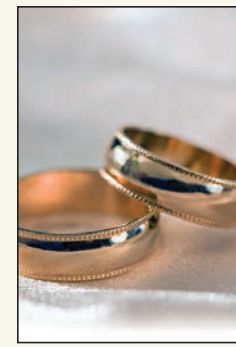




The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



The promise of love

See the couples who make that vow in our spring Marriage Supplement, pages 9-12.



Above: After Archbishop Charles C. Thompson honored the late Deacon Marc Kellams with the archdiocese's Legacy Award on Feb. 10, he posed for a photo with Deacon Kellams' wife, Chris; his daughter, Sarah Lippman; and his grandson, Bradford Dollens. (Photos by Rob Banayote)



Right: Archbishop Charles C. Thompson poses for a photo with Mary Jo Thomas-Day after she received the archdiocese's Legacy Award at the Legacy Gala at the JW Marriott in Indianapolis on Feb. 10.

Emotion marks archdiocese's Legacy Gala celebrating two people of faith and love

By John Shaughnessy

The paths of Mary Jo Thomas-Day and the late Deacon Marc Kellams never crossed in life, but their journeys always led them in the same direction and toward the same shared goals.

They are connected by the way they have loved their families, the way they have lived their Catholic faith, and the way they have always seen the face of Christ when they looked at the person in front of them.

Thomas-Day and Deacon Kellams also became connected in another special way on the emotional evening of Feb. 10 when they were honored as the recipients of the archdiocese's Legacy Award during the Legacy Gala at the JW Marriott in Indianapolis—an award that recognizes outstanding contributions to

living the faith and sharing the faith in a way that has touched the lives of so many.



Deacon Marc Kellams

men destined to become the next generation of priests. The Legacy Gala also celebrates the contributions

With nearly 1,000 people attending in its third year, the archdiocese's Legacy Gala is a dual celebration. It's a fundraising celebration of the gifts that the archdiocese shares with many people across central and southern Indiana—through its 67 Catholic schools, its extensive outreach of Catholic Charities agencies, and its formation of seminarians at Bishop Simon Bruté College Seminary in Indianapolis, young

that Catholics make to these efforts.

For 45 years, Thomas-Day has been the director of religious education at St. Monica Parish in Indianapolis, forming the faith of generations of children, adults and families, including helping to prepare more than 5,000 children to receive their first Communion and more than 3,000 youths for their confirmation.

Deacon Kellams became part of the archdiocese's first permanent diaconate class in 2008, leading him to eventually head the archdiocese's corrections ministry that focuses on changing the lives of people in prison. At the same time, he had long made an impact as a member of St. Charles Borromeo Parish in Bloomington and as a circuit court judge in Monroe County, treating people with concern and

See GALA, page 20

Holy Land tourism begins to return to normalcy after pandemic, but Ukraine war presents other setbacks

JERUSALEM (OSV News)—Last December's Christmas tree lightings in many towns and cities in Jerusalem finally pointed to a return toward normalcy for Holy Land pilgrim visits and tourism to Israel following the global pandemic and lockdowns beginning in 2020.

But the ongoing war between Russia and Ukraine has presented other setbacks to the local tourism economy and—as in so many other places worldwide—the pandemic changed daily living and livelihoods for many throughout the Holy Land,

See HOLY LAND, page 14

Pilgrims bathe in the Israeli side of the Jordan River overlooking Jordan on Jan. 28 in one of the places traditionally held as marking the location of the Baptism of Christ. (OSV News photo/Tom Tracy)





Former Nicaraguan presidential hopeful Felix Maradiaga, one of the more than 200 freed political prisoners from Nicaragua, is embraced by a supporter outside a hotel after arriving in the United States at Dulles International Airport in Virginia on Feb. 9. Miami Archbishop Thomas G. Wenski said on Feb. 11 some of the exiled Nicaraguans, including four or five priests, a couple of seminarians and a deacon, were expected to arrive in the Miami Archdiocese. (OSV News photo/Kevin Lamarque, Reuters)

Miami archbishop offers housing to exiled Nicaraguan priests and seminarians

(OSV News)—Archbishop Thomas G. Wenski spoke to the *Florida Catholic* on Feb. 11 about the arrival in Miami of some of the political prisoners released by the Nicaraguan government and flown to the U.S. on Feb. 9.

“Most of the people expelled were politicians or candidates for public office that [President Daniel] Ortega locked up before the elections,” the archbishop said, but among them were “four or five priests, a couple of seminarians, a deacon and an organist.”



Archbishop Thomas G. Wenski

Although they would be taken in at first by Nicaraguan families, Archbishop Wenski said he offered the priests and seminarians longer term housing at St. John Vianney College Seminary in Miami.

“I’m offering them the hospitality of the seminary as well as the opportunity to get acclimated, acculturated and see what the next steps would be after that,” he said. At the seminary, they could take “intensive English classes” while finalizing their immigration paperwork.

Although the expectation is that many of the priests and seminarians would stay in Miami, “I’ve already heard from a few bishops who need Spanish-speaking priests who would be happy to help them out,” Archbishop Wenski said.

He added that Catholic Charities and Catholic Legal Services of the Archdiocese of Miami were standing by to provide aid and to help the exiles with their immigration paperwork.

“Refugees or migrants arriving in Miami is sort of like a summer thunderstorm,” the archbishop said, noting that a few days earlier 114 Haitians had arrived by boat.

The Nicaraguans arrived from Washington on Feb. 12 and took part in a Mass celebrated at St. Agatha Church by exiled Nicaraguan Bishop Silvio José Báez, auxiliary bishop of Managua.

Bishop Báez was forced to leave Nicaragua in 2019 after receiving death threats for his criticism of Ortega’s government. He now teaches Scripture at St. Vincent de Paul Regional Seminary in Boynton Beach, but celebrates a weekly Mass at St. Agatha, which is livestreamed via Facebook to Nicaragua.



Bishop Silvio José Báez

St. Agatha’s pastor, Father Marcos Somarriba, is a native of Nicaragua. The parish is located near an area of Miami known as Sweetwater, which, since the late 1970s, has been home to a large concentration of Nicaraguan exiles.

“Miami is the epicenter for the Nicaraguan community in the U.S., just like Miami is the epicenter for the Cuban community,” Archbishop Wenski said. “There’s a lot of pathos in this whole thing,” he added, because a few days earlier, speaking in front of Cuban government officials on Feb. 8 at the University of Havana, a papal envoy, Cardinal Benjamin Stella, had mentioned a potential amnesty for those jailed in Cuba after the anti-government protests in July 2021. Cardinal Stella was visiting the island to mark the 25-year anniversary of the historic visit of St. John Paul II.

“What happened in Nicaragua could be something similar to what might happen in Cuba with those political prisoners, so Miami might be on an emotional roller coaster the next few weeks,” Archbishop Wenski said. †



Public Schedule of Archbishop Charles C. Thompson

February 18–26, 2023

<p>February 18 – 10:30 a.m. Rite of Election at St. John Paul II Church, Sellersburg</p> <p>February 19 – 2 p.m. Rite of Election at SS. Peter and Paul Cathedral, Indianapolis</p> <p>February 20 – 5 p.m. Dinner with Catholic legislators, Indianapolis</p> <p>February 21 – 9:50 a.m. Visit to Father Thomas J. Scecina Memorial High School, Indianapolis</p> <p>February 22 – noon Ash Wednesday Mass at SS. Peter and Paul Cathedral, Indianapolis</p>	<p>February 22 – 2 p.m. Virtual National Eucharistic Revival Congress Board meeting</p> <p>February 23 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>February 24 – 11:30 a.m. PST Los Angeles Religious Education Congress at Los Angeles Convention Center, Los Angeles</p> <p>February 26 – 2 p.m. Rite of Election at SS. Peter and Paul Cathedral</p> <p>February 26 – 6 p.m. Rite of Election at SS. Peter and Paul Cathedral</p>
----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Pope Francis ‘pained’ by Nicaraguan bishop’s 26-year prison sentence

VATICAN CITY (CNS)—Just days after Bishop Rolando Álvarez of Matagalpa, Nicaragua, was sentenced to 26 years in prison, Pope Francis expressed concern over his condition.

See reflection, page 4.

After praying the *Angelus* in St. Peter’s Square on Feb. 12,

the pope said he was “pained” by the news coming out of Nicaragua and recalled “with concern” the situation of Bishop Álvarez, who had been arrested in August by the regime of President Daniel Ortega; the bishop was sentenced on Feb. 10 and stripped of his Nicaraguan citizenship.



Pope Francis

Pope Francis prayed for Mary’s intercession to open the hearts of the “responsible politicians and all citizens” to the pursuit of peace, which he said is achieved through the “patient exercise of dialogue.”

Bishop Álvarez played an important role in mediation efforts between the Nicaraguan government and protesters in 2018 following waves of civil unrest which killed more than 360 people. Ortega, who has been in power since 2007, has since accused the bishop and the Church of attempting to overthrow him.

In his comments, the pope also noted the 222 political prisoners deported from Nicaragua to the United States on Feb. 9, a group which included five priests, a deacon, two seminarians and two media professionals employed by the

Diocese of Matagalpa. Bishop Álvarez was on the list of deportees to be sent to the United States but refused to leave Nicaragua.

Those who did go to the United States were stripped of their Nicaraguan citizenship and were given a two-year humanitarian visa by the U.S. government. Spain has offered to give them citizenship.

One day after the deportees reached the United States, Bishop Álvarez was convicted of treason and undermining national integrity, among other charges, resulting in the 26-year prison sentence. He had been under house arrest since August.



Bishop Rolando Álvarez

The bishop’s arrest followed other moves by the Ortega regime targeted at the Catholic Church, including expelling Mother Teresa’s Missionaries of Charity and Archbishop Waldemar Stanislaw Sommertag, the former papal nuncio to Nicaragua.

In August, Pope Francis publicly called for dialogue to resolve the tensions between the Church and the Nicaraguan government but did not specifically address the arrest of Bishop Álvarez. Speaking after a Mass in the Nicaraguan capital on Feb. 12, Cardinal Leopoldo Brenes, archbishop of Managua, asked for prayers that the Lord would give Bishop Álvarez strength and discernment in all his actions. He also asked his congregation not to be hateful, because Christians “must love and forgive intensely.” †



NEWS FROM YOU!

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

E-mail us:
criterion@archindy.org

Staff:
 Editor: Mike Krokos
 Assistant Editor: John Shaughnessy
 Reporter: Sean Gallagher
 Reporter: Natalie Hoefler
 Graphic Designer / Online Editor: Brandon A. Evans
 Executive Assistant: Ann Lewis



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

Website: 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.
 Copyright © 2023
 Criterion Press Inc.

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



02/17/23

Moving?

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

Name _____
 E-mail _____
 New Address _____
 City _____
 State/Zip _____
 New Parish _____
 Effective Date _____

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

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

Catholics in U.S. urged to aid, pray for quake victims in Turkey, Syria

WASHINGTON (OSV News)—Reacting to “heartbreaking scenes” of death and destruction in Turkey and Syria, the chairman of the U.S. bishops’ international policy committee urged Catholics in the U.S. and all people of goodwill to pray for the victims of the 7.8 magnitude earthquake that rocked the two countries on Feb. 6 and to give generously to those in need.

According to news reports on Feb. 14, the death toll had risen to more than 37,000.

“I join with our Holy Father Pope Francis in praying for the souls of the departed as we mourn the loss of so many lives,” Bishop David J. Malloy of Rockford, Ill., chairman of the U.S. Conference of Catholic Bishops’ Committee on International Justice and Peace, said in a Feb. 8 statement.

“We pray for those injured and the many others suffering, and we also pray for the safety and protection of emergency personnel working to save lives and tending to those in need in the wake of this disaster,” he said.

Rescue workers were still “trying to free people from rubble, and those alive are facing freezing conditions as they try to salvage their belongings and seek shelter,” Bishop Malloy said. “In a region that has experienced much conflict and hardship, these heartbreaking scenes call out to us to provide aid and assistance to our brothers and sisters in need.”

The bishop urged U.S. Catholics “to give generously” to Catholic Relief Services (CRS) and the Catholic Near East Welfare Association (CNEWA) to support their efforts to provide emergency humanitarian relief.

“I also call upon the U.S. government to provide

much-needed assistance and to work in conjunction with Catholic aid organizations to deliver effective assistance to those most in need,” he said.

CRS, the U.S. Catholic Church’s overseas relief and be development agency, is accepting donations. They can be made online by going to the CRS website, support.crs.org/donate/earthquakes. Donations can also be mailed to: Catholic Relief Services, Turkey Earthquake Relief (include in memo line), P.O. Box 17090, Baltimore, MD 21203-7090.

CRS is partnering with Caritas Turkey, Caritas Syria and Caritas Anatolia—members of Caritas Internationalis, a global confederation of Catholic relief organizations—to shelter displaced victims while ensuring access to food, clean water and hygiene supplies.

CNEWA, an agency of the Holy See, is looking to aid more than 2,000 families in Syria’s Aleppo and Hama regions—already long ravaged by conflict—by providing

bedding, food, medicines, infant formula, diapers and clothing. Donations can be made online at cnewa.org/work/emergency-syria; by phone at 800-442-6392; or by mail to CNEWA headquarters, 1011 First Avenue, New York, NY 10022. †



Rescuer workers carry Kaan, a 13-year-old Turkish earthquake survivor, to an ambulance after the teen was rescued from the rubble in Hatay on Feb. 13, after seven days since the quake. The powerful 7.8 magnitude earthquake rocked areas of Turkey and Syria early on Feb. 6, toppling hundreds of buildings and killing tens of thousands. (OSV News photo/Dilara Senkaya, Reuters)

Jesus is surprising theme of two ‘He Gets Us’ Super Bowl advertisements

GLENDALE, Ariz. (OSV News)—A feature of every Super Bowl is a panoply of commercials that air during the game touting the latest Budweiser beer, Doritos, laundry detergent and celebrities.

This year was no different when the Philadelphia Eagles and the Kansas City Chiefs faced off on Feb. 12 at State Farm Stadium in Glendale, a Phoenix suburb, with the Chiefs besting the Eagles 38-35, rallying after a 10-point deficit in the first half to win their second Super Bowl in four years.

But one surprising ad theme creating buzz ahead of the Big Game was Jesus. A group of 50 Christian individuals and companies, including craft retailer Hobby Lobby, purchased air time on FOX, which broadcast the game, for two “He Gets Us” commercials. The 30-second and 60-second spots cost roughly \$20 million.

The commercials, which are part of a broader ad campaign that began in March and utilizes billboards around the country and YouTube channels, were meant to send “a message that Jesus understands the human condition and a message of the uniting love of Jesus that will set us on a better path as a country,” said a spokesman for the campaign.

One spot using black-and-white photos

focused on a Central American migrant family—a mother, father and child—who have to flee persecution in their home country. The ad closes with the revelation that it’s the story of the child Jesus, Mary and Joseph, who had to flee to Egypt.

“So what could possibly be louder and more powerful than hate? Love can. But not just any love. Confounding love. Unconditional love. Sacrificial love. The love we see in Jesus,” says the website of the ‘He Gets Us’ campaign, hegetsus.com. “Jesus showed us the path to human flourishing and fulfillment was to love others as oneself, even if it costs you your life. What if we tried to love our enemies the way Jesus loved us? How would it change the tenor of our conflicts and our conversations?”

USA TODAY reported on Feb. 13 that according to its Ad Meter, which ranks commercials by consumer rating, the “30-second and 60-second ads run by ‘He Gets Us’ placed eighth and 15th, respectively.”

The ads “also generated some social-media buzz, with ‘Christian Super Bowl’ among the trending topics on Twitter on Monday morning,” the paper said.

Among the critics of the ads was U.S. Rep. Alexandria Ocasio-Cortez,

D-N.Y., who tweeted the night of the Big Game: “Something tells me Jesus would ‘not’ spend millions of dollars on Super Bowl ads to make fascism look benign.”

“We believe it’s more important now than ever for the real, authentic Jesus to be represented in the public marketplace as he is in the Bible,” He Gets Us spokesperson Jason Vanderground told Fox News Digital when asked to respond

to the congresswoman’s attack and others.

Aside from Hobby Lobby being identified as a major funder of the ad campaign, “most of the people driving He Gets Us, including our donors, choose to remain anonymous,” the website says, adding that funding “comes from a diverse group of individuals and entities with a common goal of sharing Jesus’ story authentically.” †

"Heating - Heat Pump - Air Conditioner"

Our staff has over 76 years of Catholic Education

139th Anniversary Sale

68

YEARS

Catholic Education

139th Anniversary Sale

FREE LABOR

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

Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 03/03/23
THIELE 639-1111

CALL TODAY!

639-1111

Still Locally Owned & Operated

WWW.CALLTHIELE.COM

139th Anniversary Sale

1/2 OFF SERVICE CALL

Save \$45 with Paid Repair

Cannot be combined with any other offer. Must be presented at time of service. EXPIRES: 03/03/23 M-F 8-4
THIELE 639-1111

139th Anniversary Sale

FREE

10 YEAR WARRANTY ON PARTS & LABOR

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

Cannot be combined with any other offer. Must be presented at time of order. EXPIRES: 03/03/23
THIELE 639-1111

SERVING CENTRAL INDIANA

THIELE

Heating & Air Conditioning

SINCE 1883

18-5987722

The Eucharist is one of the most profound sacraments of the Catholic church. It reminds us of God’s love for His people, that He offers himself to us in a whole form in the blood and bread, and that all He asks for in return is that we also give ourselves to Him fully.

UNITED CATHOLIC APPEAL

To learn more about all of the ministry areas the United Catholic Appeal supports, please visit www.archindy.org/UCA. You can make a safe and secure gift there as well.



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

John F. Fink, *Editor Emeritus*

Editorial

40 Days for Life reminds us mission in building culture of life is far from over

If we're about to begin our observance of Lent—which begins on Feb. 22, Ash Wednesday—that means our spring 40 Days for Life campaign is about to begin as well. This year's campaign runs from Feb. 22-April 2.

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

The purpose of the campaigns is to turn hearts and minds from a culture of death to a culture of life and to bring an end to abortion. In the archdiocese, campaigns take place in Bloomington and Indianapolis.

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

It is true that pro-life advocates scored a big victory last June when the U.S. Supreme Court overturned its 1973 *Roe v. Wade* decision that legalized abortion on demand across the United States.

Dobbs v. Jackson Women's Health Organization, which centered on a Mississippi law that banned abortion after 15 weeks, overturned *Roe* and *Planned Parenthood of Southeastern Pennsylvania v. Casey*, stating that the rulings in these earlier cases erroneously recognized a right to abortion in the U.S. Constitution. As a result of the U.S. Supreme Court's ruling in *Dobbs*, the matter of regulating or restricting abortion was returned to states legislatures.

Indiana's pro-life legislation making most abortions in the state illegal—Senate Bill 1, which was signed into law by Gov. Eric Holcomb last August—continues to be under an injunction while the Indiana Supreme Court reviews a case by Planned Parenthood and others arguing in the judicial system that the law violates the state's constitution. A second case against the law was filed last September by Hoosier Jews for Choice and others, claiming the law violates Indiana's Religious Freedom Restoration Act passed in 2015.

