



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Senior Standing

This week, we debut author and speaker Lisa M. Hendley's column published by OSV News, page 12.



A wife, a mother and the director of the office of stewardship and development for the archdiocese, Jolinda Moore shares the one word that she hopes will guide her to a more meaningful year in her work, her personal life and her relationship with Christ. To her right are other ministry leaders in the archdiocese who shared new year's resolutions. (Photo by John Shaughnessy)

Looking for some different ways to grow closer to God in the new year? Try these!

(Editor's note: Hoping to help our readers who are seeking to grow in their faith this year, The Criterion asked ministry leaders in the archdiocese to share new year's resolutions that have helped them and that they're planning to do in 2023. Here are some of their approaches and resolutions.)

By John Shaughnessy

Like many people who make new year's resolutions, Jolinda Moore admits that her track record of keeping them has never been good—until she tried a different approach a few years ago. It's an approach that the mother of three learned about

while listening to a Christian radio station, an approach that revolved around choosing just one word that would become a grounding point for her throughout the year.

The idea was to focus on that one word as she prayed, interacted with others and reflected on her life and her faith.

"At first, I wondered if the idea was just an 'easy out' for setting resolutions, but I gave it a try because I had been failing with my resolutions," says Moore, the director of the office of stewardship and development for the archdiocese.

Some of the words she has focused on in recent years include "joy," "presence" and "grace." And the words and the

See NEW YEAR, page 8

Public safety benefits propel case for providing undocumented residents legal path to driving

By Victoria Arthur

Boosted by bipartisan support and backing from a broad coalition of advocates including law enforcement officials, business leaders and the Indiana Catholic Conference (ICC), momentum is growing across the state for providing undocumented immigrants with legal driving privileges.

For the ninth year, legislation has been introduced in the General Assembly to issue driving privilege cards to residents of Indiana who cannot provide proof of their identity and lawful status in the United States. Indiana is home to an estimated 100,000 undocumented immigrants, and the cards would allow them to drive legally and to purchase car insurance.

Such a move would address basic human needs for this population while protecting everyone on the road, according to Sen. Blake Doriot (R-Goshen), the author of Senate Bill 248.

"This is a public safety bill," said Doriot, who was among the lawmakers who led a summer study session on the issue that resulted in overwhelming support. "In this population, a lot of the people drive, a lot of them have vehicles, and we're trying to make sure that they're trained properly. In our summer study committee, we had a plethora of people testifying, and all were in favor of this type of legislation—from prosecutors to defense attorneys to mayors to police chiefs."

"We've got a big push," Doriot continued. "Now we just have to get over the misunderstanding of the bill."

The key, according to the northern Indiana lawmaker, is clearly defining what the proposed legislation will and will not do.

See ICC, page 9

Catholics must be 'active participants' in MLK's 'unfinished' work, Cardinal Gregory says at Mass

UPPER MARLBORO, Md. (OSV News)—Dr. Martin Luther King Jr. is best honored when people "recall to mind and heart that the issues Dr. King placed before our nation have not been adequately accomplished," and strive to continue his work, Washington Cardinal Wilton D. Gregory said during a Jan. 15 Mass honoring the legacy of the late civil rights leader.

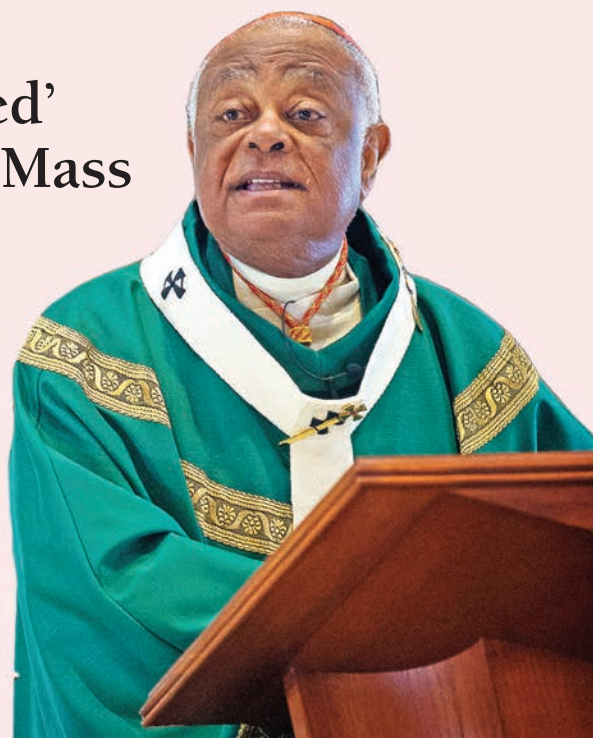
"Dr. King's national holiday will provide a welcome respite from work for most Americans," Cardinal Gregory said at the Mass, "but it cannot, and it must never, be used to provide any diminishing

in our determination to bring about the fulfillment of that dream that he held out before America, a dream unfortunately still deferred for far too many Americans from every region, of every race or who speak a different language."

Cardinal Gregory was the principal celebrant and homilist of

See MLK, page 9

Washington Cardinal Wilton D. Gregory gives his homily at the annual Mass celebrating the legacy of the Rev. Martin Luther King Jr. on Jan. 15 at St. Joseph Church in Upper Marlboro, Md. (OSV News photo/Tyler Orsburn, Catholic Standard)





Demonstrators march during a protest by the Democratic Republic of Congo's Catholic and Protestant communities, against escalating violence in Kinshasa on Dec. 4, 2022. Deadly violence hit Christians in Africa on Jan. 15, when a Catholic priest in northern Nigeria was burned to death and as many as 17 Christians killed in a blast in eastern DRC. (OSV News photo/Justin Makamgara, Reuters)

Priest burned to death in Nigeria, blast kills Christians in Congo

NAIROBI, Kenya (OSV News)—Deadly violence hit Christians in Africa on Jan. 15, with a Catholic priest in northern Nigeria burned to death and as many as 17 Christians killed in a blast in eastern Congo.

In Nigeria, Father Isaac Achi was burned to death at his residence in Paikoro, a local government area of Niger state. Armed men had set his house ablaze after a failed break-in at 3 a.m. Another priest who was at the house, identified only as Father Collins, was shot and injured as he tried to escape.

A Nigerian priest from the area ordained in 1995, Father Achi recently was the priest in charge of SS. Peter and Paul Parish in the Diocese of Minna, Nigeria.

Government and Church officials in the state have condemned the killing of the priest. The Christian Association of Nigeria called for speedy investigations and arrest of the killers.

"Enough of the attacks and wanton killings of innocent Nigerian citizens," said Archbishop Bulus Dauwa Yohana, chairman of the association in Minna in a media statement. He prayed for the repose of Father Achi's soul and all others killed in the violence.

The association said the attackers had arrived in the area in the early Sunday hours and shots were heard sporadically, before the attackers turned on the priest's house.

The motive for the latest attack was not immediately clear, however. In the predominantly Muslim north of Nigeria, armed men—commonly referred to as "bandits" in the country—have targeted priests and pastors in the recent past, but

as the West African country prepares to vote on Feb. 25, kidnappings for ransom are on the rise, according to reports.

It was not the first attack against Father Achi, who in 2011 survived an attack by Boko Haram, the north Nigerian Islamic militant group, during a Christmas church service. The attack left 44 parishioners dead. He also had been shot while blessing a child and had survived an abduction by militants.

In the Democratic Republic of Congo (DRC), the death toll from a Jan. 15 church attack is an estimated 17 people, according to figures provided by DRC's government spokesman, with some sources saying 10 people were killed and 39 others were injured. People were killed in a bomb explosion during a service in a Pentecostal church in the eastern town of Kasindi, near the DRC border with Uganda.

They had been gathered in the church for a baptism.

"Several among us died on the spot, others had their feet cut in two," Esdras Kambale Mupanya, the 42-year-old deacon at the evangelical church in Kasindi, told the AFP news agency. "God saved me, and I came out in good health with my choir members. Today was not the day I should die."

The army has linked the attack to the Allied Democratic Forces, an Islamic extremist group originally from Uganda, operating in central Africa. In 2019, the militant group pledged allegiance to the Islamic State, also known as Daesh.

Congolese President Felix Tshisekedi condemned the attack saying he was saddened by the "heinous crime." †

Archdiocesan 2022 Accountability Report is now available online, by mail if requested

Criterion staff report

The archdiocese's 2022 Accountability Report is now available. It includes fiscal year 2022 financial information on the Catholic Community Foundation, chancery operating results, parish and archdiocesan stewardship

results, parish insurance and benefit plan information, and financial statements.

The report can be viewed and printed by going to www.archindy.org/finance/archdiocese.html.

For those wishing to receive a printed copy by mail, contact Stacy Harris at sharris@archindy.org. †



Public Schedule of Archbishop Charles C. Thompson

January 21–29, 2023

<p>January 21 – 11 a.m. Funeral Mass for Father Jack Hartzler, St. Lawrence Church, Lawrenceburg</p> <p>January 23 – 10:30 a.m. Respect Life Mass at St. John the Evangelist Church, Indianapolis</p> <p>January 23 – noon Indiana March for Life, Indianapolis</p> <p>January 24 – 9 a.m. Judicatories breakfast gathering at archbishop's residence, Indianapolis</p> <p>January 24 – 1 p.m. Council of Priests meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis</p> <p>January 25 – noon SERV (Students Encouraging Religious Vocations) lunch at St. Luke the Evangelist School, Indianapolis</p>	<p>January 25 – 2 p.m. Virtual National Eucharistic Revival Congress Board meeting</p> <p>January 25 – 7:30 p.m. Awake Night at Marian University, Indianapolis</p> <p>January 26 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p>January 26 – 2 p.m. Legal Team meeting at Archbishop Edward T. O'Meara Catholic Center</p> <p>January 29 – 5:30 p.m. Mass and dinner at St. Paul Catholic Center, Bloomington</p>
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Cardinal Pell's faith and suffering are remembered at Vatican funeral

VATICAN CITY (CNS)—The death of Australian Cardinal George Pell was a shock because just five days earlier he had concelebrated the funeral of Pope Benedict XVI and



Cardinal George Pell

"seemed in good health," said Cardinal Giovanni Battista Re, dean of the College of Cardinals.

In his homily at Cardinal Pell's funeral Mass on Jan. 14 in St. Peter's Basilica, Cardinal Re described the Australian prelate as often being "a strong-willed and decisive protagonist" with "a strong temperament that, at times, could appear harsh."

Cardinal Pell died of a heart attack on Jan. 10 at a Rome hospital after undergoing hip surgery. He was 81. His burial was scheduled for Feb. 2 at St. Mary's Cathedral in Sydney, where he had served as archbishop before Pope Francis chose him as prefect of the Vatican Secretariat for the Economy.

The pope, who had praised the cardinal for keeping his faith "with perseverance even in the hour of trial," arrived in St. Peter's Basilica at the end of the Mass to preside over the final rite of commendation, as he usually does for cardinals who die in Rome.

In an interview with Italy's Mediaset broadcast on Dec. 18, Pope Francis was asked what part of his job he would have preferred not having had to deal with, and he responded, the

Vatican's financial chaos and scandals.

The need for a thorough clean up "was clearly seen by Cardinal Pell, who is the one who started" making progress, the pope said, but then he was required to return to Australia "because of this calumny" of being accused of sexual abuse.

"He was innocent," Pope Francis said in the December interview. "He is a great man, and we owe him so much."

The pope made the same points in a telegram addressed on Jan. 11 to Cardinal Re.

He prayed that the cardinal, "who without wavering followed his Lord with perseverance even in the hour of trial," would be "received into the joy of heaven and receive the reward of eternal peace."

"The last years of his life were marked by an unjust and painful condemnation," Cardinal Re said in his homily, referring to Cardinal Pell's conviction on charges of sexual abuse and his 404 days in jail before the Australian high court overturned the conviction.

Cardinal Re told mourners at the funeral that the court "exonerated him with a sentence of full innocence, and he was finally able to leave prison."

Cardinal Pell's trust in God amid such suffering, Cardinal Re said, is an example of "how to accept even unjust punishments with dignity and inner peace."

The cardinal's three-volume *Prison Journal* made clear "how much faith and prayer" helped him, and the books could help others who "suffer unjustly," Cardinal Re said. †



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 Circulation / Subscriptions: 317-236-1425
 Toll free: 1-800-382-9836, ext. 1570

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

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

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January.
 Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2023 Criterion Press Inc. ISSN 0574-4350.

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

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

Periodical postage paid at Indianapolis, IN.
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Criterion Press Inc.

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01/20/23

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Faith is a call to service and mission, pope tells U.S. seminarians

VATICAN CITY (CNS)—The call to faith in Jesus always is a call to service and mission, Pope Francis told seminarians, priests and staff of the Pontifical North American College.

“Whenever Jesus calls men and women, he always does so in order to send them out, in particular to the vulnerable and those on the margins of society, whom we are not only called to serve but from whom we can also learn much,” the pope said on Jan. 14.

The college, a seminary in Rome sponsored by the bishops of the United States, has 116 students from 55 dioceses.

Msgr. Thomas W. Powers, rector of the college, told Pope Francis: “The generous young men you see in front of you want to be like Jesus, the Good Shepherd. They know the Lord will use their eyes to seek out the suffering; their mouths to preach his word, console the afflicted and make him present in the Eucharist; their hands to give strength to the sick and the dying and to heal those oppressed by sin; and their feet to go to the peripheries to lead the lost sheep home.”

Pope Francis noted that the students’ years in Rome coincide with “the synodal journey that the whole Church is presently undertaking, a journey that involves listening—to the Holy Spirit and to one another—in order to discern how to help God’s holy people live his gift of communion and become missionary disciples.”

The same “challenge and task” is entrusted to those preparing for ordination, he said. “People nowadays need us to listen to their questions, anxieties and dreams so that we can better lead them to the Lord, who rekindles hope and renews the life of all.”

Pope Francis used the Gospel story of the call of Andrew to illustrate what he said are three elements

“essential to priestly formation: dialogue, communion and mission.”

When Jesus noticed Andrew and another following him, he asked what they were seeking and invited them to come and see where he was staying.

“Over the course of your lives, and especially throughout this time of seminary formation,” the pope told the seminarians, “the Lord enters into a personal dialogue with you, asking what you are looking for and inviting you to ‘come and see,’ to speak with him from your hearts and give yourselves to him confidently in faith and love.”

Daily prayer, Scripture meditation and praying “in silence before the tabernacle” are essential for building a personal relationship with the Lord, learning to hear his voice and discovering “how to serve him and his people generously and wholeheartedly,” the pope said.

“By staying with Jesus, the disciples began to learn—from his words, gestures and even his gaze—what really mattered to him and what his Father had sent him to proclaim,” he said. “In a similar way, the journey of priestly formation demands a constant communion: first with God, but also with those joined together in Christ’s body, the Church.”

The pope asked the seminarians to “keep your eyes



Pope Francis greets a member of the Pontifical North American College during an audience with seminarians and staff of the college at the Vatican on Jan. 14. The pope said dialogue, communion and mission are essential to priestly formation. (CNS photo/Vatican Media)

open both to the mystery of

the Church’s unity, manifested in legitimate diversity yet lived in the oneness of faith, and to the prophetic witness of charity that the Church, particularly here in Rome, expresses through her concrete acts of care for those in need.”

Witnessing and participating in that service, he said, “will help you develop that fraternal love capable of seeing the grandeur of our neighbor, of finding God in every human being, of tolerating the nuisances of life in common.”

Pope Francis prayed that the seminarians “will always be signs of a Church that goes forth, sharing the presence, compassion and love of Jesus with our brothers and sisters.” †

‘Castle Night’ brings high school boys to Bishop Simon Bruté Seminary

By Sean Gallagher

Young men in high school who are open to a possible call to the priesthood can sometimes feel alone in their thoughts and prayers about such a vocation.

The archdiocesan Office of Vocations offers a chance for them to get to know college seminarians and high schoolers like themselves in an event called “Castle Night.”

It takes place at Bishop Simon Bruté College Seminary in Indianapolis in the spring semester on Feb. 15, March 15 and April 19. The event is called Castle Night because of the castle-like appearance of the seminary building.

Each Castle Night begins at 5 p.m. with the participants praying Evening Prayer with the seminarians. Dinner with the seminarians follows at 5:30 p.m., then at 6 p.m. a seminarian gives a talk to the participants. Games with seminarians follow at 6:30 p.m., with the evening concluding at 7 p.m.

Archdiocesan vocations director Father Michael Keucher said the seminarians at

Bishop Bruté are young men “doing great things for God” who are also close in age to Castle Night participants.

“When our high schoolers get to know them, it inspires them to do great things for God, too,” he said.

Father Keucher also noted the importance of Castle Night participants getting to know each other.

“A fraternity develops among the high school guys who attend these things,” he said. “I always tell people it’s impossible to discern alone. We need to do it with others.”

As the leader of a team of archdiocesan priests who promotes priestly vocations in central and southern Indiana, Father Keucher sees an advantage in the presence of Bishop Bruté in the archdiocese.

