active now as we who serve as missionary disciples of her Son, Jesus, look to her for her prayerful intercession and help.

Mary is also an image of the future—the kingdom of God which is both present and still to come. Mary's song of praise, the *Magnificat*, which the Church prays daily at Evening Prayer, foresees the time when Mary's experience will become universal. On that day, the humble will be raised from the dust, the poor will be exalted, the powerless and rejected will be ennobled beyond anyone's expectations. This is a vision of things to come that God's messenger revealed to a young girl in Nazareth 2,000 years ago, and which she in turn shared with a French peasant girl in Lourdes in 1858!

As we reflect on the miracles that have taken place since Mary first appeared to St. Bernadette 165 years ago, three things stand out: First, Mary continues the healing ministry of her Son. Conservative

estimates state that more than 7,500 people have said that they were healed in the waters of Lourdes. Of these, the Lourdes Medical Bureau, which is not under Church control, has identified the healing of at least 70 people as "scientifically inexplicable," which is the secular term for "miraculous."

Secondly, Mary remains the humble servant of God even when she is exalted by the Church's often extravagant praise. Mary does not appear to the rich and powerful or to the worldly wise. She reaches out to the poor, to peasants like Bernadette Soubirous in Lourdes and to Juan Diego Cuauhtlatotzin in Guadalupe, on the outskirts of Mexico City, and she asks them to overcome significant obstacles in order to communicate her wishes.

Finally, Mary prays with us. Using the rosary, she invites us to meditate on the mysteries of our salvation and to walk with her, following in her Son's footsteps on the Way of the Cross.

Tomorrow, as we celebrate this simple memorial, let's remember that Mary our mother walks with us as the humble servant of God. May her intercession bring healing and hope to all of us, her children. †



Cristo, la piedra angular

La intercesión de María es fuente de sanación y esperanza para todos sus hijos

Mañana, 11 de febrero, es el memorial de Nuestra Señora de Lourdes. No se trata de una de las principales fiestas marianas, pero cuando se observa adecuadamente este memorial opcional puede servir como un vívido recordatorio del papel de María en la historia de nuestra salvación, pasada, presente y futura.

La historia de la aparición de María a Bernadette Soubirous, una campesina de 14 años, es bien conocida. La Virgen rezó el rosario con la joven Bernadette y le dio instrucciones para que excavara en un terreno próximo, del cual brotó un manantial con propiedades curativas que se encuentra activo hasta hoy.

Tras una minuciosa investigación, en 1862 la Iglesia Católica aprobó la devoción a estas apariciones. En el lugar se construyó un santuario, que sigue siendo un popular destino de peregrinación. El último milagro aprobado, relacionado con una curación en el agua de Lourdes, sucedió en mayo de 1989 y, luego de una amplia investigación, fue aprobado por la Iglesia en julio de 2013.

Durante una de sus apariciones en la gruta de Lourdes, la bella Señora vestida de blanco con un fajín azul le dijo a Bernadette que ella es la Inmaculada Concepción, lo que

significa que, a diferencia del resto de la humanidad, nació sin pecado.

Los católicos creemos que solamente María no heredó la mancha del pecado original ni la tendencia a tomar decisiones pecaminosas. Este gran milagro fue posible gracias a la gracia de Dios en previsión de la resurrección de su Hijo.

En su libro, *La Hija de Sión: Meditaciones sobre los dogmas marianos de la Iglesia*, el cardenal Joseph Ratzinger (papa Benedicto XVI) escribe que la ausencia de pecado de María es clave para comprender el papel que desempeñó—y sigue desempeñando—en la historia de nuestra redención.

María representa la imagen del anhelo del Antiguo Testamento de tener un Salvador. Está preparada cuando aparece el ángel Gabriel y le comunica la voluntad de Dios para ella. Especialmente porque está libre de pecado, es libre de aceptar esta gran responsabilidad con todas las penas que le augura. Su "sí" pone en marcha la tragedia y el triunfo de la pasión, muerte y resurrección de su Hijo.

El papel de María no es incidental; su asentimiento a la voluntad de Dios la compromete a seguir a su Hijo en el camino de su vida. Esto la convierte en una imagen tanto del Nuevo como del Antiguo Testamento y en la primera

discípula cristiana. Asimismo, la prepara para la función fundamental que desempeñará al pie de la Cruz.

Allí, junto a su Hijo crucificado, se le pide una vez más que asuma una enorme responsabilidad como Madre nuestra y Madre de la Iglesia. Su papel en la historia de la salvación no es apenas algo que ocurrió hace mucho tiempo, sino que está activa ahora que nosotros, que servimos como discípulos misioneros de su hijo Jesús, buscamos su intercesión y ayuda en la oración.

María es también imagen del porvenir, del Reino de Dios presente y futuro. El canto de alabanza de María, el *Magnificat*, que la Iglesia reza diariamente en la oración de la tarde, prevé el momento en que la experiencia de María se hará universal. Ese día, los humildes se levantarán del polvo, los pobres serán exaltados, los desvalidos y rechazados serán ennoblecidos, contra toda expectativa. Se trata de una visión de lo que está por venir que el mensajero de Dios reveló a una joven de Nazaret hace 2,000 años y que ella, a su vez, compartió con una campesina francesa en Lourdes en 1858.

Al reflexionar sobre los milagros que han tenido lugar desde que María se apareció por primera vez a santa Bernadette hace 165 años, destacan tres cosas: En primer lugar, María continúa

con el ministerio de sanación de su Hijo. Según estimaciones conservadoras, más de 7,500 personas han declarado haberse curado en las aguas de Lourdes. De ellos, la Oficina Médica de Lourdes, que no está bajo el control de la Iglesia, ha identificado la curación de al menos 70 personas como "científicamente inexplicable," que es el término secular para describir un milagro.

En segundo lugar, María sigue siendo la humilde sierva de Dios, incluso cuando la Iglesia la exalta con sus alabanzas, a menudo extravagantes. María no se aparece a los ricos y poderosos ni a los sabios del mundo. Se acerca a los pobres, a campesinos como Bernadette Soubirous en Lourdes y a Juan Diego Cuauhtlatotzin en Guadalupe, en las afueras de Ciudad de México, y les pide que superen importantes obstáculos para comunicar sus deseos.

Por último, María reza con nosotros. A través del rosario, nos invita a meditar los misterios de nuestra salvación y a caminar con Ella, siguiendo las huellas de su Hijo en el vía crucis.

Mañana, al celebrar esta sencilla conmemoración, recordemos que María, nuestra madre, camina con nosotros como humilde sierva de Dios. Que su intercesión sea fuente de sanación y esperanza para todos nosotros, sus hijos. †



The Face of Mercy

By Daniel Conway



Embrace your part to create a more just, peaceful world

Pope Francis began this new year, as he does every year, with an urgent cry for peace.

Our world does not know true peace. We are people who are divided internally among ourselves and externally among diverse nations and cultures. As the Holy Father predicted in the midst of the worldwide economic, social and health crises caused by COVID-19, we did not emerge from the pandemic unchanged.

As Pope Francis said in his message for the 56th World Day of Peace on Jan 1:

Nor can we overlook the fractures in our social and economic order that the pandemic exposed, and the contradictions and inequalities that it brought to the fore. It threatened the job security of many individuals and aggravated the ever-increasing problem of loneliness in our societies, particularly on the part of the poor and those in need. We need but think of the millions of informal workers in many parts of the world left without a job and without any support during the time of the lockdown.

The pandemic was not the root cause of our most serious problems, but it “exposed them” and brought the “contradictions and inequalities” that already existed into the harsh light of day.

The challenges we face as individuals, communities and nations can be traced back to the sins of selfishness, avarice and indifference that have plagued humanity since the dawn of time. We refuse to acknowledge that we are members of one human family with God as our Father.

As a result, we stubbornly insist on doing things our way without regard for the needs of others. We insist that our family, our community or our nation have all the answers to life’s questions. We close our minds and hearts to the ideas, traditions and values of “outsiders,” and we resist every effort to reconcile our differences and build a lasting peace.

Pope Francis argues that genuine peace is impossible when our hearts are hardened and our minds are closed. The inevitable result is “bitterness” and the kind of despondency that causes people to lose hope. As the pope says:

Only rarely do individuals and societies achieve progress in conditions that generate such feelings of despondency and bitterness, which weaken efforts to ensure peace while provoking social conflict, frustration and various forms of violence. Indeed, the pandemic seems to have upset even the

most peaceful parts of our world, and exposed any number of forms of fragility.

Conflict is not productive. It pits people against each other and makes productive dialogue difficult, if not impossible. In order to build the kind of peace that can last, we must be willing to listen to each other, to respect our differences and, if necessary, to agree to disagree without rancor or resentment.