While the law is on hold, abortions continue in Indiana as they did prior to the enactment of the law last September. We believe that is reason enough for people of faith in central and southern Indiana to continue taking part in 40 Days for Life campaigns.

Tim O'Donnell, 40 Days for Life coordinator for the Indianapolis campaign and a member of the Knights of Columbus, said as much in a recent e-mail to *The Criterion*, citing five reasons why it is important to continue taking part in this pro-life effort. They include:

- Praying that the Indiana Supreme Court rules against the lawsuits brought against Senate Bill 1.

- Even with Senate Bill 1 in



force, there will be abortions due to exceptions. Every child needs to be rescued from the violence of abortion.

- Offering a public witness to the sanctity of life to those who work, visit or drive by Planned Parenthood centers.

- Chemical abortion has dramatically expanded because CVS and Walgreens drug stores provide abortion pills.

- "Solidarity with our brothers and sisters across the country and the world. Even in a post-*Roe* America, more than 80% of abortions will continue to happen," O'Donnell wrote. "We love our country and these precious children. We will stand shoulder to shoulder with pro-life warriors with one heart and mind: loving them both to make abortion unthinkable."

The Indianapolis campaign will take place on the public right-of-way outside of the Planned Parenthood abortion center at 8590 Georgetown Road. Parking is available along Georgetown Road; do not park in the Women's Care Center parking lot or at the industrial complex across from the Planned Parenthood facility. To sign up, go to 40daysforlife.com/en/indianapolis. For additional information, contact O'Donnell at 317-372-0040 or e-mail idiptionsapere@att.net.

The Bloomington campaign will take place along the public right-of-way outside of the Planned Parenthood facility at 421 S. College Ave. Parking is available at the meters along the street at \$1 per hour. Do not park in the Planned Parenthood parking lot. To sign up, go to 40daysforlife.com/en/bloomington. For more information, contact Deacon Russell Woodard at 317-456-7722 or e-mail rbwoodard@ameritech.net.

The central Indiana Knights of Columbus will host an overnight prayer vigil from 7 p.m. on March 24 to 7 a.m. on March 25 outside the Planned Parenthood center in Indianapolis. All are invited to participate.

For more information or to sign up at sites outside of the archdiocese—including in Evansville, Louisville and Cincinnati—go to www.40daysforlife.com and select "Locations."

Because U.S. President Joe Biden, in his State of the Union address on Feb. 7, called on Congress to codify *Roe v. Wade* "to protect every woman's constitutional right to choose," we understand our mission in building a culture of life is far from over.

May we continue, please God, to do all we can to protect the most vulnerable members of our society and convert those hardened and uniformed hearts who fail to understand what a precious gift each child is.

—Mike Krokos

Reflection/Sean Gallagher

Christ-like power is found in suffering witness of Nicaraguan Bishop Álvarez

On Feb. 9, the government of Nicaraguan dictator Daniel Ortega put 222 of its political opponents on an airplane headed for the U.S.



All of these people had their Nicaraguan citizenship stripped and were expelled from their native land because they had publicly defended the dignity and rights of their fellow citizens

against the oppression of the regime.

They came from all sectors of Nicaraguan society. Notable among them were Nicaraguan political figures, as well as Catholic clergy, seminarians and Catholic media professionals in the Central American nation.

But the man who has become the icon of resistance to Ortega refused to board the plane: Bishop Rolando Álvarez of Matagalpa, Nicaragua.

Set to be tried next week on spurious charges that he had conspired to undermine Nicaraguan sovereignty and had disseminated false news, Bishop Álvarez was instead quickly tried and convicted on the day after the deportation, sentenced to 26 years in prison and stripped of his Nicaraguan citizenship.

Ortega could have looked on the Church in his country much like Josef Stalin dismissed the role of Pope Pius XII during World War II when he said, "The pope? How many divisions does he have?"

But Ortega's actions against the Church in his country are a clear sign that he recognizes it as a threat to his power.

"The Catholic Church, I think, is one of the main institutions that the Ortega regime really, really fears," said Antonio Garrastazu, regional director

for Latin America and the Caribbean at the International Republican Institute in Washington in an Associated Press article. "The Catholic Church [is] really the [one] that can actually change the hearts and minds of the people."

Now languishing in Nicaragua's notorious Modelo prison, Bishop Álvarez may not be able to preach in his cathedral's pulpit, broadcast messages on his diocese's Catholic radio stations (all shut down by the government) or communicate on social media, but his witness speaks louder than ever.



Bishop Rolando Álvarez

Like the Lord to whom he was conformed in his ordination, Bishop Álvarez is suffering with and for his people. And as the

example of Christ in his passion, death and resurrection assures us, there is a strength in such loving self-sacrifice that cannot be overcome by such worldly men like Daniel Ortega who see power only flowing from the barrel of a gun.

Ortega may be able to expel his opponents or put them in prison. And he may try to cow the rest of the country into a quiet submission by such use of force. But he cannot ultimately control the minds and hearts of Nicaraguans.

God created our hearts and minds to be attracted to truth, beauty and goodness.

These divine qualities are at the heart of the Gospel that the Church preaches and stand in stark contrast to the lies, ugliness and evil of the Ortega government and other totalitarian regimes throughout history.

See GALLAGHER, page 18

Be Our Guest/Paul Kachinski

This Lent, pray the rosary daily for peace in the world, reader urges

"The whole of man's history has been the story of fierce combat with the powers of evil, so our Lord tells us, from the very dawn of history and continuing into the future, until the end of time. ... This dramatic situation of the whole world, which is in the power of the evil one, makes man's life a battle" (*Catechism of the Catholic Church*, #409).

Indeed, the whole world seems to be at war everywhere; not only in Ukraine and Russia, but war against the pre-born, the elderly and everyone sincerely trying to live the Christian life. And we see an uncompromising war against marriage and the family.

Imagine what would happen if every Catholic in the world would pray a rosary every day. The rosary has saved the day throughout history, the "Battle of Lepanto" being a prime example. In October of 1573, Europe was saved from the invasion of the mighty Turkish (Muslim) fleet by the praying of the rosary by Catholics across the continent.

The rosary is the great weapon of conversion as testified to by Our Blessed Mother at Fatima. Furthermore, St. Padre Pio often said, "Mary's rosary is the weapon against the evils of the world today!"

Bishop Oliver Dashe Doeme of Maiduguri, Nigeria, a few years ago reported that while he was praying before the Blessed Sacrament and asking Our Lord how to combat the terrorist attacks upon the people of his diocese, Jesus appeared to him, and Jesus had a sword in his hand.

When Jesus handed the sword to the bishop, the sword turned into a rosary. Sister Lucia, one of the Fatima seers,

in a letter to a priest in 1937, wrote, "The Most Holy Virgin, in these last times in which we live, has given a new efficacy to the recitation of the rosary to such an extent that there is no problem, no matter how difficult it is, temporal or especially spiritual, in the personal life of each one of us, of our families, of the families of the world or of the religious communities, or even of the life of people and nations that cannot be solved by the rosary."

"There is no problem, I tell you, no matter how difficult it," she wrote, "that we cannot resolve by prayer of the holy rosary. With the holy rosary, we will save ourselves. We will sanctify ourselves. We will console Our Lord and obtain the salvation of many souls."

Lent is right around the corner. Think about offering a sacrifice of praise instead of just "giving up" something material. Think of offering a sacrifice of praise by praying the rosary daily. It is a positive act of obedience to the Mother of God.

Our Lady of Fatima asked us all to pray the rosary daily, and to what end? She gave us a "Peace Plan" from heaven to avoid evils and bring peace to the world.

She said, "Tell everybody that God gives grace through the Immaculate Heart of Mary. Tell them to ask graces from her, and that the heart of Jesus wishes to be venerated together with the Immaculate Heart of Mary."

"Ask them to plead for peace from the Immaculate Heart, for the Lord has confided the peace of the world to her."

(Paul Kachinski is a member of Our Lady of the Greenwood Parish in Greenwood.) †

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Love your enemies, pray for those who persecute you

The Gospel reading for the Seventh Sunday in Ordinary Time (Mt 5:38-48) contains some of the most misunderstood sayings of Jesus:

When someone strikes you on your right cheek, turn the other one as well. If anyone wants to go to law with you over your tunic, hand over your cloak as well. Should anyone press you into service for one mile, go for two miles. (Mt 5:39-41)

Is Jesus telling us to be pushovers who allow ourselves to be bullied by others? Why would he counsel us to turn the other cheek, hand over our cloak, and go the extra mile in situations that are clearly unjust? Don't the demands of basic fairness give us the right to fight back, to insist that we be treated justly?

When we think about this particular Gospel, it's important to remember that the people who first heard these words were used to the saying "an eye for an eye, and a tooth for a tooth." They were taught to believe that "getting even" was the appropriate response to any harm done to them. Unfortunately, this is the attitude that causes people to seek revenge rather than justice, and to reject mercy as

being incompatible with fairness.

Jesus turns the traditional ideas about getting even inside-out. In fact, he calls for a complete reversal of our thinking:

You have heard that it was said, "You shall love your neighbor and hate your enemy." But I say to you, love your enemies and pray for those who persecute you, that you may be children of your heavenly Father, for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust. (Mt 5:43-45)

What Jesus is telling us is that we must always remember that every human life—without exception—is worthy of respect. Even our enemies and those who are out to get us (our persecutors) are children of God. They are deserving of our love, and they should never be treated as objects of vengeance or retribution—even when we're convinced they deserve it!

When we love our enemies and pray for those who persecute us, we affirm that we are all sisters and brothers in Christ, "children of our heavenly Father" (Mt 5:45).

In the second reading for this Sunday (1 Cor 3:16-23), St. Paul admonishes

the Corinthians, and all of us, saying, "Brothers and sisters: Do you not know that you are the temple of God, and that the Spirit of God dwells in you?" (1 Cor 3:16). By virtue of our baptism, all of us have become temples of the Holy Spirit, for, as St. Paul reminds us, "the temple of God, which you are, is holy" (1 Cor 3:17). As women and men called to holiness, our first priority should be love, not vengeance, and our commitment to following Jesus demands that we "turn the other cheek" (Mt 5:39), as he did.

There is nothing weak or submissive about refusing to engage in violence when we are treated unfairly. When we pray for those who mistreat us, we acknowledge that God's love and mercy are more powerful than our anger and desire for vengeance can ever be. When we agree to walk the extra mile instead of insisting that it is unfair, we are following in the footsteps of Jesus who accepted the unjust sentence of death on the cross even as he forgave his enemies.

The first reading from the Book of Leviticus (19:1-2, 17-18) provides support for Jesus' message:

You shall not bear hatred for your

brother or sister in your heart. Though you may have to reprove your fellow citizen, do not incur sin because of him. Take no revenge and cherish no grudge against any of your people. You shall love your neighbor as yourself. (Lv 19:17-18)

It is human nature to cherish grudges and to nurture the desire for revenge. But the way of life that Jesus proposes demands that we surrender our feelings of bitterness and anger in order to let God's love and forgiveness take their place.

God's love is all-encompassing—"for he makes his sun rise on the bad and the good, and causes rain to fall on the just and the unjust" (Mt 5:45). When our hearts are full of love, there is no room for vengeance. When we respect the holiness in others, we become holy ourselves. We become disciples of Jesus Christ who bear no grudges and who forgive others as he did.

Let's ask the Holy Spirit to help us love our neighbor and pray for those who would do us harm. Let's turn the other cheek, and go the extra mile, to show that we are holy as the Lord our God is holy. †



Cristo, la piedra angular

Amen a sus enemigos y oren por los que los persiguen

La lectura del Evangelio del séptimo domingo del tiempo ordinario (Mt 5:38-48) contiene algunos de los dichos de Jesús que se han prestado a malas interpretaciones:

A cualquiera que te hiera en la mejilla derecha, preséntale también la otra; al que quiera provocarte a pleito para quitarte la túnica, déjale también la capa; y a cualquiera que te obligue a llevar carga por una milla, ve con él dos. (Mt 5:39-41)

¿Acaso Jesús nos dice que seamos pusilánimes y nos dejemos intimidar por los demás? ¿Por qué nos aconsejaría que pusiéramos la otra mejilla, entregáramos nuestra capa y fuéramos más allá en situaciones que son claramente injustas? ¿Acaso los principios de la equidad básica no nos dan el derecho a contraatacar, a insistir en que se nos trate de manera justa?

Al reflexionar acerca de este Evangelio en particular, es importante recordar que las personas que escucharon por primera vez estas palabras estaban acostumbradas al dicho "ojo por ojo y diente por diente," a quienes se les había hecho creer que "vengarse" era la respuesta adecuada ante cualquier injuria. Lamentablemente, esta es la actitud que lleva a la gente a buscar

la venganza en lugar de la justicia, y a rechazar la misericordia por ser incompatible con la equidad.

Jesús da un vuelco a la idea tradicional sobre el desquite y, de hecho, pide que invirtamos por completo nuestra forma de pensar:

Ustedes han oído que fue dicho: "Amarás a tu prójimo, y odiarás a tu enemigo." Pero yo les digo: Amen a sus enemigos, bendigan a los que los maldicen, hagan bien a los que los odian, y oren por quienes los persiguen, para que sean ustedes hijos de su Padre que está en los cielos, que hace salir su sol sobre malos y buenos, y que hace llover sobre justos e injustos. (Mt 5:43-45)

Lo que Jesús nos dice es que debemos recordar siempre que toda vida humana (sin excepción) es digna de respeto. Incluso nuestros enemigos y quienes nos persiguen son hijos de Dios que merecen nuestro amor, y nunca deben ser tratados como objetos de venganza o retribución, ¡aunque estemos convencidos de que se lo merecen!

Cuando amamos a nuestros enemigos y rezamos por quienes nos persiguen, afirmamos que todos somos hermanas y hermanos en Cristo, "hijos de su Padre que está en los cielos" (Mt 5:45).

En la segunda lectura de este

domingo (1 Co 3:16-23), san Pablo amonesta a los corintios, y a todos nosotros, diciendo: "Hermanos: ¿No saben que ustedes son templo de Dios, y que el Espíritu de Dios habita en ustedes?" (1 Cor 3:16). En virtud de nuestro bautismo, todos nos hemos convertido en templos del Espíritu Santo ya que, como nos recuerda san Pablo, "el templo de Dios es santo, y ustedes son ese templo" (1 Co 3:17). Como mujeres y hombres llamados a la santidad, nuestra primera prioridad debe ser el amor, no la venganza, y nuestro compromiso de seguir a Jesús exige que "presentemos la otra mejilla" (Mt 5:39), como hizo él.

Negarse a la violencia cuando nos tratan injustamente no implica debilidad o sumisión de nuestra parte. Cuando rezamos por quienes nos maltratan, reconocemos que el amor y la misericordia de Dios son más poderosos que nuestra ira y nuestro deseo de venganza. Cuando aceptamos recorrer una milla más, en lugar de insistir en que es injusto, estamos siguiendo los pasos de Jesús, que aceptó la injusta sentencia de muerte en la cruz, al tiempo que perdonaba a sus enemigos.

La primera lectura del Libro de Levítico (19:1-2, 17-18) apoya el mensaje de Jesús:

No abrigues en tu corazón odio contra tu hermano. Razona con tu prójimo, para que no te hagas cómplice de su pecado. No te vengues, ni guardes rencor contra los hijos de tu pueblo. Ama a tu prójimo como a ti mismo. (Lv 19:17-18)

Es propio de la naturaleza humana abrigar rencores y alimentar el deseo de venganza. Pero el modo de vida que propone Jesús exige que renunciemos a nuestros sentimientos de amargura e ira para permitir que el amor y el perdón de Dios ocupen su lugar.

El amor de Dios lo abarca todo: "hace salir su sol sobre malos y buenos, y que hace llover sobre justos e injustos" (Mt 5:45). Cuando nuestros corazones están llenos de amor, no hay lugar para la venganza. Cuando respetamos la santidad de los demás, nos hacemos santos nosotros mismos; nos convertimos en discípulos de Jesucristo que no guardan rencor y que perdonan a los demás como lo hizo él.

Pidamos al Espíritu Santo que nos ayude a amar al prójimo y a rezar por los que quieren hacernos daño. Pongamos la otra mejilla y hagamos un esfuerzo adicional para demostrar que somos santos al igual que el Señor, nuestro Dios. †

Events Calendar

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

February 20

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

February 23

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.

February 24

St. Pius X School, 7200 Sarto Dr., Indianapolis. **Leadership Day**, 8:30-10:30 a.m., see how school fosters student leadership through Leader in Me program, registration requested by Feb. 22, free. Information, registration: 317-466-3361, kbeaudette@spxparish.org, cutt.ly/PiusXLead23.

February 24, March 3, 10, 17, 24

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave.,

Indianapolis. **Fish Fry**, 11 a.m.-5:30 p.m., dinners (\$11.50-\$16) include choice from seven entrées, two sides, soda, bread and dessert, entrée only \$11.50-\$13.75, side orders à la cart \$1-\$4, delivery available for six orders or more. Information: 317-632-9349, stritchcatholicindpls@gmail.com.

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Men's Club Annual Fish Fry**, 5-7:30 p.m., baked or fried fish, oysters or shrimp with two sides, dine in, carry out, adults \$11-\$12, children \$3-\$7. Information: 812-282-2290, communications@stanthony-clarksville.com.

February 24, March 3, 10, 17, 24, 31

St. John Paul II Parish, St. Joe Hill campus, 2605 St. Joe Rd. W., Sellersburg. **Lenten Fish Fry**, 5-7 p.m., fried fish, shrimp or baked fish, fries, baked potato, baked beans, coleslaw, mac and cheese, cheese pizza, dessert table, dine in, carry out, drive through, \$14 dinner, \$10 sandwich and side, \$8 sandwich. Information: 812-246-2512.

February 24, March 10

St. Jude School cafeteria, 5353 McFarland Rd., Indianapolis. **Boy Scout Troop 51 Fish Fry Fundraiser**, 4-7 p.m., dinners include fish filets, grilled

cheese, French fries, macaroni and cheese, green beans, potatoes, plus water, lemonade or tea, freewill donation. Information: 317-752-2829.

February 24, March 10, 17

St. Matthew the Apostle Parish Gym, 4100 E. 56th St., Indianapolis. **Fish Fry**, 5-7:30 p.m., dinner prices TBD, Information: 317-257-4297, bulletin@saintmatt.org.

February 25

Cardinal Ritter Jr./Sr. High School, 3360 W. 30th St., Indianapolis. **Smarty Party Fundraiser**, 6:30 p.m., trivia night, door prizes, raffles, costume and table decorating contests, must be 21, \$35 individual, \$200 for table of 10. Information: 317-927-7826 or esubrin@cardinalritter.org. Reservations, sponsorships: cutt.ly/SmartyParty23.

