A choir representing both English-speaking and French-speaking members of the African Catholic Community adds vibrancy to the African Catholic Mass celebrated on March 14 at SS. Peter and Paul Cathedral in Indianapolis. (Photo by Victoria Arthur)

**Uncertain future.** After an unexpected turn took her from Boston to Bloomington, the lifelong Catholic was embraced by the communities of St. Charles Borromeo Parish and St. Paul Catholic Center. Church members at St. Paul not only made her feel at home, but literally found her a home with a Nigerian family as she prepared for the birth of her daughter.

Later, her education and career in finance brought her to Indianapolis, where she has been an active member of several parishes. In March 2013, the mother of two lost her son to suicide. Once again, her Church family—both her current parish of Holy Spirit and the broader African Catholic community—stepped in to help her cope.

**Visiting homeless shelter, having fun with children are part of speaker’s prep for Spirit of Service Awards Dinner**

By John Shaughnessy

In his journey from being a high school football player in Indianapolis to becoming a tight end for his hometown Colts, Jack Doyle has never overlooked the value of extra effort and preparation.

So it’s natural that the 24-year-old Doyle has followed that same approach as he looks forward to being the featured speaker at the archdiocese’s Spirit of Service Award Dinner in Indianapolis on April 30.

That’s why Doyle spent March 17 folding baby clothes, talking with refugees, playing soccer with children, and visiting with families in a homeless shelter—just some of the efforts of Catholic Charities Indianapolis that will benefit from the 17th annual Spirit of Service event.

“It’s definitely been a cool experience,” said Doyle about his day that included visits to Holy Family Shelter and St. Elizabeth/Coleman, a center that provides pregnancy and adoption services. “When you work directly with people who need extra help, you see the joy in their faces and their thankfulness. It just reminds you how blessed you are.”

Doyle is honored that he was asked to be the featured speaker at the dinner—a role that Colts’ quarterback Andrew Luck filled last year.

“Andrew did a great job, so it’s going to be tough to follow,” said Doyle, a 2008 graduate of Cathedral High School in Indianapolis who grew up in Holy Spirit Parish on the city’s east side. “With the Holy Spirit and Catholic connections I have—and our huge family that’s connected to the Catholic community—it will be fun and exciting.”

He also views his involvement with the event as an opportunity “to give back” to the Catholic community that nurtured him and the Catholic faith that guides him.

“Faith plays a huge role in my life,” said Doyle, the only son of John and Nancy Doyle’s four children. “They always say, ‘faith, family and football’—in that order. I come from such a great, faith-based family growing up on the east side of Indianapolis where I was blessed by my parents. They didn’t...
This is exactly the kind of pastoral care that Pope Francis has called for at the local level of the Church, according to Franciscan Brother Moses Gutierrez, director of intercultural ministry in the archdiocese and a key planner of the African Gathering.

“We want to respond to our call to embrace what Pope Francis calls a ‘culture of encounter,’ in which we welcome, appreciate and walk with every ethnic and cultural community in the archdiocese,” Brother Moses said.

“We believe that every one of these communities has a lot to offer the archdiocese, enriching all of us with their religious values, traditions, history and life. Part of our mission is also to help the archdiocese become more aware of the ethnic and cultural diversity present in the archdiocese.

The African community is itself incredibly diverse, as was evident at the African Gathering. French-speaking African Catholics and those representing numerous other languages and cultures were present to celebrate what makes them unique and united at the same time.

“We are united in our diversity,” said Lucky Oseghale, speaking of his native Nigeria, the most populous country in Africa and itself home to more than 500 languages. Oseghale is a member of St. Monica Parish in Indianapolis.

This incredible diversity is both a blessing and a challenge for the archdiocese, according to Archbishop Joseph W. Tobin, who celebrated the African Mass and then spoke at the dinner that followed at the Archbishop Edward T. O’Meara Catholic Center. The archbishop, who has visited numerous African countries, said that while languages and traditions vary widely across the continent, African Catholics also share “common values that can enrich the Church in the United States.”

“African-born Catholics retain a strong connection she has known since coming to the Church,” Archbishop Tobin told said. “They identify strongly with the Church’s teaching. Church attendance across the country of African-born Catholics is higher than that of American-born Catholics.”

However, he also noted that the participation of African Catholics in parish life is generally limited to attendance at Mass. This indicates that there is more work to do—both for Church leaders and the African faithful. The African Gathering was designed not only as a social event, but as the starting point for developing a pastoral plan for the African Catholic community.

Archbishop Tobin said that creating more diversity in the archdiocesan offices and promoting intercultural awareness were among the responsibilities of the archdiocese. He also called on those gathered to reflect on what their responsibilities might be.

The archbishop shared an experience from early in his priesthood, when he was assigned to an Hispanic parish. A priest from Spain remarked that for the newly assigned to an Hispanic parish. A priest from early in his priesthood, when he was

The archbishop's presence and message resonated deeply with Kateregga, who wants to experience the kind of support and connection she has known since coming to Indianapolis three decades ago.

“Where is this where you are called to be?—now—to prosper, to flourish,” he said. “We will be deeply enriched by your gifts and talents, which ultimately benefit all and give glory to God.”

The archbishop’s presence and message resonated deeply with Kateregga, who wants more African Catholics in the archdiocese to experience the kind of support and connection she has known since coming to Indianapolis three decades ago.

“We want to be proactive,” she said of the African Catholic Ministry, which has been in existence for 11 years. “We want the people to feel our presence.

“I love being a Catholic. No matter where I am in the world, I always feel at home.”

(Victoria Arthur is a freelance writer and a member of St. Malachi Parish in Brownsburg.)
The federal budget “cannot rely on disproportionate cuts in essential services to poor persons,” wrote Archbishop Thomas G. Wenski of Miami and Bishop Oscar Cantu of Las Cruces, N.M. “It requires shared sacrifice by all, including raising adequate revenues, eliminating unnecessary military and other spending, and addressing the long-term costs of health insurance and retirement programs fairly. As the bishops’ letter was circulating, Rep. Tom Price, R-Georgia, and Sen. Mike Enzi, R-Wyoming, chairman of Congress’ respective budget committees, were crafting spending plans that called for balancing the federal budget within a decade with the goal of tackling the country’s $18 trillion debt.

The House budget, called “A Balanced Budget for a Stronger America,” cuts nearly $5.5 trillion in spending from current projections over the next decade. Specific discretionary programs ($759 billion); and the repeal of the Affordable Care Act (ACA, $2.1 trillion).

In addition, both budgets call for increases in military spending over the decade while immediately adding tens of billions of dollars to Overseas Contingency Operations for the wars in Afghanistan and Iraq. The Senate plan was less specific, but identified only nonmilitary programs for reductions.

Former House budget committee chairman Paul Ryan, R-Wisconsin, used similar language in calling for block grants for states to fund Medicaid and food stamps, known as the Supplemental Nutrition Assistance Program. Using block grants to fund social services concerns the advocates.

Presentation Sister Richelle Friedman, director of public policy at the Coalition on Human Needs, and Sister Marge Clark, a domestic issues lobbyist at Network, said the needs of poor and vulnerable people were being pushed aside in the budget plans.

“We really knew it was going to be bad, but we had not thought it would be this bad,” Sister Marge, a Sister of Charity of the Blessed Virgin Mary, told CNS. “We’re really frustrated because the House leadership is talking about doing good things for the middle class, and yet everything we see them doing is bad for the middle class and particularly bad for those struggling at the margins. They’re making it impossible for them to survive and work,” Sister Marge said.

Sister Richelle called the House budget “morally bankrupt.”

“Rather than strengthening America for all who are currently being left behind, if elements of the budget were to become law it would be devastating to those vulnerable people,” she said.

She added that the House budget did not include making permanent key provisions of two tax credits benefitting low- and moderate-income families which expire in 2018, but that it called for tax cuts for high-income earners.

Lawrence Couch, director of the National Advocacy Center of the Sisters of the Good Shepherd, is specifically focusing on the tax credits. With the budgets now public, Couch said he also planned to alert center partners to contact members of Congress urging protection of vital safety net programs.

As the appropriations process advances this summer, Cerbera at Catholic Charities USA said the agency would continue to urge Congress to examine social service programs that lift people out of poverty.

“The thing we really are concerned about is that there is a need for us to have a conversation in this country about what works and what doesn’t work, and not just stop short and hurt people along the way,” he told CNS.

In calling for repeal of the ACA, Price offered no alternative for people who have enrolled in health insurance plans under the law. The White House said on March 16 that 16.4 million people have joined health insurance roles since 2010.

The two chambers were expected to settle on a final budget bill by April 15. After that, specific funding amounts will be debated in the respective appropriations committee.

It is unlikely that President Barack Obama would sign any budget bill that repeals the ACA, his signature piece of legislation.

For the record, Obama submitted a budget to Congress in February. It seeks broader spending overall with no balanced budget during the next 10 years. Obama proposed investing $478 billion over six years in the country’s infrastructure, paying for it by changing how inherited wealth is taxed. He also proposed paying for two years of community college for all U.S. citizens with funds coming from a one-time 14 percent tax on corporate wealth repatriated from overseas. It also called for lifting caps on Pentagon and social service spending established by the sequestration law meant to reduce the federal deficit.

