Keeping alive a legacy of hope

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

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.

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, cataloged 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...” a symphony of faith’

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.

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 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.
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 which 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 loan industry requiring institutions that charge consumers an annual percentage rate (APR) of up to 391 percent on the high-interest 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 loan-sharking under current Indiana law.

Both votes occurred on Feb. 26, the final day before the midway point in the legislative session, when bills crossover 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 these things from happening,” 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 wins in this.”

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 the bill. Macey said the Senate would have to give the bill more scrutiny and the public more time to engage in the discussion. 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 an 11-year maximum loan. Macey said she asked that the loan bill be sponsored by her. She said she did not receive a response from Senate Majority Leader Tim Lanane.

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 an 11-year maximum loan. Macey said she asked Senate Majority Leader Tim Lanane to sponsor the bill. She said she did not receive a response from Senate Majority Leader Tim Lanane.

But proponents of the bill, led by Sen. Andy Zay (R-Spencerville), saw 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 lower incomes and are looking for 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 sort of stepping-steps 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.

Macey pointed to the example of Brightpoint, a community action agency serving northern Indiana, which offers loans of up to $1,000 at 10 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 payday lending are poised to continue advancing 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 votes do not change the fact 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 time frame by which it moved,” Macey said. “We still don’t know the full implications of parts of this bill. We are meeting with all the 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 ICAN, the Indiana Catholic Action Network, which offers the Church’s position on key issues.

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367
Web site: www.CriterionOnline.com
Phone Numbers:
Maisy office: 317-236-1570
Advertising: 317-236-1454
Circulation: 317-236-1454
Editorial: 317-236-1454
Price: $2.00 per year, 75 cents per copy
Postmaster: Send address changes to The Criterion, 1400 N. Meridian St., Indianapolis, IN 46202-2367
Web site: www.CriterionOnline.com
E-mail: criterion@archindy.org
Effective Date
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.
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.
Judicatures 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 Churchwide All-Seminary Conference at Wellspring Conference Center, Fishers (Lafayette Diocese)
March 20 – 10 a.m.
Department head meeting at Archbishop Edward T. O’Meara Catholic Center
March 20 – 7 p.m.
Lenten lecture at Our Lady of the Greenwood, 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 21 – 9 a.m.
Day of Prayer with vocations office discerners at SS. Peter and Paul Cathedral
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 Protected 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 the legality of DHS’s decision to terminate TPS for these four countries.

“We are mindful that the preliminary injunction is temporary in nature and tenures as the government has sought to overturn it on appeal. Further, it does not provide the extension of protections to Hondurans, Nepalese and Burmese,” 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 immigration 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.
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.

Embody Theology Institute is a chance for young women in high school to gather, reflect, and explore their God-given beauty. The week-long retreat held on the campus of Saint Mary's College takes them on a spiritual journey as they discuss beauty and justice, and have an opportunity to put their faith in action.