As Pope Francis sees things, the hardships that we have endured in recent years “have made us all the more aware of the need for everyone, including peoples and nations, to restore the word ‘together’ to a central place.”

As the Holy Father argued passionately in his encyclical “*Fratelli Tutti*: On Fraternity and Social Relationship” it is together, in fraternity and solidarity, that we build peace, ensure justice and emerge from the greatest disasters.

Our recent history shows us, the pope believes, that “the most effective responses to the pandemic came from social groups, public and private institutions, and international organizations that put aside their particular interests and joined forces to meet the challenges. Only the peace that

comes from a fraternal and disinterested love can help us overcome personal, societal and global crises.”

The challenges we face in this and every new year is to restore a sense of sisterhood and brotherhood among us. As Pope Francis teaches:

We can no longer think exclusively of carving out space for our personal or national interests; instead, we must think in terms of the common good, recognizing that we belong to a greater community, and opening our minds and hearts to universal human fraternity. We cannot continue to focus simply on preserving ourselves; rather, the time has come for all of us to endeavor to heal our society and our planet, to lay the foundations for a more just and peaceful world, and to commit ourselves seriously to pursuing a good that is truly common.

No one can be saved alone, the pope says. We need each other to flourish and grow as individual and societies.

As we begin this new year, let’s take Pope Francis’ words to heart and “lay the foundations for a more just and peaceful world.”

(Daniel Conway is a member of The Criterion’s editorial committee.) †

“Jesus of Nazareth, by his words, his actions, and his entire person reveals the mercy of God.”

—Pope Francis, “*Misericordiae Vultus*” (“The Face of Mercy”)

“Jesús de Nazaret con su palabra, con sus gestos y con toda su persona revela la misericordia de Dios.”

—Papa Francisco, “*Misericordiae Vultus*” (“El rostro de la misericordia”)

El rostro de la misericordia/Daniel Conway

Asumamos el papel que nos corresponde en la creación de un mundo más justo y pacífico

Como en años anteriores, el papa Francisco comenzó este nuevo año haciendo un llamamiento urgente a la paz.

Nuestro mundo no conoce la verdadera paz. Somos pueblos divididos internamente, así como también externamente entre las diversas naciones y culturas. Tal como predijo el Santo Padre en medio de la crisis económica, social y de salud que provocó la COVID-19 en todo el mundo, no hemos salido de la pandemia intactos.

En su mensaje para la 56.ª Jornada Mundial de la Paz el 1 de enero:

No podemos olvidar cómo la pandemia tocó la fibra sensible del tejido social y económico, sacando a relucir contradicciones y desigualdades. Amenazó la seguridad laboral de muchos y agravó la soledad cada vez más extendida en nuestras sociedades, sobre todo la de los más débiles y la de los pobres. Pensemos, por ejemplo, en los millones de trabajadores informales de muchas partes del mundo, a los que se dejó sin empleo y sin ningún apoyo durante todo el confinamiento.

La pandemia no fue la causa de nuestros problemas más graves, pero “los sacó a relucir,” al igual que las “contradicciones y desigualdades” que ya existían.

Los retos a los que nos enfrentamos como individuos, comunidades y naciones

se remontan a los pecados del egoísmo, la avaricia y la indiferencia que han asolado a la humanidad desde los albores del tiempo. No negamos a reconocer que somos miembros de una familia humana cuyo padre es Dios y, en consecuencia, nos empeñamos en hacer las cosas a nuestra manera sin tener en cuenta las necesidades de los demás. Insistimos en que nuestra familia, nuestra comunidad o nuestra nación tienen todas las respuestas a las preguntas de la vida. Cerramos la mente y el corazón a las ideas, las tradiciones y los valores de quienes nos resultan ajenos, y nos resistimos a todo esfuerzo por reconciliar nuestras diferencias y construir una paz duradera.

El papa Francisco sostiene que es imposible lograr la paz auténtica si tenemos el corazón endurecido y la mente cerrada. El resultado inevitable es la “amargura” y el desaliento que hace perder la esperanza. Tal como expresa el Sumo Pontífice:

Rara vez los individuos y la sociedad avanzan en situaciones que generan tal sentimiento de derrota y amargura; pues esto debilita los esfuerzos dedicados a la paz y provoca conflictos sociales, frustración y violencia de todo tipo. En este sentido, la pandemia parece haber sacudido incluso las zonas más pacíficas

de nuestro mundo, haciendo aflorar innumerables carencias.

El conflicto no es positivo; enfrenta a las personas entre sí y dificulta, cuando no imposibilita, el diálogo productivo. Para construir el tipo de paz duradera, debemos estar dispuestos a escucharnos unos a otros, respetar nuestras diferencias y, de ser necesario, a estar de acuerdo en discrepar sin rencores ni resentimientos.

Desde la perspectiva del Santo Padre, las dificultades que hemos sufrido en los últimos años han hecho que desarrollemos “una conciencia más fuerte que invita a todos, pueblos y naciones, a volver a poner la palabra ‘juntos’ en el centro.”

Como sostenía apasionadamente el Papa en su encíclica “*Fratelli Tutti*: Sobre la fraternidad y la amistad social” únicamente en unidad, en fraternidad y solidaridad, podremos construir la paz, aseguramos la justicia y superar las mayores catástrofes.

En opinión del papa Francisco, la historia reciente nos demuestra que «las respuestas más eficaces a la pandemia han sido aquellas en las que grupos sociales, instituciones públicas y privadas y organizaciones internacionales se unieron para hacer frente al desafío, dejando de lado intereses particulares. Sólo la paz que nace del amor fraterno y desinteresado

puede ayudarnos a superar las crisis personales, sociales y mundiales».

Los retos a los que nos enfrentamos en este y en cada nuevo año son restaurar el sentido de hermandad y de fraternidad entre nosotros. Tal como nos enseña el Santo Padre:

Ya no podemos pensar sólo en preservar el espacio de nuestros intereses personales o nacionales, sino que debemos concebirnos a la luz del bien común, con un sentido comunitario, es decir, como un “nosotros” abierto a la fraternidad universal. No podemos buscar sólo protegernos a nosotros mismos; es hora de que todos nos comprometamos con la sanación de nuestra sociedad y nuestro planeta, creando las bases para un mundo más justo y pacífico, que se involucre con seriedad en la búsqueda de un bien que sea verdaderamente común.

Nadie puede salvarse solo, asegura el Papa. Nos necesitamos mutuamente para florecer y crecer como individuos y sociedades.

Al comenzar este nuevo año, tomemos a pecho las palabras del papa Francisco y creemos “las bases para un mundo más justo y pacífico.”

(Daniel Conway es integrante del comité editorial de The Criterion.) †

Amid ongoing civil war, Syrians face mass casualties from quake

AMMAN, Jordan (OSV News)—Catholic and other humanitarian agencies are calling Monday's 7.8 magnitude earthquake and a second tremor striking southern Turkey and northern Syria "tragic" and are appealing for aid.

They are assisting Syrians in the north of the country—people affected by more than a decade of civil war. "The situation in Aleppo is dangerous. Many buildings have fallen and digging continues relentlessly through the rubble. So far, we have lost 40 buildings which have collapsed in the earthquake," Andrea Avveduto, communications chief for Pro Terra Sancta, told OSV News.

As *The Criterion* went to press on Feb. 7, the total number of casualties in Turkey and Syria was 6,200 and rising.

"We don't yet have the entire situation clear because communication lines have been badly affected. Buildings are still falling down. They are already damaged by the war and so every time there are tremors, buildings collapse," Avveduto said.

Pro Terra Sancta, based in Jerusalem and Milan, supports the Franciscan Custody of the Holy Land. Since the start of the conflict, it has aided the ministry of Franciscans in Syria by opening emergency centers in Damascus, Latakia, Aleppo, Knayeh and Yacoubieh, the latter places of which are found in northwest Syria.

In the region surrounding the northwestern city of Aleppo, "a lot of people fled their homes fearing more aftershocks and went to the Franciscan convent in Aleppo to shelter. They fear returning home," Avveduto explained.

"We have more than 200 people in our Terra Sancta College seeking safety. We're providing them with food and everything that they need. Now, it is very cold. They don't have gas or electricity."

Shocks from the earthquakes hit a number of cities in Syria, including Aleppo, Idlib, Homs, Hama and Latakia, and also affected internally displaced people across Syria's north.

The earthquake hit as a winter storm is expected to engulf the region as temperatures plummet and snow is predicted, making rescue efforts even more complicated.

More than 45 countries have offered to assist Turkey in rescue and recovery, including the United States, Britain, France, Poland and Israel, but observers fear that Syria, under international sanctions due to the civil war, may see little international help.