Congressional Republicans said they would not consider the plan.

make all the money in the world, but they fought to send their kids to a Catholic school.

That’s something I’ve always appreciated. It’s a way to go into a Catholic school where you have religion class every day. You carry it with you. Service fits into that. It’s great to be able to give back. I’m not saying I do it as much as I should, but when I get the opportunity, it’s fun. I always seem to get more joy out of it than the people I’m helping.”

Doyle has visited children at Riley Hospital for Children in Indianapolis. He also enjoys visiting schools and telling the students how he was once one of them. As much fun as those visits are, one was also humbling.

“I have a couple of aunts who teach,” he recalled with a grin. “At one of my aunt’s school, I played. ‘Are you smarter than a fourth-grader?’ with them. They had questions for me. They definitely beat me up on that.”

He also smiled as he played soccer with Ahmed Talib, 15, and Mohammed Talib, 31, who came to the United States in 2010 with their parents as refugees from Iraq.

Still, Doyle flashed his best smile when he talked about getting married in June to Casey Williford, his college sweetheart from Western Kentucky University, where he graduated in 2013.

“We both come from big families,” he said. “It will be a big celebration.”

So will the Spirit of Service Awards Dinner according to David Bethuram, agency director for Catholic Charities Indianapolis. Bethuram is excited to have Doyle as the featured speaker.

“He grew up and lives in Indianapolis, and he understands the community and the volunteer spirit in our city,” Bethuram said. “He is a great role model of voluntarism. He has volunteered in our Catholic Charities programs, and with many other worthwhile charitable organizations.”

Catholic Charities Indianapolis has strived to improve the community of central Indiana by serving poor and vulnerable people for more than 90 years, Bethuram noted. The agency provides services in crisis relief, shelter, eldercare, counseling, refugee and immigration services, pregnancy and adoption services, and individual and family support.

“Our event is a great opportunity for us to tell the story of the transforming impact that Catholic Charities makes in our community for children, youth, families and adults,” Bethuram said.

Catholic Charities Indianapolis served more than 22,000 people during the past year, regardless of their religious affiliation or ethnic background.

“Funding from Spirit of Service supports our programs that lead people to a more independent life,” Bethuram said. “Catholic Charities not only provides for the physical well-being of our neighbors, but gives them something real, something tangible that they can pass along: the story of a life that renews in Christ’s work and will never be overwhelmed.”

Tickets now available for annual Spirit of Service Awards Dinner at Indiana Roof Ballroom on April 30

Indiana Colts’ tight end Jack Doyle will be the featured speaker at the 17th annual Spirit of Service Awards Dinner in Indianapolis on April 30.

The dinner will benefit and celebrate the efforts of Catholic Charities Indianapolis to help people in need. It’s also an opportunity for 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.

“Funding from the Spirit of Service Awards Dinner supports our programs that lead people to a more independent life,” said David Bethuram, agency director for Catholic Charities Indianapolis. “Often it starts with direct services that lead to other programs to help stabilize families and individuals. We are always grateful to our donors whose gifts help their neighbors succeed.”

“Reservations for the Spirit of Service Awards Dinner can be made online at www.archindy.org/cc/indianapolis/spirit.html. For more information about the event, call Valerie Sperka at 317-592-4072 or send an e-mail to her at vsperka@archindy.org.”

Mack Donohue, who has been homeless since 2008, carries his belongings into a shelter in Boston on Feb. 27. Catholic advocates are pushing Congress for a budget that protects poor people. (CNS photo/Brian Snyder, Reuters)
To receive the honors of earthly kings. He knew that he was entering to receive a crown of thorns and a purple robe to mock him. This jubilation would last for less than a week. He would be crucified five days later.

The procession into Jerusalem had desired effect. It made the Jewish officials, who were so afraid of the Roman occupiers, determined to get rid of this troublemaker before the Romans clamped down on the Jews.

So Jesus entered Jerusalem in order to die on the cross for our salvation because that’s how his Father in heaven determined that it would be done. In John’s Gospel, in the same chapter as the into entry into Jerusalem, Jesus said, “I am troubled now. Yet what should I say? ‘Father, save me from this hour!’ But it was for this purpose that I came to this hour. Father, glorify your name” (Jn 12:27).

Therefore, in its liturgy, the Church rather quickly switches from the joy of Palm Sunday to the sadness of Passion Sunday. This year the passion reading is from the Gospel according to Mark, the first of the Gospels (John’s version is read on Good Friday).

We have used the words “joy” and “sadness” in this editorial. However, Pope Francis continually teaches us that Christians should never be sad, that we must retain our joy because Christ is always in our midst, even when our life’s journey comes up against problems and obstacles.

If we can’t be sad, though, we can feel empathy with Jesus as he underwent his horrible scourging, crowning with thorns, the way of the cross up to Calvary, and his cruel crucifixion.

As Christians, let that empathy be our goal this coming Holy Week, so that we may be ready to rejoice with Christ in his resurrection.

—John F. Funk

Pope Francis holds woven palm fronds as he arrives in procession to celebrate Palm Sunday Mass in St. Peter’s Square at the Vatican on April 13, 2014. (AP photo/ Paul Haring)

From joy to sadness on Palm Sunday

We know this coming Sunday as Palm Sunday and Passion Sunday, the two words signifying the wide spread of emotions we Christians feel on that day. We go from the joy of waving palm branches as we enter our churches to the sadness that is caused by the reading of the Passion of Christ a short time later.

Jesus had been on his way to Jerusalem where, he continually told his Apostles, he would be crucified. The night before his entry into Jerusalem, Jesus and his Apostles stayed in Bethany where Lazarus, whom he had raised from the dead, and Lazarus’ sisters Martha and Mary, gave a dinner for him. During the dinner, Mary anointed Jesus’ feet, which he had raised Lazarus from the dead. So Jesus made the entry into Jerusalem that we celebrate on Palm Sunday. He did not go as a conquering hero, though, riding a horse. Rather, he fulfilled the prophecy of the prophet Zechariah who proclaimed, “Rejoice heartily, O daughter Zion, shout for joy, O daughter Jerusalem! See, your king shall come to you; a just savior is he, meek, and riding on an ass, on a colt, the foal of an ass” (Zec 9:9). An ass’ colt is a symbol of peace.

The people were happy.

The procession began at Bethphage, at the top of the Mount of Olives, 300 feet above the city of Jerusalem. Today the Dome of the Rock dominates the view, but then it was the magnificent Temple, reconstructed and enlarged by King Herod the Great. There, too, was Herod’s Upper Palace with three enormous towers, and the palace of the Hasmonaeans, now serving as the Praterstern.

As Jesus and the Apostles descended the Mount of Olives, the people spread their cloaks on the road and cut olive branches from the trees (John’s Gospel says they were palms) and strew them on the road.

They shouted “ Hosanna,” a word that had come to be an acclamation of jubilation and welcome. They continued, “Blessed is he who comes in the name of the Lord,” from Psalm 118:26, Luke’s Gospel substituting the title “king” for the word “he.”

The Apostles were rejoicing, but Jesus knew that he wasn’t entering Jerusalem to receive the honors of earthly kings. He knew that he was entering to receive a crown of thorns and a purple robe to mock him. This jubilation would last for less than a week. He would be crucified five days later.

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As Christians, let that empathy be our goal this coming Holy Week, so that we may be ready to rejoice with Christ in his resurrection.

—John F. Funk

Understanding rural poverty

The faces of rural poverty, on the surface, seem no different from those in urban landscapes. Hungry children, lonely elderly, despised adults. A more in-depth look at what brought them to and keeps them in poverty may explain a different story.

Three major issues—while not the only ones—immediately come to mind when considering rural poverty: transportation, employment and health care.

It is extremely important for social service providers and advocates to understand that often poor people cannot readily benefit from services or programs because they are not easily accessible.

In rural areas, public transportation is rare, if not non-existent. If public transit exists, there are not regularly scheduled routes and access must be reserved in advance—sometimes up to a week. In some rural areas, public transportation is so rare that it is harder to achieve greater well-being than those living in urban areas.

In addition, persistently poor rural areas typically enjoy fewer public and philanthropic resources to devote to services for poor populations than urban areas.

For example, scholars have noted that the tax revenue and philanthropic base necessary to fund adequate child care programs, job training services, comprehensive health assessments, and other social services are not great enough. The few services that are offered often require individuals to commute great distances, and often come with a higher than average per capita cost due to lower population density.

Rural children are not only more likely to be poor, they are more likely to be living in deep poverty, with family income below 50 percent of the poverty threshold. The official federal poverty rate is a “bright line” threshold. It does not differentiate between levels of poverty.

Rural workers tend to be employed in smaller establishments, occupations and industries that offer fewer family-friendly policies. Education is a strong predictor of access to family-friendly policies in the workplace.

More than 80 percent of rural mothers without a high school degree do jobs that do not provide access to training. More than 50 percent work in jobs that do not provide dental insurance, parent leave and paid sick days. Mothers at the bottom of the educational distribution—both rural and urban—not only work for low wages, but also have less access to important family-friendly benefits.