July 7–12 or July 14–19 for girls entering grades 10–12

Apply Today!
saintmarys.edu/Embody

Embody, Just for her!
Lent is a time for healing, hope

“Those who are healthy do not need a physician, but the sick. I do not have to come to 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 go beyond treating the symptoms of sin—our overt sinful actions; 2) the underlying causes of sin—the attitudes and habits of our heart, the actions of our ancestors; 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 illnesses of mind and heart and body. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill health. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill 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 go beyond treating the symptoms of sin—our overt sinful actions; 2) the underlying causes of sin—the attitudes and habits of our heart, the actions of our ancestors; 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 illnesses of mind and heart and body. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill health. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill 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 go beyond treating the symptoms of sin—our overt sinful actions; 2) the underlying causes of sin—the attitudes and habits of our heart, the actions of our ancestors; 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 illnesses of mind and heart and body. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill health. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill 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 go beyond treating the symptoms of sin—our overt sinful actions; 2) the underlying causes of sin—the attitudes and habits of our heart, the actions of our ancestors; 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 illnesses of mind and heart and body. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill health. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill 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 go beyond treating the symptoms of sin—our overt sinful actions; 2) the underlying causes of sin—the attitudes and habits of our heart, the actions of our ancestors; 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 illnesses of mind and heart and body. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill health. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill 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 go beyond treating the symptoms of sin—our overt sinful actions; 2) the underlying causes of sin—the attitudes and habits of our heart, the actions of our ancestors; 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 illnesses of mind and heart and body. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill health. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill 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 go beyond treating the symptoms of sin—our overt sinful actions; 2) the underlying causes of sin—the attitudes and habits of our heart, the actions of our ancestors; 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 illnesses of mind and heart and body. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill health. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill 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 go beyond treating the symptoms of sin—our overt sinful actions; 2) the underlying causes of sin—the attitudes and habits of our heart, the actions of our ancestors; 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 illnesses of mind and heart and body. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill health. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill 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 go beyond treating the symptoms of sin—our overt sinful actions; 2) the underlying causes of sin—the attitudes and habits of our heart, the actions of our ancestors; 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 illnesses of mind and heart and body. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill health. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill 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 go beyond treating the symptoms of sin—our overt sinful actions; 2) the underlying causes of sin—the attitudes and habits of our heart, the actions of our ancestors; 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 illnesses of mind and heart and body. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill health. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill 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 go beyond treating the symptoms of sin—our overt sinful actions; 2) the underlying causes of sin—the attitudes and habits of our heart, the actions of our ancestors; 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 illnesses of mind and heart and body. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill health. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill 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 go beyond treating the symptoms of sin—our overt sinful actions; 2) the underlying causes of sin—the attitudes and habits of our heart, the actions of our ancestors; 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 illnesses of mind and heart and body. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill health. Clergy sexual abuse, clericalism, declining membership and Mass attendance, symptoms of ill 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 go beyond treating the symptoms of sin—our overt sinful actions; 2) the underlying causes of sin—the attitudes and habits of our heart, the actions of our ancestors; 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.
“Fue lleno de Espíritu Santo, y 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 llegó hambriento” (Mt 4:1-2).

La lectura del Evangelio del Primer Domingo de Cuaresma (Lc 4:1-13) 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 nuestras mentes, corazones y acciones. Es sencillo, pero no fácil. Así como el demonio tentó al Señor en el desierto, también nos tentan las tentaciones que se nos presentan, a grandes o pequeñas, intente invocar 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 comunitaria 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 enfrentado con tentaciones, sean estas grandes o pequeñas, intente invocar el nombre de Jesús. Pídele 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 a nuestro auxilio.

Aunque fracasemos y succumbamos a las tentaciones que se nos presenten, de todas formas, el Señor está listo (¡y deseoso!) de socorrernos. Éste 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 necesitados 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 perfectionar 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… Además, al Señor, tu Dios, y a Él solo rendirás culto… No tentarás al Señor, tu Dios.” 

ARCHBISHOP/ARZOBISPO CHARLES T. THOMPSON

La lectura del Evangelio del Primer Domingo de Cuaresma (Lc 4:1-13) 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 nuestras mentes, corazones y acciones. Es sencillo, pero no fácil. Así como el demonio tentó al Señor en el desierto, también nos tentan las tentaciones que se nos presentan, a grandes o pequeñas, intente invocar 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 comunitaria 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 enfrentado con tentaciones, sean estas grandes o pequeñas, intente invocar el nombre de Jesús. Pídele 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 a nuestro auxilio.

Aunque fracasemos y succumbamos a las tentaciones que se nos presenten, de todas formas, el Señor está listo (¡y deseoso!) de socorrernos. Éste 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 necesitados 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 perfectionar 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… Además, al Señor, tu Dios, y a Él solo rendirás culto… No tentarás al Señor, tu Dios.”
March 11 
St. Paul Catholic Center, 1413 E. 17th St., Bloomingtown. 
Hospital 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/D3FDf. Information: Brie Anne Varick, bavareck@archindy.org, 317-236-1543.

St. Therese of the Infant Jesus (Little Flower) Parish Center (enter door 1), 4720 E 13th St., Indianapolis. 
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 lbs weights (optional), free will offering, 6:30-7:30 p.m. Information: Joan Bullock, 317-727-1167, joan2000@yahoo.com or www.soulcore.org.

March 12 
Church of the Immaculate Conception, 1 Sisters of Providence, 101 Mary-of-the-Woods, St. Mary-of-the-Woods. Monthly Taizé Prayer Service. 7:30 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, prcevy@spwv.org.


