



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Sight Unseen

No matter what we bring in prayer to God, he already knows, page 4.

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'I've been able to see lives change'



Young adult embraces his mission to lead others to Christ at state's largest university

12th in an occasional series

(Editor's note: In this series, The Criterion is featuring young adults who have found a home in the Church and strive to live their faith in their everyday life.)

By John Shaughnessy

Gabe McHaffie keeps two important thoughts in mind as he moves among the 45,000 students on the campus of Indiana University in Bloomington.

An IU graduate himself, the 29-year-old McHaffie knows to look beyond the crowds of the state's largest university and focus on the reality that every student there has their own individual dreams, struggles, hopes, heartbreaks, joys and doubts.

He also believes that many of these young women and men are searching for someone or something that will be lasting and meaningful in their lives.

And he's made it his mission to help them discover what will fulfill that desire.

See **UNIVERSITY**, page 8

Photo above: At Indiana University in Bloomington, five young adults work as a team to bring the joy of Jesus to the students on campus. The members of IU's FOCUS team —Fellowship of Catholic University Students—are Brennan Skerjanec, left, Gabby Hancock, Lizzy Joslyn, Gabe McHaffie and Lizz White. (Submitted photo)

Living and dying well: Academy for Life explores benefits of palliative care

VATICAN CITY (CNS)—When euthanasia or physician-assisted suicide is legalized, "it starts to be regarded as a 'normal death,'" and even as the most desirable way of dying, said a professor from Belgium, where euthanasia has been legal for 20 years.



Pope Francis

Chris Gastmans, a professor of biomedical ethics at the Catholic University of Leuven, Belgium, and Bishop Noël Simard of

Valleyfield, Quebec, spoke about their countries' experience with legalized euthanasia and medically assisted death on the opening day of a webinar sponsored by the Pontifical Academy for Life.

A few hours before the webinar on Feb. 9, Pope Francis had spoken at his weekly general audience about the Christian attitude of accepting, but not provoking death.

The pope also insisted that people have a right to palliative care—a collection of pain relief, comfort measures and emotional, psychological and spiritual support for a person diagnosed with a serious illness.

"For a Christian," the pope said, "a good death is an experience of the mercy of God, who comes close to us even in that last moment of our life."

But, Gastmans told webinar participants, "the current societal conception of a 'good death' is not the same as the Christian concept. For more and more people today, he said, a good death is "a planned death, a rapid death and a death without suffering."

"Death by euthanasia is no longer regarded as an exception requiring special justification," and conditions such as the patient is facing imminent death and excessive pain, he said. "Instead,

See **DYING**, page 15

Holy Year 2025 should 'fan flame of hope' after pandemic, pope says

VATICAN CITY (CNS)—The Holy Year 2025 should focus on "restoring a climate of hope and trust" after the coronavirus pandemic and helping people repair their relationships with God, with each other and with the Earth, Pope Francis said.

"We must fan the flame of hope that has been given us and help everyone to gain new strength and certainty by

See **HOLY YEAR**, page 8



Pope Francis closes the Holy Door of St. Peter's Basilica to mark the closing of the jubilee Year of Mercy at the Vatican in this Nov. 20, 2016, file photo. (CNS photo/Tiziana Fabi, pool via Reuters)



The dome of St. Peter's Basilica is seen at the Vatican in this Oct. 9, 2017, file photo. On Feb. 14, 2022, Pope Francis split the Congregation for the Doctrine of the Faith into two main sections: doctrine and discipline. (CNS photo/Paul Haring)

Pope restructures the Congregation for the Doctrine of the Faith

VATICAN CITY (CNS)—As part of ongoing measures to reform the Roman Curia, Pope Francis has approved restructuring the Congregation for the



Pope Francis

Doctrine of the Faith, the oldest of the congregations.

Once comprised of a doctrinal office, a discipline office and a marriage office, the new structure will see the doctrinal and discipline offices become their own special sections led by their own secretaries; the marriage office will become part of the doctrinal office.

The two secretaries will serve under the congregation's prefect. Spanish Cardinal Luis Ladaria, who has been prefect of the congregation since 2017, will celebrate his 78th birthday on April 19. The heads of Vatican offices are required to offer their resignations to the pope when they turn 75.

In "Fidem servare" ("Preserving the Faith"), published "motu proprio," (on his own initiative) on Feb. 14, Pope Francis said the main task of the congregation has been to safeguard or "keep the faith." The changes went into effect the same day.

Over time, the congregation has seen modifications to its areas of responsibilities and how it is configured, and now, Pope Francis said, further change is needed "to give it an approach more suited to the fulfillment of its functions."

The doctrinal section will be responsible for matters concerning "the promotion and safeguarding of the doctrine of the faith and morals."

Its aim, the pope wrote, is to promote studies aimed at fostering "the knowledge and transmission of the faith in the service of evangelization, so that its light may be the criterion for understanding the meaning of existence, especially before questions posed by the progress of science and the development of society."

When dealing with faith and morals, the doctrinal section will examine documents to be published by other dicasteries of the Roman Curia, "as well as writings and opinions that appear problematic for the correct faith, encouraging dialogue with their authors and proposing suitable remedies," according to previously established norms.

The section will also study any questions arising from personal ordinariates for Anglicans entering into full communion with the Catholic Church through the Apostolic Constitution, "Anglicanorum Coetibus."

The doctrinal section will absorb the duties covered by the congregation's marriage office, which deals with questions involving the validity of marriages when one of the spouses is not a baptized Christian.

The discipline section, through the currently existing discipline office, will handle those offenses and crimes reserved to the congregation—particularly clerical sexual-abuse cases—and its supreme tribunal. It will prepare and elaborate procedures in accordance with canon law so as to "promote a correct administration of justice."

To that end, the discipline section will promote needed formation initiatives that the congregation can offer to bishops, dioceses and canon lawyers "to promote a correct understanding and application of canonical norms."

The congregation's archive will continue to preserve documents for consultation, including its historical archives.

The Congregation for the Doctrine of the Faith began in the 16th century as a commission of six cardinals, known as the Sacred Roman and Universal Inquisition, which served as a tribunal for judging suspected cases of heresy and schism.

Seeing a number of changes through the centuries, St. Paul VI changed its name from the Sacred Congregation of the Holy Office to the Sacred Congregation for the Doctrine of the Faith, and he changed its methods used for doctrinal examination. A more positive disposition of correcting errors, together with the protection, preservation and promotion of the faith prevailed over the more punitive tendency of condemnation.

With changes to the Roman Curia by St. John Paul II, the congregation maintained its competence over all that in any way touches upon the doctrine of faith and morals and was explicitly given "prior judgment" over any other curial documents that enter into its area of competence.

While for decades it also handled requests for dispensations from celibacy from priests seeking laicization, that responsibility later was given to the Congregation for Clergy. †



Public Schedule of Archbishop Charles C. Thompson

February 19–27, 2022

February 19 – 10 a.m.
Archdiocesan Pastoral Council meeting at St. Bartholomew Parish, Columbus

February 20 – 5:30 p.m.
Mass followed by dinner at St. Paul Catholic Center, Bloomington

February 22 – 11 a.m.
College of Deans meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

February 23 – 7 p.m.
Rite of Christian Initiation of Adults meeting at Our Lady of Lourdes Parish, Indianapolis

February 24 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O'Meara Catholic Center

February 25 – 6 p.m.
Legacy Gala Dinner in support of Catholic Charities, Catholic Schools and Bishop Simon Bruté College Seminary at JW Marriott, Indianapolis

February 26 – 10:30 a.m.
Confirmation Mass for youths of St. Michael Parish, Brookville; St. Nicholas Parish, Ripley County; St. Peter Parish, Franklin County; and St. Charles Borromeo Parish, Milan, at St. Louis Church, Batesville

February 26 – 2 p.m.
Confirmation Mass for youths of St. Louis Parish, Batesville, and St. Anthony of Padua Parish, Morris, at St. Louis Church

February 27 – 2 p.m.
Rite of Election at SS. Peter and Paul Cathedral, Indianapolis

Father Douglas Hunter, Colts' chaplain, is featured in *Columbia* magazine

Criterion staff report

From the beginning of the National Football League season to its end, the media focuses on the players and coaches who do all they can to get their teams to the biggest stage—the Super Bowl. We congratulate the Los Angeles Rams for winning it all for the just completed 2021-22 campaign.



Fr. Douglas Hunter

But there is more to a team than its players and coaches. Behind the scenes, chaplains also play an integral role.

In the January/February issue of *Columbia*—a magazine published 10 times a year by the Knights of Columbus—

Father Douglas Hunter, chaplain of the Indianapolis Colts, is among a group of priests featured in a package titled: "Gridiron Fathers: Three NFL chaplains discuss their faith and ministry both on and off the football field."

The pastor of St. Roch Parish in Indianapolis, Father Hunter writes about his experience of serving as chaplain of the Colts since 2017.

He calls his work there a "ministry of presence" and says the Colts' general manager Chris Ballard, a Catholic himself, wants Father Hunter "to be present to the players as much as possible—on the practice field, off the practice field, on the gridiron on Sundays, and anywhere in between."

To read the magazine's package about the chaplains, including Father Hunter, go to cutt.ly/grid-ironfathers. †

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

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

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

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



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E-mail us: criterion@archindy.org

Staff:

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



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People who are sick must be cared for in body and soul, pope says

VATICAN CITY (CNS)—Caring for the sick means not only healing the wounds of the body but also those that afflict the soul, Pope Francis said.



Pope Francis

celebrated on Feb. 11 each year.

“The saints who cared for the sick always followed the Master’s teaching: heal the wounds of body and soul; pray and act for physical and spiritual healing together,” he said.



Cardinal Peter Turkson

The pope’s message, which was released by the Vatican on Feb. 10, was sent to participants of a webinar hosted by the Dicastery for Promoting Integral Human Development.

In his message, the pope said that the current pandemic “is teaching us to view illness as a global and not a merely individual phenomenon,” and should motivate reflection on other types of “pathologies” that threaten humanity, including individualism and indifference.

These and other forms of selfishness, he said, generate inequalities, especially in the field of health care “where some enjoy so-called ‘excellence’ ” while many others “struggle to access basic health care.”

“To cure this ‘social’ virus, the antidote is the culture of fraternity, based on the awareness that we are all equal as human persons, all equal as children of one God,” he said. “On this basis, it will be possible to have effective treatments for everyone. But if we are not convinced that we are all equal, this will not work.”

Cardinal Peter Turkson, former prefect of the Dicastery for Promoting Integral Human Development, echoed Pope Francis’ sentiments during his homily on Feb. 11 at a Mass in St. Peter’s Basilica with people who are sick and with their caregivers.

Reflecting on the divine consolation that God gives to his children, Cardinal Turkson said Christians are also called to pass on that consolation to those who suffer in body and soul.

“Consolation means to encourage, to exhort, to comfort or to give joy to a person or community that finds themselves in a situation of sadness, anguish and desolation,” he said.

Those who dedicate their lives to consoling others, the cardinal said, draw



People in wheelchairs wait for the start of Mass marking World Day of the Sick, in St. Peter’s Basilica at the Vatican on Feb. 11. The Mass was celebrated by Cardinal Peter Turkson, former prefect of the Dicastery for Promoting Integral Human Development. (CNS photo/Paul Haring)

inspiration from God who throughout history “has been close to a wounded humanity in order to comfort, strengthen and heal it.”

The commemoration of the World Day of the Sick, he added, is a “celebration of God’s works of mercy,” especially through those who work

tirelessly in the health care field.

“May your hands, which touch the suffering flesh of Christ, be a sign of the merciful hands of the Father,” Cardinal Turkson said before he and the concelebrating bishops administered the sacramental anointing of the sick to many people in the congregation. †

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~Saint John Paul II, The Gospel Life*



The Criterion

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

Greg A. Otolski, *Associate Publisher*
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Editorial



Pope John Paul II holds a Book of the Gospels as he enters the Holy Door in St. Peter's Basilica at the Vatican in this Dec. 24, 1999, file photo. Pope Francis has formally declared "Pilgrims of Hope" as the theme for Holy Year 2025. (CNS photo/Andrew Medichini, Reuters pool)

Let us be 'pilgrims of hope' as we journey toward heaven

"Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying not on our own strength, but on the help of the grace of the Holy Spirit" (Catechism of the Catholic Church, #1817).

As Catholics, we are "a people of hope."

Cardinal Timothy M. Dolan, archbishop of New York, reminded us of that in a book he co-authored with that title with longtime Catholic journalist John Allen, Jr., in 2011.

And now Pope Francis on Feb. 11 formally declared "Pilgrims of Hope" as the theme for Holy Year 2025.

"We must fan the flame of hope that has been given us and help everyone to gain new strength and certainty by looking to the future with an open spirit, a trusting heart and far-sighted vision," the pope wrote in a letter formally entrusting preparations for the Holy Year to Archbishop Rino Fisichella, president of the Pontifical Council for Promoting New Evangelization.

Held every 25 years since 1470, a holy year or jubilee is a time of pilgrimage, prayer, repentance and acts of mercy, based on the Old Testament tradition of a jubilee year of rest, forgiveness and renewal. A formal "bull of indiction" proclaiming the Holy Year will be released closer to 2025. Holy years also are a time when Catholics visit designated churches and shrines, recite special prayers, go to confession and receive Communion to receive a plenary indulgence, which is a remission of the temporal punishment due for one's sins. The last Ordinary Jubilee was the Great Jubilee of 2000, celebrated by Pope John Paul II.

Traditionally for holy years, the celebrations begin with the pope opening the Holy Door of St. Peter's Basilica on Christmas Eve and ends with the sealing of the door one year later. The holy doors of St. John Lateran, St. Paul Outside the Walls and St. Mary Major are opened for the year, too.

During the holy year, the pope is encouraging people of faith to restore a climate of "hope and trust" after the

coronavirus pandemic and helping people repair their relationships with God, with each other and with the Earth.

Coming after the pandemic, he said, "the forthcoming jubilee can contribute greatly to restoring a climate of hope and trust as a prelude to the renewal and rebirth that we so urgently desire; that is why I have chosen as the motto of the jubilee, 'Pilgrims of Hope.'"

Pope Francis also hopes it will be a time to foster a greater sense of global brotherhood and solidarity with the poor, as well as care for the environment.

The words "pilgrims" and "hope" represent key themes of Pope Francis' pontificate, noted Archbishop Fisichella.

In light of the COVID-19 pandemic which has touched all corners of the globe, the Holy Father wrote that we also must be capable of "recovering a sense of universal fraternity and refuse to turn a blind eye to the tragedy of rampant poverty that prevents millions of men, women, young people and children from living in a manner worthy of our human dignity." With this in mind, continued the pope, "I think in particular of the many refugees forced to abandon their native lands."