Marian University Alumni Hall, 3200 Cold Spring Rd., Indianapolis. **Journey to Wholeness & Holiness: Spirituality and Health Integration**, 9 a.m.-2:30 p.m., \$30, register by Feb. 17. Information, registration: 317-528-6427, Jan.Erlenbaugh-Gaddis@franciscanalliance.org, cutt.ly/journeyhealth23.

February 26, 27

St. Simon the Apostle Parish, 8155 Oaklandon

Rd., Indianapolis. **Evenings of Reflection with Beth Leonard**, 6:30-8:30 p.m., Catholic author and speaker Beth Leonard presents "Praying Your Child through Anything," Leonard's book available from St. Simon Parish Office for \$12 in advance, includes refreshments, free. Information: 317-826-6000, brutski@saintsimon.org.

February 26-28

St. Matthew the Apostle Church, 4100 E. 56th St., Indianapolis. **Parish Mission**, 7 p.m. each night, Father James Farrell presenting "Do this in Memory of Me," reception afterward, free. Information: 317-257-4297, bulletin@saintmatt.org.

March 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.

March 2

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Baking Sourdough Bread workshop**, 6-8 p.m.,

in-person or on Zoom, Candace Minster facilitator, \$45 includes instruction materials and starter, register by Feb. 27. Information, registration: 812-535-2952, wvc@spsmw.org or spsmw.org/events.

March 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.

March 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.

St. Vincent de Paul Shamrock Center, 923 18th St., Bedford. **Becky's Place Shelterbration**, 6 p.m., benefiting Catholic Charities Becky's Place women's and children's homeless shelter, silent auction, music by My Yellow Rickshaw, 50/50 raffle, dinner success stories, awards, \$50 individual, table of eight \$400, sponsorships available, register by Feb. 17. Information, registration: cutt.ly/Shelterbration23, 317-236-1411, cbush@archindy.org.

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **Men's Prayer Breakfast**, 8 a.m. Mass, 8:30 a.m. breakfast in school gym with Father Joseph Moriarty, Bishop Simon Bruté College Seminary rector, presenting "St. Joseph, A Model of Virtue," 10 a.m. reconciliation, freewill donation. Information, RSVP: pachciarz@sbcglobal.net or 317-442-5542.

Greenwood Public Library, 310 S. Meridian St., Indianapolis. **Pro-life Movie Night: Lifemark**, 2-4:30 p.m., includes refreshments and activities for small children, film is PG-13, freewill donation. Information: 317-946-3813, homeschoolers4life.indy@gmail.com. †

Retreats and Programs

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

March 3

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$70 with spiritual direction. Information, registration: 812-933-6437, www.oldenburgfranciscancenter.org.

March 3-5

Our Lady of Fatima Retreat

House, 5353 E. 56th St., Indianapolis. **Life Along the Road—Reflections and Meditations on Our Life Journey Toward God: a Lenten Weekend Retreat**, 6 p.m. Fri.-noon Sun., Father Jeffrey Godecker facilitating, \$200 includes private accommodations, meals, snacks and program material, register by

March 2. Registration: ftm.retreatportal.com/events, 317-545-7681 or lcoons@archindy.org.

March 4

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Grieving Our Losses**, 9:30-11:30 a.m., Franciscan Sister Olga Wittekind and clinical psychologist Claire Sherman

facilitating, \$30, \$45 with CEU. Information, registration: 812-933-6437, www.oldenburgfranciscancenter.org.

March 7

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Coffee and Conversation: Living Cruciform**, 10-11:30 a.m., Patty Moore facilitating, series based on book *The Broken Way*, second

of six independent sessions (March 14, 21, 28, April 4), \$25 per session, journals provided. Information, registration: benedictinn.org/programs, 317-788-7581, benedictinn@benedictinn.org.

March 8

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@benedictinn.org.

March 8, 15, 22

Mount Saint Francis Center for Spirituality, Pump House Studio, 101 St. Anthony Dr., Mt. St. Francis. **Sacred Portraiture: Holy Face**, 9:30-11:30 a.m., stand-alone sessions, Conventual Franciscan Father Vincent Petersen facilitating, participants must provide their own paints, brushes and paper, \$25, 12-person limit. Information, registration: cutt.ly/portrait-3-8.

March 9

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$40 per day, includes room, lunch and use of common areas and grounds, overnight stays available for additional \$30, dinner additional \$10. Registration: ftm.retreatportal.com/events,

317-545-7681 or lcoons@archindy.org.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **The Chosen, episode "I Have Called You by Name,"** 6:30-8 p.m., episode viewing and discussion, Our Lady of Our Lady of Fatima Retreat House program director Cheryl McSweeney facilitating, free will offering. Information, registration: 812-933-6437, www.oldenburgfranciscancenter.org.

March 10-12

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **No Greater Love—A Pilgrimage from the Garden to the Resurrection**, 9 a.m. Fri.-1 p.m. Sun., Benedictine Sister Carol Falkner and Patty Moore facilitating, \$275 before March 1, \$300 after March 1, includes meals and accommodations. Information, registration: benedictinn.org/programs, 317-788-7581, benedictinn@benedictinn.org.

March 13

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Living the Stations of the Cross—14 Timeless Treasures and One Mighty Resurrection: Evening of Reflection**, 7-9 p.m., author Beth Leonard presenting, \$25, register by March 12. Registration: ftm.retreatportal.com/events, 317-545-7681 or lcoons@archindy.org. †

Smiles—and smile-helpers—for Haiti



Sixth-grade National Junior Honor Students (NJHS) Izzy Dierckman, left, and Jaxson Watson of St. Louis School in Batesville smile on Jan. 27 with 1,687 grin-enhancing toothbrushes and tubes of toothpaste students at the school contributed for St. Louis Parish's sister parish in Haiti. The toothbrushes and toothpaste were collected as part of a drive NJHS scholars held at the school in partnership with the parish's Haiti Mission Committee. (Submitted photo)

National Black Catholic Congress to be held in Washington area in July

WASHINGTON (OSV News)—During Black History Month in February, Catholics are being invited to register to attend this summer’s National Black Catholic Congress, which through the years has made history of its own.

The National Black Catholic Congress XIII will be held on July 20-23 at the Gaylord National Resort in National Harbor, Md., just outside the District of Columbia. It marks the third time the Washington area has hosted the gathering, and each of those times, key participants included noted figures in U.S. Catholic history.

St. Augustine Parish in Washington—the mother parish for Black Catholics in the nation’s capital, founded by free men and women of color in 1858—hosted the inaugural congress gathering, which opened on New Year’s Day 1889 and included a Mass celebrated by Father Augustus Tolton, the first U.S. Catholic priest publicly known to be Black and whose cause for sainthood is now being considered. He was declared “Venerable” by Pope Francis in 2019.

Five of those congresses were held before the turn of that century, and then that movement was revived with National Black Catholic Congress VI held in 1987 on the campus of The Catholic University of America in Washington, where the speakers included Sister Thea Bowman, a Franciscan Sister of Perpetual Adoration and dynamic evangelist who died of cancer in 1990. Her sainthood cause also is underway. She has the title “Servant of God.”

At the National Black Catholic Congress this summer, Cardinal Wilton D. Gregory—the archbishop of



Cardinal Wilton D. Gregory

Washington who was elevated to the College of Cardinals by Pope Francis in 2020, becoming the first African American cardinal in history—will give the opening keynote speech and celebrate the opening Mass.

The 2023 congress has as its theme, “Write the Vision: A Prophetic Call to Thrive,” and is the largest national gathering in support of Black Catholic ministry that brings together lay people, clergy and religious for prayer, dialogue and discernment.

Wendi Williams, the executive director of that office, noted that the National Black Catholic Congress “coming to the Archdiocese of Washington is a coming home at

an important time for Black Catholics, coming out of COVID, really sensing the needs and interests as they exist today, and how we plan to move the priorities forward.”

She explained that “the congress movement is a mechanism to involve the lay faithful with the Black Catholic ministry. By attending, the lay faithful are involved with decisions and priorities that will become the pastoral plan [of the National Black Catholic Congress] for the next five years.”

That national pastoral plan is integral to diocesan plans and parish outreach for Black Catholics, Williams said, noting that it exemplifies the synodality that Pope Francis has encouraged in preparation for the world Synod of Bishops at the Vatican in October.

“The congress is an important lay movement that helps ensure that the voices of the lay faithful are heard and acted upon,” Williams told the *Catholic Standard*, newspaper of the Washington Archdiocese. “It’s about listening, dialogue, discernment and journeying together.”

In preparation for the National Black Catholic Congress XIII, parish representatives from throughout the Archdiocese of Washington in November 2022 participated in a day of reflection at St. Joseph Parish in Largo, Md., to shape local recommendations for the national gathering.

Washington Auxiliary Bishop Roy E. Campbell, Jr., who also is St. Joseph’s pastor and president of the National Black Catholic Congress, welcomed those participants, saying, “We look at what we can do as a prophetic people for our communities, families and Church.”

The National Black Catholic Congress, which meets every five years, was held in Orlando, Fla., in 2017; in Indianapolis in 2012; in Buffalo, N.Y., in 2007; in Chicago in 2002; in Baltimore in 1997; in New Orleans in 1992; and in Washington in 1987. At each gathering, the congress renews its mission with a new pastoral plan.

Several key recommendations in the Pastoral Plan of Action from the most recent National Black Catholic Congress gathering in Orlando included: enabling Black Catholics to enhance their Africentric spirituality; increasing awareness of Black saints; creating opportunities for lay leadership in the Church; identifying and eradicating racism; increasing prison ministry and outreach; providing support for those experiencing domestic violence; and increasing awareness of and working to eliminate human trafficking.



Pilgrims participate in a Sept. 17, 2022, Mass at the Basilica of the National Shrine of the Immaculate Conception National Shrine marking the 25th anniversary of the Our Mother of Africa Chapel. The pilgrimage and Mass were sponsored by the National Black Catholic Congress. (OSV News photo/Patrick Ryan, courtesy National Black Catholic Congress)

Other recommendations were: developing Africentric religious education programs; providing outreach to unchurched members of the community; creating more sustainable Catholic schools; promoting and supporting Black Catholic vocations; and having parishes and dioceses “address the urgent issue of disengaged Black Catholic youth.”

Bishop Campbell said the pastoral plan devised in the upcoming congress will help Black Catholic parishes and parishes with Black Catholic members “address the vision of what we’re called to do.”

The early congresses and now the modern gatherings have had a goal of showing that “Black Catholics have an equal place in the Church with any other Catholics,” he said. The gathering, he said, can help Black Catholics persevere in their faith and show the gifts from God that they have to share.

Discussing the impact that the National Black Catholic Congress can have on individuals, parishes and dioceses, Bishop Campbell said, “We start with a change of our hearts and move to change the hearts of others, so we’re all walking together. That’s what we do in our parishes. Just like a family is the building block of society, the parishes are the building blocks of the Church.” †

Pope Francis: Jesus wants us to love fully, not flaunt facade of following rules

VATICAN CITY (CNS)—Religious rules are good and necessary, but Jesus wants his disciples to go beyond the letter of the law and fully live out its meaning, Pope Francis said.

“The commandments that God has given us must not be locked up in the airless vaults of formal observance; otherwise, we are limited to an exterior, detached religiosity, servants of ‘God the master’ rather than children of ‘God the Father,’” the pope said.

“Jesus wants this: not to have the idea of serving a God the master, but the Father; and this is why it is necessary to go beyond the letter” of God’s commandments, he said before praying the *Angelus* with visitors in St. Peter’s Square on Feb. 12.

The pope reflected on what Jesus meant when, in the day’s Gospel reading, he told his disciples, “Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfill” (Mt 5:17).

The pope said, “Jesus makes us understand that religious rules are necessary, they are good, but they are only the beginning: to fulfill them, it is necessary to go beyond the letter and live their meaning.”

For example, he said, when sacred Scripture says, “Do not kill,” not committing homicide is not enough for Jesus if that person still harms others with words.

“Do not commit adultery” is also “not enough if one then lives a love tainted by

duplicity and falsehood,” the pope added. “This is not fulfillment.”

To not kill, steal or violate the other commandments is “formal observance, which is satisfied with the bare minimum, whereas Jesus invites us to aspire to the maximum possible,” he said.

Jesus’ message is clear, he said. “God loves us first, freely, taking the first step toward us, without us deserving it; and so we cannot celebrate his love without, in our turn, taking the first step toward reconciliation with those who have hurt us.” †



MCNULTY

REAL ESTATE SERVICES

Tom McNulty
BROKER/ATTORNEY
317.507.0688 • mcnultyre@gmail.com

Patrick McNulty
BROKER

Brian Candlish
BROKER

Jamy Brase
BROKER

Andy Barnett
BROKER

Steve Hullett
BROKER




The INFORMED way to Buy or Sell a HOME!

Serving our friends and customers for 35 years in Central Indiana. Specializing in Brokerage, Legal and Investment Services for all types of real estate transactions.

MCNULTYRE.COM

Shelby Upholstering & Mill End Window Fashions





Family Owned & Operated Since 1932.
“The pride and economy of our family working together makes a difference.”

Experts in Commercial & Residential Projects

- Carpet Sales & Installation • Wood Refinishing
- Custom Window Treatments Including Blinds
- Interior Painting
- All Customized to Fit Your Taste

3136 W. 16th Street

Check out our website
shelbyupholstering.com



Upholstering
317-631-8911

Mill End Window Fashions
317-257-4800



Joy, gratitude and honest words mark close of synod's phase

(OSV News)—Joy, gratitude and a longing to be formed in the faith are among the takeaways from the latest stage in the North American phase of the preparation for the world Synod of Bishops on synodality, according to two U.S.-based synod process leaders tasked with distilling the faithful's feedback for presentation to the Vatican.

"The love for people's Catholic faith and their Catholic identity abounds in the meetings. It's so present, and it underlies everything," said Julia McStravog, a theologian and co-coordinator of the team for the continental phase of synod preparations of the U.S. Conference of Catholic Bishops (USCCB).

McStravog and her fellow co-coordinator Richard Coll, who also serves as executive director of the USCCB's Department of Justice, Peace and Human Development, spoke with OSV News on Jan. 26 after finishing a series of U.S. and Canadian synod consultations.

Launched by Pope Francis in October 2021, the multiyear preparation for the synod meeting—the theme of which is "communion, participation and mission"—seeks to cultivate an ongoing dynamic of discernment, listening, humility and engagement within the Church.

The word "synod" itself derives from the Greek words for "with" and "path," signifying a way in which "the people of God walk together," according to a 2018 document by the Vatican's International Theological Commission.

Initially scheduled to culminate at the 15th Ordinary General Assembly of the Synod of Bishops at the Vatican in

October 2023, the synod was extended by Pope Francis to include a second session in October 2024, allowing for what he called "a more relaxed period of discernment."

Throughout its three stages—diocesan, continental and universal—the synod has solicited the insights of Catholics around the world, as well as those who have left the faith and those of other faith traditions. Marginalized communities have been especially encouraged to participate in the listening sessions, which have taken place in Catholic parishes, schools and other Church centers across the globe.

The current continental phase has gathered the USCCB and the Canadian Conference of Catholic Bishops (CCCB) and more than 900 bishop-selected delegates in 12 virtual sessions—variously conducted in English, Spanish and French—at which listening session reports from 236 U.S. and Canadian dioceses were presented and discussed.

According to the USCCB, the Catholic Church in Mexico will participate with the Latin American bishops' council (CELAM), given its long partnership with that conference.

Now, McStravog, Coll and some 18 fellow team members will undertake a "writing retreat," during which they will prayerfully distill the responses from the Church in the U.S. and Canada into one of the seven continental reports due to be submitted to the Vatican on March 31.

Both said they will be working with impressive raw material.

"What's really powerful is how many common themes seem to be expressed across these different groups, languages, backgrounds and the like," said Coll.

"You really do feel the inspiration of the Spirit here."

McStravog said she was struck by synod participants' "really deep desire for faith formation at every stage of life" in order to "live more into discipleship and missionary identity."

Coll noted that respondents stressed "the importance of being an inclusive, welcoming Church and community" that heeds Pope Francis' emphasis on "the importance of reaching out to the peripheries and the marginalized."

At the same time, said Coll, synod participants pointed to "the tension between truth and mercy ... between wanting to be inclusive ... [while] being authentic and respectful of the teachings of the Church."

"I don't think that tension has by any means been resolved," Coll added.

Throughout the synod, the "universal wound" of numerous clerical sex-abuse scandals has been discussed "with honesty," said McStravog. "What the synod has been able to do is [allow] people to name it, and to name it to one another."

That opportunity has been key for the Church in Canada, where Pope Francis delivered a formal apology during his July 2022 pilgrimage of penance to the First Nations, Métis and Inuit peoples, asking forgiveness for the Catholic



Philadelphia Archbishop Nelson J. Pérez joins college students, other young adults and ministry leaders during a synodal listening session at La Salle University on April 4. (OSV News photo/CNS file, Sarah Webb, CatholicPhilly.com)

Church's involvement in the sin of colonialism and the harm inflicted by residential schools.

Another challenge the U.S. and Canadian synod team members are working to understand is the reluctance of some clergy to participate in the synod, said McStravog, noting that a "special listening session" for clergy has been scheduled before the continental document is finalized.

Even when discussing difficult topics, "so many of the participants ... started out with words of thanks," said Coll. "They appreciated being together and having the opportunity to reflect on these issues."

"We've created a sacred space," McStravog said, "where people feel that ... they weren't going to be dismissed or shamed for their questions or thoughts or reflections." †

Archdiocesan Catholics take part in synod's continental phase

By Sean Gallagher

Archdiocesan Catholics who took part in the continental phase of the preparation for the world Synod of Bishops meeting on synodality found the experience was a boost to their faith and strengthened their hope in the Church's future.

Archbishop Charles C. Thompson, archdiocesan chancellor Christopher Walsh and archdiocesan director of catechesis Ken Ogorek were joined in this participation by Anita Bardo, Vanessa Alcantara Chavez and Lucy Wahnsiedler.

Each took part in online meetings with Catholics from across the U.S. and Canada from mid-December through late January.

In discussing synodality, they explored how all the faithful are called to contribute to the guiding of the life of the Church through prayerful listening and sharing their own thoughts.

Bardo is a member of St. Rita Parish in Indianapolis and serves there as director of faith formation. She also recently became the archdiocese's coordinator of evangelization and discipleship.

She described taking part in the continental phase of the Synod of Bishops as "an opportunity for me to be mindful of others' thoughts and to listen more with a sincere heart."

"The Holy Spirit is guiding us in our lives, recognizing that Christ is the center of our lives," Bardo

said. "This experience is an encouraging and important one that will allow me to strengthen my faith, listen more to God's voice and to be a witness to others."

Chavez has been involved for many years on a volunteer basis in a variety of ministries at

St. Gabriel the Archangel Parish in Indianapolis. Her profession allows her to help victims of domestic violence.

She found encouragement in interacting with Catholics across North America who, like her, are giving themselves in service to others.

"Sometimes in this job, one gets tired, but this experience helped me remember that there is always someone interested and thinking about my spiritual well-being," Chavez said. "There is always someone who wants to listen to me and who wants to remind me that I am an important and needed member of this great family."

