



The

Criterion

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Color-blind Cardinal

Play brings Cardinal Joseph E. Ritter to life, page 9.

CriterionOnline.com

March 27, 2015

Vol. LV, No. 24 75¢



'United in our diversity'

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)

Woman's story, archbishop's message show how Church is blessed by African-born Catholics

By Victoria Arthur

Special to *The Criterion*

Christine Kateregga's voice rang out in six languages, including her native Luganda, as the processional hymn filled SS. Peter and Paul Cathedral in



Christine Kateregga

Indianapolis with joyful sounds.

Drums and dancing accompanied the entrance hymn, "We Are Walking in the Light of God," at the Mass that opened the African Gathering hosted by the archdiocese on

March 14.

For choir member Kateregga, that song held special significance. Throughout her life, especially in the darkest moments, she said the Catholic Church has always walked with her. And her experiences reflect the kind of personal, culturally sensitive pastoral care that is among the goals outlined by the archdiocese at the event.

"I have been through everything," said Kateregga, treasurer of the archdiocesan African Catholic Ministry, which hosted the African Gathering. "If not for the Church, I don't know if I could have made it."

Born and raised in Uganda, Kateregga nearly lost her life during the brutal regime of Idi Amin in the 1970s, when Christians were harshly persecuted. She came to the United States as a college student in 1982, facing a pregnancy and an

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, they 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.

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Catholic advocates push Congress for budget that protects poor people

WASHINGTON (CNS)—Catholic advocates are pressing Congress to make the needs of poor and vulnerable people a priority as legislators hammer out a federal spending plan for 2016.

The advocates told Catholic News Service

(CNS) they want to prevent trillions of dollars in social services spending from disappearing over the next decade as Congress seeks to balance the federal budget and reduce the nation's growing debt.

Their actions unfolded in recent weeks as they learned of Republican plans to remake the way social services such as Medicaid and food stamps are funded.

In meetings with individual members of Congress, they have stressed that the needs of hungry, homeless and unemployed people must be the country's highest priority.

"There are millions of people at stake in these decisions," said Brian Corbin, senior vice president for social policy at Catholic Charities USA, which has joined with Catholic Relief Services and the U.S. Conference of Catholic Bishops (USCCB) in meetings on Capitol Hill. "They all have a name and a face and, based on our principle of human dignity, that name and that face ... are important to making issues of poverty real."

Those meetings are in addition to the lobbying efforts of Network, the Catholic social justice lobby; the National Advocacy Center of the Sisters of the Good Shepherd; and the Coalition on Human Needs.

In a letter to each member of Congress on Feb. 27, the chairmen of the U.S. bishops' Committee on Domestic Justice and Human Development and Committee on International Justice and Peace, reiterated that a budget is a moral document and that the needs of poor people are utmost despite the economic

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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," Doyle said 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 Cathedral 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

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Jack Doyle

AFRICA

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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 Moises 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 Moises said.

“We believe that every one of these communities has a lot to offer the archdiocese, enriching all of us with their religiosity, 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 fidelity to the Church,” Archbishop Tobin 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 ordained Father Tobin, the move was



Archbishop Joseph W. Tobin addresses the crowd during the African Gathering at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis on March 14. “I am Joseph, your brother,” he began, first in English and then in French, to enthusiastic applause.



Sally Stovall, chairperson of the African Catholic Ministry of the Archdiocese of Indianapolis, greets two nuns from Nigeria who represent the New Evangelization Sisters Community. Stovall was helping to serve African cuisine that included rice, fried plantains, vegetables and chicken at the African Gathering dinner on March 14 at the Archbishop Edward T. O’Meara Catholic Center in Indianapolis.

like “taking a pine tree out of the northern forest, pulling it up from its roots, and then planting it on the beach in Puerto Rico. The pine tree can grow, but it has to change.”

Similarly, the archbishop said, many of those in attendance that evening also had been “planted in a different place.” He said that while they will change in their new environment, they also must maintain and reflect the unique beauty of their native cultures.

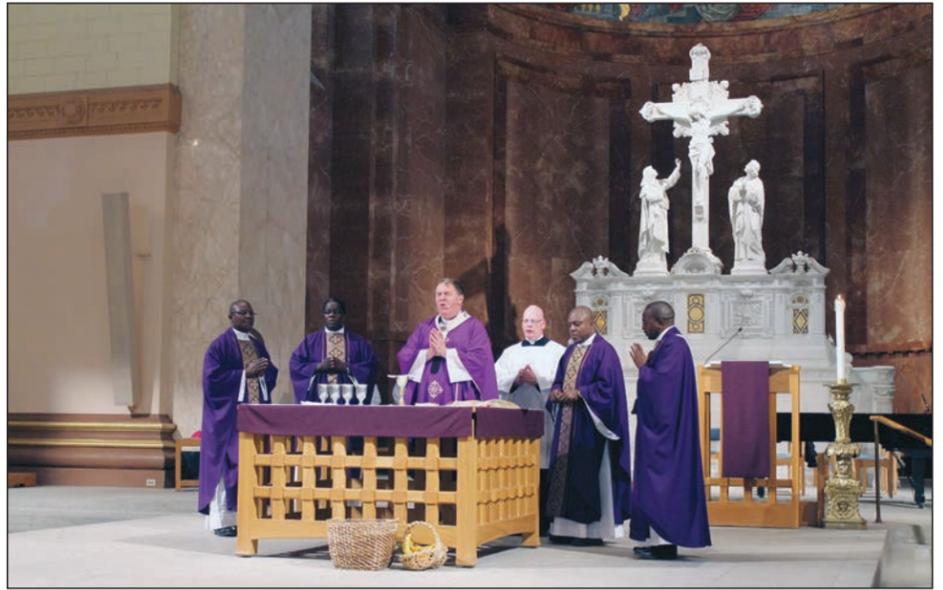
“This is where you are called to be now—to prosper, to flourish,” he said. “We will be deeply enriched by your gifts and talents, which ultimately benefit all and give glory to God.”

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 Indiana three decades ago.

“We want to be more proactive,” she said of the African Catholic Ministry, which has been in existence for 11 years. “We want the parishes 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. Malachy Parish in Brownsburg.) †



Archbishop Joseph W. Tobin celebrates the African Catholic Mass with priests from throughout the archdiocese at SS. Peter and Paul Cathedral on March 14. At the conclusion of the Mass, the archbishop thanked members of the African Catholic Community for “bringing special beauty, special joy and special reverence to this liturgy.” Assisting at the Mass was master of ceremonies Loral Tansy, who is standing behind Archbishop Tobin. Priests who concelebrated the liturgy included, from left, Father Mike Onwuegbuzie, Father Ben Okonkwo, Father Emmanuel Nyong and Father John Kamwendo. (Photos by Victoria Arthur)



Choir members and individuals representing the African Catholic Ministry of the Archdiocese of Indianapolis—all with ties to Nigeria or Uganda—share a light moment at the African Gathering on March 14.

Religious communities, consecrated individuals invited to Holy Thursday Mass on April 2 at SS. Peter and Paul Cathedral in Indianapolis

Religious communities throughout the Archdiocese of Indianapolis will be celebrating the Mass of the Lord’s Supper on Thursday, April 2.

In honor of the Year of Consecrated Life, Archbishop Joseph W. Tobin is also inviting members of those

religious communities who are able—as well as all consecrated individuals who live in the archdiocese—to the Mass of the Lord’s Supper that he will celebrate at 7 p.m. on Thursday, April 2, at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. †



Pope Francis’ prayer intentions for April

- **Universal: Creation**—That people may learn to respect creation and care for it as a gift of God.
- **Evangelization: Persecuted Christians**—That persecuted Christians may feel the consoling presence of the Risen Lord and the solidarity of all the Church.

(To see Pope Francis’ monthly intentions, go to www.ewtn.com/faith/papalPrayer.htm.) †

The Criterion

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Criterion office:..... 317-236-1570
Advertising..... 317-236-1454
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1425
Toll free: 1-800-382-9836, ext. 1425

Price: \$22.00 per year, 75 cents per copy

Postmaster

Send address changes to *The Criterion*, 1400 N Meridian St., Indianapolis, IN 46202-2367

Web site : www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2015 Criterion Press Inc. ISSN 0574-4350.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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Postmaster:
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3/27/15

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CONGRESS

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pressures posed by “future unsustainable deficits.”

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, chairmen 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 spending reductions include Medicaid and the State Children’s Health Insurance Program (\$913 billion); Medicare (\$148 billion); food stamps (\$140 billion); housing, nutrition, job training, elderly services and other 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.

In a video posted on YouTube, Price explained that his plan would lead to gradually smaller deficits and is designed to let state legislators determine social services spending levels.