“Bruté Seminary is such a gift to our archdiocese, and not just for our seminarians,” he said. “It is such a blessing to make use of it for events open to the wider public, inviting guys in there to check it out, pray, have fun and get to know the seminarians.”

“I always think getting a young man in the door of the seminary is life-changing. Suddenly, the idea of seminary becomes more and more a real option. They realize these seminarians are like them. And there is something contagious about the fraternity and zeal

there. I want all our high school guys to catch it.”

There is no charge for participating in Castle Night, but the Office of Vocations asks for participants to register online in advance at HearGodsCall.com/vocation-events-signup.

Participants can sign up individually or come in groups organized by their parishes.

(For more information about a vocation to the priesthood in the archdiocese, visit HearGodsCall.com.) †



Fr. Michael Keucher



Father Joseph Moriarty, second from right, rector of Bishop Simon Bruté College Seminary in Indianapolis, speaks to seminarians and Castle Night participants on Nov. 16, 2022, in the seminary dining hall. Sponsored by the archdiocesan Office of Vocations, Castle Night brings high school boys open to a possible priestly vocation to the seminary for prayer, a meal and time shared with seminarians and other high schoolers like themselves. (Photo by Sean Gallagher)

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in the Eucharist

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UNITED CATHOLIC APPEAL



The Criterion

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Editorial



Pope Francis incenses a statue of Our Lady of Fatima after consecrating the world and, in particular, Ukraine and Russia, to the Immaculate Heart of Mary during a Lenten penance service in St. Peter's Basilica at the Vatican on March 25, 2022. (CNS photo/Paul Haring)

Turn to Mary to help you in the new year

Every new year, the Church encourages us to look to Mary, the mother of God and our mother, and with her, to ponder the wisdom of God and take it to heart. Whatever hardships, challenges and disappointments lie ahead in the coming year, Mary stands before us as a guiding star. With her help, we can overcome every obstacle. Through her intercession, we can find the wisdom that always comes from her Divine Son.

We venerate Mary above all the saints because we know that God's favor rests on her. As the angel said when he presented her with the overwhelming news that she was chosen by God to be the mother of our Savior, Mary is "full of grace" (Lk 1:28).

She is the courageous woman chosen by God to be the instrument of his definitive communication with us as a fellow human being. God became one of us through Mary. He "pitched his tent among us" (as St. John the Evangelist tells us), growing from infancy to adulthood under the watchful care of Mary and her beloved spouse, Joseph, in the obscurity of the little town of Nazareth.

As Mary guided her young son and taught him to accept God's will even when he didn't understand it, so she can guide us in the new year ahead if we turn to her and seek her good counsel. After all, Mary is both the mother of the Church and its model.

In a very real way, Mary is the Church. She is the archetype of what the Church is called to be: the assembly (*ecclesia*) of believers who have been called to follow Jesus and who have responded generously, saying "Yes!" to God's invitation to proclaim the good news to all nations and peoples.

Devotion to the Blessed Virgin Mary is not just a pious expression of religiosity. It is a profound recognition that we are called to be what Mary is—an ardent, faithful and spiritually grounded follower of Jesus Christ. In truth, we venerate Mary because she has taught us to say "Yes!" to the mysterious Word of God even—especially—when we have no idea what God's will means for us.

Marian devotion is nothing more, or less, than our heartfelt cry, as we pray in the *Memorare*:

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thy intercession, was left unaided. Inspired by this confidence I fly unto thee, O Virgin of virgins, my Mother. To thee do I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me.

In this new year, as always, we have an advocate, a mother, who cares for us, who understands our burdens, and who wants nothing more than to come to our aid regardless of our circumstances or our sins. Mary is a realist. She wants to show us how to live in the world as we find it. And her consistent advice to us is: "Do whatever he [Jesus] tells you" (Jn 2:5). Mary tells us to do what she did—say "Yes!" to God's Word Incarnate and follow him in good times and in hard times.

The new year that we have just begun continues the synodal journey that Pope Francis initiated in October 2021. It's a journey designed to remind us that none of us walk alone. We are meant to travel together as sisters and brothers in Christ. Mary accompanies us on this journey. She guides us when we are lost, and she comforts us when we are weary or afraid.

Peace is our most urgent need as we begin this year. Not just in faraway lands (as important as it is to end all violence among nations), but peace in our hearts, our homes, our communities and our nation. As long as we are constantly torn apart by the "isms" that threaten to destroy us, we can never know lasting peace. We *must* come together through respectful dialogue and mutual understanding if we ever hope to find peace in our hearts and in our world.

If we turn to her, Mary, Queen of Peace, will help us. She will show us the way to her Son, the Divine Peacemaker. *O Mother of the Word Incarnate, despise not our petitions, but in your mercy hear and answer us. Amen.*

—Daniel Conway

Reflection/Sean Gallagher

Effective communication of the Gospel can awaken consciences, change the world

The government of Nicaraguan president Daniel Ortega and his wife, now co-president Rosario Murillo, have had the Catholic Church in its crosshairs for years.



That's because faithful Catholics there—laity, religious, priests and bishops—have courageously denounced the increasingly dictatorial regime in Nicaragua and offered an alternative vision of society, one based on Gospel values and respect for all people.

Such speech is not welcome in Nicaragua at present, however, and regularly results in outright persecution.

This happened most notably in the case of Bishop Rolando Álvarez of Matagalpa, Nicaragua. He was using his platform as a bishop to condemn the Ortega regime's oppression of people's freedoms.

Last August, Nicaraguan national police forces effectively put Bishop Álvarez under house arrest at his home and chancery in his diocese. Undeterred, he came to the gate of his home to plead with the police officers—all wearing riot gear. He knelt there in prayer, blessed them and serenaded them. And videos of this were posted on social media.

That, apparently, was too much for the Ortega government. In a pre-dawn raid on Aug. 19, police forces abducted Bishop Álvarez and other priests, seminarians and lay Catholics who were at his home at the time. The bishop was placed under house arrest in the national capital of Managua. The others were placed in El Chipote Prison in Managua, a place with a notorious history for the torture of political prisoners.

A criminal court in Managua recently ruled that Bishop Álvarez should be put on trial for conspiring to undermine national security and sovereignty and for disseminating false news.

This last charge, as specious as it is, points to a real means of positive change in Nicaragua: effective communication of the truth that can awaken the consciences

of the people.

In addition to arresting Bishop Álvarez and numerous priests across Nicaragua, the Ortega regime has arrested at least one Catholic journalist and closed down several Catholic radio and TV stations.

Vigorous, faithful and creative Catholic media outlets in any place are essential to sharing the good news of Jesus Christ and how it is relevant for our society here and now.

In a country like Nicaragua where human dignity is attacked so clearly, the ministry of effective Catholic communication professionals is indispensable. Daniel Ortega seems to know this, since his government is doing all it can to silence them.

But Catholics there and their brothers and sisters in faith here and around the world can be confident that the truth will, in the end, prevail.

The strategy of repression of free speech and freedom of the press employed at present in Nicaragua was used in communist countries in Eastern Europe, especially during the pontificate of St. John Paul II.

His consistent and positive defense of human dignity and the presentation of a vision of a well-ordered society, based on human freedom, inspired countless people in the countries behind the Iron Curtain even when a free press did not exist.

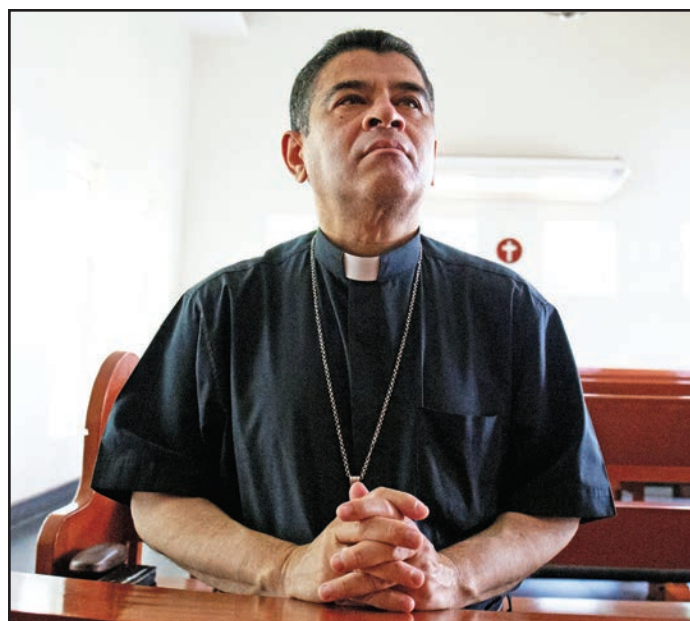
Underground publications were covertly published and distributed. And the message of freedom and dignity of Pope John Paul and many local Church leaders awakened the consciences of the people. This, of course, led to a peaceful revolution in countries across Eastern Europe.

May God give courage and strength to Catholic media professionals still free in Nicaragua to continue their vital ministry. May he inspire others to take up, even if secretly, the work of those who have been arrested.

And may God bless and strengthen the work of Catholic communicators around the world through the intercession of St. Francis de Sales, the patron saint of journalists, whose feast is on Jan. 24.

(Sean Gallagher is a reporter for The Criterion, newspaper of the Archdiocese of Indianapolis.) †

In a country like Nicaragua where human dignity is attacked so clearly, the ministry of effective Catholic communication professionals is indispensable. Daniel Ortega seems to know this since his government is doing all it can to silence them.



Bishop Rolando Álvarez of Matagalpa, Nicaragua, a frequent critic of Nicaraguan President Daniel Ortega, prays at a Catholic church in Managua on May 20, 2022. A Nicaraguan court ruled on Jan. 10, that Bishop Álvarez, who is under house arrest for his criticism of the government, will stand trial on charges of conspiracy and spreading false information. (OSV News photo/Maynor Valenzuela, Reuters)

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Two special days mark the principle that all human life is sacred

On Monday, Jan. 16, we observed Martin Luther King Jr. Day, a national holiday that pays tribute to a man who gave his life for justice and equality in the struggle to overcome the sin of racism.

As a nation, we celebrate this day out of gratitude for what has been accomplished because of Dr. King's efforts, but more importantly as a reminder that much more needs to be done to realize his dream of justice and equality for all races and peoples.

On Monday, Jan. 23, Catholics will observe "a particular day of prayer for the full restoration of the legal guarantee of the right to life and of penance for violations to the dignity of the human person committed through acts of abortion." This is also an occasion for gratitude, especially for the U.S. Supreme Court's recent decision to overturn *Roe v. Wade*. Like Martin Luther King Jr. Day, this day of prayer and penance needs to be more than a remembrance. It must be an urgent call to protect the most vulnerable members of our society.

What these two days have in common is the fundamental principle that human life is sacred, and that all persons regardless of age, race, sex, religion, economic or cultural status have an absolute right to life, liberty

and the exercise of their God-given rights and responsibilities as a free people.

This is the first principle of Catholic social teaching—respect for the dignity of each and every human person—regardless of who they are or what they believe—because we are all created in the image and likeness of God. As I wrote in my 2018 pastoral letter "We Are One in Christ: A Pastoral Letter on Fundamentals of Christian Anthropology":

We Catholics believe that all are equal in dignity. No one is "better" than anyone else. All deserve respect. All share basic human rights. No one is exempt from the responsibility to support and assist fellow human beings—whether they are from the same family/community, or they are strangers who are foreign to us in some way. Every human person, as created in the image of God, is a member of God's family. For Christians, this also means that we are sisters and brothers of Christ and each other.

We also believe that all sins against the dignity of persons, including the taking of a human life, sexual abuse and sexual harassment, rape, racism, sexism, nativism and homophobia, are violations of this fundamental principle. We can (and

sometimes must) disapprove of the behavior of others, but we may never belittle, disrespect or abuse others simply because of our differences, no matter how serious.

This fundamental principle—the sanctity of all human life—extends beyond what are sometimes called "life issues" to the dignity of the whole of God's creation. Everything created by God has dignity and is deserving of reverence and respect. To abuse the environment, the world that God has given us, is to fail in our most basic responsibility as stewards of all God's gifts. We are called to be guardians or caretakers of the mysteries of the universe both great and small.

In his magnificent encyclical "*Laudato Si'*", on Care for Our Common Home," Pope Francis makes the inseparable connection between care for the environment and respect for the dignity of human life at all stages. As the Holy Father writes:

In the Judaeo-Christian tradition, the word "creation" has a broader meaning than "nature," for it has to do with God's loving plan in which every creature has its own value and significance. Nature is usually seen as a system which can be studied, understood and controlled, whereas creation can only be understood as a gift

from the outstretched hand of the Father of all, and as a reality illuminated by the love which calls us together into universal communion (#76).

God's loving plan is for all life to thrive, to develop its full potential, and so to give glory to God. When we human beings intervene thoughtlessly, in an attempt to show our mastery over nature, we are guilty of abusing the generous gifts we have received from the God who has entrusted them to our care.

Protection of human life is our first responsibility as stewards of creation. This includes guaranteeing the right to human life in our laws and our religious, social and cultural practices. It also means guaranteeing that all women and men are treated with equal dignity and respect regardless of race, sex, nationality, economic or social status, educational background, political affiliation or sexual orientation.

During this time of national remembrance, let's pray for the courage to act in accordance with our most fundamental principles. Let's safeguard human life and let's respect the rights and dignity of all our sisters and brothers everywhere. †



Cristo, la piedra angular

Dos días especiales reafianzan el principio de que toda vida humana es sagrada

El lunes 16 de enero celebramos el Día de Martin Luther King Jr., fiesta nacional que rinde homenaje a un hombre que dio su vida por la justicia y la igualdad en la lucha por superar el pecado del racismo.

Como país, celebramos este día en señal de agradecimiento por lo que se ha logrado gracias a los esfuerzos del Dr. King, pero sobre todo, como recordatorio de que aún queda mucho por hacer para hacer realidad su sueño de justicia e igualdad para todas las razas y pueblos.

El lunes 23 de enero, los católicos observarán "una jornada particular de oración por el pleno restablecimiento de la garantía legal del derecho a la vida y de penitencia por las violaciones contra la dignidad de la persona humana cometidas mediante actos de aborto." Asimismo, es una oportunidad para expresar agradecimiento, especialmente por la reciente decisión de la Corte Suprema de Estados Unidos de anular el fallo de *Roe v. Wade*. Al igual que el Día de Martin Luther King Jr., este día de oración y penitencia debe ser algo más que una remembranza; debe ser un llamamiento urgente para proteger a los miembros más vulnerables de nuestra sociedad.

Lo que estos dos días tienen en común es el principio fundamental de que la vida humana es sagrada y de que todas las personas, independientemente de su edad, raza, sexo, religión, condición económica o

cultural, tienen derecho absoluto a la vida, a la libertad y al ejercicio de los derechos y responsabilidades que Dios les ha otorgado como pueblo libre.

Este es el primer principio de la doctrina social católica: el respeto de la dignidad de cada persona humana, independientemente de quién sea o de lo que crea, porquetodos hemos sido creados a imagen y semejanza de Dios. Tal como señalé en mi carta pastoral de 2018 titulada "*Somos uno con Jesucristo: Sobre los fundamentos de la antropología cristiana.*"

[Los católicos creemos que] la dignidad es igual para todos. Ninguna persona es "mejor" que otra. Todos merecemos respeto. Todos tenemos derechos humanos fundamentales. Nadie está exento de la responsabilidad de apoyar y ayudar a los demás seres humanos, independientemente de que pertenezcan a la misma familia o comunidad, o que sean extranjeros que nos resulten de algún modo extraños. Puesto que cada persona humana ha sido creada a imagen de Dios, forma parte de la familia de Dios. Para los cristianos esto también significa que somos hermanos de Cristo y entre nosotros.

[Asimismo creemos que] todos los pecados cometidos contra la dignidad de las personas, incluyendo tomar una vida humana, el abuso y el acoso sexual, la violación, el racismo, el sexismo, la teoría antimigratoria del nativismo y la

homofobia, constituyen transgresiones a este principio fundamental. Tenemos la capacidad (y a veces es nuestra obligación) reprobando la conducta de algunas personas, pero jamás podemos denigrar, irrespetar o maltratar a otros sencillamente a causa de nuestras diferencias, independientemente de las circunstancias.

Este principio fundamental—la santidad de toda vida humana—va más allá de lo que a veces se denomina "problemas de la vida" y se extiende a la dignidad de toda la creación de Dios. Todo lo creado por Dios tiene dignidad y merece reverencia y respeto. Abusar del medio ambiente, del mundo que Dios nos ha dado, es faltar a nuestra responsabilidad más básica como administradores de todos los obsequios y dones de Dios. Estamos llamados a ser guardianes o cuidadores de los misterios del universo, tanto grandes como pequeños.

En su magnífica encíclica "*Laudato Si'*", *Sobre el cuidado de la casa común*," el papa Francisco establece la conexión inseparable entre el cuidado del medio ambiente y el respeto de la dignidad de la vida humana en todas sus etapas. En palabras del Santo Padre:

Para la tradición judío-cristiana, decir "creación" es más que decir "naturaleza," porque tiene que ver con un proyecto del amor de Dios donde cada criatura tiene un valor y un significado. La naturaleza suele entenderse como un sistema que se analiza,

comprende y gestiona, pero la creación sólo puede ser entendida como un don que surge de la mano abierta del Padre de todos, como una realidad iluminada por el amor que nos convoca a una comunión universal.