At 22, Wahnsiedler brought a young adult perspective to the archdiocese's participation in the synod meetings.

Having recently become the archdiocese's special events coordinator for the Office of Stewardship and Development, Wahnsiedler said the meetings gave her "a newfound hope for our Church through experiencing the genuine love of and service to the Catholic Church throughout the continent."

"By speaking with and listening to other individuals, I was able to see how the unity of

Christ can truly penetrate the diversity of the world in a way that is full of mutual love, respect and true advocacy for the Church, her teachings, and

her mission," said Wahnsiedler, a member of St. Matthew the Apostle Parish in Indianapolis. "Personally, I loved the focus on prayer throughout the synodal experience."

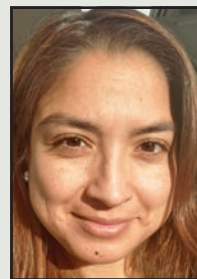
Ogorek helped organize the earlier diocesan phase of preparation for the Synod of Bishops within the Church in central and southern Indiana. He was glad to take part in the experience of this synod process with people from other dioceses across North America.

"It was affirming in some ways to hear that the joys and concerns of folks from other states as well as Canada are at least somewhat similar to our own," he said.

As the Church moves forward to the universal phase of the synod to take place at the Vatican in the fall, Ogorek encouraged archdiocesan Catholics to "fast and pray for the intention of God's holy and perfect will manifesting itself over the course of this synod as well as future experiences of this regular way for Church leaders to gather and identify the Holy Spirit's ongoing work." †



Anita Bardo



Vanessa Alcantara Chavez



Lucy Wahnsiedler



Ken Ogorek

Dance party for 'friends' with special needs is set for March 4 in Indianapolis

Criterion staff report

The archdiocesan Office of Catechesis will sponsor a Circle of Friends Dance Party at St. Mark the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis, from 7-10 p.m. on March 4.

The event, while excluding just for this year the dinner that usually accompanies the dance, still promises to be a fun evening, says Ken Ogorek, archdiocesan director of catechesis.

The Office of Catechesis "will soon hire a new Disabilities Ministry Coordinator, so next year's [event] can be a dinner dance," he says. "A country/western hoedown is our theme, so you can look forward to dressing up, posing for photos and doing some fun games and activities."

This year's event will offer dancing, snacks, drinks and door prizes.

Catholics with special needs—"friends"—throughout central and

southern Indiana are invited to participate in this annual event.

Those already connected with the archdiocese's special needs community should receive an e-mail invitation (no postal invitation this year).

However, says Ogorek, "We don't have e-mail addresses for every friend, so we'll rely on the special needs community to help each other get registered when the e-vite arrives. Please share this information as soon as

you can with everyone you can."

While registration is not required, it is requested for planning purposes. For more information and for those interested in attending who do not receive an e-vite, call 317-236-1550.

"We welcome everyone to participate in this fun dance party," says Ogorek. "If an e-vite isn't accessible, we encourage prospective guests to call the number above. We're looking forward to an awesome, enjoyable evening!" †

Spring Marriage Supplement

A special section of *The Criterion* celebrating Christian marriage



MARRIAGE

one flesh, given and received

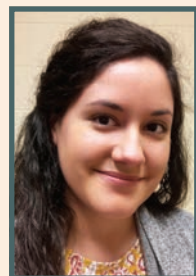
National Marriage Week USA • Every Feb 7-14

Establishing a mission and core values helps couples prioritize family life at any stage

By Gabriela Ross

“Do you remember what led you to choose the person you married?”

I recently heard this question proposed as a way for families to discover their core values. The idea was that whatever values attracted you to your spouse begin to reveal what you value as a family, over other good things. These are the things that bring you together and help you to choose how you spend your time, talent and treasure.



Gabriela Ross

In our archdiocesan Pre-Cana retreats for engaged couples, we spend some time talking about marriage as a mission, and the engaged couples have the opportunity to reflect on the mission of their marriage.

For the newly married couple with growing careers and many social engagements, knowing their family mission and values keeps them grounded and helps them decide what opportunities to seize and invitations to accept.

For the young family who is learning to stay

afloat with the demands of little children, having clarity on why they are going through the hustle day after day brings peace and purpose in the midst of growth.

For the family with older kids and increasing extracurricular demands, a mission and core values provide a measure for saying yes to good things and no to other good things that don't fully align.

For grandparents, there is an opportunity to revisit family values and mission in light of new generations and decide how that mission will be lived out anew.

For those who are single and feeling called to marriage, reflecting on one's own core values and looking for core values in a potential spouse will offer food for thought in the process of discernment, not just of marriage to one's beloved, but of the family life that will be built together, by God's grace.

Those who are married and have not been able to have children are especially called to consider the mission of their marriage, based on their core values, because every marriage is meant to be generously open to life and bear fruit. This is most tangibly seen in having and raising children, but it is also seen in the vocation of husband and wife as a family, to be the Church in the world

and to embrace spiritual motherhood and spiritual fatherhood.

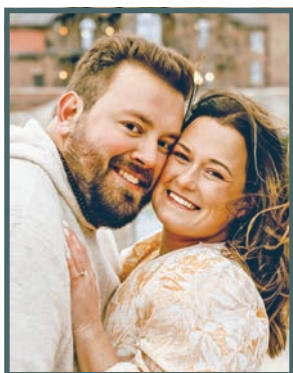
Couples who are baptized Christians and practicing Catholics have a common ground from which to form their family values and discern their mission. Couples who do not see eye-to-eye in matters of faith and morals will have greater challenges to be united in vision and make important decisions for their family life. The Church acknowledges this reality when Catholics marry non-Catholics by asking the Catholic parties if they understand their responsibility to practice their faith, baptize their children and raise them in the faith, even when the other parties are not participating.

Still, the question remains for all spouses: How did God lead you to the person you married, and what virtues did you see in each other that form the foundation for the mission that God has entrusted to your family life?

(Gabriela Ross is the director of the Office of Marriage and Family Life of the Archdiocese of Indianapolis. The Office of Marriage and Family Life exists to promote the vocation, restoration and mission of the family. She can be reached at gross@archindy.org or 317-592-4007.) †

Wedding Announcements

Barnes-Annee



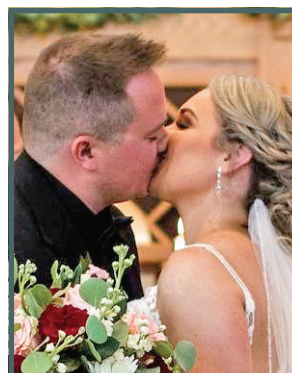
Meghan Barnes and Michael Annee will be married on June 17 at Christ the King Church in Indianapolis. The bride is the daughter of Vince and Michelle Barnes. The groom is the son of Joe and Jenny Annee.

Ertel-Nixon



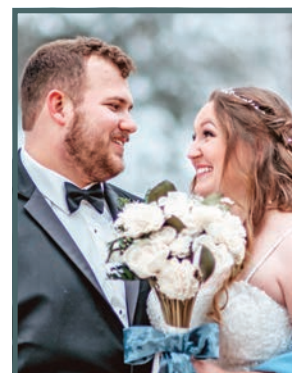
Emily Rose Ertel and Nickolas David Nixon were married on June 18, 2022, at St. Mary Church in North Vernon. The bride is the daughter of Ed and Paula Ertel. The groom is the son of Todd and Nancy Nixon.

Henn-Brite



Sydney Ellen Henn and Zakary Douglas Brite were married on Oct. 15, 2022, at St. Jude Church in Indianapolis. The bride is the daughter of Deacon David and Mary Ellen Henn. The groom is the son of Michael and Evelyn Brite.

Koepfer-Myers



Kara Nicole Koepfer and Thomas Clifford Myers were married on Nov. 12, 2022, at St. Agnes Church in Nashville. The bride is the daughter of Chris and Dee Koepfer. The groom is the son of Cliff and Ann Myers.

Pence-Kozik



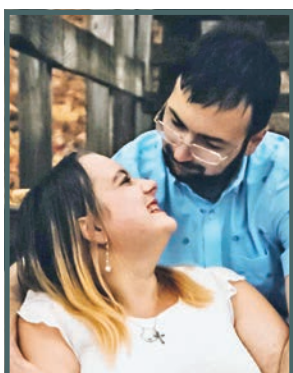
Jennifer Elizabeth Pence and Eric Franklin Kozik will be married on March 25 at St. Mary Church in Indianapolis. The bride is the daughter of Thomas and Melissa Pence. The groom is the son of Frank Kozik and Christine Simpson.

Wallander-Schaller



Mary Margaret Wallander and Lucas John Schaller were married on Oct. 1, 2022, at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Gregg and Cindy Wallander. The groom is the son of Ted and Judy Schaller.

Coons-Simmons



Elizabeth Nicole Coons and Adam Christopher Simmons will be married on May 20 at Holy Name of Jesus Church in Beech Grove. The bride is the daughter of Thomas and Sabine Coons. The groom is the son of Mark and Sonnie Simmons.

Fenton-Worden



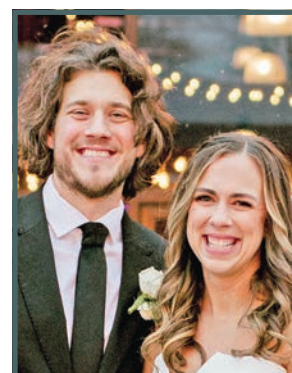
Theresa Marie Fenton and Anthony Carl Worden will be married on June 10 at Marian University's Bishop Chartrand Memorial Chapel at Marian University in Indianapolis. The bride is the daughter of Joseph and Laura Fenton. The groom is the son of Michael and Mary Worden.

Hession-Annee



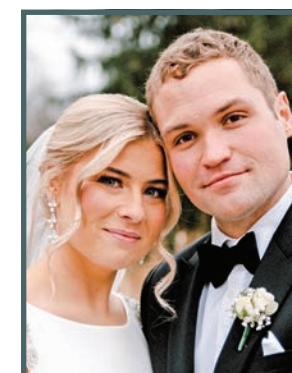
Anna Hession and Nick Annee were married on Dec. 17, 2022, at St. Malachy Church in Brownsburg. The bride is the daughter of Matt and Debbie Hession. The groom is the son of Joe and Jenny Annee.

Kolb-O'Bryan



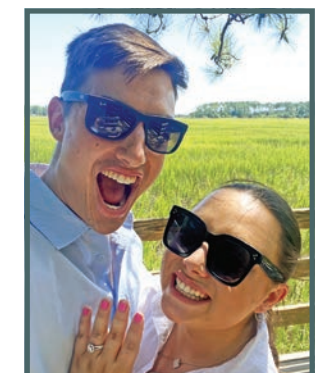
Karlee Kolb and Tom O'Bryan were married on Dec. 17, 2022, at St. Luke the Evangelist Church in Indianapolis. The bride is the daughter of Keith and Tracey Kolb. The groom is the son of Larry and Nancy O'Bryan.

Perkins-Perkins



Nancy Eleanor Perkins and Ross Stanley Perkins were married on Dec. 10, 2022, at St. Matthew the Apostle Church in Indianapolis. The bride is the daughter of Ben and Andrea Perkins. The groom is the son of Scott and Amy Perkins.

Wallis-Surface



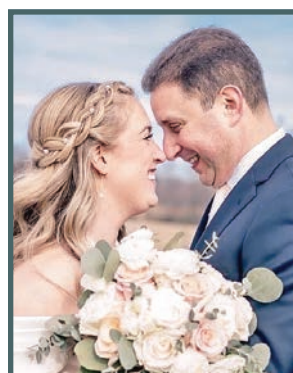
Amy Josephine Wallis and Ron Surface will be married on June 10 at St. Charles Borromeo Church in Bloomington. The bride is the daughter of Jeff and Karen Wallis. The groom is the son of Ron and Nancy Surface.

Duffell-Bex



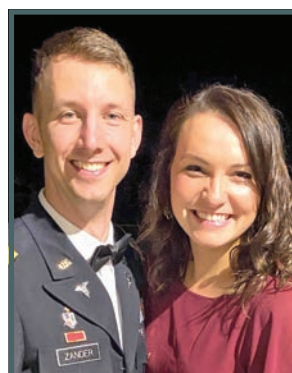
Courtney Anna Duffell and Andrew David Bex will be married on June 24 at St. Malachy Church in Brownsburg. The bride is the daughter of William and Carla Duffell. The groom is the son of David and Candace Bex.

Finn-Shepard



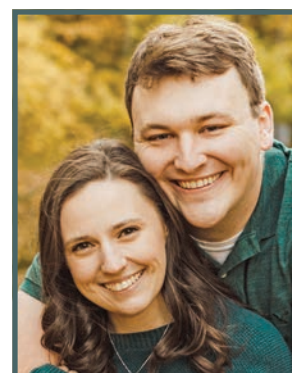
Abigail Huter Finn and Steven Gerald Shepard will be married on Nov. 26, 2022, at St. John the Baptist Church in Starlight. The bride is the daughter of Walter and Mary Beth Finn. The groom is the son of Gary and Marilyn Shepard.

Jarvi-Zander



Emily Jean Jarvi and Kevin Noland Zander will be married on April 14 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Michael and Amy Jarvi. The groom is the son of Anthony and Jean Zander.

Lovig-Stonebraker



Julia Rose Lovig and James Robert Stonebraker will be married on June 24 at St. Charles Borromeo Church in Bloomington. The bride is the daughter of Daniel and Lorraine Lovig. The groom is the son of James and Julie Stonebraker.

Rulong-Hayden



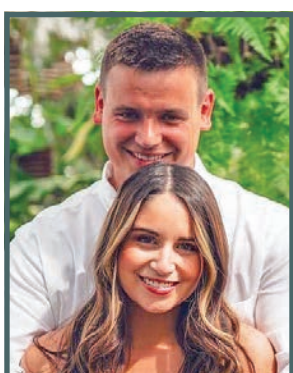
Amanda Jane Rulong and James Christopher Hayden will be married on April 29 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of Scott and Karen Rulong. The groom is the son of Chip and Gina Hayden.

York-Stacy



Merrilee Ann York and Trevor Ray Stacy will be married on June 10 at St. Mary Church in Greensburg. The bride is the daughter of Tyler and Melissa York. The groom is the son of Tony and Jean Stacy.

Endris-Jahnke



Eliza Cruz Endris and Luke Joseph Jahnke will be married on April 29 at St. John the Evangelist Church in Indianapolis. The bride is the daughter of Martin Endris and Shannon Hansell. The groom is the son of David and Amy Jahnke.

Hagedorn-Moran



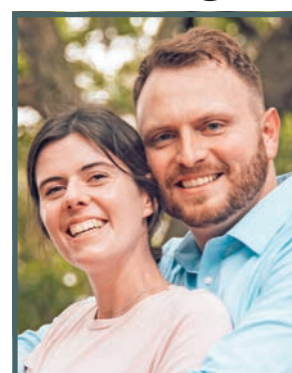
Kalin Renae Hagedorn and Matthew Thomas Moran will be married on Sept. 2, 2022, at St. Pius X Church in Indianapolis. The bride is the daughter of Jerome and Michelle Hagedorn. The groom is the son of Kevin Moran and Margaret Lewis.

Joyce-King



Jillian Ashley Joyce and Justin Turner Peabody were married on Sept. 2, 2022, at St. Pius X Church in Indianapolis. The bride is the daughter of Robert Joyce and Laura Schilling-Joyce. The groom is the son of Richard King II and Toni Peabody.

McDonagh-Lecher



Meredith Emily McDonagh and Patrick Joseph Lecher will be married on April 22 at St. Patrick Church in Bryan, Ohio. The bride is the daughter of John and Katherine McDonagh. The groom is the son of Steven and Edith Lecher.

Spinazze-Cunningham



Gabriella Spinazze and Thomas Cunningham will be married on June 3 at St. Mary Church in Indianapolis. The bride is the daughter of Russell Spinazze and Cheryl Nakfoor. The groom is the son of Philip and Pamela Cunningham.



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

Criterion staff report

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

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

PRE-CANA RETREATS

Pre-Cana Retreats cover skills for marriage, a catechesis on the sacrament of marriage and an introduction to the science and morals behind natural family planning. They are offered in English in Indianapolis and New Albany, and in Spanish in Columbus. The upcoming Pre-Cana Retreats are scheduled as follows:

Indianapolis (8:30 a.m.-6:30 p.m. each day, \$200 per couple, more information and registration at www.archindy.org/precana);

- April 15-16 at Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave.

- Sept. 23-24 at Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St.

Columbus: There are no Pre-Cana retreats currently scheduled in Columbus. For more information, call St. Bartholomew Parish at 812-379-9353 and dial ext. 1235 for Maria Nieto or ext. 1231 for Karen Camargo, or email mnieto@stbparish.net or kcamargo@stbparish.net.

New Albany: The next one-day Pre-Cana Retreat in New Albany will take place in the fall; the date is still to be determined. For more information, call 812-923-8355 or go to catalystcatholic.org/precana.

TOBIT WEEKEND

Tobit Weekend retreats take place at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, and are offered in English. The cost is \$298, which includes program materials, meals, snacks and two rooms for two nights.

The next retreats take place on April 28-30, June 23-25 and Sept. 15-17.

To register, go to www.archindy.org/fatima/calendar/tobit.html. For registration questions, contact Jennifer Burger at jburger@archindy.org or 317-545-7681. For more information about the program and its contents, contact Cheryl McSweeney at cmsweeney@archindy.org or 317-545-7681, ext. 106.

ONE IN CHRIST

One in Christ marriage preparation, which includes a medical panel to address questions on reproduction and fertility, is a three-day program spanning a weekend and the following Saturday. The first day of the program is 8 a.m.-5 p.m., the second day is 10 a.m.-5 p.m., and the third day is 8 a.m.-5 p.m. The cost is \$300 per couple, which covers meals and materials.

There are two upcoming One in Christ opportunities:

- March 11, 12 and 25 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood.

- May 20, 21 and June 3 at St. Elizabeth Seton Parish, 10655 Haverstick Road, in Carmel, Ind. (Lafayette Diocese).

To register, go to oicindy.com/seminar-registration. For more information call 317-600-5629, e-mail info@OICindy.com or go to www.OICindy.com.

Live retreats offer an invaluable experience for engaged couples and are the expected formation option.

However, for couples who experience significant difficulties attending a live retreat, including but not limited to preparing for marriage while out of state or country, being deployed in the armed forces or inflexible shift work at a hospital or factory, the online and self-paced Joy-Filled Marriage course ensures that no one misses out on valuable and comprehensive marriage formation. It is available in English and Spanish, and the cost is \$105.

For more information or to register, go to www.archindy.org/precana. †

Wedding Anniversary Mass with Archbishop Thompson is set for Aug. 27

The archdiocesan Annual Wedding Anniversary Mass, to be celebrated by Archbishop Charles C. Thompson, will take place at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 2 p.m. on Aug. 27. A reception will follow across the street at the Archbishop Edward T. O'Meara Catholic Center.