Rural work is more likely to be seasonal and/or temporary, and many rural labor markets are dominated by one employer. Lower earnings for rural workers and higher poverty rates for their children do not stem from a lack of work ethic.

Among families with just the worker, family poverty in rural areas is higher: 19 percent for rural families compared to 15 percent for urban families.

Underemployment—working less than full-time—is more prevalent among rural workers. According to the Bureau of Labor Statistics, 19 percent of rural workers were underemployed compared to 15 percent of urban workers.

On average, rural residents spend a larger proportion of their income on health care than do urban residents in metropolitan areas. The rise in health care costs in recent years has only made the disparity worse. This means fewer rural families can afford the health care they need.

Rural counties tend to have fewer

Making Sense of Bioethics/ Fr. Tad Pacholczyk

Undoing a chemical abortion


“The abortion of the future will be by pill, suppressory or some other do-it-yourself method. At that point, the killing of a baby will be wholly elective and private. We have, finally, caught up with the pagan Romans who enslaved the father, poner familia, with the right to kill his child at his discretion. We give that right to the mother. But it is all same to the victim.”

His prediction was prescient, given that many “chemical abortions” are now widely available in the form of the French dilation pill, RU-486. The abortion pill has been available in the U.S. since 2000. By 2008, approximately 25 percent of abortions prior to nine weeks relied on RU-486, also known as mifepristone. A 2010 scientific review cited in RU-486 noted that chemical abortion “has been used successfully in the medical termination of pregnancy for over 25 years, and the method is registered in 35 countries.”

In recent years, there has been a small but important glimmer of light piercing through this dark backdrop of widespread RU-486 utilization, namely, that it is sometimes possible to reverse a chemical abortion if a woman comes to regret her decision. Taking the Pill

Carrying out a chemical abortion actually requires two pills to be taken sequentially. RU-486 is administered prior to reaching the 10th week of pregnancy, and about two days later, a hormone called mifepristone is given that causes contractions and expels the unborn child. Reversal may be possible when the second pill has not yet been taken. RU-486 itself is often described as a “progestrone antagonist” or as an “antiprogestrone.” These names indicate the extent of its hostility toward the vital hormone, progestrone.

What is progestrone? It is that RU-486 blocks progestrone, a hormone needed to build and maintain the uterine wall during pregnancy. RU-486 can either prevent a developing human embryo from implanting in the uterus, or it can kill an implantation blastocyst by essentially starving her or him to death.

The reversal technique relies on using progesterone itself to counteract the effects of the abortion pill. In a study published in the Annals of Pharmacotherapy during December 2004, success using RU-486 was reported for four of six women who took RU-486. These women were able to carry their pregnancies to term after receiving an intramuscular injection of progestrone. Since 2012, dozens of other women have successfully reversed their chemical abortions. Thus far, no side effects or

See PACHOLCZYK, page 16

Understanding rural poverty

(Editor’s note: Indiana’s bishops earlier this month issued a pastoral letter on poverty. This column continues discussing the challenges the poor face in our state.)
Following Jesus on the Via Dolorosa, the only way to Easter

For the past five weeks, I have been reflecting on the season of Lent, using images from my recent trip to Jerusalem and the Stations of the Cross. This traditional Lenten devotion took on a special meaning for me there for two reasons.

First, we were able to pray at the 14 stations of the Via Dolorosa in the section of Jerusalem known as the Old City. Following these stations allowed us to follow in the footsteps of Jesus, literally, as he carried his cross from the place where he was condemned by Pilate (first station) to the hill on which he was crucified (14th station) and then laid to rest in the tomb (14th station).

The second reason that this was a special moment for me was because the prayers we said that day were composed by St. Alphonsus Liguori, the founder of our religious order, the Congregation of the Most Holy Redeemer (Redemptorists). The heartfelt prayers of St. Alphonsus, combined with the fact that we were following the Lord's via dolorosa (his way of sorrow), had a very powerful effect on me and, I believe, my fellow pilgrims.

The streets of the Old City that make up the Via Dolorosa contain hundreds of shops, cafés and other places of business. As we processed through these streets singing (“Jesus, remember me . . .”) and praying (“We praise you, O Lord, and we bless you . . .”), we were surrounded by “business as usual.” Occasionally, a shopkeeper would attempt to sell us something. Once or twice, we were scolded—even spat at—for reasons we can only guess.

Jesus received similar treatment (only much, much worse) as he carried his cross through the narrow streets and outskirts of Jerusalem on his way to the Skull Place (Golgotha).

The prayers of St. Alphonsus Liguori made the experience of Christ’s crucifixion very personal for us. “It was not Pilate, no, it was my sins that condemned you to die,” we prayed. And, “I kiss the stone that enclosed you. But you rose again on the third day. I beseech you by your resurrection, make me rise gloriously with you on the last day, to be always united with you in heaven to praise you and love you forever.”

The stations of the Cross are a particularly powerful Lenten devotion because they make it possible for us to participate in the experience of the Lord’s passion and death in a personal way. This is the road (the only one) that leads to Easter. If our observance of Lent brings us closer to the experience of Christ’s suffering—undertaken for our sake, and for all our sisters and brothers everywhere—then we can be confident that the joy of Easter will also be ours.

As we prepare for the Easter Triduum and the season of joy that follows it, let’s open our hearts to the suffering of those around us. Let’s pray that the passion and death of our Lord will guide us safely through our own sorrows to the ecstasy of Easter joy.

Seguir a Jesús por la Via Dolorosa es la única forma de arribar a la Pascua

Durante las últimas cinco semanas me ha estado reflexionando sobre el tiempo de la Cuaresma empeñando imágenes de mi viaje reciente a Tierra Santa y el mensaje del papa Francisco para la Cuaresma de 2015.

Una de las grandes bendiciones de la peregrinación a Tierra Santa que realizamos un grupo compuesto por 53 personas el mes pasado, fue la oportunidad de rezar las estaciones del viacrucis. Esta devoción tradicional del tiempo de la Cuaresma tuvo para mí un significado especial, por dos motivos: primero, pudimos rezar en las 14 estaciones ubicadas a lo largo de la Vía Dolorosa, en la sección de Jerusalén conocida como la Ciudad Vieja. Al recorrer estas estaciones pudimos seguir los pasos de Jesús—en sentido literal—mientras arrastraba su cruz desde el lugar donde fue condenado por Pilatos (la primera estación) hasta la colina en la cual fue crucificado (la 12ª estación) y al lugar donde posteriormente yació en el sepulcro (la 14ª estación).

La segunda razón por la que este fue un momento especial para mí, fue porque las plegarias que elevamos ese día fueron compuestas por San Alfonso Liguori, el fundador de mi orden religiosa, la Congregación del Santísimo Redentor (Redemptoristas). Las sentidas oraciones de San Alfonso, aunadas al hecho de que estábamos surcando la via dolorosa (el camino del dolor) de Nuestro Señor, surtieron un poderoso efecto en mí y creo que también en mis compañeros de peregrinación.

Las calles de la Ciudad Vieja que componen la Vía Dolorosa están bordeadas de cientos de tiendas, cafés y otros establecimientos comerciales. A medida que seguíamos nuestra procesión por estas calles cantando (“Jesús, recordame…” y rezando (“Te alabamos, oh señor, y te bendecimos…”), nos veíamos rodeados de la cotidianidad de la vida.

En ocasiones, los tenderos intentaban vendernos algo. Uno o dos veces, nos reprocharon, e incluso nos escupieron, por razones que desconocemos.

Jesús fue tratado de una manera similar (aunque mucho, mucho peor) mientras cargaba su cruz por las estrechas calles y suburbios de Jerusalén en su camino al “lugar del cráneo” (el Golgota o Calvario). Las oraciones de San Alfonso Liguori hicieron que la experiencia de la crucifixión de Cristo fuera algo muy personal para nosotros. “No fue Pilatos, no, sino mis pecados los que te condenaron a la muerte,” rezamos. Y, “Besé la roca que te sepultó. Pero tú te levantaste al tercer día. Por tu resurrección, te suplico que me levantes gloriosamente contigo en el día final, para estar siempre unido a ti en el cielo, para alabarte y amarte por siempre.”

Las estaciones del viacrucis constituyen una devoción cuaremesal especialmente poderosa, ya que a través de ellas podemos participar en la experiencia de la pasión y muerte del Señor, de una forma personal. Ese es el camino (el único) que conduce a la Pascua. Si la observancia del tiempo de la Cuaresma nos acerca más a la experiencia del sufrimiento de Cristo, que asumió por nuestro bien y por el de todos nuestros hermanos y hermanas del mundo, podemos tener la plena confianza de que la alegría de la Pascua también nos embargará.

Por supuesto, tal como nos lo recuerda el papa Francisco en su mensaje para la Cuaresma de este año, nuestros corazones no pueden estar cerca de Jesús a menos que primero los abramos a Dios y a toda la humanidad, especialmente a los integrantes pobres y vulnerables de nuestra sociedad. Las estaciones del viacrucis no son meramente una devoción privada, sino que tienen como fin ayudar a abrirnos los ojos, las manos y los corazones—no a cerrarlos—al enorme sufrimiento que Jesús aceptó libremente para expiar los pecados de todos y como una forma para liberar a toda la humanidad de la opresión del pecado y de la muerte.