Pope Francis also expressed his hope that Christians' jubilee pilgrimages would include time "to contemplate the beauty of creation and care for our common home."

While 2025 is still a few years away, the pope expressed his desire that in our time of preparation, "we devote 2024, the year preceding the Jubilee event, to a great 'symphony' of prayer.

"Prayer, above all else," noted the Holy Father, "to renew our desire to be in the presence of the Lord, to listen to him and to adore him."

Although we continue to face what seem to be never-ending global challenges—most recently with the COVID pandemic, a possible Russian invasion of Ukraine and the tragedy of human trafficking, among other issues—we must continue to be a people of hope.

Pope Francis wants all of us to get to our destination of heaven. And he wants us to get there together.

—Mike Krokos

Sight Unseen/Brandon A. Evans

He already knows

Sometimes prayer becomes overwhelming for me, especially when it goes unanswered, or seems to be unheard.

It's as though there's a weight building on my shoulders; a certainty that Jesus won't understand my concerns unless I can find a way to explain them to him correctly.

And the more I strain to do just that, the more I exhaust myself. My words leave my lips and bounce against a soundless wall, and the light of a living conversation dims into a maddening compulsion to quantify, to control.

And ultimately, to distrust.

To disbelieve. And disbelief tumbles into bitter and barren places; to the honest realization that all too often I don't really believe that Jesus knows or loves me.

I look at the artwork of his somber face and see a distant king who loves but loves *coldly*. He is not the sort to be patient with anything but the right prayers and the right actions, both of which I stumble over endlessly.

As for us, we are but mere subjects in his kingdom and his plans are the final word, decreed without our consent.

This feeling, this sense of dread and the continued effort to overcome it by my own strength, would persevere a lifetime if not for grace.

At least, the grace to ask the question: how could I *really* think all that of God, the giver of life and redeemer of the world? The one who watched the long ages of creation waiting for us, longing for our attention, preparing life eternal for us?

Jesus Christ is not some savior who ascended to heaven only to barely take notice of our cries.

He misses nothing. He has counted each grain of sand from shore to ocean's depth; heard every peal of thunder on distant

planets forever beyond our reach; felt the whisper of atoms warmed by stars that have no name. All the universe is known to him.

But more than that—so much more—he knows you and me: through and through, all the way down.

There is nothing about us he does not know, no secret we could possibly keep.

He knows what you think of him and also what you believe he's spoken to you in prayer and story and symbol. He knows what your dreams are and why they mean so much to you.

He knows why you hurt, too.

In the end, Jesus Christ needs no explanations, no excuses, no arguments or tears or worries.

He already knows.

And it all matters to him.

God's will for us is not something made to steal our individuality. It is not an immovable map of our life, cold and solid and planned outside our concern. It is a living thing given constant refreshment and breath from the God who is Love.

To believe that is to come to a place where control fades to trust.

Even I, with all my doubts, can begin to surrender my efforts, letting my will fall into his and flow with it. For they are not meant to be separate, or at odds. His will is my *ideal* will. It is always meant to be *our will*, wound and woven together into a grand tapestry.

God made each of us, after all, and has not missed—could never miss—the slightest thing in our hearts. They are all accounted for, all safe in his care—and each of them beyond our worry of his misunderstanding.

In that restful peace, we can strain our ears to hear in his voice the words we cannot give ourselves:

You are enough.

(*Sight Unseen* is an occasional column that explores God and the world. Brandon A. Evans is the online editor and graphic designer of *The Criterion* and a member of St. Susanna Parish in Plainfield.) †

Letter to the Editor

Reader: All Catholics—even politicians—must follow teaching on human life

Did the leader of the universal Catholic Church tell President Joe Biden "You are a good Catholic," and invite him to "continue to receive Communion" as the president publicly stated after his audience at the Vatican? To date, no comment has come from the Vatican Press Office and probably never will. This leaves us to believe that Biden was telling the truth.

It is extremely disappointing that Pope Francis has granted audiences with the likes of abortion supporters Rep. Nancy Pelosi and the president. If he spoke these words to Biden, it goes beyond the belief of many Catholics.

It is suggested Catholics in the U.S. are divided on the issue of pro-abortion supporters being permitted to receive Communion. It is also reported that as many as 30% of Catholics in the U.S. think it is acceptable.

The Catholic Church teaches that human life begins at conception. The president is not living up to the Catholic Church's teachings.

I understand that last summer 60 Catholic Democrats in the U.S. House of Representatives urged the Church not to deny elected officials Communion over this one issue.

I don't believe as Catholics we can pick and choose which teachings of the

Church we wish to follow. We can't do this with laws of our country.

I applaud the U.S. bishops on their 222-8 vote last November to support a teaching document, "The Mystery of the Eucharist in the Life of the Church," addressed to all Catholics. But I find it disappointing that it does not call out those in positions that promote and support the killing of the unborn.

Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend, Ind., chairman of the U.S. bishops' doctrine committee, said the document did not focus on denying Communion to people, but emphasized the importance of the sacrament.

In a recent statement responding to a guest column by U.S. Rep. Susie Lee, D-Nev., where the congresswoman, a Catholic, said she supports unrestricted "reproductive care," Las Vegas Bishop George L. Thomas stated, "If a politician from the Diocese of Las Vegas finds himself or herself at odds with the Church's teaching on the sacredness of human life, I ask him or her to voluntarily to refrain from the reception of holy Communion while holding public office."

I believe this is a better approach.

John Glaub, Jr.
Batesville

Letters from readers should be informed, relevant, well-expressed and temperate in tone. Send letters to "Letters to the Editor,"

The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers may also e-mail criterion@archindy.org. †



Christ the Cornerstone

Be open to God's grace so we can offer mercy

The Gospel reading for the Seventh Sunday in Ordinary Time (Lk 6: 27-38) calls our attention to God's mercy. It reminds us that Jesus has admonished us to set aside our tendency to judge others and, instead, to be merciful as our Father in heaven is merciful.

In fact, the Lord tells us, we should love and forgive even our enemies. "Love your enemies," Jesus says, "and do good to them, and lend expecting nothing back; then your reward will be great and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked. Be merciful, just as your Father is merciful" (Lk 6:35-36).

This is not something that we want to hear. We want mercy for ourselves and for those who are close to us (our own kind), but not for those who have done us harm, our enemies. For those who have sinned against us, we want justice, not mercy. We want them to be punished, to experience the kind of pain and rejection that we think they deserve.

This kind of reaction is understandable, especially for those who have experienced serious harm at the hands of enemies during wartime or

violent criminals who have committed rape, murder or other brutal offenses against them. We are strongly tempted to seek revenge, and to demand that such offenders receive the maximum punishment available.

Jesus demands something that seems impossible, even contrary to justice:

"To you who hear I say, love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. To the person who strikes you on one cheek, offer the other one as well, and from the person who takes your cloak, do not withhold even your tunic. Give to everyone who asks of you, and from the one who takes what is yours do not demand it back. Do to others as you would have them do to you" (Lk 6:27-31).

"Turning the other cheek" seems like weakness or appeasement. Everything in us cries out for vengeance. We want to fight back and to see our enemies defeated and humiliated. We don't want to forgive, or to pray for, our enemies. We want justice (as we understand it), and we want to be vindicated publicly, to be seen as people who have righted the wrongs that others have done to us.

This is not Jesus' way. Our Lord knows that from God's perspective there is no divide between justice and mercy. In God, these two qualities are one. They are united by God's unqualified, unconditional love, and by the grace that he extends to us, which if we can accept it, allows us to forgive our enemies just as God has forgiven us.

"Stop judging and you will not be judged," Jesus says. "Stop condemning and you will not be condemned. Forgive and you will be forgiven" (Lk 6:37). God loves and forgives us unconditionally, but in order for us to experience his mercy, we must first love and forgive others. As long as our hearts are filled with anger, resentment and the desire for revenge, we cut ourselves off from the healing power of God's grace.

We affirm this truth every time we pray in the Lord's Prayer: "Forgive us our trespasses as we forgive those who trespass against us." We seek God's mercy, but we acknowledge that we cannot fully receive it without first being merciful ourselves. "For the measure with which you measure will in return be measured out to you" (Lk 6:38).

It's impossible for us to fully understand how or why God is able to be just and merciful at the same time. Even when it doesn't make sense to us—or feels absolutely wrong—we need to love our enemies and pray for those who have sinned against us. We have to let go of our desires for vengeance, and embrace the kind of peaceful, nonviolent acceptance that Jesus demonstrated on the cross when he prayed: "Father, forgive them for they know not what they do" (Lk 23:34).

Jesus holds us, his missionary disciples, to a higher standard. He tells us to:

"Do to others as you would have them do to you. For if you love those who love you, what credit is that to you? Even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you?" (Lk 6:31-33).

We are to give without expecting any return, to love the unlovable, and to forgive the unforgivable.

Let's pray that we will be open to God's grace, so that we can be merciful, just as our heavenly Father is merciful. †



Cristo, la piedra angular

Estar abiertos a la gracia de Dios para poder ofrecer misericordia

La lectura del Evangelio del séptimo domingo del Tiempo Ordinario (Lc 6:27-38) nos habla acerca de la misericordia de Dios y nos recuerda que Jesús nos ha exhortado a que dejemos de lado nuestra tendencia a juzgar a los demás y, en vez de ello, que seamos misericordiosos como nuestro Padre que está en el cielo.

De hecho, el Señor nos dice que debemos amar y perdonar incluso a nuestros enemigos. "Amen a sus enemigos—nos dice Jesús—háganles bien y denles prestado sin esperar nada a cambio. Así tendrán una gran recompensa y serán hijos del Altísimo, porque él es bondadoso con los ingratos y malvados. Sean compasivos, así como su Padre es compasivo" (Lc 6:35-36).

Esto no es lo que queremos oír. Queremos misericordia para nosotros mismos y para los que están cerca de nosotros (los nuestros), pero no para los que nos han hecho daño, nuestros enemigos. Para los que han pecado contra nosotros, queremos justicia, no misericordia. Queremos que los castiguen, que sientan el dolor y el rechazo que creemos que merecen.

Este tipo de reacción es comprensible, especialmente para quienes han sufrido graves daños a manos de enemigos en tiempos de

guerra o de delincuentes violentos que han cometido violaciones, asesinatos u otras ofensas brutales contra ellos. Nos sentimos fuertemente tentados a buscar la venganza, y a exigir que esos delincuentes reciban el máximo castigo.

Jesús exige algo que parece imposible, incluso contrario a la justicia:

"Pero a ustedes que me escuchan les digo: Amen a sus enemigos, hagan bien a quienes los odian, bendigan a quienes los maldicen, oren por quienes los maltratan. Si alguien te pega en una mejilla, vuélvele también la otra. Si alguien te quita la camisa, no le impidas que se lleve también la capa. Dale a todo el que te pida y, si alguien se lleva lo que es tuyo, no se lo reclames. Traten a los demás tal y como quieren que ellos los traten a ustedes" (Lc 6:27-31).

"Poner la otra mejilla" parecería una debilidad o una inacción. Todo en nuestro interior clama venganza; queremos luchar y ver a nuestros enemigos derrotados y humillados; no queremos perdonar ni rezar por nuestros enemigos. Queremos justicia (tal y como la entendemos), y queremos que se nos reivindique públicamente, que se nos vea como personas que han corregido las

ofensas que otros nos han hecho.

Este no es el camino de Jesús. Nuestro Señor sabe que desde la perspectiva de Dios no hay división entre la justicia y la misericordia. En Dios, estas dos cualidades son una sola. Están unidas por el amor irrestricto e incondicional de Dios, y por la gracia que nos extiende, que si somos capaces de aceptarla nos permitirá perdonar a nuestros enemigos como Dios nos ha perdonado a nosotros.

"No juzguen, y no se les juzgará" dice Jesús. "No condenen, y no se les condenará. Perdonen, y se les perdonará" (Lc 6:37). Dios nos ama y nos perdona incondicionalmente, pero para que podamos experimentar su misericordia, primero debemos amar y perdonar a los demás. Mientras nuestros corazones estén llenos de ira, resentimiento y deseo de venganza, nos aislamos del poder sanador de la gracia de Dios.

Afirmamos esta verdad cada vez que rezamos en el Padrenuestro: "perdona nuestras ofensas como también nosotros perdonamos a los que nos ofenden." Buscamos la misericordia de Dios, pero reconocemos que no podemos recibirla plenamente sin ser primero misericordiosos nosotros mismos. "Porque con la vara que midas

serás medido" (Lc 6:38).

Es imposible entender plenamente cómo o por qué Dios es capaz de ser justo y misericordioso al mismo tiempo. Aunque no tenga sentido para nosotros (o incluso aunque sintamos que es un error) debemos amar a nuestros enemigos y rezar por quienes han pecado contra nosotros. Tenemos que dejar de lado nuestros deseos de venganza y recibir con los brazos abiertos el tipo de aceptación pacífica y no violenta que Jesús demostró en la cruz cuando imploró: "Padre, perdónalos porque no saben lo que hacen" (Lc 23:34).

Jesús nos exige a nosotros, sus discípulos misioneros, un estándar más elevado y nos dice que:

"Traten a los demás tal y como quieren que ellos los traten a ustedes. ¿Qué mérito tienen ustedes al amar a quienes los aman? Aun los pecadores lo hacen así. ¿Y qué mérito tienen ustedes al hacer bien a quienes les hacen bien?" (Lc 6:31-33).

Debemos dar sin esperar nada a cambio, amar a los que no son amables y perdonar lo imperdonable.

Recemos para que estemos abiertos a la gracia de Dios, para que podamos ser misericordiosos, al igual que nuestro Padre celestial. †

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 21, March 21

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

February 23, March 9, 23

Group Lectio via Zoom, 7 p.m., second and fourth Wednesdays of each month, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedome.org.

February 25

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Food for the Soul: Culinary Tasting Event**, 7-9 p.m., features local ethical, sustainable, Christian- and minority-owned restaurants, caterers, breweries and crop share associations, six tasting tickets \$35,

10 tasting tickets \$50, 15 tasting tickets and early entry \$75. Information and registration: mountsaintfrancis.org/food-for-the-soul or 812-923-8817.

February 26

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

March 2

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

cutt.ly/SLK22signup or 812-934-3310.

March 4

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

March 5

Concordia Lutheran Church, 305 Howard Road., Greenwood. **Euchre Tournament benefiting Care Net pregnancy centers**, 12:30 p.m., sponsored by Right to Life of Johnson and Morgan Counties, bring a package of diapers, light refreshments provided, \$150 to winning team, \$50 to runners-up. Information: 317-697-2441, ebrookehaskins@gmail.com.

March 8

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

812-535-2952, provctr@spsmw.org.