El amoroso plan de Dios es que toda vida prospere, alcance su máximo potencial y de esa forma glorifique a Dios. Cuando los seres humanos intervenimos irreflexivamente, en un intento de mostrar nuestro dominio sobre la naturaleza, somos culpables de abusar de los generosos dones que hemos recibido de Dios, quien nos los ha confiado.

La protección de la vida humana es nuestra primera responsabilidad como corresponsables de la creación; esto incluye garantizar el derecho a la vida humana en nuestras leyes y nuestras prácticas religiosas, sociales y culturales. También significa garantizar que todas las mujeres y todos los hombres sean tratados con igual dignidad y respeto, independientemente de su raza, sexo, nacionalidad, situación económica o social, nivel educativo, afiliación política u orientación sexual.

En este momento de conmemoración nacional, recemos para tener el valor de actuar de acuerdo con nuestros principios más fundamentales. Salvaguardemos la vida humana y respetemos los derechos y la dignidad de todos nuestros hermanos y hermanas en todas partes. †

Events Calendar

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

January 24

World Gospel Church, 900 Gardendale Rd., Terre Haute. **Wabash Valley Right to Life Benefit Dinner**, 6:30 p.m., David Williams speaking, free but donations requested made payable to WVRTL Education Fund and mailed to PO Box 3261, Terre Haute, IN 47803. Information: wvrtl.com or wabashvalleyrtl@gmail.com.

January 26

Archbishop Edward T. O'Meara Catholic Center, Benedictine Room, 1400 N. Meridian St., Indianapolis. **Catholic Charities Refugee and Immigrant Services Volunteer Information Session**, 10-11 a.m., refreshments provided. Information, registration: cutt.ly/CCRIS or Laura Sheehan, lsheehan@archindy.org.

January 27-28

St. Alphonsus Liguori Parish, 1870 W. Oak St., Zionsville (Lafayette Diocese). **Rummage Sale**, Fri. 8 a.m.-6 p.m., Sat. 8 a.m.-noon, free admission. Information: zionsvillecatholic.com/events/rummage-sale or 317-873-2885, ext. 301.

January 29

St. Matthew the Apostle School, 4100 E. 56th St., Indianapolis. **Open House**, 2-4 p.m., for prospective families, free. Information: 317-251-3997 or dsmock@saintmatt.org.

February 1

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605.

February 3

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

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass 5:45 p.m. followed by adoration until 9 p.m., sacrament of reconciliation

available. Information: 317-750-7309, msross1@hotmail.com.

St. John Paul II Church, 2253 St. Joe Rd. W., Sellersburg. **First Friday Devotion**, 11:45 a.m., litany, consecration to the Sacred Heart, Divine Mercy Chaplet followed by noon Mass. Information: 812-246-2512.

February 4

St. John Paul II Church, 2253 St. Joe Rd. W., Sellersburg. **First Saturday Devotion**, 8 a.m., rosary, litany, consecration to the Immaculate Heart of Mary, confessions 8:10-8:30 a.m. followed by 8:30 a.m. Mass. Information: 812-246-2512.

February 4-5

St. Mary Church, 1331 E. Hunter Robbins Way, Greensburg. **Bruté Weekend**, Sat. 4:30 p.m., Sun. 8 a.m. and 10 a.m. Masses celebrated by Father Joseph Moriarty, Bishop Simon Bruté College Seminary rector, talks on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

February 9

9 a.m.-4 p.m., \$20, \$70 with spiritual direction. Information, registration: 812-933-6437, www.oldenburgfranciscancenter.org.

February 5

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **The Letter: Movie and Discussion**. 2-4 p.m., film on *Laudato Si'*, discussion led by Benedictine Sister Sheila Marie Fitzpatrick, \$5, proceeds benefit Our Lady of Grace's *Laudato Si'* Action Plan. Information, registration: benedictinn.org/programs, 317-788-7581, benedictinn.org.

Mount Saint Francis Center

Saint Meinrad Seminary and School of Theology, St. Bede Theater, 200 Hill Dr., St. Meinrad. **Cyprian Davis Lecture "Jazz is Love: The Life and Music of Mary Lou Williams,"** 7-9 p.m. CT, musician and author Deanna Witkowski presenting free. Information: Mary Jeanne Schumacher, 812-357-6501.

February 10

St. John the Evangelist Parish Hall, Pan Am Building, 126 W., Georgia St., Indianapolis. **Pro-life Film Series: "Compassion and Choice Denied,"** 6-9 p.m., documentary and panel discussion on legalized physician suicide, freewill offering. Information: 317-407-6881 or smdye1@gmail.com.

February 11

Holy Name of Jesus Church, 89 N. 17th Ave., Beech Grove. **2411 Memorial Mass and speakers**, 12:30-3:30 p.m., Mass in memory of 2,411 aborted babies discovered in 2020 on properties owned by abortionist Ulrich Klopfer, explanation 12:30-1 p.m., Mass 1-2 p.m., speakers 2-3:30 p.m. including Indiana Attorney General Todd

Rokita, Right to Life executive director Marc Tuttle and more. Information: 317-788-7127.

February 11-12

St. Luke the Evangelist Church, 7575 Holliday Dr. E., Indianapolis. **Bruté Weekend**, Sat. 8: 15 a.m. and 5 p.m., Sun. 7:30 a.m., 9:30 a.m. and 11:30 a.m. Masses celebrated by Father Daniel Bedel, Bishop Simon Bruté College Seminary spiritual director, talks on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

February 15

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

February 16

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

February 17

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic**

Business Exchange, presenter TBA, rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on Feb. 14. Information, registration: cutt.ly/CBE-Reg.

February 18

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

East Central High School Performing Arts Center, 1 Trojan Place, St. Leon.

E6 Catholic Men's Conference, 8 a.m.-3:30 p.m., doors open 6:30 a.m., presenters include author and podcaster Bear Woznick, former NFL player Matt Birk and Father Jonathan Meyer, online option available, clergy and religious free, \$15 high school and college students, \$40 general admission. Information and registration: 859-486-3289 or efcatholicmensconference.com. †

Retreats and Programs

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

January 30

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"Who Wrote the Bible?" Bible Study**, 10 a.m. or 6:30 p.m. each Monday through Feb. 13, Franciscan Father Ken Bartsch presenting, free. Information: cutt.ly/SFCWinterBblstudy23 or 812-23-8817.

February 1

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, in person or via Zoom, 2-3:30 p.m., Franciscan Sister Olga Wittekind presenting, freewill donation. Information, registration: 812-933-6437, center@oldenburgosf.com, www.oldenburgfranciscancenter.org.

oldenburgfranciscancenter.org.

February 1, 8, 15, 22

Mount Saint Francis Center for Spirituality, Pump House Studio, 101 St. Anthony Dr., Mt. St. Francis. **Watercolor Class**, 9:30-11:30 a.m., four standalone sessions, Conventual Franciscan Father Vincent Petersen facilitating, participants must provide their own paints, brushes and paper, \$25 per session or \$90 for all four sessions, 12-person limit. Information, registration: cutt.ly/paintingclasses.

February 3

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**,

cutt.ly/SFCPottery23.

February 7

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$40, includes private room for the day and lunch; spiritual direction available for additional \$30, must be scheduled in advance. Information, registration: benedictinn.org/programs, 317-788-7581, benedictinn.org. †

for Spirituality, Pump House Studio, 101 St. Anthony Dr., Mt. St. Francis. **Bluegrass Jam**, 5:30 p.m., free. Information, registration: franciscansusa.org/bluegrass-jam.

February 6, 13

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"Who Wrote the Bible?" Bible Study**, 10 a.m. or 6:30 p.m., Conventual Franciscan Father Ken Bartsch presenting,

free. Information: cutt.ly/SFCWinterBblstudy23 or 812-23-8817.

February 6-March 27

Mount Saint Francis Center for Spirituality, Pump House Studio, 101 St. Anthony Dr., Mt. St. Francis. **Eight-Week Pottery Class**, 7-9 p.m. Mondays, Marty Edlin facilitating, includes beginner clay materials, 24-hour pottery studio access, scheduled kiln firing, tools, \$250, 8-person limit. Information, registration:

Wedding Anniversaries

BLAINE AND TERESA (SANDERS) AKERS, members of Annunciation Parish in Brazil, will celebrate their 50th wedding anniversary on Jan. 20. The couple was married at Annunciation Church in Brazil on Jan. 20, 1973. They have four children: Amelia, Austin, Trevor and Tyler Akers. The couple also has three grandchildren.



JERRY AND MARY (SILLS) GILMARTIN, members of St. Jude Parish in Indianapolis, will celebrate their 50th wedding anniversary on Jan. 27. The couple was married at St. Lawrence Church in Indianapolis on Jan. 27, 1973. They have three children: Anne, Kathleen and Christopher Gilmartin. The couple also has three grandchildren and five great-grandchildren.



RICHARD AND EVALYN (KREBS) STEININGER, members of St. Barnabas Parish in Indianapolis, will celebrate their 50th wedding anniversary on Jan. 20. The couple was married at St. Paul Catholic Center in Bloomington on Jan. 20, 1973. They have two children: Sarah Williams and Matthew Steinger. The couple also has three grandchildren.



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

Sidewalk Advocates for Life training set for Feb. 11 in Indianapolis

Sidewalk Advocates for Life will offer training in Indianapolis from 8:30 a.m.-4 p.m. on Feb. 11. The location will be identified upon registering for the training. The training will teach participants how to peacefully and prayerfully reach out to women in crisis pregnancies at the Planned Parenthood facility at 8590 Georgetown Road in Indianapolis.

Indiana legislation passed last summer promoting life by restricting abortions is under a preliminary injunction. Until this status changes, abortions continue in Indiana, and women remain in need of the loving, compassionate help of sidewalk advocates. For more information on sidewalk advocates or about the training, contact Sheryl Dye at smdye1@gmail.com. †

'Wedding Reception for Married Couples' dinner/dance set for Feb. 11 in Greenwood

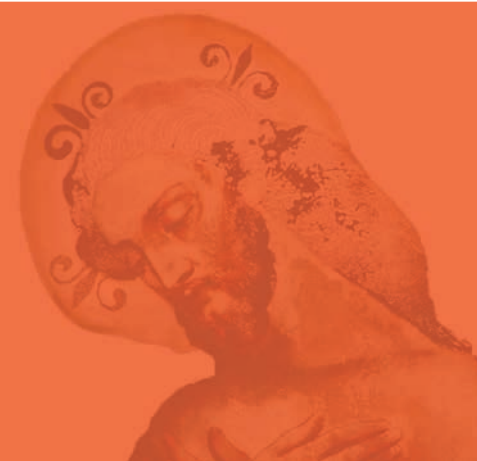
The Celebrate Marriage Ministry is holding a "Wedding Reception for Married Couples" dinner and dance at Our Lady of the Greenwood's Parish Life Center, 399 S. Meridian St., in Greenwood, from 6:30-10:30 p.m. on Feb. 11. The evening includes dinner, dancing

and door prizes. Doors open at 6:15 p.m., and dinner will begin at 7 p.m. The cost is \$80 per couple or \$240 per table of four couples. To register or for more information, go to cutt.ly/CelebrateRomance or contact Marcy Renken at 317-489-1557 or info@celebratemarriageministry.com. †



The Face of Mercy

By Daniel Conway



Funeral Mass offers Pope Benedict an appropriate, heartfelt farewell

Pope Francis' homily for the funeral of Pope Emeritus Benedict XVI did not address the life and works of Joseph Ratzinger. Instead, his homily focused on the readings specially chosen for this Mass of Christian Burial.

By preaching on the Scriptures, the Holy Father was doing what every homilist is supposed to do. What's more, he was honoring the wishes of his friend and predecessor, Pope Benedict, by keeping the service "solemn and simple" and by refraining from excessive praise of the deceased.

In fact, since the former pope returned to the Lord on Dec. 31, 2022, there has been an endless stream of comments and analysis from many different sources, including Pope Francis. No aspect of Joseph Ratzinger's life and ministry has been overlooked in the wake of his death.

What was needed during the Mass of Christian Burial in St. Peter's Square on Jan. 5 was not more commentary, analysis or even praise. What was needed, and what Pope Francis provided, was a reverent reflection on the meaning of God's word proclaimed in our hearing as we gathered to commend our brother Benedict to the Lord he loved, and longed for, his whole life.

Pope Francis began his homily by recalling the words of Jesus from his cross:

"Father, into your hands I commend my spirit" [Lk 23:46]. These were the final words spoken by the Lord on the cross; his last breath, as it were, which summed up what had been his entire life: a ceaseless self-entrustment into the hands of his Father. His were hands of forgiveness and compassion, healing and mercy, anointing and blessing, which led him also to entrust himself into the hands of his brothers and sisters. The Lord, open to the individuals and their stories that he encountered along the way, allowed himself to be shaped by the Father's will. He shouldered all the consequences and hardships entailed by the Gospel, even to seeing his hands pierced for love.

Do these words tell us anything about the life and ministry of Pope Benedict? Anyone who has read his books, encyclicals, prayers and homilies would have to agree that his only desire was to help us better understand and embrace what these final words of Jesus mean for us and for all humanity.

Continuing to comment on the readings, Pope Francis said:

"Father into your hands I commend my

spirit." This is the invitation and the program of life that [Jesus] quietly inspires in us. Like a potter [Is 29:16], he wishes to shape the heart of every pastor, until it is attuned to the heart of Christ Jesus [Phil 2:5]. Attuned in grateful devotion, in service to the Lord and to his people, a service born of thanksgiving for a completely gracious gift: "You belong to me ... you belong to them," the Lord whispers, "you are under the protection of my hands. You are under the protection of my heart. Stay in my hands and give me yours."

Surely, Pope Benedict would agree. His heart was carefully attuned to the Sacred Heart of Jesus, and he viewed the service that he was called to provide as a priest, a professor, a bishop and as a pope (active and retired) as "a completely gracious gift" to be cared for and shared as a stewardship responsibility for which he would be held accountable on the Last Day.

"Holding fast to the Lord's last words and to the witness of his entire life," Pope Francis said, "we too, as an ecclesial community, want to follow in his steps and to commend our brother into the hands of the Father." We want to acknowledge all the many ways that Joseph Ratzinger sought to follow in the footsteps of Jesus and, ultimately, by the grace of the Holy

Spirit, to hand himself over to the Father.

Toward the end of his homily, Pope Francis spoke to the occasion that brought thousands of people together for this Mass of Christian Burial:

God's faithful people, gathered here, now accompanies and entrusts to him the life of the one who was their pastor. Like the women at the tomb, we too have come with the fragrance of gratitude and the balm of hope, in order to show him once more the love that is undying. We want to do this with the same wisdom, tenderness and devotion that he bestowed upon us over the years. Together, we want to say: "Father, into your hands we commend his spirit."

And in conclusion, the Holy Father addressed his brother directly:

Benedict, faithful friend of the Bridegroom, may your joy be complete as you hear his voice, now and forever!

Pope Benedict received at the hands of his successor in the Chair of St. Peter a most appropriate and heartfelt farewell. May he assume his rightful place among the communion of saints. Now and forever. Amen.

(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

La misa exequial proporciona una despedida apropiada y sentida al papa Benedicto

La homilía del Papa Francisco en el funeral del papa emérito Benedicto XVI no abordó la vida y obra de Joseph Ratzinger, sino que se centró en las lecturas especialmente elegidas para esta misa de exequias cristianas.

Al predicar sobre las Escrituras, el Santo Padre hizo lo que todo predicador debe hacer. Además, cumplió los deseos de su amigo y predecesor, al mantener el servicio «solemne y sencillo» y abstenerse de elogiar excesivamente al difunto.

De hecho, desde que el expapa regresó al Señor el 31 de diciembre de 2022, ha habido un sinnúmero de comentarios y análisis de muchas fuentes diferentes, incluso del papa Francisco. Ningún aspecto de la vida y el ministerio de Joseph Ratzinger ha pasado desapercibido tras su fallecimiento.

Lo que se necesitaba durante la misa exequial cristiana celebrada en la Plaza de San Pedro el 5 de enero no eran más comentarios, análisis o alabanzas, sino una reflexión reverente sobre el significado de la Palabra de Dios proclamada en plaza pública, estando reunidos para encomendar a nuestro hermano Benedicto al Señor que amó, y anheló, toda su vida. Y eso fue lo que hizo el papa Francisco.

Comenzó su homilía recordando las

últimas palabras de Jesús:

"Padre, en tus manos encomiendo mi espíritu" [Lc 23:46]. Son las últimas palabras que el Señor pronunció en la cruz; su último suspiro—podríamos decir—capaz de confirmar lo que selló toda su vida: un continuo entregarse en las manos de su Padre. Manos de perdón y de compasión, de curación y de misericordia, manos de unción y bendición que lo impulsaron a entregarse también en las manos de sus hermanos. El Señor, abierto a las historias que encontraba en el camino, se dejó cincelar por la voluntad de Dios, cargando sobre sus hombros todas las consecuencias y dificultades del Evangelio, hasta ver sus manos llastadas por amor.