Pro Terra Sancta, for several years, has endured difficulty getting aid into Syria due to the sanctions

that forbid the transfer of funds into the country, particularly into the north, from Lebanon and Jordan.

Pro Terra Sancta says those funds must get to the Franciscans to help those in need. They also aid small, besieged Christian communities in Syria's northwest where Islamist groups, including Islamic State militants, operate.

"I have been trying to speak with our friars under rebel siege, but have been unable to because there's great difficulty with telephone lines and the internet," Avveduto added.

Other Christian organizations operating in Aleppo report that many people are "traumatized, and much damage is experienced throughout the city." People in Afrin under rebel control have reported bad damage, deaths and injuries from the quake. Others in Homs report bad tremors, but minimal damage

"There are unconfirmed reports of several fatalities among Christian communities," Joop Koopman, director of communications of Aid to the Church in Need (ACN) USA wrote in an e-mail received by OSV News.

ACN also has received unconfirmed reports of deaths among Christian families in Aleppo and Latakia and reports of at least 20 injuries among Christians in Hama.

There are also accounts of structural damage to some buildings, such as at the Syriac Orthodox Cathedral of St. George in Aleppo and the Franciscan church in Latakia, and minor damage to the ACN-supported Hope Center, also in Aleppo, ACN confirmed.

"The Church in Syria is shocked by the catastrophe. Even as far away as Beirut, people went down to the streets, worried that another explosion was about to unsettle their country. For now, the Church is checking on its people and families. All ACN staff in Aleppo, Homs and Damascus are doing fine," said Regina Lynch, director of projects for ACN International, who also called for prayers for all those who were killed, wounded or



Rescuers carry an earthquake victim on the rubble in Jandaris, Syria, on Feb. 7. A powerful 7.8 magnitude earthquake rocked areas of Turkey and Syria early on Feb. 6, toppling hundreds of buildings and killing thousands. (OSV News photo/Khalil Ashawi, Reuters)

otherwise affected by the natural disaster.

The archbishop of Homs, Jean Abdo Arbach, said that the 30 seconds the earthquake lasted "completely changed the lives of thousands of people.

"Let us hope the earthquake shakes open the hearts of the international communities and of all world leaders, so that they help Syria and do not forget the people who are suffering," he underlined.

"The population is in a state of absolute despair and anguish. There are people wandering through the streets, not knowing where to go, and desperately searching for family and friends. Many people have died or are missing," Archbishop Arbach, who is also the director of the Syrian branch of Caritas, told ACN.

The International Rescue Committee (IRC) expressed its concerns for those in Turkey and Syria.

"Freezing temperatures have left thousands exposed to extreme cold, and now many are without shelter. With buildings collapsing as people slept, there are fears that hundreds still remain trapped in rubble across southern Turkey and inside war-torn Syria. Search and rescue operations are ongoing," a press statement said. †

EARTHQUAKE

continued from page 1

earthquake, less than 12 hours later some 60 miles away.

By mid-afternoon local time on Feb. 7, the Associated Press reported the combined official death tolls for Turkey and Syria had surpassed 6,200 and that as rescue efforts turn into recovery efforts and temperatures in the region drop, the number of victims was expected to continue rising.

The Catholic charity Aid to the Church in Need said a Catholic priest was among the dead in Syria. Father Imad Daher died in the collapse of the residence of retired Melkite Archbishop Jean-Clement Jeanbart of Aleppo, who was injured and hospitalized, the charity said.

Pope Francis was "deeply saddened" to learn of the "huge loss of life" caused by the disaster and offered his "heartfelt condolences" to those mourning losses, wrote Cardinal Pietro Parolin, Vatican secretary of state, in telegrams to the Vatican's nuncios in Turkey and Syria.

The pope also prayed that emergency personnel would "be sustained in their care of the injured and in the ongoing relief efforts by the divine gifts of fortitude and perseverance."

According to Turkish President Recep Tayyip Erdogan, the earthquake is the largest disaster to hit the country since 1939, when a 7.8 magnitude earthquake killed more than 32,000 people and injured more than 100,000. It is unclear how high the number of dead and wounded from the Feb. 6 earthquakes will reach, he added.

The Turkish president said that more than 45 countries have offered to support Turkey in relief efforts in

addition to NATO and the European Union.

The Middle East Council of Churches, representing Orthodox, Evangelical and Catholic churches, issued a statement calling on the international community to provide emergency aid to the region, and to lift sanctions on Syria "so sanctions may not turn into a crime against humanity."

Just a few hours after the quake, the Knights of Malta announced that Malteser International, their relief agency, was sending an emergency response team.

"Our local partners have an urgent need of support, especially in areas of northern Syria where hundreds of thousands of people live in simple refuges and now, with the earthquakes, are even more defenseless," said Oliver Hochedez, head of the Malteser International emergency response department. "In the hospitals run by our partner organizations, the number of injured arriving increases hour by hour. We must provide help rapidly."

Chaldean Catholic Bishop Antoine Audo of Aleppo told Vatican News on Feb. 6 that he had never seen such destruction in war-torn Syria. "There was a strong fear and now the people are in the street, in the cold and under the rain," he said. "There is damage everywhere, even in the cathedral. The libraries are destroyed, the houses crumbled. It's an apocalyptic situation."

Caritas Internationalis, the umbrella organization of national Catholic charities, immediately began a fundraising campaign for relief efforts in Turkey and Syria. The charity has been active in Turkey since 1991 and in Syria since 2011, primarily providing aid for refugees. †

Safe Haven Baby Boxes give moms a safe way to choose life for newborns

Walking with Moms is a monthly feature highlighting organizations that help—and need support in helping—expecting and parenting mothers in need in central and southern Indiana.



Safe Haven Baby Boxes provide a safe, anonymous way to surrender infants for adoption.

Safe Haven Baby Boxes

P.O. Box 185
Woodburn, IN 46797
888-742-2133 (business)
Emergency hotline: 866-99BABY1 (866-992-2291)
shbb@SafeHavenBabyBoxes.com
shbb.org

Baby Box locations: shbb.org/ locations (36 in Archdiocese of Indianapolis, 92 in Indiana, 134 nationwide)

Current statistics: 8,000 women helped nationwide via the hotline; 500 women referred to a crisis pregnancy center; seven adoption referrals; more than 100 safe infant surrenders.

Services: offers 24-hour hotline counseling and referrals for mothers in crisis (866-99BABY1, or 866-992-2291); installs exterior-access heated baby boxes at fire stations, emergency medical service stations and hospitals for safe surrender of infants up to 30 days old as a last resort option for women unable to care for their baby who want to maintain complete anonymity; provides mother's care package in baby boxes; trains first responders on Safe Haven Law; promotes awareness of Safe Haven Law through public speaking.

Items needed: cutt.ly/SHBBNeededItems

Volunteer needs: shbb.org/resources (scroll down to Volunteer Needs)

Financial donations: Donate online at shbb.org/donate or make checks payable to Safe Haven Baby Boxes and send to address above. †

Walking with
Moms in Need



SIMPLY CATHOLIC

No matter how good, every parish can find ways to improve

By Lorene Hanley Duquin

Today, Catholics are expected to feel a true sense of ownership in their parish. That means looking at your parish as more than just a place where you go to Mass.

A parish can be a sacred place where the human and the divine meet, where people of all ages grow in the knowledge and understanding of what it means to be a follower of Jesus Christ.

It can be a place where people receive spiritual nourishment, guidance, inspiration and strength—not just from the priests but from other members of the parish as well. It can be a spiritual home where people share in each other's joys, support each other in times of sorrow, offer encouragement to those who are struggling and help to heal anyone who feels battered or broken by life's trials and tragedies.

It can also be a social place where people make new friends, reach out to those less fortunate and invite others to become part of a faith community who try with God's help to live the Gospel message.

Maybe your parish is already all of this and more, but even the best parishes can become even better when parishioners take an active interest in making the parish grow and prosper. Here are six ways to do just that.

—**Think of yourself as part of a parish family.**

Family members share a common heritage and history. They are grounded in the same beliefs, values and traditions. They embrace new members of the family with a spirit of love and acceptance. Family members don't always agree, but they do feel a strong commitment to one another and to the family as a whole.

—**Be welcoming.** When you come together on the weekend for Mass, think of it as a large family reunion—with people you know well, know slightly and don't know at all. Introduce yourself to people you don't know, especially if they are sitting alone in church or standing by themselves at the coffee-and-donut hour.

If they're new to the parish, offer to give them a tour, introduce them to other parishioners or simply tell them why you love the parish. Enthusiasm is contagious! Watch your nonverbal communication, too. If you're sitting on the end of a pew, for example, don't make others crawl over you to get to middle seats.

