



The

Criterion

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'A symphony of faith'

After retiring from orchestra, deacon makes beautiful music in parish ministry, page 9.

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Keeping alive a legacy of hope



Linda Clodfelter and Father Christopher Wadelton are all smiles as they pose for a photo near a Celtic cross on the grounds of the former Holy Cross Parish in Indianapolis. Both are involved in the 29th annual St. Patrick's Day celebration in the Holy Cross Central School gymnasium on March 10—a celebration that helps feed the homeless, shut-ins and other people in need throughout the year. (Photo by John Shaughnessy)

Once homeless, woman helps to serve up Irish celebration that feeds people in need

By John Shaughnessy

Even being of Dutch descent, Linda Clodfelter embraces the saying that "everyone is Irish on St. Patrick's Day."

Still, the native of South Africa smiles in amusement when she is asked what it's like for her to join two Italian brothers in being the main cooks for one of the biggest St. Patrick's Day celebrations in the archdiocese—a celebration that not only feeds the usual 400 or so revelers who come to the event, but also helps to feed the homeless, shut-ins and other people in need throughout the year.

"I love it," Clodfelter says about the annual celebration at the Holy Cross

Central School gymnasium in Indianapolis that will be on March 10 this year.

She loves how people enjoy the 200 pounds of corned beef, 100 pounds of cabbage and 100 pounds of small potatoes that the kitchen crew prepares.

She loves the Irish music and the arrival of the bagpipers that bring her out of the kitchen, clapping and cheering.

And she loves the stories that people tell, rejoicing in the laughter that fills the gym.

Of course, she could tell her own captivating story, a story that is as haunting in its heartbreak as it is inspiring in her efforts to make sure that no one is forgotten, no one is abandoned.

To set the stage for that story, it helps to know some of the history of the St. Patrick's Day celebration at Holy Cross—a celebration that helped provide funding for food and clothing for about 465 families this past Thanksgiving and Christmas, a celebration that also helps fund the daily hot meals that Clodfelter cooks for about 10 shut-ins throughout the year.

Mary Berry started the celebration 29 years ago as a salute to her love for her Irish heritage, her Catholic faith and the former Holy Cross Parish where she grew up and attended school. Before her death in 2014, she always viewed the celebration as a way to help people who

See IRISH, page 8

Pope announces access to wartime documents in Vatican Secret Archives

VATICAN CITY (CNS)—Declaring that the Catholic Church is unafraid of history, Pope Francis announced that documents in the Vatican Secret Archives relating to the wartime pontificate of Pope Pius XII will be open to scholars in 2020.



Pope Francis

Researchers, particularly those interested in Catholic-Jewish relations, have pressed the Vatican to open the archives and allow a full study of Pope Pius' actions during the war, including what he did or failed to do for Jews during the Holocaust.

"The Church is not afraid of history. On the contrary, she loves it and would like to love it more and better, just as she loves God. Therefore, with the same confidence as my predecessors, I open and entrust to researchers" this wealth of documents, Pope Francis said.

The pope met on March 4 with supervisors, staff members and assistants working at the Vatican Secret Archives during an audience to mark the 80th anniversary of Pope Pius XII's election on March 2, 1939.

Staff at the Vatican Secret Archives, which holds the bulk of the documents related to the wartime pope, have been working for the past 13 years to get the material organized, catalogued and accessible to researchers.

Bishop Sergio Pagano, prefect of the archives, said the years of work were necessary to pull together and catalogue material previously held in a variety of Vatican offices. This includes documents from the Vatican Secretariat of State, the Congregation for the Doctrine of the Faith, records from Vatican nunciatures around the world and thousands of notes regarding Pope Pius' charitable activity in Italy and abroad.

Pope Pius, who guided the universal Church during World War II, already has been a subject of intense study and discussion, "even criticized—one could

See ARCHIVES, page 8

Campus and young adult ministry 'wouldn't exist' without funds from United Catholic Appeal

By Natalie Hoefler

For most college students and young adults, the ages between 18 and 35 are years of discovery.

"They are searching for love, their identity, and desperately seeking intimacy and happiness," says Dominican Father Patrick Hyde, campus minister and associate pastor at

UNITED CATHOLIC APPEAL
Christ Our Hope
Archdiocese of Indianapolis

St. Paul Catholic Center in Bloomington near Indiana University. "Catholic ministry provides them ... the only way to find true love

and happiness" through a relationship with Christ.

But many college-age and young adult Catholics in the United States do not turn to Catholic ministry to fulfill their needs. In fact, many leave the Church altogether, even before age 18.

A 2017 study by Saint Mary's Press and the Center for Applied Research of the Apostolate revealed that of the roughly 20 million former Catholics in the United States, 5.4 million are ages 15-25.

See UCA, page 10



Members of the Butler Catholic Community pose during a retreat last October. The archdiocesan Office of Young Adult and College Campus ministry supports Catholic student organizations like the one at Butler University in Indianapolis. (Submitted photo)

Votes on payday loans ‘potentially devastating’ for most vulnerable

By Victoria Arthur

The Indiana Catholic Conference (ICC) and other advocates for the poor vow to keep up their fight following two



recent votes in the Indiana Senate that in effect would dramatically

expand predatory lending in the state.

In a close vote, lawmakers defeated Senate Bill 104, which would have placed limits on the payday lending institutions that charge consumers an annual percentage rate (APR) of up to 391 percent on the short-term loans that they offer. But even more troubling to opponents of the payday loan industry was the passage of Senate Bill 613, which would introduce new loan products that fall under the category of criminal loansharking under current Indiana law.

Both votes occurred on Feb. 26, the final day before the midway point in the legislative session, when bills cross over from one chamber to another. Senate Bill 613—passed under the slimmest of margins—now moves to the Indiana House of Representatives.

“We have to do everything we can to stop this from moving forward,” said Erin Macey, senior policy analyst for the Indiana Institute for Working Families. “This bill goes way beyond payday lending. It creates new loan products and increases the costs of every form of consumer credit we offer in Indiana. It would have a drastic impact not only on borrowers, but on our economy. No one saw this coming.”

Macey, who frequently testifies before legislative committees about issues affecting Hoosier families, said she and other advocates were blindsided by what they considered an 11th-hour introduction of a vastly altered consumer loan bill by its sponsors. She said the late maneuver was likely in anticipation of the upcoming vote on Senate Bill 104, which would have capped the interest rate and fees that a payday lender may charge to 36 percent APR, in line with 15 other states and the District of Columbia. Had it become law, the bill likely would have driven the payday lending industry out of the state.

The ICC had supported Senate Bill 104 and opposed Senate Bill 613. Among other provisions, the revised Senate Bill 613 would change Indiana law governing loan companies to allow interest charges of up to 36 percent on all loans with no cap on the amount of the loan. In addition, it would allow payday lenders to offer installment loans up to \$1,500 with interest and fees up to 190 percent, as well as a new product with 99 percent interest for loans up to \$4,000.

“As a result of these two votes, not only has the payday lending industry been bolstered, but now there is the potential to make circumstances even worse for the most vulnerable people in Indiana,” said Glenn Tebbe, executive director of the ICC, the public policy voice of

the Catholic Church in Indiana. “The outcomes are potentially devastating to poor families who become entrapped in a never-ending cycle of debt. Much of the substance of Senate Bill 613 rises to the level of usury.”

But proponents of the bill, led by Sen. Andy Zay (R-Huntington), say that the proposed loan products offer better alternatives to unregulated loan sources—such as Internet lenders—with even higher fees. They also maintain that they are a valid option for people with low credit scores who have few if any other choices for borrowing money.

“There are one million Hoosiers in this arena,” said Zay, the bill’s author. “What we are trying to accomplish is some stair-stepping of products that would create options for people to borrow money and even build credit.”

Senate Bill 613 passed by a 26-23 vote, just meeting the constitutional majority for passage. Opponents of the bill, including Sen. Justin Busch (R-Fort Wayne), argue that there are many alternatives to payday and other high-interest rate loans for needy individuals and families. Busch points to the example of Brightpoint, a community action agency serving northern Indiana, which offers loans of up to \$1,000 at 21 percent APR. The monthly payment on the maximum loan is \$92.

“Experience has shown that organizations like Brightpoint can step into the void and be competitive,” said Busch, who serves on the organization’s board of directors.

Tebbe emphasizes that the Catholic Church and other religious institutions also stand ready to help people in desperate circumstances. Now, the ICC and other opponents of predatory lending are poised to continue advocating against the bill as it moves through the House.

“We were obviously disappointed by the outcome of both of the recent votes in the Senate,” Tebbe said, “but the close votes indicate that there are serious concerns about predatory lending practices in our state.”

Macey said that her agency will engage state representatives on what she terms a “dangerous” bill that was passed “without proper study.”

“I was incredibly shocked, both because of the substance of this bill and because of the process by which it moved,” Macey said. “We still don’t know the full implications of parts of this bill. We will meet with as many lawmakers as possible to educate them on the content of the bill and mobilize as much public pressure as we can to stop this from happening.”

To follow priority legislation of the ICC, visit www.indianacc.org. This website includes access to I-CAN, the Indiana Catholic Action Network, which offers the Church’s position on key issues.

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



Public Schedule of Archbishop Charles C. Thompson

March 8 – 23, 2019

March 8 – 3 p.m.

United States Conference of Catholic Bishops (USCCB) Ad Hoc Committee Against Racism listening session at University of Dayton in Dayton, Ohio

March 9 – 11 a.m.

Rite of Election at St. Augustine Church, Jeffersonville

March 9 – 5 p.m.

Mass for the American Federation Pueri Cantores at SS. Peter and Paul Cathedral, Indianapolis

March 10 – 2 p.m.

Rite of Election at SS. Peter and Paul Cathedral

March 10–13

USCCB Administrative Committee Meeting, Washington, DC

March 14 – 8 a.m.

Judicatories meeting at Indiana Interchurch Center, Indianapolis

March 14 – 10 a.m.

Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

March 14 – 6 p.m.

Keynote speaker for Annual Irish Coffee and Lecture at Cardinal Ritter Birthplace Foundation, New Albany

March 15

St. Patrick’s Day Parade, Indianapolis

March 19 – 8 a.m.

Mass and keynote speaker for Catholic Charities Statewide Conference at Wellington Conference Center, Fishers (Lafayette Diocese)

March 20 – 10 a.m.

Department heads meeting at Archbishop Edward T. O’Meara Catholic Center

March 20 – 7 p.m.

Lenten lecture at Our Lady of the Greenwood Parish, Greenwood

March 21 – 10 a.m.

Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

March 21 – 3:30 p.m.

Catholic Community Foundation pre-board meeting at Archbishop Edward T. O’Meara Catholic Center

March 23 – 9 a.m.

Day of Prayer with vocations office discerners at SS. Peter and Paul Cathedral parlor

March 23 – 5 p.m.

Mass at Christ the King Church, Indianapolis

(Schedule subject to change.)

Temporary Protected Status extended for nationals from four countries

WASHINGTON (CNS)—The Department of Homeland Security (DHS) has filed notice that it is extending Temporary Protection Status for foreign nationals from El Salvador, Nicaragua, Haiti and Sudan until Jan. 2, 2020.

The notice, published in the Federal Register on March 1, said the extension came in response to a preliminary injunction issued by the U.S. District Court for the Northern District of California in a lawsuit challenging plans to end the special status for migrants from the four countries.

Temporary Protected Status, or TPS, is a designation for those who come to the U.S. from certain countries because of a natural disaster, continuing armed conflict or other extraordinary conditions.

DHS announced in 2017 that it was ending TPS for recipients from the four countries in late 2018 and throughout 2019. Officials said conditions in those countries had improved and the migrants could safely return, even as the U.S. Department of State warned against travel to those nations.

TPS will continue as long as the preliminary injunction remains in effect. The government has appealed the preliminary injunction to the U.S. Court of Appeals for the 9th Circuit.

Jill Marie Bussey, director of advocacy at the Catholic Legal Immigration

Network, welcomed the extension in a statement on March 1.


“We remain grateful to and inspired by the TPS holders and U.S. citizen children in this case challenging the legality of DHS’s decision to terminate TPS for these four countries,” Bussey said.

“We are mindful that the preliminary injunction is temporary in nature and tenuous as the government has sought to overturn it on appeal. Further, it does not provide the extension of protections to Hondurans, Nepalis or Liberians,” she added.

Bussey also called on Congress to “provide the long-term solutions that are urgently needed to provide permanent protection.”

The series of announcements by the DHS met with an uproar from immigrant advocates, including Catholic leaders, and TPS recipients, who said serious challenges remained in each of the countries covered by the program because of crime, violence or little progress in response to devastating national disasters.

The federal court case in California challenged the DHS orders on El Salvador, Nicaragua, Haiti and Sudan, on grounds that the situation in each of the four nations had not improved and that tens of thousands of people would be in danger if they returned to their home countries. †



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Give up gossiping for Lent, Pope Francis suggests

ROME (CNS)—Lent is a good time to concentrate on fighting the urge to gossip about others and instead trying to correct one's own faults and defects, Pope Francis said.

Reciting the *Angelus* prayer at noon on March 3 with pilgrims in St. Peter's Square and visiting the parish of St. Crispin in Labaro, a suburb on the northern edge of Rome, later that afternoon, Pope Francis focused on the line from the day's Gospel: "Why do you notice the splinter in your brother's eye, but do not perceive the wooden beam in your own?" (Lk 6:41)

"We all know it usually is easier or more comfortable to notice and condemn the defects and sins of others rather than seeing our own with that kind of clarity," the pope said at the *Angelus*.

The pope returned to the passage during his parish visit, telling parishioners that Jesus "wants to teach us to not go around criticizing others, not go looking for others' defects, but look first at your own."

If someone were to say, "but, Father, I don't have any," the pope said he would explain that "I assure you if you don't notice you have any here, you'll find them in purgatory! It's better to notice them here."

Unfortunately, he said, people seldom stop at just noticing others' defects, something "we are experts at."

What almost always happens next, he said, is that "we talk about them," not telling the person to his or her face in a way that could help the person improve, but indulging freely and happily in gossip.

"It's something that because of original sin we all have, and it leads us to condemn others," the pope said. "We are experts in finding the bad things in others

and not seeing our own."

Speaking the Sunday before Lent was to begin, Pope Francis said it would be great if everyone tried during Lent to reflect on Jesus' words to see the faults only of others and on the temptation of gossip.

Catholics should ask themselves, "Am I a hypocrite who smiles and then turns around to criticize and destroy with my tongue?" He said. "If, by the end of Lent, we are able to correct this a bit and not go around always criticizing others behind their backs, I assure you [the celebration of] Jesus' resurrection will be more beautiful."

The pope began his parish visit by meeting children who had recently received their first Communion or were preparing for first Communion, and those who recently received confirmation or were preparing to be confirmed.

The young people asked him questions, including about how to be good and resist temptation.

Beginning his response, Pope Francis asked the youngsters if they knew who the "boss of wickedness" is. "The devil," they replied.

"But the devil's a fantasy; he doesn't exist, does he?" the pope asked.

"Yes, he exists. It's true," the pope told them. "And he is our worst enemy. He's the one who tries to make us slide. He's the one who puts evil desires and evil thoughts in our hearts and leads us to do so many bad things."

The way to resist the devil, he said, is to pray to Jesus and to his mother and to talk to one's parents, catechists or priests when temptation is lurking.

Prayer and talking to someone good and wise also is important when trying to make a decision, he told them in response to another question.



