ICC: Legislative session saw progress in protecting the most vulnerable
By Victoria Arthur

From backing a pro-life bill that passed the General Assembly to helping to halt a measure that would have taken financial advantage of the poor, the Indiana Catholic Conference (ICC) is counting successes in the 2022 legislative session while looking ahead to the future.

Among the bills awaiting Gov. Eric Holcomb’s signature at press time was House Bill 1217, which would make it a felony in Indiana to coerce a woman into having an abortion.

The bill, authored by Rep. Joanna King (R-Middlebury), requires medical personnel to ask a pregnant woman seeking an abortion whether she has been forced by someone to do so. If she indicates that she has, the provider would be required to offer her information on services available, the use of a telephone and an alternative exit from the health care facility. The bill also mandates the reporting of a coerced abortion to law enforcement.

With the governor’s signature, Indiana would become the 19th state to offer protections to women from coerced abortion.

“Protecting the most vulnerable in our society remains our most important objective,” said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. “This bill was one important step forward, but there are so many other pro-life priorities that demand our attention—from opposing the death penalty and assisted suicide, to offering better accommodations for pregnant women in the workplace, to

Pope Francis on Ukraine: ‘Stop this massacre’

VATICAN CITY (CNS)—Appealing again for an end to the war in Ukraine, Pope Francis said those who invoke God to promote or justify violence “profane his name.”

“In the name of God, I ask: Stop this massacre,” the pope said on March 13 at the end of his Sunday Angelus address.

With thousands of people gathered under the bright sunshine of a Roman spring day to pray the midday Marian prayer, Pope Francis turned their attention to Mariupol, Ukraine, a city named in honor of Mary; it

Refugees line up for buses taking them to safe places outside Ukraine as they flee the ongoing Russian invasion, in Lviv, Ukraine, on March 12. (CNS photo/Kai Pfaffenbach, Reuters)
March 19 – 10:30 a.m. Mass at Little Sisters of the Poor’s St. Augustine Home for the Aged, Indianapolis

March 20 – 2 p.m. Mass for Burmese communities of St. Mark the Evangelist, St. Pius X and St. Barnabas parishes, Indianapolis, at St. Mark the Evangelist Church

March 22 – 10 a.m. Mass for students of Cathedral High School, Indianapolis, at Cathedral High School

March 22 – 1 p.m. Council of Priests meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

March 23 – 7 p.m. Confirmation for youths of Holy Spirit and St. Mary parishes, Indianapolis, at St. Peter and Paul Cathedral, Indianapolis

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

Among the possible outcomes of the banning most abortions after 15 weeks, involves a Mississippi law is wholly, or it is our desire that you, as the Governor of precious gift that should never be neglected, and sent a letter to Holcomb on March 8, 1973 there was already talk of reconvening this short legislative session even earlier than expected—after midnight on March 9—other advocates for the poor.

While the bill capped the interest rate for subprime loans at 36%, it included maintenance fees and other fees that could exceed 75 to 100% of the principal of the loan—particularly annual fees of more than $1,500. An amendment added later to the bill specifically allowed lenders to evade the 72% cap under the state’s criminal loanshark statute. Senate Bill 352 narrowly passed the Senate, but did not advance in the House amid staunch opposition from the ICC and other advocates for the poor.

Another victory for these advocates was the passage of Senate Bill 1361, which the governor signed into law on March 10. This measure strengthens protections for those who qualify for Temporary Assistance for Needy Families (TANF)—a federal program that provides grants to the states to administer cash payments to families in deep poverty.

The primary author of the bipartisan measure, Rep. Chuck Goodrich (R-Noblesville), had sought to eliminate barriers that many families faced in receiving that federal help because of outdated state guidelines. That included an asset limit of $1,000 for families qualifying for TANF to continue receiving those temporary benefits, which have a lifetime cap of 24 months for adults.

Under the new state law, that asset limit has been increased to $10,000. Additionally, the measure exempts $20,000 of total equity value of the family’s motor vehicles from eligibility guidelines. “We are grateful for these positive steps, although we still hope to see more far-reaching change to the state’s administration of the TANF program in the future,” Mungis said. “With inflation rates soaring, families in poverty are truly suffering.

The ICC and its allies have been pushing for years for what they consider a long overdue update to TANF in Indiana. That includes a meaningful increase to the $288 maximum monthly cash payment for a family of three. The measure also has not been adjusted for inflation since 1988. But a complete overhaul to TANF in Indiana has once again passed over in the legislature.

Another disappointment for the ICC was the advancement of so-called “lawful carry” or “Constitutional carry” legislation. Originally proposed in House Bill 1077, the measure would repeal the law requiring a license to carry a handgun in Indiana. After a contentious path through the Statehouse, which eventually saw the bill stripped and then amended into an entirely unrelated measure—House Bill 1296—the legislation was awaiting the governor’s signature at press time. As with any legislation that passes both chambers of the General Assembly, if Holcomb does not sign or veto the bill within seven days of its arrival on his desk, it will become law without his signature.

Espada said that the Catholic Church views this as a pro-life issue and urged the faithful to reach out to the governor to oppose the measure. Reflecting on this short, non-budget-year legislative session, Espada lamented the bill’s failure, saying that the ICC’s work cannot be measured only by wins and losses at the Statehouse.

“If in the name of God, listen to the cry of those who are suffering and stop the bombings and attacks. Negotiations to end the war must begin seriously, he said, and the humanitarian corridors agreed upon to evacuate civilians and to bring basic necessities to people in besieged towns must be respected and secure.”

With the U.N. Refugee Agency reporting on March 13 that almost 2.7 million refugees had fled Ukraine since Feb. 24, Pope Francis thanked all the individuals and agencies in the neighboring countries who have welcomed them, and he encouraged continued generosity. He also asked Catholic parishes and religious orders around the world “to increase moments of prayer for peace.”

“God is the only peace, he is not the God of war,” he said. “Those who support violence profane his name.”

Pope Francis led the people in the square, including several carrying Ukrainian flags, in a moment of silent prayer that God would “converd hearts to a firm desire for peace.” After the Angelus, the Vatican used the pope’s English-language Twitter account to send, in 10 tweets, his entire appeal in Russian and Ukrainian.

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Ukraine continued from page 1

has been besieged by Russian troops for two weeks. The city, he said, “has become a martyred city of the heart, the capital city that has been destroyed.”

“Before the barbarity of the killing of children, of innocents and unarmed civilians, there are no strategic reasons that hold us,” the pope said. The only thing we must do is “to stop the unacceptable armed aggression before it reduces the cities to cemeteries.”

“I can only say that I hear the voice of that of ordinary people who implore an end to the war,” he said.

News from you!

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The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367
Msgr. Joseph Riedman: a kind pastor who helped people

By Sean Gallagher

Msgr. Joseph Riedman, a retired archdiocesan priest, died on March 4 at his home in Connersville. He was 93.

The Mass of Christian Burial was celebrated on March 15 at St. Gabriel Parish in Connersville. He was 93. Msgr. Riedman died on March 4 at his home in Connersville. He was 93.

Msgr. Joseph Riedman: a kind pastor who helped people

For the last several years of his life, Msgr. Riedman suffered from dementia, a progressive condition that degrades a person’s memory, thinking and judgment skills.

By the time he arrived at the 64th anniversary of his ordination on March 3, 2020, Msgr. Riedman could not recognize most people he had known for years.

On that day, Father Dustin Boehm, pastor of St. Gabriel Parish in Connersville, came to Msgr. Riedman’s home in the southeastern Indiana town to celebrate Mass for him on his ordination anniversary.

“He slept through the homily,” recalled Father Boehm of Msgr. Riedman on that day. “But he woke up during the words of consecration, and he said them with his hand out, just as any concelebrating priest would.”

That moment, Father Boehm said, showed just how much being a priest meant to Msgr. Riedman.

“He had entirely forgotten who I was and lots of other people,” Father Boehm said. “But he never forgot the most important words of his priesthood, which are the words of Christ becoming present among us.”

That moment had special meaning for Father Boehm, who received his first Communion from Msgr. Riedman some 30 years ago when he was a 7-year-old member of Our Lady of the Greenwood Parish in Greenwood, where Msgr. Riedman served as pastor at the time.

“The first Communion Mass took place on a Saturday morning. I asked my father after the Mass, ‘Dad, can we go to Mass tonight as well?’” Father Boehm recalled. “Msgr. Riedman created a parish where a 7-year-old boy could discover a hunger for Christ in the Eucharist.”

On the day that Msgr. Riedman died, Father Boehm was able to return the gift he had received from the dying priest when he was a boy, bringing Christ to him in the sacraments, this time in the anointing of the sick.

Retired Father J. Nicholas Dant served as an associate pastor under Msgr. Riedman at Our Lady of the Greenwood from 1980-83. He noted that Msgr. Riedman, who was lovingly known as “Father JJ” to his parishioners and brother priests, showed forth Christ to his parishioners in the kind way he ministered to them.

“He modeled Christ in the way he was open to everyone of his kindness to everybody, his concern for the well-being of everybody,” Father Dant said. “He modeled Christ by his openness to all people, no matter their background.”

Msgr. Riedman was not afraid to enter into messy aspects of his parishioners’ lives when they needed his help. He was also at ease in getting messy in being a handyman around the parish which he served.

“[Father] JJ was one of those people who was just as happy working on a boiler as he would have been working with people,” Father Dant said. “He was very technically and mechanically oriented. One of his gifts to me was a set of tools.”

David Bethuram, now the executive director of archdiocesan Catholic Charities who served for 11 years with Msgr. Riedman on the staff of Our Lady of the Greenwood Parish, experienced Msgr. Riedman’s mechanical savvy firsthand after he offhandedly told the priest that he had a problem with his dishwasher at home.