March 12

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

St. Joan of Arc Parish, 4217 N. Central Ave., Indianapolis. **13th Annual Men's Lenten Prayer Breakfast**, 8-10 a.m., Mass followed by breakfast with talk by Father James Farrell, confession available 10-11 a.m., free. Information and registration: Barry Pachciarz, pachciarz@sbcglobal.net or 317-442-5542.

March 16

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

March 17

St. Joseph Church, 1401

S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

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

March 18

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, presenter TBA, rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on March 15. Information and registration: cutt.ly/CBE-Reg.

March 26

Our Lady of the Most Holy Rosary Catholic Church, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk**, 10:45-11:45 a.m., meet in front of church. Information: faithful.citizens2016@gmail.com.

March 26-27

St. Gabriel Church, 232 W. 9th St., Connersville. **Bruté Weekend**, Sat. 5:30 p.m. Mass, Sun. 10:30 a.m. Mass celebrated by Bruté College Seminary spiritual director Father Daniel Bedel, talk on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

March 27

St. Brigid of Ireland Church, 404 E. Vine St., Liberty. **Bruté Weekend**, 8:15 a.m. Mass celebrated by Bruté College Seminary spiritual director Father Daniel Bedel, talk on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

April 1-2

Planned Parenthood, 8590 Georgetown Rd., Indianapolis. **Indiana Knights of Columbus Vigil for Life**, Fri. 7 p.m.-Sat. 7 a.m., Archbishop Charles C. Thompson leading rosary and Stations of the Cross, 7 p.m. Information: life@indianakofc.org or 317-223-4892. †

Retreats and Programs

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

March 2

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **The Cross: The Heart of the Lenten Journey**, 10 a.m.-4:30 p.m., Benedictine Sister Betty Drewes presenting, \$65 includes lunch. Information and registration: benedictinn.org/programs, 317-788-7581,

benedictinn@benedictinn.org.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, in person or via Zoom, sponsored by Oldenburg Franciscan Center, 2-3:30 p.m., Franciscan Sister Olga Wittekind presenting, freewill donation.

Information and registration: 812-933-6437, center@oldenburgosf.com, www.oldenburgfranciscancenter.org.

March 2, 10, 24, April 4

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Viewing of The Chosen**, 5-9 p.m., four

stand-alone sessions, each viewing two episodes of season one of *The Chosen* series followed by discussion led by Cheryl McSweeney and Father Keith Hosey, \$85 for four sessions or \$25 per session, light supper and snacks included. Information and registration: cutt.ly/fatimaretreats, 317-545-7681 or jburger@archindy.org.

March 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Divine Wine & Art with Heart: Wine and canvas with a spiritual twist!** 5-9 p.m., includes program, wine, snacks, painting supplies, limit of 16 people, \$45. Registration: cutt.ly/fatimaretreats, 317-545-7681 or jburger@archindy.org.

March 3, 10, 17, 24, 31, April 7

The Scriptures of Lent 2022, 6:15-7:45 p.m., virtual program hosted by the Sisters of Providence, session one of six stand-alone sessions, \$5 a session or \$25 for all six, register by Feb. 28 or three days before each session. Information and registration: 812-535-2952, provctr@spsmw.org or spsmw.org/events. †

Indy Life Conference for Indiana high school and college students set for March 5

The Indy Life Conference will take place at Guerin Catholic High School, 15300 Gray Road, in Noblesville, Ind. (Lafayette Diocese), from 8:45 a.m.-4 p.m. on March 5, with check-in from 8-8:30 a.m.

The conference is an opportunity for pro-life high school and college students in Indiana to come together for a day of activism development and fellowship with other pro-life students, and to hear from inspiring speakers in the pro-life community.

Speakers for the event will be Autumn Higashi, spokeswoman for Students for Life America; Seth Gruber, spokesman for Life Training Institute; and Kaitlyn Ruch, candidate for the House of Representatives for Montana's 84th district.

Optional opportunities during the

day include Mass in the Guerin High School chapel at 7:30 a.m., and a life chain on the campus from 4-5 p.m. The event also includes breakfast and lunch.

Advance general admission tickets are \$5. All-access tickets are \$15 and include better seats, first-in-line positions to ask questions, an opportunity to meet some speakers, and more. Advance tickets must be purchased by March 4. Walk-in general admission tickets on the day of the event are \$10.

To purchase up to three tickets, go to cutt.ly/IndyLifeConference. To purchase four or more tickets, contact Mike DeCesare mdecasare@guerincatholic.org.

For more information and updates on the event, follow @indy_life_conference on Instagram. For questions, e-mail info.lifeconference@gmail.com. †

Feb. 27 conference in Dearborn County teaches how to form an effective men's group

A conference on how to form an effective and dynamic men's group will be held at the St. Martin Campus, 8044 Yorkridge Road, Guilford, of All Saints Parish in Dearborn County, from 10:30 a.m.-3 p.m. on Feb. 27.

The conference, sponsored by the E6 Catholic Men's Conference, will be presented by Mark Houck, president and founder of The King's Men.

Topics include Starting a Men's Group; Avoiding Pitfalls and Common

Mistakes; Recruitment and Retention; Implementing a Five-Week Plan; Best Practices and more.

There is no cost for the workshop, although freewill offerings will be accepted. Space is limited, and reservations are required to receive a free, catered lunch.

For more information or to register, go to cutt.ly/E6workshop (case sensitive). For questions, call the All Saints office at 812-576-4302. †

Wedding Anniversaries

ROBERT AND JUDITH O'CALLAGHAN



Robert and Judith (Koop) O'Callaghan, members of the St. Paul Catholic Center in Bloomington, celebrated their 60th wedding anniversary on Feb. 17.

The couple was married in St. Henry Church in Elsemere, Ky., on Feb. 17, 1962.

They have three children: Teresa Heitkamp, Janet and Daniel O'Callaghan.

The couple also has six grandchildren. †

VICTOR AND CHRISTY BEELER



Victor and Christy (Shelton) Beeler, members of St. Anthony of Padua Parish in Clarksville, will celebrate their 50th wedding anniversary on Feb. 18.

The couple was married in St. Augustine Church in Jeffersonville on Feb. 18, 1972.

They have two children: Meredith Lucas and Victor Beeler.

The couple also has seven grandchildren. †

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



The Face of Mercy

By Daniel Conway



Let St. Joseph inspire you with his eloquent silence

“Very often nowadays, we need silence. Silence is important.”

—Pope Francis at his weekly general audience on Dec. 15, 2021

The Year of St. Joseph, which our Church celebrated in 2021, concluded quietly in the midst of the noise and confusion of a world inundated by health concerns, economic crises and political intrigue. Of course, this is precisely why we need St. Joseph—to be a silent but rock-solid anchor in the “perfect storms” of life.

In his general audience remarks on Dec. 15, 2021, Pope Francis offered a catechesis on the silence of St. Joseph. The pope said, “Joseph’s silence is not mutism, he is not taciturn; it is a silence full of listening, an industrious silence, a silence that brings out his great interiority.”

Joseph’s silence is not passive or disengaged. It is an *industrious silence*. And the *great interiority* that Pope Francis attributes to St. Joseph is his holiness or spirituality. It is what allows him to be calm in times of trouble and always attentive to God’s will for him and for his family.

“Very often, nowadays we need silence,” the Holy Father says. “Silence

is important. I am struck by a verse from the Book of Wisdom that was read with Christmas in mind, which says: ‘While gentle silence enveloped all things, your all-powerful word leaped from heaven’ [Wis 18:14-15]. In the moment of greatest silence, God manifested himself. It is important to think about silence in this age in which it does not seem to have much value.”

Ours is not a reflective or contemplative age. We are surrounded—and overstimulated—from morning until night by words, music and images. Rarely do we stop long enough to embrace what Pope Francis calls “a silence full of listening.”

St. Joseph is the only major character in the New Testament who never speaks. “The Gospels do not contain a single word uttered by Joseph of Nazareth: nothing, he never spoke,” the pope says. “This does not mean that he was taciturn, no: there is a deeper reason why the Gospels do not say a word. With his silence, Joseph confirms what St. Augustine writes: *To the extent that the Word—that is, the Word made man—grows in us, words diminish*. To the extent that Jesus, the spiritual life, grows, words diminish.”

Joseph was given the absolutely unique assignment to serve as the guardian of our Redeemer. Initially, he was troubled by what he didn’t understand, but after receiving the message from God brought to him by an angel in a dream, he accepted this awesome responsibility with courage, wisdom and peace.

To the extent that Jesus grows in us, our own words must diminish. The Holy Father says that our often inconsequential speech—“what we can describe as parroting, speaking like parrots”—should become unnecessary. “This means that God must speak, and I must be silent. “Through his silence, Joseph invites us to leave room for the presence of the Word made flesh, for Jesus.”

Jesus grew up in a household that treasured both the word of God, sacred Scripture, and the silence of God, contemplative prayer. So, Pope Francis tells us, “It is not surprising that he himself sought spaces of silence in his days [Mt 14:23] and invited his disciples to have such an experience by example: ‘*Come away by yourselves to a lonely place, and rest a while*’ [Mk 6:31].” Wisdom, peace and righteousness are rarely found in

mindless chatter or distracting noises. They are the fruits of silence.

Pope Francis expresses his desire for a quieter, more reflective world. How good it would be if each one of us, following the example of St. Joseph, were able to recover this contemplative dimension of life, opened wide in silence,” the pope says. “But we all know from experience that it is not easy: silence frightens us a little, because it asks us to delve into ourselves and to confront the part of us that is true.”

Noise and chatter distract us from the truths we would prefer not to face. “Many people are afraid of silence, they have to speak, and speak, and speak, or listen to radio or television ... but they cannot accept silence because they are afraid,” the Holy Father teaches. “The philosopher Pascal observed that *all the unhappiness of men arises from one single fact, that they cannot stay quietly in their own chamber.*”

Being quiet can be uncomfortable, but it is essential to our mental and spiritual health. Let’s ask St. Joseph to inspire us with his silent eloquence.

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

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

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



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

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

El rostro de la misericordia/Daniel Conway

Dejemos que san José nos inspire con su elocuente silencio

“Muchas veces hoy es necesario el silencio. El silencio es importante.”

—Papa Francisco, en su audiencia general semanal del 15 de diciembre de 2021

El Año de san José que nuestra Iglesia celebró en 2021 finalizó calladamente en medio del ruido y la confusión de un mundo inundado de preocupaciones de salud, crisis económicas e intrigas políticas. Por supuesto, esta es precisamente la razón por la que necesitamos a san José: para que sea un ancla silenciosa, pero sólida como una roca, en las “tormentas perfectas” que la vida nos presenta.

En su discurso de la audiencia general del 15 de diciembre de 2021, el Papa Francisco ofreció una catequesis sobre el silencio de san José. El Papa señaló que: “El silencio de José no es mutismo; es un silencio lleno de escucha, un silencio trabajador, un silencio que hace emerger su gran interioridad.”

El silencio de José no es pasivo ni desprendido sino un silencio laborioso, trabajador. Y la *gran interioridad* que el Papa Francisco atribuye a san José es su santidad o espiritualidad. Es la razón por la cual puede estar tranquilo en los momentos difíciles y siempre atento a la voluntad de Dios para él y para su familia.

“Muchas veces hoy es necesario el silencio,” dice el Santo Padre. “El silencio es importante, a mí me conmueve un versículo del Libro de la Sabiduría que fue leído pensando en la Navidad y dice: ‘Cuando la noche estaba en el silencio más profundo, ahí tu palabra bajó a la tierra’ [Sb 18:14-15]. En el momento de más silencio Dios se manifestó. Es importante pensar en el silencio en esta época en la que parece no tenga tanto valor.”

La nuestra no es una época reflexiva ni contemplativa. Estamos rodeados (y sobreestimulados) desde la mañana hasta la noche por palabras, música e imágenes. Rara vez nos detenemos lo suficiente para acoger lo que el Papa Francisco llama “un silencio lleno de escucha.”

San José es el único personaje importante del Nuevo Testamento que nunca habla. “Los Evangelios no relatan ninguna palabra de José de Nazaret, nada, no habló nunca,” afirma el Papa. “Eso no significa que fuera taciturno, no, hay un motivo más profundo. Con su silencio, José confirma lo que escribe san Agustín: ‘*Cuando el Verbo de Dios crece, las palabras del hombre disminuyen.*’ En la medida en que Jesús—la vida espiritual—crece, las palabras disminuyen.”

A José se le dio la misión

absolutamente única de servir como guardián de nuestro Redentor. Al principio, se preocupó por lo que no entendía, pero después de recibir el mensaje de Dios que le trajo un ángel en un sueño, aceptó esta impresionante responsabilidad con valor, sabiduría y paz.

En la medida en que la presencia de Jesús crece en nosotros, nuestras propias palabras deben disminuir. El Santo Padre dice que nuestro discurso, a menudo intrascendente—“esto que podemos definir como el “papagayismo,” hablar como papagayos, continuamente—, debería dejar de ser una necesidad. “Esto quiere decir que Él debe hablar y yo estar callado y José con su silencio nos invita a dejar espacio a la Presencia de la Palabra hecha carne, a Jesús.”

Jesús creció en un hogar que atesoraba tanto la Palabra de Dios, la Sagrada Escritura, como el silencio de Dios, la oración contemplativa. Por eso, nos dice el Papa Francisco: “no sorprende el hecho de que Él mismo busque espacios de silencio en sus jornadas [Mt 14:23] e invite a sus discípulos a hacer tal experiencia, por ejemplo: ‘*Venid también vosotros aparte, a un lugar solitario, para descansar un poco*’ [Mc 6:31].” La sabiduría, la paz y la rectitud rara vez se encuentran en una charla sin sentido

o en ruidos que distraen. Son los frutos del silencio.

El Papa Francisco expresa su deseo de un mundo más tranquilo y reflexivo. “Qué bonito sería si cada uno de nosotros, siguiendo el ejemplo de san José, lograra recuperar esta dimensión contemplativa de la vida abierta de par en par precisamente por el silencio,” comenta el Sumo Pontífice. “Pero todos sabemos por experiencia que no es fácil: el silencio nos asusta un poco, porque nos pide entrar dentro de nosotros mismos y encontrar la parte más verdadera de nosotros.”

El ruido y el parloteo nos distraen de las verdades que preferiríamos no afrontar. “Mucha gente tiene miedo del silencio, debe hablar, hablar, hablar o escuchar, radio, televisión ... , pero el silencio no puede aceptarlo porque tiene miedo,” nos enseña el Santo Padre. “El filósofo Pascal observaba que *“toda la desgracia de los hombres viene de una sola cosa: el no saber quedarse tranquilos en una habitación.”*

Estar en silencio quizá resulte incómodo, pero es esencial para nuestra salud mental y espiritual. Pidámosle a san José que nos inspire con sus palabras y su ejemplo.