Pope Francis gives the homily as he celebrates Mass at the Parish of St. Crispin in a suburb on the outskirts of Rome on March 3. (CNS photo/Paul Haring)

"We can all make mistakes," Pope Francis said. "Even I can make a mistake?"
 "Yes," the children replied.
 "The pope can make a mistake?" he

asked just to make sure he understood them. When they responded in the affirmative, he told them they were right, and that when someone has a decision to make, prayer and seeking advice can help. †

Catholics may eat meat on March 15, the Friday before St. Patrick's Day, but have to abstain on another day

Many parishes and cities across the Archdiocese of Indianapolis are planning on holding St. Patrick's Day celebrations on March 15 this year—the Friday before St. Patrick's Day, which is on Sunday, March 17. March 15, a Lenten Friday, is a penitential day for Catholics when they do not eat meat, or soups or sauces made from meat.

Recognizing that this is a traditional day of celebration for many Catholics and that a person

cannot celebrate and do penance at the same time, Archbishop Charles C. Thompson has commuted the obligation for Catholics of the archdiocese to abstain from meat on March 15.

Commutation means that those persons in the archdiocese who wish to eat meat on the Friday before St. Patrick's Day are free to do so provided that they abstain from meat on some other day during the week of March 17 in addition to Friday, March 22. †

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Editorial



Pope Francis hears confession during a penitential liturgy with juvenile detainees in Las Garzas de Pacora Juvenile Detention Center in Pacora, Panama, on Jan. 25. (CNS photo/Paul Haring)

Lent is a time for healing, hope

“Those who are healthy do not need a physician, but the sick do. I have not come to call the righteous to repentance but sinners” (Lk 5:31-32).

We go to the doctor because we are troubled by symptoms. Based on the symptoms, and perhaps with some further observations and tests, the doctor diagnoses the underlying cause of our illness. Based on the underlying cause, the doctor prescribes a course of treatment—not just to eliminate the symptoms but to eliminate the root cause of the illness. If someone has a case of pneumonia and they only treat the symptoms (fever and a cough), the underlying cause of illness (an infection in the lungs) could kill them.

The same is true of our spiritual health. If we really want to get back to good health, we have to get at what’s underneath the symptoms. Therefore, in order to be spiritually healthy we have to examine: 1) the symptoms of sin—our overt sinful actions; 2) the underlying causes of sin—the attitudes and habits of our heart, from which our actions spring; 3) the healing offered by Jesus; and 4) how the healing mission of Jesus is made available to us in the Church through the sacraments.

The Church today shows grave symptoms of ill health. Clergy sexual abuse, clericalism, declining membership and Mass attendance, and the general malaise or discomfort experienced by many faithful Catholics are all signs that something is seriously wrong. What’s causing these symptoms? What are the root causes of this illness of mind, heart and soul?

Lent is the time of year when the Church encourages us to do a thorough examination of our spiritual health, and then to take whatever steps are necessary to let the healing power of Jesus make us whole again. The six and a half weeks of Lent provide a structure for diagnosing the symptoms and the root causes of our sinfulness.

During this special time of year, the Church encourages us to take advantage of the healing power of the sacraments, especially the sacrament of penance, to admit our selfishness and sin (confession), to experience a change of heart (conversion), to deny ourselves (penance) and to change the way we live (healing).

The sacrament of penance is our greatest diagnostic tool. Through this great sacrament, we allow Jesus to enter

into our hearts and cleanse us of all the impurities—large and small—that have built up over time. We present ourselves to him for the healing of both our symptoms and their root causes.

Jesus Christ is the Divine Physician of body and soul. In his incarnation, Jesus reached out, by word and deed, to heal those with illnesses of the body and sicknesses of the soul. In his passion, death and resurrection, he conquered sin and death, and became the source of ultimate healing for all.

Through the Holy Spirit, Jesus gave the Apostles a share in his very life, so that the healing power of his words and deeds might continue to be present to the world through them. And through the sacraments, Jesus himself continues to be present in every time and place, healing us and drawing us into the communion that he shares with the Father and the Spirit.

What’s true for individual Catholics during the season of Lent is also true for the Church as a whole. Now more than ever, the whole body of Christ needs to do a thorough examination of its attitudes, behaviors and their consequences. This certainly includes our pope, bishops and pastoral leaders, but it cannot be limited to the ordained, to Church officials. It must involve the entire people of God whoever we are and wherever we find ourselves. All of us need to allow the Holy Spirit to work within our communities of faith to purify, cleanse and heal us. And we need to open our hearts and minds to substantive change, to the kind of radical conversion that alone brings healing and hope.

During this Lent, the Divine Physician invites us to a healing that brings reconciliation and communion—with God, with each other, and with ourselves in our inmost being. Our response—as individuals and as the whole Church—must be to once again say “Yes!” to him: “Lord, I am not worthy that you should enter my roof. Say but the word, and my soul will be healed.”

Jesus himself told us that “those who are healthy do not need a physician, but the sick do” (Lk 5:31; Mk 2:17). Lord, help us to acknowledge our illnesses of mind and heart and body. Teach us to turn to you and to humbly seek your healing power. We need it now, Lord, more than ever.

—Daniel Conway

Making Sense of Bioethics/Fr. Tad Pacholczyk

‘Exceptions’ can quickly lead to undermining the moral law

Whenever we make small exceptions to universal moral rules, we shouldn’t be surprised that the rules themselves can be quickly undermined.



Establishing an “exception” in one case makes people think they’re due an exemption for their case as well. Certain norms of moral behavior, however, do not admit of any exceptions, and we risk undermining morality altogether if we don’t recognize them. Moral norms governing the protection of human life are one such example.

A recent and lengthy article in *The Guardian* took a look at the practice of euthanasia in the Netherlands. It led off with this provocative title: “Death on demand: has euthanasia gone too far? Countries around the world are making it easier to choose the time and manner of your death. But doctors in the world’s euthanasia capital are starting to worry about the consequences.”

The article points out that, “As the world’s pioneer, the Netherlands has also discovered that although legalizing euthanasia might resolve one ethical conundrum, it opens a can of others—most importantly, where the limits of the practice should be drawn.

“In the past few years, a small but influential group of academics and jurists have raised the alarm over what is generally referred to, a little archly, as the ‘slippery slope’—the idea that a measure introduced to provide relief to late-stage cancer patients has expanded to include people who might otherwise live for many years, from sufferers of diseases such as muscular dystrophy to sexagenarians with dementia and even mentally ill young people.”

The logic behind these concerns is clear. If we are willing to make an exception to the rule that direct killing of an innocent human being is always wrong, then it only becomes a matter of “haggling over the price.” If killing by euthanasia can be allowed for a deeply emotional reason, it can certainly be allowed for other reasons too—and soon for nearly any reason—making it difficult, if not impossible, to put the cat back into the proverbial “moral bag.”

The almost instantaneous deployment of abortion on demand around the world several decades ago relied on very similar logic: first, grant a single exception, and in time virtually any instance begins to appear plausible and defensible. That exception, of course, was rape. By playing on the tragedy of sexual assault, abortion advocates managed to direct attention and blame toward the child, an innocent bystander, turning him or her, almost more than the rapist, into the culprit. After the child had been successfully targeted

in situations of rape, he or she became generally targetable in other situations as well.

When it comes to abortion, the state of Louisiana in past years required some of the most comprehensive reporting in the U.S., and their detailed records are a helpful resource for determining how frequent abortions for rape really are.

Abortionists were required to fill out a form titled “Report of Induced Termination of Pregnancy” (Form #PHS 16-ab) for every abortion. The form stated at the top: “Failure to complete and file this form is a crime.” Item 9d on the form was titled “Reason for Pregnancy Termination.” Statistics compiled from these forms over a 14-year period reveal the reasons for 115,243 abortions in Louisiana during that time:

Reasons for Abortion in Louisiana between 1975 and 1988:

- Mother’s mental health, 114,231 (99.12 percent);
- Mother’s physical health, 863 (0.75 percent);
- Fetal deformity, 103 (0.09 percent);
- Rape or incest, 46 (0.04 percent).

These data confirm other calculations indicating that, on average, about 550 women per year in the U.S. become pregnant as a result of rape. Assuming they all ended in abortion, this means that an average of 0.04 percent (one twenty-fifth of 1 percent) of all abortions have been performed for rape—or only one out of every 2,500! Yet for every one of the more than 50 countries that now have abortion on demand around the world, the initial step taken by pro-abortion forces was intense lobbying for abortion in the so-called “hard cases”—especially rape and incest. Once abortion advocates secured the availability of abortion for the “hard cases,” they went on to argue for abortion in any situation.

Even if one granted, for the sake of argument, that rape justified a mother’s decision to end her child’s life, could that ever justify the other abortions that occur for non-rape related reasons? It is duplicitous to justify 2,499 deaths from the one assault, unjust and traumatic as it may have been. By granting the exception, the moral rule has been, in effect, eliminated, and the doors have been thrown open to the practice of abortion for any reason.

Encouraging exceptions is the entry point into a broader repudiation of our moral duties toward each other, the first of which is the duty to respect the inviolability of each other’s life.

(Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience at Yale University and did post-doctoral work at Harvard University. He is a priest of the Diocese of Fall River, Mass., and serves as director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org.) †

Letters Policy

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

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

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

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

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

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



Christ the Cornerstone

Turn to Jesus when devil's temptations enter your life

“Filled with the Holy Spirit, Jesus returned from the Jordan and was led by the Spirit into the desert for forty days, to be tempted by the devil. He ate nothing during those days, and when they were over he was hungry” (Lk 4:1-2).

The Gospel reading for the First Sunday in Lent (Lk 4:1-13) tells the familiar story of Jesus' temptation by the devil. Jesus resists the three temptations and rebukes Satan, but there is something about this story that prevents us from dismissing it too easily.

The humanity of Jesus was sorely tempted by the devil in the desert. His hunger was real, so was his fear and his ambition (his desire to carry out his mission). As he always does, the devil seized the moment, exploiting Jesus' weakness.

Jesus resists the temptations, but unfortunately that's not the end of the story. St. Luke tells us that “when the devil had finished every temptation, he departed from [Jesus] for a time” (Lk 4:13). Satan's dirty work continued after this episode right up until Jesus' death on the cross. Our Lord continued to be tempted—in the garden of Gethsemane, for example—until the

moment he surrendered definitively and irrevocably to his Father's will.

That tells us something about the devil's relentless pursuit of us. It also reminds us forcefully that no matter how willing our spirit may be, our flesh is weak.

We need the words and example of Jesus to inspire and sustain us in the face of our own temptations. We also need to resist all thoughts (themselves prompted by the devil) that we are capable of overcoming evil by our own efforts. No amount of human willpower is a match for the power of evil. Unless we are aided by the supernatural power of God's grace, our human efforts are powerless in the face of Satan's superior intellect and will.

Fortunately, the death and resurrection of Jesus have overcome the devil's power and made it possible for us to defeat every obstacle that the enemy places in the way of our spiritual journey to heaven. All that we need to do is call on the name of Jesus, and we will be saved.

It's simple, but not easy. As the Gospel tells us repeatedly, Jesus was tempted constantly. At the devil's urging, he was ignored, then scorned, then

tortured and finally crucified by the very people he came to set free from Satan's power. In the end, he overcame all temptation, but it was never easy. Why would we expect it to be so for us?

In the second reading for the First Sunday of Lent (Rom 10:8-13), St. Paul tells us that “if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved” (Rom 10:9). Calling on the name of Jesus is the antidote to Satan's poisonous influence over our minds and hearts and actions. “For everyone who calls on the name of the Lord will be saved” (Rom 10:13).

We “call on the name of Jesus” when we engage in the traditional Lenten observances of prayer, fasting and almsgiving. We also invoke the Lord's name through our personal prayer and through our participation in the Church's communal prayer. These activities make it possible for us to grow in our personal relationship with the Lord enabling our minds and hearts to be open to the outpouring of grace by the Holy Spirit in discerning and carrying out the Father's will.

Next time you find yourself confronted with temptations—whether

large or small—try calling on the name of Jesus. Ask him to give you the courage and the strength to resist as he did. If we place all our temptations in the hands of the one who has already overcome them, he will come to our aid.

Even if we fail and succumb to whatever temptations are placed before us, the Lord is still ready (eager!) to come to our assistance. This is the same Lord who taught us to ask our heavenly Father for forgiveness (as we forgive others) and for the grace to avoid temptation and be delivered from all evil. He will help us if we let him.

The humanity we share with Jesus is weak. We need help to resist the occasions of sin and the lies we are told regularly by the agents of darkness. Jesus is our light and our salvation. By following his example, we can grow in our ability to say “no” to the sweet-sounding lies that we are told many times each day.

Let's pray for the grace to say, with Jesus: *One does not live by bread alone. ... You shall worship the Lord, your God, and him alone. ... You shall not put the Lord, your God, to the test.* †



Cristo, la piedra angular

Acudamos a Jesús cuando las tentaciones del demonio se adentren en nuestras vidas

“Jesús, lleno del Espíritu Santo, regresó de las orillas del Jordán y fue conducido por el Espíritu al desierto, donde fue tentado por el demonio durante cuarenta días. No comió nada durante esos días, y al cabo de ellos tuvo hambre” (Lc 4:1-2).

La lectura del Evangelio del Primer Domingo de Cuaresma (Lc 4:1-13) relata la historia que todos conocemos de que el demonio tentó a Jesús. Jesús resiste las tres tentaciones y repudia a Satanás, pero hay algo en este relato que no nos deja hacerlo a un lado tan fácilmente.

El demonio tentó mucho la humanidad de Jesús en el desierto: su hambre era real, al igual que su temor y sus ambiciones (su deseo de llevar a cabo su misión). Tal como lo hace siempre, el demonio aprovechó la oportunidad y se valió de la debilidad de Jesús.

Jesús resistió las tentaciones pero, desafortunadamente, allí no termina la historia. San Lucas nos dice que “una vez agotadas todas las formas de tentación, el demonio se alejó de [Jesús], hasta el momento oportuno” (Lc 4:13). La obra oscura de Satanás continuó después de este episodio y justo hasta el momento de la muerte de Jesús en la cruz. Nuestro Señor continuó siendo objeto de tentaciones,

por ejemplo, en el jardín de Getsemaní, hasta el momento en que se entregó definitivamente e irrevocablemente a la voluntad de su Padre.

Esto nos habla acerca de cómo el demonio nos acecha incesantemente y también es un recuerdo potente de que, no importa cuán fuerte sea la voluntad de nuestro espíritu, nuestra carne es débil.

Necesitamos que las palabras y el ejemplo de Jesús nos inspiren y nos sostengan frente a nuestras propias tentaciones. También tenemos que resistir todos los pensamientos (auspiciados también por el demonio) de que somos capaces de superar el mal con nuestro propio esfuerzo. Por más férrea que sea la voluntad humana, no se compara con el poder del mal. A menos que tengamos la ayuda del poder sobrenatural de la gracia de Dios, nuestros esfuerzos humanos serán inútiles frente al intelecto y la voluntad superior de Satanás.

Afortunadamente, la muerte y resurrección de Jesús vencieron el poder del demonio y gracias a esto nosotros podemos superar todos los obstáculos que el enemigo nos coloque en el camino de nuestra travesía espiritual hacia el cielo. Lo único que tenemos que hacer es invocar a Jesús y seremos salvos.

Es sencillo, pero no fácil. Tal como nos lo dice reiteradamente el Evangelio, Jesús recibía tentaciones constantemente. A instancia del demonio fue ignorado, abochornado, torturado y finalmente crucificado por la misma gente que vino a liberar del poder de Satanás. Al final, superó todas las tentaciones pero nunca fue fácil. ¿Por qué esperaríamos que lo fuera para nosotros?

En la segunda lectura del Primer Domingo de Cuaresma (Rom 10:8-13), san Pablo nos dice que “si confiesas con tu boca que Jesús es el Señor y crees en tu corazón que Dios lo resucitó de entre los muertos, serás salvado” (Rom 10:9). Invocar a Jesús es el antídoto a la influencia venenosa de Satanás en nuestras mentes, corazones y acciones. “Ya que todo el que invoque el nombre del Señor se salvará” (Rom 10:13).