¿Acaso estas palabras nos dicen algo sobre la vida y el ministerio del papa Benedicto? Cualquiera que haya leído sus libros, encíclicas, oraciones y homilías tendría que estar de acuerdo en que su único deseo era ayudarnos a comprender mejor y abrazar lo que estas últimas palabras de Jesús significan para nosotros y para toda la humanidad.

Al proseguir con su prédica sobre las lecturas, el papa Francisco expresó:

"Padre, en tus manos encomiendo mi espíritu» es la invitación [de Jesús] y el programa de vida que inspira

y quiere moldear como un alfarero [Is 29:16] el corazón del pastor, hasta que latan en él los mismos sentimientos de Cristo Jesús [Flp 2:5]. Entrega agradecida de servicio al Señor y a su Pueblo, que nace por haber acogido un don totalmente gratuito: "Tú me perteneces ... tú les perteneces," susurra el Señor; "tú estás bajo la protección de mis manos, bajo la protección de mi corazón. Permanece en el hueco de mis manos y dame las tuyas."

Con toda seguridad el papa Benedicto estaría de acuerdo. Su corazón estaba cuidadosamente sintonizado con el Sagrado Corazón de Jesús, y consideraba el servicio que estaba llamado a prestar como sacerdote, profesor, obispo y papa (en activo y retirado) como "un don pleno de gracia" que había que cuidar y compartir como una responsabilidad de mayordomía de la que tendría que rendir cuentas en el Día Final.

Aferrados a las últimas palabras del Señor y al testimonio que marcó su vida,—expresó el Sumo Pontífice—queremos, como comunidad eclesial, seguir sus huellas y confiar a nuestro hermano en las manos del Padre. Deseamos reconocer todas las formas en las que Joseph Ratzinger trató de seguir las huellas de Jesús y, en última instancia,

por la gracia del Espíritu Santo, entregarse al Padre.

Hacia el final de su homilía, el papa Francisco se refirió a la ocasión que reunió a miles de personas para esta misa exequial:

Es el Pueblo fiel de Dios que, reunido, acompaña y confía la vida de quien fuera su pastor. Como las mujeres del Evangelio en el sepulcro, estamos aquí con el perfume de la gratitud y el unguento de la esperanza para demostrarle, una vez más, ese amor que no se pierde; queremos hacerlo con la misma unción, sabiduría, delicadeza y entrega que él supo esparcir a lo largo de los años. Queremos decir juntos: «Padre, en tus manos encomiendo mi espíritu».

Y para concluir, el Santo Padre se dirigió directamente a su hermano:

Benedicto, fiel amigo del Esposo, que tu gozo sea perfecto al oír definitivamente y para siempre su voz.

El papa Benedicto recibió una despedida de lo más apropiada y sentida de manos de su sucesor en la Cátedra de San Pedro. Que ocupe el lugar que le corresponde en la comunión de los santos desde ahora y para siempre. Amén.

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

NEW YEAR

continued from page 1

process have made a difference for her.

"It has been a wonderful experience for me and brought me many moments of reflection and reminders to enlist God's help and guidance," Moore says.

"While the word is important for the new year, just as important is the self-reflection of setting the word. I find the process of asking God to guide me to the right word to be enlightening and motivational. I also find that the word selected is very relevant as I deal with situations throughout the year, whether they be personal or professional."

Once Moore chooses her word for the year, she writes it down at her desk so she can see it. She also puts it on her phone and posts it on other places where she knows she will notice it.

Her word for 2023 is "Intentional."

"Typically, when I pick my word, it comes from looking back on what I failed to do in the last year," she says. "In the last year, it seemed everything was important, which causes nothing to be important. We have this world of technology that is telling us that everything is a priority. So 'intentional' came from the idea that you don't need an immediate response for everything. The important thing is to think through how you should respond."

She's especially hoping the word will help her in her nightly conversations with God.

"I sometimes struggle with how to start a prayer," she says. "With my word, I have a place to start my dialogue with God every night. *'Thank you, God, for the opportunity to be successful in being intentional.'* And then starting the dialogue with him about the areas where I wasn't intentional."

"When you pick the word, you know that every day you're going to fail at the word, but every day you're also going to have the opportunity to be successful. And even when you fail at your word, you get an opportunity to grow."

And growth is what Moore is striving for—in her work, her personal life and her relationship with God.

"This has been a very powerful process that I have enjoyed."

Dialing in on a different way to pray

Bruce Scifres was so intent on his new year resolution for this year that he began it in the last part of 2022.

"I felt I was not making enough time to pray each day," says Scifres, executive director of the

archdiocese's Catholic Youth Organization.

"So, for the past several months, I have not turned the radio on in my car when I am driving—anywhere. I



Bruce Scifres

have committed to make this a time where I can reflect quietly on the many blessings in my life and just spend time speaking with and listening to God. This has proven to be pretty awesome!"

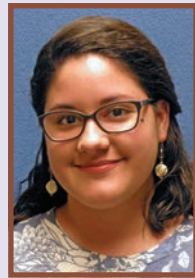
At the same time, Scifres sees a way to take that approach to a new level in 2023.

"My resolution for 2023, as I am praying, is to ask God every day to use me to do his will."

"This ask is the easy part. The more challenging part will be to listen with an open heart, and then commit my life each day to doing what he has planned for me. I am looking forward to taking on this challenge."

Embracing Christ's example of hospitality

Gabriela Ross kept thinking about the message of Christmas as she made her new year's resolution.



Gabriela Ross

"The season of Christmas is so beautiful because it encourages us to make room in our hearts for the coming of Christ," says Ross, director of the Office of Marriage and Family Life for the archdiocese. "I want to extend that spiritual practice of hospitality from Christ to neighbor, especially in our church home."

So, the mother of two small children has resolved to try "to show hospitality to the people around me in church" in several ways.

"This could be offering a word of greeting after Mass to the person in the pew in front of me or behind me," she says. "And making an effort to sit no more than one pew away from other people in order to be close enough to say hello or give them a sign of peace."

Ross has also resolved to do her part in improving a situation that is common in many churches—"to be conscious to sit in the middle of the pew, the place that never gets filled, to allow for late comers to Mass to fill in the outside of the pew, which is easier to get to. And greeting them with a smile when they do rush in at the last minute."

Beyond the courtesy of that resolution, Ross hopes her approach makes an impact on a reality that seems prevalent in today's world.

"I believe that we have been conditioned to be isolated in recent times and need to remember how to engage with those around us who form the body of Christ," Ross says. "One way to invite Christ's healing into our hearts, our relationships and our community is by acknowledging one another and making space—literally, in the outside part of the pew—for one another."

"It is something I hope to do more of myself, and I think could be fruitful for others who go to Mass."

Humbly following the approach of a saint

Believing there are many paths that can be taken to have a deeper relationship with God this year, Ellen Brown has committed to applying this quote from St. Theodora Guérin to her life:

"We are not called upon to do all the good possible, but only that which we can do."

Brown has long



Ellen Brown, center, has committed to applying this quote from St. Theodora Guérin to her life this year: "We are not called upon to do all the good possible, but only that which we can do." During a Christmas get-together in 2022—part of her joy in working with seniors for Catholic Charities Indianapolis—Brown poses for a photo with Linda Edison, left, and Shirley Hooten. (Submitted photo)

strived to make a difference in the lives of senior citizens in her work for Catholic Charities Indianapolis in the archdiocese. This year, she says her approach will also include this emphasis, "Focus on what you can do, embrace it, and bring it to fruition. And whenever possible, invite others to join their aspirations with mine, each one strengthening the others."

Striving to heal others—and ourselves

Theresa Chamblee strives to help people who are struggling in life in her work as the director of social concerns for Catholic Charities in the archdiocese.

Her spiritual goal for 2023 is to deepen her resolve to help people embrace the goodness and the dignity of their lives.

"In the ministry work of walking with and serving those in need, it can be very tempting to see them in only their brokenness," Chamblee says. "With God's grace, I want to see each person I encounter in their wholeness, as God sees them—created beautifully in his image."

"At the same time, we recognize that it is in our brokenness that we understand our need for healing."

Chamblee views this resolution as a path to deepen her bonds with her extended family—the people she lives with, the people she serves, the people who touch her life.

"In this new year, I will continue to seek healing for myself and my family and hopefully, through the grace of the Holy Spirit, be an instrument of healing for others."

Seeking to hear the voice of the Lord

For Brian Disney, his two spiritual goals for 2023 are succinct.



Brian Disney

The superintendent of Catholic schools for the archdiocese has resolved to participate in Father Mike Schmitz's "Catechism in a Year" podcast.

"It will help me to continue to grow in knowledge of—and love for—the Church."

He also wants to spend at least one hour every week in eucharistic adoration, a goal that leads to the essence of all spiritual resolutions.

"I want to spend time in silence with the Lord, to worship him and to hear his voice." †



"In the ministry work of walking with and serving those in need, it can be very tempting to see them in only their brokenness. With God's grace, I want to see each person I encounter in their wholeness, as God sees them—created beautifully in his image."

—Theresa Chamblee

Ministry leaders share ways for people to grow in their faith

By John Shaughnessy

When asked to share their new year's resolutions for 2023, three leaders in the archdiocese focused specifically on their ministries—and the ways that embracing these ministries can help people grow closer to God.

As the executive director for Catholic Charities in the archdiocese, David Bethuram stressed the continuing desire of him and his staff to help people in need across central and southern Indiana. He also extended an invitation to anyone wanting to volunteer in this effort.

"My resolution for 2023 is to continue to lead a team that embraces challenges and one that is willing to take on really big ideas in service to others," Bethuram notes.

"To pray daily for the wisdom to make good choices and the grace to

handle every situation. To welcome people to volunteer and support our essential services for the most vulnerable in our communities. To fully honor our mission and vision for central and southern Indiana where all people can access the services they need to

be happy, healthy and reach their full potential."

Pearlette Springer's resolution focuses on developing resources that will help Black Catholics grow in their faith and help other people develop their appreciation of the contributions that Black Catholics make

to the archdiocese and the larger Church.

"My resolution for 2023 is to develop study guides and resource guides to accompany books and films that I find of great interest to the

community, particularly the Black Catholic community," says Springer, the coordinator for Black Catholic Ministry in the archdiocese.

"I realized the importance of this formational tool when I developed the study guide for the film, *A Place at*

the Table: African Americans on the Path to Sainthood. Study guides allow the participants to deepen their understanding of God, themselves and their neighbor."

As the director of catechesis in the archdiocese, Ken Ogorek shared several ideas and resources to

help people grow in their faith and their knowledge of Catholic teachings.

"If you had to choose between reading a brief passage of sacred Scripture each day and reading a little



David Bethuram



Pearlette Springer



Ken Ogorek

bit of Church teaching—like from a good, accessible catechism—of course you'd go with the Bible. But you don't have to choose," Ogorek says.

"Because Jesus speaks to us via sacred Tradition in addition to sacred Scripture, I recommend resolving to read and briefly reflect on a basic doctrinal or moral teaching of the Church each day."

Ogorek offers a list of resources to help people in that pursuit:

- *The United States Catholic Catechism for Adults*

- "The Catechism in a Year" podcast with Father Mike Schmitz

- *Compendium: Catechism of the Catholic Church*

- *Love Unveiled* by Edward Sri

For anyone who wants more resources, Ogorek recommends contacting the archdiocese's Office of Catechesis at catechesis@archindy.org. †

MLK

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the Mass at St. Joseph Church in Upper Marlboro, Md. Washington Auxiliary Bishop Roy E. Campbell Jr., St. Joseph's pastor, concelebrated the Mass, which was sponsored by the Archdiocese of Washington's Office of Cultural Diversity.

The Mass and celebration, which began with a praise and worship service featuring the St. Joseph Gospel Choir, are held annually near Martin Luther King Jr. Day, the federal holiday observed on the third Monday of January. This year, the holiday was observed on Monday, Jan. 16.

The cardinal told those at the Mass that "despite the God-given progress for which we must also today offer prayers of thanksgiving," society must address "the unfinished agenda [of Dr. King] that still confronts our society each and every day.

"We are still a nation with too many strangers. Our lives—when they do not intersect in open hostility—still seem to pass as parallel lines often at great distance from each other," he said. "We are still discovering, and frequently with great surprise, that we are a diverse people, and that diversity, far from being a threat, can be and ought to be received as a blessing."

During the Mass, prayers were offered that "the dream for truth and justice of Rev. Dr. Martin Luther King Jr. inspires all people to work for equality among all members of our society." The prayer was a reference to Dr. King's famous "I Have a Dream" speech.

On Aug. 28, 1963, Dr. King was among the leaders who organized a March on Washington for Jobs and Freedom. The march included a rally on the steps of the Lincoln Memorial that was opened with an invocation by Archbishop Patrick O'Boyle, then the archbishop of Washington. It was at that rally that Dr. King delivered the "I Have a Dream" speech.

In that speech, Dr. King spoke of his dream where "my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream that one day ... little Black

boys and Black girls will be able to join hands with little white boys and white girls as sisters and brothers."

"Dr. King courageously and consistently invoked the truth of the Gospel in calling the men and women of our nation to live as sisters and brothers. The truth that he announced reflected the light that is Christ Jesus," Cardinal Gregory said at the Mass. "We who are the followers of Christ in a Church that is simultaneously universal as well as one must be active participants in the healing of any residual wounds of racism, bigotry and intolerance that still plague this wonderful ecclesial family of ours."

Dr. King was assassinated almost 55 years ago. In late March 1968, he traveled to Memphis, Tenn., to support Black sanitation public works employees who were on strike seeking higher wages and better working conditions. On April 4 of that year, Dr. King—standing on the balcony of his room at the Lorraine Motel—was mortally wounded by a gunshot fired by James Earl Ray. He was taken to St. Joseph Hospital, where after emergency surgery he was pronounced dead.

Cardinal Gregory said that while Martin Luther King Jr. Day is a federal holiday, "most dioceses have established the honored practice of such a prayer event" as the one hosted by the Archdiocese of Washington. He said the event not only celebrates Dr. King, but anticipates February's Black History Month.

Calling the next few weeks "a season of racial and cultural pride" for Black Americans, Cardinal Gregory said it is a time to "focus with fervent attention on the pride which is rightfully ours in our unique and God-given heritage and history.

"People of color throughout our nation are justifiably proud of the heritage of Dr. King because he represents for us and for all people a rich example of the contributions African Americans have made to this nation," the cardinal said.

The cardinal also noted that some may question "the need and indeed the prudence" of such observances as Martin Luther King, Jr. Day or Black History Month. He pointed to the extensive media coverage usually given to urban riots, the

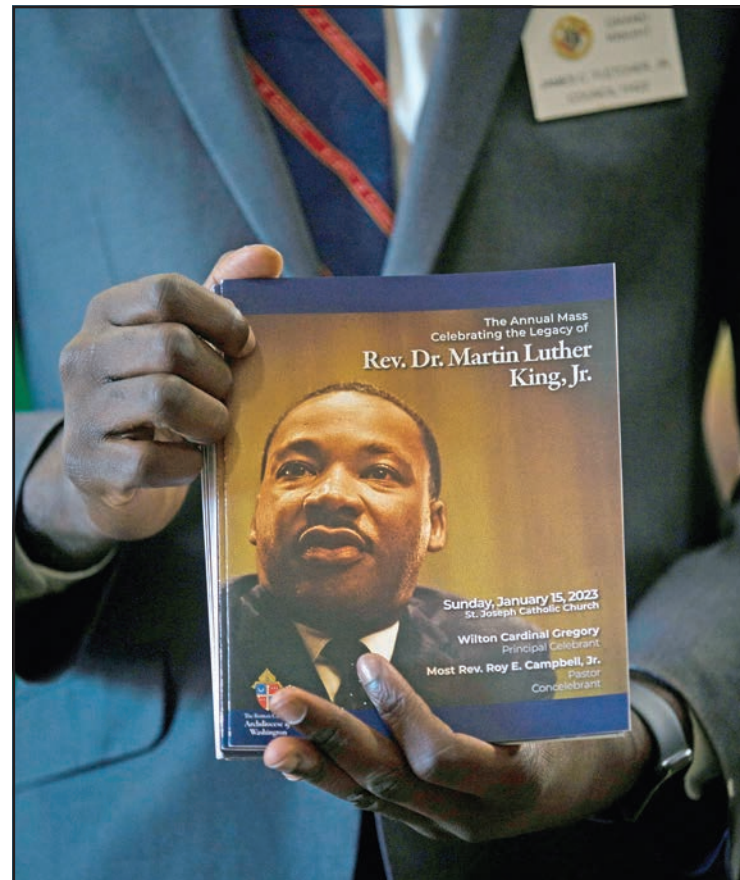
many aggressive conflicts between law enforcement personnel and people of color, the occasional expressions of antipathy between Blacks and those neighborhood merchants from other cultures and races, and "the depressing fact of the all too prevalent events of Black-on-Black crime and violence.