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



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)

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, Corbin 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’s 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. †

DOYLE

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

“That’s something I’ve always appreciated. It’s a great thing 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



Indianapolis Colts’ tight end Jack Doyle reads a book to children during a visit to the Holy Family Shelter in Indianapolis on March 17. (Submitted photo)

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 aunts’ 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, 11, 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 Casie 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 volunteerism. 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 62,000 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 beauty of a life that rejoices 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

Indianapolis 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.) †



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Editorial



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. (CNS 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, much to the chagrin of Judas.

The Gospels tell us that the people learned that Jesus was there, and they wanted to see him because 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 rejoicing. 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 Hasmoneans, now serving as the Praetorium.

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

jubilant 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.

The procession into Jerusalem had its 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 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. Fink

Reflection/Joan Hess

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.)

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

If geographic inequalities in access to social service providers are dramatic or persistent, one might infer that poor families living in rural areas may find it 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 needs 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 incomes less than 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 work in jobs that do not provide access to training. More than 50 percent work in jobs that do not provide dental insurance, parental 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 one 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 Americans living 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

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Making Sense of Bioethics/Fr. Tad Pacholczyk

Undoing a chemical abortion

In 1978, Charles E. Rice, a former professor of law at Notre Dame Law School, made this prediction in his book *Beyond Abortion: The Theory and Practice*:

"The abortion of the future will be by pill, suppository 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 endowed the father, the *pater familias*, with the right to kill his child at his discretion. We give that right to the mother. But it is all the same to the victim."

His prediction was prescient, given that "chemical abortions" are now widely available in the form of the French abortion 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 on 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 soon after taking the abortion pill.

Carrying out a chemical abortion actually requires two different 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 misoprostol 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 "progesterone antagonist" or as an "antiprogesterone." These names indicate the extent of its hostility toward the vital hormone, progesterone.

What this means is that RU-486 blocks progesterone, a hormone needed to build and maintain the uterine wall during pregnancy. Thus, RU-486 can either prevent a developing human embryo from implanting in the uterus, or it can kill an implanted embryo 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* in December 2012, successful reversal 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 progesterone. Since 2012, dozens of other women have successfully reversed their chemical abortions. Thus far, no side effects or

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ARCHBISHOP/ARZOBISPO JOSEPH W. TOBIN



REJOICE IN THE LORD

ALÉGRENSE EN EL SEÑOR

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 the Holy Land and the 2015 Lenten message of Pope Francis.

One of the great blessings of the pilgrimage that 51 of us made to the Holy Land last month was the opportunity to pray 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 that are located on 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 (12th 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 my 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, cafes 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 spit 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.

Of course, as Pope Francis admonishes us in his Lenten message this year, closeness to Jesus cannot live

in our hearts unless we first open them to God and to all of humanity, especially the poor and vulnerable members of our society. The Stations of the Cross are not a purely private devotion; they are intended to help us open our eyes, our hands and our hearts, not close them, to the great suffering that Jesus freely accepted as an expiation for the sins of all and as a means of liberating all humanity from the oppression of sin and death.

"Grant that I may love you always," we prayed at each station, "and then do with me what you will." St. Alphonsus' words summarize powerfully the experience of Jesus and the vocation of his disciples: We are called to love selflessly, and to submit to the will of God come what may.

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 Vía Dolorosa es la única forma de arribar a la Pascua

Durante las últimas cinco semanas he estado reflexionando sobre el tiempo de la Cuaresma empleando 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 51 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 (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 (Redentoristas). 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, recuérdame...") 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. Una o dos veces, nos reprocharon, e incluso nos escupieron, por razones que desconocemos.

Jesús fue tratado de un modo 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 Gólgota 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 cuaresmal 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.

"Concédeme 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. †

Traducido por: Daniela Guanipa

Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events.

March 27

St. Joan of Arc Church, 4217 N. Central Avenue, Indianapolis. **Rosary, Mass, Stations of the Cross, Benediction**, 6 p.m., Mass, 6:30 p.m. Information: 317-283-5508 or mrivelli@sjoa.org.

St. Lawrence Parish, Fr. Conen Hall, 6944 E. 46th St., Indianapolis. **Fish fry**, 5:30-7:30 p.m. Information: 317-546-4065.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild, rummage sale**, 8:30 a.m.-2:30 p.m. Information: 317-888-7625 or vlgmimi@aol.com.

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

All Saints Parish, St. Martin campus, 8044 Yorkridge Road, Yorkville. **Fish fry**, 4:30-7 p.m. Information: 812-576-4302 or

parishoffice@etczone.com.

March 27-29

Rachel's Vineyard Retreat—Post Abortion Healing. Information or registration: 317-452-0054.

March 28

Marian University, Evans Center, 3200 Cold Spring Road, Indianapolis. **Eco-Prayer breakfast, "Stewardship of Creation,"** Archbishop Joseph Tobin, presenter, 8-10 a.m., displays open, 8 a.m., program, 8:30 a.m., breakfast following program, \$16 per person, pre-registration due March 14. Registration: www.staindy.org/church/eco-prayer-breakfast.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Faithful Citizens Rosary procession**, Mass, 12:10 p.m., procession following Mass. Information: faithful.citizens2016@gmail.com.

Knights of Columbus, 1305 N. Delaware St., Indianapolis. **St. Mary Parish Reverse Raffle**, dinner, live and silent auctions, dinner and

raffle ticket for \$25 or dinner for family \$40 (no raffle tickets), 6 p.m. Information: www.saintmarysindy.org (Events) or 317-637-3983.

Most Holy Name of Jesus Parish, 89 N. 17th St., Beech Grove. **Altar Society annual spring rummage sale**, 8 a.m.-3 p.m. Information: 317-784-6860.

April 1

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6:30 p.m. Information: 317-243-0777.

April 3

St. Jude Parish, 5353 McFarland Road, Indianapolis. **Boy Scout Troop 51, fish fry**, 5-7:30 p.m. Information: 317-919-3780 or killian538@yahoo.com.

April 4

St. Michael the Archangel Church, 145 St. Michael Blvd., Brookville. **First Saturday Devotional Prayer Group**,

Mass, Exposition of the Blessed Sacrament, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Helpers of God's Precious Infants Prayer Vigil, Terre Haute. 7:30 a.m. Mass at the Carmelite Monastery at 59 Allendale, 9:25 a.m. parking on Ohio Blvd., 9:30 a.m. assemble on sidewalk in front of Planned Parenthood at 30 S. 3rd St. for prayers, 10 a.m. travel to St. Patrick Adoration Chapel at 1807 Poplar St. for Divine Mercy Chaplet, completed around 10:30 a.m.

Eastern Lanes, 825 Eastern Blvd., Clarksville. **New Albany Deanery Catholic Youth Ministries, Bowl-A-Thon**, 1 p.m., proceeds to help missions and local charities. Information: 812-923-8355 or nadyouth.org.

April 6

Murphy's@Flynn's, 5198 Allisonville Road, Indianapolis. **SS. Peter and Paul Cathedral Grade School class of 1954 reunion**, 1 p.m., \$15 per person, reservations due March 15.

Information: 317-683-3814 or dtmac7@yahoo.com.

April 6-May 11

St. Mary Education Center, 208 S. East St., Greensburg. **Seasons of Hope**, six-week daytime support group for the bereaved, 11 a.m. Information: Mona Lime at 317-371-8993 or monalime@att.net, or Sheila Hussey at 812-663-8427.

April 8

SS. Francis and Clare of Assisi Parish, 5901 Olive Branch Road, Greenwood. **Archdiocesan Vocations Office and SS. Francis and Clare of Assisi Parish, "Called By 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 eescoffery@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: 317-851-8344.

April 11

St. Roch Parish, Family Life Center, 3603 S. Meridian St., Indianapolis. **Single Seniors** meeting, 1 p.m., age 50 and over. Information: 317-784-4207.

April 12

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Mass in French**, 1 p.m. Information: 317-523-4193 or 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.

St. Gabriel Parish, 232 W. Ninth St., Connerville. **Office of Pro-Life and Family Life, six-week program, "Divorce and Beyond,"** for separated and divorced, \$30 per person, 6:30-8:30 p.m. Information: 317-236-1586 or dvanvelse@archindy.org.

Retreats and Programs

April 10-12

Mount Saint Francis Retreat Center, 101 Mt. St. Francis Drive, Mt. St. Francis. **Vocation "Come and See" retreat.** Information: 812-923-8817 or www.mountsaintfrancis.org.

Mount Saint Francis Retreat Center, 101 Mt. St. Francis Drive, Mt. St. Francis. **Second Half of Life Retreat for Women.** Information: 812-923-8817 or www.mountsaintfrancis.org.

April 13-17

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad.

