



The

# Criterion

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## Planting seeds of grace

E6 Catholic Men's Conference returns in person in St. Leon, page 7.

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## 'When the evening comes, you will be examined on love'



A painting of Jack Shockley has a prominent place in the home of his parents, Steve and Cheryl Shockley—a constant reminder of his smile that touched their family's life with so much joy. (Photo by John Shaughnessy)

## To honor their son's life, parents strive to change the world, one person at a time

By John Shaughnessy

The smiles and laughs have returned in this moment for Steve and Cheryl Shockley, pushing back the heartbreak and the horror of what happened to their youngest child.

Cheryl's eyes dance in delight and laughter pours from her as she recalls the mother-son ritual that she shared with Jack when he returned home during his breaks as a student at

Indiana University in Bloomington.

"One of my delights was when he came home from college for Christmas or whatever," she says. "We both loved films, and Jack and I would always go to the action movies, like *Mission Impossible*. We'd go to Landmark [Keystone Art Cinema in Indianapolis] and get a bottle of wine and a couple of big things of popcorn. We watched two movies and had

See SHOCKLEY, page 8

## 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.



Angela Espada

"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

See ICC, page 2

## 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

See UKRAINE, page 2

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)



# ICC

continued from page 1

upholding the sanctity of life at every stage.”

Pro-life efforts were on the minds of many at the Statehouse last week during the final days of the 2022 legislative session.

As lawmakers concluded this year’s short legislative session even earlier than expected—after midnight on March 9—there was already talk of reconvening this summer in a special session following the anticipated ruling by the U.S. Supreme Court that could potentially overturn the 1973 *Roe v. Wade* decision legalizing abortion nationwide.

The current case before the high court, *Dobbs v. Jackson Women’s Health Organization*, involves a Mississippi law banning most abortions after 15 weeks. Among the possible outcomes of the Supreme Court ruling, expected in June, is returning the regulation of abortion to the states.

One hundred of the 110 Republican members of the General Assembly signed and sent a letter to Holcomb on March 8 calling for a special session “should the U.S. Supreme Court’s ruling expand Indiana’s ability to protect unborn children.”

“As a state that recognizes that life is a precious gift that should never be neglected, it is our desire that you, as the Governor of Indiana, ensure that those values are upheld without delay,” the letter stated. “We have a responsibility to Hoosiers to ensure that our state laws are aligned with the Supreme Court’s decision if *Roe v. Wade* is wholly, or partially, overturned.”

In their latest podcast, Espada and Alexander Mingus, associate director of the ICC, vowed to keep the Catholic faithful informed of developments on this and other issues important to the Church. They also expressed gratitude to those who contacted their lawmakers to either support or oppose legislation in keeping with Catholic social teaching, which forms the basis for the ICC’s position on matters in the public arena.

“We thank you, because some of these successes wouldn’t have been possible without your support,” Espada said, pointing to the defeat of a predatory lending bill as a prime example.

Senate Bill 352 had proposed a new subprime loan product to people in need of emergency cash but lacking credit. In reality, Espada said, the proposal amounted to “usury in another form by another name.”

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 for loans 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 loansharking 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,” Mingus 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 in deep poverty—which has not been adjusted for inflation since 1988. But a complete overhaul to TANF in Indiana was 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



## Public Schedule of Archbishop Charles C. Thompson

March 19–30, 2022

**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 SS. Peter and Paul Cathedral, Indianapolis

**March 24 – 10 a.m.**

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

**March 24 – 1 p.m.**

Virtual USCCB Cultural Diversity Committee special meeting

**March 24 – 2 p.m.**

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

**March 25-26**

Vatican II, Pope Francis and the Way Forward Conference at Loyola University, Chicago, Ill.

**March 27 – 11 a.m.**

Mass for Korean community at Korean Community Chapel, Indianapolis

**March 28 – 2 p.m.**

Virtual Eucharistic Revival Congress Board meeting

**March 29 – 10 a.m.**

Clergy Lenten Day of Prayer at Mother of the Redeemer Retreat Center, Bloomington

**March 30 – 2 p.m.**

Installation Mass for Archbishop Shelton Fabre at Kentucky International Convention Center, Louisville

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 that generated much controversy, Espada said she appreciated the civility she witnessed at the Statehouse even during the most intense committee hearings.

“There were many bills that people felt strongly about on both sides of the issue,” Espada said. “After seeing other states where there was rancor and a lack of civility amid division, I was uplifted by the show

of respect that opponents demonstrated. We may not win every battle, but if we can continue to be civil, perhaps we can continue to talk to reach common ground.”

Mingus, who just completed his second legislative session in his new role, said that the ICC’s work cannot be measured only by wins and losses at the Statehouse.

“It’s about bringing the Church’s voice into the discussion and transforming the way people think,” he said. “It’s about walking with people and helping them to see the truth, beauty and goodness of what the Church has to offer and what the Church says about our world.”

For more information and ways to get involved with the ICC and its mission, visit [www.indianacc.org](http://www.indianacc.org).

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

# 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-wrenching war that is destroying Ukraine.”

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

“With pain in my heart, I unite my voice to that of ordinary people who implore an end to the war,” he said.

“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.



Pope Francis

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 prayers for peace.”

“God is the God only of 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 “convert 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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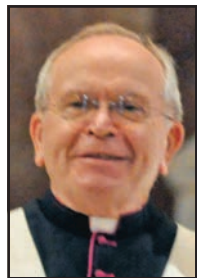
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# Msgr. Joseph Riedman: a kind pastor who helped people

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 Church in Connersville. Archbishop Charles C. Thompson was the principal celebrant. Retired Father J. Nicholas Dant was the homilist.



Msgr. Joseph Riedman

Burial followed in the priest circle of St. Michael Cemetery in Brookville.

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 May 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 entire Mass," 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, for Father Boehm, 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 everybody, his kindness to everybody, his concern for the well-being of everybody," Father Dant said. "He modeled Christ in his openness to all people, no matter their background."

Msgr. Riedman was not afraid to enter into the 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 parishes in 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 Saint 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.

Archbishop Paul C. Schulte ordained Msgr. Riedman a priest on May 3, 1956,

at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad.

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 Scecina 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.

While at Holy Spirit, Msgr. Riedman also served as dean of the Indianapolis East Deanery from 1995-2001. He ministered for brief periods as administrator of St. Philip Neri Parish in Indianapolis in 1996; of St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis in 1997; and of St. Michael Parish in Greenfield in 1997.

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 order.

She replaces Sister Prema Pierick, 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.

Missionaries of Charity spokeswoman

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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## Editorial

# 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 comedian back in 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 there 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 die in a state of mortal sin descend into hell, where they suffer the punishments of hell, ‘eternal fire.’ The chief punishment of hell is eternal separation from God, in whom alone man can 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 it is populated by demons. 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 words of the tempter's first words to Adam and Eve: “You will be like God” (Gn 3:5).

Poets have tried to describe Satan and his demons, sometimes with contradictory descriptions. Dante Alighieri's *The 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 immortal 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, Satan 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



Christ's temptation in the desert is depicted in a stained-glass window at St. Francis of Assisi Church in Greenlawn, N.Y. In the Gospel, Jesus wins the battle of wits and words with the devil by letting him know that God, and no one else, comes first. “You shall worship the Lord, your God,” says Jesus, “and him alone shall you serve.” (CNS photo/ Gregory A. Shemitz)

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 we 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 failure in genuine love for God and neighbor 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/Sean Gallagher

# 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 Wotyla, Sr.

Early on Sept. 1, 1939, the young Karol Wotyla 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

and another Jesuit priest posed as refugees and worked in a logging camp in the Ural Mountains, investigating the possibility of ministering to Catholics there.

Father Ciszek was arrested on charges of espionage in 1941. He was kept in solitary confinement for nearly five years in the notorious Lubyanka Prison in Moscow, where he experienced tremendous psychological torture. Convicted as a Vatican spy, Father Ciszek was sentenced to hard labor in Siberian work camps, surviving the inhumane conditions there from 1946 until his release in 1955.

In the camps and different cities in Siberia where he was forced to live afterward, Father Ciszek covertly ministered to Ukrainian and Lithuanian Catholics, many of whom were forcibly relocated there by the Soviets.

Father Ciszek was finally able to return to the U.S. in 1963 in a spy swap between the U.S. and the Soviet Union. He died in 1984. The cause for his beatification and canonization was opened six years later.

More can be learned about Father Ciszek's experiences in captivity in the Soviet Union in two books he co-wrote with Jesuit Father Daniel Flaherty, *With God in Russia* and *He Leadeth Me*.

The tremendous challenges that Catholics in Ukraine face today are sadly not new as the stories of St. John Paul II and the Servant of God Walter Ciszek show us.