“Invocamos el nombre de Jesús” cuando realizamos las prácticas tradicionales de la Cuaresma de la oración, el ayuno y la limosna. También lo hacemos a través de nuestra oración personal y nuestra participación en la oración comunal de la Iglesia. Mediante estas actividades podemos crecer en nuestra relación personal con el Señor, lo que nos permite tener la mente y el corazón abiertos para recibir la gracia del Espíritu Santo y de este modo poder discernir y llevar a cabo la voluntad del Padre.

La próxima vez que se sienta confrontado con tentaciones, sean estas grandes o pequeñas, intente invocar el nombre de Jesús. Pídale que le dé el valor y la fuerza para resistir tal como él lo hizo. Si colocamos todas nuestras tentaciones en las manos de aquel que ya las ha superado, él vendrá en nuestro auxilio.

Aunque fracasemos y sucumbamos a las tentaciones que se nos presenten, de todas formas, el Señor está listo (¡y deseoso!) de socorrernos. Este es el mismo Señor que nos enseñó a pedir el perdón de nuestro Padre celestial (así como nosotros perdonamos a los demás) y la gracia para evitar tentaciones y alejarnos del mal. Él nos ayudará si se lo permitimos.

La condición humana que compartimos con Jesús nos hace débiles y necesitamos ayuda para resistir las situaciones pecaminosas y las mentiras que nos dicen con regularidad los agentes de la oscuridad. Jesús es nuestra luz y nuestra salvación y al seguir su ejemplo podemos perfeccionar nuestra capacidad para decir “no” a las dulces mentiras que nos dicen varias veces al día.

Recemos para recibir la gracia de poder decir, junto con Jesús: *No solo de pan vive el hombre. ... Adorarás al Señor, tu Dios, y a Él solo rendirás culto. ... No tentarás al Señor, tu Dios.* †

Events Calendar

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

March 11

St. Paul Catholic Center, 1413 E. 17th St., Bloomington. **Hospice and Palliative Care Conference**, sponsored by the archdiocesan Office of Human Life and Dignity, Franciscan Health and St. Vincent Ascension Health, 8:30 a.m. registration, 9 a.m. presentations and panel discussions, light refreshments. Registration: goo.gl/6jFDsF. Information: Brie Anne Varick, beichhorn@archindy.org, 317-236-1543.

St. Therese of the Infant Jesus (Little Flower) Parish Center (enter door 11), 4720 E. 13th St., Indianapolis. **SoulCore Contemplative Workout Session**, nourish body and soul while meditating on the life of Jesus through the rosary, bring a mat or towel and 1-3 lb. weights (optional), freewill offering, 6:30-7:30 p.m. Information: Joan Bullock, 317-727-1167, joane632003@yahoo.com, www.soulcore.com.

March 12

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. St. Mary-of-the-Woods. **Monthly Taizé**

Prayer Service, 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 11 a.m. memorial Mass, 12:30 p.m. meeting; members welcome to bring sack lunch. Information: 317-223-3687, vlgmimi@aol.com.

March 13

St. Luke the Evangelist, 7575 Holliday Dr., E., Indianapolis. **Evening of Reflection and Lenten Supper**, speakers from the Awaken to the B.E.S.T. program, 5:30 p.m. Mass, followed by simple soup supper, 7-9 p.m. presentation. Registration requested: dcarollo@stluke.org. Information: www.awakentothebest.com.

March 14

Cardinal Ritter House Neighborhood Resource Center, 1218 E. Oak St., New Albany. **7th Annual Lecture and Irish Coffee**, Archbishop Charles C. Thompson presenting,

6 p.m. followed by refreshments, freewill offering. Reservations requested by March 11: 812-284-4534, gsekula@indianalandmarks.org.

March 15

St. Anthony of Padua School Gymnasium, 320 N. Sherwood, Clarksville. **Men's Club Fish Fry**, baked and fried fish, oyster and shrimp dinners with two sides, cheese pizza, drinks, desserts, prices vary, 5-7:30 p.m. Information: parish.office@st.anthony-clarksville.org, 812-282-2290.

Knights of Columbus Mater Dei Council #437, McGowan Hall, 1305 N. Delaware St., Indianapolis. **The Scarlet Pimpernel**, presented by the Lumen Christi Catholic School Drama Club, 7 p.m., \$5 individual, \$12 family of three or more. Tickets available online and at the door: www.lumenchristischool.org/drama. Information: 317-632-3174, bcollins@lumenchristischool.org.

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**,

Doug Boles, president of the Indianapolis Motor Speedway Corporation, presenting, Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon on March 14. Information and registration: www.catholicbusinessexchange.org.

St. Matthew the Apostle Parish, 4100 E. 56th St., Indianapolis. **Fish Fry**, all-you-can-eat breaded fish, or breaded and grilled shrimp, cheese pizza, clam chowder, fettuccine, mac-n-cheese, prices vary, 5-7:30 p.m. Information: Jan Baele, janjoe9@aol.com, 317-257-4297.

St. Lawrence Parish, 6944 E. 46th St., Indianapolis. **Fish Fry Fiesta/Cenas Cuaremales**, 6-8 p.m., fried and baked fish, fish tacos, quesadillas, rice and beans, live entertainment, \$9 dinners, kids' meals and *a la carte* options available. Information: 317-546-4065, fishfryfiesta@gmail.com.

March 15-16

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Catholic**

Men's Conference and Retreat "Christ: Authentic Manliness," Fri. (optional) 6:30-11 p.m. includes Mass, snacks, panel discussion, silent retreat; Sat. 8 a.m.-4:30 p.m., three speakers, Mass, lunch, personal reflection time, \$60, or \$45 per person in groups of 10 or more registered by March 15, \$65 walk-ins. Information, schedule and registration: www.holyrosaryconferences.org.

March 16

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **10th Annual Men's Lenten Prayer Breakfast**, all ages and faiths welcome, 8-10 a.m., Mass then breakfast and presentation by St. Joan of Arc pastor Father Guy Roberts, free. Reservations: Barry Pachciarz, pachciarz@sbcglobal.net, 317-442-5542.

March 17

Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Sunday at the Woods: Spring Architectural Tours**, meet at the fountain, 2-4 p.m., freewill offering,

no registration required. Information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

March 18

St. Mark the Evangelist School, Door One, 541 E. Edgewood Ave., Indianapolis. **Caregiver Support Group**, sponsored by Catholic Charities Indianapolis, open discussion for family and friends caring for adults age 60 and older, 5:30-7 p.m. Information: Monica Woodsworth, 317-261-3378, mwoodsworth@archindy.org.

March 19

St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. **Little Sisters of the Poor 150th Celebration**, marking 150 years of service in America, 6 p.m. Mass celebrated by Archbishop Christophe L. Pierre, apostolic nuncio to the U.S., followed by Taste of America food and stories of the Little Sisters' beginnings, no charge. RSVP by March 12: 317-415-5767 or prindianapolis@littlersistersofthepoor.org. †

Retreats and Programs

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

March 22-24

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Freedom through Forgiveness**, Benedictine Brother Zachary Wilberding presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, \$298 includes separate room accommodations for couple,

meals, snacks and materials. Information and registration: Cheryl McSweeney, cmsweeney@archindy.org, 317-545-7681, ext. 106 or www.archindy.org/fatima/calendar/tobit.html.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Untold Blessings Weekend Retreat**, using videos by Los Angeles Bishop Robert E. Barron, presented by Benedictine Sister Carol Faulkner and Patty Moore, \$250 per person

or \$225 per person if register with a friend, includes room and meals. Information, registration: bit.ly/2Bf651w (case sensitive).

March 23

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Retreat with Hildegard of Bingen**, Providence Sister Olga Wittekind presenting, 9:30 a.m.-2:30 p.m., \$45 includes lunch. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org. †

VIPs



Joseph and Grace (Lynskey) Kieffer, members of St. Jude Parish in Indianapolis, will celebrate their 70th wedding anniversary on April 23.

The couple was married in the former St. Catherine of Siena Church in Indianapolis on April 23, 1949.

They have seven children: Liz Appleby, Christine Hamilton, Patricia Parker, Mary Kay Segasser, Edward, Kevin and the late Joseph Kieffer.

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

Sisters of Providence offer 'Come and See' weekend on April 12-14

Where is God calling you? Are you a single, Catholic woman between the ages of 18 and 42?

The Sisters of Providence at Saint Mary-of-the-Woods invite you to a weekend retreat at the order's motherhouse in St. Mary-of-the-Woods, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods starting at 7 p.m. on April 12 and concluding at 2 p.m. on April 14.

During the three days, participants will learn more about the life and legacy of St. Mother Theodore Guérin, meet other women seeking a deeper relationship with God and share in the life of the sisters. There is no cost to attend the retreat.

Register online at ComeandSee.SistersofProvidence.org

For additional information contact Sister Editha at 812-230-4771 or eben@spsmw.org. †

St. Rita Parish in Indy to hold Lenten revival on March 10-12

A Lenten revival with the theme "The Ultimate Sacrifice" will be held at St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., in Indianapolis, starting at 7 p.m. each evening on March 10-12.

Leading the retreat will be acclaimed revivalist Father Sidney Speaks, parochial vicar of St. Matthew the Apostle Parish in River Ridge, La.

On March 10, the Cathedral High School Gospel Choir will sing, and at 6 p.m. on March 12 confessions will be heard prior to the 7 p.m. program start time.

There is no charge for the revival; however, there will be a freewill offering.

For more information, call 317-632-9349. †

Art exhibit at Mount St. Francis Center for Spirituality on display through April 4

The Mary Anderson Center for the Arts (MACA), located at Mount St. Francis Center for Spirituality, 101 St. Anthony Dr., in Mt. St. Francis, is featuring "Selected Works from the Permanent Collection" in the Blackburn through April 4.

The show features a variety of pieces and media from the permanent MACA collection. The show can be viewed Monday-Friday from 10 a.m.-5 p.m.

The exhibit will open at noon on March 30, with a wine-and-hors d'oeuvres reception from 6-8 p.m. at the gallery to celebrate the show.

MACA art director Steven Cheek, who curated the show, will speak informally at the event.

MACA, founded in the mid 1980's, is named for Mary Anderson, a world-famous stage and early film actress from Louisville, Ky., who donated the property at Mount St. Francis to the Conventual Franciscan Friars in 1885. MACA offers on-site art studios, pottery classes twice a week, and quarterly shows in the Blackburn Gallery.

For more information, contact Steven Cheek at info@maryandersoncenter.com or call 404-242-0839. †

Deadline for Right to Life student contests and scholarship range from April 1-15

Right to Life of Indianapolis is seeking junior high and high school students—including those in home- or church-taught schools—in Marion County and the immediate surrounding counties to participate in its annual pro-life-themed essay, art and speech contests. Winners could receive up to \$250, plus an additional \$250 for their school, church or homeschool organization.

The program for the Oct. 1 Celebrate Life Dinner will feature the winning essays inside and the winning artwork on the cover. The speech contest winner will be invited to deliver their speech at the event.

The essay contest is open to students in grades 7-12. The deadline for essay submissions is April 1.

The art contest is open to students in grades 10-12. The deadline for art

submissions is April 15.

The speech contest is open to students in grades 10-12. The deadline for receiving applications to participate in the speech contest is April 1. Additionally, the winner will represent Right to Life of Indianapolis at the state oratory contest and possibly even at the National Right to Life oratory contest.

The deadline for high school students to apply for the \$1,000 Joan Byrum Memorial Pro-Life Scholarship is April 1. The scholarship recognizes a high school student who has made a pro-life impact through activities and service.

Forms and more information for the contests and scholarship can be found at rtlindy.org/home/students under "Student Contests." For questions, call 317-582-1526 or e-mail life@RTLindy.org. †

Lenten penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

- March 21, 7 p.m. at St. Mary of the Immaculate Conception, Aurora
- March 24, 1:30 p.m. for St. Maurice, Napoleon: St. John the Baptist, Osgood; and Immaculate Conception, Millhousen, at St. Maurice, Napoleon
- March 26, 7 p.m. at St. Mary, Greensburg
- April 1, 7 p.m. at St. Lawrence, Lawrenceburg
- April 2, 6:30 p.m. at St. Michael, Brookville
- April 2, 6:30 p.m. for St. Joseph, Shelbyville, and St. Vincent de Paul, Shelby County, at St. Vincent de Paul
- April 3, 6:30 p.m. at St. Peter, Franklin County
- April 4, 7 p.m. for St. Catherine of Siena, Decatur County, at St. John the Evangelist Campus, Enochsburg
- April 5, 10 a.m.-10 p.m., "12 Hours of Grace" for All Saints, Dearborn County, at St. Martin Campus, Yorkville
- April 10, 7 p.m. at St. Louis, Batesville
- April 11, 7 p.m. at Holy Family, Oldenburg

Bloomington Deanery

- April 2, 7 p.m. at St. Martin of Tours, Martinsville
- April 4, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
- April 10, 6:30 p.m. at St. Jude the Apostle, Spencer
- April 10, 7 p.m. at St. Agnes, Nashville
- April 11, 6 p.m. at St. John the Apostle, Bloomington
- April 17, 4-9 p.m. for St. Charles Borromeo, Bloomington, and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center

Connersville Deanery

- March 13, 6:30 p.m. at St. Bridget of Ireland, Liberty
- March 25, 6 p.m. at St. Elizabeth of Hungary, Cambridge City
- April 4, 6:30 p.m. at St. Mary, Rushville
- April 9, 6 p.m. for St. Elizabeth Ann Seton at St. Mary Church, Richmond

Indianapolis East Deanery

- Tuesdays in Lent 6-7 p.m. at St. Mary

- March 13, 7:30 p.m. at Holy Spirit
- March 18, 7 p.m. for Holy Angels and St. Rita, at St. Rita
- March 25, 7 p.m. for St. Therese of the Infant Jesus (Little Flower) and Our Lady of Lourdes, at Our Lady of Lourdes
- April 5, 6-8 p.m. at St. Michael, Greenfield
- April 6, 10 a.m.-noon at St. Michael, Greenfield
- April 9, 7 p.m. at St. Philip Neri
- April 11, 7 p.m. at St. Thomas, Fortville

Indianapolis North Deanery

- April 7, 2 p.m. at St. Simon the Apostle
- April 8, 7 p.m. at St. Lawrence
- April 9, 7 p.m. at St. Lawrence

Indianapolis South Deanery

- March 19, 7 p.m. at St. Jude
- March 20, 6:30 p.m. for St. Ann and St. Joseph (Indianapolis West Deanery) at St. Joseph
- April 4, 7 p.m. for Holy Name of Jesus, Beech Grove, and Good Shepherd, Indianapolis, at Holy Name of Jesus
- April 10, 7 p.m. for St. Barnabas, St. Mark the Evangelist and St. Roch, at St. Barnabas
- April 11, 7 p.m. at Nativity of Our Lord Jesus Christ
- April 13, 9 a.m. at SS. Francis and Clare of Assisi, Greenwood
- April 15, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

- Tuesdays in Lent, 7 p.m. at Mary, Queen of Peace, Danville
- March 12, 7 p.m. for St. Anthony and St. Christopher, at St. Anthony
- March 18, 6:30 p.m. for St. Joseph and St. Ann (Indianapolis South Deanery) at St. Joseph
- March 18, 7 p.m. for Holy Angels and St. Rita, at St. Rita
- April 8, 7 p.m. at St. Thomas More, Mooresville
- April 9, 7 p.m. at St. Susanna, Plainfield
- April 11, 7 p.m. at St. Malachy, Brownsburg
- April 12, 7 p.m. for St. Michael the Archangel, St. Gabriel the Archangel and St. Monica, at St. Michael the Archangel