Priests retreat, **"Beyond the Cloister: Benedictine Principles in the Life of a Parish Priest,"** Benedictine Father Vincent Tobin, presenter, \$425 for single. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

April 14

Benedict Inn Conference and 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 www.benedictinn.org.

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

Sisters of Providence announce services for Holy Week at Saint Mary-of-the-Woods

The Sisters of Providence at Saint Mary-of-the-Woods have announced their schedule of Masses and services for Holy Week. All Masses and services are open to the public and will take place in the Church of the Immaculate Conception on the grounds of the Sisters of Providence motherhouse at Saint Mary-of-the-Woods, St. Mary-of-the-Woods.

The schedule is as follows:

- March 29—Palm Sunday Mass, 11 a.m.
- March 29—Vespers, 4:30 p.m.
- March 30-April 1—Holy Week

daily Masses, 11:30 a.m.

- April 2—Holy Thursday Mass of the Lord's Supper, 4 p.m.
- April 3—Good Friday service, 3 p.m.
- April 4—Easter Vigil, 7 p.m.
- April 5—Easter Sunday Mass, 11 a.m.

In addition, an Easter brunch will be available at O'Shaughnessy Dining Room at the Providence Spirituality and Conference Center from 10:30 a.m. to 2 p.m. on April 5.

For more information and cost for the brunch, log on to www.SistersofProvidence.org. †

St. Thomas Aquinas seeks funds to repair church roof, school building at Haitian sister parish

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 in Haiti, with whom the local parish has had a relationship for 25 years.

The 50-year-old tin 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 cracks that developed following the 2010 earthquake finally became fissures and crevices, which have caused the walls and roof of the building to collapse.

The estimated costs of the 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 STA Haiti Fund, 4625 N. Kenwood Ave., Indianapolis, IN 46208 or make an online donation to the Haiti Fund at staindy.weshareonline.org/. †

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 Uniting to Feed Our Children" conference at Northminster Presbyterian Church, 1660 Kessler Blvd. E. Drive, in 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 School—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 9-11. The fee includes a continental breakfast and lunch.

Registration is available online by logging on to Eventbrite.com/event/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. †



Guild officers

Officers and board of director members of the Ave Maria Guild of St. Paul Hermitage in Beech Grove smile during their installation on Dec. 9. The guild supports the Sisters of St. Benedict and the St. Paul Hermitage staff in making the lives of the residents of the elder care home more meaningful. The officers are sergeant at arms pro tem Hermine Konerman, left, sergeant at arms Betty Price, assistant to the treasurer Josephine Cadwallader, treasurer Mary Catherine Menonna, corresponding secretary Vicki Spicuzza, recording secretary Flora Boehm, vice president Linda Augenstein and president Emily Gutzwiller Vance. (Submitted photo)

Bill to clarify chemical abortion, RU-486 regulation advances

By Brigid Curtis Ayer

A bill to clarify the law regulating chemical abortion cleared another hurdle when it passed a House panel by a 10-3 vote on March 17.

Senate Bill 546, authored by Sen. Mark Messmer, R-Jasper, provides clarification to a current law regulating chemical abortion, which was ruled unconstitutional.



Sen. Mark Messmer

The legislation enacted in 2013, aimed primarily at the use of RU-486, would require health providers who provide RU-486 to meet the same requirements as surgical abortion facilities. The changes to the law are expected to make the 2013 legislation constitutional, and will allow the law regulating chemical abortion providers to take effect.

Messmer, who presented his bill to the House panel, said Senate Bill 546 was drafted in response to a Dec. 5, 2014, federal court injunction to provisions of Senate Bill 371 that passed and was signed into law in May 2013. The injunction was ordered due to violations of the equal protection clause of the U.S. Constitution.

He said that Senate Bill 546 was drafted in consultation with the attorney general, the State Department of Health, and the governor's and speaker's offices to address equal protection concerns.

Termination of pregnancy reporting requirements to the state department of health are also addressed in Senate Bill 546.



'We do support the bill. The Catholic Conference affirms that all human life has dignity and value. The Church opposes abortion on principle and recognizes it as an evil.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC)

The bill removes the language of physician's office and changes it to a broader definition of health care providers. Health care providers that are involved in less than five chemical abortions per year are exempt from the provisions of the bill.

Messmer said that if Senate Bill 546 passes, the solicitor general will file a motion and ask the district court to lift its injunction precluding state officials to enforce the physical plant requirements.

"We feel the carefully crafted changes set up in Senate Bill 546 when applied uniformly will accomplish this," Messmer said.

Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC), who testified before the house panel, said, "We do support the bill. The Catholic Conference affirms that all human life has dignity and value. The Church opposes abortion on principle and recognizes it as an evil."

"However, because it is tolerated by law and civil society, regulation of it is necessary for the well-being and health of the woman and the child as a matter of health and public safety, and to safeguard and promote as much as possible the common good."

"Senate Bill 546 provides for an appropriate regulation of abortion facilities and proper recording regarding abortions conducted," Tebbe continued. "The Catholic

Conference believes the state is fulfilling its responsibility to promote the common good in this bill, and we consider it to be positive public policy."

Lindsey Craig, director of Family Policy for the governor's office, said, "I'm here to express my support of the bill. It has really been a team effort with the governor's office, the department of health, legislators and the attorney general."

Justin McAdam, general counsel for Indiana Right to Life, said, "We support this bill. We think it's a good bill and a good approach to fixing the definitional issues and the constitutional issues raised by the Court in this lawsuit."

If Senate Bill 546 is enacted, and the injunction lifted, provisions of Senate Bill 371 enacted in 2013 will go into effect. Facilities dispensing abortion-inducing drugs will be required to meet the same medical standards as those that provide surgical abortion, including notices and informed consent.

Doctors who prescribe the abortion-inducing drug RU-486 will be required to examine the woman in person, and schedule follow-up care. It prohibits teled practices where a doctor could use Skype to discuss options with the pregnant mother rather than an in-person exam. The legislation does not include the morning

after pill.

Under the bill, in order for a woman to have a chemical abortion, a doctor will have to assess the gestational age of the baby in order to determine if it is an appropriate use. Additionally, the doctor will have to rule out an ectopic pregnancy, including serious side effects, including death, if RU-486 is used.

RU-486 is a regimen of drugs starting with an artificial steroid that blocks progesterone, which is a hormone that is needed to continue a pregnancy. After two days, another drug is given to induce contractions to help expel the embryo.

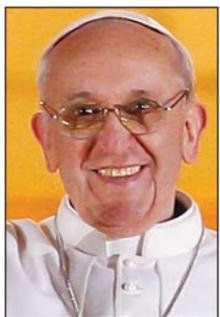
According to Dr. Hans Geisler, a retired oncologist and gynecologist and a member of St. Luke the Evangelist Parish in Indianapolis, chemical abortion when compared to surgical abortion is more risky. A chemical abortion has a 15.6 percent risk of hemorrhage compared to a 2.1 percent risk from a surgical abortion.

(For more information about the Indiana Catholic Conference, its Indiana Catholic Action Network and the bills it is following in the Indiana General Assembly this year, log on to www.indianacc.org. Brigid Curtis Ayer is a correspondent for The Criterion.) †

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 event that led a teen-age Jorge Mario Bergoglio to the priesthood.

Pope Francis has recounted the story several times in the past two years. On one occasion early in his pontificate, he told members of Catholic lay movements about his faith journey, particularly the importance of growing up Catholic and the influence of his grandmother.



Pope Francis

Then he said:

"One day in particular, though, was very important to me: Sept. 21, 1953. I was almost 17. It was 'Students' Day,' for us the first day of spring—for you the first day of autumn. Before going to the celebration, I passed through the parish I normally attended, I found a priest that I did not know, and I felt the need to go to confession. For me, this was an experience of encounter: I found that someone 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. He had been waiting for me for some time. After making my confession, I felt something had changed. I was not the same. I had heard something like a voice, or a call. I was convinced that I should become a priest."

Over and over again, Pope Francis tells people: God is always there first, waiting for you; the sacrament 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.

The pope 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 young people 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 return in a hurry, 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 "meditating 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 sins ends with an invitation to have 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 even "shame."

"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," accepting while knowing it is undeserved.

St. Ignatius "gets you to reflect on how you haven't been perfect, and then he gets you to be filled with wonder and awe that the Lord could show 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 being overwhelmed by God's goodness and mercy, the Irish Jesuit said.

Another point in St. Ignatius' teaching and one Pope Francis often repeats, he said, 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 offering "consolation to every man and every woman of our age."

