



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960



## A Promise to Keep

Mentors honored for giving 'great witness,' page 8.

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## 'How fortunate we are to have God'



Just days after her 109th birthday, Mary Weir, center, of St. Thomas the Apostle Parish in Fortville, poses in her home with her granddaughter, Paige Hunt, left, and her daughter, Peggy Hunt, who both help care for Weir. The centenarian proudly displays a photo of her meeting then-Archbishop Joseph W. Tobin in 2016. (Photo by Natalie Hoefler)

## Still going to Mass in Fortville at 109, devout Mary Weir is the 'joy of the parish'

*(Editor's note: A 2015 Pew Research study indicates that the Catholic population, like that of the United States is aging. In the U.S., 20 percent of Catholics are 65 and older. This marks the first in a series of articles addressing the emotional, spiritual and physical issues of seniors in central and southern Indiana.)*

By Natalie Hoefler

FORTVILLE—When her granddaughter asks her if she remembers the sinking of the Titanic, Mary Weir scoffs just a bit.

"No, that was April 1912," she says before adding, "I was too young."

But she does remember staying safe in her family's home on a hill during the Great Flood of 1913—she was, after all, 4 years old by that time.

At 109, Mary Weir of St. Thomas the Apostle Parish in Fortville may well be the oldest Catholic who attends Mass in the archdiocese.

Her eyesight and hearing have known better days, she admits, and she uses a walker and wheelchair for mobility. But clearly her memory is still sharp. And with the help of her family and a bit of

nursing support, the centenarian still lives at home—a home she'll proudly tell you she bought on April 4, 1981—and takes part in Mass and parish functions as often as possible.

While Weir's overall health and mental acuity are remarkable for her age, most impressive to her family and those who know her is the type of person she is, and the Catholic faith she has devoutly lived for nearly 11 decades.

Following are a few of Weir's recollections of 109 years of life, the role her Catholic faith played—and plays—in

See WEIR, page 7

## ICC priority bills pass in final hours of General Assembly

By Brigid Curtis Ayer

State lawmakers passed several Indiana Catholic Conference (ICC) priority bills during the final days and hours of the Indiana General Assembly before it adjourned on March 14.

But the legislators' work isn't done. Gov. Eric Holcomb announced on March 19 that he will call the General Assembly into



a special session in May. Among other issues, he wants lawmakers to address a school

safety funding bill that died without a vote when the legislature concluded last week.

"It's been a good session," said Glenn Tebbe, ICC executive director who serves as the public policy spokesperson for the bishops in Indiana, referring to this year's regular legislative action of state lawmakers and his efforts to forward issues that are important to the bishops and for the common good of all residents.

"Given the dynamic of short legislative session, it's hard for lawmakers to get a lot done," said Tebbe. "Knowing that reality, I had fairly low expectations for significant progress. Yet despite the short session, some fairly significant and positive legislation passed."

The ICC executive director said he was very pleased with the quick action lawmakers took to correct the "Dreamers" professional licensing dilemma. Dreamers are undocumented immigrants brought into the U.S. as children who are eligible for participation in the federal program called Deferred Action for Childhood Arrivals or DACA.

As a result of a 2011 bill passed by the Indiana General Assembly, which predated DACA, Dreamers were shut out of getting professional licenses in Indiana.

"Sometimes the immigration issue can become partisan, but this year, lawmakers took quick, bipartisan action to restore professional licensing for young Dreamers," said Tebbe.

In all his years of working in the Statehouse, Tebbe said he has seldom

See ICC, page 8

## Spirit of Service winners create beauty from brokenness

By John Shaughnessy

Breaking and smashing plates and china were all part of 18-year-old Michael Isakson's most memorable, faith-related project.

Still, the best part was using all those pieces to create a result that is lasting, beautiful and inspiring.

In a way, that creative process reflects the lives of Michael and the three other individuals who will be honored during the archdiocese's Spirit of Service Awards dinner in Indianapolis on April 24: Rita Kriech, Paul Hnin and Michael Patchner. (See their stories on page 9.)

All four have taken the different—and sometimes broken—pieces of their lives to make their own defining impression on the world.

With the help of an aunt, Michael Isakson used those broken pieces of plates and china to create the mosaic of Our Lady of Guadalupe that greets women who come to Birthline, the Catholic Charities Indianapolis program that provides assistance to mothers in need.

Creating the mosaic was part of his Eagle Scout

See SERVICE, page 9



Spirit of Service Youth honoree Michael Isakson helped to create the mosaic of Our Lady of Guadalupe that greets women to Birthline, the Catholic Charities Indianapolis program that provides assistance to women in need. (Photo by John Shaughnessy)



## Celebrating St. Patrick's Day

Archbishop Charles C. Thompson, center, and students from St. Luke Catholic School in Indianapolis pose for a photo after the annual St. Patrick's Day Parade on March 16 in downtown Indianapolis. Also pictured is Msgr. Joseph Schaedel, left, pastor of St. Luke the Evangelist Parish, and Gena Antonopoulos, right, a St. Luke School parent. (Submitted photo by Charles Schisla)



## Public Schedule of Archbishop Charles C. Thompson

March 23 – April 7, 2018

**March 23 — 11 a.m.**  
Funeral Mass for Father Paul Evard, St. Barnabas Church, Indianapolis

**March 25 — 10:30 a.m.**  
Palm Sunday liturgy, SS. Peter and Paul Cathedral, Indianapolis

**March 27 — 2 p.m.**  
Chrism Mass at SS. Peter and Paul Cathedral, Indianapolis

**March 27 — 5 p.m.**  
Dinner for Priests following Chrism Mass, Greenwood

**March 28 — 9:55 a.m.**  
Mass at Bishop Chatard High School, Indianapolis

**March 29 — 7 p.m.**  
Evening Mass of the Lord's Supper, SS. Peter and Paul Cathedral, Indianapolis

**March 30 — 3 p.m.**  
Good Friday of the Passion of the Lord, SS. Peter and Paul Cathedral, Indianapolis

**March 31 — 8:30 p.m.**  
Easter Vigil, SS. Peter and Paul Cathedral, Indianapolis

**April 3 — 10:30 a.m.**  
Mass at Cardinal Ritter Jr./Sr. High School, Indianapolis

**April 4 — 7 p.m.**  
Confirmation of St. Simon the Apostle Parish youths at SS. Peter and Paul Cathedral, Indianapolis

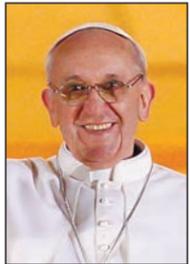
**April 5 — 7 p.m.**  
Confirmation of youths of St. Thomas Aquinas Parish, Indianapolis, and of St. Thomas the Apostle, Fortville, at SS. Peter and Paul Cathedral, Indianapolis

**April 7 — 10 a.m.**  
Transitional diaconate ordination at Saint Meinrad Archabbey, St. Meinrad

(Schedule subject to change.)

## Pope asks youths to help rejuvenate Church; youths ask Church to listen

ROME (CNS)—The Catholic Church needs the enthusiasm, daring and hope of young people so that it can preach the Gospel energetically and respond to the questions men and women raise today, Pope Francis told some 300 young adults.



Pope Francis

"We need to rediscover in the Lord the strength to get up after failure, to move forward, to strengthen hope for the future," the pope

said on March 19, opening a weeklong meeting in preparation for October's Synod of Bishops.

Most of the young people gathered with the pope at the Legion of Christ's Maria Mater Ecclesia College in Rome were chosen as delegates by their national bishops' conferences. Others represented a variety of Catholic movements or ministries, including religious life. But the Vatican also invited delegates from other Christian churches, other religions, including Islam, and young people who describe themselves as nonbelievers.

Pope Francis told the young people that they are the ones who can help

the Church fight "the logic of 'it's always been done this way,' which he described as "a poison, a sweet poison that tranquilizes the heart and leaves you anesthetized so you can't walk."

The Church and its members must continue to go out, continue asking what God is calling them to and continue finding new ways to respond, the pope said.

Of course, he said, everyone must "keep an eye on the roots" of the Church and preserve its essential teachings, but they also must find creative ways to share those teachings and reflect on how the Gospel responds to people's questions today.

Spending the morning with the young people, Pope Francis heard directly from 10 of them, who represented every region of the world. Some lamented the amount of time their peers spend on social media, while others spoke of how technology helps connect young people and rally them in support of good causes. Some talked of a need for better catechesis and support in fighting the "culture of relativism," while others asked for an open and honest discussion of the Church's teaching on sexuality and on the role of women in the Church.

And one, a seminarian from Ukraine, asked about tattoos.

Julian Vendzilovych, a seminarian at Holy Spirit Seminary in Lviv, asked the pope how a young priest is to judge which parts of modern culture are good and which are not. He used the example of tattoos, which many young people believe "express true beauty," he said.

"Don't be afraid of tattoos," the pope responded, noting that for centuries Eritrean Christians and others have gotten tattoos of the cross.

"Of course, there can be exaggerations," the pope said. But a tattoo "is a sign of belonging," and asking a young person about his or her tattoos can be a great place to begin a dialogue about priorities, values, belonging, "and then you can approach the culture of the young."

Blessing Okodion, a young Nigerian rescued from forced prostitution in Italy, asked the pope what could be done to increase awareness of human trafficking and whether the Church, which is "still too chauvinistic," really is capable of helping young women and men relate to each other as equals.

Noting that the vast majority of Italians are Catholic, Pope Francis said one must assume that about 90 percent of the men who use prostitutes in Italy are baptized.

"Prostitution is a serious problem," the

pope told the young people. It stems from a widespread mentality that says, "women are to be exploited," he said, and he asked



Nick Lopez

young people to "battle against this."

"One who goes to a prostitute is a criminal, a criminal," Pope Francis said. "This is not making love. This is torturing a woman. Let's not confuse the terms. This is criminal."

Nick Lopez, a campus minister at the University of Dallas and a delegate chosen by the U.S. Conference of Catholic Bishops, also addressed the opening session with the pope and focused on the youth and young-adult years as a time of transition: "moving, choosing, experimenting, failing, succeeding, fearing and hoping that that next steps we make are the steps that God is calling us to make."

Many young people today, he said, have already decided that the Church is not relevant to them. But they are still searching, and Church members should go out to meet them and help them see that Christ is the answer to many of their questions, he added. †

## Easter liturgies are set at SS. Peter and Paul Cathedral and Saint Meinrad Archabbey

Easter liturgies at SS. Peter and Paul Cathedral in Indianapolis and the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad are open to the public.

Archbishop Charles C. Thompson is scheduled to be the principal celebrant at the Easter Vigil Mass at the cathedral, 1347 N. Meridian St., in Indianapolis, at 8:30 p.m. on March 31.

Starting times for all liturgies at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad are Central Time.

Due to space constraints, *The Criterion* is only able to list these Easter liturgical schedules. For information about liturgies at parishes or other religious communities, contact them individually.

### SS. Peter and Paul Cathedral

- March 31, Holy Saturday—8:30 p.m. Easter Vigil.
- April 1, Easter Sunday—10:30 a.m. Easter Sunday Mass.

### Archabbey Church of Our Lady of Einsiedeln

- March 31, Holy Saturday—noon MIDDAY PRAYER; 5 p.m. Vespers;

8 p.m. Easter Vigil.

- April 1, Easter Sunday—8:30 a.m. LAUDS; 11:30 a.m. MIDDAY PRAYER; 5 p.m. Vespers.
- April 2, Easter Monday—9:30 a.m. Mass; noon MIDDAY PRAYER; 5 p.m. Vespers.
- April 3, Easter Tuesday—7:30 a.m. Mass; noon MIDDAY PRAYER; 5 p.m. Vespers. †

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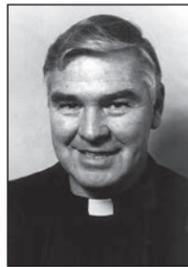
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# Father Paul Evard served as a missionary in South America

By Sean Gallagher

Father Paul Evard, a retired priest of the Archdiocese of Indianapolis, died on March 19 at Greenwood Meadows nursing home in Greenwood. He was 82.



Father Paul Evard

A visitation will take place from 9:30-11 a.m. on March 23 at St. Barnabas Church, 8300 Rahke Road, in Indianapolis. The Mass of Christian Burial will be celebrated at 11 a.m. at St. Barnabas Church.

Archbishop Charles C. Thompson will be the principal celebrant of the Mass. Father Gerald Kirkhoff, director of the archdiocesan Mission Office, will be the homilist. Burial will follow in the priests' circle at Calvary Cemetery in Indianapolis.

Ordained in 1961, Father Evard served for 32 years as a missionary in South America, primarily in the Diocese of Guayaquil, Ecuador, which became an archdiocese in 2009. He carried out this ministry for a period through the Missionary Society of St. James the Apostle, a Boston-based organization for diocesan priests serving as missionaries.

Father Maura Rodas, a retired priest of the Archdiocese of Indianapolis who

was born in Ecuador, recalled how Father Evard served in neighborhoods in Guayaquil marked by poverty, a lack of education and a poor knowledge and practice of the faith.

"They had an idea of faith and believed in something, but they were not practicing at all," said Father Rodas. "They were people in need of food and education in the faith. He did wonderful work there, building two or three churches for the people, and educated them."

Father Evard also started schools for the children of the neighborhoods, said Father Rodas, who once visited Father Evard in Ecuador on behalf of the Mission Office.

"I was given a beautiful reception by those people because they knew I was coming from the Archdiocese of Indianapolis," Father Rodas said. "I noticed that the people were educated in what they believed and how they are to practice it. I saw a lot of progress there."

At times, Father Evard was forced to return to the archdiocese because of health challenges, but Father Rodas said that his love for Ecuador led him back.

"He loved the country and even though his health was declining, he was determined to go back, and he did many times," Father Rodas said. "He used his gifts to give of himself for the benefit of others."

Paul Anthony Evard was born on Sept. 27, 1935, in Indianapolis to Richard and Ruth Evard.

He attended Shortridge and Cathedral high schools, both in Indianapolis, and for a year attended a school in San Jose, Costa Rica, when his father was working in the Central American country. Father Evard later became an archdiocesan seminarian and graduated from the former St. Mary's High School Seminary in St. Mary's, Ky.

He was also a college seminarian at the former St. Mary's College and received his final four years of priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

Father Evard was ordained a priest by Archbishop Paul C. Schulte on May 7, 1961, at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. His first pastoral assignment was as associate pastor of St. Paul Parish in Tell City, where he served from 1961-62.

He then ministered as associate pastor of St. Ambrose Parish in Seymour and the former Our Lady of Providence Parish in Brownstown from 1962-64, and at St. Malachy Parish in Brownsburg from 1964-65.

In 1965, Father Evard was given permission to join the St. James Society and served in Peru until an illness forced his return to the archdiocese in 1967.

He then served as associate pastor of the former Holy Guardian Angels Parish in Cedar Grove until 1968, when he began service in the Diocese of Guayaquil.

Father Evard returned to the archdiocese in late 1971, serving as associate pastor of St. Joseph Parish in Shelbyville for three months and associate pastor of the former St. Andrew Parish in Richmond until August 1972.

He then returned to the Diocese of Guayaquil, serving in it until 1980. From 1980-81, Father Evard ministered as the pastor of St. Michael Parish in Charlestown.

In 1981, he returned to the Diocese of Guayaquil and remained there until 1997. From September 1997 until January 1998, Father Evard ministered as the pastor of the former St. Leonard of Port Maurice Parish in West Terre Haute. He returned a final time to the Diocese of Guayaquil in 1998, and remained there until 2001 when he retired and returned to live in the archdiocese.

Surviving are two sisters: Benedictine Sister Virginia Evard of Winnipeg, Canada, and Dolores Kesterson of Noblesville, Ind.; and a brother, Joe Evard of Cleveland.

Memorial gifts may be sent to the archdiocesan Mission Office, 1400 N. Meridian St., Indianapolis, IN 46202-2367. †

## 40 Days for Life closing ceremonies set for March 25 in Bloomington, Indy

Criterion staff report

The 40 Days for Life spring campaign will end on March 25. To celebrate, the two active vigil groups in the archdiocese—Bloomington and Central Indiana (Indianapolis)—will hold a closing ceremony on that day.

The closing ceremony in Bloomington will take place at St. John the Apostle Church, 4607 W. State Road 46, in Bloomington, at 5 p.m. Lee Ann Zatkulak, director of the local Women's Care Center, will speak about the life-saving work going on at the pregnancy care facility. Father Daniel Mahan, St. John's pastor, will also speak. Guests are asked to bring a covered dish to share. Drinks will be provided.