New Albany Deanery

- Wednesdays in Lent, 5-7 p.m. with adoration at St. Michael, Charlestown
- Wednesdays in Lent, 6:30-7:30 p.m. at St. Mary-of-the-Knobs, Floyd County
- Wednesdays in Lent, 6:30-7:45 p.m. at St. Mary, New Albany
- Thursdays in Lent, 5-7 p.m. with adoration at St. Francis Xavier, Henryville
- Saturdays in Lent following 8 a.m. Mass and at 4-4:45 p.m. at Holy Family, New Albany
- Sundays in Lent, 5-5:50 p.m. at Holy Family, New Albany

- March 13, 7 p.m., confession at St. Michael, Bradford
- March 20, 7 p.m., confession at St. Michael, Bradford
- March 27, 7 p.m., confession at St. Michael, Bradford
- March 28, 7 p.m. at St. Mary, Lanesville
- April 4, 6:30 p.m. for St. John Paul II, Sellersburg, at St. Paul Church, Sellersburg
- April 4, 7 p.m. at St. Anthony of Padua, Clarksville
- April 10, 7 p.m. at St. Mary, Navilleton
- April 11, 8 a.m.-8 p.m., "12 Hours of Grace" at Our Lady of Perpetual Help, New Albany



A World Youth Day pilgrim offers his confession to a priest on Jan. 22 in a Panama City park. (CNS photo/Chaz Muth)

- April 11, 7 p.m. at St. Augustine, Jeffersonville
- April 12, 7 p.m. at St. Mary, New Albany
- April 14, 1 p.m. at St. John the Baptist, Starlight

Seymour Deanery

- March 12, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
- March 21, 7 p.m. at St. Rose of Lima, Franklin
- March 27, 6:30 p.m. at St. Patrick, Salem
- March 27, 7 p.m. at St. Ambrose, Seymour
- March 28, 6 p.m. at Church of the American Martyrs, Scottsburg
- April 3, 6:30 p.m. for St. Ann, Jennings County; St. Joseph, Jennings County; and St. Mary, North Vernon, at St. Mary
- April 11, 7 p.m. for St. Bartholomew, Columbus, and Holy Trinity, Edinburgh, at St. Bartholomew

Terre Haute Deanery

- March 19, 1:30 p.m. at St. Margaret Mary, Terre Haute
- April 2, 7 p.m. at St. Benedict, Terre Haute
- April 10, 7 p.m. at Sacred Heart, Clinton
- April 15, 7 p.m. at St. Paul the Apostle, Greencastle
- April 17, 11 a.m. at St. Joseph, Rockville

Tell City Deanery

- April 3, 6 p.m. at St. Meinrad, St. Meinrad

(An updated version of this list, along with other Lenten resources, can be found at www.archindy.org/lent.) †

Renew introduces small-group series to deal with clergy abuse crisis

WASHINGTON (CNS)—Renew International, which has been offering small-group parish renewal series since the 1970s, has put together a six-week series for parishioners on dealing with the current clergy sexual abuse crisis.

Titled "Healing Our Church," it offers reflections, Scripture passages, questions to participants to ponder and statements from abuse victims.

"We brought in a lot more with the victims' voices," said Jennifer Bober, Renew's manager of marketing and communications, who was in on all of the development meetings for the new series. "That was something we felt was missing from the earlier resource. Just the directness of the approach, the forthrightness of the approach in this, is different. It's a different time, and people's response is very different."

The Diocese of Allentown, Pa., will employ "Healing Our Church" during Lent in a big way, with nearly 70 parishes—about 83 percent of all parishes in the diocese—offering the Renew series.

Allentown had used Renew twice before, including its 2003 series dealing with clergy sex abuse, "Healing the Body of Christ."

"We're trying to do the best we can to meet the needs of victims of abuse, physical victims of abuse," said Bishop Alfred A. Schlert of Allentown in a Feb. 27 telephone interview with Catholic News Service (CNS), but "the people in the pew are hurting, too."

"Healing the Body of Christ" drew 12,000 participants when Allentown offered it 16 years ago, Bishop Schlert noted. "I don't know what we'll get this time. The success is not so much in the concrete number but who came, who felt comfortable to come, and who felt healing in some way."

"All of us are active in Church ministry in some form or another," Renew's Bober told CNS, and when the latest revelations broke last summer regarding the crisis, a common reaction Renew staffers got was, "How can you stay Catholics?"

"We looked around us and we said, 'We need to do something.' We know that people are upset, we know people are hurting," Bober added. "As news broke, we were reading more victims' stories and we were seeing the power in them, and knowing that, it really made us understand the depth of the hurt that is going on. We wanted to empathize with the victims and for them to do that, we had to include their stories."

Renew had considered introducing it in the fall, Bober said, but were dissuaded by Bishop Schlert, who wanted it sooner—and his words were used in the book's foreword: "My people need healing now."

"I never saw myself as cutting-edge on anything," Bishop Schlert told CNS. "But my pastors embraced it and said, 'We'd like to give this a try.' That's where the rubber hits the road, in the local parishes." †

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IRISH

continued from page 1

struggled in the neighborhood known as “Irish Hill” and the overall east side Indianapolis area.

“She was very passionate about the event and caring for others,” says Therese Reckley, who worked closely with Berry on the celebration for years. “I continue to help in her spirit.”

Ron and Mike Frazee joined Berry and Reckley in that effort 18 years ago when the brothers volunteered to cook the corned beef, cabbage and potatoes for the celebration.

“We’re Italian,” Ron says with a smile. “I don’t think I have any Irish in me. But we’re all one big family down here. Everybody likes to do it for a good cause.”

Clodfelter was in need of a good cause herself when she first encountered the Holy Cross community in 2012.

“My 40-year-old daughter Theresa was in a car accident that left her critically ill, with uncontrollable seizures,” she recalls.

Her daughter’s health status also left her in need of medicines that “were about \$2,000 a month”—money that Clodfelter couldn’t afford. When she sought help from different agencies to help pay for her daughter’s medicine, she says she was told she couldn’t get assistance because she owned a home and a car.

“I sold my house, my car, everything,” she says. “Then we could get her medicine. We were homeless for a short period of time. We were in a tent on the street, then in a shelter.

“During that time, we were invited to come to church at Holy Cross. Have you ever been in a place where you felt you needed to be? That’s how I felt when I came here.

“Eventually we got back in a home—a nice apartment—before Theresa had to go into a nursing facility.”

The Holy Cross community was there for Clodfelter when her daughter died on Nov. 22, 2015. The memory of her daughter still lives with Clodfelter.

So does the experience of being homeless.

‘It’s like you’re invisible’

“The worst part was being so cold, and the feeling of being abandoned,” she says. “It’s like you’re invisible. The only ones who see you are other homeless people or people on the edge. Middle-class people don’t see you or they see you with contempt. That’s why I’m still working for the homeless. I know what’s it’s like. I need to speak for my brothers and sisters who are still out there.”

She does that as the director of the homeless ministry for the Indianapolis council of the St. Vincent de Paul Society. She also extends that concern when she feeds the shut-ins and organizes the food and clothing drives at Thanksgiving and Christmas at Holy Cross.

That’s why Father Christopher Wadelton was initially reluctant about asking Clodfelter to take over the leadership of the cooking for the St. Patrick’s Day celebration. The Frazee brothers, both in their late 70s, were looking for someone to take over the reins.

“I know how busy she keeps herself, but I couldn’t think of a better person to take charge and make it a success,” says Father Wadelton, pastor of St. Philip Neri Parish in Indianapolis that Holy Cross Parish merged into in 2014.

“Linda is one of those people who really ‘walks the talk.’ She is passionate about helping people, especially our homeless friends and neighbors, and does much of the heavy lifting herself.”

Father Wadelton notes how Clodfelter started an after-school meal program for students at Holy Cross Central School a few years ago.

“Once it was up and running, the program was taken over by the school and continues until today,” he says. “The thing I appreciate about Linda is that the ministries are never about her. She invites others to help her—oftentimes our homeless friends—which not only gets the job done more easily, it gives a great sense of satisfaction and purpose to the volunteers.”

He also notes that St. Philip Neri Parish “remains dedicated to the people of Holy Cross and the neighborhood,” including supporting its ministries and its celebrations.



A smiling Linda Clodfelter is surrounded by students of Holy Cross Central School in Indianapolis. Clodfelter became familiar with many of the students when she started an after-school meal program at the school a few years ago. (Photo by John Shaughnessy)

‘This is the foundation of our faith’

“For almost 30 years, the St. Patrick’s celebration has been an important event to support the community of Holy Cross, and it has been an important event for the larger community of Indianapolis,” he says.

“Even though not all of the Holy Cross community has found a worshipping home at St. Philip Neri, we hope that through events like the St. Patrick’s celebration and the outreach ministries begun at Holy Cross, people continue to feel connected, and we are able to keep the wonderful legacy of Holy Cross alive.”

With the help of the Frazee brothers, Clodfelter will do her best to keep that legacy alive this year.

“The thing that’s most important to me about the St. Patrick’s celebration is the continuation of the relationships,” she says.

“These traditions that started here need to stay here and need to continue. I think our traditions hold us steady in the course of our lives. If you’re going to have an Irish celebration, what better place than on Irish Hill. And the money funds so much of what the community is

still doing. This is the foundation of our faith—to serve our fellow man.”

Plus, the sight and sound of the bagpipers marching through the gym still thrills this woman of Dutch descent.

“It always is a celebration,” she says with a smile. “It’s a fun time and a happy time.” †

The 29th annual St. Patrick’s Day party of the Holy Cross community

When: March 10, from 3 p.m. to 7 p.m.
Where: Holy Cross Gym, 125

N. Oriental St., Indianapolis

Why: To celebrate the Irish heritage and raise funds to support Holy Cross ministries on the east side of Indianapolis, and to provide meals for shut-ins throughout the year and food baskets for people in need at Thanksgiving and Christmas.

What: Irish music will be performed. Food and drink will be available for purchase (not covered by admission cost).

Admission: \$5 per person. †

Catholic Charities is ‘ready to be a part of’ tornado recovery

MOBILE, Ala. (CNS)—With search and rescue efforts underway following the tornado that whipped through Alabama and other parts of the South on March 3, Mobile Archbishop Thomas J. Rodi asked for prayers for “those who lost their lives and their loved ones as well as those who have lost homes and businesses.”

“The catastrophic tornadoes which occurred yesterday in the Archdiocese of Mobile have brought loss of life and devastating damage,” said the archbishop in a March 4 statement.

He added that as recovery efforts begin, Catholic Social Services of the Archdiocese of Mobile has reached out to the pastors of the affected areas to offer assistance for those in need and to let them know Catholic Social Services “stands ready” to be a part of the recovery.

The violent storms caused at least 23 deaths and scattered debris across parts of Alabama, Georgia, Florida and parts of South Carolina, knocking out power for more than 10,000 homes.

In Lee County, Alabama, where the tornado hit ground in the town of Beauregard, the sheriff’s office told reporters on March 4 that 50 people were injured and that the number of missing was in the double digits. Sheriff Jay Jones said he expected the number of fatalities to rise.

“It’s extremely upsetting to me to see these people hurting like this and the families who have lost loved ones,” Jones said in a Weather Channel report. “This is a very tight-knit community. These people are tough. They’re resilient people, and it’s knocked them down. But they’ll be back.”

He also described the devastation as shocking, adding: “It looks almost as if someone took a giant knife and just scraped the ground. There are slabs where homes formerly stood, debris everywhere, trees snapped, whole forested areas where trees are snapped and lying on the ground.”

The threat of severe weather continued late into the night on March 3 when a tornado watch was in effect for much of eastern Georgia and a large portion of South Carolina. †



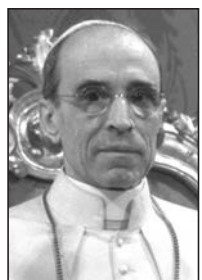
A piece of metal is seen wrapped around a tree following a tornado in Beauregard, Ala., on March 3. At least 23 people were confirmed dead in Lee County, Ala. (CNS photo/Scott Fillmer via Reuters)

ARCHIVES

continued from page 1

say with some bias or exaggeration,” Pope Francis said.

While a small portion of some material produced during the pontificate of



Pope Pius XII

Pope Pius has been made available, all documents in the archives from his election in 1939 to his death in 1958 will be made available to researchers starting on March 2, 2020.

Pope Francis said he made the

decision in consultation with trusted advisers and was confident that “serious and objective historical research will know how to evaluate in the right light, with suitable criticism, moments of praise of that pope and, without doubt, also moments of serious difficulties, tormented decisions, of human and Christian prudence, which to some could look like reticence.”

Instead, those moments of prudence were attempts—at times tormented attempts—to keep, “during periods of the greatest darkness and cruelty, the small flame lit of humanitarian initiatives, of hidden but active diplomacy, of the hopes of the possible positive opening of hearts,” he said.

The pope thanked the staff for their work, their assistance to the world’s researchers and for the future publication of important sources related to the late pope.

The normal Vatican practice is to catalog and open all the archival material from an entire pontificate at the same time. In 2006, Pope Benedict XVI authorized the archives to make available to researchers all the documentation from the pre-World War II pontificate of Pope Pius XI up until 1939.

In 1965, St. Paul VI ordered the scholars to search the archives for evidence to rebut claims about his predecessor’s allegedly negligent conduct during the war. The claims were made by

Rolf Hochhuth, a German and author of a 1963 play called *The Deputy*, in which Pope Pius was depicted as a coward who did not stand up to Adolf Hitler.

The scholars, working from 1965 to 1981, gathered documents that were published in 12 volumes under the title “Acts and Documents of the Holy See Relating to the Second World War.”

The volumes were digitized with the help of the Pave the Way Foundation, whose president, Gary Krupp, seeks to redress what he says are serious misunderstandings about Pope Pius’ role during the war. Krupp says the documents show that the pope did much to help Jews, acting often quietly behind the scenes to avoid reprisals by the Nazis against Jews. †

'A symphony of faith': After retiring from orchestra, deacon makes beautiful music in parish ministry

By Sean Gallagher

Violinist David Bartolowits played his last concert with the Indianapolis Symphony Orchestra (ISO) on Dec. 23, 2016, winding up his 35-year musical career with a heartwarming Christmas concert.

A little more than a week later, he began ministry as director of catechesis for St. John the Evangelist Parish in Indianapolis. Six months later, he was ordained a deacon for the archdiocese and has continued to serve at St. John since then.

Although he laid down his violin to minister in the Church full time, Deacon Bartolowits still makes beautiful music, a symphony of faith.

For him, music and faith are deeply intertwined. Each has sharpened his appreciation of the other.

"I don't know how someone who performs classical music cannot experience spirituality," Deacon Bartolowits said. "I can't see how you can separate that."

For him, entering into the great works of classical music is like reading sacred Scripture.

"When you read a passage of Scripture, it speaks to you differently each time you hear it," Deacon Bartolowits said. "It's created for that."

"And it's the same with classical music. It's not a one-time experience. There's so much depth in the technique of writing a piece so that it has that depth that can speak to you in multiple ways, at multiple times over the course of a lifetime. There's a parallel there."

"Your soul is involved somehow"

Deacon Bartolowits' love affair with music and his faith grew in different ways at different times.

He gained a passion for music while in high school in Pittsburgh. He later studied violin performance as an undergraduate student at Pittsburgh's Carnegie Mellon University.

After graduating in 1981, he was hired by the ISO and stayed there until he retired.

"You're putting more of who you are as a human being into that music," Deacon Bartolowits said. "It's not just a way to make money or provide for your family. There's another level that goes into being a musician. Your soul is involved somehow."

Although raised as a Catholic and never one to miss Sunday Mass, he said that until about 20 years ago, he had only a "rudimentary faith."