The Mass and reception, sponsored by the archdiocesan Office of Marriage and Family Life, are for all couples of the archdiocese married sacramentally in the Catholic Church. All couples who register will receive a certificate.

The event is free but registration is required and will open in May at cutt.ly/AnniversaryMass.

For additional questions, contact Claudia Corona at 317-236-7310 or ccorona@archindy.org. †

Couples may announce engagement or marriage next spring in *The Criterion*

Engagement announcements will be published in the July 28 issue of *The Criterion* for couples marrying between July 14 and Feb. 1, 2024, in a marriage that is recognized by the Church as a valid sacramental or valid natural marriage.

Submissions may also be sent by couples who wed this year between Jan. 1 and July 14 in a marriage as described above if they did not publish their engagement in *The Criterion*.

The wedding announcement form is available online at cutt.ly/CriterionWeddings.

An engagement or wedding photo may be sent to alewis@archindy.org. Digital photos must be clear, high-resolution images with the couple close together. Photos can also be mailed to Ann Lewis, 1400 N. Meridian St., Indianapolis, IN, 46202. To receive the photo back, include a self-addressed, stamped envelope. Due to print quality, Xerox copies of photos will not be accepted. †

'Life-giving' ministry helps heal wounds of adult children of divorce

By Natalie Hoefler

As Gabriela Ross became more involved in marriage preparation ministry, she noticed a coincidence—about divorce.

"I see in my marriage preparation ministry how divorce affects a person's choice to embrace the vocation of marriage, and how the unaddressed wounds of their family of origin bring discord into their new family life," said the archdiocesan director of the Office of Marriage and Family Life.

"While there has been some awareness and response to the needs of Catholics who experience divorce," she said, there was little in the way of Church ministry to address "the wounds and effects of divorce on children, whether they were in childhood or adulthood when the family breakdown took place."

Life-Giving Wounds fills that ministerial void.

It was founded in 2018 by Dr. Daniel and Bethany Meola. The parents of two children met and married while studying for master's degrees at the Pontifical John Paul II Institute for Studies on Marriage and Family in Washington.

"When he was studying there for his Ph.D., that's when the Institute started working on Recovering Origins, a weekend conference on the effects of divorce on children," said Bethany on behalf of her husband, who was out of town at the time of the interview.

"It really connected with Dan, because of his experience" with his parents' separation when he was a child and their divorce when he was 26. "He got heavily involved in what [the Institute was] doing with their pastoral approach to adult children of divorce."

From the Recovering Origins conference, Daniel created a weekend retreat in 2015 for adults who, whether as children or adults, experienced the separation or divorce of their parents.

"When we were discussing what we would do when he graduated, we were encouraged by a priest to pursue our life passion in marriage and families," Bethany said. "We wanted to develop the retreat further and offer it throughout the country. The Institute gave us their blessing."

So began the ministry in 2018. The couple brought not only their degrees focusing on marriage and families and Daniel's experience leading retreats, but also Bethany's seven years serving on the U.S. Conference of Catholic Bishops' Secretariat of Laity, Marriage, Family Life and Youth.

Now, Life-Giving Wounds three-day retreats for adults ages 18 and older are offered in 10 locations in the U.S.—with several more in the works—as well as an online retreat in the fall that takes place weekly for seven weeks.

The retreats are divided into three topics. First is "uncovering and grieving



Dr. Daniel and Bethany Meola are the founders of Life-Giving Wounds, a ministry that helps heal the wounds of adult children whose parents at some point separated or divorced. (Submitted photo)

various layers of the wound" participants experienced in their parents' separation or divorce, according to the Life-Giving Wounds website. The focus then shifts to "accepting their deepest identity as a beloved child of God and becoming more aware of Christ in their lives and wounds." Finally, the retreat helps participants discover "a way forward to sustain healing and a mission in the midst of their suffering."

A traveling team leads the first retreat in a location. They also train local leaders to lead future retreats in that location.

"It's a peer ministry, so the people leading it are by large adult children of divorce, so they can give that witness of having gone through the experience of healing through Christ and are able to give back to others," said Bethany. "It's a blessing for people to hear from those who really get it."

The organization also offers online blogs, online support groups and other resources.

"The support groups don't have a curriculum like the retreats," explained Bethany, who serves as the organization's vice president of operations, communications and development and as board secretary. "We try to address topics that are similar but don't go into them as deep as the retreats."

Amanda DeRoche has attended two online retreats.

"Some people do it every time," said the 34-year-old member of St. John the Evangelist Parish in Indianapolis. "It's a

good base for exploring this part of your life story."

DeRoche appreciates the presence of a retreat leader with a psychology background, "so it brings in psychology and science along with theology."

She also appreciates connecting with others who not only "share the same life experience but also share your theological viewpoint. I can talk to friends at the office whose parents divorced, but it's different when you can talk about it with people who share your faith."

DeRoche said the retreats offer a "very specific approach to the experience through the lens of the Church. It's about how you're impacted [by your parents' divorce or separation], regardless of the situation—it could've been a positive experience in your family.

"But we know [divorce and separation are] not what God intended, so it creates a wound. It's the loss of your parents' love together, regardless of how that pans out, positive or negative, because we know what God intended for the sacrament of marriage."

Recognizing those wounds is the first step toward healing, she said, a step the Life-Giving Wounds retreats helped her acknowledge. From there, the blogs and support groups can help with healing and moving forward, "along with other things like spiritual direction, counseling and prayer, depending on each person's need," said DeRoche.

She was initially drawn to the retreat after a "relationship change" that made her reflect on her vocation.

"I wanted to focus on the call to marriage and thought maybe my parents' divorce had an effect on me, that maybe I needed to explore that more."

Bethany said anytime is a good time for adults to explore wounds from their parents' separation or divorce, but especially those preparing for marriage.

"It's important for Catholic leaders—and especially those working in marriage preparation or young adult ministry—to

realize the impact [their parents' divorce or separation] can have on their own call to marriage," she said.

"People who come from a divorced family are less likely to marry, more likely to cohabitate, more likely to struggle in their own marriage or get divorced, less likely to be open to children or more likely to experience a fear of having children—it's all been proven.

"They need mentors to give them witness that this lifelong commitment can be happy!"

Bethany noted that the retreat content "doesn't just talk about marriage. We talk about identity, faith life, our relationship with God, emotions—there's so much that's covered. But all of that can help people be more equipped for marriage if that's the Lord's call for them."

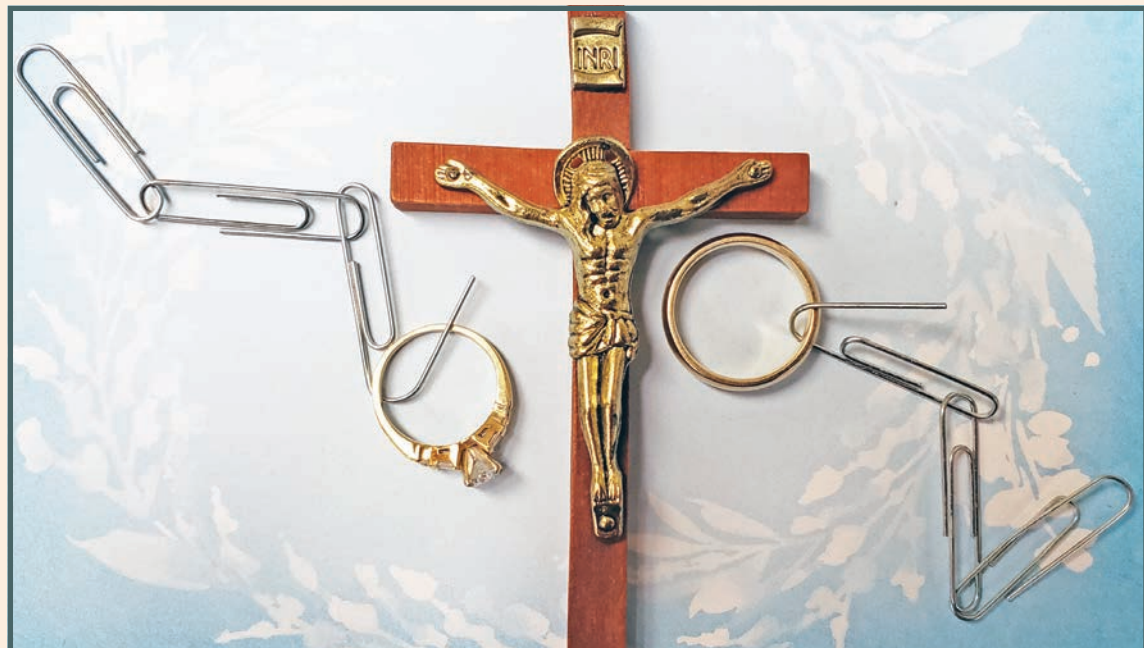
Ross couldn't agree more. "Life-Giving Wounds has been prophetic in seeing the needs of the Church in our world today, particularly addressing the breakdown of the family," she said. "If we are serious about the Church being a family of families and supporting the family as a domestic Church, then we need to acknowledge that the breakdown of a family has ripple effects on a psychological and spiritual level, and the Church is called to shine the light of Christ in those dark places and bring people to healing through Christ and his Church."

The Office of Marriage and Family Life is working with the organization, with hopes of starting a chapter in the archdiocese and making retreats available here in 2024.

Ross said the Life-Giving Wounds program "was written from the heart of the Church, with some of the most talented national ministry leaders, who themselves have experienced the wound of divorce in their families.

"I would recommend this retreat and ministry to anyone who has experienced their parents' divorce or separation as a way to reflect on their experience through the eyes of faith and be more rooted in their identity as sons and daughters of God, who is Father, Son and Holy Spirit, after which every family is modeled."

(For more information on Life-Giving Wounds, to sign up for a retreat or support group or to view their online resources, go to lifegivingwounds.org. The next online support group will begin on March 2.) †



(Photo illustration by Natalie Hoefler)

Lenten penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

Feb. 28, 7 p.m. at St. Mary, Greensburg
 March 3, 9 a.m.-9 p.m. at All Saints, St. Martin
 Campus, Dearborn County
 March 17, 9 a.m.-9 p.m. at St. Joseph, Shelbyville
 March 17, 9 a.m.-9 p.m. at St. Mary of the Immaculate
 Conception, Aurora
 March 21, 7 p.m. at Holy Family, Oldenburg
 March 21, 7 p.m. at St. Michael, Brookville
 March 22, 6:30 p.m. at St. Peter, Franklin County
 March 28, 6-8 p.m. at St. John the Baptist, Osgood
 March 28, 7 p.m. at St. Catherine of Siena, St. John
 Campus, in Decatur County
 March 29, 6:15 p.m. at St. Vincent de Paul, Shelby County
 March 29, 6-8 p.m. at Immaculate Conception, Millhouses
 March 30, 7 p.m. at St. Louis, Batesville

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

Wednesdays 5-6 p.m. at St. Charles Borromeo, Milan
 Fridays 6-7 p.m. at St. Nicholas, Ripley County
 Saturdays 4-5 p.m. at St. Charles Borromeo, Milan
 Before and after weekend Masses at St. Maurice,
 Napoleon
 Half-hour before daily Masses at St. Lawrence,
 Lawrenceburg, and St. Teresa Benedicta of the Cross,
 Bright

Bloomington Deanery

March 9, 7 p.m. at St. Agnes, Nashville
 March 22, 6:30 p.m. at St. Jude the Apostle, Spencer
 March 28, 7 p.m. for St. Mary, Mitchell, and St. Vincent
 de Paul, Bedford, at St. Vincent de Paul
 March 29, 6 p.m. at St. Martin of Tours, Martinsville
 April 5, 6 p.m. for St. Charles Borromeo, St. John
 the Apostle and St. Paul Catholic Center, all in
 Bloomington, at St. Paul Catholic Center

Connersville Deanery

March 2, 6:30 p.m. at St. Mary, Rushville
 March 8, 6 p.m. at St. Bridget of Ireland, Liberty
 March 19, 11 a.m. at St. Anne, New Castle
 March 26, 1 p.m. at St. Elizabeth of Hungary,
 Cambridge City
 March 31, 5:30 p.m. at St. Elizabeth Anne Seton, Holy
 Family Campus, Richmond

Indianapolis East Deanery

Feb. 28, 7 p.m. for St. Therese of the Infant Jesus

(Little Flower) and Our Lady of Lourdes at Our
 Lady of Lourdes
 March 4, 9-11 a.m. at St. Philip Neri
 March 15, 7 p.m. at St. Rita
 March 16, 7 p.m. at Holy Spirit

Additionally, recurring opportunities for reconciliation in the East Deanery are as follows:
 Sundays 9 a.m. (except Palm Sunday and Easter
 Sunday) at Our Lady of Lourdes

Indianapolis North Deanery

March 20, 6:30 p.m. at St. Luke the Evangelist
 March 21, 6:30 p.m. at St. Pius X

Indianapolis South Deanery

Feb. 24, 6:30-7:30 p.m. for St. Ann and St. Thomas
 More, Mooresville (Indianapolis West Deanery), at
 St. Ann
 March 9, 6:30 p.m. for Holy Name of Jesus, Beech
 Grove, and Good Shepherd at Holy Name of Jesus
 March 18, 8:30 a.m. at SS. Francis and Clare of Assisi,
 Greenwood
 March 22, 7 p.m. for St. Jude and St. Mark the
 Evangelist at St. Mark the Evangelist
 March 24, 6:30-7:30 p.m. for St. Ann and St. Thomas
 More, Mooresville (Indianapolis West Deanery), at
 St. Ann

Indianapolis West Deanery

Feb. 24, 6:30-7:30 p.m. for St. Ann (Indianapolis South
 Deanery) and St. Thomas More, Mooresville, at
 St. Ann
 March 22, 7 p.m. at St. Malachy, Brownsburg
 March 23, 7 p.m. for St. Michael the Archangel and
 St. Monica at St. Michael the Archangel
 March 24, 6:30-7:30 p.m. for St. Ann (Indianapolis
 South Deanery) and St. Thomas More, Mooresville,
 at St. Ann
 March 29, 7 p.m. at Holy Angels

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

Wednesdays 6-7 p.m. at Mary, Queen of Peace,
 Danville
 Fridays 3:30-4:30 p.m. at St. Christopher and 5:30-
 6:30 p.m. at St. Gabriel the Archangel
 Saturdays 4-6 p.m. at St. Gabriel the Archangel

New Albany Deanery

March 9, 7 p.m. at St. Mary, Lanesville
 March 14, 6:30 p.m. at St. Michael, Bradford
 March 15, 7 p.m. at St. Mary-of-the-Knobs, Floyd
 County
 March 22, 7 p.m. in English and Spanish at St. Mary,
 New Albany
 March 22, 7 p.m. at Our Lady of Perpetual Help, New
 Albany
 March 23, 6:30 p.m. at St. John Paul II, Sellersburg
 March 27, 7 p.m. at St. John the Baptist,
 Starlight
 March 28, 7 p.m. at St. Mary, Navilleton
 March 29, 7 p.m. at St. Anthony of Padua,
 Clarksville
 March 29, 7 p.m. in English and Spanish at St. Michael,
 Charlestown
 March 30, 6:30 p.m. at St. Francis Xavier,
 Henryville

Seymour Deanery

March 8, 7 p.m. for St. Bartholomew, Columbus, and
 Holy Trinity, Edinburgh, at St. Bartholomew
 March 14, 6 p.m. for Most Sorrowful Mother of God,
 Vevay, and Prince of Peace, Madison, at Prince of
 Peace
 March 15, 6:30 p.m. at St. Ambrose, Seymour

What the Catechism says about Lent

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

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

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

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

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

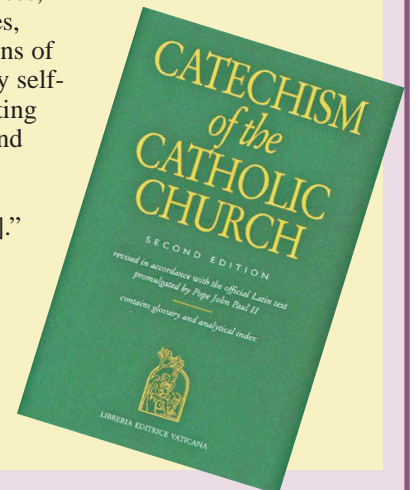
"This is why Christ vanquished the Tempter for us: 'For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tested as we are, yet without sinning' (Heb 4:15). By the solemn forty days of Lent, the Church unites herself each year to the mystery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

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

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

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

(To read the Catechism of the Catholic Church online, log on to www.usccb.org/catechism/text.) †



Tell City Deanery

March 5, 3 p.m. at St. Boniface, Fulda
 March 12, 2 p.m. at St. Paul, Tell City

Terre Haute Deanery

March 10, 9 a.m.-9 p.m. for St. Patrick and
 St. Margaret Mary, Terre Haute, at St. Margaret Mary
 March 13, 7 p.m. at St. Joseph University, Terre Haute
 March 22, 6:30 p.m. for St. Joseph, Rockville, and
 Sacred Heart, Clinton, at Sacred Heart
 March 23, 7 p.m. at St. Benedict, Terre Haute
 April 1, 10-11 a.m. at Annunciation, Brazil
 April 2, noon-3 p.m. at St. Paul the Apostle, Greencastle

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

Thursdays 7-8:30 p.m. at St. Joseph University, Terre Haute
 Saturdays 3:30-4:30 p.m. at St. Joseph University, Terre Haute †

† Lenten disciplines include fasting, almsgiving, prayer

Abstinence from meat is to be observed by all Catholics 14 years and older on Ash Wednesday and on all Fridays of Lent. Ash Wednesday is on Feb. 22.

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

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

By the threefold discipline of fasting, almsgiving and prayer, the Church keeps Lent from Ash Wednesday until the evening of Holy Thursday, which is on April 6. †

The lesson, he said, was strong enough that he did not need to say anything else, so he handed them a copy of the text he prepared for the audience.

The key point in the written text was that the federation and other support groups are essential for parents who find out their child has a rare disease, but over time those parents must offer support to others and work together to lobby for health care policies and assistance that everyone in a similar situation needs.

The federation goes by the Italian name,

"Uniamo," or "Let's unite," which, the pope wrote, highlights the need to "unite experiences, unite forces and unite hope."

"When a dad and mom discover that their child has a rare disease, they need to know other parents who have lived through the same experience. It's a necessity," the pope said. Beyond the emotional support, parents need a place to find information about symptoms, therapies and clinics.

Another value of such associations, he said, is to contribute to the common good of their members and of society by ensuring

that policy makers consider the needs of those with rare diseases and their families, making certain that "no one is excluded from the health service, no one suffers discrimination, no one is penalized."

"Certainly, it is difficult to make a commitment to everyone when you already are exhausted facing your own problems," the pope said. "But that is precisely where the strength of an association or federation lies: the ability to give a voice to those who, by themselves, could never make themselves heard." †

Reach out to give, receive help, Pope Francis tells parents of sick kids

VATICAN CITY (CNS)—The smiles, curiosity and boldness of several children with rare diseases who did not know about protocol at papal audiences and simply went up to Pope Francis and reached out for rosaries gave the grownups present a lesson, the pope said. "They made us understand that there is always a possibility for growth and for moving forward," the pope told the adults in attendance on Feb. 13 for his audience with members of the Italian Federation for Rare Diseases.