“I got home, and we were having dinner,” Bethuram recalled. “All of a sudden, the doorbell rings. Msgr. Riedman is there with his toolbox. He walks in and says, ‘Let me look at that dishwasher.’ He had it fixed in half an hour. That was not unusual for him to do even with parishioners.”

Whether it was fixing appliances or tending to people’s souls, Bethuram remembers Msgr. Riedman as a strong pastoral leader who desired to help people.

“Even though he was short in stature, his presence was very prominent,” Bethuram said. “He was a strong leader, but very approachable, just a strong, solid man of faith. He was willing to get himself dirty in order to help people in need, kind of like what Pope Francis talks about.”

Joseph G. Riedman was born on Feb. 20, 1929, in Connersville to Joseph and Mary Riedman. He grew up as a member of St. Gabriel Parish in Connersville.

After graduating from Connersville High School, he became an archdiocesan seminarian and received priestly formation at the former St Meinrad College in St. Meinrad and later at Theological College at the Catholic University of America in Washington.

Msgr. Riedman also later earned a master’s degree in math at Ball State University in Muncie.


His first pastoral assignment was as associate pastor of Holy Angels Parish in Indianapolis, where he served from 1956-60. He also began at the time 17 years of ministry as an instructor at Father Thomas Sceccina High School in Indianapolis, where he served in a part-time capacity from 1956-60 and full time from 1960-73.

Msgr. Riedman also served as assistant pastor of Our Lady of Lourdes Parish in Indianapolis from 1960-71, as chaplain for the Indianapolis convent of the Sisters of St. Francis from 1971-72, and as administrator pro-tem for St. Thomas More Parish in Mooresville from 1972-73.

Beginning in 1973, Msgr. Riedman began 37 years of ministry leading three parishes in and around Indianapolis.

From 1973-80, Msgr. Riedman served as pastor of St. Michael Parish in Greenfield. He then was assigned to lead Our Lady of the Greenwood Parish, where he remained until 1993.

In that year, he was assigned as pastor of Holy Spirit Parish, where he stayed until his retirement from active ministry in 2009.


In 2011, Pope Benedict XVI named him a chaplain to his Holiness, with the title of monsignor.

Msgr. Riedman is survived by a brother, James Riedman of Connersville.

Memorial contributions may be sent to St. Gabriel Parish, 232 W. Ninth St., Connersville, IN 47331-2099.

Missionaries of Charity elect new superior general

CALCUTTA, India (CNS)—The Missionaries of Charity have elected Sister Joseph Michael, former secretary to St. Teresa of Calcutta, as superior general of the order.

She replaces Sister Prema Piorick, who asked to retire for health reasons. Sister Prema had led the order since 2009.

Sister Joseph, 68, was the current superior of the order in predominantly Catholic Kerala state. Media reports indicated she had been assistant to Sister Prema until late 2020.

Sunita Kumar said Sister Joseph had served as St. Teresa’s secretary for years. She announced on March 14 that sisters representing 110 countries elected their new leader during a weekend retreat.

AsiaNews, news agency of the Pontifical Institute for Foreign Missions, said Sister Joseph is the first Indian to hold the office of superior general.

Originally from Thrissur, she joined the Missionaries of Charity at the age of 20 and was one of St. Teresa’s closest collaborators. She also ministered in the Philippines, Poland and Papua New Guinea.

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Missionaries of Charity elect new superior general
The devil made me do it

“The devil made me do it.” Those who are old enough will remember that that was a favorite line by Flip Wilson, a popular comic from the 1960s and 1970s. When he was playing his character Geraldine, it was, “The devil made me buy this dress.”

He, of course, was playing for laughs, but at least he knew that was an acknowledgment that there is such a thing as a devil. Actually, there are many devils. Unfortunately, too many people in our society today don’t believe that.

During Lent, our Church suggests that we meditate on the four last things: death, judgment, hell and heaven. We do not jump from death to heaven, as many people seem to think. There is God’s judgment and there is a hell.

“The Catechism of the Catholic Church tells us, “Immediately after death, the souls of those who lived in God’s grace enter into a state of mortal sin descend into hell, where they suffer the punishment of hell, ‘eternal’.” The chief punishment of hell is eternal separation from God, in whom man can never possess the life and happiness for which he was created and for which he longs. (#1035). We don’t know which humans are in hell, but we do know that is it a populated by devils. These were originally angels, created by God along with the other angels. God gave them free will and led by Satan, they used that free will to reject God and his reign. Satan wanted to be like God, a desire reflected in the world’s first words to Adam and Eve: “You will be like God” (Gen 3:5).

Poets have tried to describe Satan and his demons, sometimes with contradictory descriptions. Dante Alighieri’s “Divine Comedy” (published in 1308-1320), for example, describes him as hideous, while John Milton’s “Paradise Lost” (1667) portrays him as charismatic. Of course, in actuality, as a fallen angel he is a spirit. Although Satan and his devils cannot “make” someone do something evil, they do tempt us. No one is exempt; he even tempted Jesus (Mt 4:1-11).

Perhaps the most engaging account of devilish temptation ever written is C. S. Lewis’ “The Screwtape Letters” (1942). The book consists of 31 letters from an elderly devil named Screwtape to a younger devil, Wormwood, on the art of temptation. Lewis tried to show the immoral consequences of seemingly small and insignificant choices.

When the book was first published, some critics accused Lewis of giving the impression that God and Satan were equal and independent powers, which he tried to clear up in a later printing. As the Church teaches, all temptation was created by God and not equal to him. Lewis was asked if he really believed in the devil. He replied, “If by ‘the Devil’ you mean a power opposite to God, and like God, self-existent from all eternity, the answer is certainly ‘No.’ There is no uncreated being except God. God has no opposite.”

He continued, “The proper question is whether I believe in devils. I do. That is to say, I believe in angels and I believe that some of these, by the abuse of their free will, have become enemies to God and, as a corollary, to us. These may call devils. They do not differ in nature from good angels, but their nature is depraved ‘Devil’ is the opposite of ‘angel’ only as Bad Man is the opposite of Good Man. Satan, the leader or dictator of devils, is the opposite not of God but of Michael.”

And what do the devils tempt us to do? To sin, of course, because sin is an offense against God, the devils’ enemy. As the catechism says, “Sin is an offense against reason, truth, and right conscience; it is false in genuine love for God and neighbor aneur caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity.” (#1849).

Of course, we don’t usually think that we’re offending God with our minor sins, which is why they are called venial. It’s difficult to commit mortal sins because it requires grave matter, full knowledge and deliberate consent. Habitually committing venial sins, however, can smooth the way for us to commit mortal sins.

When tempted, we must learn to say, “Begone, Satan.” May we have the strength to do just that.

—John F. Fink

Reflection

St. John Paul II was a war refugee, Father Walter Ciszek served them

As an invading army closed in on the city and planes rained bombs on its frightened inhabitants, a young man who had just finished his first year in college and his aged father fled east on foot as refugees.

They joined thousands of others on the road, sometimes seeking shelter in ditches to avoid being strafed by diving fighter planes. For a couple of weeks, the pair walked about 120 miles away from the fighting in the west, only to learn that another invading army was coming at them from the east. So, they returned to their home and did the best they could living for the next several years in their occupied city. Some of this might sound like the story of the millions of refugees that have fled or are trying to flee Ukraine since Russian forces began an all-out invasion of the eastern European country on Feb. 24. It’s actually the story of St. John Paul II and his father, Karol Wojtyla, Sr. Early on Sept. 1, 1939, the young Karol Wojtyla went to Krakow’s Wawel Cathedral to serve at a mass.

Air raid sirens and the boom of anti-aircraft guns and bombs dropped from the sky by German Stukas soon interrupted the Mass. But the priest and his young adult server completed it, if a bit hastily, and then made their way to safety. Around the same time that the future Pope John Paul and his father were fleeing Krakow as refugees, a young American Jesuit priest was serving in an Eastern Catholic parish in Poland near the Soviet border. Father Walter Ciszek had dreamed of being a missionary in the Soviet Union, but it was impossible for him to be sent there when he was ordained in 1937.

At the start of World War II, though, the Soviet Union came to him when it invaded Poland. And with the approval of the archbishop of L’viv (now in Ukraine), he went to the east. So, they returned to their home in the midst of such evil as the Russian invasion of Ukraine.

Let us also call upon the prayers of St. John Paul and Father Ciszek for peace in Ukraine and the continued faithfulness, ministry and witness of the Church in this once again war-torn country.

(Sean Gallagher is a reporter for The Criterion.)

Letter to the Editor

Read: So, help us be aware of the truth, the reality of what we truly are

Our conscious mind endeavors hard to maintain the illusion that it deliberately chose every action you have ever taken, in reality, in many of these choices it was a mere bystander at best, and much of the time it was not aware of the decision being made.

Each of us is more than a product of our unconscious thoughts. The dictation of our unconscious mind also affects our behavior. The unconsciousness ruminates upon problems that are too harsh to submit to conscious resolution.

The unconscious mind frequently directs us to take actions that are irrational, conscious mind would abstain from.

Think about thinking. Know about knowing. Be aware of your awareness. We live in the mind. Beware of what you think and what you mind.

We are composite beings of body and soul. The most powerful confirmation doesn’t come from the conscious mind but from your soul, an affirmation in which you are not trying to convince yourself of something you don’t believe, but rather you are becoming aware of the truth and the reality of what you truly are.

Kirth N. Roach

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Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to “the responsible exchange of views, the encouragement of freshly-held and expressed opinion among the People of God” (Communio et Progressio, 116). Letters from readers are welcome from as many people and representing as many viewpoints as possible. Letters should be brief and to the point. Letters should be informative, relevant, well-expressed and timely in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily not be published more than once every six months. The Concise Letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld. Send all letters to “Letters to the Editor,” The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with e-mail access may send letters to criterion@archindy.org.
“All ate the same spiritual food, and all drank the same spiritual drink, for they drank from a spiritual rock that followed them, and the rock was the Christ” (1 Cor 10:3-4).