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

"He wants no 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." †

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

• April 1, 4 p.m. at St. Paul Catholic Center, Bloomington

Indianapolis South Deanery

• March 30, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery

• 6-7:30 p.m. at Mary, Queen of Peace, Danville (individual confession available every Wednesday during Lent)

New Albany Deanery

• March 29, 4 p.m. at St. John the Baptist, Starlight

Terre Haute Deanery

• 7:30 p.m. at St. Paul the Apostle, Greencastle (individual confession available every Monday during Lent)
• 7:30 p.m. at Annunciation, Brazil (individual confession available every Wednesday during Lent) †

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Holy Trinity

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 further requested that the building be sold to an appropriate buyer to be used as a community center, to house a social service agency, to be used as a Protestant church, to be used as housing, or for some other appropriate use; and

Whereas, the letter stated that the church building is a financial burden on St. Anthony Parish; and

Whereas I convened the Archdiocesan Presbyteral Council on January 27, 2015, for consultation on the question of the relegation of Holy Trinity Church 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:

- The building is a financial burden on St. Anthony Parish.
- 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, few of the former Holy Trinity parishioners have joined St. Anthony Parish.
- St. Anthony Parish was experiencing financial difficulties even before the extinctive union, and these have been exacerbated because of the extinctive union.
- 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;

I, 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

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 is 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

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St. Anne, Hamburg

Decree

Whereas, by my decree of June 6, 2013, St. Anne Parish of Hamburg was merged by extinctive union into Holy Family Parish of Oldenburg on December 1, 2013; and

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

Whereas the pastoral leaders of Holy Family Parish petitioned me requesting that the parish church be relegated to profane but not sordid use; and

Whereas, the petition expressed concerns about the financial effects of continuing to maintain St. Anne Church; and

Whereas I convened the Archdiocesan Presbyteral Council on January 27, 2015, for consultation on the question of the relegation of St. Anne Church to profane but not sordid use; and

Whereas in the discussion of the question the Presbyteral Council heard evidence of the following facts concerning St. Anne Church:

- The building is a financial burden on Holy Family Parish, which has absorbed two former parishes by means of extinctive union and is thus maintaining two auxiliary campuses.
- There have been no requests to use the church building for any sacraments or devotions.
- Most of the former parishioners of St. Anne Parish have joined parishes other than Holy Family Parish and thus are not contributing to the upkeep of the church building.
- Holy Family Parish assumed a debt from the former St. Anne Parish which had to be addressed.
- Holy Family Parish is paying \$13,000 per year for insurance and utility costs for the church building.
- Holy Family Parish would like to use the proceeds from the sale of the church building to finance the ongoing maintenance of the St. Anne Cemetery.

And whereas the Presbyteral Council voted unanimously to recommend that St. Anne 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 Holy Family Parish constitute grave cause sufficient in law to support the relegation of the church building to profane but not sordid use;

I, 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 Holy Family Parish specifically and the needs of the Archdiocese of Indianapolis generally, hereby decree:

1. The parish church of the former St. Anne Parish shall be relegated to profane but not sordid use fourteen days after the date of the promulgation of this decree that is, 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. Holy Family 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 Holy Family Parish.
4. The parishioners of Holy Family 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 is 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 Happel Cornwell
Special to *The Criterion*

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. Chairperson of the theology department at Bellarmine University in Louisville, Ky., Hinson-Hasty is a Presbyterian minister. Day is the subject of her new book, *Dorothy Day for Armchair Theologians* (Westminster John Knox Press, 2014).

As a crowd of about 50 enjoyed Irish coffee and snacks, Hinson-Hasty discussed Day’s remarkable life and legacy.

“Dorothy Day was no armchair theologian herself,” Hinson-Hasty said. “She did more than talk about her faith. Her story has the potential to change the way we live in community.”

She told her audience, “When I started researching Day, I soon learned there are very few people to whom Dorothy Day can be compared. Day is unique in all regards. Since learning about Day, I have been unable to teach or write in the same way.”

Born in 1897, Day had only a high school diploma and two years of college, but she became a noted activist and writer on racism, peace and other social justice issues. She corresponded with the likes of Trappist Father Thomas Merton, Jesuit peace activist Father Daniel Berrigan, and labor leader Cesar Chavez.

With French immigrant Peter Maurin, Day launched the

Catholic Worker Movement and *Catholic Worker* newspaper in 1933 in New York. They opened “houses of hospitality” for the poor and marginalized in cities from New York and San Francisco to Tell City and Louisville. The house in Louisville continues to serve as “*Casa Latina*” for poor immigrant women.

An adult convert to Catholicism, Day was jailed several times for protesting for the rights of women and underpaid or unemployed workers. She was also arrested for protesting the proliferation of nuclear weapons. She lived in voluntary poverty as a sign of solidarity with the poor, and called the Catholic Church “the Church of the poor.”

Day was a single mother, journalist and organizer, and “her program of action was sustained by her life of prayer,” Hinson-Hasty said. “She went to Mass every day, practiced silence, went on retreats, 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



Above, Elizabeth Hinson-Hasty prepares to sign a copy of her book, *Dorothy Day for Armchair Theologians*, for Phyllis Schickel. A Presbyterian minister and chair of the theology department at Bellarmine University in Louisville, Hinson-Hasty gave a talk on Day on March 12 as part of the annual Cardinal Ritter House Irish Coffee lecture series.

Right, Elizabeth Hinson-Hasty, author of *Dorothy Day for Armchair Theologians*, discusses Day’s activism and spirituality before a crowd of 50 people at the Cardinal Ritter House in New Albany on March 12.

(Photos by Patricia Happel Cornwell)

the Beatitudes.”

Day once stated, “We are pacifists. Our manifesto is the Sermon on 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 their conscience, and doing 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.”

(Patricia Happel Cornwell is a freelance writer and a member of St. Joseph Parish in Corydon. For information about the Cardinal Ritter Birthplace Foundation, go to www.cardinalritterhouse.org. To make a donation, checks should be made payable to Cardinal Ritter Birthplace Foundation, 1218 E. Oak St., New Albany, IN 47150.) †



Sharon Gullett and Brent Freiberger visit the room in which Cardinal Joseph Ritter was born in the restored home at 1218 E. Elm St., New Albany. The two collaborated on a play about the cardinal’s life. A rare portrait of Ritter hangs over the mantel behind them. (Photo by Patricia Happel Cornwell)



Sharon Gullett, left, who has written a play about the life of New Albany native Cardinal Joseph E. Ritter, chats with Ritter’s niece Helen Ritter at the March 12 Irish Coffee event at the Ritter birthplace on Elm St. in New Albany. (Photo by Patricia Happel Cornwell)

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

By Patricia Happel Cornwell
Special to *The Criterion*

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’d 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 and 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 1967.

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 his fight for racial justice was the inspiration for the title of the play, Gullett said the cardinal actually was color-blind, as were all his brothers. “He was also

color-blind,” she said, “in his attitude toward those who were ‘the children of God.’”

Cardinal Ritter also participated 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 large 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 as 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 Happel Cornwell is a freelance writer and a member of St. Joseph Parish in Corydon. For more information about the Cardinal Ritter Birthplace Foundation or Color-Blind Cardinal, contact David Hock at David@cardinalritterhouse.org.) †



Cardinal Joseph E. Ritter

Roncalli choir, singers from around archdiocese to sing at Holy Week liturgies

By Natalie Hoefler

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 show 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 show 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



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

—Andrew Motyka, director of archdiocesan and cathedral worship

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, "then 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 that 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 arch 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.' The new prayers eliminate such references as 'heretics and

schismatics' and 'infidels' and 'pagans.'"

- Urges halt to gas use in Vietnam
- Editor, Jewish leader to air council views
- 250 to receive Marian Medals
- Catholics drag feet in rhythm research

"In the next five years, scientists will make a discovery which may affect thousands of Catholic families: they will find a simple test to predict ovulation. The test will make the rhythm method of birth regulation more accurate and practical—it will enable couples to know when ovulation is coming, and reduce the period of continence required in each menstrual cycle. ... Despite the small amount of research in this field, scientists recognize its potential significance. The Department of Health survey commented that 'simple indices enabling one to anticipate by four or five days the precise time of ovulation would be of inestimable aid' to those practicing rhythm. This year, Planned Parenthood World Population has stressed as one of its four goals for citizen participation in fertility control: 'urging expansion of research with government funds to perfect a variety of simple fertility control methods acceptable to all faiths. ... Except for a \$50,000 Ford Foundation

grant 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 in non-Catholic universities and hospitals. ... Catholics have not initiated or supported basic research into the fertile period, 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 widower: Determined to keep family together
- Dialogue approved: Catholics, Lutherans set doctrinal talks
- 35th year marked by Catholic Hour
- 500 youths attend Lanesville event



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Chancellor of the Archdiocese of Indianapolis



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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 Oscar 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 and killed 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 bomb exploded, 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 legacy hoped to communicate a plain message, namely that the Church must "stop speaking about justice and human rights," said Archbishop Quinn.