With the help of God's grace, both of these men and countless other Catholics at the time found paths to holiness in the midst of the terror of war. This can give us hope that God is at work through us for our good and the good of the world even 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

# Reader: Soul helps us become 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 conscious 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 a rational, 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**  
**Order of Carmelite Discalced Secular Indianapolis**

## Letters Policy

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

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

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

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

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

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



# Christ the Cornerstone

## Halfway through Lent, let's focus on loving God and our neighbor

*"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 union with 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.

In fact, when God tells Moses, "This is what you shall tell the Israelites: I AM sent me to you" (Ex 3:14), he knows that, by itself, this will only confuse them. That's why he has to add: "Thus shall you say to the Israelites: The Lord, the God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob, has sent me to you" (Ex 3:15).

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 all the gifts he has given us, he is also willing 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 faithful 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 God and loving our neighbor. †



# Cristo, la piedra angular

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

*"Todos también comieron 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 la mitad de nuestro recorrido cuaresmal de seis semanas. Tal vez sea el 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 la generosidad de Dios? ¿Los estamos cultivando, dejándolos crecer y compartiéndolos generosamente con los demás? ¿O los hemos enterrado, descuidando las oportunidades que se nos han dado para avivar las llamas de nuestro amor a Dios?

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 defrauda."

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 defrauda 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 Totalmente Otro, 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 arde, pero no se consume. A continuación, Dios invita a Moisés a acercarse con la advertencia: "—No te acerques más—le dijo Dios—. Quitate las sandalias, porque estás pisando tierra santa" (Ex 3:5). Y finalmente, Dios revela su nombre ("Yo soy el que soy") (Ex 3:14), pero incluso

entonces sigue siendo un misterio.

De hecho, cuando Dios le dice a Moisés: "Y esto es lo que tienes que decirles a los israelitas: Yo soy me ha enviado a ustedes" (Ex 3:14), sabe que, por sí mismo, esto únicamente los confundirá. Por eso tiene que añadir: "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 buena 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 está dispuesto a arriesgarse a que lo decepcionemos para ayudarnos a prosperar y crecer.

El tiempo de Cuaresma es un momento oportuno para disciplinar nuestras mentes, corazones y cuerpos 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 durante este tiempo santo. Hagamos un examen de conciencia y preguntémonos 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. †

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## March 21

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

St. Simon the Apostle Parish, St. Elizabeth Room, 8155 Oaklandon Rd., Indianapolis. **SHIP (Singles Hoping Involved Partnership)**, 6:30 p.m., fellowship ministry for singles ages 40-65, potluck pitch-in, personal safety presentation by school police officers, free. Information: [martinlow8@cs.com](mailto:martinlow8@cs.com) or 317-826-6000.

## March 23

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

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **A Cry for Justice: A Prayer of Lamentation**, prayer service

and talk, Indiana Catholic Conference executive director Angela Espada presenting, virtual option available, free. Information: 317-255-6244 or [staindy.org/church](http://staindy.org/church).

## 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, fried or baked fish, fried shrimp, baked potato, French fries, coleslaw, mac and cheese or baked beans, fish sandwich \$7, sandwich and fries \$9, dinners \$12. Information: 812-246-2512.

All Saints Parish St. Martin Campus, 8044 Yorkridge Rd., Guilford. **Lenten Fish Fry**, 5-7 p.m., includes hand-breaded cod, French fries, green beans, mac and cheese, coleslaw, applesauce, cheese pizza, drink, dessert, \$12 adult, \$6 children. Information: 812-576-4302 or [emilyalig.asp@gmail.com](mailto:emilyalig.asp@gmail.com).

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Lenten Fish Fry**, 11 a.m.-5:30 p.m., dinners include choice from eight entrées, two sides, soda, white or wheat bread and dessert, \$11.50-\$14.75, entrée only \$10.25-\$13, side orders à la cart \$.70-\$4, mask

required, walk-in or order in advance, to-your-car delivery available. Advance orders must be received by 9 a.m. Friday: call 317-536-1047 or 317-632-9349, ext. 111; fax 317-426-5004; or e-mail [stiritasecretary71@yahoo.com](mailto:stiritasecretary71@yahoo.com).

St. Anthony of Padua Parish, 316 N. Sherwood Ave., Clarksville. **Men's Club Fish Fry**, 5-7:30 p.m., dine in or carry out, baked fish, fried fish, oysters and shrimp, choice of two sides, adult dinner \$11-\$12, child dinner \$3-\$7. Information: 812-282-2290 or [parish.office@stanthony-clarksville.com](mailto:parish.office@stanthony-clarksville.com).

St. Joan of Arc Church, 4217 Central Ave., Indianapolis. **Lenten Friday 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 [mrivelli@sjoa.org](mailto:mrivelli@sjoa.org).

## March 26

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

White Violent Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-

the-Woods, St. Mary-of-the-Woods. **Alpaca Encounter**, 1-3 p.m., meet at White Violet Farm Store, \$25, register by March 21. Information and registration: [Events.SistersofProvidence.org](http://Events.SistersofProvidence.org), 812-535-2932 or [wvc@spsmw.org](mailto:wvc@spsmw.org).

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Food Drive**, 11 a.m.-2 p.m., sponsored by Msgr. Downey Knights of Columbus 3660, benefits Officer David Moore Food Pantry and Hunger Inc., non-perishable foods, cereal, peanut butter, jelly, soup, canned pasta, canned fruit, Hamburger and Tuna Helper, financial donations accepted on site or mailed to: Msgr. Downey Knights of Columbus P.O. Box 17547, Indianapolis, IN 46217-0547. Information: 317-691-5369.

Planned Parenthood, 8590 Georgetown Rd., Indianapolis. **40 Days for Life Midpoint Rally**, noon-1 p.m., Marc Tuttle, president of Right to Life Indianapolis, presenting. Information: [info@40daysforlife.com](mailto:info@40daysforlife.com).

## March 26-27

St. Gabriel Church, 232 W. 9th St., Connerville. **Bruté Weekend**, Sat. 5:30 p.m. Mass, Sun. 10:30 a.m. Mass celebrated by Bishop Simon

Bruté College Seminary spiritual director Father Daniel Bedel, talk on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or [esanders@archindy.org](mailto:esanders@archindy.org).

## March 27

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

## April 1

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual celebration of the Most Sacred Heart of Jesus**, Mass 5:45 p.m. followed by rosary, stations of the cross and adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, [msross1@hotmail.com](mailto:msross1@hotmail.com).

## April 1-2

Planned Parenthood, 8590 Georgetown Rd., Indianapolis. **Indiana Knights of Columbus Vigil for Life**, Fri. 7 p.m.-Sat. 7 a.m., Archbishop Charles C. Thompson leading rosary and Stations of the

Cross 7 p.m. Information: [life@indianakofc.org](mailto:life@indianakofc.org) or 317-223-4892.

## April 2

St. Malachy Church, 9833 E. County Rd. 750 N., Brownsburg. **Healing Service**, 6:30 p.m., adoration and healing service, Father Sean Danda presiding, free. Information: 317-852-3195 or [indianapolis@encounterschool.org](mailto:indianapolis@encounterschool.org).

## April 6

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605.

## April 9

Benedict Inn Retreat and Conference Center, 1402 Southern Avenue, Beech Grove. **Called to Love: Lenten Morning of Reflection for Women**, 9 a.m.-noon, sponsored by archdiocesan Catholic Charities-Social Concerns ministry, free, register by April 8. Information and registration: 317-236-1401, [tchamblee@archindy.org](mailto:tchamblee@archindy.org) or [cutt.ly/CtL2022](https://cutt.ly/CtL2022). †

# Rube awakening



The eighth-grade Rube Goldberg team from St. Louis School in Batesville poses on Feb. 26 with the kitchen/baking-themed machine they built for the Ripley County Rube Goldberg competition. They finished second in the middle school division and won the judges award for "Most Innovative Way to Start a Machine." Pictured are: Felicity Brelage, left, Karsyn Watson, Ethan Rahschulte, Bridget Lohmueller, and Sophia Hohenstein. Not pictured is Rachel Suttman. (Submitted photo)

# Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

## April 1

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$70 with spiritual direction. Information and registration: 812-934-6437, [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org).

## April 4

Our Lady of Fatima Retreat House, 5353 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 Hosey, \$25, light supper and snacks included. Information and registration: [cutt.ly/fatimaretreats](https://cutt.ly/fatimaretreats), 317-545-7681 or [jburger@archindy.org](mailto:jburger@archindy.org).

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: [mountsaintfrancis.org/spiritual-journal](http://mountsaintfrancis.org/spiritual-journal) or 812-923-8817.

## April 4, 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: [mountsaintfrancis.org/bible-study](http://mountsaintfrancis.org/bible-study) or 812-923-8817.

## April 5

Benedict Inn Retreat and Conference Center, 1402

Southern Ave., Beech Grove. **Coffee and Conversation**, 8-11:30 a.m., last of five stand-alone sessions based on Ann Voskamp's book *One Thousand Gifts*, Patty Moore presenting, \$25, journals provided. Information and registration: [benedictinn.org/programs](http://benedictinn.org/programs), 317-788-7581, [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org).