“Concédeame amarte siempre,” rezamos en cada estación “y cumple en mí tu voluntad.” Las palabras de San Alfonso resumen de una forma muy poderosa la experiencia de Jesús y la vocación de sus discípulos: estamos llamados a amar con desapego y a someternos a la voluntad de lo que Dios ha dispuesto para nosotros.

Mientras nos preparamos para el triduo Pascual y para la época de alegría que le sigue, abramos nuestros corazones al sufrimiento de quienes nos rodean. Recemos para que la pasión y muerte de nuestro Señor nos guíe de forma segura a través de nuestros propios sufrimientos hasta el éxtasis de la alegría de la Pascua.
Bread for the World conference set for April 11 in Indianapolis

Bread for the World, a Washington-based ecumenical organization urging national leaders to end hunger at home and abroad, will host a “Voices United to Feed Our Children” conference at Northminster Presbyterian Church, 1600 Kessler Blvd. E. Drive, Indianapolis from 8:30 a.m.-12:30 p.m. on April 11.

Sen. Joe Donnelly, a member of the Senate Committee on Agriculture, Nutrition and Forestry, and Christine Meléndez Ashley, senior domestic policy analyst for Bread for the World, will speak at the event. The event will also offer workshops on the following topics: Strengthening Our National Child Nutrition Programs, Healthy Meals in Schools—Can We Do Better, Good Nutrition for Mom and Baby through WIC [Women, Infants and Children], School’s Out—What’s for Lunch, and Church Voices Uniting.

The cost is $20 for registration by April 8, and $25 for registration on April 9. The fee includes a continental breakfast and lunch. Registration is available online by logging on to Eventbrite.com/conf/16060459266. Walk-ins are also welcome.

For questions or more information, contact Roger Howard at 317-431-5071 or by e-mail at roger@rogerhoward.com.

Retreats and Programs

April 10-12
Mount Saint Francis Retreat Center, 101 Mt. St. Francis Drive, Mt. St. Francis.
Vacation Come ‘n Go Retreat. Information: 812-923-8817 or www.mountsaintfrancis.org

April 14
Benedictine Institute Retreat Center, 1402 Southern Ave., Beech Grove.
“Vatican II’s Constitution on the Sacred Liturgy (Sacrosanctum Concilium),” session one of four, Benedictine Father Matthias Neuman, facilitator, 7-8:30 p.m., $15 per session. Information: 317-788-7581 or.killan558@yahoo.com

April 4
St. Michael the Archangel Church, 555 McFarland Rd., Indianapolis. Boy Scout Troop 51, Fish fry, 5-7:30 p.m. Information: 317-919-7780 or killan558@yahoo.com

Events Calendar

March 27
St. Joan of Arc Church, 4227 N. Central Avenue, Indianapolis. Rose of Sharon Mass, Stations of the Cross, Benediction, 6:30 p.m., Mass. Information: 317-283-5508 or maryросл@catholicexchange.org

St. Lawrence Parish, Fr. Conen Hall, 694 E. 46th St., Indianapolis. Fish fry, 5-8 p.m. Information: 317-546-4065.

St. Pat Henry Parish, 501 N. 17th Ave., Beech Grove. Ave Maria Guild, rummage sale, 8 a.m.-3 p.m. Information: 317-888-7623 or vlmans@email.com

Our Lord Jesus Christ the King Church, 833 S. Trilogy Road, Paoli. Stations of the Cross, 4:30 p.m. Information: 812-936-4568 or ChristtheKing1948@gmail.com

April 1
St. Joseph O’Mara Catholic Church, 1400 N. Meridian St., Indianapolis. Solo Seniors, an educational and charitable social group, 50 and older, will meet, separated, widowed or divorced. New members welcome: 6:30 p.m. Information: 317-244-0777

April 3
St. Jude Parish, 5353 McFarland Rd., Indianapolis. Boy Scout Troop 51, Fish fry, 5-7:30 p.m. Information: 317-919-7780 or killan558@yahoo.com

April 6
Murphy’s Wynns, 5198 Allisonville Road, Indianapolis. SS. Peter and Paul Catholic Church 60th Anniversary Celebration of 1954 reunion, 1 p.m., $15 per person, reservations due March 15.

St. Thomas Aquinas Parish in Indianapolis is seeking support for two major projects for their twinning sister parish, St. Jeanne-Marie Vianney Parish in Belle-Riviere, Haiti, with whom the local parish has had a relationship for 25 years.

The 50-year-old roof of the Haitian church has major holes. According to the St. Thomas Aquinas Haiti Committee, if the problem is not fixed, it will create serious structural problems for the church.

The second project calls for the replacement of the building that has been used for the parish’s three-year pre-school/kindergarten program, which serves 98 students and four teachers.

The cost to complete these two projects is $79,000. Although there is a campaign at St. Thomas Aquinas Parish to raise funds, the parish’s Haiti Committee finds itself in a position of having to ask for assistance from outside the parish.

Anyone wanting to help financially with these two projects in Haiti should send a check to ST Haiti Fund, 4625 N. Kenwood Ave., Indianapolis, IN 46205 or make an online donation to the Haiti Fund at stthasyeshareonline.org.

April 8
SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. Archdiocesan Vocations Office and SS. Frances and Clare of Assisi Parish, “We Name Women’s Dinner,” women 14 years and older. Archbishop Joseph Tobin, presenter, Mass, 6 p.m. dinner and presentation, 6:45 p.m. Information: 317-236-1490 or bscvoffice@archindy.org

April 9
St. Mark the Evangelist Parish, Cenacle (house on parish grounds), Indianapolis. Hope and Healing Survivors of Suicide support group, 7 p.m. Information: 317-651-8344.

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events
In Holy Year of Mercy, pope wants to share experience of mercy he had as teen

VATICAN CITY (CNS)—Pope Francis' decision to convoke a special Holy Year of Mercy has its roots in the past two years. On one occasion early in his life, something like a voice, or a call. I was convinced that I was waiting for me. Yet I do not know what happened. I can't remember. I do not know why that particular priest was there whom I did not know, or why I felt this desire to confess, but the truth is that someone was waiting for me and that I had been waiting for me some time. After making my confession, I felt something had changed. I was not the same. I had heard something like a voice in my mind. I was convinced that I should become a priest.

Over and over again, Pope Francis tells people: God is always waiting for you. He has been waiting for you, and the sacredness of confession is an encounter with the merciful God who is always ready to forgive those who seek pardon, and recognizing how merciful God has been with you should make you merciful toward others.

Pope Francis frequently talks about Caravaggio's painting of the "Calling of St. Matthew"—a tax collector. And he chose his motto from the Venerable Bede's homily on the Gospel story where Jesus sees Matthew, says, "Follow me," and Matthew does.

The pope's motto is "miserando atque eligendo," which St. Bede used to describe Matthew, calling him "wretched, but chosen."

Talking about the call of Matthew, Pope Francis told people living in the Philippines in January, "That morning, when Matthew was going off to work and said goodbye to his wife, he never thought that he was going to receive a call, without money, to tell his wife to prepare a banquet. The banquet for the one who loved him first, who surprised him with something important, more important than all the money he had.

Irish Jesuit Father James Corkery, a professor at Rome's Pontifical Gregorian University, said the pope's Jesuit training, specifically through the Spiritual Exercises of St. Ignatius of Loyola, built on his experience of mercy as a young man.

The first week of the exercises is about "mediating on my sins, being aware that I am a sinner and also being aware that I am beloved by God," he said. The meditation on personal sin, which is focused on having a "colloquy" or prayer conversation with God the father about mercy.

While the text of the Spiritual Exercises seldom uses the word "mercy," Father James said the concept is clear in repeated uses of the words "gratitude," "wonder" and "thank you.

"The whole movement of the first week is to enable the person to realize they haven't been great, but they are loved—like, amazingly loved," he said. The experience helps the person "lean back into God's mercy and kindness," according to Pope Francis.

St. Ignatius "gets you to reflect on how you haven't been perfect, and then he gets you to be filled with wonder and see that the Lord loves you all this kindness," Father James said. "Ignatius has an immense sense that God did something for him and that links up with the consciousness of mercy."

Pope Francis' motto, "wretched, but chosen," shows that Pope Francis and St. Ignatius are on the same page when it comes to the profound impact of God's goodness and mercy, the Irish Jesuit said.

Another point in St. Ignatius' teaching and one Pope Francis often expresses is that while human beings are sinful, "we don't need to languish in that," because God has forgiven us and is calling us to move on. At the March 13 penance service announcing the Holy Year, Pope Francis gave a homily on the Gospel story of the sinful woman who washed Jesus' feet with her tears and dried them with her hair. "Thanks to Jesus," the pope said, "God threw her many sins over his shoulders and remembers them no more. That is because this is true: when God forgives, he forgets."

The Holy Year, he said, should be a time of "joy to rediscover and make fruitful the mercy of God" by reaching out and giving unfailing consolation to everyone and every woman of our age.

Pope Francis, Father James said, is "absolutely unbridled" in his openness about mercy, including the task of all Christians "to be portals of mercy for anyone who seeks it."