"Like all of you, I wince and grieve when I hear or read of racial and racially motivated conflicts," he said. "Like all of you I wish there were more attention paid to the moments of grace and justice in America rather than the constant highlighting of the sinful and destructive elements that are still to be found within our society."

Cardinal Gregory said that "in a unique way, America holds out the promise of being a common home to a great host of people of different cultures, races, languages and ethnic heritages."

He pointed out that when people identify themselves as "African Americans, Black Americans, Native Americans, Indigenous Americans, Asian Americans, Hispanic Americans or just plain Americans," they are not just engaging in "tentative and highly linguistic nuances," but instead are reflecting "a wholesome desire on the part of all people to acknowledge with sincere respect one of the more fundamental dignities of any people—the right to identify and determine their own identity."

He urged those gathered for the Mass



An usher holds a program for Archdiocese of Washington's Mass on Jan. 15 celebrating the legacy of the Rev. Dr. Martin Luther King Jr. The Mass was celebrated at St. Joseph Church in Upper Marlboro, Md. (OSV News photo/Tyler Orsburn, *Catholic Standard*)

to rededicate themselves "to a richer expression of the dignity and unity that ought to be the hallmark of our nation and ... the very foundation of our Church itself."

Cardinal Gregory has a long association with the late civil rights leader. Cardinal Gregory previously served from 2004 to 2019 as the archbishop of Atlanta, Dr. King's birthplace. He has preached in Atlanta's Ebenezer Baptist Church, where both Dr. King and his father preached, and in 2006, he was inducted into the Martin Luther King Board of Preachers at Morehouse College in Atlanta. In 2019, then-Archbishop Gregory was appointed by Pope Francis to become the archbishop of Washington, and the next year, the pope named him as a cardinal, making Cardinal Gregory the first African American cardinal. †

ICC

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"I want to make sure that everyone knows that the driving privilege card cannot be used for voting," Doriot said. "It is strictly for driving and obtaining insurance,



Sen. Blake Doriot

which will be required. People who seek the driving card will have to meet the same qualifications as any other motorist as far as training and driving experience. They will go through the same process as obtaining a driver's license, but this is not a driver's license. It's a driving privilege card."

Doriot's efforts follow those of longtime champions of driving card legislation, including Sen. David Niezgodski (D-South Bend). While previous attempts have hit roadblocks in the General Assembly, the lawmakers hope that the vast coalition of support demonstrated in the summer study session will help sway those who have been skeptical in the past.

"We have to get rid of some old embedded thoughts about [the undocumented] population," said Doriot, whose district is nearly 25% Hispanic, including a proportion of undocumented immigrants. "You can come to my district and you will not see a more family-oriented, hardworking group of people who want to be here and want to be good citizens.

"The individuals who will be using the cards want to participate in society," continued Doriot, a member of St. John the Evangelist Parish in Goshen in the Diocese of Fort Wayne-South Bend. "They want to do the most basic things like drive their kids to school. I've talked to many people who have been here 15, 20 years, and they're terrified to drive to work or to a soccer game. They just want to participate, and if the federal government would work on their immigration process, this would be a lot better. But this is not an immigration issue. It's a public safety issue."

Senate Bill 248 has been assigned to the Committee on Homeland Security and Transportation. Doriot said that committee chair Sen. Michael Crider

(R-Greenfield)—a retired law enforcement official—has promised a hearing on the bill, most likely in late January.

The ICC, which represents the five Catholic bishops across the state, strongly supports the proposed legislation.

"We are encouraged that the topic was discussed this summer," said Angela Espada, executive director of the



Angela Espada

ICC, the public policy voice of the Catholic Church in Indiana. "This matter has been presented before in bills, and we are optimistic that this time it will go farther. Passage of a driving card bill has the capacity to put the Catholic social teaching tenet of promoting the common good into practice by positively impacting the lives of the card holders as well as those around them."

Among the driving forces behind the effort is a diligent group of students at the University of Notre Dame in northern Indiana who have conducted research on the issue and supplied lawmakers with their findings. The student-led Indiana Driving Record Card Project has published a report titled "Safer Roads, A Stronger Indiana: Projected Social and Economic Effects of Driving Privilege Card Legislation in Indiana," which details a range of public safety and economic benefits that could result from Indiana joining 18 other states and the District of Columbia in offering driving cards.

"We want everyone to be trained, certified and insured," said Benjamín Rascón Gracia, a sophomore at Notre Dame and a co-leader of the project. "We want them to be trained, because this type of legislation—through analysis and comparisons we have done with other states—saves lives. The more people who are trained on the road, the more people are saved from traffic fatalities and hit and runs. In every single state that has passed this legislation, we have seen traffic fatalities plummet—as much as 30%—where there are large percentages of undocumented immigrants.

"We want everyone to be certified, meaning they're identifiable to law enforcement, they're registered with the Bureau of Motor Vehicles and abiding by the law like everyone else," continued Rascón Gracia, a graduate of Westfield High School in Westfield, Ind., who was a child

when he emigrated legally with his parents to the United States from Mexico. "And we want them to be insured, which would provide Indiana with \$68 million in revenue in the first three years."

Rascón Gracia, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese, views his work in the Notre Dame project through the lens of Catholic social teaching.

"I very much believe in the Catholic concept of human dignity," said Rascón Gracia, who emphasizes that he did nothing to earn his citizenship as a child and that many families just like his want to work and live as active members of society but face obstacles in obtaining citizenship. "I think that the law needs to recognize everyone's human dignity. What we are doing [through this project] is God's work. It's helping people who are in need, who are our brothers and sisters in the state, who deserve to be treated with equal human dignity. That's something that's profoundly Catholic.

"It's also a reminder that Catholicism is a religion of immigrants in this country, and that the Catholic Church has always been and ought to continue to be standing with immigrants everywhere."

Bertha Melendres, director of the Office of Hispanic Ministry in the Diocese of Evansville, echoed those thoughts.

"Allowing people the privilege of driving is a life-changing opportunity," said Melendres, who came to the United States from Mexico at 11 as an undocumented immigrant. As a resident of California for years until she was able to obtain legal citizenship, Melendres drove to school, work and church—without a license and with constant anxiety.

"I am encouraged that there is growing support for this type of legislation," said Melendres, a member of Holy Rosary Parish in Evansville. "This is vital for people."

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

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

Ukrainian bishops say people ‘determined to fight on’ despite conditions

(OSV News)—Bishop Jan Sobilo got used to missiles flying over his house. Like thousands of people in his diocese, he also has to get used to record low temperatures inside his residence.

“I’m sitting at home in my coat in the freezing cold—and while some food is available, there’s no light or heating,” he said.

Auxiliary Bishop Sobilo of Kharkiv-Zaporizhzhia said that despite worsening conditions following Christmas and the start of the new year, the people in war-torn eastern Ukraine are determined to fight on.

Although they are shelled and shot at constantly, with casualties mounting on both sides, “people remain determined to fight on till victory,” he said.

The bishop spoke as heavy fighting continued around Bakhmut and Soledar in Ukraine’s partly Russian-occupied Donetsk region, with missile and drone attacks reported in multiple towns.

In an interview with OSV News, he said humanitarian needs had spiraled with the persistent disruption of power and water supplies and as less aid reached eastern areas because of winter conditions.

He added that Catholics were still attending Mass in Zaporizhzhia and other towns, despite transport difficulties and fears fresh Russian troops were being readied for a major new offensive, this time against Kyiv.

“Those most afraid have already left, while those who remain insist they’ll continue supporting our troops, whatever form the offensive takes,” Bishop Sobilo told OSV News.

“We’ve welcomed news that heavier and more powerful military equipment could soon reach us from the West. This has raised hopes of eventual victory, especially if it ensures the occupiers

won’t reach central Ukraine and perhaps continue from there to Western Europe.”

On Jan. 11, during his visit to Lviv in western Ukraine, Polish President Andrzej Duda announced that Poland would deliver 14 Leopard tanks to Ukraine as part of a broader international coalition. The move yet has to get international permits and German approval for re-export, because the tanks are German-produced, but the Ukrainian side was pleased by the announcement.

Pope Francis urged Catholics not to “forget about long-suffering Ukraine, which is always in our hearts,” during his Jan. 11 Rome general audience. He added that the country’s “severe suffering” needed “affection, closeness and prayer.”

Meanwhile, the head of the Ukrainian Catholic Church, Major Archbishop Sviatoslav Shevchuk of Kyiv-Halych, confirmed that Christmas had raised hopes for a “victorious new year,” as Ukrainians “lived, fought and celebrated the Savior’s coming into the world.”

However, he added that Russia’s tactic had been to shell “places where citizens usually congregate, such as markets,” and said Soledar had already been wiped out, leaving “its surroundings covered with mountains of corpses.”

“Every inch of this wounded earth is



Auxiliary Bishop Jan Sobilo of Kharkiv-Zaporizhzhia, Ukraine, looks at a destroyed vehicle in in the summer of 2022 in the eastern Ukrainian region covered by the diocese. (OSV News photo/courtesy Bishop Sobilo)

covered, soaked, drenched with human blood—today. Soledar is a picture of Russian madness as they try to achieve political goals by military means, completely disregarding the lives and dignity of their soldiers,” Archbishop Shevchuk said in a Jan. 10 national message.

Addressing Ukrainians on Jan. 9, President Volodymyr Zelenskyy insisted his forces were holding their ground, as the European Union prepared a 10th package of sanctions against Moscow.

Meanwhile, the Ukrainian government continued moves against Orthodox communities that claim loyalty to Russia’s Moscow Patriarchate. Legislation passing through Ukrainian’s parliament in Kyiv would ban churches affiliated with Moscow, which Zelenskyy said is necessary to keep Moscow from weakening Ukraine “from within.”

Ukrainian media said the citizenship of two bishops and 11 other clergy had been suspended after recent police raids on Moscow-linked Orthodox properties, while Orthodox Metropolitan Varsonofy (Stoliar) of Vinnitsa-Bar faced up to eight years in prison for “publicly justifying Russian armed aggression.”

In his interview with OSV News, Bishop Sobilo said he remained in close contact with Catholic priests and parishioners across the Kharkiv-Zaporizhzhia Diocese, and he observed how the war had forged closer links among Christians of all denominations.

“Many Orthodox resent the position adopted by their own church and are shocked its leader has supported the war and engaged politically with it,” the bishop said.

“But the main interest of Catholics is for Orthodox Christians to find ways of living peacefully together, in

a spiritual sphere freed from politics,” he said. “Many are already looking at their situation differently, and we hope this opens up a new sphere of dialogue and common life among Catholics and Orthodox across the Ukrainian lands.”

Addressing diplomats accredited to the Holy See, the pope said on Jan. 9 that the conflict in Ukraine, “with its wake of death and destruction,” offered “the closest and most recent example” of how a “third world war” was now taking place “in a globalized world.”

He added that attacks on Ukraine’s civilian infrastructure had caused deaths “not only from gunfire and acts of violence, but also from hunger and freezing cold,” and said Church teaching viewed the “indiscriminate destruction of whole cities” as “a crime against God and humanity.”

“Today, I feel bound to renew my appeal for an immediate end to this senseless conflict, whose effects are felt in entire regions, also outside of Europe, due to its repercussions in the areas of energy and food production,” the pontiff told diplomats.

“We are very grateful to the Holy Father for his closeness,” Archbishop Mieczyslaw Mokrzycki, the Latin-rite archbishop of Lviv, told OSV News. The closeness, he stressed, is shown not only by words, but also by special envoys such as Cardinal Konrad Krajewski, head of the Vatican’s Dicastery for the Service of Charity, who has already visited the war-torn country several times.

The Church, Archbishop Mokrzycki said, distributes humanitarian help but above all is there “with sacraments and with support to the suffering nation—thanks to our prayers and our presence in the society, people do not lose hope.” †

Marriage ANNOUNCEMENTS

Be a part of our Spring Marriage Edition

Feb. 17 issue of The Criterion

Couples who are planning to be married between Feb. 17 and July 14, 2023, in a marriage that is recognized as a valid sacramental or valid natural marriage, or couples who were wed between July 1, 2022, and Jan. 31, in such a recognized marriage and did not have their engagement announcement in *The Criterion* are invited to submit the information for the upcoming Feb. 17 Spring Marriage Edition.

Announcements can be submitted by mail using the form below or electronically at www.archindy.org/engagements.

E-mailed photos

Photos should be saved in jpg format and be at least 500 kb. Color photos are preferred. We recommend sending a photo where the couple’s faces are close to each other. Please send the photo as an attachment to the e-mail: alewis@archindy.org. Subject line: Spring Marriage (last name). In the e-mail, please include the information in the form located below.

If it is not possible to e-mail a photo, a photo can be mailed with the bottom form. Please, no photocopies or laser prints. To have the photo returned, please include a return addressed envelope with a postage stamp on it.

Deadline

All announcements and photos must be received by 5 p.m. on Jan. 31.

— Use this form to furnish information by mail —

Clip and mail to: BRIDES, The Criterion, ATTN: Ann Lewis, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. To submit information online go to: www.archindy.org/engagements. Deadline with photos: Jan. 31 at 5 p.m.

Please print or type:

Name of Bride (first, middle, last)		Daytime Phone	
Mailing Address	City	State	Zip Code
Name of Bride’s Parents (first, last)			
City		State	
Name of Bridegroom (first, middle, last)			
Name of Bridegroom’s Parents (first, last)			
City		State	
Wedding Date	Church	City	State
<input type="checkbox"/> Photo Enclosed	<input type="checkbox"/> Return photo		<input type="checkbox"/> No Picture
Signature of person furnishing information		Relationship	Daytime Phone



Project Rachel

Experience Hope and Healing After Abortion

Upcoming Retreat in the Greater Indianapolis Area

February 10-12, 2023

For Confidential Help Contact
317-452-0054 or projectrachel@archindy.org
for more information.

All Calls and Locations Are Confidential.

A Special Word to Those Who Have Had an Abortion ...

Do not give in to discouragement and do not lose hope...
If you have not already done so, give yourselves over with humility
and trust to repentance. The Father of mercies is ready to give you
his forgiveness and his peace ...

~Saint John Paul II, *The Gospel Life*

New Hispanic Ministry coordinator is 'excited for what God has prepared'

By Natalie Hoefler

The archdiocese has a new coordinator of Hispanic Ministry. His name is Felix Navarrete.

If the name sounds familiar, there's a good reason. He and his family were featured in an Oct. 7, 2022, *Criterion* article describing their flight from Nicaragua as political refugees.



Felix Navarrete

Navarrete and his wife Paholla were working for the country's supreme court and heavily involved in Church ministry in 2018.

But the government began persecuting the Church. As state employees, the couple was told to participate in opposition to those protesting government corruption and repression of freedom, or their jobs would be at risk.

As noted in the *Criterion* article, "We got to the point where we were thinking about what would be better," said Paholla. "To stay for a position with a salary, or to show your children what was the right thing to do?"

So, the couple fled the country with their four children—now ages 7-22—and settled in Indianapolis where Paholla's mother lives.

Navarrete's career until 2018 may have focused on the law, but he is no stranger to Hispanic ministry.

In Nicaragua, Navarrete spent six years providing

formation and spiritual direction for married couples and youths and served as a catechist for adults for the local Congregation of the Sacred Hearts.

When the Navarretes joined Holy Spirit Parish in Indianapolis in 2018, he immediately became active in the parish. He is a member of the parish's pastoral council, helps with Holy Spirit's Hispanic Ministry, teaches spirituality classes for Hispanic students of the archdiocese's Intercultural Pastoral Institute, assists with the archdiocesan Office of Marriage and Family Life's Natural Family Planning program with his wife, and founded the Felix Javier Ministry for leading retreats for Hispanic communities.

Navarrete's desire to serve in Hispanic ministry comes from an insight on Christ's parable of the talents.

"I came to understand through that parable that God has entrusted his property to his servants," he says. "God's property is our Hispanic people, and as a servant I've been entrusted to take care of them, to use my talents not for myself but to benefit others."

"From the moment I realized that until now, I am still trying to give the best of me to serve God through our people."

Navarrete finds inspiration in the life and legacy of St. Padre Pio, who "trusted our Lord, even in the darkest moments, when no one believed in him," he says. "He knew he had to suffer to get the crown of heaven. Our Church needs more saints to continue our

Lord's legacy of faith, and as leaders we have a shared responsibility to approach this goal."

He sees this goal as part of his mission as the archdiocese's coordinator of Hispanic Ministry.

"My hope is to serve and help the neediest, but also to strengthen our Hispanic community's potential so they can become a new generation of disciples," says Navarrete. "I hope to work with our people so they can learn to recognize the voice of God, to have an encounter with his Son, and help them grow in their faith and prepare the way to their mission."

"I want our Hispanics not only to represent a number in a survey—I want them to be involved in the life of our Church, because they are our Church."

Regarding his new role, Navarrete says he feels "excited for what God has prepared, not only for me but for our Hispanic community. I know God does everything perfectly and beautifully when we let him lead, and I want to do his will no matter what."

He admits to feeling a bit nervous in taking on such a large responsibility.