Remember to smile; take the time to compliment the people sitting around you on everything from their singing ability to the cuteness of their kids.

—**Use your gifts and talents for the good of the parish.** God has given each person unique gifts and talents that are intended to be shared.

Like public speaking? You might get involved as a lector. If you're friendly and outgoing, you could be an usher or a greeter. You can share your deep devotion to the Eucharist by becoming an extraordinary minister of



People are pictured in a file photo praying during a Mass for immigration reform at Our Lady of Sorrows Church in the Corona neighborhood of the New York borough of Queens. Even the best parishes can become better when Catholics take an active interest in making the parish grow and prosper. (OSV News photo/CNS file, Gregory A. Shemitz)

holy Communion or an adult altar server. If you play an instrument or sing, the music ministry might be the place for you.

Maybe you're a teacher and could help in religious education; if you love children, you could assist in the babysitting room. Any expertise—business, finance, public relations, photography, grant writing, engineering, carpentry, building maintenance or even such skills as cooking, baking, cleaning or gardening—can find a place in the parish.

Maybe your greatest gift is time; if you're already an extraordinary minister or instituted acolyte, you can take Communion to the sick and homebound. Or you can help

with your parish outreach ministry to the poor. You might even have an idea for a new ministry, support group, organization or event. Your enthusiasm and energy can help other people get excited and involved.

—**Attend parish events.** Although Mass is our central focus, other parish ministries, activities and events help to increase spirituality and build community as well. Whether it's a mission, a lecture or a spaghetti dinner, take advantage of opportunities to meet new people, feel more connected and affirm your fellow parishioners who work hard to plan and execute these events.

Invite family members, friends, neighbors and co-workers to join you—especially those who are not Catholic or may have stopped practicing their faith. These folks may not be ready to attend Mass, but they might enjoy coming to a parish event, meeting other parishioners and seeing some of the good things that the Church has to offer.

—**Support your parish financially.** You know how expensive it is to run your own home. Parishes face even higher costs—and depend on parishioners to help meet them.

Take a serious look at the money you give to your parish each week. Do you increase your contributions each year as the cost of living rises? Giving to the Church is more than just a financial obligation. Once you recognize that everything you have is a gift from God, you see that giving generously to continue God's work in the parish is an essential part of your spirituality.

—**Pray for your parish.** Keep your pastor, parish staff and fellow parishioners in your daily prayers. Praying a rosary, spending time in eucharistic adoration, fasting or offering up any suffering, annoyance or inconvenience you experience for the well-being of your parish will bring rewards not just for the parish but for you personally.

You will begin to see yourself as spiritual support for all the good work being done in and through your parish. Pray also for the return of Catholics who have strayed from the practice of the faith, people raised with no faith and people searching for meaning and purpose in life.

No parish is perfect, and even the best parishes can improve. Imagine what would happen if every person in your parish did one little thing to make the parish better!

(Lorene Hanley Duquin is the author of Catholic books, pamphlets and articles on a variety of evangelization and ministry topics. She has conducted workshops in parishes and at diocesan conferences in the United States and Canada.) †



Volunteer cooks from the Holy CHOW (Christian Hospitality on Wheels) food truck, a ministry of St. Joseph Parish in Hillsborough, N.J., prepare food in the parish kitchen before serving hot meals to the needy. The wide and varied gifts and talents of parishioners can all be used to improve the ministry of the faith community. (CNS photo/Christina Leslie, The Catholic Spirit)

Joyful Witness/Kimberly Pohovey

Living by Jesus' example, showing empathy connects us

When I was young, I was often swept up in the emotion of whatever movie I watched or book I read. Literally for days after, I would imagine myself as one of the characters and feel what they experienced. It sounds a little like daydreaming, but not quite. I would literally get overcome by the emotions the characters felt. I never shared this with anyone at the time, assuming it was unusual.

As I grew up, I translated this same feeling to listening to, reading or watching the news. It felt as if I absorbed the pain and joy of others.

It wasn't until later in my professional career when my employers used evaluative testing like Myers-Briggs, Enneagram, Strength Finders and the like that I began to understand my own personality traits and those of my co-workers. What surfaced in almost every test I took was a high aptitude for empathy. Learning more about empathy in this context helped me to better understand that I am open to and easily absorbed the emotions of others.

I've always been a news junky having studied journalism in college, but there are times I have to withdraw from the

news and world events because it drains me emotionally. However, the truth is, I wouldn't wish this characteristic away because it places me mentally and emotionally in other's shoes, enabling me to better connect with them.

The First Letter of Peter has one of the most well-known Bible verses about empathy: "Be like-minded, be sympathetic, love one another, be compassionate and humble" (1 Pt 3:8). I believe God calls each of us as Christians to show empathy for our fellow man.

Listening to the daily news, I can't help but think that most of the world's ills are caused by a lack of empathy. When we cease to feel what others experience, we numb our emotions, and negative seeds can be sown. I think hatred, prejudice and judgment develop easier when we lack empathy for others. I worry for the future of humanity, and especially for my children's generation.

Back when my oldest son was a freshman in high school, he was inspired to write an editorial for his school newspaper. The title of it was "Just another day at half-mast," and he expressed how he felt his generation, growing up in the shadow of school and other mass shootings, was growing desensitized to violence and loss of life. Hence, days when flags are lowered to half-mast to memorialize terrible tragedies were becoming routine. While

I was proud of him for writing such an insightful article, I remember crying to think that my children and their contemporaries were living in a world of such an empathy drought.

But I find great hope in following Jesus' guidance. In becoming man, Jesus entered into empathy with us. He experienced the emotions we experience as humans. And, in knowing the pain of others, he was led to perform great miracles of compassion.

He felt for the blind, the lame and all sinners. In one of the New Testament's most emotional shows of empathy, Jesus, in his own great love for his friend, Lazarus, and in understanding the pain and loss of Lazarus' sisters, raised his friend from the dead.

Whenever I have experienced pain in my own life, I have felt Jesus' presence walking with me in my suffering, and I know he weeps right along with me.

Jesus is never detached from us. He listens, he feels and he empathizes with everything we feel. Living by his example, I hope mankind follows suit and uses empathy to create a culture of connection and compassion, not indifference.

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

Twenty Something/

Christina Capecchi

The greatest of these is love

This morning, I recognized a shift in my journalism career that feels noteworthy. In the past two years, I've



done more open-ended interviews than ever before.

It's partly because I've pitched more stories (versus receiving commissions), granting me greater license over the shape of an article. It's also

because I've grown more patient, finally accepting the fact that a good interview simply cannot be rushed.

As a result, I'm able to explore my curiosities during each interview. When I read the notes from past conversations, I see recurring questions—the same wonderings held up to different light, each time eager to glimpse something new.

I love to discuss creativity. Do you believe everyone is creative? What sparks your creativity? How do creativity and faith relate?

As a Catholic writer, the answers to these questions matter to me.

I'm also drawn to lifestyle questions of wellness and rest. How do you recharge after a long day? What boundaries do you set up for social media? How do you guard your sense of wonder?

This question feels important. When I am filled with wonder, I am filled with faith—a profound, childlike faith that sees the good in all, awakened to the miracle of each new day.

There is so much chipping away at our sense of wonder—to great spiritual detriment. Identifying those forces becomes the first step.

But my favorite question is my closer. I used to pose it at random. Now, freed by my open-ended interviews, I raise it regularly. It's a question I borrow from Oprah Winfrey, who borrowed it from the late film critic Gene Siskel. (You may borrow it too.)

What do you know for sure?

This question usually generates a pause. How good it is to pause and think before we speak, to not fear the silence, to not panic about the wait.

People respond with humility. Something about the "for sure" part, the expectation for expertise. They don't want to assume too much. They don't want to pretend their way into it. They choose their words carefully—and, by doing so, they choose few.

The older the person, the humbler their answer.

"When you're young, you think you know everything for sure," a 74-year-old woman said. "The older you get, the more you realize that you really don't know much for sure."

What do you know for sure?

"Not a hell of a lot," a best-selling Catholic author in her 70s told me.

"Not much," my grandpa said a year before his death, chuckling.

Sometimes the not knowing is what we know for sure. The mystery is the certainty. Two retired 79-year-old Catholic men expressed this to me last year.

"What I know for sure is I still have a long ways to arrive at that point," a well-read, widely traveled bishop said. "I have to learn more all the time."

"I know that I don't know what's going on in people's lives," a former Catholic school principal told me. "Some people are in a terrible marriage, they're in a terrible job, and I just don't know. I know I have to be slow to judge."

What do you know for sure?