"He wants for your lack of generosity," he said. "That's the song he's singing, and he's not going to stop, as we know. That's the year he's called."
Decree

Whereas, by my decree of May 21, 2014, the Holy Trinity Parish of Indianapolis was merged by extinctive union into St. Anthony Parish of Indianapolis on November 30, 2014; and

Whereas no recourse was filed against this decree in the Congregation for the Clergy; and

Whereas the legal and equitable assets and liabilities of the former Holy Trinity Parish became assets and liabilities of St. Anthony Parish by virtue of the extinctive union; and

Whereas, on January 22, 2015, the pastor and the members of both the parish pastoral and finance councils of St. Anthony Parish wrote a letter to me requesting that the parish church be relegated to profane but not sordid use; and

Whereas in the discussion of the question the Presbyteral Council heard evidence of the following facts concerning the former Holy Trinity Church:

1. The building is a financial burden on St. Anthony Parish.
2. While it had been hoped that the members of the former Holy Trinity Parish would join St. Anthony Parish and help with the additional liabilities that St. Anthony Parish assumed due to the extinctive union with the former Holy Trinity Parish, the former Holy Trinity parishioners have joined St. Anthony Parish.
3. St. Anthony Parish was experiencing financial difficulties even before the extinctive union, and these have been exacerbated because of the extinctive union.
4. The parish business manager has stated that the situation is urgent and needs to be addressed quickly.

And whereas the Presbyteral Council voted unanimously to recommend that the Holy Trinity Church be relegated to profane but not sordid use; and

Whereas I have concluded that the economic hardship of maintaining the building and its lack of usefulness to St. Anthony Parish constitute grave cause sufficient in law to support the relegation of the church building to profane but not sordid use;

1. Joseph W. Tobin, C.Ss.R., in my capacity as Diocesan Bishop and Ordinary of the Archdiocese of Indianapolis, having in mind my responsibility to best address the spiritual needs of the people of St. Anthony Parish specifically and the needs of the Archdiocese of Indianapolis generally, hereby decree:

1. The parish church of the former Holy Trinity Parish shall be relegated to profane but not sordid use fourteen days after the date of the promulgation of this decree, that is, on March 10, 2015. Should any interested party file a petition seeking recourse against this decree, the decree shall be held in abeyance until the final resolution of such petition.
2. St. Anthony Parish, in consultation with the Archdiocese of Indianapolis, shall dispose of the church building in a manner that accords with Catholic faith and morals and its dignity as a former place of Divine worship.
3. This decree is to be published to the pastor of St. Anthony Parish.
4. The parishioners of St. Anthony Parish are to be given notice of this decree upon its receipt by the pastor of the parish. Copies of this decree are to be made available for inspection at the office of the parish, and the parishioners shall be given notice as soon as possible after its receipt by the pastor.
5. This decree is to be published in the Archdiocesan newspaper, The Criterion.
6. This decree is to be posted to the website of the Archdiocese.

Given under my hand and the Seal of the Archdiocese of Indianapolis this 24th day of February 2015.

Most Reverend Joseph W. Tobin, C.Ss.R.
Archbishop of Indianapolis

Annette “Mickey” Lentz
Chancellor
Dorothy Day: ‘A theologian with street cred’

By Patricia Happell Cornell

NEW ALBANY—Elizabeth Hinson-Hasty, Ph.D., calls Dorothy Day, co-founder of the Catholic Worker Movement, a “theologian with street cred.”

Hinson-Hasty was guest lecturer at the Cardinal Ritter House’s annual Irish Coffee event in New Albany on March 12.

“Dorothy Day was no armchair theologian herself,” Hinson-Hasty said. “She went to Mass every day, practiced silence, and discovered the linkage between social action and prayer. There were Catholic officials and government leaders alike who kept their eye on Dorothy Day,” she said.

In 1939, Cardinal Francis Spellman of New York openly opposed Day’s support of a strike by the city’s grave diggers and crossed the picket line with several priests. In the 1950s, the House Un-American Activities Committee maintained a file on Day’s associations with Communists.

“Day overcame the stigma of her socialism because of her consistent, authentic enacting of her faith,” Hinson-Hasty said, “literally embodying the Beatitudes.”

Day once stated, “We are pacifists. Our manifesto is the Mount, which means that we will try to be peacemakers.”

Day was no stranger to Indiana. She visited Indianapolis, Lafayette, St. Meinrad and Tell City, as well as Louisville and Bardstown, Ky., “dozens of times,” Hinson-Hasty said.

Cardinal Ritter and Dorothy Day share the distinction of being threatened by the Ku Klux Klan. The cardinal is noted for desegregating Catholic schools in Indianapolis and St. Louis 17 years before the U.S. Supreme Court’s Brown v. Board of Education decision made segregation illegal. In 1938, the Klan marched to the SS. Peter and Paul Cathedral in Indianapolis to protest then-Bishop Ritter’s integration of Catholic schools.

While in Georgia in 1957, Day and a companion were shot at by Klan members for visiting an integrated farming commune.

Day died in 1980. The Catholic Church has opened her cause for sainthood, thus giving her the title “Servant of God.”

David Hock, president of Ritter Birthplace Foundation, said, “I see Cardinal Ritter and Dorothy Day as being on the same page because they were both very courageous in their commitment to following what they believed deeply was the ‘right thing.’ They were both progressive in seeing that the least of our brothers was remembered.”

Hock told the gathering, “Sometimes I wonder what Cardinal Ritter would think about what we’re doing with this house. I think that having a Presbyterian teacher from a Catholic college would be something he’d be happy about. And whether they ever knew each other while on Earth, I’m sure Dorothy Day and Cardinal Ritter are good friends now.”

Cardinal Joseph E. Ritter

Play by New Albany native brings Color-blind Cardinal to life

By Patricia Happell Cornell

NEW ALBANY—New Albany native Sharon Gullett has written a play about another New Albany native, Cardinal Joseph E. Ritter.

“It was so hard to write because he did so much,” she said. “You have to do a 10-act play to cover everything he did!”

The play, titled Color-blind Cardinal, took five years to research and three months to write. It was completed in December with the help of Gullett’s cousin, Brent Freiberger.

Letty Walter, a board member of Cardinal Ritter Birthplace Foundation, asked Gullett to write the play. Ray Day, another board member, edited and critiqued the play. The board hopes to send the script to parishes throughout the archdiocese to encourage schools to perform the play, and to make the cardinal better known.

“People need to know about Cardinal Ritter,” says Gullett, a member of Our Lady of Perpetual Help Parish in New Albany and a retired social studies teacher. “He did so much. His life was threatened several times. He should be a saint.”

Cardinal Ritter was born in New Albany in 1892, and grew up in the house at 1218 Elm St., now the home of a neighborhood resource center at the Cardinal Ritter Museum. He attended the former St. Mary School in New Albany and Saint Meinrad Seminary and School of Theology in St. Meinrad. He served the Indianapolis diocese and archdiocese from 1933 to 1946 as bishop and later archbishop when the diocese became an archdiocese in 1944. In 1946, he became archbishop of St. Louis, where he died in 1977.

The cardinal is most noted for his desegregation of Catholic schools in both Indianapolis and St. Louis years before it became law in the United States.

While he fought against racial justice was the inspiration for the title of the play, Gullett said the cardinal actually was color-blind, as were his brothers. “He was also color-blind,” she said, “in his attitude toward those who were ‘the children of God.’ ”

Cardinal Ritter was anticipated in the Second Vatican Council from 1962 to 1965, serving a vocal advocate of “Dignitatis Humanae” (“Declaration on Religious Freedom”).

Gullett’s play deals with the cardinal’s family life in New Albany and his time as archbishop of Indianapolis, but also touches on his time in St. Louis and Rome. It has a cast of 28 characters, 10 of which are family members. The action takes place before a backdrop of projected photographs. It begins with 12-year-old Elmer “playing church,” preaching to his friends, and ends with him as cardinal, giving an interview to a reporter in St. Louis in the 1960s.

David Hock, chairman of the Cardinal Ritter Birthplace Foundation, said, “I think Sharon’s play will be an inspiration for young people who can see, from an easy-to-understand play, that you can start from anywhere and go far as becoming a national and world leader by believing in yourself and God.”

Hock feels that because Ritter left for the seminary at St. Meinrad after eighth grade, many New Albany residents have not heard of him. He hopes the play will be staged by both Catholic and public school students around the archdiocese, “since Cardinal Ritter was a famous local citizen who did pioneering social work such as desegregating schools.”

(Patricia Happell Cornell is a freelance writer and a member of St. Joseph Parish in Corydon. For more information about the Cardinal Ritter Birthplace Foundation, call 2121 E. Oak St., New Albany, IN 47150.)
Roncalli choir, singers from around archdiocese to sing at Holy Week liturgies

By Natalie Hofer

Holy Week is the most sacred seven days of the year for the Catholic Church and all its members. With this fact in mind, director of archdiocesan and cathedral worship Andrew Motyka sought to involve as many members of the archdiocese as possible in the musical aspect of the Holy Week Masses to be celebrated by Archbishop Joseph W. Tobin at SS. Peter and Paul Cathedral in Indianapolis.