With this Sunday’s liturgy (the Third Sunday of Lent), we find ourselves nearly halfway into our six-week Lenten journey. Perhaps this is the right time to ask ourselves how well we’re doing in our observance of the Lenten practices of prayer, fasting, and generous giving. If we do a quick examination of conscience now, it’s not too late to make any adjustments that may be necessary.

In his 2022 Lenten message, Pope Francis quotes St. Paul’s saying that “God has poured love into our hearts through the Holy Spirit” (Rom 5:5). What are we doing with the gifts of love that we have received from God’s bounty? Are we cultivating them, allowing them to grow, and sharing them generously with others? Or have we buried them, neglecting the opportunities we have been given to fan the flames of our love for God?

As Pope Francis reminds us, “Faith does not spare us life’s burdens, but allows us to face them in the company of God in Christ, with the great hope that does not disappoint.”

Life is hard sometimes. We can be bitterly disappointed—especially if we place our trust in ourselves or other people, rather than in the kindness and mercy of the infinite, all-powerful God who loves us and invites us to love him in return. Hope in him does not disappoint. It allows us to experience directly the tenderness and closeness of God.

The Scripture readings for the Third Sunday of Lent emphasize God’s closeness to us even as they remind us that God is the Wholly Other, a mystery beyond our comprehension.

The first reading from the Book of Exodus (Ex 3:1-8a, 13-15) contains the powerful story of God’s appearance to Moses in the burning bush. Here we find several paradoxes. First, the bush is on fire, but it is not consumed. Then God invites Moses to come closer but warns him saying: “Come no nearer! Remove the sandals from your feet, for the place where you stand is holy ground” (Ex 3:5).

And finally, God reveals his name (“I am who am”) (Ex 3:14), but even then he remains a mystery beyond our comprehension.

In Sunday’s second reading (1 Cor 10:1-6, 10-12), St. Paul reminds us that we are all like the ancient Israelites. We have been abundantly blessed by God, but we don’t always act like it. We need the grace of Christ, the spiritual food and drink that he gives us so generously in the Eucharist, in order to remain faithful. With this in mind, St. Paul warns us not to take our good fortune for granted. “For whoever thinks he is standing secure should take care not to fall” (1 Cor 10:12).

Finally, in Sunday’s Gospel reading (Lk 13:1-9), we are shown once again that our God is merciful. The story of the barren fig tree reminds us that although God is a just judge who will hold us accountable for the way we use the gifts that he has bestowed on us, he also wants to give us many second chances to prove that, like the fig tree, we will one day bear fruit. God has confidence in us, and he is willing to risk being disappointed by us in order to help us thrive and grow.

The season of Lent is an opportune time for us to discipline our minds, hearts and bodies so that we can be more productive—in our spiritual life and in the practice of doing good. If we take Lent seriously, we can come to know God more intimately (especially in the person of his Son, Jesus), and we can experience firsthand the tender mercy of our God who hates sin but loves and forgives sinners.

As we continue our Lenten journey, let’s pray for the courage to move closer to God using all of the tools the Church gives us during this holy season. Let’s examine our consciences and ask how faithfully we are being in our prayers, our fasting and our generous giving. Let’s also promise to do whatever we can to be more productive in doing good by loving our God and loving our neighbor.

Ya adentramos en la Cuaresma, centrémonos en amar a Dios y al prójimo

“Todos también contieron el mismo alimento espiritual y tomaron la misma bebida espiritual, pues bebían de la roca espiritual que los acompañaba, y la roca era Cristo” (1 Cor 10:3-4).

Con la liturgia de este domingo (el tercero de la Cuaresma), nos encontramos casi a mitad de nuestro recorrido cuaresmal de seis semanas. Tal vez se a la momento adecuado para preguntarnos si estamos cumpliendo con las prácticas cuaresmales de oración, ayuno y donación generosa. Si hacemos rápidamente un examen de conciencia ahora, todavía tendremos tiempo para hacer los ajustes que sean necesarios.

En su mensaje para la Cuaresma de 2022 el Papa Francisco cita la frase de san Pablo: “Dios ha derramado su amor en nuestro corazón por el Espíritu Santo que nos ha dado” (Rom 5:5). ¿Qué estamos haciendo con los dones de amor que hemos recibido de nuestro Dios? ¿Los debemos enterrarnos, descuidando las oportunidades que se nos han dado para dar vuelta a nuestras llamas de amor? Tal y como el Papa Francisco nos recuerda: “la fe no nos ahorra las cargas de la vida, sino que nos permite afrontarlas en unión con Dios en Cristo, con la gran esperanza que no defraudará.”

La vida a veces se vuelve difícil. Podríamos sufrir una amarga decepción, sobre todo si depositamos nuestra confianza en nosotros mismos o en otras personas, en lugar de hacerlo en la bondad y la misericordia del Dios infinito y omnipotente que nos ama y, a su vez, nos invita a amarlo. La esperanza en él no defraudará sino que a través de ella experimentamos directamente la ternura y la cercanía de Dios.

Las lecturas de las Escrituras del tercer domingo de Cuaresma subrayan la cercanía de Dios con nosotros, al tiempo que nos recuerdan que Dios es el Todotodo, un misterio más allá de nuestra comprensión.

La primera lectura del libro del Éxodo (Ex 3:1-8a, 13-15) contiene el poderoso relato de la aparición de Dios a Moisés en la zarza ardiente. Allí encontramos varias paradojas. En primer lugar, la zarza ardiente, pero no se consume. A su vez, Dios invita a Moisés a acercarse a la zarza: “Diles esto a los israelitas: ‘El Señor, el Dios de sus antepasados, el Dios de Abraham, de Isaac y de Jacob, me ha enviado a ustedes’” (Ex 3:15).

En la segunda lectura del domingo (1 Cor 10:1-6, 10-12), San Pablo nos recuerda que todos somos como los antiguos israelitas. Hemos sido bendecidos abundantemente por Dios, pero no siempre actuamos de manera coherente con ello; para permanecer fieles necesitamos la gracia de Cristo, el alimento y la bebida espiritual que nos da tan generosamente en la Eucaristía. En este sentido, San Pablo nos advierte que no demos por sentada nuestra suerte: “si alguien piensa que está firme, tenga cuidado de no caer” (1 Cor 10:12).

Finalmente, en la lectura del Evangelio del domingo (Lc 13:1-9), se nos muestra una vez más que nuestro Dios es misericordioso. La historia de la higuera estéril nos recuerda que, aunque Dios es un juez justo que nos pedirá cuentas por el uso que hagamos de todos los dones que nos ha dado, también está dispuesto a darnos muchas segundas oportunidades para demostrar que, al igual que la higuera, algún día daremos fruto. Dios confía en nosotros y nos dispone a crecer, así que, al decirlo, lo que esperamos de nosotros es que, con lo que Dios nos ha dado, también recuperemos lo que hemos perdido para que podamos ser más productivos en nuestra vida espiritual y en la práctica de hacer el bien. Si nos tomamos la Cuaresma en serio, podemos llegar a conocer a Dios más íntimamente (especialmente en la persona de su Hijo, Jesús), y podremos experimentar de primera mano la tierna misericordia de nuestro Dios, que aborrece el pecado pero ama y perdona a los pecadores.

Mientras continuamos nuestro viaje cuaresmal, recemos para tener el valor de acercarnos a Dios mediante todas las herramientas que la Iglesia nos ofrece en este tiempo santo. Hagamos un examen de conciencia y pregúntate: ¿hasta qué punto estamos siendo fieles en nuestras oraciones, en nuestro ayuno y en nuestras generosas donaciones? Prometamos también hacer todo lo posible para ser más productivos al hacer el bien amando a Dios y a nuestro prójimo.

“El alimento y el vino que derramó por nosotros Jesús de la higuera estéril nos recuerda que, aunque nuestro amor a Dios y al prójimo puede fallar, no es un pecado mortal. Dios no nos abandona, sino que está dispuesto a arriesgarse a que demos un nuevo paso y a que, como la higuera estéril, tengamos el fruto de Cristo. Es la promesa del poder de la fe, la misericordia y la promesa de Jesús, que viene en nombre de nuestro Dios.”

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March 21
St. Thea Bowman Black Catholic Women Monthly Prayer Gathering; via zoom, Third Monday of each month, sponsored by archdiocesan Black Catholic Ministry, 7 p.m. Join meeting: cutt.ly/StTheaPrayTile.

March 25, April 1, 8
St. John Paul II Parish, St. Joseph Campus, 2605 St. Joe Rd, West, Sellersburg.

Lenten Fish Fry, 5-7 p.m., dine in or drive-through, or baked or fried fish, shrimp, potato, fish fries, coleslaw, french dressing, fries, $5.50. Information: 812-246-2512 or parishoffice@stjohnpaulii-evergreenville.com.

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville.

Men’s Club Fish Fry, 5:30-7 p.m., dine in or carry out, baked fish, fried fish, oysters, one side, child dinner $11-12, adult dinner $13-15. Information: 812-282-2290 or parisiil-office@stanthony-catholic.org.

St. Mark the Evangelist Parish, 535 Edgewood Ave., Indianapolis. Fish Fry, 11 a.m.-2 p.m., sponsored by Msgr. Dowey Knights of Columbus 3660, officers, free, to-your-car delivery, register by March 21. Information: 317-833-2741 or owens@spwms.org.

St. Joseph Catholic Church, 417 Central Ave., Indianapolis. Lenten Fish Fry Devotions, adoration noon-6 p.m., rosary 6 p.m. Mass 6:30 p.m., Stations of the Cross 7 p.m. Information: 317-283-5508 or msjvslli@saoa.org.

March 26
Our Lady of the Most Holy Rosary Catholic Church, 520 Stevens St., Indianapolis.