## April 6

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, in person or via Zoom, sponsored by Oldenburg Franciscan Center, 2-3:30 p.m., Franciscan Sister Olga Wittekind presenting, freewill donation. Information and registration: 812-933-6437, [center@oldenburgosf.com](mailto:center@oldenburgosf.com), [www.oldenburgfranciscancenter.org](http://www.oldenburgfranciscancenter.org). †

# 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 of Saint Mary-of-the-Woods by becoming a Providence Associate.

Providence Associates of the Sisters of Providence in St. Mary-of-the-Woods are women and men of faith, ages 18 years 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 person, virtually or by phone. During the meetings, the candidate-associates and their companions learn and share about Providence spirituality.

For more information or to request an application, go to [ProvidenceAssociates.org](http://ProvidenceAssociates.org) or contact Providence Associate co-director Providence Sister Sue Paweski at 312-909-7492 or e-mail [spaweski@spsmw.org](mailto:spaweski@spsmw.org). †

# Planting seeds of grace

## E6 Catholic Men's Conference returns to full force with 1,200 men attending

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



Some 1,200 men fill the auditorium of East Central High School in St. Leon on Feb. 26 for the seventh annual E6 Catholic Men's Conference, sponsored by All Saints Parish in Dearborn County. (Photos by Sean Gallagher)

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, diversion 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



Father Jonathan Meyer, pastor of All Saints Parish in Dearborn County, preaches on Feb. 26 during a Mass at the seventh annual E6 Catholic Men's Conference at East Central High School in St. Leon.

them in the lives of others.

"I want you to thank 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 your first holy Communion—whether 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 a married man, 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 15



Walter Grassi, a member of St. John the Evangelist Parish in Indianapolis, kneels in prayer on Feb. 26 during a Mass at the seventh annual E6 Catholic Men's Conference at East Central High School in St. Leon.



Matthew Kelly, left, and Gus Lloyd smile on Feb. 26 during a question-and-answer period at the seventh annual E6 Catholic Men's Conference in St. Leon.



# SHOCKLEY

continued from page 1

lunch in between. We had a blast.”

Joy fills Steve’s face as he recalls taking Jack as a youth to Butler University men’s basketball games at



Jack Shockley

Hinkle Fieldhouse in Indianapolis. There, the father and son had good times together, meeting up with some of Steve’s friends.

“He loved hearing the old men talk,” Steve says with a smile. “He learned some things about me in high school and as

a younger man. It was one way that we changed our relationship into more of a friendship than a father-son relationship. He once tweeted a picture of me and him at Hinkle together.”

The joy of Jack’s life—and the joy of having Jack in their lives—lingers in their smiles in that moment.

It’s a moment that offers a glimpse into everything that Jack’s parents, his two siblings, his extended family, his closest friends, his parish and a large community have been striving to do in the past 19 months.

To keep Jack’s joy alive in their hearts.

To honor his life by trying to live the way Jack strived to live.

To not let the horror and heartbreak of what happened on Aug. 12, 2020, end Jack’s story but continue it with the faith and love that marked his life.

## ‘It was so hard’

On that August morning, Jack followed his workday routine of stopping for a breakfast sandwich at the McDonald’s restaurant at 25th Street and Emerson Avenue on the east side of Indianapolis. From there, the 24-year-old, 2014 graduate of Bishop Chatard High School in Indianapolis would usually drive two blocks to the Green Bean Delivery business for his 5:30 a.m. to 2:30 p.m. shift. But he never made it out of the McDonald’s parking lot that morning.

“There’s surveillance tape of a car that backed into the space next to him,” Steve says. “It was an attempted robbery. Why it turned into a murder I don’t know. Jack did nothing to escalate the situation. It was senseless.”

Cheryl adds these details shared by police: that Jack was shot and killed shortly after 5 a.m., that he died within five seconds, that his body wasn’t discovered in his car until 9 a.m.—when a McDonald’s employee, who knew Jack as a regular customer, noticed his car was still there and Jack was lifeless inside it.

The employee phoned police, and six hours later, a deputy coroner called Steve’s cell phone and asked, “Are you the father of John David Shockley? We’re looking for the next of kin of John David Shockley.”

Heartbreak only begins to describe the pain that Jack’s parents and his two older siblings, Grace and Peter, felt.

“I just kept saying I want to see his body, and we couldn’t see his body because it was a criminal case,” Cheryl says through her tears. “I’m his mother. I wanted to be with him, and I couldn’t. That traumatized me. Then when we did see him, it was so hard.”

As their world shattered around the Shockleys, their friends, neighbors and fellow parishioners at Christ the King Parish in Indianapolis rushed to support them, including the pastor, Father Todd Riebe.

“Our neighbors were all congregating and praying,” Cheryl recalls. “We were beyond ourselves, holding onto each other. Father Todd came, and he was so amazing to us.”

Overwhelmed by a flood of shock and sorrow, Cheryl asked Father Riebe, “Father, how do we do this?! What do we do?!”

“He gave us our marching orders,” Cheryl recalls. “He said, ‘Cheryl, Steve, one step at a time.’ And that became

our family motto. When it got so overwhelming, we just took the next step, and it really helped.”

## ‘When the evening comes, you will be examined on love’

The steps have included holding onto each other through the hardest time of their lives. The Shockleys have especially worked hard—individually and as a family—to not let the story of Jack’s life be defined by his death.

Instead, they strive against their never-far-away heartbreak to remember the joy of Jack, the heart of Jack, the love of Jack—and to use those qualities to help change their part of the world and even themselves.

The catalyst for that change is an effort called Jack Shockley’s Warriors for Peace. Yet before the focus turns to that effort, there’s another insight into Jack’s life that needs to be shared.

That insight appears on the website [www.warriors4peace.org](http://www.warriors4peace.org), in a section called “About Jack” that was written by his parents. It begins with describing him as a peacemaker and continues, “Jack had the ability to bring together people from different walks of life and different points of view. He was thoughtful, generous and kind, with a heart for the poor and disadvantaged.

“He had a strong sense of right and wrong and spoke up when he saw injustice. Jack had a steadfast faith in God and was inspired by the writings of his namesake, St. John of the Cross, who wrote: ‘When the evening comes, you will be examined on love.’”

Those 10 words form the approach, the essence of Jack Shockley’s Warriors for Peace.

“It’s all about growing in love,” Cheryl says. “It starts within our own heart. We’ve been through that journey with our family being shattered and just starting their way over. I’m at that place of love again. I think that’s the ultimate message of Warriors for Peace—am I growing in love? Is this action a loving action?”

## Changing lives, one person at a time

The beginning of Warriors for Peace blossomed from a loving action.

“After Jack died, a month or so afterward, my sister and brother-in-law in California reached out and said they wanted to donate money to do whatever we were called to do to help keep Jack’s memory alive. They were most generous,” Steve says. “So we knew we had this opportunity, and we really didn’t know what to do.”

Searching for ideas to honor Jack, they scheduled a meeting in the fall of 2020 with Archbishop Charles C. Thompson and Msgr. William Stumpf, vicar general of the archdiocese and a family friend who had baptized Jack.

“Monsignor had the brilliance to say, ‘It’s too complicated, it’s too overwhelming. Maybe you should think of changing one life at a time,’” Steve says.

The Shockleys loved that thought, believing it was the best way to honor Jack, who tried to touch people’s lives one person at a time.

They used that phrase as they shaped the mission of Jack Shockley’s Warriors for Peace: “to oppose the evil of gun violence by promoting positive change, one life at a time.”

They also used those words to guide the two main goals they have for Warriors for Peace.

The first is to provide scholarships to help “grade-school graduates from our city’s least privileged parishes—students who use their unique gifts to promote peace—to complete their Catholic education through high school.”

To fulfill that goal, the Shockleys created the Jack Shockley Peacemaker Scholarship Fund, established with the archdiocese’s Catholic Community Foundation.

The second goal is to encourage anyone who will listen to “promote peace and oppose gun violence by aiding the families of its victims and raising awareness of its devastating



A young Jack Shockley smiles from ear to ear as he spends time with his mother Cheryl.

(Submitted photo)

consequences.”

To honor Jack’s life, his parents are trying to change a world that led to his death. It’s a world where Indianapolis broke a record in 2020 with 215 criminal homicides or murders. It’s a world where that record was shattered with 249 murders in the city in 2021.

Their efforts to make a difference have also changed them in a powerfully personal way.

## A walk of faith with other mothers

“I was blasted into a new world when Jack was murdered,” Cheryl says about how she has become much more aware—and angry—about “the injustice of what’s going on in our inner-city.”

“There’s a lot of drug addiction and violence, but there’s also so many people who are just trying to raise their family. I can’t tell you how much energy mothers spend trying to keep their sons especially—and their daughters, but their sons especially—alive and safe. And it just takes one moment, one bullet, and all of their work, all of their heart and soul . . .”