On Palm Sunday 2015, the Church again reflects on the life of San Salvador's slain archbishop. On Feb. 3, a few weeks before Palm Sunday,

Pope Francis declared Archbishop Romero a martyr, killed "in hatred of the faith."

With the pope's declaration, the notion that Archbishop Romero 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, like 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 events of great consequence are getting underway. Indeed, Holy Week's journey leads directly to Christianity's heart, where suffering inexorably is linked to new life.

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

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 makes 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," he



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)

observed. Then he added: "The moment of suffering, when many people feel the need to get down from the cross is the moment closest to the resurrection. Night becomes

darkest just before morning dawns."

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

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 liturgy of this day: the proclamation of the passion of Christ on this Sunday before Easter and re-enacting Jesus' triumphal entry



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)

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" (Zec 9:9). The cheers 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 mentioned in John's version) echoes one 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 what 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.) †

From the Editor Emeritus/John F. Fink

Caiaphas' home, where Peter denied Christ three times

With Holy Week beginning on Sunday, I'd like to tell you about one of my favorite churches in Jerusalem.



Of course, there are many important churches in Jerusalem built on sites made sacred by the events in Jesus' life.

For example, there's the Church of the Holy Sepulchre, the most sacred shrine in all of Christendom because it was built over the site of Jesus' crucifixion and resurrection. There's the Church of All Nations in the Garden of Gethsemane, built over the rock where Jesus suffered his agony in the garden.

But I think the most beautiful church in Jerusalem is St. Peter in Gallicantu, which, most archaeologists believe sits over the palace of Caiaphas, the high priest who presided over the Sanhedrin's trial of Jesus. The home would have been a large villa.

A fourth-century pilgrim to the Holy Land from what is now Bordeaux, Francis visited the site. The present church,

though, was built by the Assumptionist Fathers in 1931 and was renovated in 1997.

This is where Peter denied knowing Christ three times before the cock crowed twice, according to Mark's Gospel that we'll hear this weekend. "In Gallicantu" means "Cock Crow."

In a courtyard next to the church is a magnificent sculpture showing Peter denying that he knew Christ. The expressions on the faces of Peter, the woman who is pointing toward Christ, and a Roman soldier are marvelous. There is also a cock on the top of a column in the sculpture.

Nearby are steps leading from the Upper City to the Lower City, from Caiaphas' home to the Pool of Siloam. At the top of the steps are two reliefs, one of Christ leading his Apostles down the steps to Gethsemane after the Last Supper, and the other of Christ being dragged back up the steps after his arrest.

In the church itself, Peter's repentance, rather than his denial, is commemorated.

There are mosaics on both sides of the altar, one of men repenting (with the Good Thief in the center) and the other of

women repenting (with Mary Magdalene in the center). But the largest mosaic, over the altar, shows Christ being tried by the Sanhedrin.

Still another mosaic shows Christ being led down the steps from Caiaphas' home, looking back at Peter who apparently has just denied him. The text under the mosaic, though, rather than describe the scene, has the words of Christ, "Thou art Peter and upon this rock I will build my Church" (Mt 16:18).

There are more chapels under the main church. This level is built over Caiaphas' prison, where Christ was probably kept after his arrest until his appearance before the Sanhedrin. Visitors can climb down into the dungeon.

On the first of my nine visits to the Holy Land, back in the 1970s, I was part of a group of six Catholic journalists, including then-Msgr. John Foley, editor of the newspaper for the Archdiocese of Philadelphia. He was later to become Cardinal John Foley, grand master of the Equestrian Order of the Holy Sepulchre of Jerusalem. He said Mass for our group in the dungeon. †

Cornucopia/Cynthia Dewes

Hanging on to the family and its values in today's world

Recently on PBS we watched the series "The Italian-Americans," which



emphasized the great importance that family plays in this group.

Of course, family is important in any ethnic group, but for the Italians it seemed to be more than usual. The family was their

mainstay, their support in a society that kept them at the bottom of its social and economic ladder.

Other immigrants, including my Norwegian grandparents, were more eager to assimilate quickly, speaking only English and trying to adapt to American ways. But over time, as the TV series pointed out, the Italians became integrated, like other American immigrants. They'd truly become part of the melting pot which is our country, although it took them almost until the years following World War II to accomplish it.

Still, this "victory" was bittersweet. The Italians missed the tightness of their families' living, working and worshipping activities. Family members moved away from the largely urban centers they'd occupied for years, and many joined the less grounded, more migratory parts

of society. It was good for their status as Americans, but it could be bad in other ways.

"Family" can mean many things. Sometimes, as in *The Godfather* stereotype, it's a criminal enterprise. Maybe it's just a biological collection of relatives who have no other connection than genetic makeup. Or it can be a group of people not related by blood, but by purpose or faith.

We may be a family of moms and dads, kids, grandparents, etc. or a family of believers or a community family.

Ultimately, we all belong to the family of God and of man. But no matter what kind of family we belong to, the results will form a basic society. Whether that society is healthy or not will depend upon those qualities in the families that support it.

We must admit that religious ideas, and Christian ideals in particular, form the basis of the best possible society, simply because they work. It begins with sacramental marriage, i.e. lifelong commitment and the welcoming of new life. And it continues with working for the common good in business, education, government and politics.

Most of our families are not models for stories like "Father Knows Best" or "Leave it to Beaver," which may be a good thing! But we can admire the values they

displayed. In today's more realistic terms, I've come to love the current "Blue Bloods" TV show because it describes a healthy, virtuous but totally modern family.

They are an Irish-American family in New York City who are all involved in law enforcement as cops or prosecutors. They're Catholic, and they attend Mass and quietly demonstrate their faith in other ways. Every week, there's a scene of the family's weekly Sunday dinner together, at which the members exchange criticism, offer advice, encourage each other and discuss moral issues. They always do it with love.

No matter how attractive a selfish culture may seem, it's ultimately more satisfying to do what is right for all of us. If we sleep around, for example, take no responsibility for our children or experiment with drugs, we fracture society. When we plagiarize or cheat or lie, we put the integrity of our society in peril. One way or another, we'll be made responsible for our actions.

It seems to me we need to hang on to the verities that work if we want to survive personally or as a group. And Sunday dinner together wouldn't hurt, either. †

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

Emmaus Walk/Debra Tomaselli

It's Lent, but I didn't plan to make this sacrifice

It's Lent, and I can tell.

They're changing the seating



arrangements at work, and I have to move. I don't want to.

Doesn't sound like a big deal, but it is.

First of all, I'm in an office. My new workspace will be a cubicle.

But that's not the worst part. The problem is that I'll be losing daily contact with Jeanette, the co-worker who currently shares my office with me.

When we were asked to move into the space last year, we hardly knew each other. That's since changed.

My day job is in insurance, so what are the odds that I'd end up in an office built for two with someone who is also a writer? 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 conversations that arose were rich in faith. We'd help each other with the day's particular challenges or joys, viewing them through the lens of the Gospel.

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

Somehow, we thought we'd escape the latest restructure. However, we were wrong.

I know it sounds silly, but the news hit me hard.

Jeanette felt the same way.

"What do you think of that?" she asked, after we learned we'd be losing our office, the whiteboard, the impromptu meetings, and the holy conversations.

I prayed for a positive response.

"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.

Faith and Family/Sean Gallagher

Jesus' dying and rising are lived out daily in family life

There is a passage from the Gospel of St. John that is proclaimed at Mass once



every three years on the Fifth Sunday of Lent in Cycle B, and then only if worshipping communities don't use the Cycle A readings because of the Rite of Christian Initiation of Adults.

The reading is John 12:20-33. Like so many passages from John, this one has many layers of meaning that can inspire much prayer and meditation.

Jesus and his disciples were in Jerusalem for the Passover on the occasion when he would ultimately be crucified and rise again.

But before those events were put in motion, some Greeks who had come for the feast asked the Apostle Philip to see Jesus. When Jesus learned of this seemingly ordinary request, he mysteriously said, "The hour has come for the Son of Man to be glorified. Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit.

Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life" (Jn 12:23-25).

Later, in reference to the way that he would soon die and the effect of his death, Jesus said "when I am lifted up from the Earth, I will draw everyone to myself" (Jn 12:32).

Although this passage is not included in St. John's Passion proclaimed on Good Friday, it gives a good perspective on Jesus' suffering and death—and how it applies to we who seek to follow in his footsteps, including those of us called to family life.

People who have this vocation are said to live in the middle of the world, in contrast to those called to the priesthood or religious life.