Pro-lifers, Catholics react to Biden's State of the Union address

WASHINGTON (OSV News)—In reiterating his call to codify *Roe v. Wade* on Feb. 7, President Joe Biden drew criticism from Catholic and other pro-life groups.

During his State of the Union address, Biden called on Congress to codify *Roe* “to protect every woman’s constitutional right to choose.”

The Supreme Court’s ruling in *Dobbs v. Jackson Women’s Health Organization* last June overturned the high court’s previous abortion-related precedents in *Roe v. Wade* and *Planned Parenthood v. Casey*. Several states have moved to either restrict or expand access to the procedure since the *Dobbs* ruling. Biden said he would veto any effort to restrict the procedure at a federal level.

“Make no mistake: if Congress passes a national abortion ban, I will veto it,” Biden said.

The White House also released a list of individuals invited to join first lady Jill Biden in the viewing box for Biden’s speech who “personify issues or themes to be addressed by the president in his speech, or they embody the Biden-Harris administration’s policies at work for the American people,” according to a news release.

Those guests included Amanda and Josh Zurawski of Austin, Texas. The White House said Amanda nearly

died of pregnancy complications after doctors wouldn’t intervene because they did not want to “violate the Texas abortion ban, which prohibits abortion care unless a woman’s life is in danger.” She later developed sepsis, according to the White House.

In a joint statement, the American Association of Pro-Life Obstetricians and Gynecologists (AAPLOG) said, “Our hearts go out to Amanda and Josh Zurawski,” but argued that there are “no laws in any state that prevent timely and compassionate care for a miscarriage—which is the exact care Mrs. Zurawski needed.

“Denying proper health care to patients facing miscarriage complications is not complying with the law,” the statement said. “Miscarriage care is not abortion.”

“Unfortunately, there are many abortion activists eager to exploit difficult situations like these and the people involved, in order to preserve the ability to kill preborn humans at any stage of pregnancy and for any reason,” the statement continued. “AAPLOG is dedicated to continuing education on excellent miscarriage care and providing women with fully informed consent, while supporting both of our patients—

woman and child.”

Dr. Ingrid Skop, a board-certified OB/GYN and director of medical affairs at Charlotte Lozier Institute, argued that the law does not prevent doctors from intervening to save a pregnant woman’s life.

“Pro-life laws protect unborn children, but they continue to protect the lives of women as well,” Skop said.

Louis Brown, executive director of Christ Medicus Foundation, criticized Biden’s position on abortion and expressed concern for the conscience rights of health care providers who refuse to participate in such procedures.

Brown said in a statement that Biden’s “anti-life and anti-religious freedom policy agendas destroy unborn life, harm the dignity of pregnant mothers, and violate the religious freedom and medical conscience rights of healthcare professionals.”

“We hope, pray and encourage members of Congress and senators to work for pro-life legislation, defend against attacks on religious freedom and medical conscience rights, and to empower medical professionals, Catholic health centers, and other faith-based health care entities in their healing ministry to care and heal the sick, the suffering and the vulnerable,” he said. †



Dr. Ingrid Skop



Louis Brown

HOLY LAND

continued from page 1

according to the regional director of the Catholic Near East Welfare Association (CNEWA), an agency of the Holy See.

As Israel lifted all bans and restrictions connected with COVID, the country has witnessed a gradual return of tourism, especially in the last quarter of 2022, said Joseph Hazboun, a Palestinian Catholic of the Latin Rite, who has served CNEWA for more than two decades.

“It will take some time before the numbers reach peak levels of 2019, yet this slow return is encouraging, as hotels and pilgrim homes are back in business,

hiring or rehiring staff, and souvenir shops are back in business, as well as the hundreds of small olivewood factories that have suffered greatly in the past couple of years because of the lack of tourism,” Hazboun told the *Florida Catholic* by e-mail from his office in Jerusalem.

He added that as hotels and pilgrim homes open back up for business, other parts of the economy flourish.

While Christians in Israel are a minority within a minority—Arab Israeli Christians count for approximately 2.4% of Israel’s total population—the Church’s social service institutions are numerous and impact all segments of society: Jewish, Christian and Muslim, according to CNEWA.

In an area that suffers a high rate of

unemployment in general, the tourism reboot has affected the lives of tour guides, especially students who graduated right before or during the COVID-19 pandemic, according to Hazboun, who pointed out that some of those graduated are now seen entering the Jerusalem-based Pontifical Institute Notre Dame of Jerusalem Center to accompany and guide tourist groups.

“Souvenir shops in Bethlehem and Jerusalem are welcoming buses of tourist groups again. Restaurants, food industries, handicraft workshops are all back in business, with sales up between October and December,” Hazboun said. “There are reservations for tour groups and pilgrims visiting the Holy Land for February and beyond.”

Hazboun said his brother, a manager of a Christian family souvenir shop in Bethlehem, is once again waking up as early as 6 a.m. to welcome the groups who started returning around last August.

“Relatives and people we know, who owned olivewood factories, and who stopped working during COVID, are now back in business and earning their living with dignity. Hotels are hiring and more young graduates are finding employment,” he said.

Hazboun contrasts that with the dark days of the pandemic, when CNEWA and its partner agencies arranged an annual “day of solidarity” for 20 religious and monastic congregations, selling their handicraft and food products to locals and international nonprofit entities present in Israel.

“This year, we were told that since pilgrimages are back, and international volunteers are coming back, there is no need for a special day of solidarity this year,” he said.

Still, the tourism outlook is not as robust as it was in 2019, and now the ongoing Russia-Ukraine conflict has created a new dent in the pilgrimage industry in Jerusalem.

Hazboun said he has noticed a reluctance among many Europeans, including German groups in particular, to travel at this time.

“German pilgrimage groups are cautious and reluctant to travel, including visiting the Holy Land, which has a knock-on [domino] effect for all German-based pilgrim homes here, such as the Pilgerhaus in Tiberias and the Paulushaus in Jerusalem,” Hazboun said. “The British are also reluctant to go on pilgrimages at this time.”

Other European countries find it very risky to invest thousands of euros in pilgrimages when the gas bills have tripled since the Ukraine war began, he said. In addition, Russian and Ukraine pilgrims, once a significant piece of the tourism market in Israel, are now on hold.

There also are lingering impacts of the three years without pilgrim visitors and tourists: Some local handicraft and souvenir workshop owners in the Holy Land who lost their income during COVID-19 are now working as day laborers on construction sites in addition to other manual labor jobs in Israel.



A pilgrim prays at “Adam’s Chapel” in the lower level of the Church of the Holy Sepulchre in Jerusalem on Jan. 29. Tradition holds the church marks the place of Christ’s crucifixion, burial and resurrection. (OSV News photo/Tom Tracy)

Hazboun worries many tradesmen are unwilling to reopen their souvenir businesses now that they have a stable income working in the construction sector at a time when the cost of gasoline, heating fuel, gas, electricity and water, in addition to basic food supplies, has increased significantly and continues to rise.

“In the Palestinian territories, the cost of medical care or emergency medical conditions is a horrifying concern for the impoverished as all medical expenses are out of pocket,” he added, noting that a serious illness can result in families selling major assets or property.

A final communique issued on Jan. 19 at the end of the annual pilgrimage of the Holy Land Coordination, which took place in neighboring Jordan, noted that many young Christians, despite facing significant social and economic challenges, remain resolutely committed to enriching both the Church and society.

“We encourage pilgrims from our different countries to come and encounter these Christian communities” in the region, the statement read, which was signed by Christian leaders from around the world, including Bishop David J. Malloy of the Diocese of Rockford, Ill., who is chairman of the U.S. bishops’ Committee on International Justice and Peace. “Praying with and learning from the country’s Christians—its ‘living stones’—will serve to expand and strengthen pilgrims’ own faith.

“We commit ourselves to continued prayer and advocacy for our sisters and brothers across Jordan, Palestine, Israel, and the wider region, trusting in God’s promise for all who dwell in this land,” the letter stated. †

Embark on a rewarding career

Find freedom, flexibility and fulfillment as a Knights of Columbus insurance agent.

Knights of Columbus helps families enjoy economic security when they need it most, while turning some of the profits from our insurance business into charitable impact.

LIFE INSURANCE | DISABILITY INCOME INSURANCE | LONG-TERM CARE INSURANCE | RETIREMENT ANNUITIES

Apply today.

kofc.org/careers

Contact me today to learn more:
Phillip J. Stackowicz, FSCP, FICF, SKC
General Agent
574-282-1082
Phillip.Stackowicz@kofc.org

1 Columbus Plaza, New Haven, CT 06510, United States

SIMPLY CATHOLIC

Opportunities for evangelization often come to us in everyday life

By Lorene Hanley Duquin

A friend who has been away from the Church for years starts to reminisce about growing up Catholic.

A co-worker tells you that she was baptized in the Church, but never received any other sacraments.

A neighbor begins to ask questions about God after the death of his wife.

A family member joins a non-denominational Bible study and begins to criticize the Church.

A stranger sitting next to you on an airplane admits that he was raised Catholic, but no longer goes to Mass.

These common, everyday events are all opportunities for evangelization. Unfortunately, too many Catholics don't understand their role in the evangelization process. As a result, people who are struggling in their relationship with God or the Church are often ignored.

It is as St. John Paul II said, "There exists today the clear need for a new evangelization."

What is evangelization?

According to the U.S. Conference of Catholic Bishops, evangelization means "bringing the good news of Jesus into every human situation." Evangelization leads to conversion.

As Catholics, we believe that conversion is an ongoing, grace-infused process throughout our lives that brings us into closer union with God through Jesus Christ and his Gospel message.

Sometimes, conversion is a dramatic event that shakes us to the core of ourselves. Other times, it happens quietly as we are drawn toward new understandings and insights.

Conversion is always the work of the Holy Spirit. But the Holy Spirit uses ordinary people and events to bring about conversion. When you allow the Holy Spirit to work through you to bring someone to conversion, you have discovered the essence of what it means to evangelize.

Why do we need to evangelize?

Before ascending into heaven, Jesus commanded us to evangelize when he said, "Go, therefore, and make disciples of all nations..." (Mt 28:19).

Throughout his ministry, Jesus used a variety of images about the need to evangelize. He talked about catching fish (Lk 5:10), sowing seeds (Mk 4:1-9), lighting a lamp (Mk 4: 21-25), and how few workers there were for the harvest (Lk 10:2). He told stories about great rejoicing over a lost coin, a lost sheep and a prodigal son (Lk 15:1-32).

Jesus was the first and greatest evangelizer. He came to proclaim the good news of the kingdom of God. We see in his teaching, his miracles, his interaction with people



People pray during an Aug. 4, 2022, Mass for vocations at Curé of Ars Church in Merrick, N.Y. An important way to share the Gospel with other people is to invite them to come to Mass, Catholic devotions or parish social activities. (CNS photo/Gregory A. Shemitz)

and his sending out of his Apostles the example of his own evangelizing activity.

If we want to follow in the footsteps of Christ, then we must become evangelizers, too.

Who needs to be evangelized?

Children need to be evangelized in order to grow in faith and understanding.

Inactive Catholics who no longer attend Mass regularly need to be evangelized so that they can return to a life of active faith.

Alienated Catholics who have left the Church need to be evangelized so they know how much we miss them and want them to return. It's important for them to have a new encounter with Christ so they can experience his

desire for them to have a renewed relationship with them in the Church.

People who have no faith need to be evangelized so they can be welcomed into a new life with Christ and the Church.

We also need to be evangelized ourselves in order to strengthen our relationship with Jesus Christ and the Church.

How do we evangelize?

There are four essential elements in the process of evangelization.

—**Listening**—A crucial step in evangelizing is to listen attentively to the stories of other people. When we listen, we enter into people's hearts, minds and souls. We see their search for meaning. We catch a glimpse of their struggle or their pain.

—**Sharing our faith**—We can share what our faith means to us in words by telling others how the Holy Spirit has worked in our lives. We can also share our faith through actions that demonstrate the ways in which, with the help of God's grace, we try to live authentically the Gospel message.

—**Extending an invitation**—It might be an invitation to come to Mass or to a Catholic devotion, to talk with a priest or spiritual adviser, to read a book or pamphlet, to listen to a lecture, to assist in some ministry, to pray together or to attend a parish social event. Such an invitation not only gives others an opportunity to see the Church up close, it also is a sign to others that you care about them.

—**Praying**—St. John Paul II tells us, "There must be unceasing prayer to nourish the desire to carry Christ to all men and women."

While all of these elements are essential, the important thing to remember is that there is no step-by-step recipe for evangelization. The Holy Spirit will use your natural gifts and talents for the work of evangelization if you are open and willing. Before long, you'll begin to see that you've developed your own style of evangelization.

In an article next week, we'll explore different aspects of varying styles of sharing the Gospel as well as ways to see if other people might be open to hearing the good news of God's kingdom.



Volunteer Mark Orr assists a woman at a food pantry at Catholic Charities of the Archdiocese of New York's community center in the South Bronx. Showing through actions how one seeks to live out the Gospel is a key way of sharing the good news of God's kingdom with other people. (CNS photo/Gregory A. Shemitz)

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

Worship and Evangelization Outreach/Deacon James Wood

Who are catechists? All of us called to teach the Gospel

Several months ago, I was ordained a permanent deacon for the Archdiocese of Indianapolis.



In the Rite of Ordination, just after the laying on of hands by Archbishop Charles C. Thompson, the newly ordained deacons—now vested in the diaconal stole and dalmatic—kneel before the archbishop while he places the

Book of the Gospels in the hands of each deacon and says: “Receive the Gospel of Christ, whose herald you have become. Believe what you read, teach what you believe, and practice what you teach.”

Allow me to focus on the phrase “teach what you believe.” As a permanent deacon, my role is not only to proclaim the Gospel at Mass, but also to teach it outside the walls of the church.

But it is not that simple. All of us who are baptized in Christ are called to teach the Gospel in our own capacity, with God’s grace. Because we teach the Gospel, because we teach the truths of our faith in the Catholic Church, we can be called catechists.

So, who are our catechists? In the recently released book *Directory for Catechesis* from the U.S. Conference of Catholic Bishops, it states there are different types of catechists, yet each has a similar role—from the bishop, as the first catechist, to clergy, such as priests

and deacons, and culminating in the role of catechist of parents and grandparents.

“The whole Christian community is responsible for the ministry of catechesis, but each one according to his particular condition in the Church: ordained ministers, consecrated persons, and lay faithful” (*Directory of Catechesis*, #110-111).

Allow me to briefly explain the role of catechists from the perspective of bishop, deacon and lay persons. “The Bishop is the first preacher of the Gospel by his words and by the witness of his life” (*Directory of Catechesis*, #114).

Among several prompts, the bishop concerns himself with catechesis by engaging directly in the transmission of the Gospel and keeping the deposit of faith intact. The bishop sees to it that catechists are properly trained and thoroughly acquainted with the doctrine of the Church.

The deacon as a catechist must “assist the Christian faithful to grow in knowledge of their faith in Christ, to strengthen it by reception of the sacraments and to express it in their family, professional, and social lives. Deacons are called to give much attention to catechesis of the faithful of all stages of Christian living” (*Directory of Catechesis*, #117).

The role of deacons in catechesis is particularly valuable in the life of charity and of the family. Their actions can be carried out among prisoners, the sick, the elderly, at-risk youths, immigrants and

many others. Deacons are tasked with availing themselves to the work of charity to encourage the community of believers toward a true education of charity.

Lay catechists “through their presence in the world offer a valuable service to evangelization: their very life as disciple of Christ is a form of proclamation of the Gospel” (*Directory of Catechesis*, #121).

As I mentioned before, the vocation to the ministry of catechesis flows from the sacrament of baptism and is strengthened by confirmation. Because of our universal call to catechize and evangelize, the lay catechist bears witness to Jesus Christ and their personal relationship with him. The personal call of Christ to become a catechist stems not only from our love for him, but also from our love for the people of God, ensuring the deposit of faith is passed down to the next generation.

I encourage all men and women of faith to explore further the role of a catechist. Perhaps through prayer and the sacraments you have felt the call, the desire to teach the faith to others—be they children or adults and all members of our community of faith.

Allow our Lord to expand your heart and mind to offer others the beauty and truth of the Catholic Church. And one day, may we all be welcomed to paradise by the words of our Savior, “Well done, my good and faithful servant” (Mt 25:21, 23).

(Deacon James Wood is archdiocesan coordinator of catechetical resources. He can be reached at jwood@archindy.org.) †

Guest Column/George Matysek, Jr.

‘Moo like A cow?’ Indeed, I will!

I was recently scrolling through my Facebook feed when a post from a Unitarian friend caught my eye. Written in the style of a missal



page you might find in church, the light-hearted post poked fun at call-and-response formulated prayers. Here’s a bit of what it said:

Look! I can make you moo like a cow.
• Moo!

Or bleat like a sheep!

• Baa!

Repeat after me: I will never, ever, mindlessly repeat words that someone else has chosen for me.

• I will never, ever, mindlessly repeat words that someone else has chosen for me. You get the idea.

I realize that part of the purpose of that social media post was to trumpet one Unitarian’s preference for independent, personalized prayer by using responsive readings in an ironic way. But it also gets at a criticism of Catholics that’s been around for centuries: the accusation that we promote a kind of prayer that creates spiritual automatons.

I couldn’t disagree more.

Years ago, when I was part of a team of extraordinary ministers of holy Communion at my childhood parish, I regularly brought Communion to an elderly man suffering from Alzheimer’s disease. The thin, mostly bald parishioner spoke hardly any words, and those that came arose only with great difficulty. But when we prayed the Our Father (a prayer, I might add, whose words were given to us directly by Christ himself), he spoke fluently, confidently and with great devotion.

I don’t think my friend was mindlessly repeating a string of meaningless words. I’m convinced his lifelong devotion to his faith was so deeply ingrained that the prayer became an expression of his love of God. They were indeed his words.

When my wife and I learned halfway through our first pregnancy that our son wasn’t likely to survive long after his birth, it was sometimes difficult to pray. Throughout that trauma—and again when Georgie was stillborn six weeks before his due date—I found strength in the common prayers we say at Mass.

There is beauty and power in proclaiming our beliefs together in community worship. When we can’t find the words to express our love for God, our thankfulness to God, our sorrow for our sins or our anguish in difficult life situations, we have countless structured prayers that give us voice.

Some of the most beautiful prayers offered by our Church are found at funeral liturgies. During the final commendation and farewell, we respond to a series of invocations with, “Receive his soul and present him to God the most high.” At every funeral I attend, I inevitably get chills when thinking about those words and repeating them with other believers.

I try to begin each day by saying the Prayer of St. Ephrem, a saint especially beloved by Christians of the Eastern traditions. I often don’t live up to the words, but they give me a focus for the day and a challenge to live what I profess.