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

UNIVERSITY

continued from page 1

"I can't think of any place I'd rather be," McHaffie says. "This is the place where men and women are going to choose who they will be for the rest of their lives. So, there's really not a more opportune place to be to bring people closer to Christ."

In pursuit of that goal, McHaffie has spent the past five years at IU as the campus team leader for FOCUS—Fellowship of Catholic University Students—a national organization that invites college students into a relationship with Christ and the Church.

"I've been able to see lives change," he says. "Souls in distress have come to know peace and love. It's amazing to see what Jesus is doing in people's lives, time and time again."

He has also seen young people struggle with and lose their faith, including the story of what happened to a friend who rejected his Catholic faith for a life of partying.

But before he shares that story, McHaffie tells another one. It's the story of the moment that changed everything for him and that always guides him in his mission at IU.

'I'm going to take care of you'

McHaffie's life-changing moment occurred when he was a freshman in high school and a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese. It was a time when he was struggling with his faith because of what was happening to his beloved maternal grandmother, "Mimi."

An artist, Marianne Haerle was the one who encouraged and inspired McHaffie's own artistic efforts as a painter, even transforming a dining room into an art studio where they worked together. Their closeness made it all the more painful for him when she was diagnosed with an aggressive form of lung cancer.

No one outside the family knew of his grandmother's cancer when McHaffie went on a Catholic youth retreat, and he didn't tell anybody there about it. Kneeling before the Blessed Sacrament, he prayed, "Jesus, if you're really there and you are who they say you are, and that you take care of your children, I want you to heal my Mimi."

Later that evening, when everyone was sharing their prayer experience, McHaffie was on the verge of walking away from that gathering when a youth minister sitting across from him looked at him and said something that stunned him.

"She actually said she had been praying for me, and she said she had a message from God if I'd like to hear it," he recalls. "I was dealing with some anger and a lot of sadness, but I said, 'Sure.' She told

me, 'God says it's OK to let go of your grandma and he takes care of his children.'

"It penetrated my heart that I not only heard the words that I had used in my prayer, but God was talking to me, 'I'm going to take care of you.' In that moment, I met God in a really tangible, personal way. That's when I became a disciplined follower of Christ. I was actually seeking ways to welcome him into my life and orient my life to him."

A call to go beyond

By the time his grandmother had died, McHaffie had embraced a faith that believes God had also taken care of her in the best way he saw fit.

That's the starting point for all Catholics—embracing the faith and seeking a relationship with God. McHaffie also knows that Christ calls people to go beyond that point—to share the faith, to help bring others to a life-sustaining bond with Jesus.

McHaffie knows that call can be a challenge for Catholics in any setting, and it can be even more daunting at a

state university filled with people from many different backgrounds and beliefs.

Undeterred, he believes the best approach with IU students is often to connect with people one on one, to just offer them a simple invitation. It's the same approach that Christ frequently used in his ministry on Earth, he figures, so there's no reason to make it complicated.

"We go into their lives, to the places they are—like going to the gym or where they eat. It's very intimate," he says. "Not only going into their life but inviting them into your life—sharing the things you enjoy and also who you love, which is Christ."

"It's about being able to show somebody who he is. We stay rooted in Christ so hopefully we look more like him every day."

McHaffie uses the word "we" because he's joined on the IU campus by the four FOCUS missionaries he leads: Gabby Hancock, Lizzy Joslyn, Brennan Skerjanec and Lizz White.

"Our biggest tool is our Bible studies," he says. "We go out on campus and invite people we meet randomly or at lunch or after Mass. We want to build them up for Christ and then send them out to do the same for others."

There are victories in this approach and also losses, and sometimes they even occur with the same person. It's a reality that leads McHaffie to share the outcome of "the most difficult and beautiful conversation" he's had with an IU student and friend.

'You see how it changes their faith'

His friend had embraced the Catholic faith and took part in a Bible study group,

Finding a Home,



Living the Faith



Holding a bagel, Gabe McHaffie, right, shares a moment of joy with Indiana University students participating in a missionary formation day earlier in this school year at St. Paul Catholic Center in Bloomington. (Submitted photo)

but then he also became involved in what McHaffie calls "the party lifestyle."

"You can't live in both worlds," McHaffie says. "It was eating at him. He asked to talk with me. He said he didn't agree with the Church's teaching on sex and drugs. He left the conversation saying he wasn't going to be part of the Church anymore. He chose the party lifestyle."

"Over the course of the next year, it never satisfied him. Eventually, he hit a rock bottom experience, and he realized that when he was the happiest, he had Jesus at the center of his life. He reached out to me and other friends who wouldn't give up on him. Now, he's one of the strongest Catholics I know."

That experience with his friend took McHaffie back to a defining moment in his own life.

In his senior year at Carmel High School, McHaffie wavered in his decision to attend IU for college.

"I was afraid to go to IU at the time," he recalls. "I had good friends who went to IU and lost their faith. It was really sad and scary."

During that time in 2011, he attended a Catholic men's conference in Indianapolis called, "Lions Breathing Fire." One of the speakers was Curtis Martin, the founder of FOCUS.

"He talked about how a man is called to be on a mission and to evangelize—which actually gave me confidence to go to IU. I could feel the zeal growing up in me. At that time, I was not afraid to share what God had done in my life—if people asked me about it. But I wasn't evangelizing or leading other people to Christ."

McHaffie approached Martin after his talk, introduced himself, and told him that one day he would work as a FOCUS missionary.

"I went to IU wanting to know what it was like to be a missionary for Christ," he says. "That really changed how I

operated in college. It led me to a more intense prayer life, a holy hour every day, daily Masses and more regular confessions. I learned to lead a Bible study."

After graduating from IU in 2015, he became a FOCUS missionary at the University of Virginia for one year, followed by a year at the University of Miami in Florida. He returned to IU as a FOCUS team leader in 2017—all with the goal of bringing others closer to Christ, including the people who contribute financially to him so he can pursue that goal.

"We fundraise for our salaries," he says. "You get to share the faith with [donors] too. It's not just through their financial contributions, it's also their prayers that show how they care for me and how they care to see people's lives change. And you see how it changes their faith, too."

'I want to give him more'

More than anything, McHaffie sees how the road he has chosen has touched his life and deepened his faith.

"One of the reasons that walking with people is so beneficial is that it lets you reflect on your own life. They become a mirror for you."

"The one word I would use to describe my relationship with Christ is that he is my friend. Friendship is deep, loving and sacrificial. When I talk to couples deeply in love with each other, they say that he or she is my best friend. With friends, there's always something more you want to learn about them. I want to learn more about him to journey with him. I want to give him more."

Another day on campus is unfolding, another day to extend more potentially life-changing invitations. McHaffie has a joy just thinking about the possibilities.

"There's a massive love that is so overwhelmingly powerful, and it's God. Everybody needs to know that." †

HOLY YEAR

continued from page 1

looking to the future with an open spirit, a trusting heart and far-sighted vision," the pope wrote in a letter formally entrusting preparations for the Holy Year to Archbishop Rino Fisichella, president of the Pontifical Council for Promoting New Evangelization.

Held every 25 years since 1470, a holy year or jubilee is a time of pilgrimage, prayer, repentance and acts of mercy, based on the Old Testament tradition of a jubilee year of rest, forgiveness and renewal. A formal "bull of indiction" proclaiming the Holy Year will be released closer to 2025.

Writing to Archbishop Fisichella, in a letter released on Feb. 11, Pope Francis noted that "in the last two years, not a single country has been unaffected by the sudden outbreak of an epidemic that made us experience firsthand not only the tragedy of dying alone, but also the uncertainty and fleetingness of existence,

and in doing so, has changed our very way of life.

"Together with all our brothers and sisters, we Christians endured those hardships and limitations," he said. "Our churches remained closed, as did our schools, factories, offices, shops, and venues for recreation. All of us saw certain freedoms curtailed, while the pandemic generated feelings not only of grief, but also, at times, of doubt, fear and disorientation."

Fortunately, he said, scientists quickly developed vaccines, "an initial remedy that is gradually permitting us to resume our daily lives."

With vaccinations, he said, "we are fully confident that the epidemic will be overcome, and that the world will return to its usual pattern of personal relationships and social life," but that will happen more quickly if vaccines and COVID-19 treatments are shared with the world's poorer countries.

Coming after the pandemic, he said, "the forthcoming jubilee can contribute greatly to restoring a climate of hope and trust as a prelude to the renewal and

rebirth that we so urgently desire; that is why I have chosen as the motto of the jubilee, 'Pilgrims of Hope.' "

A "sense of universal fraternity" and a refusal to ignore "the tragedy of rampant poverty that prevents millions of men, women, young people and children from living in a manner worthy of our human dignity" will be necessary to enkindle real hope, the pope wrote.

The basis of Catholic Holy Year celebrations is the biblical jubilee year, "which is meant to restore access to the fruits of the Earth to everyone," the pope noted. For that reason, no Holy Year celebration can be authentic without involving and assisting the poor, including migrants and refugees.

"In the realization that all of us are pilgrims on this Earth, which the Lord has charged us to till and keep," Pope Francis also expressed his hope that Christians' jubilee pilgrimage also would include time "to contemplate the beauty of creation and care for our common home."

Within the Church, he said, people should prepare for the Holy Year with prayer and by promoting synodality, and

"a renewed awareness of the demands of the universal call to responsible participation by enhancing the charisms and ministries that the Holy Spirit never ceases to bestow for the building up of the one Church."

Pope Francis also asked that 2024 be devoted "to a great 'symphony' of prayer. Prayer, above all else, to renew our desire to be in the presence of the Lord, to listen to him and to adore him."

Included in the yearlong prayer program, he said, should be prayers "to thank God for the many gifts of his love for us and to praise his work in creation, which summons everyone to respect it and to take concrete and responsible steps to protect it."

Joined in prayer, Christians express that they are of one, "which then translates into solidarity and the sharing of our daily bread."

"May it be an intense year of prayer in which hearts are opened to receive the outpouring of God's grace and to make the 'Our Father,' the prayer Jesus taught us, the life program of each of his disciples," the pope wrote. †

ICC opposes bill that would place limits on charitable bail funds

By Victoria Arthur

The Indiana Catholic Conference (ICC) is challenging a bill recently passed by the Indiana Senate that would restrict the ability of charitable groups to cover bail costs for people awaiting trial who cannot afford to pay it themselves.

Senate Bill 8 was introduced early in the 2022 legislative session as part of a package of bills aimed at fighting crime in Marion County and elsewhere in the state. The measure aims to regulate charitable bail organizations by requiring that they register with the state Department of Insurance, as bail bond companies do. Additionally, it would limit a charitable group to posting bond just twice in a 180-day period and for bail amounts of \$2,000 or less.

Those restrictions, the ICC and other opponents argue, only widen the gap in a criminal justice system that already places the poor at a disadvantage.

“This is not the way that the criminal justice system should work—that only those who have money have the advantage of being out of jail until their trial, particularly on a nonviolent offense,” said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. “Remember that when people are arrested, they are presumed innocent until proven guilty. If they cannot make bail and have to remain in jail until their day in court, they could lose their job, they could lose their house, and families could be put out on the street.”

Espada, a former deputy prosecutor in Marion County, outlined additional concerns in a recent letter to the House committee now considering the bill.

“Because Indiana relies on cash bail, a significant portion of our jails are filled with pretrial detainees—people who are still legally innocent, but who have had bail set against them that they cannot afford to pay,” she wrote in a Feb. 7 letter to the House courts and criminal code committee. “They are subject to the harms of incarceration, including worsened physical and behavioral health outcomes, and a greater likelihood of future justice system involvement.

“The Church cannot support any policy changes that would result in more Hoosiers being incarcerated before their guilt has been established by the court.”

Monica Smith, a Catholic and attorney with extensive experience in criminal and civil litigation, was among those testifying against Senate Bill 8 during a January committee hearing. The Indianapolis native, who has long advocated for reforms in the criminal justice system in Indiana and nationwide, currently serves as the associate director of policy and advocacy for the Vera Institute of Justice.

“People forget that most Americans don’t even have a thousand dollars in their savings account,” said Smith, a lifelong member of Holy Angels Parish in Indianapolis. “So anytime a monetary amount is set on a person’s freedom, it really creates two systems of justice: one for people who have access to cash and collateral, and another one for people who do not.”

Smith is currently dedicated to a Vera Institute project called “In Our Backyards Initiative,” which focuses on incarceration in small cities and rural areas. She said her testimony before the Senate committee was to “highlight that even though it was presented as a package for Marion County, it would have repercussions throughout the entire state.”

“One thing that we know now is that rural counties spend 1.7 times more money on pre-trial detention than Marion County does,” Smith said. “If more people are held on unaffordable bail and if charitable bail organizations aren’t able to assist them, then naturally the pre-trial population is going to rise in those places.”

The primary driving factors behind Senate Bill 8 and a similar measure, House Bill 1300, are some recent murders and other violent attacks in Marion County. Sen. Aaron Freeman (R-Indianapolis), the author of Senate Bill 8 and sponsor of the recently passed House Bill 1300, points to several individuals who went on to commit heinous crimes after having their bail posted by a national not-for-profit



‘Remember that when people are arrested, they are presumed innocent until proven guilty. If they cannot make bail and have to remain in jail until their day in court, they could lose their job, they could lose their house, and families could be put out on the street.’

—Angela Espada, executive director of the Indiana Catholic Conference

organization called The Bail Project.

The ICC counters that supporters of the bill should consider the criteria used by these charitable groups, including some faith-based organizations.

“Charities only provide bail on nonviolent offenses, and most nonviolent people don’t suddenly commit violent acts,” Espada said. “So if the measure is in response to murder and other violent actions, why limit these charitable institutions?”

Freeman also questions the leverage that this and similar organizations have when it comes to the primary purpose of bail: ensuring that the accused shows up in court.

“I see a difference between a bail bondsman who has a financial interest in bringing that defendant back and making sure they appear in front of a judge ... and a charitable bail organization that may or may not be in Indiana and may or may not have any ties to the community,” said Freeman, a former Marion County deputy prosecutor, during a Senate hearing on his bill. “What incentive do they have to make sure that person appears in court?”

But Smith, who has served as a public defender in several states, argues otherwise.

“I can tell you that in my experience, people are so grateful that a stranger would go out of their way to help them at the worst moment of their life,” Smith said. “And the vast majority of people return to court. They want to have their case resolved. They want to get on with their lives.”

In her letter to legislators, Espada

noted that “in parts of Indiana, the service provided by charitable bail funds is perhaps the sole intervention available for pre-trial detainees who do not have the means to afford bail.”