Her voice trails off for a moment before she continues, “The energy that it takes to bring up a child in poverty is something that I hope we can make our community more aware of. The eyes to see and the will to see. I hope we grow in knowledge and understanding.”

Cheryl has grown connected to a support group of mothers who have lost children to gun violence in the inner-city of Indianapolis. As part of that connection, Warriors for Peace offers financial help to families who are suffering. At the same time, Cheryl leans upon her emotional connection with the women who share her heartbreak.

“There’s a group chat. You shoot something out, and you’re covered in prayer,” she says. “These women know how to pray. It’s a faith walk with other mothers.”

Her walk of faith since Jack’s death has once again led her to the roots of her Catholic faith—to the cross of Christ.

“Monsignor Stumpf told me to stay at the foot of the cross and say my yes—that’s how I’ll get through this,” she says. “I believe that all the blood that’s being spilled everywhere with these murders is united with Jack’s blood at the foot of the cross, and through that power change will come.”

“It’s all about the glory of God, and that’s where change will come.”

That belief has connected Christ the King Parish with inner-city churches of different denominations. Members of the

parish and the churches committed to a 24-hour fast—once a week for seven weeks—to show their unity in opposing gun violence.

“It was beautiful,” Cheryl says. “Things like that will make a difference, bringing communities of faith together.”

There have also been the faith-filled efforts to keep their family together.

## ‘I see the whole thing in the context of souls being lost’

Among the realities of life are that people grieve in different ways, and the grief over the loss of a child can test any marriage.

“I miss my son,” Steve says. “It takes you places you don’t want to go. And not everybody goes to the same place. It’s a lot of work in pulling yourselves together. So we’ve done some of that work. Not all of it. But we’re very together.”

Cheryl adds, “We’ve all been in so much therapy to get through it. Steve and I—I think the only way we made it—we went into marital therapy with, ‘OK, we are not going to get a divorce. We have 35 years in this. We’re not going to get a divorce.’ But, boy, you can see how it happens. It’s just too much suffering—and not knowing how to enter into the other person’s suffering.”

“For months, I felt like I was being stabbed in my heart. And it’s still hard for me. To me, that’s where Jesus is—in my heart. I’ve always had this relationship with Jesus in my heart, and then my heart was just so broken. I mean, really physical brokenness. Now, I can breathe into my heart again. Steve and I are doing very well. I think we’re going to be better. I think we are better.”

Another reality of life is that people don’t approach the possibility of forgiveness in the same way. A man has been arrested in Jack’s murder, but he hasn’t gone to trial yet.

“It’s between him and God,” Steve says. “To me, it’s important that he be held accountable, so he doesn’t hurt anybody else. But I’m not going to waste my emotional energy in whether he’s going to be prosecuted. I don’t want my happiness to depend upon that.”

Cheryl knows she comes from a different perspective than her family.

“I care very, very much about what happens to him,” she says about the man who killed Jack. “Because I see the whole thing in the context of souls being lost. And I believe his soul is very, very important. And that the biggest glory

CONTINUED ON NEXT PAGE



# Teen and young woman bond in healing and hope after losing loved ones

By John Shaughnessy

Their bond began through a connection of 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-Chee) Murillo wants to live her mother's dying wish that she continues her education at a Catholic high school.

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-year student at Roncalli High School in Indianapolis the added gift of having Grace as a mentor.

"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 can we help someone continue their Catholic education," says Grace about her 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 an extra layer 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.

When Xochitl applied for the first-ever Jack Shockley Peacemaker Scholarship in the spring of 2021, her story touched the hearts of everyone who heard it.

"When I was 11 years old, my mother passed away of cancer," she wrote as a then-eighth-grade student at Central Catholic School in Indianapolis. "Every day for at least a year, she prayed the rosary, 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 the last year of her life, she found Central Catholic School and sent me here. She made my dad promise her he would send me to a Catholic high school as 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 in August, and that meeting affected Grace so much that she called her brother, Peter, right after it.

"My thought was 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."

Xochitl has the same reaction. She describes Grace as "the easiest friend I've ever made."

"I actually quite enjoy it," she says. "I know I ramble 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]. When Grace comes, I can just talk about non-school things—family-wise, my imagination going wild."

At the same time, they are aware of the heartbreaking losses that bind them.

"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."

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 first 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.

It's been a year of good grades so far, a year of stress worrying about her grades, a year of making new friends and pushing herself to be more involved in clubs and activities, knowing her mom would want her to make the most of her high school experience.



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

Her thoughts also turn to Grace's parents for creating the scholarship that has led her to pursue her mother's wish and for making it easier for her father to fulfill that wish.

"They're brave and great for allowing the memory of their son to still go on," she says.

The Shockley family's hope is that Xochitl is the first of many students who will benefit from the Jack Shockley Peacemaker Scholarship Fund.

The plan is for the fund to help at least one new student every year and continue that financial commitment for the four years of their high school education. There's also the commitment to offer mentors to every student, with many of Jack's friends already lining up to serve in that role.

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."

Grace smiles wistfully as she says, "And I always think about how much Jack would have enjoyed her."

(For more information about, or to contribute to, The Jack Shockley Peacemaker Scholarship Fund, contact Kim Pohovey in the archdiocese's Stewardship and Development Office at [kpohovey@archindy.org](mailto:kpohovey@archindy.org) or at 317-236-1568.) †

## CONTINUED FROM PREVIOUS PAGE

that could ever happen to Jack is for [this man] to come to God. And for him to be with Jack ultimately.

"That is what I pray for every day. And I pray for all the shooters. This is what the mothers do. We pray that whoever is going to pick up that gun that day will not shoot. That it is as harmful for them as it is for the person who is shot, ultimately, eternally."

Thoughts of eternity lead Cheryl to focus on Jack again.

### 'Remember you will die. Remember to live'

"He lived a very full, happy life, and it should be celebrated," she says. "It should be honored. Remember how glorious it is. I wanted him to be a priest, and look at him—he's right there with God. And as long as I hang onto that, as long as I remember that ..."

Instead of finishing that thought with words, she completes it by referring to a necklace that Jack's roommate found in Jack's room after his death.

Cheryl says the inscription on the medal part of Jack's necklace "speaks to who he was and how he lived his life."

The inscription in Latin reads, "Memento mori. Memento vivere."

"Remember you will die. Remember to live."

"We put that on his tombstone," Cheryl says. "He did it. He lived every moment of his life."

At one point, Steve says, "We have maybe made him sound a little more saintly than he was. He was a normal, 24-year-old guy."

Still, Jack's mom sees a connection between her son and another young man 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 said whoever gets to heaven first will bring everybody else along," Cheryl says. "I see Jack doing that for his friends and his family. He's there first, and he's going to bring us all with him. That's what he's going to do for us. That's what he's doing. He's spending his heaven helping, doing good. And he is."

"We've got Jack in our corner."

Steve smiles and adds, "He's my only shot."

Cheryl is smiling, too.

The joy of Jack, the heart of Jack, the love of Jack is with them now—and always.

(To learn more about Jack Shockley's Warriors for Peace or to become involved in its efforts, visit the website

[www.warriors4peace.org](http://www.warriors4peace.org). There will be a golf outing and a silent auction to raise funds for Jack Shockley's Warriors for Peace on May 13. Check the website for registration. For more information or to contribute

to The Jack Shockley Peacemaker Scholarship Fund, contact Kim Pohovey in the archdiocese's Stewardship and Development Office at [kpohovey@archindy.org](mailto:kpohovey@archindy.org) or at 317-236-1568.) †



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# 'Defend these innocent civilians,' says Ukrainian archbishop

WASHINGTON (CNS)—Russian President Vladimir Putin did not invade Ukraine out of concern that NATO would encroach on his borders, but concern about “the disease of democracy that could spread like a virus, and that’s deadly for oligarchies and authoritarian rulers,” said the archbishop who serves as a foreign minister for the Ukrainian Greek Catholic Church.

Russia needs “Ukraine’s territory, its population, its market, its technological capacity. . . . This country, with its seaports, helps Russia return to its nostalgic colonizing and imperial building,” said Archbishop Borys Gudziak, the Ukrainian Greek Catholic archbishop of the Archeparchy of Philadelphia and the head of external relations for the worldwide Ukrainian Greek Catholic Church.



Archbishop Borys Gudziak

He said people must understand the invasion was “not a response to a military threat, but it’s a response to moral danger. Democracy could spread.”

In a wide-ranging interview on March 14, Archbishop Gudziak spoke of Putin’s ruthlessness, the faith of Ukrainians, and Western leaders’ “naivete, blindness, lack of courage and capacity to act [during] 22 years of Putin’s rule.” He sprinkled the interview with biblical references such as David (Ukraine) and Goliath (Russia), the sin of Adam, and Herod’s massacre of the Holy Innocents.