The closing ceremony for the Central Indiana group will take place at St. Luke the Evangelist Church, 7575 Holliday Dr., E., in Indianapolis, at 2 p.m. Mike Fichter, president of Indiana Right to Life, will discuss several current pro-life issues in Indiana and the importance of prayer and outreach in creating a pro-life society.

40 Days for Life is an international campaign that seeks to end abortion through peaceful prayer vigils at abortion centers, and to raise community awareness of the consequences of abortion.

The campaign runs twice a year, once in the spring and once in the fall. During the 40-day campaigns, individuals silently pray during one-hour time slots in front of abortion centers around the world.

Since the campaign was launched in the United States in 2007, the peaceful prayer vigil has resulted in many answered prayers. According to Shawn Carney, 40 Days for Life president and CEO, 13,998 lives have been spared from abortion in 49 countries, 170 abortion workers had conversions and quit their jobs, and 94 abortion centers where 40 Days for Life vigils have been held have closed their doors forever.

The Bloomington campaign takes place on the public right-of-way outside of the Planned Parenthood abortion facility at 421 S. College Ave., in Bloomington. The Central Indiana campaign takes place on the

public right-of-way outside of the Planned Parenthood abortion facility at 8590 Georgetown Road in Indianapolis.

According to the Indiana State Department of Health's 2016 Terminated Pregnancies Report—the latest report available—1,016 babies were aborted at the Bloomington Planned Parenthood facility in that year, while the Indianapolis facility aborted

2,837 babies. Those figures do not include chemically induced abortions facilitated by the two centers.

For more information on the Bloomington 40 Days for Life campaign, contact Monica Siefker at 812-330-1535 or [monica.siefker@gmail.com](mailto:monica.siefker@gmail.com). For more information on the Central Indiana campaign, contact Debra Minott at 317-709-1502 or [debra@goangels.org](mailto:debra@goangels.org). †

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# The Criterion

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## Editorial



Sister Jean Dolores Schmidt, 98, longtime chaplain of the Loyola University Chicago men's basketball team and campus icon, embraces a player after the team's win in the first round game of the NCAA Tournament against the University of Miami on March 15 at the American Airlines Center in Dallas. (CNS photo/courtesy Loyola University Chicago)

## Sister Jean offers example for young and old alike

It isn't often that you find a religious sister garnering headlines from ESPN, *Sports Illustrated* and *The New York Times*.

But 5-foot-tall Sister Jean Dolores Schmidt has reached these unexpected heights in a way that has made America smile with unbounded joy.

A member of the Sisters of Charity of the Blessed Virgin Mary, the 98-year-old is the chaplain of the Loyola University Chicago men's basketball team.

And thanks to the team's recent success in the 2018 NCAA basketball tournament, she's become a media darling on television, in newspapers and on the Internet.

Sister Jean has been the team's chaplain since 1994, and in January 2017, she was inducted into Loyola's sports hall of fame. She has used the current spotlight to share her passion for basketball and her love of life and God.

But even more important, she has taken this opportunity to follow Pope Francis' call to be a missionary disciple, evangelizing the millions who are able to see how she is living out her vocation by mentoring young men on the fundamentals of basketball, the ups and downs of life, and the importance of faith. In fact, Sister Jean has been known to regularly work faith and basketball strategy into pre-game prayers.

According to a story posted on [espn.com](http://espn.com), the first time Loyola Ramblers' player Clayton Custer encountered Sister Jean was during his first game at the school in 2015. Before the team ran out of the tunnel, they huddled around her.

"The way she prayed just stuck out," Custer said. "In the middle of her prayer, there's a scouting report mixed in. She tells us who their best players are and what to watch out for. Sometimes, she'll pray for the referee to make the right calls."

But her prayers aren't limited to her team. A 2017 story in the *Chicago Catholic*, newspaper of the Archdiocese of Chicago, shared how Sister Jean also leads the entire crowd at home games in a prayer before tipoff.

Her prayers always include petitions that each team will play well and be free

of injuries. But she also shows her bias. When praying before the Jan. 21, 2017, game against the University of Evansville, she said, "Bless our fans. In addition, O Lord, we pray that the Ramblers fail to [turn over] the ball today."

Sister Jean is most often decked out in Loyola gear and wearing her trademark maroon Nike tennis shoes with gold laces that have "Sister" stitched onto the heel of her left shoe and "Jean" stitched on the heel of her right shoe.

Teamwork is a lesson that Sister Jean has also stressed to Loyola's players. And they have taken that advice to heart. After the team defeated the University of Miami in a heartstopping 64-62 win in its first round NCAA tournament game on March 15, Sister Jean told a TV reporter, "Our team is so great, and they don't care who makes the points as long as we win the game."

For those curious about how a religious sister developed such a passion for basketball, Sister Jean's life story reveals a love of sports.

Born in San Francisco in 1919, Sister Jean played six-on-six girls' basketball in high school. Returning to California after entering religious life in Iowa—she joined the order in 1937 when she was 18—she taught elementary school and volunteered as a coach in public schools in Los Angeles when she was teaching in that city. She coached everything from girls' basketball, volleyball and softball to Ping-Pong and the yo-yo. She once said she had her girls' team play against the boys to "toughen" them.

But her latest assignment is the one that she currently treasures.

"I love every one of them," she said of the players at Loyola.

That love is evident as you watch players flock to her after the final buzzer sounds to end a game.

The hugs exchanged, words offered and love shared offer a wonderful example to all of us of how a 5-foot-sister can impact a younger generation.

No matter what our age, we would all do well to follow Sister Jean's example.

—Mike Krokos

## Making Sense of Bioethics/Fr. Tad Pacholczyk

# 'Wrongful birth' lawsuits are wrong, unreasonable

At its core, the idea of a "wrongful birth" claim is unreasonable and ethically incoherent.



Parents who bring these lawsuits against obstetricians and hospitals claim that medical professionals should have detected a particular disease or defect in their unborn baby through prenatal testing and informed them about it.

Had they been given this information, their argument continues, they would have chosen to abort their baby, rather than spending years of their lives caring for a less than perfect, possibly infirm child. Wrongful birth lawsuits enable the parents to seek legal redress, often in the form of multi-million dollar settlements.

In 2013, for example, a jury in the state of Washington awarded a \$50 million payout to a couple who claimed they would have aborted their 5-year-old son Oliver if they had known he had an "unbalanced chromosomal translocation." Because of the mismatched chromosomes he received from his parents, he has an IQ of less than 70 and is unable to walk.

Rachelle Harz, a malpractice lawyer who spearheaded one of these lawsuits in New Jersey in 1999, expressed some of the tortuous thinking that goes into these cases during an interview for "60 Minutes."

She noted that although the physician in this case, "didn't cause the child's retardation, what he caused was not giving the proper information to the parents to allow them the choice to abort the child." She concluded that the doctor "caused the birth of this very, very neurologically impaired child."

The fundamental flaw in her argument, of course, is the claim that the doctor "caused the birth" of the baby, when, in fact, the birth was caused by an activity that took place nine months prior between the husband and wife. That action of the mom and dad, not an action by the doctor, resulted in the birth.

What the doctor actually "caused" by not discovering and sharing specific medical information with the parents was the "preservation of the child's life."

These lawsuits rely on fundamentally flawed logic: first, that it is wrong and illegal for a doctor not to know or to withhold medical information such that a life that would have been ended is saved; second, that a doctor is somehow obligated to facilitate or cooperate in harmful or lethal actions that parents intend to carry out against their own offspring.

The medical profession, however, has long professed allegiance to the creed of "do no harm," so that doctors can serve uniquely as healers, not killers.

For obstetricians in particular, the unborn children they track and follow during pregnancy count as that doctor's patients in the same way that the mothers do.

Whenever a couple sets out with the intention of aborting an imperfect child and requests that prenatal testing be performed for this purpose, the process of testing itself becomes immoral.

In the same way, any physician or health care professional who arranges for such tests, if they have prudential certainty that a couple intends to abort an imperfect child, would be guilty of cooperating in evil when that abortion takes place.

To consider a parallel example, if a physician believed that a child arriving to the hospital emergency room had been physically abused or severely beaten by his parents, he would be duty-bound, not to mention legally obligated, to report that abuse to authorities. He would not be permitted to turn a blind eye or otherwise cooperate in the ongoing harm to that child by his or her parents.

Similarly, obstetricians who work with pregnant couples should not be expected to turn a blind eye and provide diagnostic information to parents that will encourage them fatally to assault their unborn child.

None of us is perfect. None of us is born into this world completely free of defects, whether physical or psychological. Those limitations, however, never entitle others to place our lives in the crosshairs and pull the trigger — especially our own parents!

In sum, these wrongful birth cases promote catastrophic misunderstandings about parental duties and about the physician's obligations toward mothers and their children in pre-natal care settings.

Recognizing that some parents will face considerable expense, labor and difficulty in raising a child who requires special care and attention due to disabilities, it seems reasonable to promote a pro-life and supportive response on behalf of these families, rather than encouraging the corrosive practice of wrongful birth lawsuits.

That supportive response should include the expectation of everyone chipping in and helping out, whether through insurance, taxes or crowd-funding, or through other forms of civic, societal or ecclesial outreach.

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

## Letters Policy

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

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

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

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

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

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



# Christ the Cornerstone

## The Lord's passion and death prepare the way for Easter

*"At noon, darkness came over the whole land until three in the afternoon. And at three o'clock, Jesus cried out in a loud voice, 'Eloi, Eloi, lema sabachthani?' which is translated, 'My God, my God, why have you forsaken me?' Some of the bystanders who heard it said, 'Look, he is calling Elijah.' One of them ran, soaked a sponge with wine, put it on a reed, and gave it to him to drink, saying, 'Wait, let us see if Elijah comes to take him down.' Jesus gave a loud cry and breathed his last. The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how he breathed his last he said, 'Truly this man was the Son of God!'"* (Mk 15:33-39).

We're getting closer to Easter.

This Sunday, March 25, we celebrate Palm Sunday of the Passion of the Lord, a joyous festival, but also an occasion filled with foreboding.

On Palm Sunday, Jesus is welcomed into the holy city of Jerusalem as if he were a conquering hero, the kind of messianic figure that many in Israel hoped for (and many others feared).

We know all too well that this triumphant entry will result in betrayal, abandonment, hideous torture and one of the cruelest forms of capital punishment used by the Romans to humiliate and discredit their enemies. The "conquering hero" is mocked, scourged and crucified. He appears totally defeated and, except for his mother and a handful of close friends, all who had shouted "Hosanna in the highest!" on Palm Sunday have abandoned him. The week that begins with rejoicing ends with bitter tears.

Jesus allows this to take place in spite of the fact that he is not destined to be the kind of savior they are expecting. They want an earthly king. He is something altogether different. He knows that he will soon be utterly rejected by this same crowd, but he presents himself to them in all meekness and humility to make a very important point.

What Palm Sunday of the Lord's Passion is meant to teach us is this: *The cross is not an obstacle but a means to the empty tomb. Dying precedes rising.* As missionary disciples of this man, Jesus Christ, who suffered death and was buried

but then rose again on the third day, we are called to share in his suffering, to die to self and to allow God our Heavenly Father to raise us up again on the last day. The hosannas proclaimed on Palm Sunday are real, but they point far beyond our immediate experiences to the ultimate victory that Christ has achieved for our sakes.

Dying precedes rising just as surely as winter precedes spring and Lent prepares the way for Easter. When we shout "Hosanna!" and wave palm branches, we are not expecting an immediate end to this world's troubles. We certainly don't anticipate political or economic salvation any time soon (if ever). Palm Sunday of the Lord's Passion reminds us that our joy is real, but that it can only come if we deny ourselves, take up our crosses and follow Jesus.

Fortunately, when Jesus returned to his Father in heaven, he gave us his Holy Spirit through whose grace and mercy the Church was born as the living body of Christ. Through the Church, and the sacraments given to us by Christ as effective signs and instruments of his grace, we have everything we need to

endure suffering and gain everlasting joy.

As my predecessor and friend Archbishop Emeritus Daniel M. Buechlein once wrote in his weekly column, "Seek the Face of the Lord":

*Easter peace is ours to receive from Christ. Let's not miss the crucial fact that it is mediated through the Church, especially through the sacraments of penance, the Eucharist and the anointing of the sick—sacraments made possible by holy orders. And so, yes, Easter peace is always available to us in and through the sacraments of the Church.*

Our observance of Palm Sunday of the Lord's Passion is one way that the Church "mediates" our daily experience of dying and rising. By recalling first the triumphant entry into Jerusalem and then the passion and death of our Lord, this solemn feast day challenges us to accept that there are no easy paths to Easter joy.

May we all find Easter peace mediated through the Church. May we complete this season of Lent with renewed confidence and hope that dying precedes rising and joy comes through our participation in the way of the cross. †



# Cristo, la piedra angular

## La pasión y muerte del Señor preparan el camino para la Pascua

*"Al mediodía, se oscureció toda la tierra hasta las tres de la tarde; y a esa hora, Jesús exclamó en alta voz: 'Eloi, Eloi, lamá sabactani' que significa: 'Dios mío, Dios mío, ¿por qué me has abandonado?' Algunos de los que se encontraban allí, al oírlo, dijeron: 'Está llamando a Elías.' Uno corrió a mojar una esponja en vinagre y, poniéndola en la punta de una caña le dio de beber, diciendo: 'Vamos a ver si Elías viene a bajarlo.' Entonces Jesús, dando un grito, expiró. El velo del Templo se rasgó en dos, de arriba abajo. Al verlo expirar así, el centurión que estaba frente a él, exclamó: '¡Verdaderamente, este hombre era Hijo de Dios!'"* (Mc 15:33-39).

La Pascua se aproxima.

Este domingo 25 de marzo celebramos el Domingo de Ramos de la Pasión del Señor, un festival lleno de júbilo, pero también un evento repleto de premoniciones.

El Domingo de Ramos Jesús fue recibido en la ciudad santa de Jerusalén como un héroe victorioso, una suerte de figura mesiánica que muchos en Israel esperaban (y que muchos otros temían).

Sabemos muy bien que esta entrada triunfal terminará en traición, abandono, una tortura espantosa y en una de las formas de pena capital

más crueles que empleaban los romanos para humillar y desacreditar a sus enemigos. Se burlan del "héroe victorioso," lo azotan y lo crucifican. Aparenta estar totalmente vencido y, a excepción de su madre y un puñado de amigos cercanos, todos los que habían proclamado "¡Hosanna en las alturas!" en el Domingo de Ramos, lo han abandonado. La semana que comienza llena de alegría termina con lágrimas amargas.

Jesús permite que esto suceda pese al hecho de que no está destinado a ser el tipo de salvador que ellos esperan, puesto que ellos desean un rey terrenal y Él es algo totalmente distinto. Sabe que muy pronto esa misma multitud lo rechazará con vehemencia, pero se presenta ante ellos con la máxima humildad y pequeñez para destacar un aspecto muy importante.

La enseñanza que encierra el Domingo de Ramos de la Pasión del Señor es la siguiente: *La cruz no es un obstáculo sino un camino que lleva hacia el sepulcro vacío; la muerte precede a la resurrección.* Como discípulos misioneros de este hombre, Jesucristo, quien murió y fue sepultado, pero luego resucitó al tercer día, estamos llamados a compartir su sufrimiento, pasar por la muerte del propio ser y permitir que Dios, nuestro Padre Celestial,

nos resucite nuevamente en el día final. Los hosannas proclamados el Domingo de Ramos son reales, pero apuntan a un momento que se encuentra mucho más distante de nuestras experiencias inmediatas, a la victoria definitiva que Cristo ha alcanzado por nuestro bien.

La muerte precede a la resurrección con la misma certeza que el invierno precede a la primavera y la Cuaresma prepara el camino hacia la Pascua. Cuando cantamos "¡hosanna!" llevando palmas benditas, no esperamos que las dificultades de este mundo tengan un final inmediato. Ciertamente no anticipamos la salvación política o económica en ningún futuro cercano (si es que sucede). El Domingo de Ramos de la Pasión del Señor nos recuerda que nuestra alegría es real pero que solamente sobreviene con privaciones y tomando nuestras cruces para seguir a Jesús.