She also pointed to a pastoral statement from the U.S. Conference of Catholic Bishops titled “Responsibility, Rehabilitation, and Restoration: A Catholic Perspective on Crime and Criminal Justice.”

“As the bishops of the Catholic Church in the United States remind us ... ‘We seek justice, not vengeance. We believe punishment must have clear purposes: protecting society and rehabilitating those who violate the law,’” Espada stated in her letter. “The ICC believes that the restrictions on charitable bail funds in Senate Bill 8 would not further the protection of society and the just rehabilitation of the incarcerated, but merely prohibit charitable institutions from performing more acts of mercy.”

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

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

Detroit-area Ukrainian Americans pray for peace in their homeland

SOUTHFIELD, Mich. (CNS)—As Russian military forces continue to assemble along the Russia-Ukraine border, U.S. President Joe Biden and other world leaders look for a potential diplomatic solution to defuse tensions between Russian President Vladimir Putin and Ukrainian President Volodymyr Zelensky.

In the meantime, Detroit-area Catholic and Orthodox Ukrainian-Americans and their supporters called upon the most powerful weapon in their arsenal: prayer.

They gathered at St. Mary the Protectress Ukrainian Orthodox Cathedral in Southfield, outside of Detroit, for an ecumenical service on Feb. 5.

It was an opportunity for the Ukrainian community to show a united front in supporting their homeland while calling on local leaders to stand in solidarity with Ukraine. About 46,350 Michigan residents are of Ukrainian descent.

“We represent our community’s efforts to be ready to step into action should the worst happen to our homeland in eastern Europe,” Mykola Murskyj, chairman of the Ukrainian-American Response Team in Detroit, which organized the vigil, told the congregation following an evening of prayer.

Murskyj urged people to “make sure we’re organized, prepared, raising awareness, making sure we’re all on the same page, uniting our community to stand with one voice together with Ukraine” before the conflict turns violent.

The response team has coordinated relief efforts for those who have been affected since Russia annexed Ukrainian territory in Crimea in 2014.

Auxiliary Bishop Donald F. Hanchon of Detroit told those gathered that the Latin Catholic archdiocese stood in solidarity with the Ukrainian-American community.

“We unite as strong friends, brothers and sisters of those who are under pressure,” Bishop Hanchon said. “We pray our prayers, not just tonight but in the days to come, will be a consolation and an empowerment of those sisters and brothers, so far away. I also like to follow the example of holy Mary, Mother of God, the Protectress of Peace, the Queen of Peace.”

Ukrainian Catholic churches in Michigan are part of

the Eparchy of St. Nicholas based in Chicago.

Basilian Father Daniel Schaicoski, pastor of Immaculate Conception Parish in Hamtramck, discussed his parish’s connection with Ukraine with *Detroit Catholic*, the news outlet of the archdiocese.

He described the parish efforts to raise funds to support soldiers in eastern Ukraine, where a separatist movement emerged. Money has been used for medical supplies and winter clothing as well as to assist families of soldiers who have died.

Father Schaicoski said the situation on the Russia-Ukraine border is another development in a series of Russian incursions into Ukraine’s affairs since the 2014 Maidan Revolution, which saw Russia-backed Ukrainian President Viktor Yanukovich ousted from power.

The government under Zelensky has sought a more Eurocentric policy, steering the country away from Russian influence. In response, pro-Russia factions in Ukraine’s south and east—backed in part by Russia—launched separatist movements that have resulted in the Ukrainian government losing control of the Crimea and Donbas regions.

Following prayers during the Feb. 5 vigil, office holders and political leaders discussed the need for an American response to the situation in eastern Europe.

“We hear so many of our American brothers and sisters on the Democratic side of the aisle, the Republican side of the aisle, the independents, the libertarians, asking the same question: ‘Why is this our fight?’” asked Rocky Raczowski, chairman of the Oakland County Republican Party.

“But when you look at the men and women who work at the General Motors plant in Warren or the Ford plant in Sterling Heights, there are Ukrainian parts in those vehicles,” he said. “When you look at what Putin said about NATO, it’s not just about Ukraine’s freedom, it’s about a free and prosperous Europe.”

Rep. Andy Levin, D-Mich., who serves on the House Foreign Affairs Committee, reported on discussions in Washington and what he believes needs to be done to defend Ukraine’s sovereignty and ensure peace.

He recounted Ukraine’s history, from its attempts

to break away from the Russian Empire following the 1917 February revolution, including the 1932 Holodomor Terror Famine—in which 3.5 million to 7.5 million people, mostly Ukrainians, died—and its transition to democracy after the ousting of Yanukovich.

Russian and Western leaders dispute the cause of the current situation, from the potential expansion of NATO to Ukraine to the presence of Western forces in the lands of former Russian allies under the Soviet Union. But Father Schaicoski said Ukrainians see Putin’s most recent maneuvers as another attempt to project power onto Ukraine.

“Russia has a kind of identity crisis without Ukraine,” Father Schaicoski said. “Really, Russia is a younger brother to Ukraine. Christianity, civilization came to Kiev well before it came to Moscow. Moscow actually is a branch out from Kiev, from Ukraine.

“But for Putin, it’s not about Ukraine,” he said. “He already has his feet wet in Ukraine, in eastern Ukraine and the Crimea. So he’s not looking at Ukraine. He’s looking at Poland, the Baltics, Romania, Moldova.”

Father Schaicoski is skeptical Russia could fully take over Ukraine, and for that reason he is hopeful for peace.

“If Russia wants to take over Ukraine, they don’t need 100,000 troops; they need a million soldiers. Ukrainians are fighters. The Russians have more missiles, more planes, they can take Ukraine out by air, but they’ll never take over Ukraine,” he said.

“The people in Ukraine right now are creating ‘people’s armies’ in every village. So if the Russians cross the main line, they will have to fight these people. Putin knows it won’t be easy, so I don’t think he’s going to invade. We want peace, because we don’t want to hurt the Russians, which is what will happen if they invade.”

While the potential for conflict in Ukraine still remains, Father Schaicoski called for prayers for peace, saying “no war is going to be good.

“For now, the best thing is to pray for peace. Because we know every prayer is heard.” †

Republicans introduce immigration bill, but GOP divided over it

WASHINGTON (CNS)—Republicans are divided on an immigration bill introduced by members of their own party that would grant citizenship to millions who are in the country without legal permission.

Congresswoman María Elvira Salazar of Florida, in a Feb. 9 news conference, talked about the Dignity Act. The bill would help those who were brought into the country as minors without legal permission and others who contribute to the U.S. economy, while it also would focus on reinforcing the border.

“The United States has historically been a beacon of refuge for those fleeing violence and oppression or seeking a new life and opportunities,” Salazar said. “In recent decades, our broken immigration system has been exploited, leading to a situation that is unbecoming of our great nation.”

“While the United States is a nation of laws, we are also a nation of second chances,” she continued. “Through dignity and a chance at redemption, this legacy can continue.”

Some of the provisions in the proposal include having immigrants pay \$1,000 annually for 10 years into a fund as restitution and that money would help train other workers.

The measure would “streamline” a path for minors brought into the country illegally as children and beef up structures and systems at the U.S. border—also to be paid by a tax on the immigrants who apply. But they “will not have access to federal means-tested benefits or entitlements,” said a news release describing the bill.

Members of Salazar’s own party balked at it, exposing the rifts within the Republican party between those who want to back immigration reform and those opposed to it completely, calling it a type of “amnesty.”

“I have asked some of my colleagues that—to explain to me and to give me a rigorous definition of what [amnesty] means. No one has been able to give it to



Migrants from Haiti walk along the river in Ciudad Juarez, Mexico, on Dec. 27, 2021, before crossing the Rio Grande to turn themselves in to U.S. Border Patrol agents to request asylum. (CNS photo/Jose Luis Gonzalez, Reuters)

me,” Salazar said.

Republican Ronald Reagan in 1986 was the last U.S. president to successfully rally Congress to pass legislation that legalized, on a grand-scale, groups that had entered the country without permission to do so by granting 3 million people what some call “amnesty.”

Texas Republican Pete Sessions, as

well GOP members Jennifer Gonzalez-Colon of Puerto Rico, Dan Newhouse of Washington state, John Curtis of Utah, Tom Reed of New York and Peter Meijer of Michigan have shown support for the bill.

Others, like North Carolina Republican Madison Cawthorn, however, said the proposal is “dangerous.”

Fox News Digital, in a Feb. 9 article, quoted Cawthorn as saying that any proposal should be “focusing on deportations and securing our border.”

Democrats, too, have made repeated attempts at immigration reform, but none of the bills they have introduced have been able to garner support from a majority in Congress. †

Groups file suit to get information on Catholic agencies helping migrants

WASHINGTON (CNS)—CatholicVote, a political advocacy group, has filed a lawsuit against the Biden administration seeking information about how the government and Church-affiliated groups, mainly in the Diocese of Brownsville, Texas, have gone about “facilitating a record surge in illegal immigration.”

The lawsuit was filed under the Freedom of Information Act (FOIA) on Feb. 4 with Judicial Watch.

The suit said the organizations want records of communication between administration officials and the Diocese of Brownsville; Bishop Daniel E. Flores, who heads the diocese; Catholic Charities of the Rio Grande Valley; Missionaries of Jesus Sister Norma Pimentel, in her capacity as the executive director of the local

Catholic Charities; and the Humanitarian Respite Center in McAllen, Texas, which Sister Norma is known for administrating.

A Feb. 9 e-mail said CatholicVote was “demanding transparency from the federal government and to know whether and how it has funded and coordinated with Catholic-affiliated charities in facilitating a record surge in illegal immigration.”

A news release issued the same day by the Wisconsin-based group said the administration has refused to provide information on its communication with the Catholic-affiliated border charities mentioned in the suit.

Judicial Watch is a Washington-based activist group that files FOIA lawsuits to investigate government officials’ conduct.

“American Catholics deserve to know the full extent of the U.S. government’s role in funding and coordinating with Catholic Church-affiliated agencies at the border, and what role these agencies played in the record surge of illegal immigrants over the past year,” Brian Burch, president of CatholicVote, said in a statement.

“We will do whatever is necessary to uncover the truth,” he said.

The Church provides programs throughout the world to welcome and accompany those who are forced to leave their homelands. It’s a position historically backed by the work of U.S. Conference of Catholic Bishops (USCCB) as well as Catholic groups in the U.S. and around the world.

CatholicVote also said it was seeking “all communications” between the U.S. Customs and Border Patrol and the USCCB as they pertain to Sister Norma, a respite center and the Catholic Charities agency with which she is affiliated.

Sister Norma has received praise, including from Pope Francis, for her work with migrants under the auspices of the Brownsville Diocese, which helps those who cross into the U.S. near the McAllen and Brownsville area at a respite center, close to the U.S.-Mexico border.

On Feb. 10, Fox News reported that Republican Congressman Lance Gooden of Texas had sent the network a letter in which he questioned Catholic organizations about their role at the border and accused them of helping fuel problems at the southern border.

Fox said Gooden had written to several faith-based nonprofits, also called nongovernmental organizations or NGOs, including Catholic Charities USA, about retaining “any relevant documents and communications related to encouraging, transporting and harboring aliens to come to, enter or reside in the United States, needed for future oversight or legislative requests from the United States Congress.”

“I am troubled by the growing role NGOs have in fueling the drastic increase in illegal immigration across our southern border and throughout the country,” Fox said, quoting an e-mail the congressman sent to the network.

The congressman’s letter also was sent to the faith-based groups Lutheran Immigration and Refugee Service and Jewish Family Services. Both organizations also help migrants.

Catholic Charities USA told Fox News on Feb. 10 that “the Catholic Church has been ministering to the poor for 2,000 years and Catholic Charities, the U.S. humanitarian arm of the Church, has been caring for our vulnerable sisters and brothers since 1910.”

“In collaboration with every administration since our founding a century ago,” the group said, “we are on the ground doing what they can’t—caring for those who are homeless, hungry, disaster-stricken, out-of-work and suffering. Our work is humanitarian, not political, and we proudly serve both citizens and migrants in our country.” †



Sister Norma Pimentel, a member of the Missionaries of Jesus and the director of Catholic Charities of the Rio Grande Valley in Texas, speaks with a young resident of a tent camp in Matamoros, Mexico, in this 2020 file photo. (CNS photo/David Agren)

Faith *Alive!*

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Sacraments restore spiritual vision so we can see God every day

By Fr. Cassidy Stinson

“Blessed are the clean of heart, for they will see God” (Mt 5:8).

I, like many of my more distractible friends, have often had the experience of looking for something—a pen, perhaps, or a pair of sunglasses—that I was certain I’d misplaced, only to discover that the object in question was actually in my hand, on my head or sitting right in front of my face.

It’s a common mistake, but no less embarrassing for however many times it’s happened to me over the years.

I’ve found, however, that the awkwardness of misplacing a household object is really quite trivial compared to the loss felt in missing out on the presence of God himself when he acts right in the middle of my everyday life.

Although the sixth beatitude promises us that the pure of heart will have the privilege of seeing God, we might be surprised to learn that not everyone has always found this idea attractive.

In the Old Testament, tradition held that to gaze on the face of the Lord was tantamount to a death sentence; despite his intimate friendship with God, Moses himself was forced to hide in the cleft of a rock and see only the Lord’s back as he passed by.

In the Gospels, however, Jesus turns this fear on its head by offering himself as a perfect and merciful mediator, a new means to see and know the Lord. He promises the Apostles, “Whoever has seen me has seen the Father” (Jn 14:9). To see the Son is to see the Father who dwells in him, and to be friends with one is to be friends with the other.

Our own journey with the Lord comes with its share of moments of both fear and intimacy, beginning with the fundamental task of noticing how he’s even active in our lives in the first place.

There are plenty of ordinary distractions and obstacles to perceiving God’s presence, but to use the image of the beatitude, nothing contaminates the purity of our hearts or leaves us blinded quite like sin.

Sin, the *Catechism of the Catholic Church* warns us, inevitably clouds our judgment and distorts our ability to perceive the good. Sin, more than any other outside influence, makes it difficult to see God in our lives, to recognize his invitations to



Father Brian Barr presides at eucharistic adoration during a prayer service for vocations at Immaculate Conception Seminary in Huntington, N.Y., in 2012. Jesus speaks to our hearts in his real presence in the celebration of the Mass and in the silence of eucharistic adoration. (CNS photo/Gregory A. Shemitz, Long Island Catholic)

friendship and to discern his will.

I found this to be especially true in the first years of my own journey with God. One of the earliest experiences I can remember of directly recognizing the Lord’s voice and action in my life

occurred in my early college years on a weekend student retreat.

Among the significant graces I received during that time, the one moment that truly opened my eyes, so to speak, was making one of the first good confessions of my life with one of our priest chaplains.