Archbishop Gudziak spoke of Russia’s “devastating air assault” targeting civilians: “a maternity hospital, schools—some 200 schools have been damaged or destroyed; it’s hitting churches; tanks are firing at apartment buildings. All of this is documented. 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 of 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



A person injured by the shelling of Russian forces is carried in a stretcher across wooden planks crossing the Irpin River below a destroyed bridge in Ukraine on March 11. (CNS photo/Serhii Nuzhnenko, Reuters)

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 people 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 it all, 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.” †

## 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.

Kimberly Schwartz, director of media and communication 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 question

examining if medical licensing officials named in the lawsuit are responsible for enforcing the abortion 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 that 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 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. †

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# Faith *Alive!*

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A woman receives Communion from Father Joseph Dutan during a March 27, 2021, Mass at St. Brigid Church in Brooklyn, N.Y. Try practicing a longer fast before Communion. Such preparation increases our joy. (CNS photo/Gregory A. Shemitz)

## Fasting is 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. Hmm. 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 hours or even more. Receiving Christ in

the Eucharist can be so much sweeter for your soul. And the doughnut after Mass will taste even better!

There's an old story about the famed comedian Groucho Marx meeting a pompous monsignor in an elevator. The priest turns to Groucho and states in an imperious manner, "Mr. Marx, I would just like you to know that I realize you have brought laughter and joy into the hearts of millions." Groucho replies, "Thanks, *Padre*. I wish I could say the same for you guys."

We need to cultivate joy in our lives, especially during the COVID-19 pandemic. In *Resisting Happiness*, Matthew Kelly cogently notes that when we choose what is bad for us, we eventually feel unhappy.

I eat that third doughnut, and a few hours later ask myself, "Why'd I do that ... again?"

We refuse to forgive. We are stingy

with our money. We watch hours of Netflix, but cannot find five minutes for prayer before bed. Such choices refuse happiness. Such choices ward off joy.

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.

And fasting is not just about food. Try turning off the TV, Netflix or Amazon Prime for Lent. Notice how much time there is when you aren't looking at the screen three or four hours a day.

Want to go really radical? Put down your cellphone for 24 hours and enjoy a sabbath rest. Make a conscious effort to not say anything bad about anyone. See how long you can do that!

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 disconnect from some things so we can be more aware of and filled with other realities that bring us peace and hope and joy.

When fasting, we are more likely to practice Jesuit Father Bernard Lonergan's transcendental precepts: Be attentive; be

intelligent; 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 sitting in the cold all night without anything to eat. The name Paterakis comes from Greek, and "*pater*" means "father." In a sense, Our Father provided bread for the hungry on Interstate 95 after their fasting through the night.

(Jesuit Father Richard G. Malloy is director of mission integration at Cristo Rey High School in Baltimore.) †



A food bank worker distributes food to people in need in Riverhead, N.Y., on Jan. 7, 2021. The practices of Lent—praying, giving alms and fasting—can help us grow in gratitude for God's blessings in our lives. (CNS photo/Gregory A. Shemitz)

## Amid the Fray/Greg Erlandson

## Lessons to be learned from Ukraine's witness

Putin'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 an overwhelming aggressor, taps into some powerful American myths about righteous struggles and David

vs. Goliath contests.

Think of *High Noon* with Gary Cooper taking on a band of killers. Think of *Red Dawn*, a Cold War fantasy of high school 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. And because we see ourselves this way, we feel a tremendous sympathy for the Ukrainian people enduring this violent and unprovoked aggression.

The Ukrainians' willingness to risk their lives for their homeland, their passionate defense of their 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 is breathtakingly heroic.

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 a house not just divided, but torn asunder. And when we see the Ukrainians united even in the bomb shelters and the hospitals, on the front lines and on social media, I think we envy them.

The willingness to bear up under tremendous suffering is evident also in the exhausted refugees fleeing to Ukraine's neighbors—Poland, Hungary, Moldova. Almost exclusively women and children seek shelter while their husbands and fathers and sons are conscripted to fight the invaders. Our concerns about gas prices, supply chains and masks seem trivial in comparison.

We can identify with the Ukrainians, but it is harder for us to admit that there are many war victims and many refugees just in this century that we have not felt the same kinship with.

People are streaming to our border, fleeing Putin-friendly dictatorships like Nicaragua and Venezuela, failed states like Haiti or countries broken by gangs

and corruption, but many of us do not look on them with the same sympathy.

And while we applaud the Poles and Hungarians for receiving the Ukrainian refugees so generously, there are states in our country that would like to punish organizations helping the refugees at our doors.

Ukraine has for a moment united us. Its ordeal has united the world. But if there is a lesson to be learned here, it is that our empathy must be more than a momentary emotion sparked by the graphic images on the evening news.

The lesson of Ukraine, of COVID-19, of the huddled masses at our border, the victims of opioids filling our rural health clinics and the gunshot victims in our cities is that emotion is not enough. It is not a substitute for true solidarity.

We need to recover a culture of the common good, a concern for the least among us, the voiceless and the suffering. We need to think about the "we" a lot more than the "I."

"Every citizen is responsible for the common good," said Pope Francis. "And for Christians, it is also a mission." It is the foundation of Catholic social teaching, but it really is more basic than that. It is loving our neighbor as our self.

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

## Worship and Evangelization Outreach/Erin Jeffries

## Come and meet people who will change your outlook on life

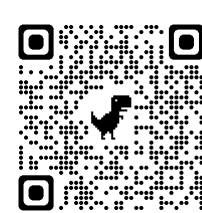
During the eight years I have been the archdiocese's coordinator of Ministry to Persons with Special Needs, one of the greatest privileges I have had is to learn.



Here are just a few of the things I've learned as I've gotten to work with the folks who participate in our programs: what forgiveness looks like; how few words we really need

sometimes; to slow down a bit and sit and listen; to pray with someone; to just enjoy dancing and singing and playing outside without worrying what people think.

I've witnessed beautiful, quiet, contemplative prayerful moments, and what it is to rejoice when someone is rejoicing and to hurt when someone is hurting. I've learned that it's OK to



need help, and what it looks like to give whatever we've got to help someone else.

From very early on, I learned that I am by no means alone in that feeling. Below

are a few words from folks who have not only been catechists with parish SPRED (Special Religious Development) groups, but also with our larger community retreats and other events:

"They're so faith-filled ... there's a love you feel in seeing God in all of these special people that we welcome each year. You don't get this anywhere else."—Mary Roesinger, Christ the King Parish in Indianapolis.

"We are all a family together sharing the faith. It's so joyous, I can't even tell you."—Nicole McConnell, St. Malachy Parish in Brownsburg.

"It's more about the friends, but the catechists get so much more out of it."—Chuck Flasch, St. Jude Parish in Indianapolis.

As I look through photos from our most recent community event, our annual dinner dance and see the love, the exuberance, the huge smiles on everyone's faces, the thought that comes to mind is that this community is truly salt and light and—like all good things—needs to be shared.

With our latest dinner dance, we officially returned to all our community events being back in person after two years. As our parish groups are restarting or looking ahead at reconvening, I wanted to take a moment to invite you to come and see.

Come meet some of the wonderful friends we know and love, catechists, participants and volunteers alike, and experience the broader community that made then-Archbishop Joseph W. Tobin comment: "I thought everyone was from the same parish!"

Our next community event is a Disability Awareness Mass, celebrated by Archbishop Charles C. Thompson at 10 a.m. on April 24 at SS. Peter and Paul Cathedral in Indianapolis. Come and join us afterward for a simple reception; we would love to meet you there!

One of the highlights of the year is an overnight summer retreat, which is on July 23-24 at the Benedict Inn Retreat and Conference Center in Beech Grove, and an Advent Day of Reflection hosted at St. Lawrence Parish in Indianapolis. Come and spend the day or weekend with us and see why people have come back year after year.

But don't just take my word for it,

See JEFFRIES, page 14

## That All May Be One/Fr. Rick Ginther

## Let us pray for churches tied to ongoing Ukraine struggle

Sadly, Russia invaded Ukraine on Feb. 24.

When this column is published, a cease-fire may or may not have taken place.



And while this is a political and military struggle, it is intertwined religiously.

There are two Orthodox Churches in Ukraine—the Orthodox Church of Ukraine (affiliated with the Ecumenical Orthodox Patriarch of Constantinople), and the Ukrainian Orthodox Church (affiliated with the Orthodox Patriarch of Moscow).

Each quickly made statements of support for Ukraine when the invasion began. Yet they are divided deeply and historically, holding each other in schism.

There are also Ukrainian Greek Catholics and Ukrainian Latin Catholics. They are in communion with Rome. Their existence adds a unique tension of its own.

We join all these Churches as they pray for their country and fellow citizens. And we pray for a sense of unity toward peace.

The Autocephalous Eastern Orthodox Churches are quite varied. The term "autocephalous" means that these Churches each appoints its own head. No external patriarch or archbishop is involved.