But so many of the sacrifices that are part of family life that lead us to holiness and a share in Christ's eternal life are as hidden from the world as a monk or nun living separated from the world in their cloistered monastery.

Few people notice the many small and sometimes large sacrifices that spouses, parents and children are called to make in caring for family members. But it is in these hidden acts of love that we allow God to plant us as seeds in the ground.

So many times, the daily duties that face us in family life run counter to our own inclinations. We'd rather watch TV, surf the Internet or read a book than do the laundry, make a meal or change a diaper.

We have to trust that going against our inclinations—being a seed that is planted in the ground—will result in bearing fruit far beyond the measure of what we would have gained if we went our own way.

In fact, Jesus suggests in this passage from John that when we do embrace our own inclinations—"whoever loves his life"—will actually lose it altogether.

But if we embrace more completely the vocation of self-giving love to which we have been called in family life, then we will "preserve [our lives] for eternal life."

When we hear the accounts of Jesus' suffering and death proclaimed on Palm Sunday and Good Friday, it can be easy to think that what happened in Jerusalem 2,000 years ago is far removed from our daily life here and now.

But that's the furthest thing from the truth. In this same passage, Jesus also said, "Where I am, there also will my servant be" (Jn 12:26).

Not only are we, in spirit, with Jesus when he gives of himself completely in his suffering and death, he's also at our side when we die to ourselves in giving of ourselves in our family life. And in the end, we're with him in his rising from the dead and when he'll raise us up as well. †

(Debra Tomaselli writes from Altamonte Springs, Fla. She can be reached at dtomaselli@cfl.rr.com.) †

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

Sunday Readings

Sunday, March 29, 2015

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

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



A procession will precede each Mass, ideally involving the entire congregation, who will carry palms blessed by 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 Mount of Olives, from Bethany, to Jerusalem. He approached Jerusalem from the East, just as the Scriptures had predicted as the route of the Messiah.

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

After this procession, the Liturgy of the Word progresses normally. The first reading is from Isaiah. It is the third "Suffering Servant" song, emphasizing the unidentified 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. Each is expressive and moving. Throughout the centuries, the faithful of the Church have always seen Jesus in this figure.

Supplying the second reading is St. Paul's Epistle to the Philippians. Eloquent and most compelling, many scholars believe that its origin was liturgical. The first generation of Christians may have used this hymn in their worship. The hymn is an exclamation of the glory 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 has its own perception of the Passion of Christ. 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 inability of the religious leaders to see the Lord's true identity, and the kangaroo court of the Sanhedrin, dramatized by the high priest's utter pragmatism, and the similar Roman governor's court, burdened with the bewilderment and indifference to truth on Pilate's part—all were important details for Mark, all indications of human frailty and sin.

This Gospel is a wonderful first step in understanding the meaning of Holy Week and human need for redemption.

Reflection

People almost always can say where they were when they first heard of the horrible collisions of hijacked planes with the World Trade Center Towers in New York 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. People alive on April 15, 1912, all knew where they were when they heard that the British luxury liner, Titanic, had sunk with great loss of life in the mid-Atlantic.

Thus it was with the Evangelists. They vividly reported the Passion of Jesus. Their careful, but individual, reconstructions of the day indicates how vital the Lord's trial and death were in the Evangelists' presentation of the Good News.

With Lent, the Church has prepared us for Holy Week. Mark tells us that Jesus faced the sin of the world, deserted by frightened, ignorant human beings. He faced death.

Each Christian, somehow, is in similar conflict. The Church bluntly reminds us of this fact, not in despair, but in hope. Follow Jesus to Calvary. Rise with Jesus to new life. Find reality. Find truth. Find genuine self-identity and purpose in life. Find hope. Face facts.

Live Holy Week—learn, repent and be saved. †

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, 8b-9

Psalm 89:21-22, 25, 27

Revelation 1:5-8

Luke 4:16-21

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 Night—The

Easter Vigil

Genesis 1:1-2:2

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

(Response) Isaiah 12:2-3, 4-6

Baruch 3:9-15, 32-4:4

Psalm 19:8-11

Ezekiel 36:16-17a, 18-28

Psalms 42:3, 5; 43:3-4

or, when baptism is celebrated,

(Response) Isaiah 12:2-3, 4bcd,

5-6

or Psalm 51:12-15, 18-19

Romans 6:3-11

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 5:6b-8

John 20:1-9

or Mark 16:1-7

or, at an afternoon or evening

Mass,

Luke 24:13-35

My Journey to God

Desert Prayer

—desert monastery of St. George, near Jerusalem

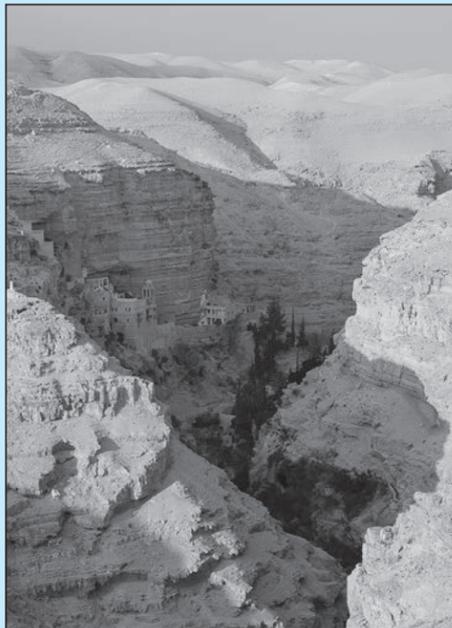
By Norbert Krapf

In the desert, morning sun enters through our windows and lifts us 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 fire burns within at the center.



(Norbert Krapf, a member of St. Mary 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 by © Denis Ryan Kelly Jr., www.deniskelly.com)

Question Corner/Fr. Kenneth Doyle

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

Recently we moved to another military parish. For the last four weekends, the priest here 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)

(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 askfatherdoyle@gmail.com and 40 Hopewell St., Albany, N.Y. 12208.) †

Readers may submit prose or poetry for faith column

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

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

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

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.

AIMONE, Anita, 75, Sacred Heart, Clinton, Feb. 28. Aunt of several.

AMOS, Grace V., 84, St. Jude, Indianapolis, Feb. 28. Mother of Mary Barnett, Carol Lathrop, Tamara Zavala, Joseph and R. Michael Amos. Grandmother of 10. Great-grandmother of six.

ANDERSON, Eugene E., 84, St. Lawrence, Indianapolis, Feb. 22. Father of Debbie Flack, Janice Hurrell, Karen Innis, Shirley Maxwell, John, Kenny, Mike and Tom Anderson. Brother of Gerry Zeman. Grandfather of 20. Great-grandfather of 13.

BIERLY, Mary A., 100, St. Peter, Harrison County, March 1. Mother of Karen Drake, Shirley Fessell, Dianne Frakes, Rowena Orme, Mary Lou Summers, Gene, James, Richard and Roger Bierly. Sister of Ralph Ashton. Grandmother of 23. Great-grandmother of 33.

BOHMAN, Nancy L., 69, St. Catherine of Siena, Decatur County, March 1. Wife of Jim Bohman. Mother of Michelle Hayes and John Bohman. Sister of Betsy, Carol, Jeannie, Susie, Pat, Raymond and Tim. Grandmother of two.

BROKAMP, Robert J., 88, St. Louis, Batesville, March 3. Uncle of several.

CAMPBELL, Irene M., 91, Our Lady of Lourdes, Indianapolis, Feb. 22. Mother of Christopher Campbell. Sister of Janine Alligier and Remy Aumage. Grandmother of one.

CARPENTER, Anna Lee, 94, St. Paul, Tell City, Feb. 23. Aunt of several.

CARTER, William Raphael, 14, St. Ambrose, Seymour, March 2. Son of Ray and Michelle (Chavez) Carter. Brother of Louisa and Seth Carter.

CLARK, Mary Lou (Loudermilk), 90, St. Simon the Apostle, Indianapolis, March 6. Mother of Angela, Gary and Gordon Clark. Grandmother

of three. Great-grandmother of three.

COMMONS, Carol Ann, 68, St. Barnabas, Indianapolis, Feb. 24. Wife of Rick Commons. Mother of DeeAnn Commons. Sister of Cynthia, Darrell and David Ladd. Aunt of several.

DAVENPORT, Sherry Mae, 57, St. John Paul II, Clark County, Feb. 28. Wife of Joseph Davenport Sr. Mother of Marvin and Russell Browning and Susan and James Davenport. Sister of Diana Minton, Velva and Ronnie Griffin. Grandmother of seven. Great-grandmother of two.

DUNKIN, Richard E., 57, St. Bartholomew, Columbus, Feb. 24. Son of Raymond and Doris Dunkin. Brother of Kathy Crim, Bonnie Peters, Christina, Larry, Michael, Raymond Jr. and Ron Dunkin.