“O Lord and master of my life, take from me the spirit of laziness, meddling, ambition and vain talk.

“But give me a spirit of prudence, humility, patience and love.

“Yes, Lord and King, grant me to see my own sins and faults and not judge my brother. Amen.”

Moo.

(George Matysek, Jr. is managing editor for the Catholic Review, where this column first appeared.) †

That All May Be One/Fr. Rick Ginther

Lent is an opportunity to fully embrace the effects of salvation

Lent, that great season of embracing more fully the effects of salvation in Christ, is upon us!

The effects of salvation in Christ are universal.



How does the Church express this truth? On Nov. 21, 1964, the Church expressed this truth in “*Lumen Gentium*” (“Light of the Nations”), the Second Vatican Council’s “Dogmatic Constitution on the Church.”

We visited a portion of this document in my column in October 2020. At that time, I summarized the teaching.

As we embark upon the journey of Lent, let me offer the words the fathers of the council set down for us in paragraph 16:

In his wisdom and goodness, the eternal Father created the whole world according to his supremely free and mysterious purpose and decreed that men should be raised up to share in the divine life.

When they fell in Adam, he did not abandon them but always kept providing them with aids to salvation, in consideration of Christ, who is the image of the invisible God, the firstborn of all creation.

Before the ages, the Father already knew all the elect and predestined them to be made into the likeness of his Son, so that he should be the firstborn among many brothers.

God resolved to gather into holy Church all who believe in Christ. The Church, foreshadowed even from the beginning of the world, so marvelously prepared in the history of the people of Israel, established in these last times and revealed by the outpouring of the Holy Spirit, will be made perfect in glory at the end of time.

Then, as we read in the Fathers of the Church, all the righteous from Adam onward—from Abel, the righteous, to the last of the elect—will be gathered in the universal Church in the presence of the Father.

Finally, those who have not yet received the Gospel are in their different ways related to God’s people.

In the first place, there is that people which was given the covenants and the promises and from which Christ was born by human descent: the people which is by God’s choice most dear on account of the patriarchs. God never repents of his gifts or his call.

God’s plan of salvation embraces those also who acknowledge the Creator. Among these are especially the [Muslims]; they profess their faith as the faith of Abraham, and with us they worship the one, merciful God who will judge men on the last day.

God himself is not far from those others who seek the unknown God in darkness and shadows, for it is he who gives to all men life and inspiration and all things, and who as Savior desires all men to be saved.

Eternal salvation is open to those who, through no fault of their own, do not know Christ and his Church but seek God with a sincere heart, and under the inspiration of grace try in their lives to do his will, made known to them by the dictates of their conscience.

Nor does Divine Providence deny the aids necessary for salvation to those who, without blame on their part, have not yet reached an explicit belief in God, but strive to lead a good life, under the influence of God’s grace.

Whatever goodness and truth are found among them is seen by the Church as a preparation for the Gospel, and as given by him who shines on all men, so that they may at last have life.

“Remember, you are dust, and to dust you will return”—words we may hear on Ash Wednesday. This ritual sentence is a reminder of our common humanity. May those ashes also remind us of the universal effects of salvation in Christ.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Interreligious Affairs. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †

For the Journey/Effie Caldarola

Living my Lenten discipline through the lessons of Black History Month

(February is Black History Month.)



My friend Sister Mary Hogan told me that what she remembers most vividly about her experience in Selma, Ala., in 1965 was the “hate stare.”

Sister Mary was a young religious sister in Detroit when then

Archbishop (later Cardinal) John Dearden permitted his priests to respond to the

Rev. Dr. Martin Luther King’s request for clergy and religious leaders to come to Selma. The day before, peaceful marchers had been met by violence from police and bystanders on the Edmund Pettus Bridge.

Her community’s superior asked who wanted to go to Selma in response to Dr. King’s plea.

“I jumped up and said, ‘I do,’” Sister Mary told me in an interview in 2015. “I thought she was kidding.”

But the next day, Sister Mary found herself on a plane, and if you see pictures of sisters in long, traditional black serge

habits sitting in the grass near that famous bridge, you may spot her.

Later, she recalled the eyes full of contempt watching her along the march and following her at the airport. Decades later, Sister Mary said she had never again experienced the level of hatred conveyed in those eyes.

Much has changed for the better since 1965. But Black Americans still face powerful struggles and inequality in housing, employment, health care, incarceration and education.

See CALDAROLA, page 19

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

The Sunday Readings

Sunday, February 19, 2023

- Leviticus 19:1-2, 17-18
- 1 Corinthians 3:16-23
- Matthew 5:38-48

The first reading for Mass this weekend is from the Book of Leviticus. It is one of the five books of the Pentateuch, the Torah, the basic revelation by God to the chosen people.

This reading reports a day when God spoke to Moses. "I the Lord, your God, am holy," says God. He continues that no one must hate another, using the term "brother" as if to emphasize the point (Lv 12:2, 17).

The reading sets the stage for the message from St. Matthew's Gospel that will follow as the third reading.

St. Paul's First Epistle to the Corinthians provides the second reading. A favorite image employed by Paul throughout his writings was that, through faith and in baptism, Christians literally bond with Christ. In Christ, they become heirs to eternal life. In Christ, they receive the Holy Spirit, bringing into their very being divine grace and strength.

Having made this point in today's reading, the Apostle continues, reminding Corinthian Christians that they are not supremely wise. They may be wise in a worldly sense, and often genuine wisdom comes across as foolishness to the worldly. It was good counsel. Corinth was immersed in the pagan culture of the Roman Empire. Everything extolled the majesty of Rome. Its culture had created the legal system that brought order to human society, a system that still lives, being the basis of law in Western civilization to this day. But it was not just!

The wonders of Roman architecture and art reaffirmed the depth and greatness of human wisdom in the empire.

Against this backdrop of the splendor of all things Roman and pagan, Paul tells the Corinthians that there is much more.

St. Matthew's Gospel furnishes the last reading. The context is the Sermon on the Mount, as Christians long ago came to

call this section of the Gospel.

In the background is the Jewish preoccupation with keeping God's law. In the covenant, so basic to Judaism, God called the Jews to obedience. By obeying divine law, they would indeed be God's people and God would protect and bless them.

Here, in this reading from St. Matthew's Gospel, the Lord sets forth a series of contrasts. He gave a basis for obeying the law, separating a truly Christian response to the law, which is love for God and others, from a series of maxims and rules.

Reflection

God revealed to us his divine law. It is no set of rules for the sake of rules. Rather it is the blueprint by which we can live, more fully resembling with the help of God's grace the perfection and love that dwell in the Holy Trinity. So, the law of God is vitally important.

In each of the statements of Jesus recorded in this reading from St. Matthew's Gospel, Jesus drew a significant comparison. Realizing that God's law, as revealed to Moses, is of God and cannot be abridged or cancelled, the Lord did not discount the revered law or belittle it.

Rather, these words illustrate the fact that the Lord fulfilled it. What does this mean? Observing God's law does not mean simply going through motions, as meaningful as the results may be. More profoundly, it means obeying God because of one's trust in and love for him.

God is love, and at the root of his law is love. God lovingly revealed his law to us for our benefit. If we respond because of our love for God, to be with God, then we obey fittingly. Our obedience assumes a wonderfully higher personal meaning.

The reading finally confirms the identity of the Lord. God gave the law. Only God, as lawgiver, can correctly interpret the law. Jesus acted in a uniquely divine role by answering questions about the law. He is God. †

Daily Readings

Monday, February 20

Sirach 1:1-10
Psalms 93:1-2, 5
Mark 9:14-29

Tuesday, February 21

St. Peter Damian, bishop and doctor of the Church
Sirach 2:1-11
Psalms 37:3-4, 18-19, 27-28, 39-40
Mark 9:30-37

Wednesday, February 22

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

Thursday, February 23

St. Polycarp, bishop and martyr
Deuteronomy 30:15-20
Psalms 1:1-4, 6
Luke 9:22-25

Friday, February 24

Isaiah 58:1-9a
Psalms 51:3-6a, 18-19
Matthew 9:14-15

Saturday, February 25

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

Sunday, February 26

First Sunday of Lent
Genesis 2:7-9; 3:1-7
Psalms 51:3-6, 12-13, 17
Romans 5:12-19
or *Romans 5:12, 17-19*
Matthew 4:1-11

Question Corner/Jenna Marie Cooper

Church does not oblige Catholics to believe in private revelations

Q Do I have to accept apparitions like Fatima and follow its rules? (New York)



A The Church considers apparitions such as Fatima and Lourdes, along with mystical writings of various visionary saints such as St. Faustina Kowalska's diary to be "private revelations."

This is in contrast to "public revelation," which is the self-revealing of God given to humanity through sacred Scripture and sacred tradition as they have been interpreted by the Church's teaching authority down through the centuries.

Ongoing public revelation via sacred Scripture ended with the death of the last Apostle. As the Second Vatican Council document "*Dei Verbum*" states: "... we now await no further new public revelation before the glorious manifestation of our Lord Jesus Christ" (#4).

The *Catechism of the Catholic Church* acknowledges the existence of private revelations, while still noting that "they do not belong, however, to the deposit of faith. It is not their role to improve or complete Christ's definitive revelation, but to help live more fully by it in a certain period of history" (#67). In other words, private revelations do not fall into the Church's core doctrinal teachings, but are only meant to help us deepen our faith in the publicly revealed truths.

Naturally, belief in the content of public revelation is obligatory for Catholics. But since private revelations are not a part of the deposit of faith, they are essentially optional. Therefore, no Catholic is obligated to follow any of the devotional "rules" accompanying a particular private revelation or to take on

any of the prayers urged by the seers of an apparition.

Of course, the Church does approve some private revelations. We see this in an especially striking way when feasts such as Our Lady of Fatima are included in our liturgical calendar.

However, the fact that a private revelation is approved only means that we can assent to it with human faith—i.e., that the Church has discerned that we can safely use our human reason to conclude that it is likely a particular genuine private revelation and of heavenly origin.

This is in contrast with the supernatural faith with which we assent to the doctrines set out in our creeds, such as Christ's resurrection or the Holy Trinity.

As one might imagine, the Church takes the approval of new purported apparitions or other forms of private revelations very seriously. Not everyone claiming to be graced with private revelations actually experience them. Since visions are usually inherently subjective, would-be seers might simply be misinterpreting something within the realm of normal human psychology with respect to imaginative religious experience. But potential fraud and even demonic involvement would also need to be ruled out.

One of the main issues investigated is the specific content of the revelations. Namely, if anything in an alleged private revelation contradicts the public revelation of Scripture and sacred tradition or established doctrine, then it cannot be approved or accepted.

The general credibility of the visionary also is examined. The Church will investigate questions such as whether the supposed seers generally have a good grip on reality, if they have any potential ulterior motives (e.g., if they stand to benefit financially from their would-be visions, this is a negative sign), and whether they are striving for holiness in their life outside their visions.

This brings us to another important point: While approved private revelations may be truly inspiring and devoutly helpful to many of us, the humble day-to-day work of growing in holiness is far more important than enthusiasm for any particular apparition. And we already have everything needed for our Christian journey of holiness in our Scriptures and sacred tradition, the Church's teachings, our liturgy and the sacraments.

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

My Journey to God

Winter Day

By M. Lynell Chamberlain

The day seems so dreary,
The sky forever gray,
As I trudge along so weary
On this cold winter day.

The silence broken by the crunch
Of my footsteps in the snow,
As I walk along with shoulders hunched
Against the biting cold.

But there's beauty in this frigid land
Of sculpted ice and snow,
If I take the time to stop and stand,
To see God's work below.

Now the sky seems so bright
Despite the clouds of gray,
As I walk along in God's pure light
On this cold winter day.

(M. Lynell Chamberlain is a member of St. John Paul II Parish in Sellersburg. Photo: Snow-covered seagrass is seen along the shore of the Chesapeake Bay on Dec. 10, 2017, after a snowstorm in Chesapeake Beach, Md). (CNS photo/Bob Roller)



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.

BLUME, Louise F., 101, St. Charles Borromeo, Bloomington, Jan. 18. Mother of Becky Fidler and Brad Blume. Grandmother of eight. Great-grandmother of six. Great-great-grandmother of one.

BOSLEY, Martha J., 69, Holy Spirit, Indianapolis, Dec. 9. Sister of Vicky Enlow, Patricia Lahey, John and Richard Bosley. Aunt of several.

CHESHIRE, Marvin, 87, Holy Spirit, Indianapolis, Jan. 3. Husband of Jane Cheshire. Father of Lynn Bartel, Kim McDermott, Christy Roembke, Angi and Jeff Cheshire. Brother of Elmer Cheshire, Jr. Grandfather of nine. Great-grandfather of three.

DUBEANSKY, S. Steven, 76, Holy Spirit, Indianapolis, Dec. 27. Husband of Deborah Dubeansky. Father of Jennifer and Joseph Dubeansky.

Stepfather of Michelle Shuffitt and Michael Kendall. Grandfather of four.

FORLER, Mark S., 67, St. Martin of Tours, Martinsville, Jan. 30. Father of Brooke Clark, Lisa McKinney, Dallas and David Forler. Brother of Linda Abel, Laura Lane, Debbie Seals, Mary Selburg, Mike and Pat Forler. Grandfather of two.

FRY, Darla, 64, Holy Spirit, Indianapolis, Jan. 3. Mother of Gabriel Fry and Eric Wolski. Sister of Patricia and Mike Fry. Grandmother of six.

HAMILTON, Laura M., 89, Holy Spirit, Indianapolis, Dec. 19. Mother of Barbara Long, Donna Peacock, Debbie Wiley and George Hamilton, Jr. Grandmother of 12. Great-grandmother of 22.

HARLOW, Elizabeth, 94, Holy Spirit, Indianapolis, Dec. 27. Mother of Carol Bennett, Elizabeth Higgins, Patricia Jones, Catherine McMahon, James, John, Patrick and Stephen Harlow. Sister of Dan and Hugh Doran. Grandmother of 19. Great-grandmother of 30.

HERBERT, Luzia, 89, St. Mary, Rushville, Feb. 6. Wife of Virgil Herbert. Mother of Claudia Bailey, Diane Carroll, Marilyn Spilman and Randy Herbert. Grandmother of 12. Great-grandmother of 16. Great-great-grandmother of two.

HERRON, Barbara R., 88, St. Barnabas, Indianapolis, Feb. 7. Mother of Cathy Collins, Deborah Keaton, Bob, David, James, Mark and Tim Herron. Grandmother of 23. Great-grandmother of 18. Great-great-grandmother of four.

HILL, Stephen C., 49, Holy Spirit, Indianapolis, Dec. 23.

Brother of Karen Hill and Kathleen McKee. Uncle of several.

KANE, Joan, 93, Holy Spirit, Indianapolis, Nov. 21. Mother of Joan and James Kane.

KOCH, Sandra D., 71, Holy Family, Oldenburg, Feb. 7. Mother of Kendra Niese and Ron Koch, Jr. Sister of Paula Parmer, Lynn Schene and Gary Munchel. Grandmother of five.

LENTZ, Carl W., 92, St. Andrew the Apostle, Indianapolis, Feb. 3. Husband of Patricia Lentz. Father of Beth Gowasacki, Jane Jones, Kathy Kotarski and Bob Lentz. Grandfather of 11. Great-grandfather of 23.

MARACIC, Ilja, 64, Holy Spirit, Indianapolis, Dec. 15. Husband of Ana Maracic. Father of Adela Sunjic and Franjo Maracic. Brother of Drago, Fabijan, Ivo, Janja and Marinko Maracic. Grandfather of three.

MCLAURIN, Sarah, 73, Holy Spirit, Indianapolis, Dec. 14. Wife of Eddie McLaurin, Jr. Mother of Alec McLaurin. Sister of Dr. Christine Moore, Mettie Thomopulos and Allen Williams, Jr.

MCLEAR, Jr., Robert E., 86, St. Elizabeth Ann Seton, Richmond, Feb. 5. Father of Sally Baumer, Kathy Gray and Robert MClear III. Stepfather of Jeff Cappa. Grandfather of 10. Great-grandfather of 14.

MYERS, Elizabeth A., 89, St. Barnabas, Indianapolis, Jan. 16. Mother of Joan Bellitto, Laura Henrich, Mary Sheets, Clare, Andrew and Michael Myers. Sister of Robert Horeth. Grandmother of 17. Step-grandmother of two. Great-grandmother of three. Step-great-grandmother of two.

Sunrise in South Sudan



Birds are seen flying during sunrise in Juba, South Sudan, on Feb. 5. (CNS photo/Paul Haring)

O'NEIL, Alexa, 87, St. Luke the Evangelist, Indianapolis, Jan. 25. Mother of Lisa Lindemann, George and Joseph O'Neil. Sister of Melicent Nueber and Gerry Spragg.

RICHART, Anthony F., 78, Our Lady of Perpetual Help, New Albany, Feb. 4. Husband of Marla Richart. Father of Tiffany Smith. Brother of Bill Richart. Grandfather of two.

WALKER, Jane E., 94, Good Shepherd, Indianapolis, Jan. 29. Mother of Linda Laine, Candy Robinson, Teri Watters, Bob, Jim, Tom and Tony Walker. Sister of Margie Forrester, Mary Reid, Jim and Joe Blatz. Grandmother of 12. Great-grandmother of 19.

WESSELER, Bernard G., 88, All Saints, Dearborn County, Feb. 2. Father of Anita Boppeler, Lori Sweeney and Bernie Wesseler. Brother

of Frances Dichen, Rosalie Niehoff and Raymond Wesseler. Grandfather of five. Great-grandfather of three.

WOOLWINE, Leah R., 87, All Saints, Dearborn County, Feb. 3. Mother of Lori Miller, Debra Turner and Tobey Woolwine. Sister of Diana Walker and Jack Reagan. Grandmother of 14. Great-grandmother of 13. †

Lawsuits filed against Smithsonian, Archives on behalf of students allegedly kicked out for wearing pro-life messages

WASHINGTON (OSV News)—A conservative law firm has filed lawsuits on behalf of individuals who say they were asked to leave the Smithsonian National Air and Space Museum or the National Archives Museum in January over pro-life messages on their attire.

The American Center for Law and Justice said in a lawsuit that students and chaperones from Our Lady of the Rosary School in Greenville, S.C., who traveled to Washington to participate in the National March for Life on Jan. 20, decided afterward to visit the nearby National Air and Space Museum. Once inside the Smithsonian museum, the firm said, the group was “accosted several times” by staff who said they must either leave or remove their hats reading, “Rosary PRO-LIFE.” The plaintiffs said they were discriminated against for the message on the hats, which they said

they also wore to be able to keep their group together in the large crowd at the march.

The firm also said that other visitors to the museum the same day were permitted to wear various types of hats inside.

Another group of plaintiffs, some of whom were identified as Catholic, alleged in a similar lawsuit announced on Feb. 8, that they chose to visit the National Archives Museum while in Washington for the March for Life and were asked to remove or cover up slogans such as “Life is a HUMAN RIGHT,” or “Pro-Love is the New Pro-Life” while inside.

