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

“Forty, that was April 1912,” she says before adding, “I was too young.” But she does remember staying safe in her family’s home on a hill during the Great Flood of 1913—she was, after all, 4 years old by that time. At 109, Mary Weir of St. Thomas the Apostle Parish in Fortville may well be the oldest Catholic who attends Mass in her family’s home on a hill during the Great Flood of 1913. She was, after all, 4 years old by that time.

“In 1912, we were all packed up in one room, with one stove heating up everything,” she remembers. “We were about 70 of us. We were a big family, with 11 kids. Most people said ‘you’re lucky,’ but we weren’t. We just had to stay.”

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

“Sometimes the immigration issue can become partisan, but this year, lawmakers took quick, bipartisan action to restore professional licensing for young Dreamers,” said Tebbe. In all his years of working in the Statehouse, Tebbe said he has seldom seen “great witnesses,” for giving ‘great witness,’” page 8.

State lawmakers passed several Indiana Catholic Conference (ICC) priority bills during the final days and hours of the Indiana General Assembly before it adjourned on March 14. But the legislators’ work isn’t done. Gov. Eric Holcomb announced on March 19 that he will call the General Assembly into a special session in May. Among other issues, he wants lawmakers to address a school safety funding bill that died without a vote when the legislature concluded last week.

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

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

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

As a result of a 2011 bill passed by the Indiana General Assembly, which predates DACA, Dreamers were shut out of getting professional licenses in Indiana. “Sometimes the immigration issue can become partisan, but this year, lawmakers took quick, bipartisan action to restore professional licensing for young Dreamers,” said Tebbe. In all his years of working in the Statehouse, Tebbe said he has seldom
Pope asks youths to help rejuvenate Church; youths ask Church to listen

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

“We need to rediscover in the Lord the strength to get up after failure, to move forward, to strengthen hope for the future,” the pope said on March 19, opening a weekend meeting in preparation for October’s Synod of Bishops.

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

Pope Francis told the young people that they are the ones who can help the Church fight “the logic of ‘it’s always been done this way,’” which he described as “a poison, a sweet poison that tranquilizes the heart and leaves you anesthetized so you can’t wake up.”

The Church and its members must continue to go out, continue asking what God is calling them to and continue finding new ways to respond, the pope said. Of course, he said, everyone must “keep an eye on the roots” of the Church and preserve its essential teachings, but they also must find creative ways to share those teachings and reflect on how the Gospel responds to people’s questions today.

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

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

Yuliyan Vendzlovich, a seminarian at Holy Spirit Seminary in Liviv, asked the pope how a young priest is to judge which parts of modern culture are good and which are not. He gave the example of tattoos, which many young people believe “express true beauty,” he said.

“Do you be afraid of tattoos,” the pope responded, noting that for centuries Eastern Christians and others have gotten tattoos of the cross.

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

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

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

“Prostitution is a serious problem,” the pope told the young people. It stems from a widespread mentality that says, “women are to be exploited,” he said, and he asked young people to “battle against this.”

“One who goes to a prostitute is a criminal, a criminal,” Pope Francis said.

“Those who are not making love. This is torturing a woman. Let’s not confuse the terms. This is criminal,” Nick Lopez, a campus minister at the University of Dallas and a delegate chosen by the U.S. Conference of Catholic Bishops, also addressed the opening session with the pope and focused on the young people and young adult-years as a time of transition: “moving, choosing, experimenting, failing, succeeding, learning and hoping that that next step we make are the steps that God is calling us to make.”

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

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

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

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

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

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

SS. Peter and Paul Cathedral
• March 31, Holy Saturday—8:30 p.m. Easter Vigil
• April 1, Easter Sunday—9:30 a.m. Easter Sunday Mass

Archabbey Church of Our Lady of Einsiedeln
• March 31, Holy Saturday—noon Midday Prayer; 5 p.m. Vespers
• April 1, Easter Sunday—8:30 a.m. Easter Vigil
• April 1, Easter Sunday—11 a.m. Easter Sunday Mass

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Father Paul Evard served as a missionary in South America

By Sean Gallagher

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

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

Archbishop Charles C. Thompson will be the principal celebrant of the Mass.

Father Gerald Korkhoff, director of the archdiocesan Mission Office, will be the homilist. Burial will follow in the priests’ circle at Calvary Cemetery in Indianapolis.

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

Father Maura Rodas, a retired priest of the Archdiocese of Indianapolis who was born in Ecuador, recalled how Father Evard served in neighborhoods in Guayaquil marked by poverty, a lack of education and a poor knowledge and practice of the faith.

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

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

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

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

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

Father Paul Anthony Evard was born on Sept. 27, 1935, in Indianapolis to Richard and Ruth Evard. He attended Shortridge and Catholic high schools, both in Indianapolis, and for a year attended a school in San José, Costa Rica, when his father was working in the Central American country.