Deacon David Bartolowits, left, and Father Rick Nagel elevate the Eucharist during a Feb. 7 Mass at St. John the Evangelist Church in Indianapolis. (Photo by Sean Gallagher)

Deacon offers list of classical music pieces that stir the soul

By Sean Gallagher

In his 35 years as a violinist for the Indianapolis Symphony Orchestra, Deacon David Bartolowits had the privilege of playing pieces of classical music that stirred his soul and brought him closer to God and his Catholic faith.

The following are a handful of works of classical music that Deacon Bartolowits, now director of catechesis at St. John the Evangelist Parish in Indianapolis, says can do the same for listeners.

—*Adagio* from Gustav Mahler's *Symphony No. 5*—Written for strings and harp by this composer born in what is now the Czech Republic. Born in 1860 to German-speaking Jews, Mahler later converted to Catholicism and died in 1911.

"There's a whole range of human emotion tied into one spirituality: questioning God, coming to terms with faith," said Deacon Bartolowits of the "Adagio." "This speaks to me, extremely deeply."

—*Messiah* by George Frideric Handel—This oratorio for vocal soloists, choir and orchestra was composed in 1741 and sets various scriptural texts from the Old and New Testaments about Christ as the Messiah.

"There's Scripture in there," said Deacon Bartolowits. "And there's human emotion. You go from the birth of Jesus to his crucifixion. It's amazing how, when you look at the words along with the music, the music is descriptive of the words."

It was when his children became young adults and began to question the faith that he began to delve more deeply into it.

A retreat at Saint Meinrad Archabbey in St. Meinrad eventually led Deacon Bartolowits to participate in the monastery's oblate program, a way for lay Catholics to practice Benedictine spirituality.

He later enrolled as a lay student at Saint Meinrad Seminary and School of Theology in St. Meinrad, taking some courses there and others online.

During this time, praying about God's will for him took on greater importance. "[I] was always discerning, 'What is it that you're calling me to do?'"

This ultimately led to him considering that God might be calling him to be a deacon.

The archdiocese's deacon formation program, though, would be challenging for him. It meets one weekend per month most months of the year. And it's on weekends that the Indianapolis Symphony Orchestra plays most of its concerts.

After speaking with the symphony's leadership, he found them amenable to him taking one weekend off per month.

"I said, 'Well, God, that piece of the puzzle's been solved,'" Deacon Bartolowits recalled.

"Discipline, rhythm and commitment"

During his year of formal discernment of the diaconate and four years of formation, he thought that, were he ordained, he would continue to be a violinist in the symphony, much like other deacons continue in their careers after ordination.

However, during his final year of formation, Deacon Bartolowits and his wife Leslie began considering him retiring from the orchestra. He found himself drawn more to ministry in the Church and had already accomplished most of what he wanted to do as a musician.

"We prayed about it," he recalled. "We took some time and sought some counsel. Although I wasn't prepared for that, over the years I had always asked God to let me be open to his will."

Not long afterward, Father Rick Nagel, pastor of St. John, where Bartolowits was a parishioner, invited him to consider becoming the faith community's director of catechesis.

"It was God just stepping in and giving him the answer that he needed," Leslie said. "It was really amazing. It was an awesome decision. It was God saying, 'This is the right thing for you to do.'"

In his ministry, Deacon Bartolowits oversees catechetical programs for parishioners of all ages, its Rite of Christian Initiation (RCIA) and jail ministry.

He is currently helping 42 people, from ages 18 to 67, prepare to be received into the full communion of the Church at the Easter Vigil.

"I am overwhelmed by the stories of people that are coming into the faith and searching for God," Deacon Bartolowits said.



David Bartolowits was a violinist for the Indianapolis Symphony Orchestra for 35 years before becoming the director of catechesis of St. John the Evangelist Parish in Indianapolis and being ordained a deacon for the archdiocese, both in 2017.

(Submitted photo)

He sees guiding each of these people, with their own unique journeys of faith, into a broader community of believers as like leading dozens of individual musicians with their own interpretations of a musical piece to unite in making beautiful music together. "One of the goals of formation is to help them understand that participating and journeying with a community is what it means to be Catholic," said Deacon Bartolowits.

He also believes that practicing one's faith in a community "enable[s] all of us to use our individual voices to engage in a harmony that allows us to see that Christ is truly present in an individual when that person lives within the reference of a living community."

Father Nagel appreciates how God used music to prepare Deacon Bartolowits for ministry at St. John.

"As much as Deacon Dave is gifted as a musician, he is equally gifted as a minister in the Church," Father Nagel said. "Like most people, God has the plan and the years before formal ministry were helpful for Deacon Dave to understand that all things good require discipline, rhythm and commitment. His time in the orchestra certainly challenged him to these virtues, which are now being used in ministry." †

—*Symphony No. 5* by Dmitri Shostakovich—This piece was composed in 1937 in the Soviet Union during the midst of the brutal rule of Josef Stalin. Deacon Bartolowits had the opportunity to play this work with the Indianapolis Symphony Orchestra under the direction of Maxim Shostakovich, the composer's son.

"It describes humankind's desire for freedom against tyranny," Deacon Bartolowits said. "There's so much autobiographical material inside, if you know what to look for. There are motifs that he put in there that specifically refer to specific situations that he couldn't publicly say or he would have been thrown in jail."

—*Requiem* by Gabriel Fauré—This setting of various

prayers for a Catholic funeral Mass for vocal soloists, choir and orchestra was composed between 1887 and 1890.

"That [piece] speaks to the joy of the hope of the resurrection," Deacon Bartolowits said. "It's not so much caught up in the despair of death."

—*The finale of Mahler's Symphony No. 2*, known as the "Resurrection Symphony"—Mahler composed this work for vocal soloists, choir and orchestra between 1888 and 1894.

"I love that last movement," Deacon Bartolowits said. "It just points you to heaven, the resurrection that we hope for." †

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

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Ministry helps college students and young adults grow in faith

By Natalie Hoefler

Since she was 13 years old, Cheyenne Johnson wanted to become Catholic. So when she arrived on the campus of Butler University in Indianapolis in the fall of 2017, she looked up the Butler Catholic Community.

Last Easter, the former southern Baptist received her first sacraments of Communion and confirmation.

She is one of many people in the 18-35 age range in central and southern Indiana who have benefitted from programs created or supported by the archdiocese's Office of Young Adult and College Campus Ministry.

Johnson, 19 and now a sophomore, serves on the Butler Catholic Community's peer ministry team. She is part of a women's Scripture study group, worships at Mass twice a week, and prays with her Catholic friends in adoration.

She also invites to Mass any Catholic student who says they no longer practice their faith.

Johnson expresses gratitude for the Catholic organization and the faith community it provides her.

"It gives me friends who value the same things, hold you accountable, go to Mass, pray and strive to live a virtuous life," she says. "The college atmosphere is against all that, and it's easy to fall into temptation. Having a group of people makes it easier not to fall."

Josh Mears agrees. The 20-year-old junior at Indiana University-Purdue University Indianapolis (IUPUI) was

raised in a non-denominational church. This Easter, he will be welcomed into the full communion of the Catholic Church at St. John the Evangelist Church in Indianapolis.

His sponsor is the same Fellowship of Catholic University Students missionary who invited him last spring to join a mission trip to India to work at a home for the poor operated by St. Teresa of Calcutta's Missionaries of Charity.

It was in India that Mears participated in his first Mass. And it was during adoration on the mission trip that he felt the call to Catholicism.

"We have a Catholic student organization on campus [at IUPUI], and they've all been helping me through this journey," says Mears. "Campus ministry is a guidance to help prepare for life. It helps you grow in faith and have a better relationship with God early in life. It's a stepping stone to keep growing in faith when you're older."

Mears says his Catholic friends "challenge me to be a better Christian. If there wasn't a Catholic ministry on campus, I don't know where I'd be today."

The friends Emily Hable, 30, made through Indy Catholic when she moved to Indianapolis last fall have been instrumental in her life as well. Indy Catholic, created by the archdiocese's young adult and college campus ministry, is a model the office hopes to use as a tool of young adult ministry for other deaneries.

Hable joined one of the ministry's Emmaus groups. She meets with a group of women to study Scripture and support



Josh Mears, third from left in the back row, poses with members of his mission team in the church where the incorrupt body of St. Francis Xavier is buried in Goa, India. The mission trip last spring played a large part in Mears, a junior at Indiana University-Purdue University Indianapolis, joining the campus' Catholic Student Organization. He is a catechumen and will be received into the full communion of the Church this Easter. (Submitted photo)

each other spiritually.

"Just having a group who are all seeking the Lord is helpful," says Hable, a member of St. John the Evangelist Parish. "Christ lived in community. Man was not meant to live alone. ... We're meant to live in community and care for each other in the community by lifting them up and dealing with sorrows together."

And that is precisely what Hable's Emmaus group members did for her when, shortly after moving to Indianapolis, her parents were killed in a car accident near their home in Clinton, Ill.

"They were calling, seeing if I was OK, checking in, sending gift baskets," she says. "They still ask how things are going."

With Indy Catholic, Hable sees "a resurgence of people my age seeking more traditional methods of faith. ... It's our own faith, not our parents'."

(For more information about the archdiocesan Office of Young Adult and College Campus Ministry, go to www.archindy.org/youngadult or contact Matt Faley at 800-382-9836, ext. 1436, 317-236-1436 or mfaley@archindy.org.) †

Late archbishop's vision leads to campus and young adult ministry

By Natalie Hoefler

When Matt Faley was offered a position in 2010 as associate director of the archdiocese's new Office of Young Adult and College Campus Ministry, "I said, 'Sign me up—this is beautiful,'" he recalls.

The office was the vision of then-Archbishop Daniel M. Buechlein.

"Really, he was out on the frontier with this ministry," Faley notes.

The late archbishop commissioned the office in 2007. Faley became its director in 2013.

'Start from the inside out'

Archbishop Buechlein's vision for young adult ministry "was to start from the inside out," Faley says. "He was thinking of starting with one parish in Indianapolis, and then work out from there."

The parish chosen for launching the archbishop's vision for young adult ministry was St. John the Evangelist in Indianapolis. The program eventually came to be called Indy Catholic—just one part of the archdiocesan effort for young adults and college students.



Archbishop Emeritus Daniel M. Buechlein

Indy Catholic offers those ages 18-35 opportunities for spiritual growth in community, such as through Emmaus groups for Scripture study and spiritual support, Theology on Tap, service outreach, mission trips and more.

The group outings and intramural sports Indy Catholic also offers may sound strictly social. But Faley says through these activities, stories about "of people really coming authentically to Jesus and the Church—it's how we know things are happening."

Further along the path of moving young adult ministry outward, Indy Catholic is now an archdiocesan ministry for the four Indianapolis deaneries.

"With what we've created here in Indy, now we feel like we have a tool box of ministry that we're able to bring to different areas," says Faley.

"I really feel like this is the future of ministry to young adults in the archdiocese, taking what we learned here in Indy to the unique needs of each deanery."

'Leading people to Jesus and community'

The office also offers programs and services for young adults outside of Indy Catholic. They can perform parish assessments "to see what we can do to help make a parish young-adult-friendly and to have programming for young adults," says Faley.

Two years ago, a program was

launched to train young adults "how to lead other people to Jesus and community all centered on the Bible," says Faley.

Nearly 70 individuals have completed the program through training sessions held in four of the archdiocese's 11 deaneries. The graduates then lead a local Emmaus group.

Another traveling young adult program Faley's team developed is called First Fridays. At the monthly event, held at a different parish in the archdiocese each time, young adults gather for a night of adoration, praise and worship, a meal and fellowship.

The office also holds an annual retreat.

"We had close to 130 people last year," he says. "It's like everything we try to do in a year, we try to do in two days."

In all, about 4,500 young adults participated in the ministry's events and programs last year.

Building relationships at colleges

When it comes to college campus ministry, says Faley, "Our biggest role is to be a resource for those ministries that already do exist."

One of those ministries is the Fellowship of Catholic University Students (FOCUS). The organization sends missionaries to campuses to form missionary disciples of Christ through the Catholic faith. In part through promoting the organization, Faley's office has helped expand FOCUS from one campus to three.

"We've been able to flourish because the archdiocese has said this is a priority," says Faley. "And UCA funds have helped make it thrive. Without them, this ministry wouldn't exist. ... It's not hyperbole—we really wouldn't be able to do it."

Without an archdiocesan ministry offering "the invitation for young adults to really bring their longing for community, their spiritual needs, our Church would suffer greatly," he says. "It's not just serving the present Church, but also the future Church."

Father Patrick speaks emphatically about the need for such ministry.

"To be blunt, our failure here will be detrimental to the future of the Church,"

His staff also seeks to build new relationships with Catholics "on campuses where their needs aren't being met yet," he adds, noting that four of the 15 colleges and universities in central and southern Indiana do not have a Catholic student organization on campus.

"We're trying to see if we can help start a ministry or help find a chaplain or parish that can serve the Catholics on [those four] campuses."

Faley's office coaches archdiocesan priests newly assigned as campus chaplains. Once a semester, they bring the chaplains and campus ministers together at a different campus in the archdiocese "to create a space for them to talk and share best practices," says Faley.

With the 18-35 age group being the leading demographic leaving the Church, Faley says the work his office does is "like triage."

He sees the work of the archdiocesan college campus and young adult ministry as a perfect example of how "the Church is starting to be bold and creative in how we change this paradigm."

(For more information about the archdiocesan Office of Young Adult and College Campus Ministry, go to www.archindy.org/youngadult/index.html or contact Matt Faley at 800-382-9836, ext. 1436, 317-236-1436 or mfaley@archindy.org.) †

UCA

continued from page 1

Further, nearly 75 percent of that demographic stopped identifying as Catholic between the ages of 10 and 20, with the median age being 13.

"This is one of the greatest needs of the Church," says Matt Faley, director of the archdiocesan Office of Young Adult and College Campus Ministry. "Being passive about it is saying they'll come back when they get married, or when they start having kids, or when their kids start to go to school. We know that's not the case anymore. We can no longer be passive with this."

His office is trying to reverse this trend in central and southern Indiana.

"Our mission is to go out and find young adults in the archdiocese in the 18-35 demographic, to bring them back

into the Church, to introduce them or reintroduce them to Jesus and the Church," says Faley.

But to grow the ministry, he says his office needs the continuing support of

Catholics in central and southern, both in terms of prayer and funding.

The Office of Young Adult and College Campus Ministry, like many other archdiocesan ministries, relies heavily on funding from the annual United Catholic Appeal (UCA).

But donations to the appeal, which supports archdiocesan ministries no single parish or deanery could fund alone, are down \$420,000 from this time last year.



Matt Faley



Fr. Patrick Hyde, O.P.

he says. "It is absolutely necessary to the future of the Church to have vibrant, faithful Catholic ministries on college campuses" and for young adults beyond college.

If the number of middle-aged people leaving the Church is added to the number of young adults doing the same, he says, "we are facing a demographic time bomb."

(For more information about the archdiocesan Office of Young Adult and College Campus Ministry, go to www.archindy.org/youngadult or contact Matt Faley at 800-382-9836, ext. 1436, 317-236-1436 or mfaley@archindy.org. To contribute to the annual United Catholic Appeal, go to storybook.link/UCAstorybook [case sensitive] or call the Office of Stewardship and Development at 800-382-9836, ext. 1415, or 317-236-1415.) †

Fasting shows how a choice can have wide-ranging effects

By Stephanie Clary

I used to think that fasting was worthless. I would find reasons to excuse myself from the traditional Lenten practice: low blood sugar, anemia, etc. While true, these weren't the real reasons I wasn't fasting. I couldn't understand how depriving myself of food made any difference in the world.