A clear pattern emerged in the answers, coming from interviewees of all ages. Again and again, they landed on the same word: love.

"I know for sure that I love the Lord," an empty nester said.

Our Works of Charity/David Bethuram

As an image bearer of Christ, make acts of kindness

Random Act of Kindness Day is being celebrated on Feb. 17 as a way to spread positivity by showing goodwill toward others. But don't be thrown off by the word "random" because acts of kindness can be very intentional, very biblical, and a perfect opportunity to live like Jesus.

Acts of kindness can be big or small. They can be a blessing to the recipient, the giver, and those who witness the kind gesture. While this special day serves as an important motivator, these unexpected acts can be carried out any day instead of just one day a year. In fact, God calls us to be kind to one another.

Scripture points out ways to spread kindness to those around us and why it's so important.

"Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you" (Eph 4:32).

"So whatever you wish that others would do to you, do also to them" (Mt 7:12).

"Therefore, encourage one another and build one another up, just as you are doing" (1 Thes 5:11).

In the Bible, we read a lot of stories about Jesus' ministry. He healed the sick and performed miracles. But what we often fail to see are the lessons he is trying to teach us through those acts.

Let's not forget that Jesus is a teacher—one of the greatest there is. He used parables and stories to teach us about the kingdom of God. But his greatest method is teaching by example.

Showing generosity to others is also rooted in what it means to be a Christian. Many of our ministries are focused

on service and giving. In fact, many Catholics that volunteer in one our Catholic Charities ministries do so because they have learned their words and actions demonstrate mercy for others.

Whether it's volunteering at a food bank, collecting donations or planning a mission trip, the Church often plays a vital role in helping us carry out intentional acts of kindness.

I firmly believe that kindness is a deep-rooted thing that we carry as image bearers of Christ, and once you start to show kindness, it begins helping you identify who you are in Christ.

If you show people that you truly love them, they can feel it. And if you are consistent with that love, whether by actions or words, people will see the joy loving others gives you. You'll find that they want that joy, too. Loving on people can be contagious. It feels good to be kind to one another.

Make a meal for a sick friend, give a neighbor a ride to the doctor, call or send a card to someone who lost a loved one, offer a kind word to the cashier ... there are countless ways to be kind to others, every day. Be the example of kindness—you will reap the rewards tenfold!

Performing kind acts can generate a positive impact in multiple ways, in addition to making the world a little brighter.

In the end, Jesus said it best when he said, "A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples if you love one another" (Jn 13:34-35).

Maybe as Christians, our acts of kindness shouldn't be just random, but intentional and with purpose.

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

Faith at Home/Laura Kelly Fanucci

Parents, here is the simplest way to share our faith with children

What's the most important influence on a child's faith, according to numerous studies?

It is not attending Mass with their family; not watching their parents' habits of prayer. It's not pastors, youth group leaders, Catholic school, faith formation classes, summer camp or mission trips.

Instead, it's the simple act of parents talking to kids.

In their recent book *Handing Down the Faith: How Parents Pass Their Religion on to the Next Generation*, sociologists Christian Smith and Amy Adamczyk report that not only do parents have the biggest influence on their children's future

faith lives, but the most powerful factor is how parents speak with their kids about religion and God in everyday life.

It turns out, ordinary conversations matter more than anything else.

These surprising findings need not undermine what we believe as Catholics. We know our celebration of the sacraments—especially Eucharist—is essential; daily prayer is a must, and forming generations in faith is a huge priority.

But such studies of families across the U.S. underscore the truth that parents are the primary catechists of their children. It turns out forming kids in faith does not come from even the best parish programming but from regular conversations at home.

It might feel daunting to bear the weight of this responsibility, but consider

the possibilities: It's not religious professionals at church or school who impact kids the most, but the adults they interact with all week long. This fact holds huge promise for what parents and grandparents can offer.

Through ordinary conversations, we normalize faith as part of daily life. Parents don't have to preach or teach in the typical sense. The best thing we can do is bring conversations about faith to the dinner table, the drive to school, the bleachers, or the backyard—wherever we're already interacting with our kids.

Showing young people that faith is a normal, natural part of life speaks volumes. Think about school struggles, sports seasons, friendship dramas, political debates, health concerns, news headlines or family milestones. Any

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

The Sunday Readings

Sunday, February 12, 2023

- Sirach 15:15-20
- 1 Corinthians 2:6-10
- Matthew 5:17-37

The Book of Sirach, the source of the first reading for Mass this weekend, is part of a collection of biblical writings



that in their very origin teach an important lesson.

As various political, economic and individual fortunes changed, collapsed and reversed among God's people in the decades after the Babylonian

captivity and as new alien empires seized the Holy Land, Jews emigrated from the homeland of their ancestors to other places.

Understandably, many went to places where opportunities were more plentiful.

While certainly some of these emigrants not only survived, but possibly did well in their new surroundings, one thing was lacking. They were not living in a society in which all acknowledged the God of Israel. In fact, their adopted culture well could be hostile to the ancient Hebrew tradition.

So, to record their ancient religious beliefs and very importantly to pass these beliefs along to upcoming generations, Jewish scholars composed books such as Sirach.

The essential point in Sirach was that human reason and honoring God are not ideas at odds with each other. Obeying God, logic can prove, is the way to order, peace, justice and reward in human life.

St. Paul's First Epistle to the Corinthians is the source of the second reading. Paul, who would have been no stranger to this notion of a compatibility between divine revelation and human wisdom, as he was so well trained in Judaism and exposed to Greek philosophy, added a new dimension to the story. Revelation is of a reality that human knowledge often cannot comprehend.

He refers to a "mysterious" and "hidden" wisdom (1 Cor 2:7). We as humans simply cannot understand all. In great love, God therefore has revealed to us what otherwise we would never know.

The Gospel reading is from

St. Matthew. The Lord expounds on the meaning of several of these rules for life given by God to Moses on Sinai.

This process reveals two important factors. The first is that God's law is permanent and unchanging. This is logical. It touches very basic instincts and conditions among humans, all attached deeply and intrinsically to human nature itself and, as such, is not open to qualifications or to changes that humans might wish to make.

Secondly, the Lord speaks with authority. He defines and explains the law of Moses. Jews did not regard the law of Moses as merely a set of principles personally composed by Moses. Rather, Moses was the medium through which God revealed the divine law to humanity. God is the author of the divine law. He is the author of the commandments. He is the lawgiver.

By defining and making more precise this law, the Lord acts as God. It is an important revelation of the identity of Jesus.

Reflection

The war in Ukraine continues to work its deadly will. Debates in our government remind us that people still are hungry and hopeless. Is there no relief? No answer?

Basically, the problem is bad human decisions, resulting from an absence of love and a sense of justice.

The liturgies always remind us that the answer to problems is in Jesus. He called humanity to hear and to acknowledge God.

This is the Church's call today, echoing the call of Christ.

At Christmas, the Epiphany and at the baptism of Jesus in the Jordan River by St. John the Baptist, the Church celebrated the events of salvation achieved for us by Christ, by reminding us—and insisting—that Christ is available to us.

Before too long, the Church will lead us into Lent, when we will decide what our choice shall be—to follow the Lord, or to make decisions devoid of right and of love? It is this simple.

Follow the Lord. The world can be better. †

Daily Readings

Monday, February 13

Genesis 4:1-15, 25
Psalm 50:1, 8, 16bc-17, 20-21
Mark 8:11-13

Tuesday, February 14

St. Cyril, monk
St. Methodius, bishop
Genesis 6:5-8; 7:1-5, 10
Psalm 29:1a, 2, 3ac-4, 9c-10
Mark 8:14-21

Wednesday, February 15

Genesis 8:6-13, 20-22
Psalm 116:12-15, 18-19
Mark 8:22-26

Thursday, February 16

Genesis 9:1-13
Psalm 102:16-18, 19-23, 29
Mark 8:27-33

Friday, February 17

The Seven Holy Founders of the Servite Order
Genesis 11:1-9
Psalm 33:10-15
Mark 8:34-9:1

Saturday, February 18

Hebrews 11:1-7
Psalm 145:2-5, 10-11
Mark 9:2-13

Sunday, February 19

Seventh Sunday in Ordinary Time
Leviticus 19:1-2, 17-18
Psalm 103:1-4, 8, 10, 12-13
1 Corinthians 3:16-23
Matthew 5:38-48

Question Corner/Jenna Marie Cooper

Paschal candle is a symbol of Christ's resurrection and the faithful's share in it

Why is the Easter candle not always lit? (California)

The Easter, or paschal, candle is a large wax candle that is blessed during the Easter Vigil on Holy Saturday night.