ESTER, Joan E., 81, St. Pius X, Indianapolis, March 8. Mother of Kathleen Ester, Debra Ester-Heindel and Theresa Scott. Sister of Gerry Baldwin, Frank and Henry Valla. Grandmother of three. Great-grandmother of two.

GOGEL, Adolph J., 86, St. Paul, Tell City, Feb. 26. Husband of Georgeann Gogel. Father of Annette Leone, Bill Kline Jr., Gary, Grant, Joe and Larry Gogel. Grandfather of 11. Great-grandfather of three.

HERTZ, Bernard N., 84, Prince of Peace, Madison, March 6. Brother of Mary Ann Bear, Marian Lynch, Susie McKay, Joan Tucker, Anthony and Joseph Hertz.

HOLT, Mark Steven, 63, Prince of Peace, Madison, March 2. Son of Harold Holt. Brother of Diane Signore.

JACKSON, Cecil Jr., 91, St. John Paul II, Clark County, Feb. 27. Husband of Dolores (Pama) Jackson. Father of Linda Redden, Mark, Matthew and Stewart Jackson. Brother of Howard Jackson. Grandfather of six. Great-grandfather of four. Great-great-grandfather of four.

JOHNSON, Michael Edward, 50, St. Charles Borromeo, Bloomington, Feb. 26. Husband of Rosemarie (Bates) Johnson. Father of Elena, Kathryn, Benjamin and Matthew Johnson. Son of Leon and Jeneane Johnson. Brother of Belinda Ferguson.

KELLEY, Ruth Ann, 93, Holy Family, New Albany, March 7. Mother of Becky Knotts, Jeanne Lind, Peggy Schaffer, Sally Watts, Fred, Mike and Pat Kelley. Grandmother of 14. Great-grandmother of nine.



'Children of God'

Pope Francis kisses a child as he arrives to lead his general audience in St. Peter's Square at the Vatican on March 18. During the general audience, the pope said that children, whom he called a "blessing for humanity and the Church," remind Christians that they are "children of God." (CNS photo/Paul Haring)

KINKER, Paul F., 84, St. Louis, Batesville, Feb. 25. Father of Stephanie Pearce and Samuel Kinker. Brother of Rita Mae Vanderpohl. Grandfather of six. Great-grandfather of one.

KLINGENMEIER, Kenneth L., 83, St. Vincent De Paul, Bedford, Feb. 18. Brother of Margaret Perkins.

KUNKEL, Paul, 89, St. Bridget, Liberty, March 4. Husband of Margaret Kunkel. Father of Christyna Barker, Nancy Jackson, Karen Kuhn and LeeAnn Newton. Brother of Georgia Cobb, Viola Stenger, Marilyn Ziegler and Charles Kunkel. Grandfather of 12. Great-grandfather of 11.

LITTLE, Patricia, 75, St. Benedict, Terre Haute, March 5. Wife of Charles Little. Mother of Sandy Little Marling, Brad and Paul Little. Sister of Mary Lou Hanley Williams and Charles Hanley. Grandmother of six.

LYNN, Stanley E., 80, St. Rose of Lima, Franklin, March 9. Father of Pat Duran, Barb Maloney, Janet McCarty, Mark, Robert and Stan Lynn. Grandfather of 14. Great-grandfather of six.

MEYER, Donald, 76, St. Mary, Greensburg, Feb. 23. Husband of Kay Meyer. Father of Debbie Hargitt, Donna Tewmeyer, David,

Greg and Mike Meyer. Brother of Bob Meyer. Grandfather of 11. Great-grandfather of four.

O'CONNOR, Paul R., 86, Christ the King, Indianapolis, March 6. Husband of Rita O'Connor. Father of Susan Hill, Teresa Lugar, Anne O'Connor Clark, Ellen and Patrick O'Connor. Grandfather of 10. Great-grandfather of three.

PRICKEL, Coletta M., 90, St. Anthony, Morris, Feb. 24. Mother of Ruth Ann Gehring, Joseph, Raymond and Steve Prickel. Sister of Alfreda Peters and Ferdinand Bedel. Grandmother of 10. Great-grandmother of five.

ROBINSON, William Ray, Sr., 72, St. Matthew the Apostle, Indianapolis, Feb. 5. Husband of Carol Robinson. Father of Susan Ferguson, Edward and William Robinson Jr. Brother of Peggy Jablonski, Terri King, Gerry Kirby, Judy Larmour, Bonnie Vallandingham, Jim and Ralph Robinson. Grandfather of eight.

SAHM, Robert A., 96, St. Roch, Indianapolis, March 8. Father of Patricia Lewis, Terry and Michael Sahn. Stepfather of Carol Grubb and Richard Thane. Grandfather of 10. Step-grandfather of five. Great-grandfather of 13. Step-great-grandfather of four.

SCHAEFER, Steven J., 62, St. Pius X, Indianapolis, March 4. Husband of Paula Schaefer. Father of Jenny Cortner, Jody Freije, Jill Mattingly, Jamie Mauceri and Jackie McKinney. Brother of Rebecca Arnold, Susan McClain, Kevin, Michael and Patrick Schaefer. Grandfather of 14.

SCHLACHTER, William J., 82, St. Martin of Tours, Siberia, March 1. Husband of Frances Schlachter. Father of Susanne Cooper and Jane Ubelhor. Brother of Lucille Lemmer. Grandfather of four. Great-grandfather of one.

SCHOETTELKOTTE, Maurice, 80, Holy Family, Oldenburg, March 6. Husband of Eva Schoettelkotte. Father of Diane Cooper, Kathy Dierckman, Joe and John Schoettelkotte. Brother of Mary Bossert, Viola Fullenkamp, Dorothy, John and Paul Schoettelkotte. Grandfather of seven. Great-grandfather of four.

SCHUCK, Opal M., 97, St. Mary, North Vernon, Feb. 24. Mother of Janet Moore, Jeanne Struben, Sherrel, Shirley, Charlie, John and Steve Schuck. Grandmother of 13. Great-grandmother of 23.

SEABOLT, Chris, 55, Holy Family, New Albany, March 6. Son of Karen Seabolt. Brother of Kelly Carney, Janna Kinzey and Valerie Seabolt. Uncle of several.

SEBREE, Roberta J., 89, St. Jude, Indianapolis, March 9. Mother of Noreen Dant and John Sebree III. Sister of Gloria Schott and Judy Sprague. Grandmother of nine. Great-grandmother of eight.

SMITH, Francis, 74, St. Pius X, Indianapolis, March 5. Husband of Nancy McGlothlin. Father of Sheryl Fox and Scott Smith. Stepfather of Marie Melendez, Russell Penix and Scott Pennock. Grandfather of 14. Great-grandfather of four.

SMITH, Roberta J., 74, St. John Paul II, Clark County, Feb. 25. Mother of David, Douglas and Robert Smith. Sister of Robert Perry. Grandmother of six.

SULLIVAN, Hugh R., Jr., 88, St. Luke the Evangelist, Indianapolis, March 3. Father of Marianne Roan, Kathleen Smith, Hugh III, Kevin and Mark Sullivan. Stepfather of six. Brother of Mary Jo Campbell. Grandfather of five. Step-grandfather of 11. Great-grandfather of one.

TAYLOR, Everett H., 87, St. Barnabas, Indianapolis, March 5. Husband of Maria Taylor. Father of Kathy Henderson, Andrew and Robert Taylor. Brother of Nancy Smoot. Grandfather of eight.

THOMAS, Norm, 69, St. Ambrose, Seymour, March 1. Husband of Mary Frances Bryant.

VERMEULEN, Linda M., 74, Our Lady of the Greenwood, Greenwood, Nov. 28. Wife of David Vermeulen. Mother of Aaron, Brian, Eric and John Vermeulen. Brother of Lowell Maze. Grandmother of seven.

WILKINS, Donald L., 86, St. Jude, Indianapolis, March 2. Father of Julie Zahn, Christopher, Don, Jeff, Patrick and Terry

Wilkins. Grandfather of 20. Great-grandfather of 18. Great-great-grandfather of one. †

Ursuline Sister Andrea Callahan served at the former St. Michael School in Madison

Ursuline Sister Andrea Callahan died on March 8 at the Ursuline Motherhouse in Louisville, Ky. She was 90.

The Mass of Christian Burial was celebrated on March 13 at the Motherhouse Chapel. Burial followed at St. Michael Cemetery in Louisville in a section designated for the Ursuline Sisters.

Patricia Callahan was born on Sept. 15, 1924, in New Straitsville, Ohio.

She entered the Ursuline Sisters of Louisville in 1942.