Cardinal Ritter House Neighborhood Resource Center, 1218 E. Oak St., New Albany. 7th Annual Lenten and Ireland Coffee, Archbishop Charles C. Thompson, presenting. 6 p.m. free program.

St. Patrick, 1004 W. 50th St., Beech Grove. Ave Maria Guild, Indianapolis. Men’s Club Fish Fry, baked and fried fish, fish tacos, sausage, cheese pizza, clam chowder, frenchmacaroni, greens, casual atmosphere. 11 a.m. - 2 p.m. Information: parishoffice@mt-st-clarksville.org.


Knights of Columbus Hall, 200 E. 71st St, Indianapolis. Catholic Business Exchange, 4th Thursday, 121 E. Washington St., Indianapolis.

March 13 
St. Luke the Evangelist, 7375 E. Enon Dr., Indianapolis. 

March 14 
Catholic Ritter House Neighborhood Resource Center, 1218 E. Oak St., New Albany. 7th Annual Lenten and Ireland Coffee, Archbishop Charles C. Thompson, presenting. 6 p.m. free program.

March 15 
St. Anthony of Padua School Gymnasium, 1200 N. Sherwood, Clarksville. Men’s Club Fish Fry, baked and fried fish, fish tacos, sausage, cheese pizza, clam chowder, frenchmacaroni, greens, casual atmosphere. 11 a.m. - 2 p.m. Information: parishoffice@mt-st-clarksville.org.


Knights of Columbus Hall, 200 E. 71st St, Indianapolis. Catholic Business Exchange, 4th Thursday, 121 E. Washington St., Indianapolis.

March 16 
St. Ann of Arimathe, 4217 Central Ave., Indianapolis. 10th Annual Men’s Lenten Fish Fry, 6-8 a.m., Mass and breakfast presentation. Information, scholarship: oemichelynaea@gmail.com.

March 17 
St. Joan of Arc Parish, 4100 E. 56th St., Indianapolis. Fish Fry, all-you-can-eat fish fry, or breaded and grilled fish, cheese pizza, clam chowder, frenchmacaroni, greens, casual atmosphere. 11 a.m. - 2 p.m. Information: 317-262-2290.

March 18 
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove, Ave Maria Guild, Indianapolis. Men’s Club Fish Fry, baked and fried fish, fish tacos, sausage, cheese pizza, clam chowder, frenchmacaroni, greens, casual atmosphere. 11 a.m. - 2 p.m. Information: parishoffice@mt-st-clarksville.org.

St. Lawrence Parish, 6649 E. 46th St., Indianapolis. Fish Fry Festa/Cons Cuarentales, 6-8 p.m., fried and baked fish, fish tacos, quesadillas, rice and beans, live entertainment, $9 dinners, kids’ meals and a free soft drink or a free soft drink and program following, at the door. www.lumenchristchs.org. Information: 317-546-4065. fishfryfest@gmail.com.

March 19 
St. Mark the Evangelist School, 14023 Main St., Oldenburg. The Architecture of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. Catholic Men’s Conference and Retreat “Christ: Authentic Manliness,” Fri. 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, 360, 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 20 
St. Joan of Arc Parish, 4100 E. 56th St., Indianapolis. 10th Annual Men’s Lenten Fish Fry, 6-8 a.m., Mass and breakfast presentation. Information, scholarship: oemichelynaea@gmail.com.

March 21 
St. John the Baptist Church, 2016 W. 26th St., Indianapolis. Todd Marriage Preparation Weekend, St. Andrew 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 retreat, however, there will be a free will offering. For more information, call 317-632-9349.

March 22-24 
St. Andrew the Apostle Parish in River Ridge, La. 
Men’s Conference and Retreat “Christ: Authentic Manliness,” Fri. 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, 360, or $45 per person in groups of 10 or more registered by March 15, $65 walk-ins. Information, schedule and registration: www.holyrosaryconferences.org.

Sisters of Providence offer “Come and See” retreat 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.

For more information contact Sister Editha at 812-230-4771 or sben@uspov.org.

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

For the 12 days during the March for Life, all students in grades 10-12. deadline for receiving applications to participate in the March for Life contest is April 23. The competition is open to students in grades 10-12. - The deadline for receiving applications to participate in the March for Life contest is April 23. The competition is open to students in grades 10-12. The deadline for receiving applications to participate in the March for Life contest is April 23. The competition is open to students in grades 10-12. The deadline for receiving applications to participate in the March for Life contest is April 23.