As result, about 55 adults from around central and southern Indiana will sing at the Chrism Mass at 2 p.m. on March 31, and the choir from Roncalli High School in Indianapolis will sing at the Holy Thursday Mass at 7 p.m. on April 2.

The involvement of Roncalli’s choir is the first of what Motyka hopes will be many future appearances of archdiocesan Catholic high school choirs.

“We were looking for more ways to get the youth involved in archdiocesan events with music, specifically at Masses with the archbishop,” he said. “My first thought was we could start asking the choirs from the Catholic schools in the area to have their choirs to come to different events.”

Roncalli “just happened to be the first” high school that Motyka called.

Other Masses in which Motyka will seek high school choir participation include adult confirmations on Holy Trinity Sunday, the Golden Wedding Jubilee Mass and other archdiocesan events.

“Practicing will be a bit of an adventure,” Motyka admitted. “We’ll be meeting right before the Mass. We don’t have a separate rehearsal planned. But I trust Joey [Newton, Roncalli’s choral director] to prepare them very well, and I know that Roncalli has a great group, so I’m not worried about their preparation.”

Practice for the archdiocesan choir singing at the Chrism Mass was also handled uniquely this year, given the distance several members of the choir will be traveling.

The archdiocesan choir, which sings twice a year for the Chrism Mass and the ordination Mass, is formed by invitation, Motyka explained.

Invitations are sent to past members and to music directors throughout the archdiocese; encouraging them to notify their singers about the opportunity to participate in “these days that are very important to the life of the archdiocesan Church, of which every parish is a part,” said Motyka.

“This year, about 55 people from as far south as Jeffersonville, from Terre Haute, New Albany and many from in and around Indianapolis will sing at the Chrism Mass. Motyka is pleased with the number, which is about 20 more than those who usually participate.

“I think this year what contributed quite a bit to the growth we experienced is that we’re offering an alternate rehearsal site in Jeffersonville,” he explained.

Two practices will take place at St. Augustine Parish in Jeffersonville, with Derrick Grant, the parish’s director of liturgy, leading.

Practices will also be held in Indianapolis, “so we’ll come together on the day and practice with the whole group,” said Motyka.

“I’m very excited to involve especially the people from outside Indianapolis who, because of the geographical situation, don’t get the chance to participate in these kinds of events—it’s a long drive.”

Motyka said he appreciates the effort and time that people are putting into singing at the Chrism Mass and the Holy Thursday Mass.

“When they come to the cathedral, they’re not coming as guests or as people who are outsiders, but they’re entering into the life of the archdiocese,” he said.

“This cathedral is theirs. This archdiocese is theirs. I love that they can come and visibly be a part of that.”

What was in the news on March 26, 1965? More changes in the liturgy, and hope for better methods of family planning for faithful Catholics

By Brandon A. Evans

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion.

Here are some of the items found in the March 26, 1965, issue of The Criterion:

• Pope announces changes in liturgy for Holy Week

“VATICAN CITY—Pope Paul VI has approved new changes in the liturgy for Holy Week, including the introduction of concelebration of the Mass on Holy Thursday and revisions in the prayers for other Christians, Jews and other non-Christians in the solemn prayers of Good Friday. The Good Friday changes were made to remove ‘every stone which might constitute, however remotely, a stumbling block or a cause of discomfort.’ ”

• United States, U.K. to allow contraceptive counseling

“This cathedral is theirs. This archdiocese is theirs. I love that they can come and visibly be a part of that.”

• U.S. universities to receive $420,000 for research

“University of Chicago, Rice, Princeton, Harvard, Stanford and others have been awarded federal research grants which started the Center for Population Research at Georgetown University, Catholic institutions have not participated in this research.

Ironically, some of the best research on the rhythm method in the United States is underway at non-Catholic universities and hospitals. … Catholics have not initiated or supported basic research into the rhythm method, and occasionally not cooperated with research when asked to do so. Yet it is Catholics who have the most to gain from this kind of research.”

• Governor saves 5 from death chair

“Young widow: Determined to keep family together

• Dialogue approved: Catholics, Lutherans set doctrinal talks

• 35th year marked by Catholic Hour

Join us for this special day of reflection in gratitude for the grace of being a grandmother! We welcome you to join us for this special day of reflection with joy Mickey Lentz, Chancellor of the Archdiocese of Indianapolis as our presenter. Mickey will share with us her own experience and grace of being a grandmother. The day will offer insight, wisdom and an opportunity for sharing the stories, challenges, and joys of your own experience, as well as time for personal prayer for those special grandchildren in your life.

$40 per person includes two meals, the program and all materials.
Faith Alive

Holy Week brings worshippers deep into the ‘logic of the cross’

By David Gibson

Palm Sunday 1980 still is remembered as the day of the assassinated Archbishop Romero’s funeral, celebrated on the steps of Holy Savior Cathedral in El Salvador’s capital city of San Salvador.

Six days earlier, Archbishop Romero had been shot while celebrating Mass at the altar of a hospital chapel. The many threats that had been made against him meant he was acutely aware that the moment of death may have been quite near.

Now, with an immense crowd gathered at the funeral of a leader known for bearing his people’s burdens and sacrificing himself for them, violence erupted again. Forty people died in the plaza that day.

Archbishop John Quinn, at that time president of the U.S. Catholic bishops’ conference, traveled to a troubled El Salvador for Archbishop Romero’s funeral. In 1990, this former archbishop of San Francisco described the funeral scene.

“During the homily a ‘small bolt of lightning’ struck, and after a shot toward the back of the crowd the shooting began in earnest,” Archbishop Quinn recalled. He said, “The frightened people broke ranks and poured frantically and uncontrollably through the open main doors into the cathedral.”

With a second act of violence within one week, forces opposed to Archbishop Romero’s ministry and movement had found a way to communicate a plain message, namely that the Church must “stop speaking about justice and human rights,” the Church must “stop speaking the plain message, namely that Archbishop Romero’s ministry was merely a political figure assassinated for social and political reasons was rejected, according to Archbishop Vincenzo Paglia, chief postulator of the archbishop’s cause and president of the Pontifical Council for the Family.

“It is an extraordinary gift for all of the Church ... to see rise to the altar a pastor who gave his life for his people,” Archbishop Paglia commented during a Vatican press conference one day after the pope’s declaration. Archbishop Paglia insisted that Archbishop Romero’s killing, “as the detailed documentary examination clearly showed, was not only politically motivated but due also to hatred for a faith that, combined with charity, would not stay silent when faced with the injustices that implacably and cruelly afflicted the poor and their defenders.”

In El Salvador at that time, “the climate of persecution was palpable,” Archbishop Paglia remarked. Yet, he added, Archbishop Romero “clearly became the defender of the poor in the face of cruel repression.”

For me, Archbishop Romero reflects the spirit of Palm Sunday and the Holy Week days that follow. The great themes of Holy Week reverberate in his life and death. He experienced a Christ-like passion and death. Moreover, his violent death, Christ’s death on a cross, would not become the final word on his life, despite the wishes of those who plotted against him.

“The world has changed greatly since 1980, but that pastor from a small Central American country speaks powerfully,” said Archbishop Paglia.

A sense pervades every Palm Sunday celebration that feels like great consequence are getting underway. Indeed, Holy Week’s journey leads directly into Christ’s heart, where suffering inerosexually is linked to new life.

That in no way suggests, however, that genuine suffering is easy to bear or can be endured painlessly.

In the Garden of Gethsemane, Jesus prayed, “My Father, if it is possible, let this cup pass from me” (Mt 26:39). And Roberto Morozzo della Rocca, a Rome-based historian and biographer of Archbishop Romero, notes that the archbishop, realizing the mortal danger he faced, “experienced a long internal travail.”

Pope Francis might well say that Archbishop Romero and others like him live by the “logic of the Gospel.” For Pope Francis, this logic intertwines with a logic of the cross.

Some might consider the logic of the Gospel highly illogical, but Pope Francis does not. What make this logic compelling, he suggests, are love and “the gift of self that brings life.”

During his first Holy Week as pope in 2013, briefly highlighting this curious logic, he said, “Living Holy Week means entering ever more deeply into the logic of God, into the logic of the cross, which is not primarily that of suffering and death, but rather that of love and of the gift of self that brings life. It means entering into the logic of the Gospel.”

One year later during Holy Week, Pope Francis spoke again of the link that binds suffering, death and new life together. The resurrection of Jesus, the pope said, isn’t “the happy ending of a beautiful fairytale. It isn’t the happy ending of a film,” but “it is God the Father’s intervention there where human hope is shattered.”

Darkest just before morning dawns.”

Archbishop Oscar Romero receives a sack of beans from parishioners following Mass outside of the church in San Antonio Los Ranchos in Chalatenango, El Salvador, in 1979. The Mass was held outdoors for fear of possible violence by the Salvadoran military. The following year, Archbishop Romero was gunned down while celebrating Mass. Recently declared a martyr by Pope Francis, he will be beatified in May. (CNS photo/Octavio Duran)

Nuns carry palm branches as they join other pilgrims during the annual Palm Sunday procession on the Mount of Olives overlooking the Old City of Jerusalem on April 13, 2014. Christian pilgrims walked the path that Jesus took when he rode a donkey into Jerusalem. (CNS photo/Debbie Hill)

Christ’s resurrection is remembered in recalling his suffering and death

By Fr. Lawrence E. Mick

Palm Sunday carries a complicated official title: Palm Sunday of the Lord’s Passion. This name reflects the two events that have given rise to the triumphal entry of the Lord and the proclamation of the passion of Christ on this Sunday before Easter and re-enacting Jesus’ triumphal entry into Jerusalem.