Faithful Citizens Rosary Walk, 10-45 a.m. 45-45 a.m. White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, Mary of the Woods, 4625 N. Kenwood Ave., Ferdinand, Ind. (Diocese of Evansville), sponsored by Sisters of St. Benedict, Father Richard Tuttle, president of Right to Life Indianapolis, and talk, Indiana Catholic Conference executive director Angela Espada presenting, virtual option available, free. Information: 317-255-6244 or stmarysorg@archindy.org.

March 29
Group Lection via Zoom, 7 p.m., second and fourth Wednesdays of each month, Benedicite Sister Jill Marie Reuter, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@theolome.org.


April 1
Oldenburg Franciscan Center, 22143 Main St., Oldenburg.

A Day of Quiet Renewal. 9 a.m.-4 p.m., $20. Register by March 2, 812-934-6457; www.oldenburgfranciscancenter.org.

April 2
Our Lady of Fatima Retreat House, 5533 E. 56th St., Indianapolis.

Viewing of The Chosen, 5-9 p.m. Last of four stand-alone sessions, view two episodes of season one of The Chosen series, followed by discussion led by Cheryl McSweeney and Father Keith Hossy, 5:30, light supper and snacks included. Information and registration: cutt.ly/FatimaRetreats. 317-545-7681 or jlbarger@archindy.org.

April 4
Our Lady of Fatima Retreat House, 5533 E. 56th St., Indianapolis.

Viewing of The Chosen, 5-9 p.m. Last of four stand-alone sessions, view two episodes of season one of The Chosen series, followed by discussion led by Cheryl McSweeney and Father Keith Hossy, 5:30, light supper and snacks included. Information and registration: cutt.ly/FatimaRetreats. 317-545-7681 or jlbarger@archindy.org.

April 10
Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis.

Keeping a Spiritual Journal. 9 a.m.-4 p.m., $75 includes lunch and supplies, limit of ten participants. Information and registration: mountstfrancis.org by March 26 at 9 a.m. Information and registration: mountstfrancis.org/catholic-study-or 812-923-8817.

April 11, 18, 25
Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis.

Brother Bob’s Bible Study.” Mondays 10:30 a.m. or 6:30 p.m., led by Andrew Hennessy, free. Information and registration: mountstfrancis.org/catholic-study or 812-923-8817.

April 12-25
Benedict Inn Retreat and Conference Center, 1402 Bruté College Seminary, 232 W. 9th St., Connersville.

The Chosen Bible Study. Fridays 1-3 p.m., meet at White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, 5353 E. 56th St., Oldenburg, based on Ann Voskamp’s book One Thousand Gifts, Patty Moore presenting, 25$, journals provided. Information and registration: benedictinn@archindy.org or cutt.ly/COL0221.

April 16
Oldenburg Franciscan Center, 22143 Main St., Oldenburg.

Contemplative Prayer. in person or via Zoom, sponsored by Oldenburg Franciscan Center. 2-3:30 p.m, Francis Sister Olga Wittkamp presenting, free. Information and registration: 812-933-6457; cutt.ly/EOO2103.

Providence Associate application process is open through May 31

If you are looking to enhance your spirituality, consider a deeper relationship with the Sisters of Providence. Providence of Saint Mary-of-the-Woods by becoming a Providence Associate. Providence Associates of Sisters of Providence in Saint Mary-of-the-Woods are women and men of faith, ages 18 and older, who share their own unique gifts and talents with others while walking with the Sisters of Providence. There are nearly 300 Providence Associates in the United States and Taiwan. Accepted applicants attend an orientation at the order’s motherhouse in November, then spend a year meeting one-on-one on a regular basis with a Sister of Providence or a Providence Associate companion in Gabriel’s virtual phone. During the meetings, the candidate-associates and their companions learn and share Providence spirituality. For more information or to visit an application, go to ProvidenceAssociate.org or contact Providence Associate co-director Providence Sister Sue Pawski at 317-893-6457; cutt.ly/spawski or spawski@indianaop.org.
By Sean Gallagher

ST. LEON—On Feb. 22, 2020, 1,500 men packed the auditorium of East Central High School in St. Leon for the fifth annual E6 Catholic Men’s Conference, sponsored by All Saints Parish in Dearborn County. Within a few weeks, such a gathering quickly became unthinkable because of the coronavirus pandemic that swept onto the world stage in early March of that year.

With the virus becoming largely under control earlier this year and many safety protocols related to the pandemic being loosened or disbanded, this year’s E6 Conference was much like it was in 2020.

Some 1,200 men filled the auditorium on Feb. 26 to hear presentations by Father Vincent Lampert, Gus Lloyd and Matthew Kelly. They worshipped together at Mass and eucharistic adoration. More than 450 men experienced the sacrament of penance in which 17 priests heard confessions.

In addition to 1,200 in-person participants, approximately another 1,200 took part virtually.

The “E6” in the conference title refers to the sixth chapter of St. Paul’s Letter to the Ephesians in which the Apostle calls believers to take up “the armor of God” in the spiritual fight against the devil (Eph 6:11).

Joe Yunger, an organizer of the conference since its beginning, was glad to see so many men return to the conference after only 150 men were able to attend in-person in 2021 when it was held at St. Joseph Parish in St. Leon.

“It’s great to be back doing live experiences,” said Yunger, a member of All Saints Parish. “Live brotherhood is very important and difficult to find nowadays in this COVID environment. It’s uplifting. I think we’re all ready to be back and experience brotherhood again.”

Father Jonathan Meyer spoke to the attendees before the conference Mass about the changes in society that took place shortly after the event two years ago.

“Our world is changing faster than we could ever have imagined it,” said Father Meyer. “Sin, hatred, rejection of religion are all having ripple effects and ramifications that we can’t even imagine.

“Don’t take lightly what’s happening here today. God is preparing you for something. God has you here for a reason.

“Let’s be grateful that we’re here today. The fact that there’s a brother next to you right now is awesome.”

That fact was important for participant Walter Grassi, who had attended three previous E6 conferences.

“It’s huge,” said Grassi, a member of St. John the Evangelist Parish in Indianapolis. “It’s a great factor. To be among other men worshipping together is very powerful. I have chills just saying that.”

He was especially glad to be back taking part in the conference with so many others after two years of COVID-19 restrictions.

“It strengthens my hope,” Grassi said. “I’ve always been hopeful. But now it’s like the reward of being hopeful!”

Father Vincent Lampert, pastor of St. Michael Parish in Brookville and St. Peter Parish in Franklin County, sought to strengthen the hope of his listeners, even if his presentation was focused on the wisdom he’s gained in his 17 years of experience as the archdiocese’s exorcist.

Even though he’s seen up close the activities of the devil—both in extraordinary actions like possession and in ordinary ones like the deception, division, and despair experienced by so many people—Father Lampert said our faith in Christ can keep the devil at bay.

“All of us have to contend with the devil. He has extraordinary and ordinary activities,” he said. “But he is nothing compared to the power of God. Being here today, hopefully each and every one of you will unite yourselves even more deeply to the power of God and, in doing so, grow in holiness, faith and virtue.”

Gus Lloyd, host of “Seize the Day,” a morning radio show on Sirius XM’s The Catholic Channel, reflected on Christ’s parable of the sower of the seed, inviting his listeners to consider how seeds of God’s grace have been planted in their own lives and how they can sow

ramifications in the lives of others.

“Imagine that you take God for everyone who has ever planted a seed of grace in your life,” Lloyd said. “Start with your parents, the priest who baptized you, the priest who gave you your first holy Communion—whatever they’re with us or not.

“From this day forward, I want you to view every interaction with another person as an opportunity to plant a seed of grace. You’re going to have so many of them just today in being with your fellow brothers here.”

Lloyd had a specific message for the husbands and fathers in his audience.

“We have abdicated being the spiritual leaders of our households,” he said. “That stops today. It stops today. If you’re married right now, I want to assure you of one thing. Your wife wants you to be the spiritual leader of your household. She wants to pray with you.”

Matthew Kelly, a native of Australia and a Catholic writer and speaker who has been heard by more than 5 million people in more than 50 countries, was another speaker at the conference.

He called the participants to have “the heart of a lion” and went on to describe various qualities of “lionhearted men.”

Kelly noted that too many men in contemporary society are more like sheep than lions.

“I’m talking about being sheep in a culture that has no vision for you,” he said. “I’m talking about being sheep in a culture whose only dream for you is that you become good, little obedient consumers and consume more and more with every passing day.”

Kelly called on his listeners not to fit in with the crowd but instead to seek the approval of an “audience of one.”

“There’s only one

See E6, page 13
A young Jack Shockley smiles from ear to ear as he spends time with his mother Cheryl. (Handout photo/Indianapolis Star)
Teen and young woman bond in healing and hope after losing loved ones

By John Staughnnessy

Their bond began through a tragedy. They both have lost someone they love deeply, someone who left their life far too soon. Their bond has also grown in a spirit of hope and healing—that some good can come out of their heartbreak.

At 16, Xochitl (pronounced So-Cheer) Murillo wants to live her mother’s dying wish that she continues her education at a Catholic high school. Meanwhile, her mother, Cheryl Shockley, is enjoying time with her children.

Cheryl Shockley is the mother of Jack Shockley, who died at 24. Blessed Pier Giorgio Frassati was an Italian who weaved his Catholic faith with his love of mountain climbing, taking his friends on hikes and leading them in prayers and conversations about their faith.

"He lived a very full, happy life, and it should be celebrated," says Cheryl. "It's been a year of good grades so far, a year of making new friends and pushing herself to be more involved in clubs and activities that she enjoyed. That's what she would have wanted for her mother's son to still go on," she says.

"At 33, Grace Liegibel wants to honor the life and joy of her brother, Jack Shockley, who died at 24 when he was shot and killed in an apparent robbery in Indianapolis in August of 2020. Their lives have become intertwined since Xochitl became the first recipient of a memorial scholarship created in Jack’s honor by the Shockley family—a scholarship that not only provides funds to help Xochitl live her mother’s dream, it’s also a scholarship that has given the first student at Roncalli High School in Indianapolis the added gift of having Grace as a mentor.