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

The show features a variety of pieces and media from the permanent MACA collection. The exhibit can be viewed Monday-Friday from 10 a.m. to 5 p.m. The opening will be 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, March 30, in the fund, which was founded in the 1960’s, is named for Mary Anderson, a world-famous stage and film actress from Louisville, who dedicates the property at St. Mark Center to the Conventual Franciscan Friars in 1985. In addition to conducting studies, poetry classes twice a week, and quarterly shows in the Blackburn gallery.

For more information, contact Steven Cheek at info@maryandersoncenter.com or call 404-242-0897.

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 surrounding counties to participate in its annual pro-life-themed essay, art and speech contest. 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 speeches and the winning artwork on the cover. The speech contest winner will be invited to deliver their speech at the dinner.

The essay contest is open to students in grades 7-12. The deadline for submissions is April 15. The art contest is open to students in grades 10-12. The deadline for art submissions is April 15.

Joseph and Grace (Lynsey) 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. Joseph of the Infant Jesus Church in Indianapolis on March 14, 1949. They have seven children: Liz Appleby, Christine Hamilton, Patrica Parker, Mary Kay Segasser, Edward, Kevin and the late Joseph Kieffer. The couple also has nine grandchildren and five great-grandchildren.

The March 12, 2019, Men’s Conference and Retreat “Christ: Authentic Manliness,” Fri. 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, 360, or $45 per person in groups of 10 or more registered by March 15, $65 walk-ins. Information, schedule and registration: www.holyrosaryconferences.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 Deacony**
- March 21, 7 p.m. at St. Mary of the Immaculate Conception
- March 24, 1-3 p.m. for St. Maurice, Napoleon: St. John the Baptist, Osgood; and Immaculate Conception, Milhousen, St. Maurice, Napoleon
- March 26, 7 p.m. at St. Mary, Greensburg
- April 7, 7 p.m. at St. Lawrence, Lawrenceburg
- April 2, 6:30 p.m. for St. Michael, Brookville
- April 3, 6:30 p.m. at St. Peter, Franklin County
- April 7, 7 p.m. at 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, Seymour, at St. Martin Campus, Yorkville
- April 10, 7 p.m. at St. Louis, Batesville
- April 11, 7 p.m. at Holy Family, Oldenburg

**Bloomington Deacony**
- April 2, 7 p.m. for 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, 7 p.m. for St. Jude the Apostle, Spencer
- April 10, 7 p.m. at St. Agnes, Nashville
- April 11, 6 p.m. for 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 Deaconry**
- 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, 9 p.m. for St. Elizabeth Ann Seton at St. Mary Church, Richmond

**Indianapolis East Deaconry**
- 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 Deaconry**
- 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 Deaconry**
- March 19, 5 p.m. at St. Jude
- March 20, 6:30 p.m. for St. Ann and St. Joseph (Indianapolis West Deaconry) 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 St. Francis and Clare of Assisi, Greenwood
- April 15, 7 p.m. at Our Lady of the Greenwood, Greenwood

**Indianapolis West Deaconry**
- 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 Deaconry) 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, Mooresburg
- 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 Deaconry**
- Wednesdays in Lent, 7:30 p.m. with adoration at St. Michael, Charlestown
- Wednesdays in Lent, 6:30-7:30 p.m. at Our Lady of the Knobs, Floyd County
- Wednesdays in Lent, 6:30-7:45 p.m. at St. Mary, New Albany
- Thursdays in Lent, 5:30 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, 5:50-5:50 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

**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 expect it to be different.”

The Diocese of Allentown, Pa., will use “Healing the Body of Christ” to ta
teach us our website

The Diocese of Allentown had 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. ‘But my pastors embraced it and said, ‘We’re going to give this a try.’ That’s where the rubber hits the road, in the local parishes.”

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

**Seymour Deaconry**
- 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 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, New Vernon, at St. Mary
- April 11, 7 p.m. for St. Bartholomew, Columbus, and Holy Trinity, Edinburgh, at St. Bartholomew

**Terre Haute Deacony**
- 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, Greenscorte
- April 17, 11 a.m. at St. Joseph, Rockville

**Tell City Deaconry**
- 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 )
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 feel connected, and we are still there for my brothers and sisters who are still out there.”