Afortunadamente, cuando Jesús regresó a su Padre Celestial, nos dejó su Espíritu Santo a través de cuya gracia y misericordia nació la Iglesia y el cuerpo vivo de Cristo. A través de la Iglesia y los sacramentos que Cristo nos entregó como signos e instrumentos eficaces de su gracia, tenemos todo lo que necesitamos para soportar el sufrimiento y lograr la alegría eterna.

Tal como lo escribió una vez mi predecesor y amigo, el arzobispo emérito Daniel M. Buechlein, en su columna semanal titulada "Buscando la Cara del Señor":

*La paz pascual la recibimos de Cristo. No olvidemos el hecho fundamental de que está mediada por la Iglesia, especialmente a través de los sacramentos de la penitencia, la Eucaristía y la unción de los enfermos, sacramentos que fueron posibles gracias a las órdenes sagradas. Así que, efectivamente, en los sacramentos de la Iglesia y a través de estos siempre tenemos a disposición la paz pascual.*

Nuestra observancia del Domingo de Ramos de la Pasión del Señor es una de las formas en las que el Iglesia "media" en nuestra experiencia diaria de morir y resucitar. Al recordar primero la entrada triunfal en Jerusalén y luego la pasión y muerte de nuestro Señor, esta festividad solemne nos desafía a aceptar que no hay ningún camino sencillo que conduzca a la alegría de la Pascua.

Que encontremos la paz Pascual por intercesión de la Iglesia y que culminemos esta temporada de Cuaresma con la confianza y esperanza renovadas de que la muerte precede a la resurrección y que la alegría proviene de nuestra participación en el camino hacia la cruz. †

# 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 30

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Way of the Cross for Justice**, 10-11 a.m., freewill offering, no registration required. Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org) or [www.spsmw.org/providence-center/events](http://www.spsmw.org/providence-center/events).

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Way of the Cross**, noon. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Way of the Cross**, noon. Information: 317-574-8898 or [catholiccemeteries.cc](http://www.catholiccemeteries.cc).

St. Jude Parish, 5353 McFarland Road, Indianapolis. **Good Friday Fish Fry**, hosted by Boy Scout Troup #51, fish filet plate or sandwich dinners, choice of side, dessert and drink, \$7 one-piece meal, \$9 two-piece meal, pizza and grilled cheese sandwiches

available, 5-7 p.m. Information: 317-753-2099, [haggenjos04@gmail.com](mailto:haggenjos04@gmail.com).

## March 31

**5K Run/Walk and Adult Egg Hunt**, benefiting the Indianapolis Society of St. Vincent de Paul, 10 a.m., \$45 through March 30; \$50 day of event, includes T-shirt, medal, beer/soda. Information: Darlene Sweeney, 317-924-5769, [darlene.sweeney@svdpindy.org](mailto:darlene.sweeney@svdpindy.org). Location and registration: [runsignup.com/Race/IN/Indianapolis/EasterEgg5K](http://runsignup.com/Race/IN/Indianapolis/EasterEgg5K).

## April 1

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the Woods, St. Mary-of-the-Woods. **Easter Brunch**, extended menu in the O'Shaughnessy Dining Room includes shrimp cocktail, carved prime rib, raspberry pork loin, desserts and beverages, 9:30 a.m.-2 p.m., adults \$24, seniors (55 and older), military and teachers \$21, children 4-11 \$13.50, age 3 and under free, advance tickets available at 812-535-4285. Information:

812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org).

## April 2

St. Mary Parish, 1331 E. Hunter Robbins Way, Greensburg. **Seasons of Hope Bereavement Support Group**, six consecutive Mondays, 6:30-8:30 p.m. Register by March 23: 812-663-8427.

## April 3

Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, seniors get 30 percent off clothing, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

## April 4

Knights of Columbus Council 3433, 2100 E. 71st St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

## April 6

Our Lady of the Greenwood

Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-888-2861 or [info@olgreenwood.org](mailto:info@olgreenwood.org).

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, [mkeyes@indy.rr.com](mailto:mkeyes@indy.rr.com).

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father Brian Dudzinski presiding, optional tour of center to follow. Information: 317-829-6800, [www.womenscarecenter.org](http://www.womenscarecenter.org).

## April 7

Valley Grill, 2107 N. 3rd St., Terre Haute. **"Wounded Warriors to Lourdes" Benefit Luncheon**, sponsored by the Knights of Columbus St. Mother Theodore Guérin Council #541, buffet, silent auction, entertainment, 11 a.m.-1 p.m., \$30 per

person, table sponsorships available for \$200, \$300 or \$500. Reservations and information: [thkofc541.com](http://thkofc541.com), 812-878-2234.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

## April 8

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Bikers, Brunch and a Blessing**, Providence Sister Paula Damiano presenting, all motorcycle riders invited, 10:30 a.m. blessing followed by Sunday Brunch in O'Shaughnessy Dining Hall. Information on dining prices: [www.provcenter.org](http://www.provcenter.org).

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "Praying for Peace in the World and in Our Hearts," 7-8 p.m., silent and spoken prayers, simple music, silence.

Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org).

St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis. **Mass in French**, 12:30 p.m. Information: 317-627-7729 or [acfadi2014@gmail.com](mailto:acfadi2014@gmail.com).

St. Therese of the Infant Jesus (Little Flower) Church, 4720 E. 13th St., Indianapolis. **Class of '63 monthly gathering**, 6 p.m. Mass, optional dinner afterward. Information: 317-408-6396.

## April 10

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, [vlgmimi@aol.com](mailto:vlgmimi@aol.com).

SS. Francis and Clare of Assisi Parish, Junipero Serra Room, 5901 Olive Branch Road, Greenwood. **Catholics Returning Home Sessions**, six consecutive Tuesdays through May 15, for non-practicing Catholics who are considering returning to the Church, 7-8:30 p.m., free. Information: 317-859-4673, ext. 119, [jburianek@ss-fc.org](mailto:jburianek@ss-fc.org). †

## 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 10

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Ecumenical Councils: First Constantinople (A.D. 381) and Ephesus (A.D. 431)**, second of three (April 17), Benedictine Father Matthias Neuman presenting, 7-8:30 p.m., \$25 per session. Information and registration: 317-788-7581, [www.benedictinn.org](http://www.benedictinn.org).

### April 11

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$35 includes room for the day and lunch, spiritual direction available for \$30. Information and registration: 317-788-7581, [www.benedictinn.org](http://www.benedictinn.org).

### April 14

Providence Spirituality &

Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **An Introduction to Christian Meditation and Contemplative Prayer**, discover the origin of various prayer methods, 9:30 a.m.-3:30 p.m., \$45 includes lunch. Registration deadline: April 9. Information and registration: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org) or [www.spsmw.org/providence-center/events](http://www.spsmw.org/providence-center/events). †

## VIP



Congratulations to **Jerry Kennedy**, a member of Holy Spirit Parish in Indianapolis, on receiving the Ancient Order of Hibernians (AOH) Kevin Barry Division #3 2018 President's Award. Kennedy is a fifth-generation descendant of a family who immigrated from Ireland in the 1840s. He currently serves as historian for his AOH division, which is among the largest in the United States. Kennedy is also treasurer for the Indiana State AOH. The Order is an Irish Catholic fraternal organization. Members must be Catholic and either born in Ireland or of Irish descent. (Submitted photo)

## St. Vincent de Paul to host spring boutique and blood drive in Indianapolis on April 7

The Indianapolis Society of St. Vincent de Paul is hosting a "Ladies, Shop 'til You Drop" Spring Boutique at the Riviera Club, 5640 N. Illinois St., in Indianapolis, from 9 a.m.-2 p.m. on April 7.

The boutique will feature more than 40 artisans and vendors.

Lunch will be available for purchase, and there will be a cash bar.

All proceeds benefit the St. Vincent

de Paul Food Pantry.

The event is free; however, non-perishable food donations will be accepted.

The Indiana Blood Center bloodmobile will be onsite from 10 a.m.-2 p.m. Donors can sign up online at [bit.ly/stVindePaul](http://bit.ly/stVindePaul).

For more information about the event, contact Paula Light at [Paula.Light@att.net](mailto:Paula.Light@att.net) or 317-403-1385. †

## National competition encourages youths to express faith through art, poetry, prose

"Mary, the New Eve" is the theme for the 2018 "Try Prayer! It Works!" contest, sponsored by Family Rosary.

The competition is open to students in kindergarten through 12th grade enrolled in a Catholic school or religious education program, including home school.

Entries will be judged on content, ability to capture and interpret the theme, artistic and technical proficiency and adherence to rules.

In each category, the first place winner and their sponsor will both receive \$100.

All entries must be postmarked by May 1.

Additional details, along with an entry form, can be found at [www.FamilyRosary.org/TryPrayer](http://www.FamilyRosary.org/TryPrayer).

For more information, contact Dave Kindy at [david@mja-ma.com](mailto:david@mja-ma.com) or 508-747-1832. †

## Conference for anniversary of 'Humanae Vitae' set for July 6-7 in Cincinnati

A two-day conference celebrating the 50th anniversary of the encyclical "Humanae Vitae" will take place at the Sharonville Convention Center, 11355 Chester Road, in Cincinnati, on July 6-7.

The conference, called "Families, become what you are!," is co-sponsored by the Couple to Couple League and the Archdiocese of Cincinnati. It will celebrate family life lived according to the principles of the pro-life encyclical by Blessed Pope Paul VI, who will likely be declared a saint in October.

Activities include speakers,

workshops, full programming for children including a family fun day and concert, a Spanish track, daily Mass and adoration.

A pre-conference day reserved specifically for continuing education for Couple to Couple League volunteers is being offered on July 5.

Registration prices range from \$60-\$200 before April 1, and \$100-\$250 after.

Information and registration, including a list of speakers, conference schedule and lodging options, can be found at [cclconvention.com](http://cclconvention.com). †



## M.A.T.H. Bowl champs

The team of 16 fifth- and sixth-grade students from Pope John XXIII School in Madison smiles after being crowned state champions in the Indiana Association of School Principals' Math Academic Teams for Hoosiers (M.A.T.H.) Bowl on Feb. 22. The team was coached by Pope John XXIII sixth-grade teacher Colleen Burdette and third-grade teacher Tammy Josephsen. (Submitted photo)

# WEIR

continued from page 1

shaping who she is, and the resulting impact she has on those who know her.

## Washboards, buggies and blessings

Mary Weir was born on her parents' farm in Franklin County on Feb. 16, 1909. She and her family were members of the former Holy Guardian Angels Parish in Cedar Grove.

The 109-year-old woman now has four children, nine grandchildren, 16 great-grandchildren and nine—soon to be 10—great-great-grandchildren. But life for Weir was much different before those nearly 39 descendants came along.

"We rode in a horse and buggy for a long while," she recalls of her youth. "I think I was probably 5 years old the first time I rode in a car. ..."

"I did laundry on a washboard. ... We used oil lamps inside and lanterns outside. We never did have electricity at home, but [my husband Lawrence and I] did when we moved to Indianapolis" for two years after marrying in 1928.

Lawrence's gift of a \$5 gold piece before they were married proved to be Mary's most memorable Christmas present, although "when he gave it to me, I thought it was a nickel," she remembers with a grin.

When the Great Depression began in 1929, Weir says she was blessed.

"It didn't affect me too much because my parents lived on a farm, and my husband had just started his [auto body repair] business in Greenfield, and it went well," she says.

But she does recall one "hardship"—the absence of nylon stockings.

"We either painted our legs, or we drew a line up the back of our leg with some kind of pencil" to give the appearance of a seam, she says with a laugh.

The Weirs had four children between 1936-46. In 1940, they moved from Greenfield to Fortville.

That's where St. Thomas the Apostle Parish enters Mary's story, creating a chapter that has continued for 78 years.

## 'How fortunate we are to have God'

Weir's ties to the parish are deep. Not only is she the oldest member, but she is also the longest-time parishioner, followed by her oldest son, David, now 81.

Her youngest child, Peggy Hunt, 71, helps care for Weir seven days a week. She recalls the importance her mother placed on faith while raising her children.

"She always made sure we went to church every Sunday," Peggy says. "If you didn't go to church, you didn't go anywhere else that Sunday. And she made sure we got our catechism."

Weir taught catechism at the parish

as well. Over decades of service to the Indianapolis East Deanery faith community, she also chauffeured nuns from St. Michael Parish in Greenfield to teach catechism at St. Thomas, helped clean the church, served dinners at parish functions and was part of a St. Thomas women's euchre club.

"I used to sing in the choir, too, but I'm not sure how good I sounded," she quips.

When Weir refers to her parish home, the term takes on a dual meaning. When she and her family moved to Ingalls a few miles north of Fortville in 1948, they sold their home to the parish for use as a rectory. It remains the parish rectory to this day.

Weir admits that her days of volunteering at the parish are over. But she stays connected to the faith community. Father George Nangachiveettil, St. Thomas Parish's pastor for the last four years, visits her. She even taught him how to play rummy.

More importantly, though, as long as the weather permits, Weir still worships at Saturday evening Mass and joins in parish functions. Driving and accompanying her is either Peggy or Peggy's daughter, Paige Hunt, who helps care for Weir five days a week.

"She likes it when people bring her Communion here," says Peggy. "But she still prefers to go to church. She looks forward to it. In the winter time, that may be the only place she goes. She says, 'I can't see and I can't hear, but I like being there.'"

"I just don't know how anybody can get by without faith," says Weir, who still prays the rosary daily. "I think how fortunate we are to have God in our lives."

## 'A young girl coming to church'

The members of St. Thomas feel fortunate to have Weir in their lives, says Father Nangachiveettil.

"They know her very well," he says. "Her birthday was [on] Feb. 16. I was making announcements at the end of Mass, and someone stood up and said, 'Don't forget today is Mary Weir's birthday!'"

The parish didn't forget—Weir received 47 cards for her 109th birthday, many of them from St. Thomas parishioners.

"She gets cards once a month, maybe twice a month from the [parish] Bible study class," Peggy adds.

Paige, 52, sees the attention from the parish as her grandmother simply reaping what she has sown.

"She's just positive and happy," Paige says. "She's not pretentious. She's not judgmental or prejudiced. ... She never spoke ill of anyone, which is wrapped up in her faith. 'Be good to everyone'—that's kind of her persona. And she doesn't just believe it, she lives it."

# Pope by numbers: Vatican releases statistics of Francis' pontificate

VATICAN CITY (CNS)—In just five years as leader of the universal Church, Pope Francis has made 22 international trips, traveling 154,906 miles—the equivalent of six times around the world.

He also has declared 880 new saints, which includes the martyrdom of an estimated 800 Italian laymen killed by Ottoman soldiers in the 15th century.

Those numbers and more were released by the Vatican, detailing the many papal events, documents, travels and accomplishments during the past five years. The numbers, released on March 17, cover the period from March 19, 2013—the solemnity of St. Joseph, the day officially inaugurating the start of his pontificate—to March 19, 2018.

According to the Vatican statistics, the 81-year-old pope has:

- Created 61 new cardinals.
- Led 219 general audiences, with catechetical series that include reflections on the sacraments, the Church, the family, mercy and the Mass.

- Issued 41 major documents, including the encyclicals "Lumen fidei" and "Laudato Si", on Care for Our Common Home."

and the apostolic exhortations, "Evangelii Gaudium" and "Amoris Laetitia."

- Prayed the *Angelus* and *Regina Coeli* with visitors 286 times.

- Completed 22 trips abroad, 18 pastoral visits within Italy and 16 visits to parishes in Rome—the diocese of the pope as bishop of Rome.

- Made nine other visits to churches for special events and places of worship in Rome, including the city's synagogue and Rome's German Evangelical Lutheran Church, Anglican church and the Ukrainian Catholic Basilica of Santa Sophia.

- Called four synods of bishops: two on the family, this year's synod on young people and a synod on the Amazon in 2019.

- Declared two special years: on consecrated life and the extraordinary Year of Mercy.

- Established or proclaimed seven special days, including World Day of the Poor, 24 Hours for the Lord and a day of prayer and fasting for peace in Syria, South Sudan and Congo.

- Attended or announced three World Youth Days (Brazil, Poland and Panama for 2019). †



After a Mass celebrating the 100th anniversary of the completion of the St. Thomas the Apostle Church building in Fortville on Sept. 24, 2016, parishioner Mary Weir, 107 at the time, met then-Archbishop Joseph W. Tobin. Standing behind Weir is the parish's pastor, Father George Nangachiveettil. (Submitted photo)

Paige considers it an honor to help care for her grandmother.