Throughout the Easter season, it is kept in a prominent place in the church sanctuary and is lit during Mass and other liturgies from Easter until Pentecost.

The paschal candle represents the light of Christ, especially Christ risen from the dead. As we hear at the conclusion of the "Exsultet"—the ancient and beautiful chant intoned as the paschal candle is processed into the worship space during the vigil:

"Therefore, O Lord, we pray you that this candle, hallowed to the honor of your name, may persevere undimmed, to overcome the darkness of this night. ... May this flame be found still burning by the Morning Star: the one Morning Star who never sets, Christ your Son, who, coming back from death's domain, has shed his peaceful light on humanity, and lives and reigns for ever and ever.

from the dead by the glory of the Father, we too might live in newness of life" (Rom 6:4). Thus, outside of the Easter season the paschal candle is kept near the baptismal font, and it is lit whenever baptisms are celebrated.

The Paschal candle is also lit during funeral Masses as a reminder of the deceased's baptism, and as an expression of our Christian hope in the resurrection of the dead.

Church norms on the paschal candle focus more on when to light the candle, as opposed to reasons why the candle is not lit the rest of the time. But making an educated inference, I suspect that by reserving it for those times and occasions that are specifically focused on Christ's resurrection, we preserve the candle's value as a symbol.

The Church has many customs and symbols that are limited to sacred times and particular seasons. For example, we only receive ashes on Ash Wednesday, even though of course we are supposed to repent from our sins every day of the year. The paschal candle is meant to be an especially striking reminder of Christ's resurrection, which is why we only see it lighted at those times when we are meant to recall this mystery in a special way.

Can I leave Mass after the blessing, or must I wait for the recessional hymn to be sung? (New York)

The final blessing is the actual conclusion of the Mass, so—in that sense—once the final blessing is prayed, Mass is over and you may leave without, in the strictest sense of the word, missing any of the Mass.

However, as the "General Instruction of the Roman Missal" says: "The Christian faithful who come together as one in expectation of the Lord's coming are instructed by the Apostle Paul to sing together Psalms, hymns and spiritual canticles [cf. Col 3:16]" (#39).

And, as the popular expression (sometimes attributed to St. Augustine) goes, "He who sings prays twice." So, if you're not on a tight schedule, you might consider staying for the recessional hymn—not out of a sense of obligation, but simply for your own spiritual joy and communal nourishment.

(Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgin and a canonist whose column appears weekly at OSV News. Send your questions to CatholicQA@osv.com.) †

My Journey to God

Imagine the Unborn

By Mark J. Hublar

Imagine ALL unborn babies receiving the Gift of Life Instead of having it ended by a doctor's Knife.

Imagine a God who loves us like no others Who gives a special blessing to all Mothers.

Imagine a God who does NOT make Mistakes.

When a baby's life is taken, God's heart Breaks.

Imagine a God who wants us to do his Will He tells us all "Thou Shall Not Kill."

Imagine a God who wants the unborn to live and to Be God said, "Whatsoever you do to the least of my brothers, that you do unto Me."

Imagine we all have a purpose and a value in God's Eyes.

God loves us all regardless of Size.

Imagine that a disability is NOT a reason to Kill.

God creates everyone so, we can do His Will.

You may think that I am a dreamer, but it is easy to See—

I have a disability, but doing God's will is what matters to Me.

(Mark J. Hublar is a member of Our Lady of Perpetual Help Parish in New Albany. Photo: Mark J. Hublar speaks on Jan. 22 during the Vigil for Life at St. Elizabeth Seton Church in Carmel, Ind., in the Lafayette Diocese, which was held in conjunction with the Archdiocese of Indianapolis the day before the Indiana March for Life.) (Photo by Natalie Hoefler)



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.

BLOEMER, William J., 64, St. Ann, Jennings County, Jan. 22. Son of Agnes Bloemer. Brother of Doris Flora, Mary Gerth, Carol Helms, Joyce O'Mara, Linda Robertson, Jeanette Zunker, Louise and Ron Bloemer. Uncle and great-uncle of several.

BROWN, Sr., Jerry W., 82, St. Pius V, Troy, Jan. 28. Father of Jerry, Jr., and Tracy Brown, Sr. Brother of Linda Alvey and Shirley Lindauer. Grandfather of five. Great-grandfather of five.

BUCKLER, Rita J., 71, St. Gabriel, Connersville, Jan. 9. Sister of Agnes Baca, Pauline Fuller, Diane Harmeyer and David Buckler. Aunt of several.

DEZELAN, Julia V., 88, St. Malachy, Brownsburg, Jan. 9. Mother of Jeannie Cairns, Julianne Osecki, Jennifer Rutherford and Bob Murphy. Grandmother of eight. Great-grandmother of nine.

DICKEY, Mary C., 90, St. Bartholomew, Columbus, Nov. 11. Mother of Kathy Toburen and Chris Dickey. Grandmother of seven. Great-grandmother of four.

ENNEKING, Dolores, 95, Holy Family, Oldenburg, Jan. 7. Mother of Debbie Pfeiffer, Barbara, Karen, Susan, Dale, Gary, John, Kurt and Mark Enneking. Grandmother of 14. Great-grandmother of 11.

ERNSTBERGER, Mary Ruth, 91, St. Mary, New Albany, Dec. 31. Mother of Monica Lewis, Mary Purcell, Marcia, David, Eric, Fred, Greg, Hugh, Jerry, Mark and Ted Ernstberger. Sister of Jean Batliner, Agnes Ernstberger,

Joan Marguet, Bishop Gerald and Tony Gettelfinger. Grandmother of 33. Great-grandmother of 38.

FISCHER, Norma M., 95, St. Paul, Tell City, Jan. 29. Mother of Angela Webb, Bob, David, Randy and Steve Fischer. Sister of Dorothy Reader and Alice Tittle. Grandmother of 10. Great-grandmother of three.

FISHER, Larry S., 73, St. Bartholomew, Columbus, Jan. 4. Husband of Joyce Fisher. Father of Jennifer Markle, Nichole Phillips, Eric Fisher and Scott McGuire. Grandfather of nine.

GALYEN, Suzanne, 79, St. Bartholomew, Columbus, Dec. 24. Wife of Larry Galyen. Mother of Rita Galyen, Michelle Noblitt and Cindi Pate. Sister of Rosemary Buya. Grandmother of six. Great-grandmother of 15.

GILL, Thomas, 83, Christ the King, Indianapolis, Jan. 22. Husband of Patty Gill. Father of Kathleen Bigelow, Kerry Rogers, Kevin and Michael Gill. Brother of Mary Hertel and Jim Gill. Grandfather of 11.

HILL, Murray F., 91, St. Mary of the Knobs, Floyd County, Dec. 28. Brother of Charles Hill. Uncle of several.

HUTH, Diane M., 87, St. Mary of the Knobs, Floyd County, Nov. 12. Mother of Carol Mitchell, Sharon Sullivan, Kathleen Willis and Gerald Huth II. Sister of Linda Harrison, Donna Hunt and John Seymour, Jr. Grandmother of eight.

IVEY, Ruth A., 83, St. Mary of the Knobs, Floyd County, Jan. 26. Wife of Robert Ivey. Mother of Linda Gainous and LeAnn Swanson. Grandmother of five. Great-grandmother of three.

JANSHEGO, Margaret, 90, St. Jude, Indianapolis, Jan. 30. Mother of Lee Anne Griffin, Karen Metro and William Janshego. Sister of Jean, Joan and Dick. Grandmother of eight. Great-grandmother of 11.

KIJOVSKY, John, 73, St. Jude, Indianapolis, Jan. 20. Father of Rosie Alvarez, Robin Carson, Becky Chapman, Ruth Hurrell and Dan Black. Brother of Kathryn Dildine, Sharon Winalski, Bill, David and Jim Kijovsky. Grandfather of several.

KNOEBEL, Joseph H., 85, Prince of Peace, Madison, Jan. 27. Husband of Leeodda Knoebel. Father of John and Joseph Knoebel. Brother of

John Knoebel. Grandfather of four.

LAMB, Norma Jean, 84, St. John Paul II, Sellersburg, Jan. 24. Mother of Greg, Kevin and Terry Lamb. Sister of Helen Balmer, Ann Foley and John Wieseka. Grandmother of two.

LANNAN, Mary Lou, 92, St. Simon the Apostle, Indianapolis, Jan. 26. Mother of Barbara Glass, Diane Mooney, Larry, Tim, Tom and Tony Lannan. Sister of Susie Gilstrap and DeeDee Marmonti. Grandmother of 12. Great-grandmother of 12.

MARLER, Donald, 88, St. Pius X, Indianapolis, Jan. 18. Father of Theresa Fadale, Paul and Dr. Charles Marler. Grandfather of 10. Great-grandfather of six.