Each Church has its own patriarch. All patriarchs are equal, with the Ecumenical Patriarch of Constantinople "the first among equals."

Counted among the Eastern Orthodox Churches are Greek Orthodox Churches named for ancient Christian communities: Constantinople, Alexandria, Antioch and Jerusalem.

National or language-based Eastern Orthodox Churches include: Russian, Ukrainian, Serbian, Romanian, Bulgarian, Georgian, Polish, Albanian, Czech and Slovak.

In addition, there are the Orthodox Church in America, the Church of Cyprus and the Church of Greece.

Their origins are very complex, emerging during the past 2,000 years. Membership in these Churches totals 220 million worldwide.

The contemporary languages used to celebrate the liturgical rites include Polish, Greek, Albanian and Ukrainian.

Many of the Churches use Old Church Slavonic or

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 more modern. They have unique liturgical languages and national footprints. Many of them share in the Byzantine Rite, though some are older in their rite's origin.

They are grouped as follows:

- Churches with no Orthodox Counterpart: Maronite Catholic and Italo-Albanian Catholic.

- Those from the Assyrian Church of the East: Chaldean Catholic and Syro-Malabar Catholic (India).

- Those from the Oriental Orthodox Churches: Armenian Catholic, Coptic Catholic, Ethiopian Catholic, Syrian Catholic, Syro-Malankara Catholic, and Eritrean Catholic.

- Those from the Eastern Orthodox Church are the Greek Catholics of the Melkite Church, Ukrainian Greek Church, Ruthenian Church, Romanian Church, Hellenic Greek Church, Slovak Church and Hungarian Church.

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

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 returned.

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 Syriac Rite and West Syriac Rite.

In the territory of the Archdiocese of Indianapolis, there are parishes affiliated with both Eastern Orthodox and Eastern Catholic Churches. Of note among these is St. Athanasius the Great Byzantine Catholic Church in Indianapolis.

Let us pray for all of these Churches. Let us pray for peace among them, and for peace in Ukraine.

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

## The Human Side/Fr. Eugene Hemrick

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



"Never again war, never again war!" The rousing words of St. Paul VI rang like a bomb blast during his Oct. 4, 1965, visit to the United Nations.

Throughout time, the most chilling cries have been against war. Horrendous

violence, massive destruction, uprooting, psychological trauma and lifetime hate are just some of its scourges. Often its aftermath can be even worse than war itself with no one winning.

Wars in which one country attempts to deprive another of its freedom are not only an affront to humanity, but, most disturbing, they are an offense to God. Why is this so and what is it imploring us to do more of?

The most beautiful blessing of being created in the image and likeness of God is the bestowal of God's gift of freedom on us. God determined that we be free. Among other gifts of freedom, we have inherited the ability to "initiate" and to "choose." We can deliberate and are free to make choices on our own.

Unlike the animal world, we have power to initiate and take action

See HEMRICK, page 14

Third Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

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 tending 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 would 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 warned them of the temptations surrounding them, indeed bombarding them. He warned them, taught them and sought to inspire them.

Recalling the history of God's people,

Paul insisted that the people would die without God's guidance and the nourishment he provided. What they had from earthly resources would not protect or sustain them. With God, they would live forever.

St. Luke's Gospel furnishes the last reading. This reading gives one of the rare glimpses of Pontius Pilate in the Gospels outside the passion narratives. It is hardly complimentary to him. The Roman governor who sentenced Jesus to death was ruthless and unmerciful.

An ancient tradition is that imperial authorities eventually recalled Pilate to Rome because of his brutality, a brutality too vicious even for accepted standards of Roman governance.

He certainly had no regard whatsoever for the people of Israel or their religion in which they worshipped God.

Jesus said that clearly the victims of Pilate's impetuous cruelty did not deserve what they received. Jesus referred his listeners to an accidental disaster in which 18 people were killed by a falling tower in Siloam, noting that they too were innocent. The tower simply fell on them.

All those to whom Jesus referred in the story perished, innocent or not, unable to control evil decisions of others, or mishaps of nature, or things crafted by humans. He warned that they too were vulnerable.

Jesus told the parable of the barren fig tree. The owner wanted to destroy the tree, but the vinedresser pleaded for another year, enough time to nourish the tree in the hope that it would bear fruit.

## Reflection

In these Lenten readings, the Church is frank. Just as the vinedresser pleaded for time for the tree to develop, the Church pleads for time for us, providing Lent as an

## Daily Readings

### Monday, March 21

2 Kings 5:1-15b  
Psalm 42:2-3; 43:3-4  
Luke 4:24-30

### Tuesday, March 22

Daniel 3:25, 34-43  
Psalm 25:4-5b, 6, 7bc, 8-9  
Matthew 18:21-35

### Wednesday, March 23

St. Turibius of Mogrovejo, bishop  
Deuteronomy 4:1, 5-9  
Psalm 147:12-13, 15-16, 19-20  
Matthew 5:17-19

### Thursday, March 24

Jeremiah 7:23-28  
Psalm 95:1-2, 6-9  
Luke 11:14-23

### Friday, March 25

The Annunciation of the Lord  
Isaiah 7:10-14; 8:10  
Psalm 40:7-11  
Hebrews 10:4-10  
Luke 1:26-38

### Saturday, March 26

Hosea 6:1-6  
Psalm 51:3-4, 18-21b  
Luke 18:9-14

### Sunday, March 27

Fourth Sunday of Lent  
Joshua 5:9a, 10-12  
Psalm 34:2-7  
2 Corinthians 5:17-21  
Luke 15:1-3, 11-32

opportunity for us to think and to reform.

We well may be victims of human coldness and human evil, as were the victims of Pilate's outrage. We may be victims of nature, but all humans must face the fact that they cannot rely upon themselves alone.

Eternal life alone matters, honestly speaking. As Paul said, abandoning God

reaps a whirlwind of calamity.

God alone is the sure support. Lovingly, God provides guidance, support and eternal life in Jesus.

Humbly turning to God and following the Lord are the only answers. The decision belongs to us. Lent is a useful tool to be used when we seek to see reality and make our decision. †

## Question Corner/Fr. Kenneth Doyle

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

Q What do persons who don't normally eat meat do about the Church's rules on abstinence, such as on the 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 Your question prompts a question in my own mind: What's the difference between a vegan and a vegetarian? On the off chance that any of our readers—like myself—might not have known this, here it is: Vegans eat no animal products at all, while vegetarians don't eat animals but may eat products that come from them such as dairy and eggs.

And yes, there are many of each. I've read that, at some point in their lives, more than 10% of Americans are vegans or vegetarians. So, your question does have relevance, and the answer is simple: Pick your own penance.

In 1966, when the Catholic bishops in the U.S. lifted the rule of mandatory abstinence on Fridays throughout the year, this is what they said: "Since the spirit of penance primarily suggests that we discipline ourselves in that which we enjoy most, to many in our day abstinence from meat no longer implies penance, while renunciation of other things would be more penitential."

Vegans and vegetarians should choose their own sacrifice on the Fridays of Lent. How about refraining from your favorite meatless meal? And it doesn't even have to be food-related: Since Fridays are set aside for grateful remembrance of the sacrifice of Jesus, how about taking an extra five minutes of prayer on Lenten Fridays to thank Jesus for dying on the cross?

Q We just learned that our daughter is engaged. Her fiancé is not a Catholic and probably not a member of any religion. We raised our kids in the Church, and they always attended Sunday Mass. But our daughter has problems with some of the Church's teachings and has stopped going to Mass.

Now she is saying that she doesn't want to be married in the Church, particularly since she's horrified by recent scandals.

We plan on speaking to her again about the importance of being married in the Church. We're having Masses 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 I am 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, would it help 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 might well eliminate any chance of her ever coming back to the sacraments.

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 [askfatherdoyle@gmail.com](mailto:askfatherdoyle@gmail.com) and 30 Columbia Circle Dr., Albany, New York 12203.) †

## 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 could only think of one: "What time is it?"

"The time is 'now,'" He answered. "It is now o'clock."

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 Butterfield, Diocese of Erie)



# Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

**BARNHORST, Victoria**, 78, All Saints Parish, Dearborn County, Feb. 24. Wife of Bob Barnhorst. Mother of Connie Edmundson, Kathy Klump and Joe Barnhorst. Grandmother of seven. Great-grandmother of eight.

**BERRY, Maripat**, 89, St. Pius X, Indianapolis, Feb. 16. Wife of Thomas Berry, Jr. Mother of Brigid, Michael, Patrick, Tim and Tom. Grandmother of 12.

**BOOTH, Nicholas**, 23, St. Ambrose, Seymour, Feb. 19. Son of Chris and Donna Booth. Stepson of Rodney Chambless. Brother of Jordan and Christopher Booth.