"She's been an important part of my life," she says, her voice heavy with emotion. "We've been with each other since [I was in] first grade. We walked to school together, ... pick[ed] raspberries, work[ed] the yard together."

Peggy, eight years retired, has been caring for her mother for 10 years.

"She's my priority," says Peggy. "She wants to be here [in her home], and right now [my life] is about her."

"She never complains. She appreciates things. She's just such a good person. She's inspired a lot of people."

Father Nangachiveettil, is one of those people.

"She has a very beautiful smile, very pleasant, peaceful, joyful, a very

good example for the parish and me, too, because she's a good mother, grandmother, great-grandmother," he says.

"She always sends me a Christmas card in her own handwriting. I keep all of her cards as a remembrance of her. She prays for me, and I pray for her."

Mostly, he is inspired by Weir's witness.

"The time during the offertory, she's putting her envelope very nice in the basket, so joyfully," he says. "It's a good example that she puts her tithe in faithfully."

"She is an evangelizer. She is a good example to all [Catholics] who abandoned the Church. ..."

"Mary is simply a young girl coming to church. She is the joy of the parish." †

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# A Promise to Keep mentors honored for giving ‘great witness’

By Natalie Hoefler

For more than 20 years, “A Promise to Keep” has helped more than 10,000 archdiocesan teenagers not just keep their promises to live chaste lives, but also to mentor more than 100,000 junior high students to do the same.

A Promise to Keep (APTK) is a ministry of the archdiocesan Office of Catholic Schools and is co-sponsored by St. Vincent Health. It teaches high school youths to mentor junior high students in chastity and moral living, and encourages and supports the mentors in living and embracing those values as well.

Margaret Hendricks and Sylvia Brunette have led the program from the start. Despite more than two decades of dedication, they point to the high school mentors as the ones deserving recognition.

Each year, the peer mentors are invited to a luncheon celebrating their service and dedication. This year, 163 of the 365 mentors attended the event at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on March 8.

Archbishop Charles C. Thompson welcomed the youths and lauded them for their actions and example.

“I thank you for your great witness, not only for being here today, but for all that you do and the commitment that you have made, and the convictions and principles you’re living,” he said.

“By our baptism, each of us is called to be a witness to the Gospel. You live out that witness every day. ... You’ll never know how many lives you may be transforming ... . The witness that you live that brought you here today is making an incredible difference. I thank you for that.”

The event featured a keynote address by Sarah Bauer Sansone, a 2000 graduate of Cathedral High School in Indianapolis. Sansone has released three albums of uplifting music: *Delighting in Dreams* in 2004, *Lead Me Home* in 2005, which she wrote with Christopher Sansone, and *Radiance* in 2007. She also performed at World Youth Day in Germany in 2005. She and Christopher are now married and have three children.

Before the keynote address, five current mentors shared their stories and thoughts about the APTK program. Below are excerpts from their talks.

## Ben Wilson, senior at Cathedral High School in Indianapolis

“I came from a public grade school so I was not exposed to A Promise to Keep when I was young. It was my parents’ involvement in the Church that provided a foundation of morals that led me to make the choice to become a peer mentor.

“What originally enticed me to become a peer mentor was the fact that I got to go around to grade schools and actually talk



Ben Wilson

about having good morals and making good choices. ... I felt called by the Holy Spirit to become a mentor, and I did.

“Since becoming a mentor three years ago, I have grown deeper in my faith. I now feel that I have the strongest relationship with God that I have ever had.

“I enjoy being able to help the kids that we speak to figure out the true meaning of chastity and what it means to live with good morals. ... I believe that even if the kids do not originally think anything of what we are saying, that there is a seed that gets planted, just like in Matthew 13, that will one day spark a voice in the back of their heads that might possibly prevent them from making a bad decision. It is the planting of that seed that I hold to be the most important thing we do as mentors.”

## Elena Redmond, senior at Bishop Chatard High School in Indianapolis

“I’ve been a mentor for three years, and each year it has helped me grow as a person. Personally, it has shown me how to live a better and chaste life and to not give into the pressures that I have encountered during high school. By being in this program, it has given me the wisdom to choose the right friends who have the same values that I do.



Elena Redmond

“Although I didn’t have mentors come to my school when I was in middle school, I wish they did. From middle school to high school, my mom has always told me to wait until marriage to have sex.

“Being a part of A Promise to Keep has allowed me to be stronger and more confident and independent because I know that not everyone who comes in your life is there to help you, and this will carry on when I am in college in the fall.

“[T]his program ... allows not only the middle schoolers to learn about living a chaste life, it teaches the mentors more about themselves and how they want to live their lives. This program is definitely life-changing, and without it I don’t know where I would be today.”

## Lorena Luna, senior at Father Thomas Seccina Memorial High School in Indianapolis

“Being an A Promise to Keep mentor has impacted me personally because I have been able to help junior high students learn about the consequences of sex, drugs and alcohol, since they don’t realize the pain those things can cause. ... “A Promise to Keep has helped me in my decisions because I think of the consequences my actions could bring. My friends and I all share the same belief and opinion that we should respect our bodies, and others should do the same.



Lorena Luna

“We encourage each other to save ourselves for marriage so that one day we can share our experiences with our kids and grandkids, teaching them that our bodies are something sacred that God gave us. Surrounding myself with friends that are supportive has definitely made me feel good about myself and what I believe in.

“A Promise to Keep has been helpful in so many ways that I hope to carry this promise through college and beyond. I think it’s important to continue A Promise to Keep and similar programs to help young adults make wise decisions and reflect on how the results of their choices affect their future. In this way, they can set an example for their siblings, friends and loved ones while making sure they are as happy as can be without the temptation of sex, drugs or alcohol.”

## Wes Kochell, junior at Cardinal Ritter Jr./Sr. High School in Indianapolis

“The A Promise to Keep program has been instrumental in the education of the archdiocese elementary students and in the spiritual formation of its high school peer mentors. As A Promise to Keep Mentors, my friends and I have had so much fun traveling to the [Indianapolis] West Deanery schools to teach the message of chastity to our own friends and siblings.



Wes Kochell

“The A Promise to Keep program has not only proven successful in preparing students for the moral challenges of adolescence and beyond, but also in preparing them for high school by providing such great peer mentors.

“Going forward, [with] the amazing education provided to my friends and I in Catholic schools and the guidance provided by the A Promise to Keep presentations we received in junior high, we are more prepared for what lies ahead than any other high schooler our age.

“Thank you Mrs. Hendricks, Archbishop Thompson and the rest of the Archdiocese of Indianapolis for offering such a great opportunity to us, as mentors, and to the kids who can now live their lives understanding God’s teaching of eternal love.”

## Sam Hansen, senior at Roncalli High School in Indianapolis

“It is a privilege and an honor to have the opportunity to educate young kids over a topic as important as chastity and its impact on our lives. We, as high schoolers, have all been in positions that have challenged our purity and well-being, and I love that we can explain the truth of these to kids personally before they encounter them, ... teach[ing] them how to be chaste by living our lives as God calls us to.



Sam Hansen

“Even though it is designed to help the children we minister to, A Promise to Keep has given me benefits that I never expected. While it does serve as a source of purpose and personal accountability, the most important skill it has given me is the ability to proclaim and testify to my faith.

“Of course, we not only will have to explain and testify to Catholicism, but we will face the challenge of living it as well. ... When we put to good use the lessons that we have both taught and learned through A Promise to Keep, we ourselves will experience the rewards of chastity.

“[W]e might not see the positive impacts of A Promise to Keep immediately, but one day when we look back on how we faced challenges to our own faith and how we have become better people from rising above those challenges, we will be even more grateful for this opportunity than we already are.”

(For more information on the A Promise to Keep program, go to [oce.archindy.org/a-promise-to-keep.aspx](http://oce.archindy.org/a-promise-to-keep.aspx) or contact Margaret Hendricks at 317-236-1478, 800-382-9836, ext. 1478, or at [mhendricks@archindy.org](mailto:mhendricks@archindy.org).) †

## ICC

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seen this kind of resolve and success at fixing a problem.

Indiana lawmakers passed the Dreamers’ professional licensing proposal, Senate Bill 419, which restores access to professional licenses for roughly 9,800 state DACA participants for up to 70 professional license categories.

“The bill will have a positive impact not only on those individuals directly affected by the licensing, but for the entire families,” Tebbe said. “Employers will also benefit because they will be able to retain or hire those who maintain the proper licensing.”

Lower-income residents also benefit in two ways from legislative action the ICC worked on this year. The ICC advocated for an expansion in the Supplemental Nutrition Assistance Program (SNAP) benefits for persons with a former drug felony conviction. Lawmakers passed the proposal, Senate Bill 11, which removes the permanent ban from food assistance under SNAP for convicted drug felons as long as they follow certain release guidelines.

“Individuals, after serving their sentence and release from jail or prison, have many

obstacles when rejoining the community,” Tebbe said. “Persons who have paid their debt and are attempting to rectify past mistakes should be given the opportunity to prove themselves, and be eligible for support and programs that can assist them and affirm their human dignity.”

To prevent exploitation of the poor, the ICC worked to stop an expansion of the “payday” loan practice in Indiana. The proposal, House Bill 1319, which failed to pass in the Senate, would have created a new class of payday loans which charge annual interest rates more than triple what Indiana law currently considers felony loan sharking. Testimony earlier in the session indicated these high interest loan products keep people trapped in a debt cycle.

The House passed the bill, but it was stopped in the Senate when lawmakers did not give the bill a hearing. Tebbe said community development organizations, nonprofits and many churches are working together to help low-income persons meet day-to-day needs, and teach them long-term, constructive ways to budget, save money and build credit so they can emerge out of poverty.

The ICC advocated for several proposals to protect the sanctity of life

‘Sometimes the immigration issue can become partisan, but this year, lawmakers took quick, bipartisan action to restore professional licensing for young Dreamers.’



—Glenn Tebbe, ICC executive director

of the unborn and protect and inform mothers considering abortion. Senate Bill 340, which passed in both chambers, updates Indiana’s abortion regulations to require annual inspections of abortion centers and added distinct requirements for surgical and chemical abortions.

Tebbe said that due to the increase of chemical abortions and complications arising from them, and as more and more drugs are purchased through the Internet, doctors and emergency centers will now be required to report these complications to the Indiana State Department of Health (ISDH).

Information about Indiana’s Safe Haven law will be included in the informed consent brochure and on the ISDH website so that women are aware of the ways they can give up their baby anonymously after birth should the mother be unable to provide care.

In the same proposal, Indiana’s Safe Haven law also was expanded by allowing newborn safety devices, commonly referred to as “baby boxes,” to be installed at fire stations that are staffed by emergency medical providers at all times. The boxes themselves must be located in conspicuous areas visible to the staff and have dual alarm systems tested at least monthly.

Indiana’s law regarding death of a fetus was also changed. Current law provides that should a fetus be killed during an attack on the mother, the sentence for the crime would include the fetus, if he or she had reached viability. The law passed this year allows an enhancement of the sentence for a fetus at any stage of development, affirming life begins at conception.

For a full listing and more details about what happened to ICC priority bills during the session, go to [www.indianacc.org](http://www.indianacc.org).

(Brigid Curtis Ayer is a correspondent for The Criterion.) †

## SERVICE

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project that also included collecting more than 3,000 rosaries to be shared with the 1,500 mothers who come to Birthline at the Archbishop O'Meara Catholic Center in Indianapolis for help every year.

"Giving the women a rosary was showing them their individual beauty—and that the community was showing their support through prayer," says Michael, who will receive the Spirit of Service Youth Award from the archdiocese.

Like the mosaic, there are other pieces that reveal the larger picture of his commitment to making a difference to others. He's the president of the Service Learning Club at Cardinal Ritter Jr./Sr. High School in Indianapolis, helping to organize the efforts of students to serve others in their community.

The senior has also spent weeks during the past two summers volunteering at Catholic Heart Work Camps in Virginia and Michigan, working with other Catholic high school students to build and repair homes for families.

Michael—a member of the soccer,

**'Through Church, we hear a lot about evangelizing and spreading the word of God. I try my best to show Jesus through my actions.'**

—Michael Isakson

swimming and boys' volleyball teams at Cardinal Ritter and a member of St. Monica Parish in Indianapolis—has also volunteered at Holy Family Shelter in Indianapolis, and he helps children with disabilities through his involvement in the Joseph Maley Foundation.

"Service is the way for me to bring Christ's love into the world," says Michael, who will attend the University of Dayton in Dayton, Ohio, with the hope of becoming an engineer and using his education to develop water projects in Third World countries.

"Through Church, we hear a lot about evangelizing and spreading the word of God. I try my best to show Jesus through my actions." †



## Former Colt Joe Reitz to speak at Spirit of Service Awards dinner

Criterion staff report

Former Indianapolis Colts' player Joe Reitz will be the featured speaker at the archdiocese's 20th annual Spirit of Service Awards Dinner in Indianapolis on April 24.



Joe Reitz

Reitz' Catholic faith—and service to others—is at the heart of his life with his wife Jill and their four children.

"My first responsibility is to God, to be a loving and servant Christian," Reitz says.

He and Jill participate in marriage preparation classes and other service projects at their parish—Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese.

He also volunteers his time at sports camps at area churches, speaks to Christian groups around the area, and is active in the All-Pro

Dad organization, which stresses a father's commitment to his children.

The Spirit of Service Awards Dinner will benefit and celebrate the efforts of Catholic Charities Indianapolis to help people in need. It's also an opportunity for the business, community and social services leaders to support Catholic Charities as it continues to improve the community of central Indiana by providing services to the poor and vulnerable.

The event at the Indiana Roof Ballroom begins with a reception at 5:30 p.m., and dinner is at 6:30 p.m.

Tables for eight can be purchased at three sponsorship levels: \$10,000 for a benefactor, \$5,000 for a patron, and \$2,000 for a partner.

In 2017, Catholic Charities Indianapolis served about 75,000 people.

(For more information or to make table reservations for the Spirit of Service Awards Dinner, contact Valerie Bendel at 317-592-4072 or send an e-mail to her at [vbendel@archindy.org](mailto:vbendel@archindy.org).) †

## Rita Kriech combines caring and commitment for her extended 'family'

By John Shaughnessy

At 87, Rita Kriech could just focus on her family that includes 11 children, 28 grandchildren and 11 great-grandchildren.



Rita Kriech

But the concept of family has never ended there for the lifelong member of St. Philip Neri Parish in Indianapolis.

For more than 25 years, she has served as an extraordinary minister of holy Communion to people who aren't

able to leave their homes, always staying an extra time to talk and pray with them,

and occasionally bringing meatloaf or ham for dinner.

She has also driven the Missionary Sisters of Charity to doctor's appointments and food stores, and she has served weekly at the St. Paul Hermitage in Beech Grove for about 20 years, helping the residents play games.

She has also volunteered in the kitchen at Our Lady of Fatima Retreat House in Indianapolis. And she has helped the senior citizens and children who come to Miracle Place, a ministry of two Providence sisters in a near-eastside Indianapolis neighborhood that provides a variety of services for low-income residents.

That combination of caring and commitment has led Kriech to be chosen for a 2018 Spirit of Service Award from the archdiocese.

"I wasn't able to do this when the kids were growing up," says Kriech, who has also volunteered extensively in her parish. "I always said when they were grown, I would start volunteering. God says that's what we're put on the Earth for—to serve whoever we could. It's such a joy for me."

While Kriech has found joy in being there for her ever-expanding "family," her life has also been marked by a quiet strength in caring for that family.

In the home where she has lived for 61 years, she has been the caregiver for four people who were in the last stages of their lives, including her husband of 52 years, Jim.

"That was really a ministry," she says. "I hated to see their suffering, but I hoped I could ease their pain."

That approach of always putting others first—with such love—distinguishes Kriech, according to longtime admirer and friend, Father Glenn O'Connor, the pastor of St. Susanna Parish in Plainfield.

"She truly has the heart of Jesus," he says. "Rita's whole life has been discipleship, caring and responding to the needs of others, with no requirement of thanks or credit. She has very humbly done everything out of love, and only looks to heaven for any reward."

She regards her Spirit of Service honor with that same sense of humility.

"God has been so good to me in so many ways," she says. "This is another one added to my list of blessings."

She smiles as she makes this promise: "I'm still going to help people. I don't want to give up now." †

## Paul Hnin builds bridges of unity between refugees and their new home

By John Shaughnessy

During his 10 years as a refugee before coming to the United States, Paul Hnin kept dreaming of a life filled with three hopes:



Paul Hnin

A safe place to live.