"I see Jack doing that for his friends—having a relationship with a mentor, someone who would help guide them through their four years of high school.

In Xochitl’s thoughts of her mother and Grace’s memories of Jack are never too far away. Grace even catches glimpses of Jack in her children, 3-year-old Owen and 16-month-old Nora.

"I was six months pregnant with my daughter when Jack passed. Grieving him and also bringing life into the world was quite the emotional rollercoaster. Watching her grow over the past year of her life was such a blessing not just for me, but for my whole family. And also my son," says Grace, a graduate of Bishop Chatard High School in Indianapolis who is married to Brandon, a Roncalli graduate.

"It’s difficult, but it’s also wonderful to see Jack in each one of them. That’s been very healing for me personally. My kids have really helped me through this whole thing.

Xochitl smiles when she talks about her mother’s faith in God. Her expression turns wistful when she recalls how her mother cuddled her during times when she was afraid. And there’s a combination of joy and wistfulness in her expression when she shares that she thinks her mom is proud of how she is doing in her first year at Roncalli.

"My mom and Jack would have really, really liked her and found her interesting," Grace recalls. "She’s so sweet and kind and thoughtful. And she’s also very curious, which Jack would have really liked. So it’s just been wonderful to listen to her. We’re still on the basis of getting to know each other. It’s the first year of a four-year relationship. It’s been positive so far.

Grace Liegibel, left, and Xochitl Murillo have formed a bond of hope and healing after being brought together by heartbreak. (Photo by John Staughnnessy)

"I think she can recognize in me that while our situations are different in many ways, we also have similar experiences that not everyone has," Grace says. "And even though we’re not talking about that all the time, there’s always the understanding that we share that experience."

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"When my parents were trying to figure out what they wanted to do with all the outpouring of support that we got after my brother passed, one thing from the beginning was how we can help someone continue their Catholic education," says Grace. "I thought of my mom and dad, Cheryl and Steve Shockley. All three are members of Christ the King Parish in Indianapolis.

"The Shockleys saw the value of a Catholic education in their three children’s lives, giving them a great academic foundation, developing their faith, and providing them with a source of support from their school and parish community. Still, they wanted to do more than offer a scholarship. They wanted to give each recipient the opportunity to have a relationship with a mentor, someone who would help guide them through their four years of high school.

"In the last year of her life, her found Central Catholic School and sent me here. She made my dad promise her he would send me to a Catholic high school long as he could afford it."

"Her mother’s dream has been made possible by the scholarship in honor of Jack. And Grace becoming Xochitl’s mentor has created a measure of hope and healing for both of them.

"They began their once-a-month meetings at Roncalli at the start of the school year, just praying to feel better until she could no longer talk. Before she died, my mother’s wish for me was for me to become a Catholic.

"In return, the Shockleys hope the scholarship recipients will strive to be a peacemaker in their schools and their larger communities. Xochitl has made that pledge, and she has Grace as a mentor and a friend to share that path with her.

"It will be fun to see how she grows, the friends she makes and the relationships," Grace says. "My best friends are still people that I had from high school. And I hope that’s the same for her.

"It means a lot that she has allowed me to have this relationship with her. We offered the mentorship as fully her choice. I’m happy she wanted to do it, and that she is getting something out of it because I’m certainly getting something from it."

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"I actually quite enjoy it," she says. "I know I rambble a lot, and I like when people listen to me.

"Other than being a good listener, she actually gives good tips. And she helps me come up with more ideas and more ways of doing things. I love her stories about her family and her children. Overall, I feel relieved when she comes. It just relieves the stress [of school]."

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"Remember you will die. Remember to live."
Catholic News Service (CNS).

billions of dollars of damage to infrastructure, he told civilians?"

conscience cannot be moved to defend these innocent whole world is seeing it. What more is needed? What destroyed; it's hitting churches; tanks are firing at air assault" targeting civilians: "a maternity hospital, Adam, and Herod’s massacre of the Holy Innocents.

In a wide-ranging interview on March 14, Archbishop Gudziak spoke of Putin’s ruthlessness, the faith of Ukrainians, and Western leaders “naïve, blindness, lack of courage and capacity to act [during] 22 years of Putin’s rule.” He sprinkled the interview with biblical references of courage and capacity to act [during] 22 years of Putin’s rule. All of this has been reported. The whole world is seeing it. What more is needed? What conscience cannot be moved to defend these innocent civilians?"

The result is a division of families, 3 million refugees, 2 million additional people displaced within Ukraine and billions of dollars’ damage to infrastructure, he told Catholic News Service (CNS).

"The psychological, social, economic devastation is incalculable," he said. "It will take decades to deal with the trauma.

Putin “has demonstrated a capacity to be utterly ruthless: killing, maiming, destroying civilian populations and civilian objects," he said, referring to the monthlong battle to capture the Chechen capital of Grozny in 1994 and 1995 and the monthlong bombing of Aleppo, Syria, in 2016.

He said Western leaders were realizing too late that Putin could not be trusted. He cited examples of U.S. Presidents George W. Bush, Barack Obama—as a candidate—and Donald Trump misreading Putin. He said they had no understanding of what it took for a young man to join the KGB and stay in it and "foster its legacy" for the 22 years he has been in power. All of this has convinced Putin of the West’s weakness, “and so he will push forward in a devastating way.

People think the war began on Feb. 24, but it began in March 2014, when Russia annexed the Crimean Peninsula, the archbishop added. “We’re into the ninth year of this,” he said, and it could have been avoided with more decisive action.

Some have expressed concern that Pope Francis has not specifically mentioned Russia when speaking out against the war, but Archbishop Gudziak said, “I think people understand who he’s talking about, and his statements have been incrementally stronger.

The same day, in a front-page editorial in L’Osservatore Romano, the Vatican newspaper, and in various language editions of Vatican News, Andrea Tornielli, editorial director of the Dicastery for Communication, explained why Pope Francis has not explicitly named Putin and Russia in his condemnations of the war.

“There are those who have accused the pope of ‘silence’ for not having explicitly named Putin, forgetting that once a war began, the pontiffs never called the aggressor by name and surname, not out of cowardice or an excess of diplomatic prudence, but in order not to close the door, in order to always leave a crack open to the possibility of stopping evil and saving human lives,” Tornielli said.

Archbishop Gudziak told CNS Ukrainians were very grateful to the Holy See, and he wished Pope Francis would “go to Ukraine right now. I think that would save many lives. His unique moral authority could play a role.”

He noted that Archbishop Sviatoslav Shevchuk of Kyiv-Halych, head of the Ukrainian Greek Catholic Church, also has spoken publicly of his wish for a papal visit. Archbishop Gudziak was interviewed two days before Ukrainian President Volodymyr Zelenskyy was scheduled to address the U.S. Congress. Asked what he would say if he were to address Congress, Archbishop Gudziak said: “Do you not realize that you are sacrificing Ukraine, its children, its women, its churches, its hospitals? Do you have the moral right to do that?“ Why is every inch of NATO territory worth defending? Are human beings on the other side of the border any less worthy of life, justice, liberty, truth?“ Can you muster up half the courage that Ukrainians are showing? Our people are giving everything—their lives, their livelihoods, their homes. And they’re fighting for peace in Europe and peace in the world." Throughout all of it, Ukrainians have tried to maintain their faith, with priests celebrating services in private homes or in bomb shelters—he said Ukrainians were getting as many as 10 bomb alerts every day.

“The rockets’ red glare helps people to pray,” he said. In those moments, people realize “our sense of great human autonomy is largely an illusion.”

“We’re actually seeing great faith, especially in those who are defending the innocent, protecting the hospitals, the refugees. There’s no greater love than that when one gives their life for one’s friend.”

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Texas Supreme Court rules against challenge to abortion law

WASHINGTON (CNS)—In a March 11 ruling, the Texas Supreme Court ended a challenge by abortion clinics to a state law that bans most abortions in Texas. The court ruled that state officials, including licensing officials, do not have the ability to enforce the abortion law, which bans most abortions after six weeks of pregnancy, so clinics cannot sue them. Under the law, private citizens can sue abortion providers for abortions that take place and could be entitled to $10,000 if successful.

“With this ruling, the sliver of this case that we were left with is gone,” said Nancy Northup, president and CEO of the Center for Reproductive Rights, in a March 11 statement. Her organization led the challenge against the Texas law.

Kimberlyn Schwartz, director of media and communications for Texas Right to Life, called the ruling “a big victory for the life-saving Texas Heartbeat Act,” adding in a statement that the group has "said from the beginning that the abortionists’ lawsuit should be dismissed.”

Texas Attorney General Ken Paxton similarly called the ruling a “major victory,” and said that the state’s law “remains fully in effect” and the lawsuit against the state is “essentially finished.”

In January, the 5th U.S. Circuit Court of Appeals asked the state’s Supreme Court to review a key provision that makes medical licensing officials named in the lawsuit responsible for enforcing the law and can be sued by opponents of the law seeking an injunction on it.

In court arguments, abortion providers said state agencies regulating doctors, nurses and pharmacists have an enforcement role that qualifies them as targets for their lawsuit. But lawyers for the state said the law specifies only private citizens can enforce the law through civil litigation.

The state’s Supreme Court justices, siding with the state, said the law includes “emphatic, unambiguous, and repeated provisions” explaining that civil litigation is the only means for enforcing the law.

The Texas abortion law, signed by Republican Gov. Greg Abbott last May, went into effect last September and has faced multiple legal challenges since then. In January, when the state’s highest court agreed to hear the case, Texas Right to Life said this was “appropriate because the only defendants left in the case are state agencies.”

The appeals court ruling said the state should examine if the Texas attorney general, the state’s medical board and other licensing officials can take action to enforce violations of the abortion law.†
Faith Alive!