Returning to prayer after receiving the graces of the sacrament felt like finding my sunglasses sitting on top of my head: a bit of embarrassment for having missed the truth for so long, but far overshadowed by the joy of actually recognizing God’s love.

That singular grace of seeing the Lord act in my life would become the foundation for my future life of prayer and my later discernment of my vocation to the priesthood.

The particular details of our encounters may differ, but as Catholics, we all have the privilege of seeing God moving in our lives firsthand. Of all the places we could look for his presence, nothing can compare to the power of Jesus Christ present in the sacraments of his Church.

He speaks to our hearts in his real presence in the celebration of the Mass and in the silence of eucharistic adoration. He speaks his words of forgiveness and absolution to open the eyes of our souls in the sacrament of penance. I am sure many of you have experienced these graces.

It’s not uncommon for our spiritual lives to go through phases and periods of great enthusiasm, alternating with times of dryness or temptation to indifference.

Among the most difficult to endure, however, can be those times when we realize we have drifted away from our relationship with God and allowed sin to lead us far from the path on which he was leading us.

Turning our eyes back to him really can be as simple and as humbling as turning back to these fountains of grace that the Church has given us in the sacraments.

Still, it can be all too tempting to give in to the fear that if and when we return to stand before the Lord, we’ll be the ones struck dead, if not by his wrath, then by the monumental shame of our failure.

The reality is quite the opposite: When we allow Jesus to remove the clouds from our vision and restore us to purity of heart, the only thing we will see before our eyes is the gaze of his mercy, waiting right where he has always been—right in front of us.

(Father Cassidy Stinson is a graduate of Theological College in Washington and was ordained for the Diocese of Richmond, Va., in 2019. He currently serves as a parochial vicar at St. Bede Parish in Williamsburg, Va.) †



Father John Hall, pastor of St. Anne Parish in New Castle and St. Elizabeth of Hungary Parish in Cambridge City, gives sacramental absolution to a young woman in the sacrament of penance on Nov. 22, 2019, during the National Catholic Youth Conference at the Indiana Convention Center in Indianapolis. Jesus speaks words of forgiveness to open the eyes of our souls in the sacraments of the Church. (File photo by Sean Gallagher)

Worship and Evangelization Outreach/Jim Wood

Ask your pastor about new baptism prep guidelines

“Life with Christ is a wonderful adventure!” These words were spoken by Pope St. John Paul II while addressing the young people of the Czech Republic on April 26, 1997.



The Holy Father’s context for the youths was not to be afraid to take Christ with them into the third millennium; not to be afraid to let Christ be the center of their

lives; and that only through Christ will our lives achieve full meaning. I believe these words also apply to the wonderful adventure in the sacrament of baptism.

This past December, the archdiocesan Office of Catechesis published its first of what will be several documents regarding sacramental preparation. The new document titled “Order of Baptism of Children: Guidelines for Sacramental Preparation” offers parents, godparents, pastors and parish catechetical leaders the opportunity to fully prepare for the sacrament of baptism. More than just rehearsing the steps in the Rite of Baptism, this document opens the path of evangelization for parents and godparents. It gives our pastors and parish leaders

the ability to apply best practices when preparing parents for the baptism of their infant children.

The 12-page document, available in both English and Spanish, not only helps parish leaders prepare folks for baptism initially, but also offers steps with the ongoing opportunity of mystagogy and accompaniment.

As we prepare parents and godparents for baptism, we also offer them the opportunity to reflect on the baptism of their child so they can remain faithful to the Church by raising their child in the Catholic faith. This guideline should help parents center around the experience of the celebration, helping them understand their role as parents and understand what God’s purpose is for celebrating the sacrament.

As pastors and parish leaders, we want to accompany these families by engaging them after baptism.

Baptism opens the door for evangelization to bring families back to the Church if they haven’t been back for a while. We want families to feel safe when asking for baptism for their children. We want them to come to our parishes; we want to invite them to sacramental preparation; and we want them to stay to live a life with their

children that is filled with faith, hope and love through Jesus Christ.

We want our parents to prepare well for baptism, and we want to give them the means for discipleship. As noted in the document, “the parental sense of discipleship—lived in full communion with the mystical body of Christ, the Church—helps equip parents to live their call as primary educators of their children.”

Also noted, “To do this well, a parent must strive to live a good Catholic life that will be an example to their child. Therefore, parents must make it a priority to continue learning about their faith throughout their life—so they may better witness to the faith in their home and catechize their growing family, the next generation of Catholic disciples of Jesus Christ.”

Life with Christ is truly an adventure, one that begins at baptism and continues for the life of the child and their parents. To view the “Order of Baptism of Children Guidelines for Sacramental Preparation,” go to www.archindy.org/catechesis.

(Jim Wood is coordinator of catechetical resources and a diaconal candidate for the archdiocese. He can be reached at jwood@archindy.org.) †

For the Journey/Effie Calderola

Fish stories of faith, family, friendship

Best fishing story of January: A small group of fishermen and an Irish fishing association stopped the Russian navy from conducting war games in fertile fishing territory off Ireland’s coast.



The little band of Irish fishermen vowed that they would continue to send up to 60 trawlers continually into the waters during the military maneuvers

to protect the fishery from harm, despite the Russians warning them of danger. The fishermen met with the Russian ambassador, and eventually the Russians agreed to go somewhere else.

Score one for David against Putin’s Goliath. Wouldn’t it have been great to be in an Irish pub the evening the Celts won that skirmish?

Fishing stories are always great. And the New Testament is full of them.

Some of my favorite Scripture takes place at the shore. Of course, for Jesus, that meant the Sea of Galilee, also known as Lake Tiberias. At 64 square miles, it’s the largest freshwater lake in Israel.

Jesus walked along the lake when he called Peter and Andrew. Later, James and John left their boats, and their father Zebedee and his hired men, to follow Jesus. They were going to fish for people, Jesus told them, and somehow he was persuasive enough to make them put down their nets.

The Sea of Galilee, most likely, is where Jesus walked on the water.

I reflect, often, on Jesus at the shore after his resurrection, cooking fish on a fire and waiting for his fishermen friends to come back to land. Here is the Lord who has conquered death, yet he waits in the ordinariness of the early morning to treat his friends to breakfast.

My own fishing story came during the winter when I was spending a few months at a beach house. It was a lovely place, a comfortable house two blocks from the ocean. But we didn’t know anyone there, and the continuing pandemic kept us out of most shops and restaurants. Sometimes it was lonely.

But people along the beach would always wave and smile. And at high tide, there were often fishermen down by the water. One day, I approached a couple of them and asked what they might be catching.

A conversation commenced. I learned about striped bass and their migration from the north. They said they might see sand sharks or eel, something my husband’s Italian grandmother used to cook. They laughed and joked.

I told them where we were house hunting, they told me they were from suburban Philadelphia. After 10 minutes, I walked off down the beach. A deep reminder washed over me of how much I need community and friendship.

Jesus, I believe, was not just calling helpers or co-workers when he singled out the women and men who would become his disciples. He was looking for a community. He was recruiting friends who would share their lives with him, and sometimes that pulled him to the shore.

He wanted people who could start a revolution of the heart, but also people who were reflective. And the best fishermen I’ve known may not catch the most fish, but they are the most reflective.

This year, I reread an old classic, *A River Runs Through It* by Norman Maclean, and then I rewatched the movie. You might say the book is about fly fishing in Montana, and of course you’d be right. But fishing stories always go so much deeper, and this book plunges into the depths of relationships and family and place.

A good fishing story is always so much more than the one that got away.

(Effie Calderola writes for Catholic News Service.) †

That All May Be One/Fr. Rick Ginther

This Lent, be more conscious of what faith traditions share

Lent is a Christian season. For older Catholics, this may be a surprise.

We who are older remember the days of a Counter Reformation mentality. We thought that all things which smacked of Catholic practice were jettisoned by the “reformers” in the 16th century.

Well, we were misinformed, in part due to distance and unfamiliarity. We were not allowed to visit other churches except for a periodic wedding or funeral. And then we were to observe, not participate in any way.

This is not true anymore. Just witness the annual National Workshop on Christian Unity prayer service on Jan. 25, which saw Christian leaders gather to pray together (cutt.ly/unityservice).

Indeed, the Irvington Association of Ministers, to which I belong, has for years hosted Lenten Soup and Bread/Prayer Services each Wednesday during the season. We will do so again, beginning on March 9. While COVID has led us to not have the soup and bread meals this year, we will still have the prayer services. Each week, a church will host the gathering, and another pastor will preach.

Formerly, the evenings started on Ash Wednesday. But since more of us now celebrate an Ash Wednesday service, we begin the following week.

Lent is a Christian season. Let me outline those who celebrate it, some common practices, and some aspects unique to one or more denomination.

The Anglican, Eastern Orthodox, Lutheran, Methodist, Moravian, Oriental Orthodox, Reformed (e.g., Presbyterian and Congregationalist) and United Protestant Churches observe Lent. Some Anabaptist, Baptist and nondenominational churches do as well.

The term “Lent” is from Old English and Old Dutch. It means “spring season.”

The more ancient words, *tessarakosti* in Greek and *Quadragesima* in Latin, mean “40th.” The connection is to the 40 days, especially Jesus’ 40 days in the desert before his public ministry.

Most Churches and ecclesial communities regard Lent as

a time of preparation through prayer, fasting and almsgiving (Mt 6:1). The preparation is of the person of faith for the celebration of Easter. Conversion of life is stressed.

The forms of fasting vary. Lutherans, Roman Catholics and Anglicans (Episcopalians) have days or periods of fasting and/or abstinence (Ash Wednesday, Fridays in Lent, Good Friday). For others, fasting encompasses every day of Lent (e.g., Moravians, Reformed Churches).

The Byzantine Church, such as St. Athanasius the Great Parish in Indianapolis, observes the “Great 40 Days.” The Eastern Orthodox observe the “Great Fast.” There are distinct periods of fasting among them.

In most Eastern Churches, those in communion with Rome and those not, the “Great Lent/Fast” is broken only after the celebration of the Easter Divine Liturgy.

I recall the joy of my Melkite classmates at the University of Notre Dame who described the “feast” which broke the “fast”!

The Oriental Orthodox have varied traditions. But among those who use the Alexandrian Rite (Coptic Catholic, Coptic Orthodox, Ethiopian Catholic, Ethiopian Orthodox, Eritrean Catholic and Eritrean Orthodox and Churches), eight continuous weeks of fasting are observed.

Abstinence from foods (meat and meat products) varies greatly across the Christian spectrum.

Roman Catholics in the United States abstain on Ash Wednesday and the Fridays of Lent.

In contrast, Lenten abstinence from all animal products (i.e., eggs, fish, fowl and milk from cows, goats) is prevalent in some Orthodox and Eastern Catholic Churches and Eastern Lutheran ecclesial communities.

Lent may be a four-letter word, but it is more than filled with deep personal and communal spiritual meaning and a breadth of observance.

As we Christians enter Lent this year, let us be more conscious of what we share in our diversity of expression. And more conscious of one another in prayer.

(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.) †

Faith at Home/Laura Kelly Fanucci

Family-friendly parishes remind us Jesus welcomes children

Who doesn’t want the Church to grow or the next generation of Catholics to



embrace a deep love for their faith? One simple way we can do this is by asking how our parishes are welcoming families—of all ages, abilities, shapes and sizes.

Start small. Are electrical outlets covered to keep out

babies’ fingers? Would parents know what

room to visit if they needed to soothe a toddler tantrum? Are there changing tables in both men’s and women’s restrooms?

Is child care offered during parish events? Are the sounds of children welcome in church—and not just the cries of babies, but the sounds or movements of children with disabilities? Are teenagers encouraged to serve as lectors, altar servers or extraordinary ministers of holy Communion?

Making a parish family-friendly is a practical and spiritual undertaking. It both

requires a checklist and an examination of conscience. Where have we done the holy work of welcoming each person as Jesus? Where have we failed to reach part of the body of Christ?

Through the years, readers have sent me examples of signs posted near church entrances, printed in parish bulletins or tucked in pews to let parents know their children are welcome.

I found one such poster on vacation years ago as I quieted a fussy baby in the back of church. “Jesus said, ‘Let the

See FANUCCI, page 14

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

The Sunday Readings

Sunday, February 20, 2022

- 1 Samuel 26:2, 7-9, 12-13, 22-23
- 1 Corinthians 15:45-49
- Luke 6:27-38

The First Book of Samuel is the source of the first reading for Mass this weekend. Ancient in origin, scholars trace its beginnings to six centuries before Christ.



This reading focuses on David, whom the Hebrews regarded as the divinely commissioned and protected leader without peer of the people of Israel.

Also revealed is the development of the people and of the kingdom of Israel. It was not all a story of sweetness and life. Plentiful are accounts of struggle, intrigue and perplexity.

Through it all, though, God guided the people. Relying upon this guidance, the people survived and flourished. And David, God's representative, survived.

For the second reading, the Church presents a passage from St. Paul's First Epistle to the Corinthians. It is a story of development, not of a nation such as the kingdom of Israel, but of human hearts. Tarry not with the earthly but aspire to spiritual good, Paul advises.

The Apostle Paul is remembered justifiably as the great evangelizer of early Christianity, who took the message of Jesus far and wide.

Many heard and followed him: Titus, Timothy and Phoebe, for example. They in turn became legends in the Church.

Others, it must be noted, ignored Paul or rejected him. Indeed, he was resented so much in some circles that he died a martyr.

His appeal to turn to Christ meant turning away from all that seemed natural and obvious. This fact was nowhere more evident than among the Corinthians.

St. Luke's Gospel supplies the last reading.

This Gospel is a favorite biblical source for Catholics committed to the social doctrine of the Church, because it is blunt and uncompromising as it calls for total conversion to Christ, as conversion means taking every step to redeem the world by bringing the mercy and justice of the Lord to real life.

Luke's idea of conversion was revolutionary because it demanded not only absolute dedication, but also an acuteness in perception and a subjection of instinct.

Love your enemies! Offer the other cheek! Give to everyone who asks of you! Do unto others as you would have them do to you!

These words are hard. They were as hard for Luke's first audience as they always have been for humans, including people today. Many say that they do not make sense. They certainly are not the way of the world.

The bottom line is that genuine Christianity very often runs against the current, pursuing the spiritual treasure of the Gospel rather than the presumptions of earthly life.