MONTGOMERY, Norval, 95, St. Ambrose, Seymour, Jan. 23. Father of Kellie Coffman, Debra Jolly, Jeff and Larry Montgomery. Grandfather of eight. Great-grandfather of nine.

MOORE, Charlie, 87, St. Michael, Cannelton, Jan. 22. Father of Alto Boquete, Lori Sandonato, D. Todd and Greg Moore. Grandfather of six. Great-grandfather of six.

MOWAT, Rita J., 79, SS. Francis and Clare of Assisi, Greenwood, Jan. 4. Wife of Larry Mowat. Mother of Jennifer Danek, Becky Skeel, Laurie and Lawrence Mowat, Jr. Grandmother of eight.

OVERTON, Lucille, 92, St. Anthony of Padua, Clarksville, Jan. 26. Mother of Roberta Wolcott and Father Troy Overton. Grandmother of one. Great-grandmother of two.

PFLUEGER, Marjorie, 89, Annunciation, Brazil, Jan. 25. Mother of Lori Hughes, Kathy Keller, Dee Dee Knight, Jana Sinders, Curt, Dan, Joe and Tom Pflueger. Grandmother of 16. Great-grandmother of 21.

PINNA, Susie (Schmoll), 80, St. Roch, Indianapolis, Jan. 24. Mother of Liz Beer, Stephanie Marshall, Shelley Winter, Brandon and Jim Pinna. Sister of Ronnie Schmoll. Grandmother of 17. Great-grandmother of eight.

SCHLEGEL, Angie, 92, St. Roch, Indianapolis, Jan. 21. Mother of Mary Bastable, Martha Jones, Christine Robinson, Heidi Taylor, Gerard, Kurt, Paul and Peter Schlegel. Sister of Mary



Honoring Cardinal Pell

Australian Archbishop Anthony C. Fisher of Sydney, pauses over the casket of Australian Cardinal George Pell during his funeral Mass at St. Mary's Cathedral in Sydney on Feb. 2. Cardinal Pell, former prefect of the Vatican's Secretariat for the Economy, died on Jan. 10 in Rome at the age of 81. He had previously served as archbishop of Sydney from 2002-14. (OSV News photo/Giovanni Portelli, *The Catholic Weekly*)

Gunderman. Grandmother of 14. Great-grandmother of seven.

STEVENS, Nancy L., 91, Christ the King, Indianapolis, Jan. 16. Mother of Kathy Jansen, Kevin and Michael Treacy. Sister of Joan Tanner and Dr. E.M. Van Buskirk. Grandmother of six. Great-grandmother of two.

VIEGAS, Elaine, 52, St. Joan of Arc, Indianapolis, Jan. 18. Daughter of Drs. Oscar and Brenda Viegas. Sister of Jennifer Ehinger, Valerie Pai and Melita Viegas. Aunt of several.

VONDERHEIDE, Julianna C., 82, St. Michael, Brookville, Jan. 23. Mother of Edna Martini, Willia Ronnebaum, Ed and Bernard Vonderheide. Sister of Edith Fledermann and Frances Werner. Grandmother of five. Great-grandmother of four.

WATNESS, Donald H., 95, St. Mark the Evangelist, Indianapolis, Nov. 5. Husband of Helen Watness. Father of Suzanne Belcas, Jewell Golden, Marinel McAdams, Donna Morrissey, Philip, Robert and Tim Watness.

Grandfather of 17. Great-grandfather of 16.

WOLSIFFER, Jane M., 75, St. Barnabas, Indianapolis, Jan. 17. Wife of Steve Wolsiffer. Mother of Christy Millikan, Carol Osmon, Karen Wilson and Kim Wolsiffer. Sister of Bill and Jim McGuinness. Grandmother of six. Great-grandmother of one.

WOOD, Shirley J., 87, St. Jude, Indianapolis, Jan. 7. Mother of Lisa Hammond and Amy Stoll. Grandmother of three. Great-grandmother of two. †

Providence Sister Maureen Abbott served as an educator, community historian

Providence Sister Maureen Abbott, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on Jan. 26 at Providence Health Care on the campus her religious community's motherhouse. She was 84.

The Mass of Christian Burial was celebrated on Feb. 3 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Sister Maureen was born on Jan. 23, 1939, in Buffalo, N.Y. She entered the Sisters of Providence on July 22, 1956, and professed final vows on Aug. 15, 1964.

Sister Maureen earned a bachelor's degree at Saint Mary-of-the-Woods College and master's degrees at the University of Washington in Seattle and the University of Notre Dame in northern Indiana.

During her 66 years as a member of the Sisters of Providence, Sister Maureen ministered in Catholic schools for 28 years in schools in California, Illinois, Indiana and Texas. She also oversaw pastoral ministries and the education office of the Diocese of Corpus

Christi, Texas, served in the metropolitan tribunal of the Archdiocese of Portland, Ore., and held provincial leadership positions in her community.

Sister Maureen also wrote a four-volume history of the Sisters of Providence, *New Lights from Old Truths: Living the Signs of the Times*, which covered the years 1926-66. After retiring from ministry in 2015, she returned to the motherhouse where she served as the community's historian and in its archives.

In the archdiocese, in addition to ministering at the motherhouse, Sister Maureen served at the former St. Andrew the Apostle School in Indianapolis from 1961-65.

Sister Maureen is survived by five sisters and one brother: Patricia Ashton of Anaheim Hills, Calif.; Liz Karchmer of Corpus Christi, Texas; Kathy Oxford of Lemoore, Calif.; Christine Wisian of Corpus Christi; Jean Wood of Concord Mass.; and John Abbott of Leesburg, Va.

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. †

CAPECCHI

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"I know the love of God in my life," a bishop said.
 "I know that I am loved," a criminal prosecutor said.
 "Love is real," a high school English teacher told me.

"It's worth fighting for. I know for sure it's real."
 "The only thing I know for sure is that I'm loved," a hospice CEO said. "That's enough."
 And now these things remain. The greatest of these is love.

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

FANUCCI

continued from page 12

conversation we start through the lens of faith can show how God's light shines on every part of life.

To be an authentic witness to your faith does not require learning a new language. You simply need to share what matters to you. As we know from our kids' practices and rehearsals, regular repetition is what helps us grow into new skills.

Try it with your children this week. Start one small conversation and see where it leads. Speak up about a political issue in the news, an injustice you see in the world, a question about last Sunday's homily or a way you're helping a friend through a hard time. Share with your children what reminded you of God today: a vibrant sunset, a smile from a stranger, a song on the radio, or a kind word when you needed it most.

Ask your children what they think God might say about a

certain situation. Listen to their responses. Wonder together about their questions or go searching for the answers.

The Gospels prove the power of ordinary exchanges. Jesus walked and talked with friends and strangers every day. Many of these brief encounters became life-changing events. So, too, the greatest gift we can offer our children is to keep faith at the heart of family life together.

In the car. After the game. Before bed. Over dinner. We can't simply drop kids off at Catholic school or religious education classes and consider the job done.

We can't expect Sunday Mass to teach our children everything they need to know. Faith formation is what happens at home. As parents, we cannot control how our children turn out, but we have a powerful role to play—and we can mindfully share the faith more in our conversations, starting today.

(Laura Kelly Fanucci is an author, speaker and founder of *Mothering Spirit*, an online gathering place on parenting and spirituality.) †

Online Lay Ministry Formation

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

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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:

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www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2 Victim Assistance Coordinator**, Archdiocese of Indianapolis
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
victimassistance@archindy.org

'Don't ever lose sight of God's love,' archbishop tells students at Catholic Schools Week Mass

By John Shaughnessy

Celine Manley beamed as she described the experience as "wonderful." Mason Beriault used the word, "awesome."

Both high school students shared those succinct rave reviews about the Catholic Schools Week Mass at SS. Peter and Paul Cathedral in Indianapolis on Feb. 1—a liturgy that was celebrated by Archbishop Charles C. Thompson and attended by several hundred students from about 40 Catholic schools across central and southern Indiana.

"I thought it was awesome to be here in the cathedral, and it was really cool to be here with other schools," said Mason, a senior at Father Thomas Scecina Memorial High School in Indianapolis who has received an appointment to the U.S. Military Academy at West Point. "We don't get a lot of opportunity, other than sports, to come together, so that was nice."

"I thought it was a wonderful experience," said Celine, a sophomore at Cardinal Ritter Jr./Sr. High School in Indianapolis. "And I loved Archbishop Thompson's message. I like how he said we will all come and go, but Jesus will always be in our hearts—and how we're supposed to remember, at the end of the day, that everything is for Jesus."