While a small portion of some material could look like reticence.

The expected number of fatalities after a tornado ripped through eastern Georgia and the Carolinas, knocking out power for millions of people in the Carolinas, Georgia, and Florida, was at least 37. The number of people missing was at least 40, and the number of people injured was at least 200.

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 Florida.

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 the documentation from the pre-World War II pontificate of Pope Pius XI up until 1939.

In 1965, Pope 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 author and 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 Knapp, seeks to redress what he says are serious misunderstandings about Pope Pius’ role during the war. Knapp says the documents show that the pope did much to help Jews, acting often quietly behind the scenes to avoid retribution by the Nazis against Jews.

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 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 40 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 statement. “It’s a very tough time. These people are tough. They’re resilient people, and it’s something they’ll get through. But they’ll be back.”

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 Florida.

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 Florida.
‘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 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.

“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 as 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 discussed it with 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 the right 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.

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

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.”

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 (ISO), 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.

---“Adagietto” from Gustav Mahler’s Symphony No. 5---Written for strings and harp by this composer between 1888 and 1890.

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 director, he learned the orchestra would be open to his decision.

“I love that last movement,” Deacon Bartolowits said. “It just points you to heaven, the resurrection that we catch 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 1884.

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

REPORT SEXUAL MISCONDUCT NOW

If you are a victim of sexual misconduct by a priest or lay minister in the Archdiocese of Indianapolis, contact the archdiocese victim assistance coordinator.

For more information, please log on to www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810

1 Ethics Point
Carlin Hall, Archdiocese of Indianapolis, Victim Assistance Coordinator
317-236-1548 or 888-935-8820

2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
317-236-9836, ext. 1548
carlahill@archindy.org
Since she was 13 years old, Cheyanne 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 confirmation and communion.

She is one of many people in the 18-35 age range in central and southern Indiana who have benefited 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 a small Catholic group associated with the campus Catholic Student Organization. She is a catechumen and will be received into the full communion of the Church this Easter. (Submitted photo)

Josh Meats, 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 included a five-day tour of parts of Goa as well as a mission trip to India to work at a home for the poor operated by Sr. Teresa of Calcutta’s Missionaries of Charity. It was in India that Meats 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 Butler] and they’ve all been helping me through this journey,” says Meats. “Campus ministry is an invitation to 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.”

Meats 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.”

Non-Catholics could gain a lot from the ministry, says Faley. “They can perform parish ministry on other campuses and get a real feel 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 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.

Josh Meats’, 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 included a five-day tour of parts of Goa as well as a mission trip to India to work at a home for the poor operated by Sr. Teresa of Calcutta’s Missionaries of Charity. It was in India that Meats participated in his first Mass. And it was during adoration on the mission trip that he felt the call to Catholicism. (Submitted photo)

Josh Meats, 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 included a five-day tour of parts of Goa as well as a mission trip to India to work at a home for the poor operated by Sr. Teresa of Calcutta’s Missionaries of Charity. It was in India that Meats participated in his first Mass. And it was during adoration on the mission trip that he felt the call to Catholicism. (Submitted photo)
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 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 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 low demand for cheap product; fuel use 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 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 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.)†
Joyful Witness/Kimberly Pohovey

Tales of supernovas, moonlighters and murderers.

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

The cynic in me told my son that I thought the moon was a natural phenomenon because it was modern technology, ancient notions to everything. Yet, our current knowledge of what we now call supernovas have changed many people’s views on what we call the ‘natural world’. The world as we knew it is a chaotic place. People don’t always treat each other very nice, he said, and God needs to know if we’re watching us as we’re doing. However, there are other nights, when all is well. The world is at peace and the moon is as smooth as can be, so he pulls the shade on the window down a little. In this story, one of my fondest memories of my dad. I also see it as symbolic of my relationship with my Father in heaven. We draw comfort from His love in the dark and, with His grace, we can move on to the next phase.

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 laity. Cardinal DiNardo said the current crisis is being used by the Spirit “to open the Church—something that happens to lead to a fuller understanding of ecclesiology,” that is, the structure of the Church, “that began with the early church and then became 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 new ecclesial season needs bishops who can teach others how to discern God’s presence in the history of his people, and not merely draw strong conclusions.”