Fasting is an ancient practice that nurtures joy for God’s blessings

By Fr. Richard G. Malloy, S.J.

Here’s some challenging, ancient wisdom from the desert fathers: “Do not trust in your own righteousness, do not worry about the past. But control your tongue and your stomach.”

Intermittent fasting is a big thing in health care and fitness these days. Hmmm. Interesting. The Church integrated the practice of fasting into the practice of faith in its earliest years. And even not too long ago, Catholics fasted from midnight before receiving Communion. Why would the Church require such preparation for meeting our Lord in the Eucharist?

Because such preparation increases our joy. Try practicing a longer fast before Communion. Instead of the one hour fast we observe today, go for three before Communion. Instead of the one hour fast we observe today, go for three before Communion. Why would the Church fasted from midnight before receiving Communion. Why would the Church require such preparation for meeting our Lord in the Eucharist?

The practices of Lent—praying, giving alms and fasting—can fill us with joy. OK, you say. Practicing prayer and helping others can make us feel hope and live love. We pray, pay attention to God and realize God loves us and cares for us. We give alms to show mercy and help those less fortunate. “Alms” comes from the same Greek root that gives us the word for mercy, “eleos,” the compassionate concern of God we call for at the start of each celebration of the Eucharist.

But fasting? How can fasting fill us with joy? It just makes me hungry and cranky. We all have met someone who is “hangry.” Fasting helps us appreciate all we have been given. We notice how our minds and hearts and souls are tuned and gotten in shape when we do without for a time. It’s when we are sick that we truly realize how wonderful it is to be healthy. It is when we are hungry that we become aware of what needs to be filled in us.

Fasting marvelously concentrates our attention. When we stop taking in so much, space opens up. We notice God’s grace at work in us. When fasting, we are more likely to be attentive; be reasonable; be responsible.

Intelligence; be reasonable; be responsible.

Notice, too, that Jesus chose to remain among us as food—bread and wine transformed sacramentally into his body and blood.

A wonderful eucharistic moment happened a couple months ago on Interstate 95 in Virginia. A snowstorm had traffic at a dead standstill for hours. People had no food or water and no way to get any. It was a 48-mile backup with 12 inches of snow through the night and temperatures in the teens. It was “the road trip from hell.” People were forced to fast. After a long, cold night in their car, a young couple noticed they were sitting behind a truck from Baltimore’s Schmidt Baking Company, provider of bread for McDonald’s and Popeyes nationwide.

Casey Holihan called Schmidt’s customer service line. Twenty minutes later, Chuck Paterakis, co-owner of the company, called her back and said contact the truck’s driver. Ron Hill had spent the night in the truck and was thinking about all the hungry people around him, but the bread was bought and paid for. In 14 years of driving, this was the worst traffic mess he’d ever seen. He prayed. “Tears started rolling down [from my eyes],” he told The Baltimore Sun. At that moment, he heard a knock. It was Casey with a message to “call Chuck.” Paterakis told Ron to “pass out the bread.” Casey, her husband and Ron distributed hundreds of loaves to stranded motorists.

Imagine the joy! Fresh bread after a long, cold night in their car, a young couple noticed they were sitting behind a truck from Baltimore’s Schmidt Baking Company, provider of bread for McDonald’s and Popeyes nationwide.

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Imagine the joy! Fresh bread after sitting in the cold all night without anything to eat. The name Paterakis comes from Greek, and “paterakis” means “father.” In a sense, Our Father provided bread for the hungry on Interstate 95 after their fasting through the night.

And even not too long ago, Catholics fasted from midnight before receiving Communion. Why would the Church require such preparation for meeting our Lord in the Eucharist?

Because such preparation increases our joy. Try practicing a longer fast before Communion. Instead of the one hour fast we observe today, go for three before Communion. Why would the Church require such preparation for meeting our Lord in the Eucharist?
Amid the Fray/Greg Erlandson

Lessons to be learned from Ukraine's witness

The Human Side/Fr. Eugene Henrick

A great tragedy of war is it is an offense to God's gift of freedom

Worship and Evangelization Outreach/Erin Jeffries

Come and meet people who will change your outlook on life

Perspectives

Put-in's war is teaching us something about ourselves, if we are paying attention.

The scenes of brave Ukrainians standing in front of tanks, making Molotov cocktails, picking up arms to fight against their aggressor, taps into some powerful American myths about righteous struggles and David vs. Goliath contexts.

Think of High Noon with Gary Cooper taking on a band of killers. Think of Red Dawn, a Cold War film about students resisting Soviet invaders. Think of any Star Wars film with the Resistance always on the verge of extinction from the Emperor's endless supply of storm troopers.

Despite being the world's most powerful nation for decades, we still see ourselves as Gary Cooper, as defenders of the underdog. The Ukrainians have shown us this war is not just our war, but a war for us. We see the Ukraine as Gary Cooper, as defenders of a powerful nation for decades, we still see the Emperor's endless supply of storm troopers.

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The Ukrainians' willingness to risk their lives for their homes and their families against a defenseless country even at great cost, is a powerful display of patriotism.

Ukrainian civilians blocking the road to the country's nuclear power plant with their bodies, breathing heavily in their front lines.

But it isn't just the Ukrainian courage in the face of an overwhelming foe. It is the spirit of the people. Our greatest strength is our unity, one Ukrainian told a reporter. What American cannot feel a catch in his throat when he hears those words? These days, that is a strength we lack. We are not a house just divided, but torn asunder. And when we see the Ukrainians united even in the bomb shelters and hospitals, and the people on social media, I think we envy them.

The willingness to bear up under treatment instead of seeking shelter or taking flight, the exhausted refugees fleeing to Ukraine's neighbors—Poland, Hungary, Moldova. Alas, exclusion from the European Union, they are divided deeply and historically, from the rest of us, and from ourselves.

We can understand this. The Ukrainians see the world as we do, but it is harder for us to admit that there are many war victims and many refugees who are not of their own kind. We have not felt the same kinship with them.

People are streaming to our border, fleeing to friends and family, battling with the Ukrainians for their lives. We can understand this. The Ukrainians see the world as we do, but it is harder for us to admit that there are many war victims and many refugees who are not of our kind. We have not felt the same kinship with them.

Liturgical Greek in their liturgical worship. These are languages specific to liturgy, and not commonly spoken. I noted earlier the Ukrainian Greek Catholic Church. It is one of many Eastern Catholic Churches.

They, too, have varied origins from ancient to modern. They have unique liturgical and national footprints. Many of them have their roots in Europe, some in the Byzantine era, some in the Roman period. They are grouped as follows:

• Churches with no Orthodox Counterpart: Maronite Catholic and Also-Albanian Catholic.
• Those from the Assyrian Church of the East: Chaldean Catholic and Suryo-Malabar Catholic.
• Those from the Oriental Orthodox Churches: Armenian Catholic, Coptic Catholic, Ethiopian Catholic, Syrian Catholic, Syro-Malabar Catholic.
• Those from the Eastern Orthodox Church are the Greek Catholic Melkite Church, Ukrainian Greek Catholic Church, Ruthenian Catholic Church, Hellene Catholic Church, Ukrainian Catholic Church, Slovak Church and Hungarian Catholic Church.

All these Catholic churches are in communion with the Bishop of Rome. Each full communion denotes that mutual sacramental sharing exists between each of them and Latin Rite Catholic Churches.

They are distinct theologically, liturgically and historically from the Latin Church. Many of them were at one point separated from Rome, but over the years they reunited.

The Holy Father confirms their bishops upon their election. Their patriarchs are not subject to such papal approval.

There are five unique liturgical traditions shared among these churches: Alexandrian Rite, Armenian Rite, Byzantine Rite, East Syrian Rite and West Syriac Rite.

The territory of the Archdiocese of Indianapolis, there are churches affiliated with both Eastern Orthodox and Eastern Catholic Churches. Of these, the three major traditions are the Greek Catholic, the Syrian Catholic, and the Maronite Catholic.

Let us pray for all of these Churches. Let us pray for peace among them, and for peace for our country and for our friend and fellow citizens. And we pray for a sense of unity toward peace. The Autocephalous Eastern Orthodox Churches are quite varied. They are distinct theologically, liturgically and historically from the Latin Church.

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Yet another war, never ever again. The roaring words of St. Paul VI rang like a Cold War blast during his Oct. 4, 1965, visit to the United Nations. Throughout the page, the most chilling cries are heard. The situations of brave Ukrainians standing in front of tanks, making Molotov cocktails, picking up arms to fight against their aggressors, taps into some powerful American myths about righteous struggles and David vs. Goliath contexts.

Think of High Noon with Gary Cooper taking on a band of killers. Think of Red Dawn, a Cold War film about students resisting Soviet invaders. Think of any Star Wars film with the Resistance always on the verge of extinction from the Emperor's endless supply of storm troopers.

Despite having been the world's most powerful nation for decades, we still see ourselves as Gary Cooper, as defenders of the underdog. The Ukrainians have shown us this war is not just our war, but a war for us. We see the Ukraine as Gary Cooper, as defenders of a powerful nation for decades, we still see the Emperor's endless supply of storm troopers.

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Sunday, March 20, 2022

• Exodus 3:1-8a, 13-15
• 1 Corinthians 10:1-6, 10-12
• Luke 13:1-9

In the first reading for Mass this weekend, from the Book of Exodus, Moses encountered God. Moses was teaching his father-in-law’s flock when suddenly an angel appeared to him in a bush that was on fire, but was not being consumed. Then God spoke—the God of Abraham, Isaac and Jacob. His identity was clear. God, always with his people, knew of their plight. He was intervening in the situation to give the people relief. As events unfolded, Moses was the instrument of this relief. He helped lead the people out of Egypt.