**BROADUS, Donald E.**, 81, St. Mary, North Vernon, Feb. 23. Husband of Taryn Broadus. Father of Tasha Bowling, Jessica Lowman, Tonya Peacock, Tracey Pearson and Devon Broadus. Brother of Richard Broadus. Grandfather of 13. Great-grandfather of 12.

**COOPER, Ronald G.**, 85, St. Michael, Brookville, March 1. Husband of Barbara Cooper. Father of Kathy Orschell, Heidi Reece, Phil and Scott Cooper. Brother of James Cooper. Grandfather of nine. Great-grandfather of 14.

**DRYER, Michael H.**, 79, St. Christopher, Indianapolis, Jan. 20. Husband of Kathleen Dryer. Father of Michele Hernly, Stephanie Smith and Christina Struver. Grandfather of four.

**FEENEY, Janet**, 65, Good Shepherd, Indianapolis, Feb. 20. Wife of Steven Feeney. Mother of Cindy and Christopher Crabtree, Trent, Trevor and Tyler Feeney. Sister of Tina, Randol and Thomas McKinney, Jr. Grandmother of 10. Great-grandmother of five.

**FON, Ron L.**, 91, Holy Trinity, Indianapolis, Dec. 15. Husband of Audrey Fon. Father of Alan and Brian Fon. Brother of Martha Conkle. Grandfather of one.

**GRAMMAN, Melvin H.**, 95, St. Michael, Brookville, Feb. 13. Husband of Rita Gramman. Father of Marlene Fohl, Donna Forthofer, Karen Pflum, Melanie Roberts, Maureen Seals and Kevin Gramman. Grandfather of 13. Great-grandfather of 15. Great-great-grandfather of one.

**HARPING, Melvin L.**, 90, St. Mary, Greensburg, Feb. 24. Husband of Roberta Harping. Father of Ann Combs, Christina and Wayne Harping. Brother of Marlene Harsin. Grandfather of three.

**HEALY, Josephine (Spicuzza) Hartman**, 94, St. Barnabas, Indianapolis, Feb. 26. Mother of Rosanna Frye, Katherine and Paul Hartman. Sister of Anna Marie Below and Rosemary Page. Grandmother of five. Great-grandmother of five.

**HOFFMAN, Joseph**, 85, St. Mary, Rushville, Feb. 16.

**JACOBI, Jerry**, 66, St. Michael, Bradford, Jan. 14. Father of Jasmine and Jillian Jacobi. Son of Joseph and Lillian Jacobi. Brother of Janette Fetz, Donna Miller, David, Deacon John and Tom Jacobi.

**KONTOR, Jordon**, 28, St. Pius X, Indianapolis, Feb. 25. Son of Jeff and Robin Kontor. Brother of Courtney Robinson and Frankie Kontor. Grandson of Frank Kontor and Judy Haney.

**KRUPP, Melinda**, 61, Christ the King, Indianapolis, Jan. 22. Wife of Ed Welch. Sister of Kathy Harrold, Terri Kupp and Patty Simon. Aunt of several.

**LICHTENBERG, John**, 80, Christ the King, Indianapolis, Feb. 21. Husband of Jo Ann Lichtenberg. Father of Jacqueline and Leo Lichtenberg. Grandfather of five.

**LIVINGSTON, Barbara A.**, 92, St. Joseph, Shelbyville, Feb. 19. Mother of Robin and Randy Livingston. Grandmother of four. Great-grandmother of five.

**MEIER, Frank A.**, 90, St. Michael, Brookville, Feb. 27. Father of Jane Crawford, Greg, Jim and Ron Meier. Grandfather of eight.

**MELBERG, Marietta (Klueh)**, 89, St. Paul, Tell City, Feb. 23. Mother of Lori Dauby and Chandler Melberg. Grandmother of six. Great-grandmother of 10.

# St. Patrick's Day parade



Bagpipers 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 this year after being canceled in 2021 because of the COVID-19 pandemic. (CNS photo/Gregory A. Shemitz)

**O'BRYAN, Cecelia A.**, 77, St. Jude, Indianapolis, Feb. 11. Aunt of one.

**PHILPOT, Eugene**, 79, St. Mary, Lanesville, Feb. 20. Husband of Joyce Philpot. Father of Tony Brewster, Jerry, Terry and Tony Philpot. Brother of Elaine Basham, Dorothy Ott, Susie Rhea, Carol Uessler, Joyce and David Philpot. Grandfather of seven. Great-grandfather of nine.

**PROCTOR, William D.**, 66, St. Michael the Archangel, Indianapolis, Feb. 18. Father of Anthony Hammer. Brother of Kathi deQuillettes, Sheri Hebden, Vicki Velez, Donna, Janet, Brian and David Proctor, Jr. Grandfather of two.

**QUINN, Michael F.**, 77, St. Joan of Arc, Indianapolis, Feb. 24. Husband of Anne Quinn. Father of Shannon, Kevin and Rob Quinn. Brother of Libby Hahn, Katy Kelly, Lolly Quagliarello, Mary Williams, Barney, John, Pat, Terry and Tim Quinn. Grandfather of seven.

**RAVER, Ronald G.**, 82, Holy Family, Oldenburg, Feb. 20. Husband of Sally Raver. Father of Gina Niese. Brother of Glenn and Vernon Raver. Grandfather of two.

**REYNOLDS, Mary Beth**, 71, St. Michael the Archangel, Indianapolis, Feb. 16. Sister of Sharon Graham, Patricia Kowich, Gregory, Matthew, Michael, Robert, Steven, Thomas and William Reynolds.

**SAUERLAND, Janice L.**, 85, St. Michael, Brookville,

Feb. 21. Mother of JoAnn Bales, Jennifer King and Jeff Sauerland. Grandmother of five.

**SCHAFFER, Loretta J.**, 88, Nativity of Our Lord Jesus Christ, Indianapolis, Feb. 12. Mother of Jean Goodwin, Ann Schubach, Joe, Paul and Tony Schaffer. Sister of Barbara Carr and Julia Jones. Grandmother of 12. Great-grandmother of five.

**SCHUELER, Joyce J.**, 87, St. Mary, Lanesville, Feb. 21. Wife of Francis Schueler. Aunt of several.

**STEELE, Roberta**, 78, Our Lady of the Greenwood, Greenwood, Jan. 21. Wife of Harry Steele. Mother of Susan Baker, Ginnie Hoover, Terri

Runnebohm, Wesley Steele and Randi Terry. Sister of Jerry Beuoy. Grandmother of nine.

**STROHMIEER, Gary**, 72, St. Michael, Brookville, Feb. 23. Husband of Judy Strohmiere. Father of Beth Anderson, Chris and Phil Strohmiere. Brother of Joyce Hokey, Karen, Brian, Daryl and Richard Strohmiere. Grandfather of six.

**TODD, Diana J.**, 70, St. Mary, Rushville, Feb. 17. Mother of Angela Jacobus and Matthew Todd. Sister of Debbie Cole, Sally Niedenthal and Mike Beard. Grandmother of eight. Great-grandmother of five.

**VILLARIN, Dr. Adrian**, 82, St. Elizabeth Ann Seton, Richmond, Feb. 19. Husband of Evelyn Villarin. Father of Heather Restificar, Tiffany and Neal Villarin. Grandfather of three.

**WILSON, Jerry R.**, 81, St. Jude, Indianapolis, Feb. 15. Father of Elizabeth Saxon and Nicholas Wilson. Brother of Loretta Byers, Jeanette Kriech and Sondra Woodcock. Grandfather of four.

**WITT, Mary Ellen**, 93, Most Sorrowful Mother of God, Vevay, Feb. 19. Wife of Don Witt. Mother of Maribeth Duerstock, Kurt and Ric Witt. Grandmother of 14. Great-grandmother of 15. †

## Franciscan Sister Judith Werner served for 30 years in Catholic 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 Sisters 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 60 years as a member of the Sisters of St. Francis, Sister Judith ministered in Catholic education for 30 years in Indiana and Ohio. In the archdiocese, she served at St. Vincent de Paul School in Bedford 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 Resale 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. †

### 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:

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For more information, please log on to [www.archindy.org/layministry](http://www.archindy.org/layministry)



## HEMRICK

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 its faculties. 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.

War can bring us to our knees in prayer as we strive to attain what God ultimately desires for us too: peace and freedom.

(Father Eugene Hemrick writes for *Catholic News Service*.) †

## JEFFRIES

continued from page 12

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

(Erin Jeffries can be reached at [ejeffries@archindy.org](mailto:ejeffries@archindy.org) or (317)236-1448. To learn more about resources in this area, visit [www.archindy.org/specialneeds](http://www.archindy.org/specialneeds) or [www.archindy.org/deaf](http://www.archindy.org/deaf).) †

## REPORT SEXUAL MISCONDUCT NOW

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

- 1 Ethics Point Confidential, Online Reporting**  
[www.archdioceseofindianapolis.ethicspoint.com](http://www.archdioceseofindianapolis.ethicspoint.com) or 888-393-6810
- 2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator**  
P.O. Box 1410, Indianapolis, IN 46206-1410  
**317-236-1548 or 800-382-9836, ext. 1548**  
[carlahill@archindy.org](mailto:carlahill@archindy.org)

# E6

continued from page 7

audience that matters,” he said. “And there’s only one person in the audience. And that’s God.