Sister Andrea earned a bachelor's degree at the former Ursuline College in Louisville and a master's degree in education at Creighton University in Omaha, Neb.

During 72 years as a member of the Ursuline Sisters of Louisville, Sister Andrea ministered as an educator and in other areas of ministry in the Church. In the archdiocese, she taught at the former St. Michael School in Madison from 1949-51.

In 1992, Sister Andrea began ministering in South Carolina among the elderly and served as an advocate for them. In recent years, she lived at the motherhouse and dedicated herself to prayer and presence among her fellow Ursulines.

Memorial gifts may be sent to Ursuline Sisters, Mission Advancement Office, 3105 Lexington Road, Louisville, KY 40206. †

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Ministry

Online Lay Ministry Formation

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

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



Legal

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

Carla Hill, Archdiocese of Indianapolis,
 P.O. Box 1410, Indianapolis, Indiana 46206-1410
 317-236-1548 or 800-382-9836, ext. 1548
chill@archindy.org

Employment

MAINTENANCE 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 Archbishop O'Meara Catholic Center, 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 3 years of facilities management experience is required. Occasional overtime work is necessary on evenings and weekend and in emergencies. Please e-mail cover letter, resumé, and list of references, in confidence, to:

Ed Isakson
 Director, Human Resources
 1400 N. Meridian St.
 Indianapolis, IN 46202
 E-mail: edisakson@archindy.org



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Employment



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 history, theology and doctrine with at least the equivalent of a bachelor's degree. Working with the Vocations Director, the candidate must have a strong commitment to the home missions and an ability to foster and maintain relationships with teenagers and young adults from multicultural backgrounds. Individual will possess good listening skills and ability to communicate clearly and effectively in both personal and public settings.

Ability to speak/read/write English and Spanish required. Social media and writing skills necessary. Position requires travel and a high degree of confidentiality. Professional salary and benefits.

Contact Gil Stevens, Executive Director-Operations at GHM. P.O. Box 465618, Cincinnati, Ohio 45246-5618 or e-mail: gstevens@glenmary.org

No phone calls, please.

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Employment

SCHOOL PRINCIPAL OPENING

St. Lawrence Catholic School in northeast Indianapolis invites qualified applicants to apply immediately for the position of principal. Our school has over 300 students in a program that includes preschool 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 46202-2367
 317-236-1544
rrash@archindy.org

Deadline for applications will be April 8, 2015.



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Employment

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 parish formation programs is required.

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

Resumé Submissions by April 3, 2015

Please direct inquires/resumés to

Ken Ogorek
 Director of Catechesis
 Office of Catholic Education
 Archdiocese of Indianapolis
 1400 North Meridian Street
 Indianapolis, IN 46202
kogorek@archindy.org



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Incarnation Catholic School

ASSISTANT PRINCIPAL

Incarnation Catholic School is searching for an Assistant Principal. The mission of Incarnation School is to provide a culture where the community strives to follow in the footsteps of Jesus, and with that mission we hold high standards for faculty and staff to provide a faith-filled, exemplary academic program. Incarnation School is a parish school with 900 pre-school through eighth grade children, 54 teachers, and a staff of 25. Applicants should have a strong background in three areas that create a thriving Catholic school:
 1) the Catholic Church, 2) curriculum, and 3) business management.

As a three-time winner of the National Blue Ribbon Schools Award (1989, 1999, and 2013) and winner of the Innovation in Catholic Education Award for our technology program (2015), the school is well-respected in the

local and national Catholic communities. Credentials for those applying for the position of Assistant Principal should include experience as a principal of a Catholic school and a Master's degree or Ph.D. in Education Leadership. Salary expectations will be commensurate with experience, and range from \$55,000 to \$75,000.

Applicants should send a cover letter, resumé, copies of licenses, and references to cheryl.reichel@incarnation.catholic.org or mail them to Cheryl Reichel, Incarnation School, 45 Williamsburg Lane, Centerville, OH 45459.

Applicants will be contacted if their credentials match the needs of the Search Committee and the school. A decision will be made by May 15, 2015.

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.

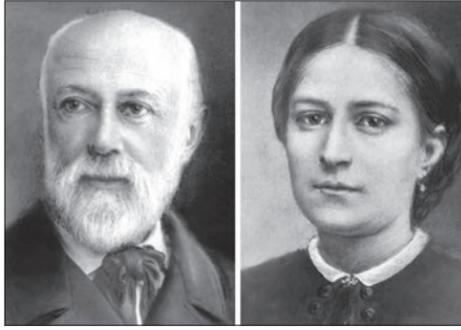
The canonization ceremony for Blessed Louis and Zélie Martin, the parents of St. Thérèse of Lisieux, is likely to take place during the world Synod of Bishops on the family in October.

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 Guerin Martin were married in 1858. The couple had nine children, but four of them died in infancy. The five who survived—including St. Thérèse—all entered religious life. Zélie Martin died of cancer



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. (CNS photo/courtesy of Sanctuary of Lisieux)

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



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 pope venerated relics of Blessed Louis and Zélie Martin, parents of St. Thérèse of Lisieux, and Blessed Luigi and Maria Beltrame Quattrocchi. The pope will canonize Blessed Louis and Zélie Martin likely during the world Synod of Bishops on the family in October. (CNS photo/CNS photo/Marcin Mazur)

venerated 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. †

HESS

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primary care doctors per capita population than urban areas, and very few specialists.

Accessing medical care also presents many challenges in rural areas. Rural

residents often have to travel farther for regular checkups and emergency services, significantly increasing the cost of medical treatment and reducing positive outcomes when time is critical in emergency situations. These factors translate to fewer checkups, less early detection of disease, and worse health

outcomes.

Persistent poverty can have an impact at the personal and community level. The median length of poverty in rural areas is 15 percent longer than in urban areas.

People who are persistently poor are disadvantaged, but so are other residents of communities that are persistently poor. The community itself will become poorer over time. Persistently poor families who live in persistently poor communities are doubly disadvantaged.

Isolation and limited access to support services common in rural areas exaggerate the educational, social and economic challenges children living in rural America face. Rural parents are more likely to have less education, and are more likely to be underemployed.

The urban focus of welfare programs means policymakers often shortchange needy rural families when designing and implementing the social safety net programs. The socioeconomic environment that poor rural families face

should be considered before designing and implementing policies and programs for the poor.

Our Catholic call for human dignity includes understanding the diversity of our communities—including an understanding of the poor in all communities, large and small.

(Joan Hess is agency director of Catholic Charities in Tell City. To read the Indiana bishops' poverty pastoral letter in English, go to www.archindy.org/archbishop/poverty-2015.html. To read it in Spanish, go to www.archindy.org/archbishop/poverty-sp-2015.html. The bishops are asking people to take part in a survey to gather more information that they will use to further address the issue of poverty in Indiana. The survey can be found in English at www.archindy.org/povertysurvey, and in Spanish at www.archindy.org/povertysurveyspanish.) †



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PACHOLCZYK

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complications associated with reversal of the abortion pill have been reported.

On the other hand, the abortion pill itself has notable side effects and risks associated with its use. Common side effects include: uterine cramps, high blood pressure, bleeding not related to the menstrual period, overgrowth of the uterine lining, stomach cramps, dizziness, reduced blood potassium and nausea. Some women also experience fever, chills and infection.

Among the more serious possible side effects would be death of both mother and child arising from endomyometritis (infection of the uterine lining) and septic shock.

A December 2005 article in the *New England Journal of Medicine* indicated that women are about 10 times more likely to die from RU-486 abortions than surgical abortions in early pregnancy, partly because of the risk of infection.

Another complication of using RU-486 is incomplete abortion, with embryonic/fetal parts remaining. In the first six years of RU-486 availability in Australia, for example, there were 792 reports of adverse effects, 579 of which pertained to parts of the embryo/fetus remaining, and 126 of these required follow-up surgical abortion.

Time is clearly of the essence: the

longer a woman waits after taking RU-486 before attempting a reversal, the lower the likelihood of success. Health care professionals should become informed about the possibility of using progesterone to reverse the effects of RU-486 in women who have begun the chemical abortion process and then changed their minds. The website for the Abortion Pill Reversal Program, a national effort to encourage and support abortion pill reversal, can be found at: <http://abortionpillreversal.com/>.

As noted on the site, "The Abortion Pill Reversal Program has a network of over 200 physicians worldwide that assist the women that call our hotline. This hotline is manned 24 hours a day, seven days a week by one of our Registered Nurses ... if you've taken the abortion pill, it may not be too late. Call 877-558-0333 right away."

This remarkable initiative has already saved the lives of many children, and has brought the blessing of motherhood to fruition for many women who recognized the mistake they had made in taking the abortion pill.

(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.) †