"But I am confident that my good friend the Holy Spirit will lead me in every step I take," says Navarrete. "As Padre Pio said, 'Do not worry over things that generate preoccupation and anxiety. One thing only is necessary: to lift your spirit and love God.'"

(To read the article about the Navarretes' experience in Nicaragua, go to cutt.ly/Navarrete.) †

El nuevo coordinador del Ministerio Hispano 'entusiasmado por lo que Dios nos tiene preparado'

Por Natalie Hoefler

La Arquidiócesis tiene un nuevo coordinador del Ministerio Hispano: Félix Navarrete.

Si el nombre le suena, es por algo. Él y su familia aparecieron en un artículo del *The Criterion* del 7 de octubre de 2022 en el que se describía su huida de Nicaragua como refugiados políticos.



Felix Navarrete

Navarrete y su esposa, Paholla, trabajaban para la Corte Suprema del país y estaban muy involucrados en el ministerio de la Iglesia en 2018, hasta que el gobierno comenzó a acosar a la Iglesia. Como empleados del gobierno, le indicaron a la pareja que

debían participar en oposición a quienes protestaban contra la corrupción del gobierno y la represión de la libertad, o sus puestos de trabajo correrían peligro.

Según relata el artículo del *The Criterion*: "Llegamos al punto de pensar en qué sería mejor," dice Paholla. "¿Quedarse por un puesto con sueldo, o mostrar a tus hijos lo que era lo correcto?"

Así que la pareja huyó del país con sus cuatro hijos—que ahora tienen entre 7 y 22 años—y se instalaron en Indianápolis, donde vive la madre de Paholla.

Aunque hasta 2018 la carrera de Navarrete se centró en la abogacía, no es ajeno a la pastoral hispana.

En Nicaragua, Navarrete pasó seis años impartiendo formación y dirección espiritual a matrimonios y

jóvenes, y trabajó como catequista de adultos para la Congregación local de los Sagrados Corazones.

Cuando los Navarrete se unieron a la Parroquia del Espíritu Santo en Indianápolis en 2018, inmediatamente se involucró activamente en la vida parroquial. Es miembro del consejo pastoral de la parroquia, colabora con el Ministerio Hispano del Espíritu Santo, imparte clases de espiritualidad para estudiantes hispanos del Instituto Pastoral Intercultural de la Arquidiócesis, colabora con su esposa en el programa de Planificación Familiar Natural de la Oficina de Matrimonio y Vida Familiar arquidiocesana y fundó el Ministerio Félix Javier para dirigir retiros para comunidades hispanas.

El deseo de Navarrete de servir en el ministerio hispano proviene de una visión de la parábola de los talentos de Cristo.

"A través de esa parábola comprendí que Dios ha confiado a sus siervos todo lo que le pertenece," afirma. "La propiedad de Dios es nuestro pueblo hispano, y como siervo se me ha confiado cuidarlo, usar mis talentos no para mí sino para beneficio de los demás."

"Desde que me di cuenta de eso y hasta la fecha, sigo intentando dar lo mejor de mí para servir a Dios a través de nuestro pueblo."

Navarrete encuentra inspiración en la vida y el legado de san Padre Pío, quien "confió en el Señor, incluso en los momentos más oscuros, cuando nadie creía en él," asegura. "Sabía que tenía que sufrir para recibir la corona celestial. Nuestra Iglesia necesita más santos para continuar el legado de fe de nuestro Señor, y como líderes tenemos la responsabilidad compartida de lograr esa meta."

Considera que esa meta forma parte de su misión como coordinador del Ministerio Hispano de la Arquidiócesis.

"Mi esperanza es servir y ayudar a los más necesitados, pero también fortalecer el potencial de nuestra comunidad hispana para que puedan convertirse en una nueva generación de discípulos," expresa Navarrete. "Espero trabajar con nuestra gente para que aprendan a reconocer la voz de Dios, a tener un encuentro con su Hijo, y ayudarles a crecer en su fe y preparar el camino de su misión."

"Deseo que nuestros hispanos no solamente sean un número en una encuesta; deseo que participen en la vida de nuestra Iglesia, porque ellos son nuestra Iglesia."

En cuanto a su nuevo cargo, Navarrete dice sentirse "entusiasmado por lo que Dios ha preparado, no solo para mí, sino para nuestra comunidad hispana. Sé que Dios lo hace todo de manera perfecta y hermosa cuando dejamos que nos guíe, y quiero cumplir su voluntad a toda costa."

Admite sentirse un poco nervioso al asumir una responsabilidad tan grande.

"Pero confío en que mi buen amigo, el Espíritu Santo, me guiará en cada paso que dé," declara Navarrete. "Como decía el Padre Pío: 'No te preocupes por cosas que generan preocupación y ansiedad. Necesitas solo una cosa: levantar el espíritu y amar a Dios.'"

(Para leer el artículo sobre la experiencia de los Navarrete en Nicaragua, visite cutt.ly/NavarreteSpanish.) †

Catholic Charities Tell City helps moms via Lifeline for Families and

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.

Lifeline for Families, through Catholic Charities Tell City

802 9th St.
Tell City, IN 47586
812-547-0903
mintravia@cctin.org
cutt.ly/Lifeline

Ursuline Sister Shellie Intravia,
agency director
Hours: Mon.-Thu., 8 a.m.-4 p.m. CT

Services: free baby wipes, diapers, formula; Early Years Store for pregnant mothers and families with children: clothing in sizes newborn-

2T, layettes, blankets, bottles, nursing items, pack-n-plays, car seats, maternity clothing, strollers. Store is open Wednesdays, 9 a.m.-noon CT and requires an appointment. To set up a shopping appointment, call 812-547-0903.

For information on food assistance, emergency funds assistance and other forms of aid offered through Catholic Charities Tell City, go to cutt.ly/CCTCIN.

Items needed: Current car seats, pack-n-plays.

Volunteer needs: No current needs.

Financial donations: Donate online at cutt.ly/CCTCIN and click "Give Now" or "Donate Online," or make checks payable to Catholic Charities Tell City and send to address above. †

Catholic Charities
Providing Help. Creating Hope. Serving All.

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Worship and Evangelization Outreach/Jennifer Burger

Let the Lord redirect your steps and guide you in 2023

"Quo vadis?" ... Where are you going?

This seems to be a fitting question for the beginning of a new year, doesn't it?



I first heard this phrase here at Our Lady of Fatima Retreat House in Indianapolis where I work.

At the beginning of the year, our director and associate director take what they call a "Quo vadis" day during

which they discern and develop goals for the operations and ministry here at Fatima. At the time, I didn't know what the phrase meant, but the outcome of these meetings was clear—we were given a direction.

It wasn't until my husband and I were in Rome this past fall and were walking through the Basilica of St. Sebastian Outside the Walls that I came across the meaning—and origin—of "Quo vadis."

In the apocryphal Gospel of St. James, it is said that near this basilica, Peter—while fleeing persecution in Rome under the Emperor Nero—encountered the risen Christ and asked him, "Domine, quo vadis," which translates to, "Lord, where are you going?"

In this discourse, Jesus tells Peter that he is going into Rome to be crucified. Jesus confirms Peter's question about being crucified again, and as the Lord ascends up to heaven, Peter comes to his senses, redirects his steps and returns to Rome where he was eventually crucified.

I find this story fascinating because in this circumstance one might think that it would be Christ asking Peter where he was going! After all, one might say that Peter had a reputation for running away from—and on occasion missing the point of—Jesus' ministry. But there is no misunderstanding or wavering here!

We see in Peter the growth in his understanding of who Christ is, and I have to believe that his question "Quo vadis?" is not one of curiosity (as we often hear from him in the Gospels) but one of obedience.

This story gives us some questions to consider in our own lives: when we meet Christ, how do we greet him? Do we go our own way? Or do we redirect our steps to follow where he is going? Do we have the courage like Peter to even ask, "Lord, where are you going?" and go in that direction?

There are times when I feel like I'm merely "bumping into" Christ. Like

Peter in his earlier days, I don't always get it right, and I miss opportunities to encounter Christ—either directly or through others. I miss the opportunity to receive grace. I may thrust myself into my spiritual life with zeal and purpose and lose sight by getting ahead of God's plan following my own well-intentioned plans or self-need.

But also like Peter, I receive grace in the rebuke. These are the moments when through the urgings of the Holy Spirit I realize I have missed the point or fallen short in my relationship with God and with others. I can let it consume me or convince me I'm not good enough and run away, avoiding the discomfort in my soul, or I can return and receive grace and live in union with Jesus again and again, for "from his fullness we have all received, grace in place of grace" (Jn 1:16).

May "Domine, quo vadis?"—"Lord, where are you going?"—be our prayer in this new year. May we open ourselves to grace so that our hearts, through the Holy Spirit, live with God and by his love, and walk in the direction that Jesus shows us!

(Jennifer Burger is program and marketing manager at Our Lady of Fatima Retreat House in Indianapolis.) †

Faith at Home/

Laura Kelly Fanucci

Tired of being sick? Prayer is a remedy

Here is a story that every family I know can tell: all of us have been sick. For a long, long time.



In the past few months, our household has endured countless rounds of colds and coughs, flu and fevers. With four kids in school and one toddler at home, it's not surprising. During the weeks I've spent pouring doses

of cough syrup and searching frantically for fever medications in drugstores, I read everywhere about the "triple-demic": the extra-potent convergence of COVID-19, RSV and the flu that's hitting families, schools, workplaces and hospitals across the U.S.

Caught in our own endless slog of hacking coughs, feverish kids and runny noses, I started stockpiling ways to pray through this winter's sick season. Tuck one of these ideas in your pocket (along with extra tissues) to remember the God of the sick sees you, too.

—Invoke the Trinity. What better way to counter the triple-demic—or any illness from mild to severe—than by calling upon God's own name for strength and comfort? The Prayer of St. Patrick's Breastplate binds us to the holy name of the Trinity and reminds us that God is our protection in every moment: "Christ be with me, Christ within me, Christ behind me, Christ before me, Christ beside me, Christ to win me, Christ to comfort and restore me."

—Seek a saint's intercession. Many grew up getting their throats blessed on the feast of St. Blaise on Feb. 3. As a kid, I always seemed to have a seasonal sore throat by that mid-winter Mass, so the timing was perfect. But did you know there are plenty of saintly friends to call upon when sickness hits?

St. Roch survived the plague to become a patron of the ill, along with St. Angela Merici, who was devoted to serving the sick. St. Gianna knew the personal and professional sides of caring for kids as a mother and doctor. By winter's end, we might all be praying to St. Jude, intercessor of the impossible.

—Sit with a healing story. The Gospels are full of stories of Jesus healing the sick: small children, older adults and people with diseases or disabilities. Cures don't come for everyone, but praying with the abundance of healing Scriptures remind us that God sees, cares for and loves those who are suffering.

—Pray for others. The "pain Olympics" of comparison are never worth playing, but it can help to unite our suffering with others when we are feeling low. Remember those in the hospital while you're sick at home. Give thanks for those in healing professions when you're stuck on hold with the doctor's office or waiting at urgent care for hours. Keep a list of friends and family who are sick and check in with a quick text or prayer.

—Rest without guilt. God could have designed our bodies to heal by exertion but instead, our bodies usually need more sleep to heal. Listening to your body, tending to others as caregiver and heeding the Sabbath call to rest are ways to honor God's care for bodies.

On the bleakest days when you can barely crawl out of bed, remember that "Help!" is a complete sentence and a full prayer. As the Psalmist cries out, God hears every petition and comes to our aid: "The Lord sustains him on his sickbed" (Ps 41:4). Even when our bodies suffer, our souls can draw closer to Christ who knew the depths of human suffering.

May the healing power of the Divine Physician—and the hope of the new year—lift your spirit this month, in sickness and in health.

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

Senior Standing/Lisa M. Hendey

Come with me on a journey in yearning for my best life

(This is the debut of Lisa Hendey's column for OSV News, "Senior Standing.")

For the past three months, I've enjoyed a delightful new Monday ritual. After coffee with my husband and morning prayer, I pack my brown bag lunch, gather my backpack and walk a mile to a nondescript brick building on the UCLA campus. Tucking myself into a corner of the immense lecture hall, I spend the next five hours engaged in "Introduction to Film and Television," a prerequisite for freshman film majors. I audit the course as a "Senior Scholar," a program that provides older adults with an opportunity to connect with UCLA's academic community as part of their ongoing research on and promotion of longevity and brain resilience. At almost 60, I earn no credit but have gained a lot of street cred.

At a June 15, 2022, papal audience, Pope Francis pointed to his own mobility limitations and reminded those gathered of the unique challenges and opportunities of aging. "The vigor of the body fails and abandons us, even though our heart does not stop yearning," said the Holy Father. "One must then learn to purify desire: Be patient, choose what to ask of the body and of life."

I am asking a lot of life these days. My heart yearns.

After losing both of my parents in the past 18 months, I thought I had given up yearning. I struggled simply to emerge from a tunnel of grief. On my bad days during those long years of parental caregiving, I did the mental math and was tempted toward despair. Mom died just after her 81st birthday after battling Parkinson's disease. Daddy, also only 81, followed her months later, debilitated by complications of Lewy Body Dementia. Both were far too young with far too much living yet to do. I rest a bit easier knowing that their way home was made along a path of unwavering faith. But I couldn't help but fear my own mortality.

Lately, rested a bit and motivated by the ways in which my parents had truly lived every moment while they could, I have decided to embrace my "Senior Standing." In university parlance, academic "standing" is earned through the accrual of course credit. During my past few years of matriculation in the School of Hard Knocks, I figure I've earned plenty of hours from so many unexpected life lessons.

So rather than giving into the soul-crushing temptation to see aging as loss, I have vowed to make a new course for my life and whatever years I have ahead of me. Surrounded by celebrity culture in our Los Angeles neighborhood, I've let my locks grow gray. Unimpacted by the sea of influencers telling me what creams to use to fix my face, I've decided to let my smile shine for others to see. I try to live my story rather than chronicling it on Instagram. And when folks ask me why I'm in such a good mood, I'm likely to invite them for a walk to share with them the reasons for my hope.

I've always been an adventurer, the type of person to say yes to invitations and to try the crazy stuff just for the pure joy of living. These days, that returned yearning to live life to its fullest is tempered with a bit more maturity, but no less desire to partake of God's bounty all around me. My faith is childlike and simple, but my prayer life is peppered with the type of intense and trusting supplication that comes with knowing that God understands me and loves me just as I am.

All too soon, my first semester "back to school" will be in the books. Searching the course catalog for next term, I'm determined to give some of the math and science classes I eschewed during my undergraduate years at Notre Dame a try. As a perpetual senior set free of grades and limits, the upsides feel endless. What are you asking of life? Come and let us journey together.

(Lisa M. Hendey is the founder of CatholicMom.com, a best-selling author, and an international speaker. Visit her at www.LisaHendey.com or on social media @lisahendey.) †

The Catholic Gardener/Margaret Rose Realy

The clasping oaks of winter, the strengthening of grace

(This is the first offering of "The Catholic Gardener," a seasonal column by master gardener Margaret Rose Realy.)



These days, the branches of trees trace the sky in a labyrinth of limbs, and the evergreens are dulled from cold. For us here in the Midwest, it's the middle of winter, when one day the clouds are a heavy

gray and the next sunny and billowing white. On days when the weather isn't piercingly cold, a walk through the neighborhood or woodlands refreshes a mind dimmed by the interior landscapes that are our homes.

When walking through woods, especially when there is snow, there's a unique quietness. It is a penetrating silence that can make us aware that the holy is near—the Creator in his creation.

In the absence of vibrant summer greens or the riotous colors of autumn, our visual senses are lessened, and we become more attuned to sounds. We are aware of frozen grass and sticks softly crunching under our feet, muffled by snow. We notice the fluttering of a bird nearby, and we can hear the delicate rattling of leaves still present on trees.

There are a few genera of trees, including the oak, that retain their leaves through dormancy and into spring, a marvel termed marcescence—from Latin "to fade." This phenomenon is caused by the lack of enzymes responsible for leaf

drop (abscission) at the base of the leaf stem (petiole).

There are theories about why this occurs. Scientists speculate that the adaptive process is a defense mechanism, meant to discourage browsing. It is thought that herbivores, such as deer, are discouraged by the dry unappetizing leaves that surround the nutritious twigs.

There is also a theory that trees, such as oak and beech that often grow in infertile and dry sites, retain their leaves until spring—when new expanding buds push the petiole away from the twig—to build up the forest detritus. Leaf droppings at that time will break down and release nutrients depleted during the winter months, and the new covering on the forest floor will help retain moisture

See REALY, page 15

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

The Sunday Readings

Sunday, January 22, 2023

- Isaiah 8:23-9:3
- 1 Corinthians 1:10-13, 17
- Matthew 4:12-23

The Book of Isaiah supplies the first reading for Mass this weekend. It offers us a powerful lesson.



Isaiah lived in time when God's people were skating on thin ice. They still had their independence, at least after a fashion. Hebrew kings still reigned in the kingdoms of Judah and Israel.