In a statement provided to OSV News, a spokesperson for the Smithsonian said, “We apologize that visitors to the National Air and Space Museum were asked to remove their hats on Friday, Jan. 20.

“A security officer mistakenly told young visitors that their pro-life hats were not permitted in the museum,” the spokesperson said. “Asking visitors to remove hats and clothing is not in keeping with our policy or protocols. We provided immediate retraining to prevent a re-occurrence of this kind of error.”

The spokesperson said that “the Smithsonian welcomes all visitors without regard to their beliefs. We do not deny access to our museums based on the messages on visitors’ clothing,” adding that additional information on their policies for visitors is available on their website.

In a statement provided to OSV News on Feb. 10, a spokesperson for the National Archives acknowledged the lawsuit, saying, “As the home to the original Constitution

and Bill of Rights, which enshrine the rights of free speech and religion, we sincerely apologize for this occurrence.

“NARA [National Archives and Record Administration] policy expressly allows all visitors to wear T-shirts, hats, buttons, etc. that display protest language, including religious and political speech,” the statement said. “We are actively investigating to determine what happened. Early indications are that our security officers quickly corrected their actions and, from that point forward, all visitors were permitted to enter our facility without needing to remove or cover their attire. We have reminded all of our security officers at our facilities across the country of the rights of visitors in this regard.”

The statement said the agency would not comment further due to the litigation.

Reports of students being asked to leave the museum due to pro-life slogans on their hats sparked controversy and prompted a response from congressional lawmakers.

In a Feb. 6 letter to Smithsonian Secretary Lonnie G. Bunch from members of Congress that was signed by both of the Palmetto State’s Republican senators, Sens. Tim Scott and Lindsey Graham, lawmakers asked for more information about the alleged incident.

“As a federal entity and the recipient of more than \$1 billion in federal funds every year, there should be no debate as to whether the First Amendment applies to the Smithsonian,” the letter said. “We are deeply concerned about this unjust expulsion of young Americans from museums—subsidized with taxpayer dollars—for wearing apparel that your staff disagreed with.” †

Online Lay Ministry Formation

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

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

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



REPORT SEXUAL MISCONDUCT NOW

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

- 1 Ethics Point Confidential, Online Reporting**
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2 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

GALLAGHER

continued from page 4

So many of them sought to stamp out the Church and the Gospel it shares like Ortega is trying to do now in Nicaragua. And, at times, it seemed like they succeeded.

But the 2,000-year history of the Church, shot through with the grace and power of God, shows us that the Church survives all the stronger the more its shepherds and faithful embrace the example of its suffering Lord.

As the start of Lent approaches, I invite you to pray and offer sacrifices for Bishop Álvarez and the persecuted Church in Nicaragua during this season of penitential preparation for the celebration of Christ’s dying and rising.

At the same time, as we see this Church in our own hemisphere suffering so grievously, we can take solace in knowing from our Lord and the history of his people that the Gospel will, in the end, be victorious.

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

Restored St. Paul Church is ‘cathedral’ near Greencastle’s active center

By Natalie Hoefler

What do you get when you mix a chair factory, a Presbyterian church and a Methodist-founded university?

You get the history of St. Paul the Apostle Parish in Greencastle.

Founded in 1853, the parish was literally the “seat” of Catholicism in Putnam County—its first church building was a former chair factory.

In 1866, the parish purchased and moved to a former Presbyterian church building just a block-and-a-half from DePauw University. The church has remained the faith community’s home ever since, serving the faithful of the county and the students of DePauw.

‘The cathedral of Putnam County’

“We just finished up a restoration of our church,” says St. Paul the Apostle pastor Father John Hollowell, who also serves as pastor of Annunciation Parish in Brazil. “We added two transepts with seating on both sides of the sanctuary, so if you look at the church from above, it now looks like a cross.

“There wasn’t anything in the church that was left untouched. Archbishop [Charles C.] Thompson dedicated the space. The parishioners now call it the cathedral of Putnam County!”

The parish is home to about 300 families. Father Hollowell credits the Ladies Guild with all they do to raise funds for the parish, and he calls the Knights of Columbus council “really active. They usually win some state awards every year for the size of the parish versus the number of men active.”

He is also proud of the parish’s Society of St. Vincent de Paul council’s efforts in helping those in need in Putnam County.

“We get a lot of requests for assistance,” says Father Hollowell. “St. Vincent de Paul has a cell phone you can call 24 hours a day and leave a

message. Depending on the situation, it might require a team of people to meet with that person or family, or they meet at the church. Everyone in the county knows they can call for assistance and we’ll get back with them.”

The parish also ministers to the Catholic students at DePauw University, particularly by overseeing the Fellowship of Catholic University Students (FOCUS) missionaries serving at the university.

“We offer a Sunday 5 p.m. Mass that’s geared toward the students,” says Father Hollowell. “Between the Mass and the FOCUS Bible studies, we serve about 120 DePauw students.”

DePauw draws students, alumni and football fans to Greencastle, particularly during the football season, he notes. While many choose the DePauw tradition of eating at Marvin’s—famous for their garlic cheeseburger—Father Hollowell prefers to “eat healthier” at the deli at Myers Market next to the parish (go to myersmarketllc.com for hours). He also recommends Taco Wapo—which is also near the church—and Don Julio’s, located on the Greencastle town square.

And don’t miss the parish’s annual fall Oktoberfest operated by the Knights of Columbus.

“It’s a fun, outdoor event that takes place in the parish parking lot,” he explains. “There’s kids’ games, raffles, games of chance for adults, food and domestic and craft beer. It’s just a great time.”

But there’s no need to wait for football or fall to visit the area.

“We would love to have anyone for Mass anytime,” says Father Hollowell. “And anyone who hasn’t seen our restored church, it’s definitely worth the trip out.”

St. Paul the Apostle Church is located at 202 E. Washington St. in Greencastle. For Mass times, go to www.stpaul-greencastle.com or call 765-653-5678.

See the stars—or dance under them—and more

There are plenty of day-trip opportunities to Greencastle and Putnam County that can include



worshipping at Mass at St. Paul the Apostle Church.

DePauw offers more reasons than football to visit the area. It offers concerts, plays and speakers during the school year, and its McKim Observatory offers several open houses for observing the moon, planets, star clusters and more. For a schedule of open houses, go to cutt.ly/McKimObservatory.

For activities more down to Earth, Putnam County is home to Lieber State Recreation Area, known for Cataract Falls—Indiana’s largest waterfall by volume—as well as hiking trails and Cagles Mill Lake. For more information, go to cutt.ly/LieberSRA.

Central western Indiana is known for its historic covered bridges, and Putnam County boasts nine of them, dating from 1880-1922. They make for lovely photos year-round. For more information, go to cutt.ly/PutnamCoveredBridges.

If you prefer your outdoor time to involve 18 holes, try one of the county’s three golf courses: Tiger Pointe Country Club and Old Hickory Golf Course, both in Greencastle,

and Clover Meadows Golf Course in Cloverdale.

You don’t have to stray far from St. Paul the Apostle Church to find plenty to do. Just a few blocks away is Greencastle’s courthouse square where events take place outdoors from May through October.

During those months, enjoy an open-air Farmers Market on the square on Saturdays from 8 a.m.-noon, or come on the first Friday of the month between 6-11 p.m. for local food, children’s games and music stages around the square featuring multiple performers and bands. For more information on these events, call 765-620-4653.

The square is also home to the Greencastle Music Fest, held on the last weekend of August. The event features two full days of music and entertainment for the whole family. For more information, go to Greencastlemusicfest.com. †



CALDAROLA

continued from page 16

And how about Black Catholics?

A recent Pew research study reveals 6% of Black Americans are Catholic. That translates into about 3 million people.

Do they sense the same commitment from their Church and its leadership as evidenced by Archbishop Dearden in 1965? Or do they sometimes feel invisible?

During the recent Martin Luther King weekend, I attended Mass at a local parish. I intentionally scanned the crowd and found not one Black face. The homily did not mention our national observance and the bulletin made no reference to the holiday or to the day of service it engendered.

King’s long-ago observation rang true: The 11 o’clock hour on Sunday is the most segregated in America.

But did not we, a Church full of Catholics regardless of color, have a deep need to be reminded of the ongoing struggle for justice and the legacy of a great American?

Later, I went online and found that Sunday’s bulletin for Gesu Parish in Detroit, where my friend Jesuit Father Lorn Snow is pastor. His parish, in a neighborhood that used to be mostly Jewish and Irish, is predominantly Black. But that, too, is changing, as young and suburban white Catholics come seeking the parish’s diversity.

In pastoring a Black community, said Father Snow, who is white, “the most important thing is to listen.”

Enculturating people’s experience into the liturgy is also important, he said. Gesu’s music ministry incorporates a lively African-American vibe.

Gesu’s bulletin for MLK week contained a full page of events relative to social and racial justice—an archdiocesan Mass at the cathedral, a parish event, an invitation to the National Black Catholic Congress in July. There was a reminder that the Novena of Grace, a nine-day preached event in March which is a tradition in Jesuit parishes, will have racial justice as its theme. If the novena is live-streamed, I plan to attend as a good (hopefully fruitful) Lenten exercise.

But what else can I do for Lent?

One Lenten wake-up call for those who often sit in segregated pews is to read *Letter from Birmingham Jail*, King’s stirring admonition to “moderate” whites and to Christian church leaders who often disappointed him.

Written in 1963 while King languished in jail for civil disobedience, the letter still holds relevance and

challenge for our Church today.

“Injustice anywhere is a threat to justice everywhere,” wrote King.

As the Church, how do we stand for justice?

(Effie Caldarola writes biweekly for OSV News.) †

Classified Directory

Special Care

Huser Special Care
Trusted and Compassionate Care
 Serving people with Autism & Developmental Disabilities

- Medicaid Waiver (CIH & FSW)
- Residential, Community, Respite and PAC Services
- Staff screened and trained

Kathy and Terry Huser
 (317) 255-5700
www.HuserSpecialCare.com
 Career Opportunities Available

Call
317-236-1585
TO ADVERTISE IN
The Criterion

Employment

Director of Youth Ministry

Holy Trinity Catholic Church, Louisville, Kentucky has an immediate opening for a full time Director of Youth Ministry. Holy Trinity has a Faith Formation Team that collaborates to provide ongoing Faith Formation to the parish and the community. The Holy Trinity Director of Youth Ministry is a tenacious person who wants to use his or her background and gifts to impact our faith community and share the joy of the Gospel. The ideal candidate is passionate about youth ministry and wants youth to come to know the person of Jesus and the richness of the Catholic faith. This person will be a self-starter, reliable and driven. Qualifications include a bachelor’s degree preferably in a field such as theology or catechesis and/or 3 years of programming experience. Holy Trinity has a dedicated Youth Center for accommodating dynamic, and engaging events and opportunities focused on Youth Ministry.

This position also requires coordinating and overseeing the Confirmation program to Holy Trinity and public school students.

A competitive salary and benefits are being offered.

To apply please send your resume and cover letter to Christina Smith, Director of Faith Formation.

Christina Smith
 Holy Trinity Catholic Church
 501 Cherrywood Rd.
 Louisville, KY 40207
csmith@htparish.org

GALA

continued from page 1

compassion. He also ministered at SS. Francis and Clare Parish in Greenwood.

In talking about the shared honor, Thomas-Day could have been speaking for both of them when she humbly said, “I don’t work for rewards. I work for God, and I work for God’s people.”

That attitude guided Deacon Kellams, who died at the age of 73 in a traffic accident on July 29, 2022.

The emotional tributes to him at the gala began with praise from Msgr. William F. Stumpf, the vicar general of the archdiocese, who first knew Deacon Kellams when he was pastor of St. Charles from 2007-2011.

Msgr. Stumpf remembered the grace that Deacon Kellams and his wife Chris showed when their daughter, Amy, died of cancer in 2009, with her father sharing the homily at her funeral Mass.

He recalled the way Deacon Kellams led the archdiocese’s corrections ministry, making it a point “that those who were incarcerated never, ever felt that they were forgotten or alone.”

He also remembered his friend as having a “terrific sense of humor.”

“Marc loved to laugh and could make you laugh as well,” Monsignor Stumpf said. “One of the things I remember most about him was that he was always, always smiling. It was his way of spreading the joy of Christ. Tonight, we remember Deacon Kellams’s joy, his faith and the way he was able to connect with everyone who crossed his path. Sadly though, we also remember another of his daughters, Katie Kellams Reed, who went home to God this past November.”

At that point, a short, silent video was played, showing Deacon Kellams with his daughter, Katie—together, smiling. As a single candle flickered next to their images in the video, a bagpipe player walked through the ballroom where the gala was held, sharing a mournful rendition of “Amazing Grace” that led to tears throughout the ballroom.

The emotion would continue to flow later when Deacon Kellams’ daughter, Sarah Lippman, shared these words in a video tribute: “To know him was to love him. He taught us all to stand by your word, do good for the people around you, and take people under your wing and do things without people knowing. I think my dad was so good at that.”

Archbishop Charles C. Thompson offered this tribute: “As a canon lawyer, one of the axioms we’re taught early on—one of the key points to keep before us—is, ‘Justice tempered with the sweetness of mercy.’ What I knew of Deacon Marc, he exuded ‘justice tempered with the sweetness of mercy.’

“What I heard about him as a judge is that people who stood before him were human beings that he always held with respect and dignity. He never lost

sight of that. He will be greatly missed, but he left his mark.”

The archbishop then presented the Legacy Award to Deacon Kellams’ wife, Chris, his daughter, Sarah, and his grandson, Bradford Dollens as the gala audience gave the family members a standing ovation in honor of Deacon Kellams.

Family was also a focus in the recognition of Thomas-Day, who was joined at the gala by her husband, John, their four daughters, three sons-in-law, six grandchildren and her two sisters, one who came from Texas and the other from California.

Thomas-Day smiled and was touched with humility as she listened to the video tributes for her that were played during the gala celebration.

Her longtime friend, Father Joseph Moriarty, touchingly described her as “someone who lives the Gospel.”

“She lives it in her marriage,” said Father Moriarty, rector of the Bishop Simon Bruté College Seminary in Indianapolis. “She lives it as a mother. She lives it as a Catholic educator in religious education.”

Mary Ann Griggs shared what it was like to be Thomas-Day’s secretary for more than 40 years.

“She was not only my boss, but a very close friend. There’s so many words to describe her—loving, compassionate, giving, very Christ-like. That’s why I was here so long.”

Archbishop Charles C. Thompson continued the praise, noting, “She clearly has a deep love for Jesus Christ, a deep love for the faith, and a deep love for others—to lead them to Christ.

“That’s the key you want from any director of religious education or pastoral associate or youth minister—anyone working in the Church. You want them first to have their own personal relationship with Christ, to be rooted in prayer, word and sacrament, to be committed to service as they serve others. She’s certainly earned this recognition.”

As the archbishop presented the award to Thomas-Day, the audience once again rose to share a standing ovation.

Noting that embracing an encounter with Christ is at the heart of the way that Thomas-Day and Deacon



Bagpiper Les Miller plays a mournful rendition of “Amazing Grace” during an emotional tribute to the late Deacon Marc Kellams and his late daughter, Katie Kellams Reed, at the archdiocese’s Legacy Gala at the JW Marriott in Indianapolis on Feb. 10. (Photo by Rob Banayote)

Kellams have lived, Archbishop Thompson reminded the gala audience that the National Eucharistic Congress will take place in Indianapolis on July 17-21, 2024.

Stating that the Eucharist is “the source and summit of our Catholic faith—the body, blood, soul and divinity of Our Lord Jesus Christ,” the archbishop said the Eucharistic Congress “will offer us an encounter with the living Jesus Christ, renewing our Church, and sending us on mission for the life of the world.”

In his closing remarks, Archbishop Thompson said that while it was important to honor Deacon Kellams and Thomas-Day for the way they have touched so many lives through their encounter with Christ, it was also important to focus on the way that everyone in the audience—and everyone in the archdiocese—has an impact on other people.

“We honor these people here as we should, but it’s also to remind us of how our lives, when we allow Christ to shine through us, touch the lives of others. I hope everyone here leaves here inspired, not only to look up to these people, but to realize as we go home tonight that there are people in our lives that we touch—a family member, a co-worker, a classmate, a friend, maybe a stranger—that you are making a difference.

“I hope you never take for granted how God is using your life to be such a blessing to the lives of others. The world needs our witness. Christ is working in you to transform the world. And I thank you for that witness.” †

Gala supports three ministries that do the work of Christ in changing lives

By John Shaughnessy

When Dr. David Wolf was asked to be the co-chairperson of the archdiocese’s Legacy Gala this year with his wife Anne, he viewed it as a way of giving back for a gift he once received, a gift that changed the course of his life.

He recalled growing up in the Indiana community of Evansville, part of a family that didn’t have the money

to pay for his tuition to a Catholic school.

“I know that someone else paid that for me, and I feel like now I’ve been very fortunate, very blessed,” he said. “And I feel an obligation that now’s the time where I need to help others that would like to have that opportunity, but don’t have the means to do that.”

The couple also praised the efforts of Catholic Charities’ agencies across southern and central Indiana for their ability to change lives, and they view supporting the education of seminarians as so important because “we need great priests.”

“The reason for this event is to give money to three very important causes,” David said.

The program for the Legacy Gala in Indianapolis at the JW Marriott on Feb. 10 shared some

of the ways that Catholic Charities, Catholic schools and the Bishop Simon Bruté College Seminary in Indianapolis have an impact on lives.

Catholic Charities has served 195,000 meals to people who are hungry, provided shelter and crisis relief services for 40,000, and helped 2,800 people with pregnancy and adoption services.

The 67 Catholic schools in the archdiocese educate and share the faith with about 21,000 students through the dedicated efforts of nearly 2,300 staff members.

The Bishop Simon Bruté College Seminary has formed 40 priests, and there are currently 27 seminarians studying for the priesthood there.

“All we’re really talking about is how we’re creating community, and that’s what we all do,” said David Bethuram, executive director of Catholic Charities for the archdiocese, describing the

impact of these three ministries. “That’s what we’re teaching in our seminary, and that’s what we’re teaching in our schools, and that’s

what we’re experiencing in Catholic Charities.”

As the rector of the Bishop Simon Bruté College Seminary, Father Joseph



Fr. Joseph Moriarty

Moriarty sees the three ministries as representing to people “the hands and feet of Christ, reaching out to them, touching them, helping them in some way.

“And I’m so aware that we couldn’t do what we do without the support of our generous benefactors.”

For Brian Disney, the superintendent of Catholic schools in the archdiocese, these three ministries are all about doing God’s work.

“We go out to serve others which really fits with our ministries,” Disney said. “We’re taking Christ out

into the world. And when we go with that attitude, what an opportunity it gives us to make a difference in the world.” †



Dr. David Wolf and his wife Anne enjoy comments shared by emcee Rafael Sanchez during the annual archdiocesan Legacy Gala at the JW Marriott in Indianapolis on Feb. 10. The Wolfs, members of SS. Francis and Clare Parish in Greenwood, were co-chairpersons of this year’s event. (Photo by Rob Banayote)