The opportunity to provide a future for his family.

The freedom to live the Catholic faith he loves without fear of being persecuted.

Ever since arriving in St. Barnabas

Parish in Indianapolis in 2016, the

33-year-old married father of two has been striving to provide that trinity of hope. Yet he doesn't just do it for his family. He's also the point person of those dreams for the 500 or so Catholics from the Hahka Chin community who fled their native country of Myanmar, and who now make their home on the south side of Indianapolis.

In less than two years, he's worked with parish leaders to create a wealth of opportunities for his fellow refugees, helping them form a faith community within the parish, assisting their children in enrolling at the parish school, and making the preparations so they can receive the sacraments.

He has also arranged for English classes for the community, provides rides

to bring the newcomers to parish and school events, and leads volunteer efforts among the refugee families to help at the school and the parish.

All these efforts have led to Hnin's selection for the archdiocese's Spirit of Service Award, which he will receive during the Catholic Charities Indianapolis event in Indianapolis on April 24.

"Paul has worked tirelessly to build bridges of unity and vision of how we can come together as Catholics in prayer and fellowship," says Msgr. Anthony Volz, St. Barnabas' pastor. "Paul's efforts have brought Chin families to our parish and school which have been life-giving to our faith community."

"This new relationship with the Chin community has been given to us by God

for our spiritual growth, and an encounter of God's people from a different culture."

St. Barnabas' pastoral associate Patty Cain adds, "Language barriers are broken because Paul lives and speaks the language of Jesus—the language of love. Our lives have truly been blessed by Paul's example of love and service to others."

For Hnin, there's a joy in all he does, stemming from the feeling of finding a home in America where "we don't worry for our lives." That feeling connects to a deeper belief.

"I need to help the people," he says. "I don't want them to lose the Catholic faith. I really believe in the Catholic faith and the sacraments. In my life, it's so important." †

## Heartbreak and hope shape Michael Patchner's focus on families

By John Shaughnessy

One point becomes clear while listening to Dr. Michael Patchner share his life story:



Dr. Michael Patchner

The source of his humanity toward children and families in need flows from the heartbreak and hope he has lived and witnessed in his own family.

There's the story of his father, an immigrant from Croatia who worked in a coal mine in Pennsylvania, a man who gave his son his life savings to go to college so his child

wouldn't ever work in a mine and suffer the black lung disease that eventually killed him.

There's the story of his stepmother who poured her love on him, a woman who fell and became disabled, leading him to spend a year and a half caring for her.

There's the story of the son that Patchner and his wife Lisa adopted, a child whose life was marked by debilitating disabilities and a joy of living before he died just weeks shy of his 31st birthday.

"I've been influenced by all of them," says Patchner, who will receive the 2018 Community Service Award from Catholic Charities Indianapolis on April 24 during the archdiocese's Spirit of Service Awards dinner at the Indiana Roof

Ballroom in Indianapolis.

"I'm exceedingly grateful for every day, for the little things in life. I'm able to cope better when things go wrong because I've seen so much worse. I try to live my Catholic faith every day. I try to make the decisions God wants me to make. And I just have this desire to help people in need."

That desire is focused on families and children who are often overlooked in society, says Patchner, who has been the dean of the Indiana University School of Social Work in Indianapolis for 18 years.

Among his many contributions to society, Patchner has served as the chairperson of the Indiana Commission on Abused and Neglected Children and Their Families. He has also chaired the Indiana Commission on Childhood Poverty. Both

commissions have led to laws that help people affected by those realities, he says.

"In social work, we want to make life better for everyone," says Patchner, a member of St. Simon the Apostle Parish in Indianapolis who also has a daughter and a grandson. "God gave me some talents, and I've tried to use my talents to make my piece of the world a better place."

Through it all, Patchner looks to the faith and the example of the family members who have inspired his life—including his biological mother who died when he was 12.

"You just take one day at a time, and be grateful for it. I know this life isn't the end-all. There's eternity, and we have to prepare for it no matter what happens in this life." †

# Changing Lives Forever offers ‘hand up, not hand out’

By Natalie Hoefler

Two years ago, Connie Wright could not imagine a joyful future.

“My life got off track, and I went through a deep depression,” she admits.

Now she has a fiancé she adores, and “the best job anyone could ever have” working for an organization she feels “blessed to be a part of.”

Wright will soon have another joy she could never have imagined. Ten days after her April 8 wedding, the 44-year-old newlywed will strut down a runway modeling her wedding gown in a fashion show.

No elitist affair, the event is a fundraiser benefiting the program that made possible all the positive changes in Wright’s life: the Indianapolis St. Vincent de Paul Society’s Changing Lives Forever (CLF) program.

“It changed my whole world,” says Wright. “It not only brought me out of depression and brought my life on track—I’m happy.”

## ‘You build yourself up’

In Indianapolis, the St. Vincent de Paul Society (SVdP) is known for helping those in need through its food pantry, distribution center and homeless ministry.

“But those are principally works of charity,” says Indianapolis council president John Ryan, 71 and a member of Immaculate Heart of Mary Parish in Indianapolis. “What the Changing Lives Forever program does is to teach and educate individuals in poverty how to break that cycle of poverty so they no longer need that charity, and they become self-sufficient. ... They now have self-worth and respect for themselves, which is in my opinion more important than the financial component.”

That self-sufficiency can be physical, emotional or spiritual, says CLF program director Domoni Rouse.

“Most of our [participants] are ... tired of living in public housing, or not having enough to live on, or tired of coming to St. Vincent de Paul asking for help.

“They just want to move forward, and that moving forward doesn’t always mean getting a job. It [sometimes] means feeling some kind of purpose in life they may not feel right now.”

To provide the help to move forward, the Indianapolis SVdP council began the CLF program in 2011. It is based on a national program known as Getting Ahead, but it’s modified to add a spiritual component. Participants—called “investigators”—meet for three hours a week for 18 weeks. Through facilitator-led modules, participants learn the basics of handling finances, managing time, researching community resources and other life-changing skills and strategies.

Wright, who graduated from CLF in the fall of 2016, describes the sessions as a pyramid, where the investigators “apply what you learn in the first week to your life for a whole week, every day. Then the next week you apply that [new] topic for the week, adding on to what you learned the week prior.

“You practice. You build yourself up—you don’t even realize you’re doing it.”

Along with building themselves up, says Rouse, the participants “look at their community, what are [its] strengths and weaknesses, what part they play and what they can do to strengthen the environment

the live in. They stop to consider maybe they can help.”

## ‘Not a hand out, but a hand up’

By the end of the program, each participant has “written what their goals are, what they want their future story to look like,” Rouse explains. “Not only that, but they have created the steps to get there.”

The investigators are not left on their own after graduation. Quarterly follow-up meetings are held to encourage and stay connected with alumni and to provide a support network.

Additionally, CLF has teamed up with Trusted Mentors, Inc., to offer each graduate a mentor for a year who “will be their cheerleader and who won’t judge them,” says Rouse. “That’s important when you’re trying to change your life, that you have someone who will walk with you and encourage you.”

Ryan says the participants “talk about the transformation from when they started the class and when they graduate.

“But they also tell us the people around them—their family, neighbors, friends—not only see the difference, but are themselves positively affected by the change that took place in that grad.”

The program “is work and dedication,” Wright admits. “But it’s not a hand out—it’s a hand up.”

## ‘We appreciate what they bring’

The “hand up” program has greatly expanded in recent years. From 2011-14, it was offered just once a year and was only held at the St. Vincent de Paul Food Pantry in Indianapolis.

“2015 is when we branched out into the different neighborhoods through the parishes,” says Rouse, 67, who is a member of St. Rita Parish in Indianapolis.

Two classes were offered in 2015, and four in 2016. In 2017, the classes were offered in nine locations.

“We had 94 grads in 2017,” says Rouse, noting that each class initially consists of 14-16 people, with a few unable to complete the course for various reasons. “For all of the years prior [the combined number of graduates] was less than what we had in 2017.”

In 2018, 11 classes will be offered by either a parish or grouping of parishes in Brazil, Brownsburg, Indianapolis and Plainfield.

Each CLF class costs about \$7,500, says Rouse. The cost covers not only materials, but also a weekly stipend for each participant. The stipend helps with travel expenses and lets the participants “know we appreciate what they bring to the table,” she explains.

One of the main sources of funding for the CLF program is SVdP’s Mission 27 Resale store in Indianapolis. The shop opened in the fall of 2016 to benefit CLF and the SVdP Food Pantry. It also serves as a possible source of employment for CLF graduates to help establish a job record, Rouse says, adding that six or seven alumni are currently employed at Mission 27.

One of those employees is Wright.

## ‘This was God’s plan’

Wright, a mother and grandmother, interviewed with Mission 27 two days before it opened in October 2016. She has been a full-time employee with the store from the start.



Connie Wright, a graduate of the Indianapolis St. Vincent de Paul Society’s Changing Lives Forever program, restocks clothes on March 17 as part of her job at the charitable organization’s Mission 27 Resale shop in Indianapolis. Funds raised by the store benefit the Changing Lives Forever program—which helps individuals learn how to pull themselves out of poverty—as well as the St. Vincent de Paul Food Pantry. (Photo by Natalie Hoefler)

Wright’s job is full of variety. “Some days, I’m on the dock” where donations are accepted, she says. “Some days, I’m sorting. Some days, I’m lifting furniture like He-Man. Some days, I open and close the store.”

But the one consistent component, she says, is that “I get to help people, and that’s the best job anyone could ever have. I try to do anything extra I can for anyone.”

Wright says she “can’t say enough good things about the [CLF] program.

“It brought me closer to God, even though they’re not there to make you religious. I started going back to church because of all the wonderful things I saw” being done through the program and St. Vincent de Paul.

“It changed my whole world and everybody that was in my class. ... I love that I get to advocate for it now” by working at Mission 27 and occasionally helping with CLF orientation.

The program might have changed Wright’s life just a bit more than most graduates. The day she interviewed for the Mission 27 job, she met William “Bob”

Potts, one of the construction workers preparing the Mission 27 store for its opening. The two will marry on April 8.

Both purchased their wedding attire at Mission 27. On April 18, the couple will sport their wedding wear in a fashion show fundraiser for the resale shop, donating the clothes back to be sold again.

“I’m excited about the opportunity not just to [model in the show], but to do it for St. Vincent de Paul,” Wright says. “Anything I can do to help them, to help promote Mission 27 or St. Vincent de Paul, is just a joy for me.”

Participating in CLF, working at Mission 27, meeting her fiancé—“This was God’s plan, and I couldn’t have done it any better myself,” says Wright. “I wholeheartedly believe it was his plan and his time. I just feel so blessed.”

(For more information on the Changing Lives Forever program, how to get involved or how to donate, go to [goo.gl/MgxJ79](http://goo.gl/MgxJ79). For information on the Mission 27 fashion show fundraiser, go to [goo.gl/rq47ux](http://goo.gl/rq47ux).) †

## Online Lay Ministry Formation

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- 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**  
[chill@archindy.org](mailto:chill@archindy.org)

## Turn to Jesus by helping those who cannot return the favor

By David Gibson

The Palm Sunday cry of Christians, “Blessed is he who comes in the name of the Lord,” was heard many centuries ago in Jerusalem’s streets. It still is heard today.

The words of this cry are so familiar that their meaning risks being overlooked or taken for granted. They hold a great challenge, however.

Let’s visit the writing of Etheria, a woman from Galicia, a Spanish province, who traveled to the Holy Land in the fourth century. Her word images of Christian life in Jerusalem became an invaluable tool for future historians.

The Palm Sunday procession she described must have been quite a sight. It began at the Mount of Olives, with the people bearing palm and olive branches. Parents carried children on their shoulders, as the somewhat slow-moving procession made its way from the mount’s top and through the city.

It advanced slowly, Etheria explained, in order not to weary people. Her account revealed that much of the day had been and still would be devoted to prayer, singing and worship. These events surely fatigued many.

Notably, after the proclamation of the Gospel account of Jesus entering Jerusalem on a donkey, surrounded by children carrying branches and palms, the procession commenced.

Etheria indicates that people of all ages and ranks walked together, praying, singing and responding to each other, “Blessed is he who comes in the name of the Lord.”

This happened around the year 385, setting in motion the events of the week ahead, known to Etheria as the Great Week and known to us as Holy Week.

There can be a sense as Holy Week begins that light now will be cast on whatever is good and whatever detracts from the good. The week ahead, after all, recounts the passion of Jesus. And it culminates on as high a note as possible, the Lord’s Resurrection.

The days of the Easter triduum, beginning Holy Thursday and ending with the Easter Vigil on the night of Holy

Saturday, are like one long day in which currents of death and new life converge wondrously.

With all of that in mind, contrast Jerusalem’s Palm Sunday in 385 with the Palm Sunday of 1980 in El Salvador’s capital, San Salvador.

Blessed Oscar Romero, San Salvador’s archbishop, had been assassinated just six days earlier while celebrating Mass. Known and greatly respected for his social justice advocacy and closeness to his people, but strongly opposed by some, he had sensed that he might meet a violent death in his conflicted nation.

Palm Sunday was the day of his funeral. His casket was placed on the front steps of the cathedral. But shooting erupted in the square, and many were killed. Thousands sought protection by crowding into the cathedral.

The archbishop’s casket was brought inside and quickly placed in the tomb prepared for him.

Archbishop John R. Quinn, at that time San Francisco’s archbishop, attended the funeral. He asked demanding, “Who was responsible for this sacrilege, for this insult to humanity, for this unbelievable outrage on Palm Sunday?”

Six years later, Archbishop Quinn returned to San Salvador to deliver a speech to a World Day of Peace observance. The events of Palm Sunday 1980 represented a call to become peacemakers, he suggested.

“In its suffering, death and persecution, the Church is called to share in the mystery of the suffering and death of Christ,” said Archbishop Quinn. He stressed that “the Gospel of Christ calls not to violence but to reconciliation.”

He insisted: “Sin and death are not the victors. The victor is Jesus Christ.”

With the start each year of Holy Week, Christians turn intently toward Jesus. Paradoxically, however, to turn toward Jesus does not require turning away from others. Instead, to be bonded with Christ is to be bonded in him with so many others and to turn toward them, too.

Doesn’t the Palm Sunday cry of Christians, then, challenge every Christian and Christian community to come “in the name of the Lord?”



Christians wave palm and olive branches during a 2016 Palm Sunday procession on the Mount of Olives overlooking the Old City of Jerusalem. The Palm Sunday cry of Christians, “Blessed is he who comes in the name of the Lord,” was heard many centuries ago in Jerusalem’s streets. It still is heard today. (CNS photo/Debbie Hill)

We know much about Jesus. He cared for the sick. He befriended the poor, instilled hope and communicated life and love. Doesn’t coming in the name of the Lord imply all of that and more?

Bishop Daniel E. Flores of Brownsville, Texas, said recently that the kingdom of the crucified and risen Christ “is not about cultivating relations with people who can profit you, it’s about being good to people who cannot pay you back.”

That suggests that those who come in the name of the Lord will find themselves running at times against society’s tide.

Love, Pope Francis remarks in his

2018 Lenten message, “is the core of the Gospel,” but love can “grow cold.” A “chill that paralyzes hearts and actions” can sweep over us, he cautions. It can weaken the “sense of being members of one human family,” and even result in violence when others do “not live up to our expectations.”

As Easter approaches, he encourages all to ask “how it happens that charity can turn cold within us. What are the signs that indicate our love is beginning to grow cold?”

(David Gibson served on Catholic News Service’s editorial staff for 37 years.) †

## Jesus’ earthly ministry culminated with his triumphal entry into Jerusalem

By Paul Senz

The Gospel of St. Mark is mysterious in many ways. Even a superficial reading of it often leads to many questions. A deeper reading may give some answers, but reveals more puzzles.



A boy portraying Jesus rides a wooden donkey in the procession during Palm Sunday Mass at Sts. Philip and James Church in St. James, N.Y. Although Jesus would have traveled to Jerusalem many times throughout his life, St. Mark’s Gospel details only one journey to highlight Jesus’ triumphant entry into the city as messiah-king, and to emphasize the events that lead up to and culminate in his death and resurrection. (CNS photo/Gregory A. Shemitz)

During Holy Week, as we reflect on the passion narratives presented in the Gospels, we may notice that, although Jesus surely went to Jerusalem many times throughout his life to observe the Jewish feasts, Mark recounts only one visit (Mk 11:1-10). Why would that be?