Daily Readings

Monday, February 21

St. Peter Damian, bishop and doctor of the Church
James 3:13-18
Psalm 19:8-10, 15
Mark 9:14-29

Tuesday, February 22

The Chair of St. Peter the Apostle
1 Peter 5:1-4
Psalm 23:1-6
Matthew 16:13-19

Wednesday, February 23

St. Polycarp, bishop and martyr
James 4:13-17
Psalm 49:2-3, 6-11
Mark 9:38-40

Thursday, February 24

James 5:1-6
Psalm 49:14-20
Mark 9:41-50

Friday, February 25

James 5:9-12
Psalm 103:1-4, 8-9, 11-12
Mark 10:1-12

Saturday, February 26

James 5:13-20
Psalm 141:1-3, 8
Mark 10:13-16

Sunday, February 27

Eighth Sunday in Ordinary Time
Sirach 27:4-7
Psalm 92:2-3, 13-16
1 Corinthians 15:54-58
Luke 6:39-45

Reflection

In less than two weeks, the Church will observe Ash Wednesday at the start of Lent.

Lent is much more than giving up candy. It is about achieving an absolute transformation in life, in assessing reality, making judgments and in behavior.

Such transformation was not easy or quick for the Hebrews of Samuel's time, for the Corinthians to whom St. Paul wrote, or the Christians who first read the Gospel of St. Luke.

Simply stated, honest discipleship is hard. It calls for a revolution of heart, mind and action, revolving from selfishness and earthly assumptions, indeed even instincts to uniting with the

Lord in every respect, in every thought, every word, and every deed.

The Church offers Lent as a process to accomplish this transformation, this revolution in heart and soul with the necessary help of God's grace.

By using Lent as a tool, an incentive and an aide, the Church urges us to this absolute commitment to and union with Christ. It appeals to us to follow the Lord, to allow him to redeem us with his grace and, in the process, to work with him to redeem the world around us.

As we approach Lent, we should ask ourselves what is its purpose and what does it mean, truly, profoundly, personally? Ash Wednesday is coming. †

My Journey to God

How Great is Your Dwelling Place

By Natalie Hoefler

How great is your dwelling place, Lord, mighty God!

In heaven, whose beauty the mind cannot fathom;

In cathedrals grand and in chapels humble;

In Your chosen priests who serve *in persona Christi*;

In vowed religious who bring the Word to life;

In ordained deacons who help serve Your people;

In families and homes who make You the center;

In the poor, the sick, the prisoner whom You make strong in weakness;

In all of Your people who submit to Your holy will;

And perhaps greatest of all in the small and simple, unadorned, unassuming, all-loving, life-giving Christ-living Eucharist.



(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and is a reporter for The Criterion. Photo: Newly-ordained Father Timothy DeCrane looks on as Archbishop Charles C. Thompson elevates the Eucharist during the ordination Mass on June 1, 2019.) (File photo by Natalie Hoefler)

Question Corner/Fr. Kenneth Doyle

Church allows for the practice of cremation under specific conditions

Q My mother and I have been discussing how some of the rules in the Catholic Church have changed. One example is cremation. Why is it OK now, but it wasn't some years ago? Who gets to make the rules, and how do we know that they are truly acceptable to God? (Kansas)



A In 1963, the Catholic Church changed its practice and lifted the ban on cremation. Among the reasons were sanitation risks, overcrowded cemeteries and financial considerations (i.e., the expense of traditional burials).

At the same time, though, the Church has continued to express a strong preference for the burial or entombment of the deceased, preferably in a Catholic cemetery.

A Vatican instruction from the Congregation for the Doctrine of the Faith issued in 2016 underlines the theological thinking behind the change. It explains that "cremation of the deceased's body does not affect his or her soul, nor does it prevent God, in his omnipotence, from raising up the deceased's body to new life."

However, that same instruction explains that "in memory of the death, burial and resurrection of the Lord, the mystery that illumines the Christian meaning of death, burial is above all the most fitting way to express faith and hope in the resurrection of the body."

So, cremation is now permitted for Catholics, so long as it is not chosen in denial of the Christian teaching on resurrection and the sacredness of the human body.

The Church's teaching also notes that

the following are not considered to be reverent dispositions of the cremated remains: scattering them, dividing cremated remains (e.g., among family members) or keeping them in a home. Instead, the Church directs that cremated remains should be respectfully interred.

As for your final questions, the Vatican establishes practices in the Church; as to their acceptability to God, the Church decides after prayer and reflection—as it has done here—based on its teachings and on what seems reasonable under specific circumstances.

Q My dad told me about a new member of his parish who bows to the priest as the priest is processing out at the end of Mass. My dad thinks that this is horrible and borders on worshipping the priest.

I could see it, though, as not being so offensive in some contexts or cultures, especially if we believe that the priest is acting "*in persona Christi*" ("in the person of Christ"). Could you help give me some insight? (Virginia)

A Although not prescribed in any of the Church's liturgical norms, I see no harm with a member of the congregation's bowing to the priest as the priest exits following Mass.

I would interpret it as you do—as simply a sign of courtesy and respect (and also, I would think, of gratitude for the blessings of the Mass). As a priest for more than 50 years, it has never occurred to me that parishioners were "worshipping" me when they have bowed in my direction.

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

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.

AGUAYO DURAN, Feliciano, 84, St. Patrick, Indianapolis, Jan. 8. Husband of Maria Aguayo. Father of Rosa Guerrero, Adriana Martinez, Maria del Refugio Rodriguez, Maria Guadalupe, S. Lorena, Alberto, Carlos, Gonzalo, Javier, Manual, Oscar, Ruben and Vicente Aguayo. Brother of Costanza and Cipriano Aguayo and Jesus, Jose Bibiano and Norberto Aguayo Duran. Grandfather of 55. Great-grandfather of 91. Great-great-grandfather of 13.

AHLERS, John W., 63, Christ the King, Indianapolis, Jan. 19. Husband of Jan Ahlers. Father of Jennifer Ahlers. Brother of Andrew, Christopher, Matthew and Robert Ahlers.

BORLAND, Carol E., 79, St. Luke the Evangelist, Indianapolis, Jan. 18. Mother of Andrew and Matthew Borland. Sister of William Shipper. Grandmother of three.

CLOYD, Robert A., 77, St. Michael the Archangel, Indianapolis, Jan. 21. Husband of Jacqueline Cloyd. Father of Robert III and Ryan Cloyd. Brother of Kathleen Phillips, Helen Wright, Joseph and Paul Cloyd. Grandfather of several.

COLLIER, Frank, 86, St. Malachy, Brownsburg, Jan. 14. Husband of Joan Collier. Father of Kristin Underwood, Theresa Zimmermann, Deacon Daniel, Michael, Scott and Steven Collier. Brother of Judy Skinner. Grandfather of 14. Great-grandfather of 27.

COULON, George L., 89, St. Michael the Archangel, Indianapolis, Jan. 15. Husband of Dolores Coulon. Father of

Carol Gabbert, Christine Hill, Barb Martin, Gail Zinninger, Anna and Kevin Waggoner. Brother of Dick, Gene, Joe and Tom Coulon. Grandfather of eight. Great-grandfather of 15.

DAVIS, David E., 83, Sacred Heart of Jesus, Indianapolis, Jan. 7. Husband of Diana Davis. Father of Jennifer Randol and Dale Davis. Brother of Mary Ellen Smith. Grandfather of five.

DOBSON, Bruce A., 69, St. Pius X, Indianapolis, Dec. 23. Husband of Jane Dobson. Father of Katie Stocker, Julie and David Dobson. Brother of Denise Delaney and Dan Dobson. Grandfather of one.

FORTHOFFER, Rosina, 76, St. Nicholas, Ripley County, Jan. 17. Mother of Christy Werner, Shele Wiedeman and Nicholas Forthofer. Sister of Evy Kuntz and Mary Jo Wuestefeld. Grandmother of nine. Great-grandmother of five.

FREIBERGER, Omer E., 83, St. Mary-of-the-Knobs, Floyd County, Jan. 20. Husband of Lynn Freiberger. Father of Amy Denison, Aaron and Austen Freiberger. Brother of Eugene Freiberger. Grandfather of three.

HALL, John A., 84, St. Gabriel, Connersville, Jan. 18. Father of Mike Hall. Brother of Sarah Abramson and Mary Bobenia.

HARBERT, Mary Lou (Kaelin), 76, St. Jude, Indianapolis, Jan. 13. Mother of JoAnne Bhati, Valerie Haggerty, James and John Harbert, Jr. Sister of Judy Neckar and Alvin Kaelin, Sr. Grandmother of six.

HEAZELTINE, Martha A., 87, Holy Spirit, Indianapolis, Jan. 20. Mother of Carol, Elaine, Greg and Paul Heazeltine. Grandmother of two. Great-grandmother of six.

HERNANDEZ, Mary, 86, St. Gabriel the Archangel, Indianapolis, Jan. 16. Wife of Al Hernandez. Mother of Vicky Monaco, Linda Wooster, Alfie, Henry, Jim, Joe and Roy Hernandez. Sister of Rose Alvarez, Josephine Guzman, Anna Moreno, Beatrice Serrato and Lucy Veloz. Grandmother of 16. Great-grandmother of three.

HUGHES, Betty, 81, St. Rita, Indianapolis, Jan. 19. Wife of Ernest Hughes. Mother of Vicki, Kevin and Michael Hughes. Sister of Marion Beaven. Grandmother of six. Great-grandmother of eight.

JARBOE, William C., 84, St. Mark, Perry County,

Jan. 18. Husband of Betty Jarboe. Father of Jackie Lockridge and Jill Peter. Grandfather of three. Great-grandfather of three.

JONES, Jr., Forrest T., 83, St. Rita, Indianapolis, Jan. 23. Husband of Diana Jones. Father of Karen, Tiffany, Dyran and Keith. Brother of Jerry and Ronald Jones. Grandfather of seven. Great-grandfather of six. Great-great-grandfather of one.

LITTLE, Anna E., 25, St. Teresa Benedicta of the Cross, Bright, Jan. 13. Daughter of Arthur III and Patricia Little. Sister of Daniel and Michael Little. Granddaughter of Janice Martin and Arthur Little II. Step-granddaughter of Ruthann Little.

MCINTYRE, Allen, 69, St. Gabriel, Connersville, Jan. 13. Husband of Carolyn McIntyre. Father of Jason and Rodney McIntyre. Son of Betty McIntyre. Brother of Bonnie Gardner and Connie Hansell. Grandfather of five.

MEYER, Margherita, 95, St. Mary, Rushville, Jan. 16. Mother of Ann Mathis, Alan, Dale and John Myer. Sister of Rita Rust. Grandmother of 12. Great-grandmother of two.

NOAH, Carlaine, 71, St. Gabriel, Connersville, Jan. 18. Father of Brian and Doug Noah. Brother of Tammy Berkemeier, Lark Bricker, Cheryl Broyles, Debby Eddy, Kim Lutz, Kay Pflum, Connie Smith and Jim Noah. Grandfather of several.

ORDNER, Jr., Frank W., 72, St. Joseph, Corydon, Jan. 14. Husband of Theresia Ordner. Father of Margaret, Frank III, John and Robert Ordner. Grandfather of five.

POWERS, Randall A., 73, St. Paul, Tell City, Jan. 12. Father of Stacie Henderson, Brianna, Crystal, Demetrius, Jeff and Travis Powers. Brother of Judy Hagedorn, Mary Kent, Finis, Jr., and Ronald Powers. Grandfather of 11. Great-grandfather of one.

RICHARDS, Lester D., 95, St. John Paul II, Sellersburg, Jan. 14. Husband of Elvira Richard. Father of Teresa, Dr. Andrew, David and L. Jerome Richard. Brother of Lyla Kopshina. Grandfather of seven. Great-grandfather of two.

ROFLES, Wilbur F., 103, St. Teresa Benedicta of the Cross, Bright, Jan. 19. Father of Eva Roll. Grandfather of three. Great-grandfather of two.

Swans in Maryland



A swan lands on a creek along Maryland's Chesapeake Bay in Friendship, Md., on Feb. 7. (CNS photo/Bob Roller)

RUDY, Janet L., 65, Our Lady of Perpetual Help, New Albany, Jan. 17. Wife of Keith Rudy. Mother of Chad and Nicholas Rudy. Sister of Diane Cooke, Mary Lou Hublard, Cynthia Hytken and William Meyer. Step-sister of Charles Good. Grandmother of one.

SCHAEFER, Harry J., 97, All Saints, Dearborn County, Jan. 15. Father of Karen Blasdel and Nancy Meyer. Brother of Rosemary

Conrad and Lester Schaefer. Grandfather of seven. Great-grandfather of nine.

SHALKOWSKI, Raymond A., 93, Good Shepherd, Indianapolis, Jan. 14. Husband of Ruth Shalkowski. Father of Robin Firman, Anna Marie Wuensch and Brian Shalkowski. Grandfather of seven. Step-grandfather of two. Great-grandfather of several.

SNYDER, Michael D., 43, St. Gabriel, Connersville,

Jan. 13. Husband of Heather Snyder. Father of Breeana Hurley and Haley Jones. Son of James Snyder. Brother of Heather Meek. Grandfather of one.

VOLZ, John W., 79, St. John the Baptist, Osgood, Jan. 6. Husband of Theresa Volz. Father of Brian, Eric, Jason, Jeff, Mike and Shawn Volz. Brother of Susie Nichols, Pauline Schmidt and Andy Volz. Grandfather of 20. Great-grandfather of 11. †

Providence Sister Mary Ann Lechner served for 48 years in Catholic schools

Providence Sister Mary Ann Lechner (previously Sister Robert Ann), a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on Feb. 1 at Union Hospital in Terre Haute. She was 92.

The Mass of Christian Burial was celebrated on Feb. 8 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Sister Mary Ann was born on Feb. 8, 1929, in Jasper, Ind. She entered the Sisters of Providence on Jan. 8, 1947, and professed final vows on Aug. 15, 1954.

Sister Mary Ann earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at Indiana State University in Terre Haute.

During her 75 years as a member of the Sisters of Providence, Sister Mary Ann ministered in Catholic schools for 48 years in Illinois and Indiana. After retiring from education in 1997, she volunteered for different Hispanic organizations

in Indianapolis until 2010 when she returned to the motherhouse. There, she volunteered at Woods Day Care until it closed in 2014.

In the archdiocese, Sister Mary Ann served at the former St. Joseph School in Terre Haute from 1954-56, St. Susanna School in Plainfield from 1959-65 and in Indianapolis at the former St. Ann School from 1967-68, St. Joan of Arc School from 1976-81 and St. Simon the Apostle School from 1981-97. She then volunteered in Indianapolis as the GED coordinator for the Hispanic Center from 1997-2003 and as a financial assistant at La Plaza from 2003-10. Sister Mary Ann finally ministered as a receptionist at Woods Day Care at the motherhouse from 2010-14.

She is survived by two sister, Elizabeth Bormann of Dennison, Ill., and Eileen Lauka of Temecula, Calif.

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

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



FANUCCI

continued from page 12

children come to me' ” (Mt 19:14), it read. “Remember that the way we welcome children in church directly affects the way they respond to the Church, to God, and to one another. Let them know that they are at home in this house of worship.”