Yes, the Lenten fast is coupled with prayer and almsgiving, but I knew my prayers were heard and my donations effective regardless of how many calories I consumed. Since I didn't think fasting mattered, for years I didn't do it.

Now, I realize that my obstinance caused the forfeiture of opportunities for growth. Even worse, it blocked connections with God in spiritual practice and in solidarity with others. But I didn't go from "not fasting" to "fasting" because of this realization. I was convinced to fast because of its tangible effects on the world, and later realized the change in me.

The Gospel readings for Mass during Lent mention Jesus fasting in the desert (Lk 4:1-13). Lest we forget that in becoming fully human God fully experienced human pains, the Gospel emphasizes that this fasting made him hungry (Lk 4:2)! Yet, he remained committed to his promise to go without, which drove the devil away (Lk 4:13).

"One does not live by bread alone," Jesus explains (Lk 4:4), recognizing that the immediate, convenient, worldly temptation the devil offered would indeed stop the rumblings of his stomach, but would not calm the discontent of the soul. It was not worth feeding the former if it meant compromising the latter. Through his commitment to fasting, Jesus remained committed to doing God's will.

Today, our abstaining from eating certain foods or buying certain products can also help or hinder the will of God.

NBC's popular sitcom "The Good Place" recently highlighted the reality of how much we can affect with one decision, such as buying a tomato. Good intentions of eating healthy food and feeding one's family can be thwarted by purchases' adverse effects.

Regarding the tomato: Farming pesticides have a detrimental effect, contaminating land via rainwater and other environmental runoff; an underpaid, migrant labor force is mistreated due to high demand for cheap product; fuel use and carbon emissions are increased by the need to transport out-of-season produce long distances using fuel-inefficient vehicles.

When faced with this reality, what are we to do? "The Good Place" resolves



Women prepare donated food for clients at a food pantry. Fasting during Lent can be a way to "avoid the evil of selfish overconsumption," writes Stephanie Clary of the Diocese of Burlington, Vt. (CNS photo/courtesy Catholic Social Services of the Miami Valley)

that we should be more understanding and forgiving in judgments of whether someone is "good" or "bad." Increased mercy is always good, but the Gospel suggests a solution that can be even more challenging, especially in our current consumerist culture: What if we choose to go without?

Going without doesn't necessarily mean you cannot ever eat tomatoes again. Perhaps it means going without tomatoes when they're not in season, or going without tomatoes sometimes so that you can pay for organically grown, fair-trade tomatoes other times.

Selecting local, organic and fair-trade options helps ensure that creation—human and nonhuman—is affected positively by purchasing decisions that support sustainable practices, fair pay and just treatment. In other words, it assures decisions are in accordance with God's will.

Fasting from a consumerist mentality that demands indulgence in immediate, convenient and inexpensive options has tangible effects. It was this realization that led me to begin the practice of fasting. In doing so, I learned how this age-old faith practice leads to change of self as well.

Whether considering food or material belongings, attention to the others affected by our decisions helps avoid the evil of selfish overconsumption. It forces us to realize that the "bread" of this world is not all that we need. Through choosing to go without, we can become more gracious for all that we truly have and experience the peace that comes with resting in God.

Due to a strategically timed Netflix series released at the start of the year, 2019 has seen individuals and families enthralled by organizing consultant Marie Kondo's method of "Tidying Up." Fascinated by



A Lenten meal is prepared on a stovetop. Fasting is the free choice to give up something good as a form of sacrifice, an expression of sorrow for our sins. It can also be a way, by individual choices, to shun the dominant consumerist culture. (CNS photo/Chaz Muth)

the level of intrigue about which I was hearing, I watched an episode of the lifestyle show, only to find that Kondo's teachings were nothing new.

Through a process of simplifying what one owns and expressing gratitude for what is truly needed, her clients experience order and peace.

While Kondo does not operate from a Christian perspective (at least not publicly), her instruction to go without excess and express gratitude for the necessary is effective because, similar to the Gospel, it challenges the consumerist culture within which we find ourselves and asks practitioners to focus on something other than accumulation—joy.

I have abstained from eating meat for nearly two years now. I entered into

this practice during Lent 2017 and found its effects on me and the world to be so significant that I've permanently adopted it into my lifestyle.

Declining bacon at brunch doesn't always spark immediate joy in my heart (as Kondo's method would require), but it ignites joy in my soul as I'm reminded that I do not live by bread (or bacon) alone. My choices to consume or fast have lasting effects on this world, the people who live in it and the kingdom of God.

(Stephanie Clary is manager of mission outreach and communication for the Diocese of Burlington, Vt., and assistant editor of Vermont Catholic, magazine for the diocese.) †

"Through his commitment to fasting in the desert, Jesus remained committed to God's will. Today, our abstaining from eating certain foods or buying certain products can also help or hinder the will of God."

Joyful Witness/Kimberly Pohovey

Tales of supermoons, more slivers and much-needed prayer

As we drove along on a dark evening in full view of one of the “supermoon” phenomena, my son asked if I remembered there being such a thing as a “supermoon” when I was growing up. I had to admit, I did not.

The cynic in me told my son that I thought the moon had fallen victim to modern marketing, having felt the need to compete with the sun and stars for attention. Thus the “branding campaign” of what we formerly called “new” moon, we now refer to by its more exciting term as “super.”



We laughed a bit and then drove along in silence for a few minutes. I looked up at the moon and, all at once, I recalled the story my dad, hopefully tucked up somewhere in heaven now, shared with me when I was a little girl.

Always inquisitive and even more talkative, I would ply my dad with questions when we drove anywhere. One night, I stared at the moon and asked him

Amid the Fray/Greg Erlandson

Where is the Spirit leading us? To a ‘new ecclesial season’?

In the midst of the current crisis in our Church, Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. bishops’



conference, asked a very brave question recently. Where might the Holy Spirit be leading us? What possible good could the Spirit bring forth from all this darkness and despair?

Cardinal DiNardo reflected on this question in a talk at The Catholic University of America on Feb. 6. The occasion was a conference called “Healing the Breach of Trust.” It is part of an initiative by the university to reflect on the lessons learned in the most recent iteration of the sexual abuse crisis, with a special focus on the role of laity.

Cardinal DiNardo said the current crisis is being used by the Spirit “to open the Church—sometimes with great force—to a fuller understanding of ecclesiology,” that is, the structure of the Church, “that began over a half century ago.”

This may be a “new ecclesial season,” Cardinal DiNardo said, invoking a phrase from Pope Francis, who told the bishops at the start of their January retreat that “a

why sometimes the moon was big and round and full, and other nights, it was simply a sliver in the sky?”

My dad was pensive for a few moments, but without really skipping a beat he said that the moon was God’s window to the world.

Some nights, the world is a chaotic place. People don’t always treat each other very nice, he said, and God needs to keep a watchful eye on everything we are doing. However, there are other nights, when all is well. The world is at peace. On those nights, God can rest a little easier, so he pulls the shade on the window down a little.

I love this story. It is one of my fondest memories of my dad. I also see it as symbolic of my relationship with my Father in heaven. I draw comfort from the image of God, my Father, faithfully watching over us at all times, chaotic or not.

However, I see it as no coincidence that we have a need for “supermoons” in our modern day. Our world appears to grow more troubled with each passing year, increasing the need for a “stretched” view through the window.

new ecclesial season needs bishops who can teach others how to discern God’s presence in the history of his people, and not [be] mere administrators.”

The cardinal seems to be suggesting that the Second Vatican Council, an epochal event in the history of the modern Church but already 50 years old, may just now be having its moment. Indeed, despite all the changes and their attendant controversies and debates, it may only be now that Catholics are truly grappling with what the council was proposing.

This is a provocative thought. Perhaps Vatican II was not just the culmination of a century of theological and pastoral reflection about the Church, the world and its people, but was in fact preparing Catholics for something unsuspected at the time.

Cardinal DiNardo quotes Pope Francis again, who told the bishops that this “new ecclesial season” may require “a new approach to management, but also a change in our mindset ... our way of praying, our handling of power and money, our exercise of authority, and our way of relating to one another and to the world around us.”

For the cardinal, this will demand of bishops humility, repentance and conversion. It may also mean that

In 2019 alone, scientists identified three supermoons. Myths, legends and folklore are attached to the full moon. Most of these stories are associated with some sort of erratic behavior. Ask emergency room personnel or first responders: they will tell you they expect to be busier on nights when there is a full moon.

Conversely, look at the night sky when there is but a sliver of a moon. There is more of a mystique to the night. A calmness abounds. A darker moon recedes and allows the pin-point light of stars to shine brighter.

On March 20, we expect in the night sky the rise of the Super Worm Moon, traditionally heralding the start of spring (when worms are again visible). Beyond this date, the next super moon will not appear until August 2020. With this respite, I pray that we can look forward to less need for “supermoons,” but more slivers, less chaos in our world, and more peace.

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of mission advancement for Archdiocesan Education Initiatives.) †

“bishops will have to learn new ways to share and delegate their administrative duties.” Vatican II called the bishops to be not just administrators, but shepherds, not just corporate executives, but pastors.

What this “new ecclesial season” will look like is not yet clear. The cardinal looks to the Acts of the Apostles and wonders if there is “a theology of delegation” that would allow for a wider role for the laity but one that doesn’t, at the same time, minimize the authority of a bishop.

The cardinal’s speech suggests that the current conversation about bishop accountability and the abuse crisis itself is only the start of something that may be much bigger. If so, the trajectory of the past century in the life of the church suggests that is not just an opportunity but a challenge for the laity.

If we are to assume more responsibility for the mission and administration of the Church, then we must make a greater commitment to our own formation and how we witness our faith to the world. None of this works if bishops, priests and laity are not in it together and for the long haul.

(Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.) †

A More Human Society/Richard Doerflinger

No logic to Senate vote on infanticide; it is simply anti-life

Catholic philosopher Peter Kreeft once found himself arguing with an abortion supporter, and said to her: “Give me one argument that defends abortion that doesn’t also defend infanticide.”

He was pleasantly surprised when she later said he had convinced her. “Congratulations,” he said, “you’ve seen the logic.” “Yeah,” she replied, “now I’m for infanticide.”

As Kreeft says at the end of his story, “sometimes logic is dangerous.”

The logic of the campaign for abortion is becoming clearer. New York Gov. Andrew Cuomo has enthusiastically signed a state law that rescinds all meaningful limits on abortion throughout pregnancy—and protection for a child born alive during an attempted abortion. Other states face similar proposals.

And in Congress, Democrats in both chambers have blocked a bill that, like

the old New York law, would protect live-born babies. Only three Senate Democrats voted to let it move forward.

The shifting boundary between abortion and infanticide has a history, beginning with the Supreme Court’s *Roe v. Wade* decision in 1973. The court went beyond all 50 state laws to authorize abortion after “viability” (when a child can survive outside the womb). Live delivery is always an alternative in such cases—so the decision seemed to support not only a right to end a pregnancy, but a right to a dead child.

Courts then acted on this logic, nullifying charges against doctors accused of fatally neglecting a child born alive during an abortion (the Edelin case in 1975) or of actively killing one (the Waddill case in 1978). The Supreme Court itself invalidated Pennsylvania’s efforts to ensure that during a post-viability abortion, a second physician be present to care for a child who survived.

Dissenting from such a decision in 1986, *Thornburgh v. American College of Obstetricians and Gynecologists*, Chief

Justice Warren Burger said he had signed the majority opinion in *Roe* believing it would not lead to abortion on demand, much less results like this. Appalled by the court’s extremism, he suggested that *Roe* itself be reconsidered.

In his book *Rachel Weeping*, Father James Burtchaell writes that courts had begun to see the dividing line of birth “as somewhat like a state border, which an officer of one jurisdiction may disregard if he is following a fugitive in hot pursuit.”

Later, policymakers pulled back from this brink. The public learned of a late-term “partial-birth abortion” technique that kills the child already partly outside the womb. Congress banned it in 2003, with even “pro-choice” senators like Daniel Patrick Moynihan saying it was too close to infanticide—and the Supreme Court upheld the ban in 2007. Pennsylvania refined its law protecting newborns, and it remains in effect. Late-term abortionist Kermit Gosnell was convicted of violating that law in 2013,

Twenty Something/

Christina Capecchi

The ones who weave: how to repair the social fabric

When David Brooks travels the country, he seeks out the good news. The bad news is all too easy to find.

As a *New York Times* columnist writing about the social sciences, Brooks logs many miles for his reporting and speaking



circuit. The 57-year-old father is keenly aware of the deep political fissures that upend kitchen tables and family reunions. He hears from parents whose children took their own lives. He talks to families whose loved ones

overdosed on drugs. And he asks himself: what now?

“Aren’t we all called at moments like these to do something extra?” Brooks wrote last month in a column.

Despite the isolation darkening and defining our era, he noticed, every community has “weavers” who stitch together the social fabric. There’s the vet he met in New Orleans who helps other mentally ill vets, the Chicago woman looking out for neglected kids in her neighborhood, the guy who runs a boxing gym in Appalachian Ohio where he teaches young men about boxing and about life.

Brooks founded a program called “Weave: The Social Fabric Project” to help us more broadly replicate these community builders. He has synthesized their observations: “The phrase we heard most was ‘the whole person.’ Whether you are a teacher, a nurse or a neighbor, you have to see and touch the whole person—the trauma, the insecurities and the dreams as much as the body and the brain.”

This language rings of Catholic social teaching, though the program is secular in scope. And Brooks points the way by identifying a crucial skill of weavers: the ability to listen.

The weavers who come to mind, when I consider this classification, are Catholic sisters. This March, as part of Women’s History Month, we celebrate their impact with National Catholic Sisters Week. While lay people honor their legacy, women religious are hosting events of their own—not to pat themselves on the back, but to pay it forward, to continue their work of healing a fractured nation. Many center on listening.

Sisters of Charity of the Blessed Virgin Mary in Dubuque, Iowa, for instance, are launching a “Listen Up!” campaign to encourage deep listening among people of all backgrounds. The Sisters of Charity Foundation in Cleveland, Ohio, meanwhile, will lead a workshop on civil discourse, providing tools to address controversial topics. And Carmelite sisters in Baltimore are inviting teens to their monastery for a retreat that will help them learn to listen to God’s voice. This has become more difficult now that young adults have cell phones, “a 24/7 public-opinion poll in their pockets,” said Sister Cecilia Ashton, a retreat organizer.

Here in my hometown, St. Joseph Sister Rosalind Gefre is gearing up for her 27th season with the St. Paul Saints, a minor-league baseball team. The 89-year-old dynamo who stands less than 5 feet tall will be perched behind a massage chair near the stadium’s front entrance, loosening strained muscles. But she treats the whole person. Her healing touch extends beyond her strong hands to her listening ear.

Some people air their grievances with the Catholic Church. Others lament the state of their marriage and their bank account.

“People need to talk,” Sister Rosalind

First Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 10, 2019

- Deuteronomy 26:4-10
- Romans 10:8-13
- Luke 4:1-13

The Book of Deuteronomy provides the first reading for this first Sunday of Lent. Deuteronomy recalls the flight of the Hebrews from Egypt, where they had been slaves. This journey, called the Exodus, was filled with risks and hardships. The Egyptians pursued them. The Sinai Peninsula, through which they passed, was unforgiving, harsh and lacking in the necessities of life.

Even so, Deuteronomy is not a story of doom and gloom. It is hopeful. Always ahead is the Promised Land. Always God intervenes with mercy, provisions and guidance.

The people, however, did not always respond to God with their faithfulness. They rebelled against him and doubted him. Nevertheless, God again and again came to their aid.

For its second reading this weekend, the Church provides us with a reading from St. Paul's powerful Epistle to the Romans. The Apostle wrote this letter to the Christians living in Rome, the imperial capital and the center of the Mediterranean world in the first century.