The short answer is that, for Mark, everything in Jesus’ life led up to and culminated in his crucifixion and resurrection. Everything in Mark’s Gospel is a precursor to the entry into Jerusalem at the beginning of the week of the Passion. This Gospel is oriented toward the death and resurrection of Jesus, and this climax begins with his triumphal entry into the Holy City.

One feature of Mark’s Gospel that hints at this orientation is what has become

known in later centuries as the “messianic secret.” At many points in the Gospel, Jesus endeavors to keep his identity as the Son of God hidden. Often when he heals someone of an affliction, he asks them not to tell anyone; when demons call out to him as Son of the Holy One, he silences them, as it is not the proper time for him to be revealed.

The secret is finally revealed during the week of the Passion, symbolically right from his entrance into the city. This triumphal, heraldic entry follows visits to Bethany and Bethpage, located on the Mount of Olives. The prophet Zechariah prophesied that this would be the site where God’s kingship would be revealed in the last days (Zec 14:4-9).

By waiting until the end of Jesus’ ministry to discuss his time in Jerusalem and its surrounding environs, Mark is able to emphasize the importance of every action of Jesus.

Jesus’ entry into Jerusalem is triumphant, victorious—the victory parade before the battle, in a manner of speaking. There is an expectation that the king will return to Jerusalem; the messiah-king will return in triumph, and

save God’s people from their torment.

Jesus fulfills this messianic-kingly expectation of the return to Jerusalem. When he rides on the colt set aside for this purpose, and the people chant “Hosanna!” as he processes in, he is heralded as the messiah-king. These features of his entrance into the city follow precedents seen throughout the Old Testament, especially those found in 1 Kings 1:32-34; 2 Kings 9:13; 1 Maccabees 13:51; and Psalm 118:26.

Mark focuses on this single journey to Jerusalem to give it emphasis and weight. If he were to depict many entrances into the Holy City, he would not be able to emphasize quite so clearly the heraldic, messianic importance of this final journey to Jerusalem. Jesus entered the city as the culmination of his ministry, and the fruition of his earthly work.

Within a week, Jesus would be arrested, tried and crucified. Then, after three days, he would rise from the dead. The victory was won, sin and death were defeated. Hosanna in the highest!

(Paul Senz is a freelance writer living in Oregon with his family.) †

From the Editor Emeritus/John E. Fink

## Sr. Madeleva was called 'the most renowned nun in the world'

Sister Madeleva Wolff was president of Saint Mary's College when I was a student at the University of Notre Dame. Since



I frequently walked across the road to that all-women's college in the days when Notre Dame was all-male, I learned quite a bit about this remarkable woman.

She was president of Saint Mary's for 27 years, 1934-1961. One of her achievements

was the establishment of the first and, for more than a decade, the only Catholic institution to offer graduate degrees in theology to women. In fact, back in the 1940s, Saint Mary's College was the only place where any layperson, male or female, could earn such a degree.

By the time she stepped down as president of the college, she had quadrupled its enrollment and tripled its teaching staff.

Sister Madeleva, though, is probably better known as a poet. She once wrote, "I wrote at least one poem a month over a period of 15 or 20 years, every one of

which I sent out at once to earn its living by publication in some magazine." She earned the title "Lady Abbess of Nun Poets." She was the only woman to lecture in a series on poetry at Boston College that included Robert Frost, Ogden Nash and T.S. Eliot.

She was also a medieval scholar, writing often in defense of the prioress in Geoffrey Chaucer's *The Canterbury Tales*. She authored more than 20 books.

She grew up as Mary Evaline Wolff in Cumberland, Wis. She received the name Madeleva (a combination of Magdalene and Eve) when she made her vows as a religious in the Congregation of Holy Cross. She earned her bachelor's degree from Saint Mary's, taught for a few years there, and then earned her master's degree in literature from Notre Dame in 1918.

She was principal of Sacred Heart Academy in Ogden, Utah, followed by the same position at Holy Rosary Academy in Woodland, Calif., before going back to school at the University of California at Berkley to earn a degree in philosophy, the first religious sister and one of the first women to do so. She became president of

the College of St. Mary-of-the-Wasatch in Salt Lake City.

In 1933-34, she did post-graduate work with C.S. Lewis and J.R.R. Tolkien at Oxford University in England. She later continued a long correspondence with Lewis. It was while she was studying at Oxford that she was named president of Saint Mary's.

Besides Lewis and Tolkien, Sister Madeleva was friends with numerous other authors. Thomas Merton sent his manuscripts to her for review before sending them to a publisher. Philosopher and theologian Jacques Maritain and his wife Raissa spoke at Saint Mary's.

Sister Madeleva also maintained correspondence with President John F. Kennedy, actress Helen Hayes, Claire Booth Luce and her husband Henry, Conrad Hilton and historian Christopher Dawson. Henry Luce even asked for her critique of his new magazine *Sports Illustrated*.

After she died at age 77 in 1964, an obituary described her as "the most renowned nun in the world." Other renowned nuns, such as St. Teresa of Calcutta, were to come later. †

Cornucopia/Cynthia Dewes

## Let's make time to pray, no matter how we are comfortable doing it

Lent is the time to increase prayer. Our parish is doing its bit with a prayer discussion series on Lenten weekends.



Other parishes and individuals are making similar efforts.

When we think about prayer, we may visualize the Albrecht Durer picture of the praying hands. That's a popular prayer gesture, but not the only one because there

are so many kinds of prayer.

To many of us, the word "prayer" means formal prayers that we recite—Hail Marys, Our Fathers, and saying the rosary or other prayers from memory. Although this sometimes leads to spacing out if we're tired or preoccupied, it could be a way to access God in inner privacy.

The spiritual energy we can gain from reciting formal prayers with others at a retreat or a prayer meeting or at Mass is often impressive and inspiring. The graces we receive are somehow increased by being in a group of fellow believers. It increases and embellishes our faith.

Meditative prayer is more individual by definition. When we meditate, we have

an inner dialogue with ourselves and, hopefully, with God. We search our hearts and minds to find God's will and follow it as we continue on in life.

The late Father Al Ajamie always used to quote the saying, "He who sings prays twice," and I agree. Even when we're not musically inclined, music lifts our prayer to a level we never expected. I've even heard tone-deaf folks belting out hymns with such feeling that it was inspiring, if not exactly easy on the ear.

And when we listen to the glorious music produced by a Mozart, we can only wonder at God's generosity. Even Salieri, Mozart's contemporary, admired his sublime gift and wondered why such a flawed man could speak so perfectly of God's beauty and wonder. And it's not only Mozart whose music inspires us. There are folk songs and Gregorian chant and even rock pieces, among other types of music, that inspire prayer.

Most of us probably learn to pray as children. "Now I lay me down to sleep, I pray the Lord my soul to keep" still comforts me when I'm falling asleep. The example of parents who pray with their kids is a foundation for lasting faith. And seeing one's parents pray together or privately teaches an important lesson.

Even so small a gesture as saying grace at meals in a meaningful way teaches prayer.

The thing is, prayer is such an individual matter, as is personal faith. Some people can employ many kinds of prayer in their routines, such as communal prayer at Mass, and meditative prayer in private using prayer guides or Scripture readings, and participating in religious study groups. Other people may not be comfortable in group situations, or they may feel unequipped and kind of embarrassed by attempts at private prayer.

It seems to me that, whether it comes easily to us or not, we all desire to talk to God and to listen to what he has to tell us. There's an innate longing to be whole, to connect with our source of life. We all know that we need lots of help to get through life, and we can't do it alone.

But we are also grateful for life, for the beauty in God's creation, and for the love given to us by others. Reason enough, I think, to talk to God in whatever form of prayer it may take. He's always listening.

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Emmaus Walk/Debra Tomaselli

## How have you experienced the resurrection? We all need to

"There's a resurrection," Father Tom said. "There's always a resurrection."

Years ago, he delivered this hopeful message at a Good Friday service. Now I know what he meant.



Back then, I needed a resurrection.

Long after the death of my younger brother, I remained entombed in darkness, sadness and depression. It's just how it was.

When a friend suggested I get help, I bristled. Why was she trying to "fix" me? She had no idea what I was going through. She'd never had a death in her family. What did she know?

Undaunted, she mailed a copy of the book, *The Courage to Grieve*, by Judy Tatalbaum to me. What was she thinking? I threw it across the room.

But something made me pick it up and start reading. As I read about anger and the pivotal role it plays in grief, I felt smug. Nope, I didn't identify with any of those emotions. I'm right, I thought. I'm

not angry. I don't need help.

I really wasn't angry. How could anyone harbor anger against my younger brother Jim, who didn't have an ounce of aggression in his body?

Later, I kept reading. If you can't identify with anger, the author wrote, try addressing the deceased with this phrase, "I wish."

Immediately, a torrent of regrets gushed forth. I wish you hadn't died so young. I wish you had been healthy. I wish you had a job, a wife, a family, a car, a driver's license. I wish I didn't miss you so much. ... It was as if someone had unlocked the dark tomb of misery inside me, allowing it to begin to escape. Sobs racked my body.

Finally, the book said that you know you're recovering from grief when you can begin to see something good come out of the tragedy. That sounds crazy, I thought.

It took time, but the resurrection came. Eventually, instead of seeking sympathy for my loss, I helped others struggling with a significant death, offering understanding and consolation.

Instead of regretting lost opportunities with Jim, I discovered simple, fun ways of expressing my love for my family and

friends. Instead of questioning God, I worked to alleviate the suffering of those around me, by feeding the homeless, donating goods and making charitable contributions. An increased prayer life, along with efforts to exhibit kindness and generosity, became my first priorities.

With the help of God, my sorrow turned to joy.

The more I shared, the better I felt. The more I sought Jesus' presence in my life, the more I learned to trust in his ways. Love, peace, hope and happiness replaced anxiety, frustration and sadness. Indeed, thankfulness consumes me for the God who made a way to reveal that his peace transcends even the incomprehensible circumstances of this world.

We're not so far from the events that took place some 2,000 years ago. Some circumstances are difficult to understand. Sorrow may surround us, but there's a resurrection. There's always a resurrection.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at [dtomaselli@cfl.rr.com](mailto:dtomaselli@cfl.rr.com).) †

For the Journey/Effie Caldarola

## The serious consequences of loneliness

I woke up one morning to the news that the British had created a ministry of loneliness. I have to admit, I chuckled. It seemed a particularly English thing to do.

With all the problems in the world—"You're kidding, right?"

But it's no joke. And it appears that loneliness is a serious problem, even a public health issue.



*The New York Times* quotes Vivek Murthy, the former surgeon general, as saying that loneliness and social isolation "are associated with a reduction in life span similar to that

caused by smoking 15 cigarettes a day." It's apparently worse than being obese.

Who's lonely?

We might jump to the conclusion that the elderly and those living alone are the ones who suffer most, but research shows that social isolation can extend to anyone who feels disconnected. High schoolers often feel that lonely angst, and so can people in an unhappy, noncommunicative marriage. You may be surrounded all day by fellow workers in cubicles, but you can still experience loneliness.

The culprits may be our increasing reliance on social media, scanning our screens rather than getting together for a night of socializing with the neighbors. Increasing urbanization means we may not even know our neighbors. Family doesn't live down the block anymore; we're lucky if our kids stay in the same state.

When I first met my husband's family, I was struck by the social cohesion of their Italian neighborhood. In a large East Coast city, both of his parents were from large recent immigrant families who all still lived in the neighborhood.

Being a Midwesterner, I didn't really know what a "tenement" was until I saw the large two- or three-story homes with an uncle on the ground floor and grandma in the apartment on the second floor. That pattern was repeated all over the neighborhood.

Everybody knew the baker who sold the crusty Italian bread on the corner. Everybody knew what part of Italy the hairdresser's family came from.

No doubt people can still feel lonely in an environment where you are within walking or close driving distance of 80 relatives, but it's hard not to find someone in that crew to connect with emotionally. It's the kind of environment you might flee when you're an independent 20-year-old, but view with lonely nostalgia when you're 50. It's hard to replace.

The Midwestern small town where I grew up had no tenements, but it too had its social cohesion, its Saturday nights downtown, its altar societies, bridge clubs and Knights of Columbus. If you weren't somebody's cousin, you were his or her cousin's cousin.

I wonder what the average age is today of the altar society or the parish Knights. I have a hunch it's shifted upward.

We need to challenge ourselves to be connected. Invite the neighbors over. Put down the remote and the phone and laugh with someone.

Our parish has a visitation program, and I've signed up to visit someone who, despite her youthfulness, has physical challenges that keep her institutionalized.

I also have a very perky 100-year-old friend, formerly from my Midwestern hometown, who encourages me to visit.

I'm not doing these ladies a favor by visitig them. They're doing me a favor, keeping me in social communion with what Martin Luther King Jr. once described so beautifully as "the beloved community," a community of justice, love and connection that keeps us happy and healthy.

(Effie Caldarola writes for Catholic News Service.) †

Palm Sunday of the Passion of the Lord/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, March 25, 2018

- Mark 11:1-10
- Philippians 2:6-11
- Isaiah 50:4-7
- Mark 14:1-15:47



This weekend, in a liturgy majestic in its ability to transport us to the events of the day that began the first Holy Week, the Church celebrates Palm Sunday.

A procession will precede Mass, ideally involving the entire congregation, who will carry palms blessed by the principal celebrant.

These palms will recall similar branches used to acclaim the arrival of Jesus in Jerusalem 2,000 years ago.

As if to set the stage for Holy Week, the procession begins with a reading from St. Mark's Gospel. This reading recalls the coming of Jesus across the Mount of Olives from Bethany to Jerusalem. He approached Jerusalem from the east, just as the Scriptures had predicted would be the route of the Messiah.

Jesus came in humility. Roman leaders would have ridden into the city on stately horseback or in a chariot. Jesus rode a colt. Days later, the Lord would insist to Pilate, the Roman governor, that the kingdom of God is not of this world.

After this procession, the Liturgy of the Word will continue. The first reading is from Isaiah, the third "suffering servant" song, emphasizing the servant's absolute devotion to God despite all the difficulties and hardships that would come.

The Book of Isaiah has four of these hymns of the Suffering Servant. They are most expressive and moving. Christians always have seen them as a prophecy of Jesus in his Passion.

Supplying the second reading is St. Paul's Epistle to the Philippians. Eloquent and most compelling, this passage is believed by scholars to originally have been a liturgical hymn used in the earliest days of the Church.

The hymn is an exclamation of the glory—and the humility—of Christ.

For the Gospel reading in the Liturgy of the Word, the Church this year provides the Passion according to St. Mark.

Each of the Gospels offers its own perspective on the Passion. For Mark,

the special point is that the Lord was utterly alone as he faced trial and death. Judas' betrayal, the young man who ran away, Peter's denial, the failure of the religious scholars to recognize the Lord's true identity, the crowd's hysteria and the injustice of the kangaroo court, all were important details for Mark.

On trial, Jesus stood willingly helpless before Pilate, the representative of the pagan Roman Empire, earthly power at its zenith.

The suffering servant song exemplifies Jesus, innocent and good, confronted with human sin and death.

This Gospel is a wonderful prelude to the story of the resurrection to be told on Easter.

## Reflection

People always remember where they were when they first heard of the horrible collisions of hijacked planes with the World Trade Center Towers on Sept. 11, 2001. Americans who were alive on Nov. 22, 1963, remember where they were when they heard that President John F. Kennedy had been assassinated. Those alive on Dec. 7, 1941, remember hearing the first reports about Pearl Harbor.

Everyone recalls when he or she heard that something extraordinary, happy or not, had occurred to them or to someone near and dear to them: a death, a birth, a promotion, a bad diagnosis.

Thus it was, not surprisingly, with the evangelists. They vividly remembered the Passion of Jesus: what they saw or perhaps what they heard from witnesses. Their careful reconstructions of Holy Week in the Gospels show this. Why? The events were so critical.

Today, in this imposing proclamation, Mark's Gospel reveals that Jesus faced the sin of the world alone. His fate belonged to him.

Each Christian is in a similar situation. The Church starkly reminds us that individually we must choose God or not, good or evil, life or death. We must follow Jesus to Calvary. Easter will remind us that new life awaits the faithful.