This dual tradition has led to the proclamation of two different Gospel passages in the liturgy. At the blessing and procession with palms, we hear the account of the triumphal entry. Later, during the liturgy, we proclaim the passion of the Lord. Each year, we draw from a different synoptic Gospel (Matthew, Mark or Luke). This year it is Mark, though there is an option to use John for the first Gospel.

Jesus enters the city from the Mount of Olives, which was popularly associated with the Messiah, because it was the source of oil for anointing—“messiah” means “the anointed one” in Hebrew.

Arriving seated on a colt recalls the prophecy from Zechariah, “Behold: your king is coming to you, a just savior is he, humble, and riding on a donkey, on a colt, the foal of a donkey” (Zech 9:9). The cheering of the people suggest that they recognize him as the Messiah from the line of King David. The use of the palm branches (which are an ancient symbol of the Psalms: “Join in procession with leafy branches up to the horns of the altar” [Ps 118:27]).

Mark’s account of the Christ’s passion may be the earliest, and it has a rather direct and stark style. Mark presents the passion as the culmination of Christ’s life, the time when he was finally recognized as the Messiah. Jesus seems a lonely figure in this account, passing through the dark valley alone before he could come to glory.

His passion is presented as the ultimate struggle against the powers of darkness, and Jesus triumphs at the moment of his death.

The second reading, from Philippians 2:6-11, speaks of Christ’s humanity and his experience of suffering and death: “He emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to the point of death, even death on a cross” (Phil 2:7-8).

But the hymn continues immediately to proclaim Christ’s exaltation: “Because of this, God greatly exalted him and bestowed on him the name that is above every name, that at the name of Jesus every knee should bend, of those in heaven and on Earth and under the Earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (Phil 2:9-11).

This reading reminds us that the death of Christ is never seen in the Bible or in the liturgy without its connection to the resurrection. This is why we call the paschal mystery, the passage of Jesus through death to new life. Every Eucharist celebrates the full mystery. We never commemorate Christ’s death without being aware of the rest of the story.

(Father Lawrence E. Mick is a priest of the Archdiocese of Cincinnati.)
It's Lent, and I can tell. They're changing the seating arrangements at work. I don't want to work in the back, where the view of the front of the room looks like a big, fat, lump. First of all, I'm an introvert, and I need a new workspace to be more comfortable.

When we were asked to move into the space last year, we hardly knew each other. This space was new.

My day job is in insurance, so what are the odds that I'd end up in an office built for someone with a different temperament? Better yet ... a devotional writer. Jeanette's been a blessing. Her faith drives her. She wants to share it, write about it, and live it.

So here we have this office within the office, filled with two devotional writers. A co-worker dubbed our space the "conclave." We began writing short, faith-based messages on the whiteboard. (Surprisingly, it's the only office with a whiteboard.) Sharing the space worked for us. We stayed focused on our work and never annoyed or interrupted each other, but the energy of the faith and the community in faith. We'd help each other with the day's particular challenges or joys, viewing them through the lens of the Gospel story.

Additionally, our office was big enough to host our department's birthday celebrations or interoffice business meetings. The space took on a life of its own.

Somehow, we thought we'd escape the last restructure. However, we were wrong. I know it sounds silly, but the news hit me especially hard. Jeanette felt the same way.

"What do you think of that?" she asked, after hearing the word. "I'm going to leave it at the office, the whiteboard, the impromptu meetings, and the holy conversations.

"I think we had a good run at it," I said, forcing a smile. We both laughed. Then we discussed our disappointment, our concerns, and our resistance to the change.

Finally, I looked at her. "You know this is bigger than us, right? This isn't just an agreement or a job. It's bigger than that."

I pointed skyward. "God is orchestrating this. We're not the only ones whose life will be affected in your new area? Who knows whose life will affect us?"

"But God," she replied, adding that she was thankful just to have a job.

Gratitude … the true mark of a Christian.

That night, I worked late. Before leaving, I stood before the whiteboard, saying the prayer of the upcoming change, and prayed for the right words. I knew Jeanette would arrive earlier than me the next morning and read them, but I needed the message as much as she did. Even as the words arose, they strengthened me.

"Whoever has this vocation is led to meet the challenges and the vocation of self-giving love to which we have been called in family life, then we will preserve for Jews those who share in Christ's eternal life are as hidden from the knowledge of the non-Jews as they are from the knowledge of the Jews.

People who have this vocation are led to meet the daily life here and now.
Palm Sunday of the Passion of the Lord

Msgr. Owen E. Campion

Sunday Readings
Sunday, March 29, 2015

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

This weekend, in a liturgy powerful in its ability to transport us to the momentous events of the first Palm Sunday, the Church celebrates Palm Sunday today.

A procession will precede each Mass, ideally involving the entire congregation, who will carry palm branches to the celebrant. The procession, the palms and the acclamation of the congregation will recall the arrival of Jesus in Jerusalem centuries ago. Further to impress upon worshippers that arrival, the procession begins with a reading from St. Mark’s Gospel. This reading notes the coming of Jesus, across the mid-Atlantic.

With Lent, the Church has prepared us for the great mystery which unfolds this weekend—Good Friday and Easter. Each Christian, somehow, is in similar conflict. The Church bluntly reminds us faced death.

My Journey to God

Desert Prayer
—desert monastery of St. George, near Jerusalem

By Norbert Krafk

In the desert, morning sun enters through our windows and lifts us up to prayer that rises above shadow.

Afternoon sun coming from the other direction leaves us in shadows that make us look within for the light we can summon only if we give ourselves to the kind of prayer that transforms us into flame as we feel desert heat drop and descend to cold that will settle in our hearts unless the fires burn within at the center.

(P) Student of St. Mark Parish in Indianapolis, is a poet, author and former Indiana Poet Laureate. He wrote the poem based on this photograph of St. George monastery in the desert near Jerusalem, taken by Denis Kelly, a member of St. Monica Parish in Indianapolis.) (Photo © Denis Ryan Kelly Jr. www.denniskelly.com)

Daily Readings

Monday, March 30

Monday of Holy Week
Isaiah 42:1-7
Psalm 27:1-3, 13-14
John 12:1-11

Tuesday, March 31

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

Wednesday, April 1

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

Thursday, April 2

Holy Thursday
Isaiah 61:1-3a, 6a, 8-9
Psalm 89:21-22, 25, 27
Revolution 1:4-6
Luka 4:16-22
Holy Thursday Evening
Evening Mass of the Lord’s Supper
Exodus 12:1-8, 11-14
Psalm 116:12-13, 15-16c, 17-18
1 Corinthians 11:23-26
John 13:1-15

Friday, April 3

Good Friday of the Passion of the Lord
Isaiah 52:13-53:12
Psalm 31:2, 6, 12-13, 15-17, 25
Hebrews 4:14-16, 5:7-9
John 18:1-19:42

Saturday, April 4

Holy Saturday
Holy Saturday Vigil—The Easter Vigil
Genesis 1:1-2
or Genesis 1:1, 26-31a
Psalm 104:1-2, 5-6, 10, 12-14, 24, 35
or Psalm 33:4-7, 12-13, 20, 22
Genesis 22:1-18
or Genesis 22:1-2, 9a, 10-13, 15-18
Psalm 16:5, 8-11
Exodus 14:15-15:1 (Response) Exodus 15:1-6, 17-18
Isaiah 54:5-14
Psalm 30:2, 4-6, 11-13
Isaiah 55:1-11
(Responsorial Psalm 122:2-3, 4-6
Baruch 3:9-15, 32-44
Psalm 19:8-11
Ezekiel 36:17-17a, 18-28
Psalm 42:3, 5, 6-7
or, when baptism is celebrated, (Response) Isaiah 12:2-3, 4bcd, 5-6
or Psalm 51:12-15, 18-19
Romans 6:1-3
Psalm 118:1-2, 16-17, 22-23
Mark 16:1-7

Sunday, April 5

Easter Sunday of the Resurrection of the Lord
Acts 10:34a, 37-43
Psalm 118:1-2, 16-17, 22-23
Colossians 3:1-4
or 1 Corinthians 6:8-10
John 20:1-9
or Mark 16:1-7
or, at an afternoon or evening Mass
Luke 24:16-33, 50

Question Corner
Fr. Kenneth Doyle

Homily’s purpose is to relate biblical passages to challenges we face in daily living

Q

Recently we moved to another compulsory parish. For the last four weekends, this priest has been doing a book study for the homily—not commenting on the word of God. (On the feast of the Baptism of Our Lord, there was a baptism during Mass. But instead of talking about the Gospel and the baptism, he talked about the book.) Am I wrong? Isn’t the homily supposed to be used for explaining the Scripture readings as they relate to our lives rather than discussing a book about how to be a better Catholic? (Name of city withheld)

A

I agree with you; but more importantly, you have the law on your side. The General Instruction of the Roman Missal (the prefatory “guidebook” for the priest-celebrant) says that the homily “should be an explanation of some aspects of the readings from Sacred Scripture or of another text from the Ordinarv or the Proper of the Mass of the day, and should take into account both the mystery being celebrated and the particular needs of the listeners” (#65).