The religious, social and political structures all still gave lip service to the ancient religion and to the holy covenant between God and the chosen people.

Everything, however, was at risk because devotion to the covenant and obedience to God's law were at a low ebb and covetous neighbors were nearby.

Isaiah loudly warned that disaster was just around the corner. He said that the people could be rescued by God by returning to religious faithfulness and by obeying God, as the prophets had taught. He thereby implied a certain potential existed within the people.

They were weak because they ignored God. If they were determined and cooperated with God's grace, they could be virtuous and resist all enemies.

For its second reading, the Church has selected a section from St. Paul's First Epistle to the Corinthians.

Paul obviously loved the Corinthian Christians. He yearned to see them saintly and eternally with the Lord. But just as obviously they troubled him because they seemed so attracted to the many vices of their great, worldly and wealthy city. And they seemed so vulnerable to the feelings of competitiveness and insecurity that vex all humans if not checked.

Never willing to be passive or indifferent, Paul loudly called the Christians in this community to be true to their identity with Christ.

Paul taught a basic message. Earthly rewards will pass, more quickly than many might realize. Earthly wisdom is only folly, disproven so often. True wisdom is to understand the meaning of

the cross. This understanding requires grace, available only to those who earnestly seek to follow the Lord.

St. Matthew's Gospel supplies the last reading. It is situated in Capernaum, a fishing village located at the northern tip of the Sea of Galilee. Jesus was there after leaving Nazareth. His public ministry had begun.

As a center of modest commerce, Capernaum saw many people come and go. Jesus used this coincidence as an opportunity to encounter many people. He called them to fidelity to God. He repeated for them the admonitions of the Hebrew prophets.

In this place, Jesus met Andrew and Simon, whom Jesus renamed Peter. These brothers became the first of the Apostles in the sequence of calling. In time, Christianity was to grow from and build upon the Apostles.

It is interesting that the Gospels, such as the case in this reading, refer to these Apostles so specifically by giving their names. The Gospel leaves no doubt whatsoever about their identity. It was vital in the early Church that the teachings of the genuine Apostles be known and be kept intact.

Reflection

These readings remind us of how blind we humans can be, and of how effective godfearing humans can be.

In the first reading, Isaiah criticized the people for their religious listlessness, but he also presumed that, if they wished, they could, with the help of God, reverse their wayward hearts and turn again to God.

In essence the same message was in the second reading, from Paul's First Epistle to the Corinthians. He boldly denounced the Corinthians' sins and quarrels. By calling them to conversion, he insisted that they had been given the power of grace to be holy.

We are sinners, but we need not be sinners. Sin binds us. We truly can be free by seizing the power of our wills to cooperate with divine grace to disdain sin and be one with Christ.

The teachings of the Apostles reliably guide us and draw us to the Lord. †

Daily Readings

Monday, January 23

Day of Prayer for the Legal Protection of Unborn Children
Hebrews 9:15, 24-28
Psalm 98:1-6
Mark 3:22-30

Tuesday, January 24

St. Francis de Sales, bishop and doctor of the Church
Hebrews 10:1-10
Psalm 40:2, 4ab, 7-8a, 10-11
Mark 3:31-35

Wednesday, January 25

The Conversion of St. Paul the Apostle
Acts 22:3-16
or Acts 9:1-22
Psalm 117:1-2
Mark 16:15-18

Thursday, January 26

St. Timothy, bishop
St. Titus, bishop

2 Timothy 1:1-8
or Titus 1:1-5
Psalm 96:1-3, 7-8, 10
Mark 4:21-25

Friday, January 27

St. Angela Merici, virgin
Hebrews 10:32-39
Psalm 37:3-6, 23-24, 39-40
Mark 4:26-34

Saturday, January 28

St. Thomas Aquinas, priest and doctor of the Church
Hebrews 11:1-2, 8-19
(Response) Luke 1:69-75
Mark 4:35-41

Sunday, January 29

Fourth Sunday in Ordinary Time
Zephaniah 2:3; 3:12-13
Psalm 146:6-10
1 Corinthians 1:26-31
Matthew 5:1-12a

Question Corner/Jenna Marie Cooper, J.C.L.

Canon law allows for variations in holy days of obligations in the Church

Q Why do holy days of obligation differ from year to year, diocese to diocese, and around the world? (California)



A Holy days of obligation—days when Catholics are obligated to attend Mass—are discussed in canon 1246 in the *Code of Canon Law*.

This canon first describes Sundays as the “primordial holy day of obligation” for the entire Church throughout the world, as Sundays are the day which traditionally—from the time of the Apostles—the Church makes a special point to recall Christ's resurrection.

Canon 1246 adds that besides Sundays, other universal holy days of obligations include: “the Nativity of our Lord Jesus Christ [Christmas], the Epiphany, the Ascension, the Body and Blood of Christ [*Corpus Christi*], Holy Mary the Mother of God, her Immaculate Conception, her Assumption, Saint Joseph, Saint Peter and Saint Paul the Apostles and All Saints.” However, section 2 of this same canon goes on to tell us that, with the prior approval of the Holy See in Rome, local bishops' conferences can “suppress some of the holy days of obligation or transfer them to a Sunday.”

In other words, a bishops' conference can make some holy days of obligation non-obligatory for the faithful in their territory, and/or move the celebration of that feast to a Sunday, when the faithful will already be attending Mass.

This is generally done for pastoral reasons. For instance, a country with a large, spread-out rural population might find it genuinely burdensome to travel to the nearest church twice in one week.

For similar pastoral reasons, a bishops' conference can also add holy days of obligation specific to its own area. For example, Ireland includes St. Patrick's Day as a holy day of obligation because of the great importance this saint has to the Irish people—even though the life and witness of St. Patrick might be less immediately relevant to, say, the people of Italy.

But of course, just because a particular feast day is not an obligation, it does not mean that the faithful can't attend Mass that day anyway! It can be a beautiful practice to go to Mass on a feast that isn't strictly obligatory simply to enter more deeply into the spirituality of our liturgical year.

Q How do vegetarians or vegans, who do not eat meat, participate in this Lenten discipline of the Church? (Indiana)

A Strictly speaking with respect to the Lenten discipline of abstinence on Ash Wednesday and all Fridays of Lent, vegetarians already fulfill the requirement of the law simply by not eating meat. The Church does not demand that those who abstain from meat on a regular basis tack on an additional penance to compensate for their routine, habitual vegetarianism.

However, it could be spiritually fruitful for a vegetarian or a vegan to consider freely giving up something else they perceive as a sacrifice personally equivalent to a carnivore's Lenten abstinence. This would have to be something the individual vegetarians or vegans discern with their confessor or spiritual director.

Like every other Catholic, a vegetarian or vegan between the ages of 18-59 would also still be required to practice the Lenten discipline of fasting on Ash Wednesday and Good Friday.

Incidentally, it might be good to recall that, while most Catholics are now only obligated to abstain from meat during Ash Wednesday and Fridays in Lent, the Church actually still requires us to practice some sort of penance on every Friday throughout the year (barring those times when a solemnity falls on a Friday).

While abstinence from meat is the traditional Friday penance, another suitable penance can be substituted according to a good-faith discernment of individual members of the faithful.

(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.) †

Cooking healthy at Bethany House



In this photo from Oct. 26, 2022, Casey Strawser, project manager at the Luger Center for Rural Health in Terre Haute, teaches residents of Catholic Charities Terre Haute's Bethany House how to cook a healthy meal while also sharing about family values. The monthly classes are a collaborative effort between the Terre Haute-based Union Health medical network and Catholic Charities Terre Haute to link health care with the community.

(Submitted photo by Brittany Earl/Catholic Charities Terre Haute)

Submit prose or poetry for faith column

E-mail submissions for consideration—including name, address, parish and a telephone number—to nhoefer@archindy.org.

Poems may also be mailed to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367. Please note, however, that mailed submissions will not receive a reply unless the piece is selected for publication. †

Praying for vocations



Father Matt Browne is flanked by seminarians as he presides at a "Holy Hour for Vocations" prayer service at Immaculate Conception Seminary in Huntington, N.Y., on Jan. 6. Young people attending the liturgy were encouraged to consider a calling to serve the Church as a priest or consecrated religious. The service was sponsored by the vocations office of the Diocese of Rockville Centre, N.Y.

(OSV News photo/Gregory A. Shemitz)

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.

ALLEN, Katherine J., 92, St. Jude, Indianapolis, Jan. 3. Wife of Robert Allen. Mother of Mary Bateman, Julie Hayes, Suzanne Hemmelgarn, Theresa McFetridge, Brian, Pat and Paul Allen. Grandmother of 18. Great-grandmother of 37.

ATKINS, John W., 61, St. Luke the Evangelist, Indianapolis, Dec. 13. Brother of Lisa Millner and Pat Atkins. Uncle of several.

BURKE, Barbara I., 79, St. John Paul II, Sellersburg, Dec. 4. Mother of Debbie Endris and Alan Rice. Grandmother of four.

BURRIS, Eilene A., 87, St. Mary, Greensburg, Dec. 16. Mother of Jennifer Black, Michelle Ricke and Jeff Kraus. Sister of Joann Bode, Glenna Hoog, Vesta Montag and Lavon Fields. Grandmother of seven. Great-grandmother of 13.

CRAVEN, Barbara E., 85, St. Mary, Rushville, Jan. 5. Mother of Susan Walker, Richard, Steven and William Craven. Sister of Suzanne Grady. Grandmother of 19. Great-grandmother of 25.

CRUMP, Barbara J., 85, St. Luke the Evangelist, Indianapolis, Jan. 1. Mother of Ellen Cross, Denise LeBrock, Annie and Steve Crump. Sister of Peggy Cottongim, Toni Luthman, Pat O'Shaughnessy, Larry and Steve Johantgen. Grandmother of three.

DEZELAN, Jr., James M., 63, St. Malachy, Brownsburg, Dec. 27. Son of Julia Dezelan. Brother of Jeannie Cairns, Julianne Osecki and Jennifer Rutherford. Uncle and great uncle of several.

DUNCAN, Jr., Carl, 68, Holy Family, New Albany, Dec. 20. Husband of Amy Duncan. Father of Carl Duncan III. Son of Faye Duncan. Brother of Phyllis and Walter Duncan.

EBERLE, Marjorie, 95, St. Charles Borromeo, Bloomington, Dec. 25. Mother of Susan Kraus, Margie Polley, Linda Rolfe, Carol Sandy, Frank, Scott and Tom Eberle. Grandmother of 13. Great-grandmother of 28. Great-great-grandmother of two.

FARNEY, Catherine, 88, St. Pius X, Indianapolis, Jan. 2. Mother of Laura Cook, Sarah Gaither, Sue Mokris, Chris and Tim Farney. Sister of Linda Heim. Grandmother of nine. Great-grandmother of 10.

FLASPOHLER, Francis H., 89, Holy Family, Oldenburg, Dec. 6. Husband of Dorothy Flaspohler. Father of Jean Bischoff, Mary Ellison, Sharon Fisk, Kathy Hertel, Rose Obermeyer, Theresa, Butch, Jerry, Joseph, Nick, Robert and Ronald Flaspohler. Grandfather of 34. Great-grandfather of 25.

FREIBERGER, Joyce L., 81, St. Mary of the Knobs, Floyd County, Dec. 27. Mother of Ami Denison, Aaron and Austen Freiberger. Sister of Carol Norrington, Janice Pyles, Vaughn and Dr. Charles Zeller. Grandmother of three.

GARR, Leslie L., 80, Good Shepherd, Indianapolis, Jan. 4. Mother of Nicole Kelley, Heather Irmer, Angie Lemond and David Garr. Sister of Anthony and Jerrold Ludwig. Grandmother of eight. Great-grandmother of two.

GOODSPEED, Patricia E., 79, St. Mary, Rushville, Jan. 6. Mother of Victoria, Jonathan and Robert Goodspeed. Sister of Tonia Jezewska and Steve Jeski. Grandmother of six.

HALLORAN, Thomas P., 75, St. Jude, Indianapolis, Dec. 24. Father of James Halloran. Brother of Margaret McDaniel and John Halloran. Grandfather of three.

HENDERSON, Barbra A., 83, St. Malachy, Brownsburg, Dec. 22. Mother of Kathy Carmin, Karen Henderson and Kay Neidlinger. Grandmother of three. Great-grandmother of one.

HODGES, Elizabeth T., 93, St. Louis, Batesville, Dec. 27. Mother of Greg, James and Paul Hodges. Sister of Rita Taylor. Grandmother of 15. Great-grandmother of 22.

JANSSEN, Marcia, 84, St. Matthew the Apostle, Indianapolis, Dec. 3. Mother of Cindy Forster, Kathy, Susie and David Janssen. Grandmother of 14. Great-grandmother of four.

KLEINDORFER, David L., 82, St. Charles Borromeo, Bloomington, Dec. 28. Husband of Phyllis Kleindorfer. Father of Sheila Mauro, Gail and Jeffrey Kleindorfer. Grandfather of

five. Step-grandfather of three. Step-great-grandfather of two.

KRAMER, Helen J., 82, St. Mary, Greensburg, Dec. 29. Mother of Julie Corbett, Sheila Kirchoff, Anita Scheidler, Susan Springmeyer, Lisa Wagoner, Angie Weber, Alan, Gary, Marvin and Roger Kramer. Sister of Esther Hill, Lenora, Art, Lawrence and Maurice Diekhoff. Grandmother of 25. Great-grandmother of 20.

LAKER, Anthony R., 97, St. Barnabas, Indianapolis, Jan. 6. Husband of Donna Laker. Father of Jennifer Hillan, Barbara Osborne, Anthony, Phil and Russell Laker. Stepfather of Anita Carver, Elaine Wall, Daryl and Kevin Copeland. Grandfather of 13. Great-grandfather of 23.

LARMANN, Harold, 69, All Saints Parish, Dearborn County, Dec. 23. Husband of Regina Larmann. Father of Joseph, Nicholas and Phillip Larmann. Son of Jerome Larmann. Brother of Marian Bedel, Linda Larmann and Donna Schebler. Grandfather of six.

LEONARD, Judith S., 73, All Saints Parish, Dearborn County, Jan. 4. Wife of Bob Leonard. Mother of Hollie Burke, Melissa Jacobs and Jeremy Leonard. Sister of Betty Oury, Matt and Mike Vankskee.

MUNSHOWER, Dr. John T., 78, St. Anthony, Indianapolis, Jan. 1. Husband of Marcia Munshower. Father of Rachel Fox, Najla Neumann, Juliette Tiriolo, and Wm. Glenn Munshower. Brother of Christine Munshower. Grandfather of nine.

NIESE, Shirley H., 69, St. Mary, Greensburg, Dec. 25. Wife of William Niese. Mother of Julie Schutte and Daniel Niese. Grandmother of five.

PRICKEL, Emma M., 92, St. Anthony of Padua, Morris, Dec. 24. Sister of Katie and Larry Prickel. Aunt of several.

ROBINSON, Thelma, 95, St. Peter, Harrison County, Dec. 27. Sister of Catherine and Walter Miller. Aunt of several.

STEELE, Dr. Larry J., 83, St. Charles Borromeo, Bloomington, Dec. 23. Father of Amber, Heather and Theresa Steele. Brother of Patricia Ello.

STRANGE, Wanda (Jacobs), 92, St. Thomas Aquinas, Indianapolis, Dec. 17. Aunt of several.

THOMAS, Lucia A., 93, St. Gabriel, Connersville, Dec. 28. Mother of Jan Beachler, Sherri Leedke, Patricia Lohse, Theresa Owens, Frank and James Thomas. Sister of Marilyn and Frank Kinn. Grandmother of 14. Great-grandmother of six.

VERY, Lawrence E., 85, St. John Paul II, Sellersburg, Dec. 24. Husband of Barbara Very. Father of Kathy Moyer, David and Mike Very. Brother of Sheila Winders. Grandfather of six. Great-grandfather of three.

WILEY, Kayla M., 20, St. Gabriel, Connersville, Dec. 24. Daughter of Angie Hall. Stepdaughter of Dawn Wiley. Sister of Riley Hall, Ashlee Lovell and Emma Wiley. Granddaughter of Eileene Wiley, Garry and Jena Gilbert. Aunt of two.

WILEY, Mark E., 56, St. Gabriel, Connersville, Dec. 20. Husband of Dawn Wiley. Father of Ashlee Lovell, Emma and Kayla Wiley. Stepfather of Summer and Austin Lucari. Son of Eileene Wiley. Brother of Doug Wiley. Grandfather of four. †

Online Lay Ministry Formation

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

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REPORT SEXUAL MISCONDUCT NOW

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

- 1 Ethics Point**
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com 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

Tearing Us Apart can help shape public discussion on protecting unborn babies

By Sean Gallagher

When the Indiana General Assembly met in a special session in late July and early August last year, it was the first state legislature in the country to take up a bill to give legal protection to unborn children in the wake of the U.S. Supreme Court's historic June 24, 2022, ruling in *Dobbs v. Jackson Women's Health Organization*.

That ruling overturned the court's 1973 *Roe v. Wade* decision that had struck down all state laws restricting abortion.