The poster offered ways that parents might engage young children. Sit near the front so it's easier to see. Explain parts of the Mass in age-appropriate ways. Sing the hymns together. Feel free to use the gathering space if you need to leave with your child.

But the last words held the most important message to all parishioners: “The presence of children is a gift to the Church, and they are a reminder that our parish is growing! Please welcome our children and give a smile of encouragement to their parents.”

Making a parish family-friendly is not just the work of the pastor or staff. It's a charge to all of us.

I've heard a thousand horror stories of parents shamed during Mass who never returned. But I've also heard heartwarming testimonies about pastors and parishioners who went out of their way to welcome families.

We can debate pastoral approaches for addressing the

variety of parishioners' needs—from separation strategies like cry rooms, nurseries or “family Masses,” to inclusive approaches like offering religious books for children to read in the pews.

But the best way to learn what your particular parish might need is to start asking families.

Could you organize a family holy hour of eucharistic adoration where parents or grandparents can bring children to pray without worrying about their volume?

Can you add supplies in the restrooms like baby wipes, diapers and sanitary products: a simple gesture to show that this is a church that cares for body and soul?

Could you ever offer a daily Mass outside of work or school hours to allow more families to attend?

Welcoming families is not a one-size-fits-all task, and every parish is limited in its ministries and resources. But even the simplest approaches can make a big difference.

No matter what we do, we follow the lead of our Lord who drew children close to his side and reminded us that whenever we welcome a child, we welcome him.

(Laura Kelly Fanucci is a writer, speaker and author of several books, including *Everyday Sacrament: The Messy Grace of Parenting*. Her work can be found at laurakellyfanucci.com.) †

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Pope chooses theme for World Day for Grandparents, Elderly

VATICAN CITY (CNS)—Pope Francis is dedicating the 2022 World Day for Grandparents and the Elderly to the importance of inviting older people to contribute to building a better world.

The pope has chosen “They shall bear fruit even in old age” from the Book of Psalms (Ps 92:15) as the theme for the second world day, being celebrated on July 24, 2022.

The theme “intends to emphasize how grandparents and the elderly are a value and a gift both for society and for ecclesial communities,” said a Feb. 15 communique from the Dicastery for Laity, the Family and Life, which promotes the world day.

The same day, the pope tweeted that elderly “should be cared for like a treasure of humanity: they are our wisdom, our memory. It is crucial that grandchildren remain close to their grandparents, who are like roots from which they draw the sap of human and spiritual values.”

In its communique, the dicastery said this year’s theme “is also an invitation to reconsider and value grandparents and the elderly who are too often kept on the margins of families, civil and ecclesial communities. Their experience of life and faith can contribute, in fact, to building societies that are aware of their roots and capable of dreaming of a future based on greater solidarity.

“The invitation to listen to the wisdom of the years is also particularly significant in the context of the synodal journey that the Church has undertaken,” it added.

The dicastery invited parishes, dioceses, associations and other Church communities throughout the world to find ways to celebrate the day. It said it also would



An elderly woman reacts as she meets Pope Francis during his general audience in St. Peter's Square at the Vatican in this March 22, 2022, file photo. The pope has chosen the theme, “In old age they will still bear fruit” (Ps 92:15), for the second World Day for Grandparents and the Elderly on July 24. (CNS photo/Paul Haring)

make some pastoral resources available soon.

Pope Francis established the World Day for Grandparents and the Elderly, celebrated each year on the fourth Sunday of July to coincide with the feast of Sts. Joachim and Anne, to emphasize the pastoral care of the elderly as a priority.

Not only are grandchildren and young people called upon to be present in the lives of older people, but older people and grandparents also have a mission of evangelization, proclamation and prayer, and of encouraging young people in their faith, the dicastery has said. †

DYING

continued from page 1

it is regarded as a normal death and a benefit not to be restricted without special justification.”

Bishop Simard, a member of the Pontifical Academy for Life, told the conference he believes the acceptance in Canada of medically assisted dying “is based on a strategy” that deliberately tries to convince people it is a form of “care and not an act of killing.”

He also said that more and more

Canadians, including Catholics, see the issue from the framework of the “quasi absolute autonomy of the person,” independent of the wishes and support of the patient’s family.

At the same time, he said, the Catholic Church and others have taken steps to ensure greater access to palliative care for people in their homes, in hospitals and in hospice settings. Bishop Simard cited a 2018 study by the Canadian Institute for Health Information, which estimated that “up to 89% of people who die might have benefited from palliative care. However, a substantial proportion of Canadians

were neither identified as having palliative needs, nor as having received palliative care in their last year of life.”

Unlike hospice care, which provides pain relief and support once treatment has ended, palliative care can—and, according to the speakers, should—begin as soon as a diagnosis is made and should continue along with treatment.

Bishop Simard told the conference that to help Canadians understand the resources available, the bishops in November launched “Horizons of Hope: A Toolkit for Catholic Parishes on Palliative Care.”

Despite government promises, the availability and affordability of palliative care have not increased while “the clear support of the media and political leaders” for medically assisted dying continues, he said. “No wonder dying people may feel pressured to ask for euthanasia and assisted suicide when quality palliative care is not largely accessible.”

Dr. Christoph Ostgathe, chair of palliative medicine at Germany’s University Hospital Erlangen and president of the European Association for

Palliative Care, said that not only do most people in the world have no access to palliative care, but in a growing number of countries medically assisted suicide is the priority approach to helping a person facing terminal illness.

Education is essential, he said. “When you ask people on the street what is palliative care, they think of dying. But our patients are thinking about living—without pain and with more time with their families.”

Dr. Johan Menten, coordinator of palliative care at the University Hospital of Leuven, said patients diagnosed with a terminal illness “want to be assured they will not be alone and suffering,” which is why many of them initially request euthanasia.

In Belgium, he said, 2.5% of all deaths are by euthanasia, but at his hospital, which requires that patients be advised of the palliative care options, only 1% of deaths are medically induced.

In addition, Menten said, when informed about palliative care options, 25% of people who had asked for euthanasia withdraw their request. †



Dr. Christoph Ostgathe



Mitsuru Niinuma, 69, who has terminal lung cancer, pats his pet dog Rin on his bed at his home in Tokyo in this July 19, 2017, file photo. Pope Francis recently spoke about the Christian attitude toward death, saying it must be accepted but not provoked. (CNS photo/Kim Kyung-Hoon, Reuters)

Employment

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Priest, 79, makes pilgrimage of prayer for Ukraine by bike

WARREN, R.I. (CNS)—As Ukraine faces a fierce challenge to its young democracy from more than 120,000 Russian forces massed on its borders, poised to invade at any time, a Rhode Island priest is showing solidarity with the plight of the people of the overwhelmingly Orthodox and Catholic nation.

“Russia is surrounding the Ukraine with troops. What else can I do but pray?” said Father Thomas O’Neill, 79, a senior priest of the Diocese of Providence.

Father O’Neill embarked on a pilgrimage of prayer on a morning where the mercury hovered at 15 degrees as he rode his bicycle from his home in Middletown to St. Patrick Church in Providence in late January.

He stopped at churches along the way to offer prayers for peace in the region.

A well-read student of history who spent 20 years of his ministry serving outside the United States, Father O’Neill fears what will happen to the Ukrainian people if Russian President Vladimir Putin directs the vast array of forces he has amassed on three sides of Europe’s second largest nation by area to invade Ukraine.

During a stop at St. Mary of the Bay Parish in Warren, Father O’Neill recounted how, during the era of Soviet leader Josef Stalin, millions of Ukrainians starved to death.

The brutal dictator caused a famine by ordering Ukraine’s small farms to operate as a collective, usurping their harvests to feed those living in Russia. Stalin’s goal was also to punish Ukrainians whose dreams for independence would threaten his total authority.

“During the Stalin era, they were starved to death because they took all the food out of the Ukraine that was grown on the collective farms and the peasants all starved, millions and millions of them. Why would Ukraine want to have anything to do with Russia now?” the priest asked.

“They’ve got a lot of reasons not to want to be hinged to Russia,” he added in an interview with the *Rhode*

Island Catholic, Providence’s diocesan newspaper.

Ukraine gained its independence in 1991 following the collapse of the Berlin Wall and the ensuing dissolution of the former Soviet Union. It has been operating as a democracy since then.

In recent weeks, Putin has been deploying tens of thousands of well-armed troops to Ukraine’s borders, threatening the East European nation of 41 million as he publicly lamented its desire to join the West’s NATO security alliance.

“Putin cut his teeth on the KBG. All he knows how to do is smile, be friendly, lie, murder and torture,” Father O’Neill said of the Russian leader who has his sights set on continuing to regain lost ground in Ukraine.

In February 2014, during the Winter Olympics, which were held in Sochi, in southern Russia, Putin invaded Ukraine’s Crimean Peninsula after the nation’s Parliament ousted its pro-Russian leader, Viktor Yanukovich. They have held that piece of Ukraine ever since.

Father O’Neill said he has been astounded to see some American television hosts actually make the case that the U.S. should be supporting Russia over Ukraine on this issue given that Russia has more to offer this country, given its resources, than Ukraine does.

He expresses his solidarity with the Ukrainian people, noting it is not just geopolitics at work but Catholic social teaching as well.

“It’s an issue of democracy, it’s an issue of citizenship,” he said.

“If you read ‘The Church in the Modern World,’ or any of the documents the Catholic Church has produced on social justice, you’ll see that what Putin is doing is not just the opposite—it’s the extreme opposite,” the priest said.

The “Pastoral Constitution on the Church in the Modern World” (“*Gaudium et Spes*”), issued in 1965, is one of the four constitutions resulting from the Second Vatican Council.

As the morning sunlight streamed through the stained-glass windows of St. Mary of the Bay Church, Father



Father Thomas O’Neill stops at St. Mary of the Bay Church in Warren, R.I., on Jan. 28, the midpoint of his 30-mile bicycle pilgrimage from Middletown to Providence. (CNS photo/Rick Snizek, *Rhode Island Catholic*)

O’Neill offered prayers for the people of Ukraine before heading back out into the biting cold to climb aboard the old Raleigh mountain bike that would take him the remaining 14 miles or so to St. Patrick Church in Providence.

The bicycle was given to him by a former parishioner when he served as pastor of St. Mary Parish in West Warwick. He retired nine years ago.

Father O’Neill didn’t have a tire repair kit or any other tools with him should the bike break down, so he was

embarking on this pilgrimage with the faith that God would help him finish it.

“A pilgrimage is supposed to help the person making the pilgrimage—it’s supposed to transform me,” he said as he rode off.

“But on the other hand, I think the situation is such that I would be appreciative if people took a little more interest in it,” he added. “If the Russians invade, it’s just going to be horrible and ugly. But I know the Ukrainians will put up a tough fight.” †

Religion at Auschwitz: Prayer gave prisoners hope, historian says

ZAGREB, Croatia (CNS)—People today honor the sacrifice St. Maximilian Kolbe made in giving his life for another, but prisoners at the Auschwitz concentration camp had some trouble understanding his actions, said a Polish historian.

In a wide-ranging interview with the Croatian Catholic weekly *Glas Koncila*, historian Teresa Wontor-Cichy

spoke about the role religion—especially prayer—played at the camp and warned horrors similar to the Holocaust could recur if people close their eyes to injustice.

Wontor-Cichy, a historian at the Auschwitz-Birkenau Memorial and Museum in Oswiecim, Poland, said the most common way religious life was seen in the camp was prayer.

“One of the survivors that I met at the camp not long ago, Bogdan Bartnikowski, was deported from Warsaw at the time of the Warsaw Uprising, and as a teenage boy he was kept in Birkenau with another group of boys same age, all from Warsaw,” Wontor-Cichy told *Glas Koncila*, which translated the interview into English.

“Looking from a later perspective, he told me that seemed unbelievable, but at the time, from their perspective, it was a routine, something normal. Looking from a perspective of a 90-year-old man, he said that experience of collective prayer was something that isolated them from camp cruelty. This also gave them hope that they would all survive as a group until the next day,” Wontor-Cichy told *Glas Koncila*.

Wontor-Cichy told of other instances of group prayer and people praying the rosary. Very few children were born in the camp, and when they were baptized, it was by a layperson, not a priest. “Facing death, the mothers wanted their children to be baptized.”

St. Kolbe was among priests who ended up at Auschwitz, because “the Germans knew the role and the significance of the actions by the churches, especially the Catholic Church,” in saving language, culture and identity.

St. Kolbe is known for giving his life for another prisoner, but many other prisoners would not have understood his action since it was “something absolutely exceptional in the camp reality,” said Wontor-Cichy.

According to camp regulations, if a prisoner escaped, 10 others had to die.

“All of the selected were in despair, facing death. One of them cried about his family and his children, and

another prisoner came forward and asked directly if his life could be exchanged. So one person gave his life to another person. It was Maximilian Kolbe,” she said.

Not everyone knew he was a priest. “They saw just another prisoner, a skinny skeleton looking like all other prisoners. They were shocked by the situation, they could not explain what the person was doing, what was his motivation. They were fighting day-by-day to survive, to find strength to survive, and to give a life for somebody else was a shocking situation,” she said.

The historian said that in postwar memoirs, many survivors indicated that they did not reflect on the events until years later, and only then did they understand the saint’s action.

Seventy-seven years after the liberation of Auschwitz, “we may see the message,” Wontor-Cichy said. “But at the time of the concentration camp, the prisoner saw death after death. Father Kolbe, who was in the camp and was so nice and friendly, supported others, being so open for confession, he is not here anymore. So is it a victory or a defeat? What kind of message is that? So, at that moment this was very hard to recognize by the prisoners. Having this perspective of liberation, we may relate to this event as something good, or as an act of faith, or as an evidence that desire for life is always winning. But for the prisoners, it took time.”

Wontor-Cichy also warned in the interview about repeating the horror of the Holocaust, noting that in 2020—the 75th anniversary of the camp’s liberation—a survivor spoke about how “anti-Jewish and general anti-Roma and anti-Polish ideas were introduced in German society starting with little steps, tiny steps, such as not allowing certain people to go to the parks, not allowing certain people to the swimming pools, to the public transport.” He said German society “was not careful enough, was not paying attention to how they were being manipulated.”

“[The survivor] said that we have Ten Commandments and that one should be added, ‘Do not be indifferent.’” †



A rosary made of bread in Auschwitz by prisoner Franciszka Studzinska is pictured in a display at the Memorial and Museum Auschwitz-Birkenau in Poland. A historian from Auschwitz spoke to the Croatian Catholic weekly *Glas Koncila* about the role of religion, especially prayer, in the camp. (CNS photo/Memorial and Museum Auschwitz-Birkenau)