Palm Sunday begins the Church's most profound lesson about our reality. †

## Daily Readings

**Monday, March 26**  
Monday of Holy Week  
*Isaiah 42:1-7*  
*Psalms 27:1-3, 13-14*  
*John 12:1-11*

**Tuesday, March 27**  
Chrism Mass, 2 p.m.,  
Archdiocese of Indianapolis,  
SS. Peter and Paul Cathedral,  
1347 N. Meridian St.,  
in Indianapolis  
Tuesday of Holy Week  
*Isaiah 61:1-3a, 6a, 8b-9*  
*Psalms 89:21-22, 25, 27*  
*Revelation 1:5-8*  
*Luke 4:16-21*

Tuesday of Holy Week  
*Isaiah 49:1-6*  
*Psalms 71:1-4a, 5-6ab, 15, 17*  
*John 13:21-33, 36-38*

**Wednesday, March 28**  
Wednesday of Holy Week  
*Isaiah 50:4-9a*  
*Psalms 69:8-10, 21bcd-22, 31, 33-34*  
*Matthew 26:14-25*

**Thursday, March 29**  
Holy Thursday  
Evening Mass of the Lord's  
Supper  
*Exodus 12:1-8, 11-14*  
*Psalms 116:12-13, 15-16c, 17-18*  
*1 Corinthians 11:23-26*  
*John 13:1-15*

**Friday, March 30**  
Good Friday of the Passion  
of the Lord  
Celebration of the Lord's  
Passion  
*Isaiah 52:13-53:12*  
*Psalms 31:2, 6, 12-13, 15-17, 25*  
*Hebrews 4:14-16; 5:7-9*  
*John 18:1-19:42*

**Saturday, March 31**  
Holy Saturday  
Holy Saturday Night—The  
Easter Vigil  
*Genesis 1:1-2:2*  
or *Genesis 1:1, 26-31a*  
*Psalms 104:1-2, 5-6, 10, 12-14, 24, 35*  
or *Psalms 33:4-7, 12-13, 20, 22*  
*Genesis 22:1-18*  
or *Genesis 22:1-2, 9a, 10-13, 15-18*  
*Psalms 16:5, 8-11*  
*Exodus 14:15-15:1*  
(Response) *Exodus 15:1-6, 17-18*  
*Isaiah 54:5-14*  
*Psalms 30:2, 4-6, 11-13*  
*Isaiah 55:1-11*  
(Response) *Isaiah 12:2-3, 4-6*  
*Baruch 3:9-15, 32-4:4*  
*Psalms 19:11-13*  
*Ezekiel 36:16-17a, 18-28*  
*Psalms 42:3, 5; 43:3-4*  
or, when baptism is celebrated,  
(Response) *Isaiah 12:2-3, 4bcd*  
or *Psalms 51:12-15, 18-19*  
*Romans 6:3-11*  
*Psalms 118:1-2, 16-17, 22-23*  
*Mark 16:1-7*

**Sunday, April 1**  
Easter Sunday of the  
Resurrection of the Lord  
*Acts 10:34a, 37-43*  
*Psalms 118:1-2, 16-17, 22-23*  
*Colossians 3:1-4*  
or *1 Corinthians 5:6b-8*  
*John 20:1-9*  
or *Mark 16:1-7*  
or, at an afternoon or evening  
Mass, *Luke 24:1-3-35*

## My Journey to God

### Stay

By Linda Abner

Stay. I want to run away  
Run to sleep, or run to play  
But today I sense God saying,  
Stay.

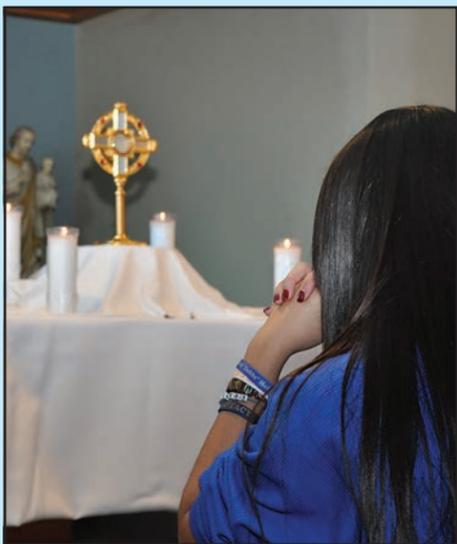
What would happen if I stayed?  
If I trustingly obeyed?  
Declined temptation's cunning call,  
Declined to run away at all?

Would I cry? Would I pray?  
Would one become the other if  
I would choose to stay?

Such a weight of living!  
Failures endlessly  
Time advancing, merciless—  
Easier to flee.

God's love alone has power  
To fight the inner war;  
He understands the unseen things  
That make us what we are.

(Linda Abner is a member of Our Lady of Lourdes Parish in Indianapolis. A student at Bishop Chatard High School in Indianapolis prays in the school's adoration chapel in this photo from Nov. 7, 2014.) (File photo by Natalie Hoefler)



Lord of all things possible  
Grace to light the way  
Help me let my demons go  
And in Your Presence, stay.

## Question Corner/Fr. Kenneth Doyle

### The Church restricts and regulates the distribution of relics of saints

**Q**In a recent answer to a question regarding cremation, you explained the Church's position that cremated



remains should be kept together and buried—not scattered or divided up among family members (for example, in lockets). But I can recall a priest showing us, some years ago, a relic that was a small bone chip of a saint.

How can we have such relics, albeit of a saint, when the Church precludes the separation of cremated remains? Isn't that inconsistent? (Iowa)

**A**Relics of the saints have been venerated in the Church from its earliest days, certainly since the martyrdom of Polycarp in the middle of the second century. Bones of a saint were commonly divided up with a noble purpose, so that more people could be reminded of the heroic virtue that saint had displayed.

The Church's oversight of relics, though, is much more active today than

it was in earlier centuries. Now, for example, the Vatican no longer grants relics involving the remains of a saint (known as first-class relics) to private individuals, as it once did, but only to churches and oratories for public veneration.

To answer your question directly, one might argue that there is a difference between a saint and an ordinary individual, between the public veneration of relics for the edification of the faithful and the private custody of cremated remains by family members in lockets.

But part of the answer, too, is that the fragmentation of a saint's remains that marked the Church's earlier history would normally not be allowed today. In December 2017, the Vatican released a new instruction on authenticating and protecting relics that noted that the "dismemberment of the body is not permitted" unless the bishop has received permission from the Vatican's Congregation for Saints' Causes.

(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.) †

# 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.

**BOOK, Chad, 46,** St. Augustine, Jeffersonville, Feb. 6. Father of Analise, Josephine and Julia Book. Son of Christopher and Barbara Book. Brother of Mark Book.

**BOWE, Elizabeth E., 91,** St. John Paul II, Sellersburg, March 5. Mother of Denise and Joyce Banet, Janice Butler, Julie Schindler-Withers, Dennis and Steven Bowe. Sister of Agnes Shirley, Darlene Stoeffler and Vincent Jacobi. Grandmother of 11. Great-grandmother of 15.

**BROWNE, Larry M., 75,** Our Lady of Lourdes, Indianapolis, Feb. 28. Husband of Patricia Browne. Father of Ben, Bill and Bob Browne. Grandfather of seven. Great-grandfather of nine.

**CHAVEZ, Reynaldo, 75,** St. Lawrence, Indianapolis, March 8. Husband of Karen Sue Chavez. Father of Jennifer Crawford and Lisa Chavez. Brother of Elizabeth, Lillian, Medy, Antonio, Edward and Ronald. Grandfather of three.

**DOWD, Steven, 62,** Our Lady of Lourdes, Indianapolis, March 5. Father of Mary Hazzard and Katie Dowd. Brother of Al, Bob, Gary and Joe Dowd.

**FANNON, Francis, 69,** St. Luke the Evangelist, Indianapolis, March 3. Husband of Susana Fannon. Father of Francis Fannon. Brother of Christine Fannon. Grandfather of three.

**GAITHER, Steven A., 65,** St. Roch, Indianapolis, March 9. Husband of Jane Gaither. Father of Allison Horsley, Samantha, Stephanie, Adam and Alex Gaither. Son of Donna Gaither. Brother of Cherie, Bill, Don, John, Mike and Tom Gaither. Grandfather of eight.

**GRAF, Theodore L., 87,** St. John Paul II, Sellersburg, March 11. Husband of Marcella Graf. Father of Becky Graf Mayfield, Ray and Rick Graf. Brother of Juanita Popp and Virginia Townsend. Grandfather of 10. Great-grandfather of five.

**HARMEYER, Mae, 81,** St. Teresa Benedicta of the Cross, Bright, March 2. Mother of Karen Janson, Kimberly McFarland and David Harmeyer. Grandmother of nine. Great-grandmother of six.

**HARRELL, Mary C., 91,** St. Elizabeth Ann Seton, Richmond, March 7. Wife of George Harrell. Mother of Kevin, Mark and Timothy Harrell. Sister of William

Haller. Grandmother of seven. Great-grandmother of 12.

**HOCHADEL, Elizabeth, 73,** St. Mary, New Albany, March 5.

**HOFFMAN, Clement, 91,** Prince of Peace, Madison, March 6. Husband of Joann Hoffman. Father of Judy Gayle, Kathy Stivers and Sara Stockdale. Grandfather of three.

**HOLZER, Lois A. (McIntire), 83,** St. Barnabas, Indianapolis, March 11. Mother of Julie Daeger, Kara and Lori Miller and Greg Holzer. Sister of David McIntire. Grandmother of 12. Great-grandmother of eight.

**KRUER, Jacqueline L. (Stewart), 73,** St. Mary-of-the-Knobs, Floyd County, March 13. Wife of Dennis Kruer. Mother of Elizabeth Mosier, Cheryl Smith, Deborah Zoeller, Dennis and Michael Kruer. Grandmother of 10. Great-grandmother of two.

**LEE, Willet L., 68,** St. John Paul II, Sellersburg, March 2. Husband of Janet Lee. Father of Jeffrey Lee. Brother of Sally Lee.

**MEIMAN, Catherine F. (Falkenstein), 70,** St. Augustine, Jeffersonville, Jan. 26. Mother of Justin Meiman. Sister of Frank and Paul Falkenstein.

**MILLER, Jeanette M., 51,** Nativity of Our Lord Jesus Christ, Indianapolis, March 8. Wife of Bruce Miller. Mother of Gianna and Lauren Miller. Daughter of Patricia Poinsatte. Sister of Julie Nill and Phillip Poinsatte.

**NEVILLE, Cynthia, 69,** St. Agnes, Nashville, Feb. 3.

**PAUL, Larry D., 76,** St. Matthew the Apostle, Indianapolis, March 3. Father of Michael Paul. Grandfather of two.

**PAULOSKI, James E., 89,** Christ the King, Indianapolis, Feb. 25. Husband of Eleanor Pauloski. Father of Elyse Turula, Providence Sister Pam, James and Jeffrey Pauloski. Brother of Dolores Finn and John Pauloski. Grandfather of six.

**SCHMITT, Vivian L., 94,** St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 25.

**SMITH, Marie, 96,** St. Paul, Tell City, Feb. 27. Mother of Mary Thomasson. Grandmother of two. Great-grandmother of five.

**SNYDER, Anna M., 77,** St. Peter, Franklin County, March 12. Sister of Clara Clark, Anthony and Frank Riehle. Aunt of two.



## Good Friday in Iraq

An Iraqi woman venerates a crucifix during a Good Friday liturgy at Sacred Heart Church in Baghdad in this file photo. Christians in the Middle East, particularly those who have been forced from their homes by violence and persecution, need the support of the Catholic Church, a Vatican official said. (CNS photo/Ali Abbas, EPA)

**SPEARING, Mary (Schott), 90,** Nativity of Our Lord Jesus Christ, Indianapolis, March 2. Wife of Thomas Spearing. Mother of Joan Dudash, Carol Leonberger, Phyllis Shea, Edmund and Paul Spearing. Grandmother of 12. Great-grandmother of three.

**VANNICE, Lawrence G., III, 73,** Immaculate Heart of Mary, Indianapolis, Jan. 13. Husband of Ann Vannice. Father of Andrew, Charles, Jack, Nathan and Quentin. Brother of Katherine, Thaddeus and William. Grandfather of two.

**WATSON, Marjorie F., 87,** St. Luke the Evangelist, Indianapolis, Feb. 27. Wife of Richard Watson. Mother of Cathy Beuoy and Betty Vandivier. Grandmother of five. Great-grandmother of five.

**WERNER, Thomas J., 78,** St. Anthony of Padua, Morris, March 10. Father of Lisa Marksberry, Amy Prickel, Jeff, John, Thomas and Tony Werner. Brother of Mary Grace Bischoff, Dottie Gillman, Rosie Lohman and Alean Sanders. Grandfather of

18. Great-grandfather of one.

**WHITWORTH, Thomas S., 80,** St. Augustine, Jeffersonville, March 8. Husband of Darlene Whitworth. Father of Melodie Fridley, Douglas and Stephen Whitworth. Brother of Douglas and Jack

Whitworth. Grandfather of five. Great-grandfather of one.

**WILLIAMS, Evelyn, 95,** St. Elizabeth Ann Seton, Richmond, March 7. Mother of Linda Price, Janet Shelton, Patricia Sparks, Rebecca Unger, Ted and Tim Williams. Sister of

Jane Johnson, Elmer, Fred and Howard Turner. Grandmother of 11. Great-grandmother of 15.

**WILLIAMSON, Therese, 82,** St. Augustine, Jeffersonville, March 5. Mother of Mark Williamson. Grandmother of two. †

## Providence Sister Martha Steidl served on Saint Mary-of-the-Woods music faculty

Providence Sister Martha Steidl died on March 12 at Providence Hall at St. Mary-of-the-Woods. She was 92.

The Mass of Christian Burial was celebrated on March 22 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Martha Ann Steidl was born on April 26, 1925, in Paris, Ill. She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1945, and professed final vows on Jan. 23, 1953.

Sister Martha earned a bachelor's degree in music from Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, and master's degrees from the Catholic University of America in Washington and the University of Saint Mary of the Lake in Mundelein, Ill., in music and religious studies respectively.

During her 73 years as a member of the

Sisters of Providence, Sister Martha ministered for 25 years as a teacher in Catholic grade schools and high schools in Indiana, Illinois and Washington D.C. She joined the music faculty of Saint Mary-of-the-Woods College in 1973, and retired there in 2001. She served as she was able as an organist in the sisters' Church of the Immaculate Conception. In 2015, she dedicated herself completely to prayer.

In addition to her time at Saint Mary-of-the-Woods College, Sister Martha served in the archdiocese at Cathedral High School in Indianapolis from 1950-52.

Sister Martha is survived by two brothers: Frank Steidl of Cuyahoga Falls, Ohio, and Walter Steidl of Cookeville, Tenn.

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

## It takes more than one 'Our Father' to ask for God's help, Pope Francis says

VATICAN CITY (CNS)—Praying for God's intercession takes courage, dogged persistence and patience, said Pope Francis.

"If I want the Lord to listen to what I am asking him, I have to go, and go and go—knock on the door and knock on God's heart," the pope said in his homily on March 15 at morning Mass in the Domus Sanctae Marthae.

"We cannot promise someone we will pray for him or her, and then say an 'Our Father' and a 'Hail Mary' and then leave it at that. No. If you say you'll pray



Pope Francis

Moses how angry he is that his people have created a golden calf to worship as their god. God threatens to unleash

for another, you have to take this path. And you need patience," he said.

Pope Francis' homily focused on the day's reading from the Book of Exodus (Ex 32:7-14), in which God tells

his wrath on them and promises Moses, "Then I will make of you a great nation" (Ex 32:10).

Pope Francis said Moses does not take the bait or get involved in "games of bribery." Moses sticks by his people and does not "sell his conscience" for his own gain, the pope said.

"And God likes this. When God sees a soul, a person who prays and prays and prays for something, he is moved."

Moses had the courage to speak "face-to-face and truthfully to the Lord," he said, and successfully implored God to

relent and not punish his people.

"For prayers of intercession, you need two things: courage, that is, 'parrhesia,' and patience," he said.

People's hearts must be truly invested in the thing or person they are praying for; otherwise not even courage and patience will be enough to keep going, he added.

People should ask God for the grace to pray frankly and freely to him, as sons and daughters would talk to their father, knowing that "my father will listen to me," Pope Francis said. †

Investing with Faith/Elisa Smith

# Spiritual counselors are just as important as financial ones

With the approach of the deadline for filing your income taxes next month, this is a busy time of year for certified



public accountants, certified financial planners and other financial advisors. You probably are not able to schedule an appointment with your financial advisor until after April 17 to discuss your tax planning and charitable giving for 2018. That's OK, because really, he or she may not be the first person to whom you should talk. Charitable giving is as much a spiritual decision as it is a financial one, particularly when it comes to legacy

giving. So when seeking advice about making a legacy gift, a natural place to start is with your parish priest.