These Christians of Rome, a group of converts from Judaism and former pagans, lived in a culture that was utterly at odds with the Gospel. The conflict was decidedly more pronounced since Rome literally was the center of life for the empire. It became a dangerous city for Christians when the political institutions and the law turned against them.

Paul urged the Romans to be strong by uniting themselves to God through faith in Jesus. Strong with his own faith, Paul told the Romans that if they trusted in the Lord, none would be put to shame. Paul expressly mentioned the resurrection, the miracle by which Jesus, crucified and dead, rose again to life.

Finally, Paul insisted, God's mercy and life, given in Christ, are available to all,

Greeks or foreigners, as well as to Jews, who were the Chosen People.

St. Luke's Gospel gives us a scene also seen in Mark and Matthew, namely a story of the temptation of Christ by the devil.

Here, the two figures, Jesus and the devil, stand in bold, dramatic contrast. The devil, so often depicted at least in myth and lore as so very powerful, as indeed the devil is, comes across as indecisive and struggling. For instance, he realizes the identity of Jesus, but cannot fully grasp what it means. So Satan seeks to tempt Jesus to succumb to the lure of material things instead of being faithful to God.

Jesus, "filled with the Holy Spirit," is serenely in control (Lk 4:1). He is the Son of God. He also is human, however. And the devil used food to tempt Jesus. Jesus was fasting as a discipline.

Defeated for the moment, the devil did not relent, but only waited for another opportunity to frustrate the Lord's mission of redemption.

Reflection

On Ash Wednesday, the Church invited us to use the season of Lent as a means to holiness.

In so doing, it was not asking us to begin a walk along an imagined primrose path. Always frank and direct, the Church told us what holiness requires. Being holy means turning to God—entirely. We must avoid sin. We must recognize our human vulnerability in the face of temptation.

Evil happens, because people sin. The devil is real. Sin is alluring. Falling for its seeming appeal is part of being human. We need the Lord's perception and strength when temptation comes.

This reading from Luke reveals to us the fact that the devil is no match for Jesus.

In Lent, the Church calls us to turn to Jesus. If we have strayed from God, as did the Hebrews in the Sinai, God welcomes our return and embraces us.

We, however, must return to God, without qualification and, with his help, repel sin as the Lord put Satan in his place. †



Msgr. Owen F. Campion

Daily Readings

Monday, March 11
Leviticus 19:1-2, 11-18
Psalm 19:8-10, 15
Matthew 25:31-46

Friday, March 15
Ezekiel 18:21-28
Psalm 130:1-8
Matthew 5:20-26

Tuesday, March 12
Isaiah 55:10-11
Psalm 34:4-7, 16-19
Matthew 6:7-15

Saturday, March 16
Deuteronomy 26:16-19
Psalm 119:1-2, 4-5, 7-8
Matthew 5:43-48

Wednesday, March 13
Jonah 3:1-10
Psalm 51:3-4, 12-13, 18-19
Luke 11:29-32

Sunday, March 17
Second Sunday in Lent
Genesis 15:5-12, 17-18
Psalm 27:1, 7-9, 13-14
Philippians 3:17-4:1
or Philippians 3:20-4:1
Luke 9:28b-36

Thursday, March 14
Esther C:12, 14-16, 23-25
Psalm 138:1-3, 7c-8
Matthew 7:7-12

Question Corner/Fr. Kenneth Doyle

Age and infirmity can shorten a person's preparation for reception into the Church

My husband of 60 years will soon celebrate his 86th birthday. He is a baptized Protestant. He attends Mass with me every Sunday, prays the Stations of the Cross on Good Friday, comes with me for adoration of the Blessed Sacrament and attends Holy Week services. The only thing he does not do is receive Communion. What would be required of him to be able to receive Our Lord in the host? He would never be able to participate in the RCIA program. (Ohio)



I have no doubt that your husband will make a fine Catholic and is already well on his way there.

Your husband should talk to your parish priest if he desires to be received into the full communion of the Church and be able to receive the Eucharist.

It is typically the case that he may be received into the Catholic Church at the discretion of your pastor.

The priest or a religious educator at the parish would sit down with your husband for a series of conversations to present a basic overview of the Catholic Church's teaching and to address any questions your husband might have—leading to his not-very-distant reception of the sacraments.

Can a Roman Catholic worship in a Ukrainian Catholic church—such as the churches of the Archeparchy of Philadelphia, whose archeparch is appointed by the pope and is in communion with the Roman Catholic Church? My experience is that the Roman Catholic Church is very welcoming. Do

you know whether such a practice is also welcomed by the Ukrainian Catholic Church? (Tennessee)

The Ukrainian Greek Catholic Church is an Eastern Catholic Church in full communion with the Holy See. As you mention, its leaders are appointed by the pope. And yes, Latin-rite Catholics are free to worship in Ukrainian Catholic churches, and they fulfill their Sunday obligation by doing so.

The reverse is true as well: Ukrainian Catholics are invited to worship in Latin-rite churches. St. Michael Ukrainian Catholic Church in Mishawaka, Indiana—near the campus of the University of Notre Dame—says on its website, "All Catholic Christians in good standing with the Roman Catholic Church are welcome to receive the sacraments at St. Michael's."

A Latin-rite Catholic choosing to attend Mass in a Ukrainian Catholic parish would notice some differences.

The liturgy might be conducted in English or in Ukrainian; a screen decorated with icons separates the congregation from a full view of the altar; the liturgy is an ancient ritual, originating with St. John Chrysostom; Ukrainian Catholics bless themselves from right to left in the sign of the cross (the opposite of Latin-rite Catholics); upon entering a church, Ukrainians bow rather than genuflect; and holy Communion is distributed with a spoon, the host scooped by the priest from a cup of consecrated wine and placed directly into the mouth of the recipient.

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

My Journey to God

Holding a Grudge

By Stephanie Jackson

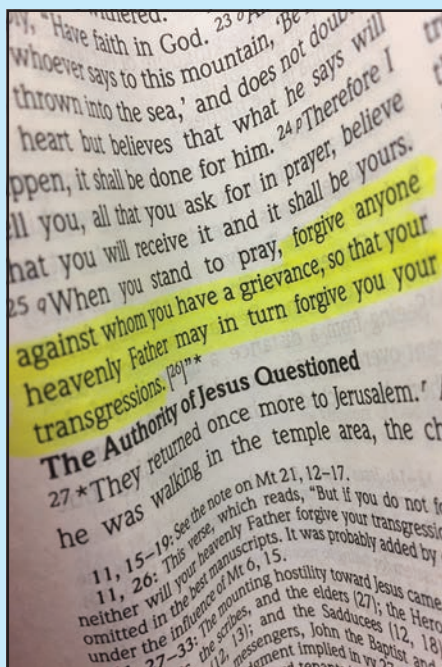
When someone hurts or offends you it's easy to hold a grudge. We are all human that way; to be stubborn, unwilling to budge.

Sometimes we can be too sensitive taking others' actions or words personally. It's easier to hold a grudge rather than forgive or act mercifully.

Maybe you're in the wrong place after they've had a bad day. It's difficult to let it slide and to rise above the fray.

It could be that they're struggling or physically hurting in some way. Their emotional health is in trouble; something's keeping their happiness at bay.

Here's a challenge for us all; I'm giving you a gentle nudge. Let it go, and pray for them. Find peace not holding a grudge.



(Stephanie Jackson is a member of St. Vincent de Paul Parish in Bedford. Photo: This highlighted verse is from the Gospel of Mark, Mk 11:25.) (Photo by Natalie Hoefler)

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name,

address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to nhoefer@archindy.org. †

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.

BUCHANAN, Alice G., 62, St. Vincent de Paul, Bedford, Feb. 15. Wife of Richard Buchanan. Aunt of several.

ASHCRAFT, Patricia M., 78, St. Lawrence, Indianapolis, Feb. 16. Sister of Dorothy Anderson and Claude Ashcraft. Aunt of several.

BEYL, Dorothy (Bronger), 90, St. John Paul II, Sellersburg, Feb. 18. Mother of Gail O'Neil, Juliana, Dale, Robert and William Beyl. Sister of Anna, Martha and Rosella. Grandmother of 15. Great-grandmother of 20.

BLANKMAN, Martha, 94, St. Mary, Rushville, Feb. 19. Mother of Carolyn Gordon, Linda Leising, Susan Meer and John Blankman. Grandmother of 14. Great-grandmother of 21.

BUSALD, Harold S., 91, St. Jude, Indianapolis, Feb. 20. Husband of Edna Busald. Father of Marcia Hendrickson and Garry Busald. Grandfather of four. Great-grandfather of seven.

CAFFEE, Theresa A., 59, St. Mary, Greensburg, Feb. 12. Mother of Savannah Sefton and Alina Wells. Stepmother of Starr Rodriguez and Billie Ruiz. Sister of Katrina Applegate, Janet Henry, Kenny and Michael Buening. Grandmother of six. Step-grandmother of 13.

CASE, Jon B., 71, St. Anthony of Padua, Morris, Feb. 19. Husband of Margarita Case. Father of Valerie Back, Erica and Katie Case. Grandfather of one.

CLEMENTS, Jacquelyn, 71, SS. Francis and Clare of Assisi, Greenwood, Feb. 25. Wife of Michael Clements. Mother of Andrea Jones and Erin Lewis. Stepmother of Lori Gardner, Jeff and Steve Clements. Sister of Sharon Roeder, Sandy Schmidt, Kathy Tichenor and Charles Scott. Grandmother of nine. Great-grandmother of two.

DANNENBRINK, Albert H., 79, St. Gabriel the Archangel, Indianapolis, Jan. 1. Husband of Mary Jo Dannenbrink. Father of Kim Beecher, Kathy, Kevin, Kirt and Kristopher Dannenbrink. Grandfather of five. Great-grandfather of two.

ELMER, Louise M. (Wiesecka), 96, Holy Family, New Albany, Feb. 22. Mother of Ruth Ann Koerner, Becky Randall, Conventual Franciscan Father John and Kenneth Elmer. Sister of Helen Balmer, Ann Foley, Norma Lamb and John Wiesecka. Grandmother of 10. Great-grandmother of seven. Great-great-grandmother of one.

FISTER, Margaret, 78, St. Michael, Brookville, Jan. 20. Wife of Ron Fister. Mother of Kathleen Harper, Deborah Lakin, Barbara and Stephen Fister. Sister of Marilyn Stephenson, Chris, Pete, Richard and Rick Pauley. Grandmother of 10. Great-grandmother of three.

FROELICH, Richard, 88, St. Jude, Indianapolis, Feb. 16. Father of Richard and Steven Froelich. Brother of Sandy Hayden. Grandfather of four. Great-grandfather of three.



Go Texan Day

St. Jerome Catholic School students work on a math assignment while wearing Western wear on Go Texan Day in Houston on Feb. 24. The day is a hat tip to Texas history, an annual citywide designation that rallies communities, like St. Jerome, across the region to celebrate Texas heritage, and signals the beginning of the Houston Livestock Show and Rodeo. (CNS photo/James Ramos, Texas Catholic Herald)

HEMME, Richard, 84, St. Lawrence, Lawrenceburg, 84, Feb. 17. Father of Bernadette, Michael and Peter Hemme. Grandfather of 10.

HOFFMAN, Dennis M., 77, St. Boniface, Fulda, Feb. 5. Husband of Connie Hoffman. Father of Jennie Blessinger, Amy Heacock, Jason and Travis Hoffman. Brother of Anita Grooms, Mary Lou Lasher and Allen Hoffman. Grandfather of eight. Great-grandfather of three.

KENNEDY, Michael R., 74, St. Lawrence, Lawrenceburg, Feb. 8. Husband of Elaine Kennedy. Father of Kevin, Shawn and Tim Kennedy. Brother of Patrick Kennedy. Grandfather of six. Great-grandfather of two.

KIRKHOFF, Robert E., 84, St. Jude, Indianapolis, Feb. 22. Father of Mami Fey, Jeff, Kevin, Mark and Mike Kirkhoff. Brother of Joan Leucht and Father Gerald Kirkhoff. Grandfather of 13. Great-grandfather of one.

MCCRARY, Donald E., 87, St. Mary, Greensburg, Feb. 25. Husband of Anna Mae McCrary. Father of Cheryl Kline, David, Donald, John and Richard McCrary. Grandfather of 11. Great-grandfather of five.

METALLIC, Evelyn, 93, St. Michael the Archangel, Indianapolis, Feb. 18. Mother of Maria Beach, Joan Cahill, Ann DiSalvo, Brian, Gregory, John, Joseph and Patrick Metallic. Sister of Eleanor McNamara, James and Joseph Scheidler. Grandmother and great-grandmother of several.

PAIR, Victoria L., 72, St. John Paul II, Sellersburg, Feb. 14. Mother of Elaine and Lynley Pair. Sister of Timothy Prieser. Grandmother of two.

RYAN, Joseph H., 86, Holy Spirit, Indianapolis, Feb. 20. Father of Maryann Massey. Brother of Ann Carrico, Joyce True, Dick, Robert and Tom Ryan. Grandfather of two. Great-grandfather of eight.

SMITH, Clara E., 95, Holy Spirit, Indianapolis, Feb. 14. Mother of Shirley Hill, Glenda Kishi, Jeanette Tiller and Carl Smith. Grandmother of 11. Great-grandmother of 17. Great-

great-grandmother of five.

STAHL, Rosemary, 91, Most Sacred Heart of Jesus, Indianapolis, Jan. 24. Mother of Karen Keuhn, Margaret Strack, James Schludecker, Bill and Jim Stahl. Grandmother of three.

STAPIEN, Stanley, 100, SS. Francis and Clare of Assisi, Greenwood, Feb. 9. Father of Richard Stapien. Grandfather of two. Great-grandfather of five.

STIER, Gary E., 76, St. Maurice, Napoleon, Feb. 25. Husband of Dorothy Stier. Father of Anita Fry, Cecilia Rose, David and Doug Stier. Brother of Janet Bledsoe, Kathy Kohrman, Eileen Vinson, Carl, Marvin and Stephen Stier. Grandfather of eight.

SULLIVAN, Mark D., 48, St. Pius X, Indianapolis, Feb. 12. Father of Marrina Vannarath, Keely and Parker Sullivan. Son of Mary Sullivan. Brother of Angie Pumper and Mike Sullivan.

TRAUNER, Henry, 86, Sacred Heart of Jesus, Indianapolis, Feb. 2. Husband of Margaret Trauner. Father of Soraya, Alan and Dave Trauner. Brother of Anne Marie Lindstrom and Ron Trauner. Grandfather of five.

VITTORIO, Thomas, 81, Our Lady of Lourdes, Indianapolis, Feb. 20. Husband of Carol Vittorio. Father of Angela Vittorio-Walker and Thomas Vittorio II. Grandfather of eight.

WATT, Nina J., 78, St. Jude, Indianapolis, Feb. 15. Wife of John Watt. Mother of Elizabeth McCarty, Christopher and Jeffery Watt. Grandmother of six.

WERNING, Maria, 85, St. Lawrence, Lawrenceburg, Feb. 22. Wife of Willie Werning. Mother of Matthew, Richard and Willie Werning. Grandmother of six. Great-grandmother of three.

WHITSON, Ellen I., 78, St. Roch, Indianapolis, Feb. 16. Mother of Angela Kidwell, Brian and Tim Whitson. Grandmother of three.

WHITTEMORE, David, 77, St. Roch, Indianapolis, Jan. 30. Father of Natalie McDowell and Michelle Moore. Brother of Grace Davis, James, John, Maurice, Jr., Paul and Tom Whittemore. Grandfather of seven.

YAGER, Henry, 92, St. Mary, Rushville, Feb. 21. Father of Ann Koors, Janet Litmer, Don, Jerry, Jim and Paul Yager. Brother of Esther Nieman, Alberta Neuman, Alfred and Francis Yager. Grandfather of 17. Great-grandfather of 22. Great-great-grandfather of one.