“When God is the only audience I care about, I’m at peace and I have more courage to live the life I’m called to. When I don’t care what anyone thinks about what I do or say or write, when I only care what God thinks, I’m a better man.”

In his homily during the conference’s Mass, Father Meyer reflected on how the Eucharist can help the attendees be better men.

He did this by explaining the most important reason to go to Mass. It’s not, Father Meyer said, because of the music, preaching, being part of a community, or even receiving Communion.

All those things, he pointed out, people can experience outside of Mass.

The only thing that is exclusive to the Mass, Father Meyer emphasized, “is the re-presentation of Calvary.”

“The Mass is Calvary itself,” Father Meyer said. “There is no difference among the Last Supper, Calvary and the celebration of Mass. They are one and the same.

“The reason that Jesus celebrated the Last Supper was that we could gain access to the cross at the holy sacrifice of the Mass for the rest of our lives.”

And in going to Calvary at the Mass, Father Meyer said, worshipers “learn how to love.”

“How does Jesus teach us to love?” 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).

Father Meyer also put his reflections on the Eucharist in light of the Russian invasion of Ukraine, which began two days before the conference.

“My brothers, our world is at war,” he said. “What is the antidote to war? Jesus. And what does Jesus say? ‘This is my body given up for you’ (Lk 22:19). What is the antidote 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 grasping. 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 Bruté College Seminary in Indianapolis.

“Gentlemen, 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



Father Jonathan Meyer, right, speaks about seminarians from Bishop Simon Bruté College Seminary in Indianapolis who assisted on Feb. 26 at the seventh annual E6 Catholic Men’s Conference in St. Leon. The seminarians, who are affiliated with several dioceses, including the archdiocese, are, from left, Jacob Schneider, Nick Kompar, Christopher French, Kris Garlitch, Dennis Trickey, Nathan Thompson and Randy Schneider. (Photo by Sean Gallagher)

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.” †

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### Employment

#### Eastside Catholic School Partnership Admissions Director

The Eastside Catholic School Partnership (ECSP) is a collaboration among the four East Deanery Catholic schools of Holy Spirit, Little Flower, Our Lady of Lourdes, and Scecina Memorial High School. The ECSP Director of Admissions collaborates and operates to attain the ECSP schools’ student enrollment goals. The director will be a member of the schools’ three elementary school leadership teams and school commissions as well as the Scecina Enrollment Management and Marketing Communications Committee and the ECSP Board.

Interested candidates should send a resume, cover letter, and salary history in confidence to:

Elizabeth Millard  
Assistant to the President  
Scecina Memorial High School  
5000 Nowland Avenue  
Indianapolis, IN 46201  
emillard@scecina.org

### Employment

#### Vice President of Institutional Advancement, Bishop Chatard High School

Bishop Chatard High School is seeking to fill the position of Vice President of Institutional Advancement. The Vice President for Institutional Advancement for Bishop Chatard High School is directly responsible to the President and, by extension, to the Board of Directors and Archdiocese for the fulfillment of the school’s Catholic mission through the development and maintenance of an ongoing, comprehensive program of institutional advancement encompassing enrollment management, fund development, marketing and communications, alumni affairs and special events. Qualified candidates must possess a passion for the mission of Bishop Chatard High School and have experience in leadership/sales and marketing in the private or non-profit sector.

The deadline for submission of a resume and letter of interest is April 1, 2022. Please provide your submission to Maureen Malarney at [mmalarney@bishopchatard.org](mailto:mmalarney@bishopchatard.org). To view a job description, visit <https://www.bishopchatard.org/about/employment>.

#### Principal, 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 advances the mission of Bishop Chatard High School through educational advancement, on-going improvement of the teaching-learning process, student services, campus ministry, and co-curricular programs and activities. The principal is responsible to the President for the day-to-day administration of the school’s operation.

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 Malarney at [mmalarney@bishopchatard.org](mailto:mmalarney@bishopchatard.org). To view a job description, visit <https://www.bishopchatard.org/about/employment>.

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# Robinson to be honored at St. Elizabeth Catholic Charities gala

By Natalie Hoefler

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.



Paula Robinson

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 start on April 1. To view and bid on items, go to [one.bidpal.net/stegala2022/welcome](https://one.bidpal.net/stegala2022/welcome). The event will end around 9:30 p.m.

Register to attend the event by April 6 at [www.stecharities.org/gala-reservations](http://www.stecharities.org/gala-reservations) or by calling 812-949-7305 or e-mailing [info@stecharities.org](mailto: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: 'A perfect model of giving'

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 the 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 really make a difference."

She began volunteering for St. Elizabeth Catholic Charities around 2008—and made a difference herself.

Among her efforts for the organization, 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," said agency director Mark Casper. "She was a leading advocate for St. Elizabeth's entry into offering an affordable housing program.

"She demonstrated great vision in 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-can-I-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.

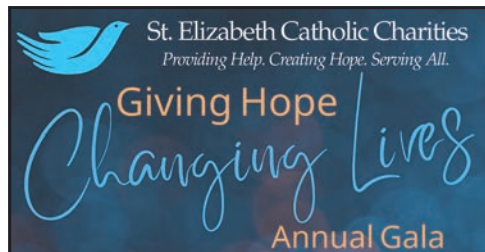
"I did lots of painting—lots of painting!" Robinson shared with a laugh. It was during her time on the council that the organization not only added the new housing units, but also converted the former Holy Trinity Parish's rectory into its administration and social services building and renovated its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

"I painted rooms and trim and fences—whatever was needed when we moved into the new office and re-did the 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, Franciscan Father Francesco Patton, custos of the Holy Land, said he hoped the cooperation among the three custodial 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 stone-lifting 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 this second phase of restoration work in the church is very important, he said, following the restoration of the Edicule, revered as 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 the historical custodians of the church according to the 1852 Status Quo agreement that regulates the ownership of spaces in various holy sites.

"We hope the whole world will be able to see and understand that this has been done in understanding and 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 and stability of the Edicule, and the updating of electrical, water, mechanical and special fire prevention systems.

"I think we all have to face a lot of history, we have to manage this and translate the history to modern day and make it functional," said Daniela Russo, 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 2-6 p.m. at St. Louis, Batesville
- March 29, 7 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 2-6 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 a.m.-9 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. Philomena and Cecelia, Oak Forest

### Bloomington Deanery

- April 5, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
- April 7, 6 p.m. at St. Martin of Tours, Martinsville
- April 13, 6-9 p.m. for St. Charles Borromeo, St. John the Apostle and St. Paul Catholic Center, Bloomington; St. Agnes, Nashville; and St. Jude the Apostle, Spencer, at St. Paul Catholic Center

### Connersville 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

### Indianapolis East Deanery

- March 31, 7 p.m. at Holy Spirit

### Indianapolis South Deanery

- March 23, 7 a.m.-7 p.m. at Nativity of Our Lord Jesus Christ
- March 23, 7 p.m. for St. Jude and St. Mark the Evangelist at St. Mark
- April 2, 8:30 a.m. at SS. Francis and Clare of Assisi, Greenwood
- April 5, 6:30 p.m. for St. Ann and St. Thomas More, Mooresville (Indianapolis West Deanery), at St. Ann
- 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. Ann (Indianapolis South Deanery) at St. Ann

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

- Tuesdays 7-8 p.m. at St. Malachy, Brownsburg (March 22 and 29), and 6-7 p.m. at St. Monica
- Wednesdays after 9 a.m. Mass at St. Anthony; 6-7 p.m. at Mary, Queen of Peace, Danville; and 6-7 p.m. at St. Monica
- Thursdays after 9 a.m. Mass at St. Anthony, and 6-7 p.m. at St. Monica
- Fridays after 9 a.m. Mass at St. Anthony; 3:30-4:30 p.m. at St. Christopher; and 5-7 p.m. at St. Monica

- Saturdays 3:30-4 p.m. at St. Anthony; 3:45-4:30 p.m. at Mary, Queen of Peace, Danville; 4-4:45 p.m. at St. Monica; and 4:30-5 p.m. at St. Christopher
- Sundays 8-8:30 a.m. at St. Anthony and 1:45-2:45 p.m. at St. Monica

### 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, Lanesville
- 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 Sorrowful 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, 6-8 p.m. at St. Ambrose, Seymour
- April 7, 7 p.m. at St. Rose of Lima, Franklin
- April 7, 6-8 p.m. at American Martyrs, Scottsburg

### Tell City Deanery

- March 20, 3 p.m. at St. Boniface, Fulda
- 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 a.m.-9 p.m. for 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 7-8 p.m. at St. Benedict, Terre Haute †