The reading reveals intimacy and immediacy in God’s relationship with the people. God is almighty and above all. Moses feared to look upon God’s face. By removing his footwear, he showed respect even for the ground upon which he met God. Yet, God spoke his divine name to Moses, a supreme revelation in itself. In the Hebrew tradition, a proper name expressed the very being of the person. To know a person’s name was to have access to the person’s identity. God freely spoke this name. St. Paul’s First Epistle to the Corinthians provides the second reading. Corinth’s Christian community challenged Paul since the city was a reservoir of excesses and moral outrages. Christians were tempted. With cause, Paul insisted that the people would be food-related: Since Fridays are set aside for abstinence on Fridays throughout the year, this is what they said: “Since the Church? (Indiana)

A vegan’s heart may well break at the thought of animal death. Many people view domesticated animals as pets. Yet, God speaks to us through the death of animals. The sacrifice of Jesus was needed to save our souls. As Christians, we are called to follow Jesus’ example of love and sacrifice. As we journey through Lent, let us strive to live a life of love, mercy, and sacrifice in honor of God and those less fortunate. A menagerie of experiences can be had at the Fort Wayne zoo. You can pet a baby bison, feed a sheep, or even make a donation to help feed the animals. The Fort Wayne zoo is a great place to enjoy all that nature has to offer while learning about the importance of conservation.

My Journey to God

Ashes

By Sonny Shanks

“Remember you are from ashes, and to ashes you will return,” said the priest as he smudged ashes on my forehead in the shape of a cross.

I went back home, and later fell asleep on the couch.

In an instant I was somewhere, I’m not sure where, but I got the impression it was “up.” It was also white, all white, only white, very white, in every direction. It wasn’t dazzling or blinding white, but it was pure white: no shapes, no sizes, no distinctions, just fields of pure white in every direction.

I wasn’t afraid.

I heard someone coming up behind me and I knew it was God. I didn’t want to face Him, so I stayed put and bowed my head. Of all the questions I could ask, I heard someone coming up behind me and I knew it was God. I didn’t want to ask what it was. I knew it was God. I didn’t want to hear the answer.

I felt like I’d always been there. It was like one continuous moment of eternity that kept going on forever, and it was all good.

“Time for you to go,” the voice said.

“How do I get back here?” I asked.

“Be a person of Love,” He said. “Forgive others and help those in need.”

The next morning when I woke up, I looked up at the ceiling and said, “Ok, I will” and “thank you.” The ashes were gone from my forehead.

(Sonny Shanks is a member of St. Joseph Parish in Corydon.) (CNS illustration/ Elizabeth Batterfield, Diocese of Evansville)

Question Corner

Fr. Kenneth Doyle

Vegans and vegetarians can abstain from things other than meat during Lent.

What does a person who doesn’t normally eat meat do about the Church’s rules on abstinence, such as on Fridays during Lent? Nowadays, many Catholics are mainly fish eaters anyway, or they are vegans or vegetarians. What can they do to participate in the discipline of the Church? (Indiana)

A person must choose in good conscience to abstain from things other than meat. In the case of fish, which is not meat, they can still participate in the discipline of the Church. Vegans and vegetarians should choose their own sacrifices on the Fridays of Lent.

How about refraining from your favorite meatless meal? Are there other things that you cannot have to be food-related? Since Fridays are set aside for abstinence, you might want to consider that. Perhaps you cannot have desserts, or only have desserts after the main course. You can still participate in the discipline of the Church.

Let us remember that the Church is not about following rules for the sake of rules. It is about living a life of love, mercy, and sacrifice in honor of God and those less fortunate. As we journey through Lent, let us strive to live a life that is pleasing to God. A menagerie of experiences can be had at the Fort Wayne zoo. You can pet a baby bison, feed a sheep, or even make a donation to help feed the animals. The Fort Wayne zoo is a great place to enjoy all that nature has to offer while learning about the importance of conservation.

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Now she is saying that she doesn’t want to be married in the Church, particularly since she’s been married before.

We plan on speaking to her again about the importance of being married in the Church. We’re having Massees said for that intention and have also asked some priest friends to pray for her. Should she persist, however, we do have some questions.

I feel that our not attending her wedding would rupture our relationship with her and probably sink any chances of her ever returning to the Church. But would it be wrong to participate in any way—such as by her dad walking her down the aisle, or helping to pay for the wedding or giving her a gift? She is our only daughter and this is heartbreaking for us. But we don’t want to offend the Lord, even for the sake of our daughter. Any insight you could give would be appreciated—as would your prayers for her and for us. (Texas)

A man is edified by your question in which you show both your clear love for your daughter and your strong commitment to the Church. I assure you that I will add my own prayers for her happiness in marriage and for her eventual return to Catholic practice.

As regards your daughter’s horror at recent scandals, it would be helpful if you told her that you yourself are equally offended, but that you are not willing to let this criminal and sinful behavior do even more damage by depriving you of the support you experience from the sacraments? As to your participation in her wedding ceremony: You have explained to your daughter, and will again, your strong preference that she be married in the Church and your disappointment should she not be. But I agree that your absence from the ceremony will well eliminate any chance of her ever coming back to the Church. So long as she understands your feelings and your regard for the faith in which you raised your child, I think that you and your husband could participate in the wedding ceremony in the ways you mention.

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

The Criterion Friday, March 18, 2022

Page 13
Franciscan Sister Judith Werner served for 39 years in schools.

Franciscan Sister Judith Werner, formerly Sister Bonaventure, died on March 5 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 78.

The Mass of Christian Burial was celebrated on March 10 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters’ cemetery.

Sister Judith was born on July 1, 1943, in Batesville. She and her family were members of St. Louis Parish in Batesville and later at Holy Family Parish in Oldenburg.

Sister Judith entered the Congregation of St. Francis on Sept. 8, 1961, and professed final vows on Aug. 12, 1967. She earned a bachelor’s degree in education at Marian University in Indianapolis, and a master’s degree in science education at Creighton University in Omaha, Neb.

During six decades as a member of the Sisters of St. Francis, Sister Judith ministered in Catholic education for 39 years in Indiana and Ohio. In the archdiocese, she served at St. Vincent de Paul School in Brookville from 1963-64. She helped lead her community’s communications office from 1996-2002 and assisted in its development office from 2006-13. Sister Judith also served as a GED teacher in Batesville from 2013-14 and volunteered at Twice Blessed Rescue Store of the Oldenburg Academy of the Immaculate Conception in Oldenburg from 2014-15 at which time she retired.

Sister Judith is survived by brothers Brian, Dale and James Werner, all of Batesville. Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100.

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Online Lay Ministry Formation

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

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

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

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REPORT SEXUAL MISCONDUCT NOW

If you are a victim of sexual misconduct by a person ministering on behalf of the archdiocese or if you or someone you know has been victim of such misconduct, please contact the archdiocesan victim assistance coordinator.

Rachel Hill, Archdiocesan Victim Assistance Coordinator 920 North Capitol, Suite 202, Indianapolis, IN 46204 317-236-1548 or 800-382-9836, ext. 1548 carahill@archindy.org

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The Criterion Friday, March 18, 2022

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Franciscan Sister Judith Werner

continued from page 12

based on more than instinct. Although there are many circumstances to consider, ultimately the decision to act is on our shoulders due to God’s gift of our mind and freedom. We are not robots but humans in charge of change.

Freedom comes with responsibility. When left unchecked, it can lead to chaos and self-destruction. Anything as precious as freedom requires safeguards.

The war in Ukraine is about freedom, but seldom do we hear it addressed in terms of God’s gift of freedom. Overlooked are the psalms that remind us that our world is God’s creation and God’s love of us is an act of divine caring. In one respect, we are not only experiencing a war against Ukraine, but against God’s providence.

As in all wars, the aftermath can end up creating chaos worse than the chaos of war itself. Evil tends to mutate. We can bring to our knees in prayer as we strive to reclaim what God ultimately desires for us: peace and freedom.

(Father Eugene Jefries writes for Catholic News Service.)

Jefries can scan the QR code (shown earlier in this column) to get a glimpse of one of our activities during the past year, as well as brief interviews with two of our amazing catechists.

(Erin Jefries can be reached at ejefries@archindy.org or (317)236-1448. To learn more about resources in this area, visit www.archindy.org/specialneeds or www.archindy.org/eduf.)

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VILLARIN, Dr. Adrian.


WILSON, Jerry R., 81,


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GAPPS march past St. Joseph Church in Kings Park, N.Y., during an early St. Patrick’s Day Parade held on March 5. The town’s annual celebration resumed after this year being canceled in 2021 because of the COVID-19 pandemic. (CBS photo/Geoffrey A. Sewart)
Father Meyer asked. “For God so loved the world that he gave us his only begotten Son [Jn 3:16]. How did God give us his Son? In the flesh. How did Jesus redeem the world? In the flesh. Where did Jesus redeem the world? On Calvary. And what did Jesus say? ‘This is my body given up for you’ (Lk 22:19). What is the antithesis to war—revenge and hatred? ‘This is my body given up for you. This is my blood poured out for you’ (Lk 22:19:20).

Not revenge. Not hatred. Not graspering. Not taking. But offering oneself to another. This is my life. This is my body. And I give them away to you in service. We need Calvary in our world.”

Near the end of the Mass, Father Meyer called forward seven seminarians in formation for the priesthood at Bishop Simon Brault College Seminary in Indianapolis. “Generalmen, we need a lot more of these,” said Father Meyer to the conference attendees. “And right now, they are your grandchildren or your children. For some of you, it is the man sitting next to you right now. We need to be inviters.”

He then made a heartfelt, emotional plea. “For any of you men who are out there right now who have felt any tug in your heart, I would tell you from the bottom of my heart that I wake up every single day with eagerness and joy for my vocation,” Father Meyer said. “I love being a priest. I love it. And if God is inviting you to that, do not be afraid.”