The majority in *Dobbs* ruled that *Roe* was wrongly decided, that the U.S. Constitution did not include a right to abortion and that states could, therefore, pass laws giving legal protection to unborn children.

Dobbs opened a floodgate of legislative public discussion about abortion that had been restricted in the past since state legislatures under *Roe* were severely restricted in their consideration of pro-life bills.

As Senate Bill 1 was being considered in the Indiana Statehouse last summer, hundreds of Hoosiers stepped forward to make arguments before their legislators for or against the proposed law—something not possible before *Dobbs*.

Senate Bill 1 was eventually passed by the Indiana General Assembly and signed into law by Gov. Eric Holcomb. But the discussion about abortion has not ended.

Only days after the new law went into effect in September a special judge in a Monroe County court put an injunction on it while the state's judicial system examines whether or not it violates Indiana's constitution.

As *The Criterion* went to press, the Indiana Supreme Court was scheduled to begin hearings in the case on Jan. 19 in the same Statehouse where the law was passed last August and while the Indiana General Assembly is now meeting in its regular session.

So, while people who advocate for the legal protection of unborn babies can rightly celebrate the ruling in *Dobbs*, they need all the more to be able to speak persuasively about why their beliefs are good for society as a whole.

Tearing Us Apart: How Abortion Harms Everything and Solves Nothing (Regnery, 2022), co-authored by Ryan T. Anderson and Alexandra DeSanctis, is a book that can help pro-life advocates do just that.

Written before the issuing of the *Dobbs* ruling but

with that case very much in mind, the book was released shortly after the historic ruling.

In it, the authors explore how abortion has negatively affected all aspects of society: women, families, equality and choice, medicine, law, democracy, media and popular culture—and, of course, unborn children themselves.

Likewise, they also make the case for how giving legal protection for unborn babies and thus restricting abortion can have a positive effect on society, making it more humane in countless ways.

In making these arguments, Anderson and DeSanctis cite numerous sources—from popular media to social science and medical journals. Notably, however, readers will not find citations of Scripture, sermons or religious teaching documents.

This absence is not because the authors find no value in such sources. They're both committed Catholics. They just want to establish that pro-life convictions are strongly based in the principles of natural law, which anyone can grasp through reason alone and wholly apart from faith.

Given the increasing secularization of society, such an approach to making persuasive pro-life arguments in the public square today is vital.

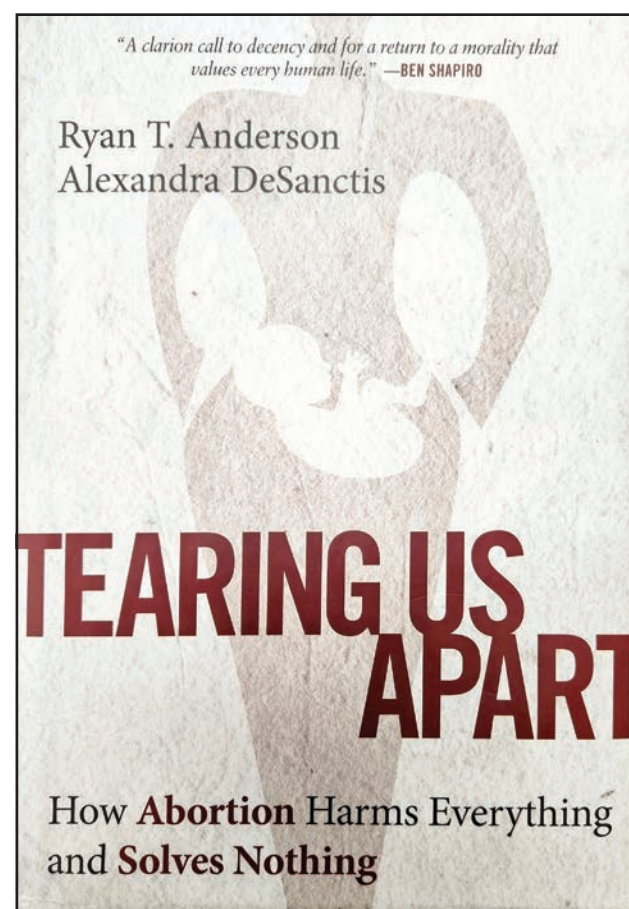
Many of the pro-life advocates who spoke before legislators at the Statehouse last summer made their case for legally protecting unborn children primarily from the perspective of their faith.

It wasn't a surprise, therefore, that those who opposed Senate Bill 1 argued that passing it would be an unconstitutional imposition of faith on people who do not affirm it.

The same cannot be said of the arguments offered by Anderson and DeSanctis. Those who advocate for legal abortion might disagree with the authors. But, given their wide citation of many scientific sources, they'll have a harder time making a coherent case against them.

Most of us won't have the chance to stand before legislators to share our pro-life convictions. But we do have many opportunities to have conversations about the goodness of protecting unborn babies and helping their mothers with our friends, relatives, neighbors, co-workers and maybe sometimes even complete strangers.

The information shared and persuasively presented in *Tearing Us Apart* can hopefully help shape these conversations in ways that will move the hearts and minds of people who are either indifferent about



abortion or who believe in its legality.

This book can also encourage pro-life advocates because the authors represent a generation of people born well after *Roe* who are convinced of the importance for all of society to promote the legal protection of unborn babies.

They're both solidly grounded in the Catholic faith and are graduates of the University of Notre Dame in northern Indiana.

Now that the legal protection of unborn children is a topic for public discussions that can have a real effect in our laws and the way we shape society, it's good to know that there are such strong voices from young adults like Anderson and DeSanctis, who can hopefully shape the thoughts and opinions about the goodness of life in our society. †

REALLY

continued from page 12

during the growing season.

Often young understory trees and shrubs will hold pale yellow-green leaves until late winter in what is proposed as a lessened photosynthesis. This phenomenon is thought to be a means to compensate for the depletion of sunlight from a dense canopy during the previous summer.

For those of us who live in a hardiness zone where deciduous trees flame out in glory as dormancy sets in, the clasping of leaves may seem a curiosity. At first,

it appears that there is a holding on to what is dead and useless. Looking deeper at why this occurs, we see the benefits behind the process.

This is reflective of our human nature as well—to experience a durational rest. Some of us can quickly release hurts or mistakes, whether our own or those inflicted by others. For others, as with the clasping oak, there is a slow-release process, where some safeguards are beneficial to allowing natural developments to unfold. So it is for us, that there is a gradual letting go as new growth emerges.

The “mighty oak” that thrives in inhospitable conditions and yet prospers

has a way to protect new growth and find nourishment from what is thought useless. Our faith tells us much the same, that there is a strengthening grace in what seems contrary to gain.

(Margaret Rose Realy is a Benedictine oblate and the author of *A Garden Catechism: 100 Plants in Christian Tradition and How to Grow Them*, OSV, 2022). †

Employment

Executive Director of Communications

The Archdiocese of Indianapolis is seeking an Executive Director of Communications responsible for conceiving and executing a coordinated, consistent, and sustained promotion and communications strategy for the Archdiocese central offices. This full time position will oversee content creation across several platforms, provide creative direction, manage media relations, both responsively and proactively, logos and identity design, and develop initiatives focused on evangelization.

Applicants should be practicing Catholics in full communion with the Church with an excellent understanding of the Church's ethics, theology, traditions, procedures and organizational structures. Applicants should also have demonstrated experience with community relations and issues management as well as an advanced understanding of the various forms of electronic communication including social media, websites, digital marketing, etc.

A minimum of a bachelor's degree in communications, public relations, mass media, marketing, journalism or related field is required (master's degree preferred) with a minimum of 10 years' experience in one or more of the following fields: marketing, public relations, graphic design, print and digital media, desktop publishing or special event promotions.

Please email cover letter, resume, and list of references, in confidence, to: Andrea Wunnenberg, Human Resources
Archdiocese of Indianapolis
1400 N Meridian St
Indianapolis, IN 46202
awunnenberg@archindy.org

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HOLY CROSS/ST. JOSEPH CEMETERY, 2446 S. Meridian St. Indianapolis. Two plots, lot 322 spaces 1 and 2, section B. \$2000 each, prefer to sell together. Cemetery is sold out. Call or text 810-252-4482.

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Employment



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Third season, “The Chosen”: personal trauma, artistry, sympathetic antagonists

By Ann Margaret Lewis

Now in its third season, “The Chosen”—the first multi-season show on the life of Christ—has continued momentum, picking up new characters and presenting stories that are poignant and powerful.

Directed by evangelical film director Dallas Jenkins, the theme of this season is “Come to me, all you who labor and are burdened, and I will give you rest” (Mt 11:28). Throughout this season, we see people carrying heavy physical and spiritual burdens that are diminished or put into focus with Christ’s involvement.

The first two episodes of season three premiered in theaters in mid-November of last year, then were later released episode-by-episode via online streaming beginning on Dec. 11 and continuing each Sunday through January, finishing with episode six on Jan. 15.

The first two episodes of season three were deeply personal, one addressing little James (or James the Lesser) and his physical infirmity. Jordan Walker who plays this character has cerebral palsy which affects his walking ability. When he, as James, asks Jesus why he has not yet healed him, Jesus’s reply is said to him and to all of those who live with chronic illness without cure—that patient suffering, even while praising God, is a message that he trusts little James to share, just as Job had.

Without realizing it, Protestant director and creator Jenkins comes close in this scene to the Catholic concept of redemptive suffering. But even without getting to that point, the scene is well-done and speaks to the heart of those who live with chronic pain or disease.

The focus on suffering and heavy burdens leads to episodes with content one might consider “gritty.” This includes the healing of the woman with a hemorrhage (Mk 5:25-34) in episode five, and in another episode the loss of a character’s unborn child to miscarriage. With the latter topic, Jenkins added a notification that viewer discretion was advised for younger viewers. The reality that first-century medicine was not up to the standards of today is painfully clear in these episodes, but the emotional toll it takes on both women involved is just as relevant today as it was then.

The new characters introduced this season are more antagonistic in nature. Judas Iscariot is introduced in the first episode, and we find him unnervingly



In season three of “The Chosen,” Jesus sends the Apostles out two-by-two. (Photo courtesy of TheChosen.tv)

sympathetic. He’s a genuinely sweet young man who is eager to contribute and be a part of Christ’s movement. But we see already the flaws he has that will lead to his ultimate downfall.

We also witness Christ sending the Apostles out two-by-two to preach news of the kingdom of God, and Judas is a part of this mission. He performs miracles in Christ’s name, just as the others do. This fact is a reminder that even those called by Christ can fall.

Also introduced is Pontius Pilate, who is surprisingly played by a young actor named Andrew James Allen. Allen was cast because, as Jenkins says, he delivered Pilate’s lines in his audition in a way that, despite his age, caught the essence of the character.

While he did not seem to fit the type for Pilate, his audition performance inspired Jenkins to re-examine why Pilate initially shoved Jesus’ sentence off to Herod and washed his hands of the whole decision in Jesus’ death. Jenkins said in an after-show segment to episode six that he and his writers were setting Pilate up to be someone who “wasn’t necessarily built for or ready for a leadership level of this magnitude.” It shows him as a man over his head, giving this antagonist a novel and almost sympathetic interpretation.

Jenkins also provides glimpses of

what is to come in Christ’s future. In episode six, we see a dream sequence of the Garden of Gethsemane with Satan as a giant albino python. Claudia, Pilate’s wife, awakens from this dream to the screams of men dying on crosses in the outer courtyard of the governor’s home. So even this early in the series (the series is planned to run for seven seasons), viewers are being introduced to Christ’s future passion and death.

Again, this series is biblical fiction, which proposes what might have happened in the lives of those surrounding Christ during the Lord’s earthly ministry. Viewers are encouraged to read Scripture itself to see what is really there, and to understand that, like all religious art, it is presented to point one to Christ himself as he truly is.

Throughout this show’s seasons, the artistry in filming has been praiseworthy, a fact that continues in season three.

Jenkins and his crew found a location in Texas to build a permanent set which is magnificent in its detail. Further, directing choices are well made. There is an opening sequence showing the Apostles on the two-by-two mission driving out demons, preaching the kingdom and healing the sick and lame. This sequence, meant to bring us up to speed on what has occurred since the previous episode, is presented

only with musical score and in black and white, and the effect is powerful.

The final two episodes will be the “wow” moment of the season, which is the feeding of the 5,000 in which thousands of extras are once again gathered at the set for the scene.

This scene is one of the principal reasons why episodes seven and eight of season three of “The Chosen” will be released in theaters through Fathom Events (fathomevents.com) on Feb. 2-3 at 3 p.m. and 7 p.m. both days. This delay gives new viewers a chance to catch up on the series to this point. Seasons one and two are available on Amazon Prime, season one is available on Netflix, and all episodes are available online at thechosen.tv or through “The Chosen” app found on Google Play or Apple iStore.

After its theatrical release on Feb. 2-3, episode seven will be streamed and released on the app and website on Feb. 5, with episode eight following closely behind during that week to avoid Super Bowl Sunday. You can find all information on these releases at thechosen.tv.

(Ann Margaret Lewis is executive assistant to the director of communications for the archdiocesan Office of Communications.) †

First-ever Wonder Conference boldly goes to frontier of ‘science and religion’

(OSV News)—Are science and religion fundamentally opposed to each other? That common notion has “worked a lot of mischief,” said Bishop Robert E. Barron, who launched a new conference on Jan. 13-14 to show how the Catholic Church champions “the unity of faith and reason.”



Bishop Robert E. Barron

Some 1,000 clergy, religious and lay attendees joined the first-ever Wonder Conference, which took place at the Gaylord Texan Resort and Convention Center in Dallas. The inaugural event was hosted by the Word on Fire Institute, part of the nonprofit Word on Fire Catholic Ministries media apostolate founded by Bishop Barron, who is bishop of the Diocese of Winona-Rochester, Minn.

In 2020, the apostolate received a \$1.7 million, three-year grant from the John Templeton Foundation to address the perceived disconnect between religious belief and scientific inquiry, with the funding helping to sponsor the conference.

The conference featured an array of experts in physics, philosophy, technology, theology and history, including among others Jesuit Father Robert J. Spitzer, president of the California-based Magis Center of Reason and Faith and the Spitzer Center; Jennifer Wiseman, senior astrophysicist at the Goddard Space Flight Center; Karin Öberg, professor of astronomy at Harvard University; Christopher Baglow, academic director of the Science and Religion Initiative at the McGrath Institute for Church Life at the University of Notre Dame; and Stephen Bullivant, director of the Benedict XVI Centre

for Religion and Society and professor at St. Mary’s University in London.

The “supposed conflict between religion and science, or faith and reason” has become “a major reason for [religious] disaffiliation among our young people,” said Bishop Barron in his Jan. 14 keynote address.

He added that St. Thomas Aquinas, a famous Dominican theologian and philosopher from the 13th century, would be “turning in his grave” at the prospect, since the Catholic Church “[stands] for the unity of faith and reason.”

Bishop Barron said part of the blame for that opposition lay with the Catholic Church itself.

“We dumbed down the faith after the [Second Vatican] Council, and it was a pastoral disaster,” he said, prompting applause from the audience.

A 2015 study by Pew Research found that nearly six in 10 adults, or 59% of the U.S. public, viewed science and religion as often conflicting. Nearly three out of four of those who seldom or never attended religious services were most likely to think science and religion mostly conflict; however, 68% of U.S. adults surveyed at the time said their personal religious beliefs and science did not conflict. Pew Research found religion most likely affected people’s views of scientific topics when it came to human evolution and the creation of the universe.

Bishop Barron said the “fundamental problem” is not science, but rather scientism, or “the reduction of all knowledge to the scientific form of knowledge.”

But scientism cannot address questions of beauty, morality or transcendence, which become “meaningless” when reduced to scientific facts, the bishop said.

In his address, Bishop Barron said he aimed to survey

how the world is fundamentally knowable, the mind is not material but immaterial, and the “inescapability” of metaphysics, or knowledge about what exists beyond the physical world. He cited the late Pope Benedict XVI whose writings stressed the “unique creative Intelligence” to which both the universe and human reason pointed.

In his Jan. 13 presentation titled “The Evidence for God from Science,” Father Spitzer—who referenced a number of prominent scientists, including physicist Stephen Hawking and cosmologist Thomas Hertog—said the once-popular concept of an “eternally inflating, infinite multiverse” is now “[fading] into the world of fantasy.”

As scientific inquiry into its origins is refined, the universe is shown to be “exceedingly fine-tuned for life” by “a super intelligent, transcendent creator whose image cannot be suppressed,” said Father Spitzer.

Father Sinclair Oubre, pastor of St. Francis of Assisi Parish in Orange, Texas, told OSV News the conference was an important professional development opportunity for parish religious education staff. Father Oubre, who did not attend the conference, sent two of his religious education directors to participate so they could better prepare young people in their high school programs as they head to universities where they may be challenged by atheistic professors.

The priest said he was grateful for Bishop Barron’s initiative in addressing the “false conflict” between science and religion.

“The Catholic Church has always recognized that reason and what is revealed in natural law is an aspect of God’s revelation,” he said. †