ZOELLER, Urban P., 97, Holy Family, New Albany, Feb. 16. Father of Mary Ann and Robert Zoeller. Grandfather of two. †

Providence Sister Mary Cecile Grojean served in Catholic education for 39 years

Providence Sister Mary Cecile Grojean died on Feb. 13 at Mother Theodore Hall at the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods. She was 87.

The Mass of Christian Burial was celebrated on Feb. 18 at the Church of the Immaculate Conception on the motherhouse campus. Burial followed at the sisters' cemetery.

Mary Bernadette Grojean was born on Jan. 13, 1932, in Chicago. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Feb. 2, 1950, and professed final vows on Aug. 15, 1957.

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

During her 69 years as a member of the Sisters of Providence, Sister Mary Cecile ministered as a music teacher for 39 years in Catholic schools in California, Illinois, Indiana and Maryland.

In the archdiocese, she served at St. John Paul II School in Sellersburg from 1952-54, and in Terre Haute at St. Patrick School from 1964-68 and the former Sacred Heart School from 1956-57 and 1968-70.

In 2002, Sister Mary Cecile returned to the motherhouse where she served for 11 years as a switchboard operator and driver. She then devoted herself entirely to prayer beginning in 2014.

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. †

Conventual Franciscan Father Maurus Hauer served in New Mexico, Clarksville

Conventual Franciscan Father Maurus Hauer, a member of the Our Lady of Consolation Province based in Mount St. Francis, died on Feb. 17 in New Albany. He was 101.

The Mass of Christian Burial was celebrated on Feb. 25 at the chapel of the Conventual Franciscans at Mount St. Francis. Internment followed in the friars' cemetery.

Raymond Francis Hauer was born on Oct. 7, 1917, in Terre Haute, where he grew up as a member of St. Benedict Parish.

After having attended the minor seminary of the Conventual Franciscans' Our Lady of Consolation Province at Mount St. Francis during the Great Depression, he entered the novitiate of the order in 1938. Father Maurus professed simple vows on Aug. 17, 1939, and solemn vows on Aug. 17, 1942. He was

ordained a priest on Feb. 24, 1945, by Bishop Karl J. Alter in Holy Rosary Cathedral in Toledo, Ohio.

Father Maurus spent most of his life as a priest ministering in rural parishes in New Mexico. In the archdiocese, he served as pastor of St. Anthony of Padua Parish in Clarksville from 1960-66. In retirement, he spent much time praying for his fellow Franciscans, their ministries and the people whom he had served.

At the time of his death, he was the oldest friar in the province.

Memorial gifts may be sent to the Conventual Franciscan Friars at The Province of Our Lady of Consolation, Development Office, 103 St. Anthony Drive, Mount St. Francis, IN, 47146. †

HUMAN

continued from page 12

after killing children born alive during attempted abortions.

And in 2002, with little dissent, Congress passed the "Born-Alive Infants Protection Act" that simply said a child showing signs of life outside the womb after delivery, miscarriage or abortion is a "person" under federal law.

But now a "Born-Alive Abortion Survivors Protection Act" would simply implement what Congress said in 2002: Because the child surviving an abortion is a person, you may not intentionally kill the child, and you must provide the same care as you would for other newborn children of that gestational age. And abortion supporters, with a renewed appreciation for their own logic, are working to defeat it.

Slogans about women controlling their own bodies, a choice to "terminate"

unwanted pregnancies, etc., are falling away, so the logic of abortion can be seen for what it is—simply anti-life.

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

FABRIC

continued from page 12

said. "They need to share some of that pain. They'll say, 'While you're massaging me, will you pray for me?' And everybody gets a hug in the massage chair."

Yes, these are the weavers, the ones who knead our knots as they knit us together. In these troubled times, they are our hope.

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

Accident, faith journey open door for Oldenburg coffee shop

By Jennifer Lindberg
Special to *The Criterion*

OLDENBURG—Managing her coffee house from her wheelchair, Suzanne Konnersman calls it all a gift: the accident that paralyzed her, the faith journey she's encountered, and the discovery of a way to give something back to the community.

The idea for the Kessing Haus Café in Oldenburg started with the basic love of family, healthy food and a strong respect for tradition. The café sits in a historic building just behind the post office on Main Street.

"I want to vivify history and tradition here," Konnersman said.

Old-fashioned brick walls have icons of saints hanging on them that are interspersed with biblical quotes written in chalk. Solid wood tables invite guests to sit down with their cups of coffee. Light streams in large windows and an authentic brick oven is fired up for homemade bread. Konnersman's café sits comfortably among a town full of tradition.

Dating back to 1837, Oldenburg became known as the Village of Spires for the local Catholic church on one corner and the Sisters of St. Francis of Oldenburg's church on the other. With its German charm, the town is nestled in sleeping Indiana hills that Konnersman has always called home.

Konnersman was paralyzed after a semitrailer rear-ended the back of a van she was traveling in. She was in the back seat and had just switched places with another passenger. Medics on the scene gave her little chance of survival: her spinal cord was severed, and her aorta ruptured.



Pictured is the brick oven that is often fired up to make sprouted, organic bread at the Kessing Haus Café in Oldenburg. (Submitted photo)

"I felt I was dying," Konnersman said. "I felt myself fading, but I understood it was my choice to live, and I said 'yes,' and breath came back to me."

Konnersman said she felt the loving arms of God around her during the accident. She calls them robes of light. She was only 17. Her choice to live meant she would spend the rest of her life in a wheelchair.

Twenty years later, Konnersman's faith and her accident have opened more doors than they have closed.

"I was saying yes to something then [at the time of the accident]," Konnersman said. "God was giving me something. I can see that 20 years later, through a lot of healing, a lot of dark nights and struggles. It is clear God gave it to me, and it is a gift."

Even with being sure of her choice to live, those dark nights included more than just learning how to adjust to life in a wheelchair. It also included her own journey back to the Catholic faith.

She came back 11 years ago and now attends the Oratory of SS. Philomena and Cecilia in Franklin County. During the interim, she filled her time by traveling with a renowned spinal cord injury therapist and learned a lot from her.

It was Konnersman's new love of her faith that led her to open the Kessing Haus Café eight years ago and share the ability God has given her to make healthy traditional foods. The foods take a long time to prepare, such as soaking, fermenting and using various food cultures that need to be watched, stirred and shaken throughout the day. All this attention makes rich nutrients and conserves the foods' natural vitamins and minerals.

Her sister, Hilary, serves up the fermented sauerkraut alongside the best-selling frittata. Customers can opt for organic tea or coffee—with multiple choices taking up a large blackboard on the wall.

The counter boasts an array of healthy sweets, gluten-free muffins, scones and the special drink Konnersman has dubbed "honey-bucha." It is like kombucha—a fermented vitamin-filled drink—but is fermented with raw honey instead of a mushroom culture. Many health food experts suggest it for energy instead of caffeine.

Konnersman's café began with brewing kombucha.

"I had a knack for it," she said. "God gave me a talent, and I made a lot of it, and I shared a lot of it with my church community."



Suzanne Konnersman, left, and her sister Hilary Konnersman stand in their kitchen where Suzanne has learned to cook traditional, healthy food. Suzanne started the Kessing Haus Café in Oldenburg as a place for the community to gather in a unique coffee shop. (Photo by Jennifer Lindberg)



The Kessing Haus Café in Oldenburg is a place for the local community to gather for breakfast, coffee and homemade bread that is baked in a traditional brick oven. (Submitted photo)

All that sharing led to a suggestion to start selling her fermented foods in Oldenburg.

"I was challenged to have a vision to try to help vivify tradition, a vision of healing a community through simpler times of gathering around a hearth with a real fire and with real traditional food," Konnersman said. "Largely, in our culture we hear about how sad and depressed people are. Food makes you feel good if it is healthy and delicious and traditionally made."

Hilary said the family idea has blessed her in many ways.

"I feel like I've made an impact on people's lives," she said. "I have a sense of fulfilment when the day is done that I have done the best of my ability and it's what God wanted me to do for the day."

"Oh, people even bring her flowers when she's sick," chimed in Suzanne, when they talk about how good the people who visit the café have been to them.

"My heart is so full," Hilary said. "We have regular customers who love and support us."

They also see complete strangers strike up conversations about the faith when they come in or simply relax.

"People are not on their cell phones here," Hilary said.

It reminds her of the local cafés she has visited in Italy where everyone was talking to one another or reading books.

"We want to be a different coffee shop that is part of the community and part of its interaction," Hilary said. "It's a place to meet, have good conversations and read good books."

Suzanne said her life has turned to one of constant prayer and business plans. While Hilary serves customers and makes the coffee, Suzanne works on e-mails, marketing plans and business plans.

But she is never far away from the day-to-day operations, and she still makes some of the items the café sells.

"My door is always open," she said. "I am just in awe of how God works, so I just say, 'yes.'"

(Jennifer Lindberg is a freelance writer and a member of St. Joseph Parish in Shelbyville.) †

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Applications can be found by visiting the diocesan careers webpage at: <http://www.diocesefwsb.org/Current-Job-Postings>



Kickball team at Immaculate Heart celebrates its championship season

The members of the Immaculate Heart of Mary Parish kickball team in Indianapolis were the champions of the spring CYO kickball season in 1957. They defeated the team from St. Therese of the Infant Jesus (Little Flower) Parish, also in Indianapolis. The priest appearing in the center of the second row is Father James Hodge, who was associate pastor of Immaculate Heart from 1956-1958.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at jmotyka@archindy.org.)

Supreme Court blocks death penalty case of inmate with dementia

WASHINGTON (CNS)—The Supreme Court is sending a death-row case back to the lower courts to determine if the inmate's dementia, brought on by strokes he suffered while on death row, should prevent him from being executed.

In the 5-3 ruling on Feb. 27, the justices sided with Alabama prisoner Vernon Madison for now, saying the lower court should look at his case again.

Madison, who killed a police officer in 1985, suffered strokes in recent years that left him blind and with vascular dementia and significant memory loss.

Justice Elena Kagan, writing the court's majority opinion, pointed out that Madison's dementia is enough of a reason to re-examine his case, noting that the Eighth Amendment, which bans cruel and unusual punishment, "doesn't care about the particular diagnosis," or in other words should not apply only to someone with

a mental illness or intellectual disability, which the court has previously established.

Kagan was joined by Chief Justice John Roberts and Justices Ruth Bader Ginsburg, Sonia Sotomayor and Stephen Breyer. Justice Brett Kavanaugh did not vote on the case since it was argued before he was confirmed to the court.

Bryan Stevenson, Madison's attorney and executive director of the Equal Justice Initiative, said the court's decision affirmed "the basic principle of a humane system of justice."

Sister Helen Prejean, a Sister of St. Joseph of Medaille and longtime death penalty opponent, said in a tweet: "Why is Alabama trying to execute a 68-year-old stroke survivor? Vernon Madison is blind, can't walk without assistance, and doesn't have any memory of the crime that landed him on death row. Why was this even a question? Our death penalty system is broken." †

Supreme Court offers possible ground for historic memorial cross to stay

WASHINGTON (CNS)—The U.S. Supreme Court seemed to lean toward preserving a historic cross-shaped memorial in Maryland on Feb. 27 without making overall clarifications about the constitutionality of religious symbols on public property.

The justices heard oral arguments about a 93-year-old cross in Bladensburg, Md., that pays tribute to local World War I veterans that is viewed by opponents as an endorsement of religion and by supporters as a secular monument.

Before the arguments began, people from both sides gathered at the front of the Supreme Court on the chilly but sunny winter morning. The memorial's opponents held aloft placards or wore hats or buttons with the words "#honor them all," and spoke about the importance of not singling out the Christian faith tradition for a memorial when people of many faiths have fought and died in battles. Those gathered in support of the monument, many older men in American Legion caps, insisted that the memorial had nothing to do with religion.

Will Trotter, vice commander with American Legion for Maryland, said taking down the monument would be an affront to those who "fought valiantly in World War I" and to family members who wanted these men remembered in that spot and view the cross as a grave marker.

Justices took in both sides in the hour and a half of arguments where they paid particular attention to whether or not the monument was endorsing or proselytizing religion, and if its placement on a parcel of land on a busy road was different than on the top of a city hall building, for example.

Last year, the 4th U.S. Circuit Court of Appeals based in Richmond, Va., ruled 2-1 that the 40-foot monument is unconstitutional and must be removed or destroyed because it has the "primary effect of endorsing religion and excessively entangles the government in religion."

Known as the Bladensburg Cross or the Peace Cross, the cement and marble memorial was erected by the Snyder-Farmer Post of the American Legion of Hyattsville, Md., to recall the 49 men of Prince George's County who died in World War I. The cross, whose construction was funded by local families, was dedicated on July 13, 1925.

The American Humanist Association, a Washington-based group that represents atheists and others, filed suit against the memorial saying that its cross shape on public property violates the Establishment Clause of the First Amendment.

The monument's supporters stress that its message is secular: to commemorate war victims. They also have argued that its cross shape was not intended for religious reasons, but to look similar to cross-shaped grave markers in Europe used for American soldiers who died there.

"Figure out where you want to draw the line," Justice Elena Kagan said during arguments about markers with religious connotations.

She also pointed out some distinctions about this memorial, saying it was put up when crosses were a common way to honor those who died in World War I. It is located near other war memorials and does not include religious language.

Other justices pointed out the strong Christian symbolism that comes across even in a plain cross. Justice Ruth Bader Ginsburg pointed out that it is "the pre-eminent symbol of Christianity."

But Justice Neil Gorsuch questioned why the existence of some religious symbols is considered "too loud" or too offensive to some.

"There aren't many places in the law where we allow someone to make a federal case out of their offensiveness about a symbol being too loud for them," he said, adding: "We have to tolerate one another. This is the only area I can think of like



A cross-shaped World War I memorial, a landmark in Bladensburg, Md., is pictured in this Oct. 19, 2017, photo. The U.S. Supreme Court will hear oral arguments on Feb. 27 to consider if the 40-foot cross endorses religion or is just a secular memorial. The cement and marble cross, which is on a median strip on government property in Bladensburg, memorializes local soldiers who died in World War I. (CNS photo/Chaz Muth)

that where we allow people to sue over an offense because, for them, it is too loud."

Gorsuch pointed out that the Ten Commandments display overhead could even be "too loud for many."

The justices also mentioned that their own interpretation on rules about religious symbols in church and state matters is murky or as Gorsuch put it, twice: "a dog's breakfast."

Justice Samuel Alito cautioned against a general ruling against all war memorials with crosses, telling the attorney representing those opposed to the memorial: "There are cross monuments all over the country, many of them quite old. Do you want them all taken down?"

One possible way to look at the cross memorial might be to accept it, but not let new ones with religious imagery find a home on public property.

As Justice Stephen Breyer put it: "What about saying past is past, but no more?"

Outside the court, Trotter, who grew up in the Washington area, has always used the Peace Cross as a marker in giving directions, and Sandra Linder, a director with the American Legion Riders from Waldorf, Md., who grew up near the monument, considers it part of her childhood.

Linder and Trotter both said they were confident the memorial would get to stay based on previous Supreme Court rulings, and they both felt it was important to be on the grounds of the court that day to support it.

Being outside the court, with people from both sides expressing their points of view, "is what we have fought for," said Trotter, who served in the Air Force for 22 years.

Linder, a Navy veteran whose grandfathers fought in World War II, said she was glad for decent weather the day of the arguments, but she said she would have been at the court no matter the conditions to stand up for this.

A decision on the combined cases—*The American Legion v. American Humanist Association* and *Maryland-National Capital Park and Planning Commission v. American Humanist Association*—is expected by the end of June. †

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