The archbishop shared those themes during his homily, a homily he began with a history lesson about the origins—and the importance—of Catholic education in the United States.

"No country has had greater success with Catholic schools than the United States," Archbishop Thompson said. "It's a long history. And it was to help us maintain excellence of education. Because when the immigrants first came over here, a lot of them were struggling, they were very poor and there was a lot of persecution. Catholic schools were a place to get that education, to get that bonding identity and unity in Christ in the Catholic faith. To have that solidarity. To work our way out of that poverty, that struggle."

Ever since that significant growth of Catholic schools in the late 19th and early 20th centuries, they have continued as a "source of hope" for families, a source of hope that has always been rooted in one constant, the archbishop noted.

"The primary focus for us must be on Jesus Christ," he said.

To stress that point, the archbishop posed a question to the students at the

Mass, "What do you find on the walls of our schools that you won't find in any other schools?"

When a student answered, "a crucifix," Archbishop Thompson nodded and said, "It reminds us of what it's all about. If you ask parents, 'Why do you send your kids to Catholic schools?' they'll say excellent academics, excellent sports, discipline. They're all great, but it all hinges on the crucifix. When we lose sight of that focus, we lose sight of what we're about."

Continuing that emphasis, the archbishop noted, "At the heart of our Catholic schools' existence is an encounter with the person of Jesus Christ.

"As we gather here today, give thanks for the opportunity to encounter Jesus—in the classroom, or in the gym, or on the ball field, or in the cafeteria, or on the computer or wherever you are at. It's all an opportunity to encounter God's grace, God's goodness, God's love and God's mercy, to be reminded of God's awesome love that he gave his Son for our salvation, that we may know the joy and peace of being God's children."

Embracing an encounter with Christ will not only transform you, it will help you transform the world "through God's goodness, peace, unity, healing and reconciliation," the archbishop told the students.

Closing his homily, he encouraged the students to remember the main lessons and foundations of their Catholic education.

"Don't ever lose sight of God's love, of God's power to transform any situation in our lives," he said. "So always have faith. Don't lose sight of our dignity, created in the image of God. The love of Jesus Christ in an encounter with him transforms us. It makes an incredible difference. That's why we're here. That's why we exist."

After the Mass, Archbishop Thompson returned to the steps leading up to the altar of the cathedral, welcoming each school group that wanted to meet him and have their photo taken with him. School after school took advantage of the opportunity, including students from St. Patrick School in Terre Haute, St. Rose of Lima School in Franklin and St. Ambrose School in Seymour.

The Mass and the photo with Archbishop Thompson were part of a whirlwind day for the eighth-grade

students of St. Ambrose, who came to the cathedral with their teacher, Julie Lemming, and their principal, Michelle Neibert-Levine.

After leaving the cathedral, the St. Ambrose group visited the Ronald McDonald House in Indianapolis, a home-away-from-home for families of sick and injured children being treated in Indianapolis hospitals. The students at St. Ambrose School do fundraising efforts for the Ronald McDonald House. Later, the group also toured the Bishop Simon Bruté College Seminary in Indianapolis.

All in all, the trip touched upon the essence of what a Catholic education offers children—"faith, learning, leadership and service"—their principal said.

"It was a great day," Neibert-Levine said. "Only a couple of our students had been in the cathedral, as we're about an hour away. They thought it was beautiful. And five of our students were involved in the liturgy—one as a server, one

[proclaimed] the first reading, and three of our students read petitions. So that made it a special experience for them as well.

"It was a wonderful, spiritual day." †



Archbishop Charles C. Thompson poses for a photo with a group from St. Ambrose School in Seymour after the Catholic Schools Week Mass at SS. Peter and Paul Cathedral in Indianapolis on Feb. 1. (Submitted photo)



A group from St. Christopher School in Indianapolis poses for a photo with Archbishop Charles C. Thompson following the Catholic Schools Week Mass at SS. Peter and Paul Cathedral in Indianapolis on Feb. 1. (Photo by John Shaughnessy)

Employment

Food Services Manager Needed

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

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

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

Persons may send a letter or email of interest to:
Georgene Beiriger, Director
Our Lady of Fatima Retreat House
5353 East 56th Street
Indianapolis, IN 46226
gbeiriger@archindy.org

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40 Days for Life campaign ‘to be there for women’ is set for Feb. 22-April 2

Criterion staff report

40 Days for Life is a campaign of prayer, fasting and peaceful activism held in the spring and fall with the purpose of turning hearts and minds from a culture of death to a culture of life and bringing an end to abortion.

The spring campaign runs from Feb. 22-April 2. Two locations in the archdiocese are participating: Bloomington and Indianapolis.

As *The Criterion* went to press, Indiana’s pro-life legislation making most abortions in the state illegal was under an injunction while the Indiana Supreme Court reviews a case by Planned Parenthood and others questioning the law’s constitutionality. While the law is on hold, abortions continue in Indiana as they did prior to the enactment of the law last September.

With the injunction in place, “we still need to be there for women,” said 40 Days for Life Indianapolis co-coordinator Linda Kile last September.

Even if the law is upheld, she said, “women will still

show up and need to know where to go for help. Plus [abortion centers] will still offer birth control services and possibly abortion referral services that continue the culture of death.”

Following is information on the Bloomington and Indianapolis campaigns.

Bloomington: The campaign will take place along the public right-of-way outside of the Planned Parenthood facility at 421 S. College Ave. Parking is available at the meters along the street at \$1 per hour. Do not park in the Planned Parenthood parking lot.

To sign up, go to 40daysforlife.com/en/bloomington. For more information, contact Deacon Russell Woodard at 317-456-7722 or e-mail rbwoodard@ameritech.net.

Indianapolis: The campaign will take place in front of the Planned Parenthood facility at 8590 Georgetown Road. Parking is available along Georgetown Road; do not park in the Women’s Care Center parking lot or at the



industrial complex across from the Planned Parenthood facility.

To sign up, go to 40daysforlife.com/en/indianapolis. For additional information, contact Tim O’Donnell at 317-372-0040 or e-mail tidipsumsapere@att.net.

To find other 40 Days for Life campaigns outside of the archdiocese, go to 40daysforlife.com and select “Locations.” †

Cardinal Dolan: new rules on contraceptive mandate are ‘disheartening’

WASHINGTON (OSV News)—The U.S. bishops’ religious liberty chairman called it “disheartening” that proposed new rules on the Affordable Care Act’s contraceptive mandate eliminate “protections for moral convictions” of employers who object to being forced to cover contraceptives in their employee health plans.

The proposal was issued by the U.S. Department of Health and Human Services (HHS), the Department of Labor and the Department of the Treasury, and aims to end Trump-era rules giving employers more ability to opt out of providing contraceptive coverage in their health plans.

New York Cardinal Timothy M. Dolan, who heads the U.S. Conference of Catholic Bishops’ Committee for Religious Liberty, said the proposal

appears “to retain the bulk of the existing religious exemption” but noted that if the proposed rules become permanent, allowing an exemption on moral grounds alone will end.



Cardinal Timothy M. Dolan

“It has been over a decade since the federal government first announced the HHS contraceptive mandate,” Cardinal Dolan said in a recent statement. “The version of regulations that was issued in 2018 provided appropriately clear and robust protections for the exercise of religious beliefs and moral convictions, free from government punishment, and has been upheld by the Supreme Court.”

But now HHS is “proposing to amend them yet again. It is past time for HHS to leave well enough alone in this regard,” the cardinal said in a statement released by the USCCB on Jan. 30. On Feb. 2, HHS and the Labor and Treasury departments published their proposed rule in the Federal Register, www.federalregister.gov.

Publication of the proposal opened a 60-day comment period for the public to weigh in. (The direct link for submitting a comment is: <https://bit.ly/3x4DtYE>.)

“These proposed rules would amend regulations regarding coverage of certain preventive services under the Patient Protection and Affordable Care Act,” which in general requires group or individual health insurance plans “to cover certain contraceptive services without cost sharing,” HHS said in its summary on the proposed changes.

“Current regulations include exemptions and optional accommodations for entities and individuals with religious or moral objections to coverage of contraceptive services,” it said, adding that under the proposed rules, “the moral exemption” is rescinded.

The Biden administration said the new rules are necessary to make sure women have access to “contraceptive services” in the aftermath of the U.S. Supreme Court’s June 2022 ruling in *Dobbs v. Jackson Women’s Health Organization*. The ruling overturned the court’s 1973 *Roe v. Wade* decision that legalized abortion nationwide. With *Dobbs*, the abortion issue returns to the states.

“We regret that it is necessary to revisit this matter and will file more thorough comments with HHS at the appropriate time,” Cardinal Dolan said. †

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