Chase Bright, 25, was a married young adult attending the conference, coming to it from his home in Fort Thomas, Ky. “It’s amazing to see the number of men and the high school age kids taking the faith seriously,” Bright said. “It’s good to have a bunch of men in the building willing to go out and spread the word.”

Principals, Bishop Chatard High School

Bishop Chatard High School, the North Deanery high school of the Archdiocese of Indianapolis, is seeking to fill the principal position beginning with the 2022/2023 school year.

The principal will be a practicing Catholic who supports the church’s teachings and has a passion for the mission of Bishop Chatard High School. An administrator’s license is required.

The deadline for submission of a resume and letter of intent is March 23rd, 2022. Please provide your submission to Maureen Malaney at mmalarney@bishopchatard.org. To view a job description, visit https://www.bishopchatard.org/about/employment.
It has been the tradition in the last several years for St. Elizabeth Catholic Charities in New Albany to present a Spirit of Hope Award at its annual Giving Hope-Changing Lives spring gala.

One of two 2020 award winners, Paula Robinson, has still been unable to receive her award due to the COVID-19 pandemic.

She will do so when the organization holds the gala, its largest fundraising event, on April 21 at The Galt House in Louisville, Ky. Doors will open at 5:30 p.m. and dinner will be served at 7 p.m. The evening will include client witnesses, videos and a live auction. A virtual auction will also be available April 1, new and bid items, to go to onebidfinal.net/sites/gala2022/welcome. The event will end around 9:30 p.m.

Registration is open by April 6 at www.stecharities.org/gala-reservations or by calling 812-949-7305 or e-mailing info@stecharities.org.

In honor of Robinson, below is an article that was published in the April 17, 2020, issue of The Criterion announcing her as a winner of the award.

Paula Robinson

By Natalie Hoefer

Robinson to be honored at St. Elizabeth Catholic Charities gala

Paula Robinson, [now 75], recalls a time when she and her late husband lived just down the street from what was then called St. Elizabeth Maternity Home.

When asked if she’d been told then that she would one day receive the organization’s highest honor, “I would have said no way,” she responded. “I wasn’t volunteering at that time—I was too busy raising a family and working.”

She and her husband later moved to Florida. After her husband died several years ago, Robinson returned to southern Indiana to be close to her family.

She recalled visiting with the agency’s then-development director, who told her about the 2005 merging of the maternity home with Catholic Charities.

“I went to their gala and immediately got interested,” said Robinson. “Once you go to one gala and listen to all the programs and things going on, it touches your heart. I knew this was an area I could give to, and it would make a difference.”

She began volunteering for St. Elizabeth Catholic Charities around 2008—and made a difference herself. Among those congratulations, Robinson served on its advisory council from 2010-13. During that time, from 2011-13, she also chaired the committee for the gala that had first sparked her desire to contribute to the agency.

The member of St. Mary Parish in Navilleton “offered great leadership while serving on the St. Elizabeth advisory council and my agency director Mark Casper. “She was a leading advocate for St. Elizabeth’s entry into offering an affordable housing program.”

“She demonstrated her commitment to a period where decision and leadership were key. It was during her term on the council that St. Elizabeth experienced great growth, and Paula was instrumental in this happening.”

Casper described Robinson as “a perfect model of giving her time, talent and treasure, and all with the utmost humility and a what-I-can-do-to-help attitude.”

That willingness to roll up her sleeves and help is still visible today, and not just in the affordable housing units.

“I did lots of painting—lots of painting!” Robinson shared with a laugh. It was during her time on the council that the organization not only added the new housing units, but also converted the former Holy Trinity Parish’s rectory into its administrative offices and social services building and renovated its transitional living home.

“I painted rooms and trim and fences—whatever was needed when we moved in and re-did the first new transition home,” she said. “I think I’ve retired from painting if I can get away with it.” She adds with a laugh.

Receiving the Spirit of Hope Award is “an honor,” said Robinson. “I’m thankful I’m in a position where I can give of my time. I feel like I’ve been blessed in my life with what I have and my family, and I need to give back to my community”—and the organization through which two of her nephews were adopted, she added.

Casper referred to her as “humble” and one who “often prefers to stay in the background.”

But make no mistake, he added: “Paula has been instrumental in bringing St. Elizabeth Catholic Charities to the next level” of giving hope and changing lives.

Custos hopes Holy Sepulcher cooperation can serve as example

JERUSALEM (CNS)—As restoration and conservation work began on the pavement stones of the Church of the Holy Sepulcher, Bishop Francesco Patton, custos of the Holy Land, said he hoped the cooperation among the three churches in the project would serve as an example for all Christian Churches and communities.

“There is always great significance beyond the material [aspect],” Father Francesco said on March 14 at a joint inaugural ceremony at the church. “We are looking at something worse than the pandemic now, with a war between two Christian countries, so our cooperation here acquires greater significance, and I hope we can show how important cooperation is.”

The start of the phase of restoration work in the church is very important, he said, following the restoration of the Edicule as part of the tomb of Jesus, in 2016-17. That project was directed by the Greek Orthodox Patriarchate and conducted by an interdisciplinary team from the National Technical University of Athens.

An October agreement between the Franciscan Custody of the Holy Land, the Greek Orthodox Patriarchate and the Armenian Orthodox Patriarchate entrusted the Custody of the Holy Land with undertaking the current pavement restoration project. The three churches are historically the custodians of the church according to the 1852 Status Quo agreement that regulates the ownership of sacred places.

“We hope the whole world will be able to see and understand that this has been done in underprivileged mutual cooperation and love,” said Greek Orthodox Patriarch Theophilos III of Jerusalem.

The two-year restoration project will take place in stages while allowing for religious celebrations, pilgrimages and tourists. In addition to the restoration—and, when necessary, replacement of pavement stones—the project will also include any work needed to maintain the safety of tourists and the updating of electrical, water, mechanical and special fire prevention systems.

But making the project a reality has been a lot of history, we have to manage this and translate the history to modern day and make it functioning today,” Daniela Reale, who will lead the restoration team from the La Venaria Reale Conservation and Restoration Center of Turin, Italy. “We have to try to conserve the history as well as renew all the apparatus while maintaining the Status Quo. We all have to work together”.

Lenten penance services are scheduled at archdiocesan parishes

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

**Batesville Deanery**

• March 18, 9 a.m.-9 p.m. at St. Joseph, Shelbyville
• March 18, 9 a.m.-9 p.m. at St. Mary of the Immaculate Conception, Aurora
• March 25, 9 a.m.-1 p.m. and 2:30-6 p.m. at St. Louis, Batesville
• March 29, 9 p.m. at Holy Family, Oldenburg
• March 31, 5-8 p.m. at St. John the Baptist, Osgood
• April 1, 9 a.m.-9 p.m. at All Saints Parish, St. Martin Campus, Dearborn County
• April 1, 9 a.m.-1 p.m. and 2:30-6 p.m. at St. Anthony of Padua, Morris
• April 1, 7-9 a.m. at St. John the Baptist, Osgood
• April 5, 7 p.m. at St. Michael, Brookville
• April 6, 6:30 p.m. at St. Peter, Franklin County
• April 7, 7 p.m. at St. Louis, Batesville
• April 8, 9-9:30 p.m. at St. Mary of the Immaculate Conception, Aurora

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

- Wednesdays 5-6 p.m. at St. Charles Borromeo, Milan
- Fridays 6-7 p.m. at St. Nicholas, Ripley County
- Saturdays 4-5 p.m. at St. Charles Borromeo, Milan
- Before and after weekend Masses at St. Maurice, Napoleon
- Before weekend Masses at SS. Philip and James, Cecelia, Oak Forest

**Indianapolis East Deanery**

• March 18, 1-3 p.m. at St. Anne, New Castle
• March 27, 1-3 p.m. at St. Elizabeth of Hungary, Cambridge City
• March 31, 6:30 p.m. at St. Mary, Rushville
• April 5, 6 p.m. at St. Elizabeth Ann Seton, Holy Family Campus, Richmond
• April 6, 7-9 p.m. in English and Spanish at St. Mary of the Immaculate Conception, Indianapolis
• April 7, 6:30 p.m. for Holy Name of Jesus, Beech Grove, and Good Shepherd at Holy Name of Jesus

**Indianapolis West Deanery**

• April 5, 6:30 p.m. for St. Thomas More, Mooresville, and St. Anthony of Padua (Indianapolis South Deanery) at St. Monica Desk, Clarksville
• April 6, 6:30 p.m. at St. Anthony of Padua, Clarksville
• April 6, 7-9 p.m. at St. Mary, Laneville
• April 7, 7 p.m. in English and Spanish at St. Mary, New Albany
• April 10, 1 p.m. at St. John the Baptist, Starlight

**New Albany Deanery**

• March 30, 7 p.m. at Our Lady of Perpetual Help, New Albany
• March 31, 7 p.m. at St. Mary, Navilleton
• April 5, 6:30 p.m. at St. Anthony of Padua, Clarksville
• April 6, 7 p.m. at St. Mary, Laneville
• April 7, 7 p.m. in English and Spanish at St. Mary, New Albany
• April 10, 1 p.m. at St. John the Baptist, Starlight

**Seymour Deanery**

• March 31, 6-8 p.m. for Most Somorwul Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
• April 6, 4-6:30 p.m. at St. Patrick, Salem
• April 6-8 p.m. at St. Ambrose, Seymour
• April 7, 7 p.m. at Holy Family, Seymour
• April 7, 6-8 p.m. at American Martyrs, Scotsburg

**Tell City Deanery**

• March 20, 3 p.m. at St. Boniface, Fiddle
• March 27, 3 p.m. at St. Paul, Tell City

**Terre Haute Deanery**

• March 23, 7 p.m. at St. Joseph University, Terre Haute
• April 8, 9-9 a.m. at St. Patrick and St. Margaret Mary, Terre Haute, at St. Margaret Mary

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

- Wednesdays 7:30-8:30 p.m. at St. Benedict, Terre Haute