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 controversies and the attendant debates, it may only now be 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 personal reflection about the Church, the world and its people, but in fact preparing Catholics for something unsuspected at the time.

Cardinal DiNardo quotes Pope Francis again in a passage that would fit for a “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 “bishops will have to learn new ways to share and delegate administrative duties,” Vatican II called the bishops to be not mere administrators, but 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 not just serve a way of life for the laity but one that, at the same time, minimize the authority of a bishop.

“It is the cardinal’s speech suggests that the current conversation about bishop accountability and the abuse crisis itself is only one part 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 mission and discipleship, for example, 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.)

Twenty Something/ Christina Capecchi

The ones who weep: how to repair the social fabric

When David Brooks travels the country for a retreat of Catholic leaders, the bad news is all too easy to find. As a New York Times columnist writing about the “social fabric,” Brooks writes 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. This is the very role that New Orleans help others mentally ill, the Chicago woman looking for a place to call home in her neighborhood, the guy who runs a boxing gym in Appalachian Ohio who hopes to keep young men from taking drugs. And he asks himself: what now?

Aren’t we all called to moments like this to do these things too?” 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. This is the very role that New Orleans help others mentally ill, the Chicago woman looking for a place to call home in her neighborhood, the guy who runs a boxing gym in Appalachian Ohio who hopes to keep young men from taking drugs. And he asks himself: what now?

Aren’t we all called to moments like these to do these things too?” 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. This is the very role that New Orleans help others mentally ill, the Chicago woman looking for a place to call home in her neighborhood, the guy who runs a boxing gym in Appalachian Ohio who hopes to keep young men from taking drugs. And he asks himself: what now?

Aren’t we all called to moments like these to do these things too?”

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. What might the Holy Spirit be leading us to? What possible good could the Spirit bring forth from all this darkness and suffering?

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 controversies and the attendant debates, it may only now be 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 personal reflection about the Church, the world and its people, but in fact preparing Catholics for something unsuspected at the time.

Cardinal DiNardo quotes Pope Francis again in a passage that would fit for a “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 “bishops will have to learn new ways to share and delegate administrative duties,” Vatican II called the bishops to be not mere administrators, but 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 not just serve a way of life for the laity but one that, at the same time, minimize the authority of a bishop.

It is the cardinal’s speech suggests that the current conversation about bishop accountability and the abuse crisis itself is only one part 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 mission and discipleship, for example, 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 the 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 the evidence you have that aborting a child that doesn’t also defend abortion that doesn’t also defend abortion that doesn’t also defend abortion that doesn’t also defend abortion that doesn’t also defend abortion that doesn’t also defend abortion.”

He was pleasantly surprised when she laughed and convined her: “Congratulations,” he said, “you’ve seen the logic.” Yeah, she replied—now I’m pro-life.

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

The logic of what abortion advocate defends abortion is becoming clearer. New York Gov. Andrew Cuomo has enthusiastically signed a state law providing for unlimited abortions—meaningful limits on abortion through pregnancy—and protection for a child born alive during an abortion. Other states face similar proposals.

And in Congress, Democrats in both chambers have blocked a bill that, if 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, began to be recorded in the Roe v. Wade decision in 1973. The court went beyond all 50 state laws to authorize abortion without any restrictions and “as late as permitted by medical standards, (when worms are again visible). Beyond that, the decision seemed to support the idea: ‘at all stages of pregnancy, a woman has a right to a dead child. Roe’

In his book Rachel Weeping, Father James Burtchaell writes that courts had already begun to see the dividing line of birth during an abortion (the Edelin case in 1974) and “the right to a dead child. Roe.”

The shifting boundary between abortion and infanticide has a history, began to be recorded in the Roe v. Wade decision in 1973. The court went beyond all 50 state laws to authorize abortion without any restrictions and “as late as permitted by medical standards, (when worms are again visible). Beyond that, the decision seemed to support the idea: ‘at all stages of pregnancy, a woman has a right to a dead child. Roe.’

In 2019 alone, scientists identified three supernovas. Many of these are ancient at the full moon. Most of these are associated with some sort of event so that we can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial. We can plot it as artificial.
Deuteronomy 26:4-10

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 already is the Promise. 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 Corinthians. Paul expressed his hope that the political institutions of Rome, the imperial capital and the center of life for the Mediterranean world in the first century, would be united in their response to God with their faithfulness. Paul decided, however, that the devil’s allure was too strong. Sin is alluring. Falling for its seeming appeal is part of being human.