The purpose of the homily, then, is ordinarily to relate the biblical passages assigned for that day’s Mass to the challenges that that particular congregation faces in daily living.

(One professor of homiletics—the quote is variously attributed—said that a priest should prepare his homily with the Bible in one hand and the daily newspaper in the other.) To bypass the Scripture readings—especially for four consecutive Sundays—in order to speak instead about a different book (however worthwhile) seems hard to justify.

What the priest could do, though, is to use some of that book’s themes and stories to illustrate the day’s Scriptures, and recommend that the congregation follow up by reading the book at home.

(Questions may be sent to Father Kenneth Doyle at kdoyle@archindy.org or to Father Doyle at clarend@gmail.com and recommend that the congregation follow up by reading the book at home.

 Readers may submit prose or poetry for faith column

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

Seasonal reflections are also appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Meridian St., Indianapolis, IN 46206 or e-mail to shaffer@archindy.org.

My Journey to God

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—desert monastery of St. George, near Jerusalem

By Norbert Krafk

In the desert, morning sun enters through our windows and lifts us up to prayer that rises above shadow.

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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 for which they are separate obituaries on this page.

APOLD, Anita, 75. Sacred Heart, Clinton, Feb. 28. Aunts of several.


AUTH, John, 80, St. Jude, Indianapolis, March 9. Son of Raymond and Terri Grubb. Stepfather of Carol Grubb and Stacie Sanders. Great-grandfather of one.


BAKER, Linda M., 59, Sacred Heart, Clinton, Feb. 28. Aunts of several.

BAILEY, John, 55, Sacred Heart, Clinton, Feb. 28. Aunts of several.

BAILEY, Donna L., 81, Sacred Heart, Clinton, Feb. 28. Aunts of several.


BAYLESS, Hugh, 90, St. Peter's, Franklin, March 1. Son of Raymond and Terri Grubb. Stepfather of Carol Grubb and Stacie Sanders. Great-grandfather of one.


BARKER, Mary, 20. Great-grandfather of one.


BARKER, John, 55, Sacred Heart, Clinton, Feb. 28. Aunts of several.


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2 CRYPTS
Our Lady of Peace
Selling 2 crypts in mausoleum at Our Lady of Peace Cemetery. Today’s price $11,000.00 for both, we are selling for $8,500.00. (section PO, Tier E, Double True Companion Crypt Space 148). For more information, contact: Eileen Pedro 614-581-1150 eileenp@edcpad.com

Well established religious gift shop includes: Inventory, Building, Fixtures, Goodwill and Training. Cost $350,000. (Will finance some but will need at least $75,000 down in cash.) Call GREG 317-633-6200

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Charity

United Catholic Appeal
Great Our Hope

Religious Coordinator

St. Matthew Catholic Church is seeking a full-time coordinator of religious education to implement and maintain parish faith formation programs beginning on July 1, 2015.

Applicants should be passionate, energetic, and committed to feeding the spiritual needs of our community. Successful candidates will have a love for the Catholic faith, strong doctrinal knowledge, a commitment to the Archdiocesan Faith Formation Guidelines and Faith Formation Curriculum and the ability to work together with catechists, youth ministers, a faith formation commission, school personnel and pastoral staff. Previous involvement in faith formation programs is required.

This role includes non-standard work hours that may require extended hours beyond the standard work week.

Resume Submissions by April 3, 2015

Please direct inquiries/resumes to
Ken Ogorek
Director of Catechesis
Office of Catholic Education
Archdiocese of Indianapolis
1400 North Meridian Street
Indianapolis, IN 46202
kogorek@archindy.org

Vocation Counselor

Glenmary seeks a Vocation Counselor to promote, develop, foster and invite men to priesthood in our tradition of Catholic education, please send your resumé to:

St. Lawrence Catholic School in northeast Indianapolis invites qualified applicants to apply immediately for the position of principal. Our school has over 350 students in a program that includes pre-kindergarten through eighth grade.

We offer a Catholic education and a solid curriculum, in a family-oriented atmosphere.

If you believe you are qualified to help us lead the continuous improvement in our tradition of Catholic education, please send your resumé to:

Rob Rash
Archdiocese of Indianapolis
Office of Catholic Education
1400 North Meridian Street
Indianapolis, IN 46202-2363
317-236-1544
roash@archindy.org

Deadlines for applications will be April 8, 2015.

For Sale


Webster Lake House Rental, Large, fully equipped Lake House w/ Jacuzzi, Lake front w/Dock - $800/night, 2 Bunk Rms, 1 B. Living Area, Wash/Dry, Cable, Internet. Call Bob 317-496-3200 for info.

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“Furnace, Heat Pump or Air Conditioner”

“Over the top” and will support many ministries throughout the archdiocese.

For Sale

2-Prime Burial spaces at Calvary Catholic Cemetery, 2-opening/closings. 2-Burial Vaults Marker & Foundation. $10,500.00 or make offer.

Contact Mike Grothe at 317-407-7831 Email Address: mkgrothe@hot-ew.com, Mailing Address: 3969 Olea CL, Greenwood, IN 46143

We are selling for $8,500.00. Today’s price $11,000 for both, at Our Lady of Peace Cemetery.

For Sale

For Sale

SCHOOL PRINCIPAL OPENING

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For Sale

MATeNANCE TECHNICIAN FULL-TIME

The Roman Catholic Archdiocese of Indianapolis is seeking a full-time Maintenance Technician to maintain the physical facility and perform general repairs of the Arch Bishop O’Mara Catholic Church, located at 1400 N. Meridian St., as well as at other nearby properties. These repairs require knowledge of carpentry, plumbing, electrical systems, landscaping, and heating, ventilation, and air conditioning (HVAC) systems. Duties also include assisting with room set-up for events as well as the shipping and receiving of parcels.

The position requires a high school diploma or its equivalent, and an associate’s degree or certificate in facilities management is preferred. At least 5 years of facilities management experience is required. Occasional overtime work is necessary on evenings and weekends and in emergencies.

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

Ed Juskows
Director, Human Resources
1400 N. Meridian St.
Indianapolis, IN 46202
E-Mail: ejohnson@archindy.org

Vocation Counselor

Glenmary seeks a Vocation Counselor to promote, develop, foster and invite men to priesthood and brotherhood with the Glenmary Home Missioners. The person will be well trained in Catholic Church, or if you know of anyone such misconduct, please contact

Robert J. Nachbaur, Assistant Director
333 West Main Street
Indianapolis, IN 46202-2367
Office of Catholic Education
Archdiocese of Indianapolis
1400 North Meridian Street
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Pope recognizes miracle needed to declare French couple saints

VATICAN CITY (CNS) — Pope Francis has approved a miracle so that, for the first time, a married couple can be canonized together.

The canonization ceremony for Blessed Louis and Zelie Martin, the parents of St. Thérèse of Lisieux, is likely to take place during the world Synod of Bishops on the family in October.

Pope Francis signed the decree on March 18, the Vatican said, although it provided no details about the miraculous cure said to have taken place through the couple’s intercession.

However, the promoters of the sainthood cause said the miracle being studied involves a little girl in the Archdiocese of Valencia, Spain. Born prematurely and with multiple life-threatening complications, Carmen suffered a major brain hemorrhage, which could have caused irreversible damage. Her parents prayed for the Martins’ intercession.

The little girl survived and is healthy.

Cardinal Angelo Amato, prefect of the Congregation for Saints’ Causes, had said in late February that “thanks be to God, in October two spouses, [the] parents of St. Thérèse of Lisieux, will be canonized.”

Blessed Louis and Marie Zélie Guérin Martin were married in 1858. The couple in 1877, at the age of 45. Her husband died when he was 70 in 1894.

The couple was beatified in 2008. They are believed to be the first parents of a saint to be beatified, highlighting the important role that parents play in their children’s human and spiritual upbringing.

The next step toward canonization is for the pope to hold a consistory with cardinals present in Rome to announce the decision to proceed with the ceremony during the world Synod of Bishops on the family on Oct. 4-25. A Vatican official said that meeting probably would be in June.

Before opening the October 2014 meeting of the extraordinary Synod of Bishops on the family, Pope Francis vested the relics of St. Thérèse, her parents and another couple, Blessed Luigi and Maria Beltrame Quattrocchi; the relics were brought to Rome specifically for prayers during the bishops’ discussions about family life.

Blessed Louis and Marie Zélie Guerin Martin, the parents of St. Thérèse of Lisieux, are pictured in a combination photo created from images provided by the Sanctuary of Lisieux in France.

Pope Francis uses incense to venerate the relics of two married couples who have been declared blessed by the Church as he arrives to celebrate a Mass to open the extraordinary Synod of Bishops on the family in St. Peter’s Basilica at the Vatican on Oct. 5, 2014. The popes venerated relics of Blessed Louis and Zelie Martin, parents of St. Thérèse of Lisieux, and Blessed Luigi and Maria Beltrame Quattrocchi.

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