As an intermediary between you and God, and a person whose purpose is assisting you with your spiritual journey, your parish priest is the ideal sounding board for discussing your intentions and calling to do more for the Church financially.

What is your heart telling you to do? What are your personal spiritual values? And how does creating a legacy of generosity fit into the Catholic faith? These are all questions to which your priest can help you find the answers.

In addition, as someone who interacts daily with various parts of the Church, your priest is in a position to help you identify areas where your

help can do the most good.

Through your conversation, you may discover that there are critical needs that you may not have considered. Furthermore, he can help you get in touch with those who may need your financial support, so you can see firsthand their needs. Take a tour of a school. Work in a soup kitchen. Meet a seminarian. Your priest can help you make it happen.

Finally, your parish priest may be able to help you connect with others who have already made this journey so you can learn from their experiences in legacy giving. Your parish priest may also be familiar with the Catholic Community Foundation (CCF) and have some of our resources that he can share with you.

Of course, you are also welcome to contact us directly at [ccf@archindy.org](mailto:ccf@archindy.org) or by phone at 1-800-382-9836, ext. 1482 or 317-236-1482. You can also visit our website at [archindy.org/CCF](http://archindy.org/CCF).

After you have that important first conversation about legacy giving with your parish priest, then it's time to schedule an appointment with your financial advisor.

*(Elisa Smith is director of the archdiocesan Catholic Community Foundation. Tax information or legal information provided herein is not intended as tax or legal advice and cannot be relied on to avoid statutory penalties. Always check with your legal, tax and financial advisors before implementing any gift plan.) †*

## Vatican official urges support for Mideast Christians on Good Friday

VATICAN CITY (CNS)—Christians in the Middle East, particularly those who have been forced from their homes by violence and persecution, need the support of the Catholic Church, a Vatican official said.

"Let us show them concretely our closeness, through our constant prayer and through our monetary aid," said



Cardinal Leonardo Sandri, prefect of the Congregation for Eastern Churches.

Such support is especially key now that the Ninevah Plain in Iraq has been liberated from Islamic State, and "most Iraqi Christians and Syrians want to return to their own land where their

houses were destroyed, with schools, hospitals and churches devastated. Let us not leave them alone," he said in a letter sent to bishops around the world.

The Vatican released a copy of the letter on March 12.

In the letter, the cardinal urged Catholics around the world to give to the annual collection for the Holy Land on Good Friday or on the date established by their local bishops' conference. The collection was established in 1618 by Pope Paul V to support Eastern Churches in communion with Rome and maintenance of holy sites under Catholic care in the Holy Land.

He wrote that the traditional collection is a way for Catholics worldwide "to be one with our brethren in the Holy Land and the Middle East."

"Unfortunately, from those territories, the outcry of thousands of persons who are deprived of everything, at times even of their own human dignity, continues to reach us, breaking our hearts and inviting us to embrace them through Christian charity, a sure source of hope," he wrote.

The majority of the funds go to the Franciscan Custody of the Holy Land, a province of the Franciscan order that is responsible for most of the shrines

connected with the life of Jesus as well as for providing pastoral care to the region's Christians: operating schools, developing low-cost housing, operating charitable institutions and training future priests and religious.

The congregation uses the remaining funds for the formation and support of seminarians, priests and religious, and to help cover educational costs for young students.

The letter said the congregation was boosting the amount it provides for education given the thousands of school-aged youths from Syria and Iraq settling in the Holy Land.

"We cannot forget the thousands of families who fled from the violence of the war in Syria and Iraq, among whom are children and youth, a great number of them of schooling-age, who appeal to our generosity in order to resume their scholastic life and may dream of a better future," it said.

"We hope against hope that the schools serve as a place of encounter for the

Christians and the Muslims, where they prepare a future of mutual respect and collaboration; the hospitals and clinics, the homes and meeting centers continue to welcome the suffering and those in need, refugees and displaced, persons of all ages and religions struck by the horror of war," he said.

Along with Cardinal Sandri's letter, the Vatican press office released some details of how the congregation disbursed the funds collected in 2017. Nearly \$900,000 was provided in emergency assistance to religious in Syria and for extra support in Jerusalem; more than \$8.3 million was used to support Catholic education at every level; and about \$1.6 million went to support churches in the Jerusalem, Jordan, Iraq, Iran, Lebanon, Turkey, Egypt, Ethiopia and Eritrea.

"As can be seen, expenses exceed the [\$7.2 million raised in the] collection, therefore, greater cooperation and a generous commitment is needed from Christians from all over the world," the letter said. †

## Lenten penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following list of services was reported to *The Criterion*.

### Bloomington Deanery

- March 28, 4-9 p.m. confession for St. Charles Borromeo, Bloomington, and St. Paul Catholic Center, Bloomington, at St. Paul Catholic Center

### Indianapolis East Deanery

- 6-7 p.m. confessions each Tuesday at St. Mary

### Indianapolis South Deanery

- March 24, 9 a.m. SS. Francis and Clare

- of Assisi, Greenwood
- March 26, 7 p.m. at Our Lady of the Greenwood, Greenwood

### Indianapolis West Deanery

- 6-7 p.m. confessions each Wednesday, "The Light is on for You" at Mary, Queen of Peace, Danville
- Confessions each Fri. 3-4 p.m.; each Sat. 9-11 a.m., 3-5 p.m. and 6-7 p.m.; each Sun. 7-8 a.m., 9-10 a.m., 11:30 a.m.-12:30 p.m., 2-3 p.m. and 5-6 p.m. at St. Monica

### New Albany Deanery

- March 23, 4-6 p.m. at Most Sacred Heart of Jesus, Jeffersonville

- March 25, 1 p.m. at St. John, Starlight
- March 30, 5-7 p.m. at Most Sacred Heart of Jesus, Jeffersonville

*The following additional confession times are part of New Albany Deanery's "The Light is on for You":*

- 6-7 p.m. each Tuesday in Lent at St. Anthony of Padua, Clarksville
- 5:45-7:30 p.m. with adoration each Wednesday in Lent at St. Michael, Charlestown
- 6:30-7:30 p.m. each Wednesday in Lent at St. Mary-of-the-Knobs, Floyd County
- 7 p.m. each Wednesday in Lent at St. Mary, Lanesville

- 7-8:30 p.m. each Wednesday in Lent at Holy Family, New Albany
- 5:40-7:30 p.m. each Thursday in Lent with adoration at St. Francis Xavier, Henryville
- 8-10 a.m. each Saturday in Lent, including Holy Saturday, at Most Sacred Heart of Jesus, Jeffersonville

### Terre Haute Deanery

- March 26, 7 p.m. at St. Paul the Apostle, Greencastle
- March 28, 11 a.m. at St. Joseph, Rockville

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

## Classified Directory

For information about rates for classified advertising, call (317) 236-1454.

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### Employment

## Coordinator of Corrections Ministry

The Coordinator of Corrections Ministries provides oversight for ministries serving incarcerated persons in correctional facilities and for re-entry services assisting returning persons throughout the Archdiocese of Indianapolis. This is a part-time position involving approximately 16-20 hours of work per week. The Coordinator serves as the archdiocesan contact for all events and activities associated with prison and jail ministry. In this capacity, the Coordinator provides guidance and support for lay volunteers and clergy ministering to incarcerated men and women in the Indiana Department of Corrections system and in county jails. The Coordinator also provides leadership for and support to the Archdiocesan Corrections Ministry committee.

Candidates must be professed and practicing Roman Catholics who can clearly and accurately articulate Catholic Social Teaching. A graduate degree in theology or pastoral ministries and at least three (3) years of paid or volunteer experience serving in corrections ministry are preferred. Candidates must have demonstrated skills in communication, organization, and coordination of events/programs.

Please e-mail cover letter, resumé, and list of references, in confidence, to:

#### Ed Isakson

Director, Human Resources • Archdiocese of Indianapolis  
1400 N. Meridian St. • Indianapolis, IN 46202  
E-mail: [edisakson@archindy.org](mailto:edisakson@archindy.org)

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### Altar Server Investiture Ceremony at St. Matthew

This photo was taken at the conclusion of an altar server investiture ceremony at St. Matthew the Apostle Church in Indianapolis on March 8, 1964. The new altar servers were in grades 5 through 8 in the Indianapolis North Deanery faith community's school. Appearing nearest to the altar in the recessional line is St. Matthew's pastor, Father Andrew Diezeman. The ceremony was sponsored by the Serra Club of Indianapolis, which works to foster priestly and religious vocations.

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



### Catholic schools' honoree

Indianapolis Archbishop Charles C. Thompson, center, is congratulated by Louisville Archbishop Joseph E. Kurtz during the Archdiocese of Louisville's annual Salute to Catholic School Alumni dinner held in Louisville on March 14. Kentucky Gov. Matt Bevin, right, prepares to present an award to Archbishop Thompson, who was one of six graduates of Catholic schools selected as honorees at this year's event. He attended St. Charles School in Marion County, Ky.; Bellarmine University in Louisville; Saint Meinrad Seminary and School of Theology in St. Meinrad and St. Paul University in Ottawa. The salute is the largest fundraiser of the Archdiocese of Louisville's Catholic Education Foundation, which provides tuition assistance to students attending Catholic schools. The dinner netted a record \$1 million.

(Photo by Marnie McAllister, *The Record*)

## Divine Mercy Sunday services will be celebrated on April 8

Divine Mercy Sunday services are scheduled on April 8 at parish churches across central and southern Indiana. All services are open to the public.

St. Pope John Paul II instituted the observance of Divine Mercy Sunday—which is based on the visions of St. Faustina Kowalska, a member of the Sisters of Our Lady of Mercy—on the first Sunday after Easter.

To learn more about the indulgence and promises connected to Divine Mercy Sunday, go to [thedivinemercy.org](http://thedivinemercy.org).

A plenary indulgence is available to those who go to confession about 20 days before or after the feast day, receive Communion on the feast day, pray for the intentions of the pope, and either take part in Divine Mercy Sunday devotions or, in the presence of the Blessed Sacrament exposed or reserved in a tabernacle, recite the Our Father and the Creed, adding a devout prayer to the merciful Lord Jesus (such as "Merciful Jesus, I trust in you!").

Divine Mercy Sunday prayer services on April 8 reported to *The Criterion* are as follows:

#### Batesville Deanery

- All Saints Parish, at St. Martin Campus, 8044 Yorkridge Road, Guilford—3-4 p.m. eucharistic adoration, homily and prayers. Information: 812-576-4302.
- St. Joseph Church, 125 E. Broadway, Shelbyville—2-5 p.m. Jon Carlo concert in Spanish. Information: 317-398-8227.
- St. Mary Church, 1331 E. Hunter Robbins Way, Greensburg—3 p.m. service. Information: 812-663-8427.
- St. Michael Church, 145 St. Michael Blvd., Brookville—2:30-3:30 p.m. Divine Mercy service. Information: 765-647-5462.
- St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman—2:30 p.m. Divine Mercy service. Information: 812-623-2964.
- St. Vincent de Paul Church, 4218 E. Michigan Road, Shelbyville—3-4 p.m. Divine Mercy service. Information: 317-398-4028.

#### Bloomington Deanery

- Mother of the Redeemer Retreat Center, Sacred Heart Chapel, 8212 W. Hendricks Road, Bloomington—10 a.m. Mass and veneration of a first class relic of St. Faustina Kowalska, 1 p.m. exposition of the Blessed Sacrament and reconciliation, 3 p.m. Divine Mercy Chaplet and Benediction, procession and re-enshrinement of relic immediately following. Information: 812-825-4742.
- St. Vincent de Paul Church, 1723 "T" St., Bedford—1:30 p.m. confessions, 3 p.m. Divine Mercy prayer service for Catholic Community of Lawrence County. Information: 812-275-6539.

#### Connersville Deanery

- St. Gabriel Church, 232 W. 9th St., Connersville—1-2 p.m. eucharistic adoration, confessions, Divine Mercy Chaplet, Benediction. Information: 765-825-8578.

#### Indianapolis East Deanery

- Holy Spirit Church, 7243 E. 10th St., Indianapolis—3:30 p.m. Divine Mercy service. Information: 317-353-9404.
- St. Mary Church, 325 N. New Jersey St., Indianapolis—after 1:15 p.m. Spanish Mass (2:20-2:45 p.m.), songs and Divine Mercy Chaplet in Spanish. Information: 317-637-3983.
- St. Michael Church, 519 Jefferson St., Greenfield—2 p.m. eucharistic adoration, homily, Divine Mercy Chaplet, Benediction followed by ice cream reception. Information: 317-462-4240.

#### Indianapolis North

- St. Joan of Arc Church, 4217 Central Ave., Indianapolis—3 p.m. Divine Mercy holy hour with eucharistic adoration. Information: 317-283-5508.
- St. Luke the Evangelist Church, 7575 Holliday Dr., E., Indianapolis—2 p.m. confessions, 3 p.m. Benediction, Divine Mercy Chaplet, sermon and procession. Information: 317-259-4373.



Pope Francis prays in front of the original Jesus of Divine Mercy image as he visits the Divine Mercy Shrine in Lagiewniki, a suburb of Krakow, Poland, on July 30, 2016.

(CNS photo/L'Osservatore Romano)

#### Indianapolis South

- Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood—2 p.m. eucharistic adoration, 3 p.m. Divine Mercy Chaplet, reception following. Information: 317-888-2861.
- Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis—3-4 p.m. procession, eucharistic adoration, Divine Mercy Chaplet, Divine Praises and Benediction. Information: 317-636-4478.
- St. Barnabas Church, 8300 Rahke Road, Indianapolis—2:30 p.m. Divine Mercy service. Information: 317-882-0724.

#### Indianapolis West

- St. Anthony Church, 337 N. Warman Ave., Indianapolis—4-6 p.m., Divine Mercy Chaplet, adoration, reflection and Mass. Information: 317-543-7730.
- St. Susanna Church, 1210 E. Main St., Plainfield—2:30 p.m. Divine Mercy devotion for St. Susanna Parish; Mary, Queen of Peace Parish, Danville; and St. Malachy Parish, Brownsburg. Reconciliation available at 2 p.m. Information: 317-839-3333
- St. Thomas More Church, 1200 N. Indiana St., Mooresville—2 p.m. service. Information: 317-831-4142.

#### New Albany Deanery

- Most Sacred Heart of Jesus Church, 1840 E. Eighth St., Jeffersonville—2-3:30 p.m. eucharistic adoration, readings and homily, Divine Mercy Chaplet, praises of St. Faustina, Benediction, priests available for confession, refreshments to follow. Information: 334-313-3733.
- St. Joseph Church, 312 E. High St., Corydon—11:30 a.m. Mass, 1-3 p.m. eucharistic adoration, confessions and Consecration of the Family to the Divine Mercy, 3 p.m. singing of the Divine Mercy Chaplet followed by light refreshments. Information: 812-738-2742.

#### Seymour Deanery

- Holy Trinity Church, 100 Keeley St., Edinburgh—3-4 p.m. Divine Mercy prayer service for Holy Trinity; St. Agnes, Nashville; St. Bartholomew, Columbus; and St. Rose of Lima, Franklin. Information: 812-526-9460.
- St. Ambrose Church, 325 S. Chestnut St., Seymour—March 30-April 7, 3 p.m. Divine Mercy Novena and Chaplet; April 8, Divine Mercy Chaplet and reception following 12:30 p.m. Mass. Information: 812-522-5304.

#### Terre Haute Deanery

- Annunciation Church, 19 N. Alabama St., Brazil—3 p.m. service and procession. Information: 812-448-1901.
- Sacred Heart Church, 610 S. 6th St., Clinton—2 p.m. eucharistic adoration, 3 p.m. Divine Mercy Chaplet and Benediction. Information: 765-832-8468.
- St. Joseph University Church, 113 S. 5th St., Terre Haute—2:45 p.m. introduction, 3 p.m., Divine Mercy Chaplet. Information: 812-232-7011.
- St. Patrick Church, 1807 Poplar St., Terre Haute—2-3 p.m., eucharistic adoration, 3 p.m. Divine Mercy Chaplet. Information: 812-232-8518. †