Evil happens, because people sin. The Church told us what holiness must recognize our human vulnerability. We are all human that way; it’s easy to hold a grudge. It’s easier to hold a grudge after they’ve had a bad day. Maybe you’re in the wrong place and to rise above the fray.

Finally, Paul gives us an example of 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 serene in control (Lk 4:11). 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 imaginary, impractical 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.

A "I have no doubt that your husband will make a fine Catholic and is already well on his way there. You should talk to your parish priest if he desires to be received into the full communion of the Church.

C Irish Catholic in full communion with the Holy See. As you mention, its leaders are appointed by the pope. And yes, Latin-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. For example, there 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-Catholics); upon entering a church, Ukrainians bow rather than genuflect; and holy Communion is distributed with a spoon, the host scooped out of the chalice. 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 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-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. For example, there 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-Catholics); upon entering a church, Ukrainians bow rather than genuflect; and holy Communion is distributed with a spoon, the host scooped out of the chalice.

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 nhofer@archindy.org.

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. What would be required of him to be able to receive Our Lord in the host? He would never able to participate in the RICA program. (Ohio)

A Of course, 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 typical the case that he may be received into the Catholic Church at the discretion of your pastor. 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 an 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)

A 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-Catholics are free to worship in Ukrainian Catholic churches, and they fulfill their Sunday obligation by doing so.

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 nhofer@archindy.org.

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 nhofer@archindy.org.
Go Texan Day

Go Texan Day is a day set aside to celebrate Texas history and culture. It is observed on February 28th each year.

 behalf of women controlling their own bodies, a choice to "terminate" unwanted pregnancies, etc., are falling away, so the logic of abortion can be seen from Inver Grove Heights, Minn. (*Christina Capecchi is a freelance writer for the St. Paul Pioneer Press.* )

Yes, these are the weavers, the ones together. In these troubled times, they are woven into the fabric of our lives, providing strength and support to those around them. They are the backbone of our community, and we are grateful for their presence.

**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. 28. 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. (Olivier Allen/Ransus, Texas Catholic Herald)**

**Rest in peace**

Please submit in writing to our office by 10 a.m. Thursday before the week of publications; be sure to state date of death. Obituaries of archdiocesan priests and our archdioceses are listed elsewhere in The Criterion. Ordinis priestly 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., 78, St. Lawrence, Indianapolis. Feb. 21. Wife of John Watts. Mother of Elizabeth McCarthy, Christopher and Jeffery Watts. Grandmother of six.**


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.

Konnorsman’s café sits comfortably among a town full of churches.

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.

Konnorsman 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 heart was flatlining. Another passenger, a nurse, kept her alive until she reached the hospital.

She came back 11 years ago and now attends the Oratory of St. Philomena and Cecilia in Franklin County. During the interim, she filled her time by traveling with a renown 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 kombucha—a fermented tea with honey instead of sugar that ferments with real 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.”

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 fulfillment 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 cafes 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,” she said. “It’s a place to meet, have good conversations and read good books.”

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

“Suzanne said her life has turned to one of constant prayer and business plans. While Hilary serves coffee 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.”

“People are not on their cell phones here,” Hilary said. It reminds her of the local cafes 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,” she said. “It’s a place to meet, have good conversations and read good books.”

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)
Supreme Court blocks death penalty case of inmate with dementia

WASHINGTON (CNS)—The U.S. 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, “does not 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.’”

Kickball team at Immaculate Heart celebrates its championship season

The members of the Immaculate Heart of Mary Parish kickball team in Indianapolis were the champs of the spring CYO kickball league 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 Melnyk at 806-382-9836, ext. 1538; 217-236-1538, or by e-mail at jmelnyk@archindy.org.)

Supreme Court offers possible ground for historic memorial cross to stay

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/Chau Muih)

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 Post 150 for Maryland, said taking down the monument would be an affront to those who “fought valiantly in World War I” and to any members who wanted these men remembered in that spot and view the cross as a grave marker.

Justice Brett Kavanaugh did not join the court’s majority opinion, pointing 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 great-grandparents 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.