Father Evard later became an archdiocesan seminarian and graduated from the former St. Mary’s High School Seminary in St. Mary’s, Ky. He was also a college seminarian at the former St. Mary’s College and received his final four years of priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad.

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

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

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

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

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

He then returned to the Diocese of Guayaquil, serving in it until 1980.

From 1980-81, Father Evard ministered as the pastor of St. Michael Parish in Charlestown.


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

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

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

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

The closing ceremony in Bloomington will take place at St. John the Apostle Church, 4807 W. State Road 46, in Bloomington, at 5 p.m. Lee Ann Zutzak, director of the local Women’s Care Center, will speak about the life-saving work going on at the pregnancy care facility. Father Daniel Mahan, St. John’s pastor, will also speak. Guests are asked to bring a covered dish to share. Drinks will be provided.

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

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

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

Since the campaign was launched in the United States in 2007, the peaceful prayer vigil has resulted in many answered prayers. According to Shawn Carney, 40 Days for Life president and CEO, 15,998 lives have been spared from abortion in 49 countries. 170 abortion workers had conversions and quit their jobs, and 94 abortion centers where 40 Days for Life vigils have been held have closed their doors forever.

The Bloomington campaign takes place on the public right-of-way outside of the Planned Parenthood abortion facility at 8580 Georgetown Road in Indianapolis.

According to the Indiana State Department of Health’s 2016 Terminated Pregnancy Reports, the latest report available—1,016 babies were aborted at the Bloomington Planned Parenthood facility in that year, while the Indianapolis facility aborted 2,837 babies. Those figures do not include chemically induced abortions facilitated by two centers.

For more information on the Bloomington 40 Days for Life campaign, contact Monica Sieker at 812-330-1535 or monica.sieker@gmail.com. For more information on the Central Indiana campaign, contact Debra Minott at 317-709-1502 or debra@eagangels.org.
It’s not often that you find a religious sister garnering headlines from ESPN, Sports Illustrated and The New York Times.

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

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

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

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

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

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

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

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

She once said she had her girls’ team play against the boys to “toughen” them.

But her latest assignment is the one that she currently treasures. “I love every one of them,” she said of the players at Loyola.

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

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

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

—Mike Krokos

Letters Policy

Letters from readers are published in The Criterion as part of the newspaper’s commitment to the “responsible exchange of freely-held and expressed opinion among the People of God” (Gaudium et Spes, 84).

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

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary on space, punctuation, style or content (including spelling and grammar). In order to encourage opinions from a variety of people, there will be ordinarily be limited to one letter every three months. Letters (up to 300 words) are more likely to be printed. Letters must be signed, but, for serious reasons, may be published anonymously.

Send letters to “Letters to the Editor,” The Criterion, 1,400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org.
“At noon, darkness came over the whole land until three in the afternoon. And at three o’clock, Jesus called out with a loud cry, ‘Eloi, Eloi, lema sabachthani?’ which is translated, ‘My God, my God, why have you forsaken me?’ Some of the bystanders who heard it said, ‘Look, he is calling Elijah.’ One of them ran, soaked a sponge with wine, put it on a reed, and gave it to him to drink, saying, ‘Wait, let us see if Elijah comes to take him down.’ Jesus gave a loud cry and breathed his last. The veil of the sanctuary was torn in two from top to bottom. When the centurion who stood facing him saw how he breathed his last he said, ‘Truly this man was the Son of God!’” (Mt 27:45-50).

We know all too well that this triumphant entry will result in betrayal, abandonment, hideous torture and execution. Christ is humiliated and crushed. He is completely rejected and despised. He knows that he will soon be utterly rejected by this same crowd, but he presents himself to them in all meekness and humility to make a very important point. What Palm Sunday of the Lord’s Passion is meant to teach us is this: The cross is not an obstacle but a way to save the world. Dying precedes rising. As missionary disciples of this man, Jesus Christ, who suffered death and was buried but then rose again on the third day, we are called to share in his suffering, to die to self and to allow God our Heavenly Father to come once again on the last day. The hosannas proclaimed on Palm Sunday are real, but they point far beyond our immediate experiences to the ultimate victory that Christ has achieved for our sakes.

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

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

As my predecessor and friend Archbishop Emeritus Daniel M. Buechlein once wrote in his weekly column, “Seek the Face of the Lord”: Easter peace is ours to receive from Christ. Let’s not miss the crucial fact that it is mediated through the Church, especially through the sacraments of penance, the Eucharist and the anointing of the sick—sacraments made possible by holy orders. And so, yes, Easter peace is always available to us in and through the sacraments of the Church.

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

May we all find Easter peace mediated through the Church. May our observance of Palm Sunday of the Lord’s Passion be an occasion filled with renewed confidence and hope that dying precedes rising and joy comes through our participation in the way of the cross. 

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

La Pascua se aproxima

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

El Domingo de Ramos Jesús fue recibido por una multitud de Jerusalén como un héroe victorioso, una suerte de figura misionaria que muchos en Israel esperaban (y que muchos otros temían).

Sabemos muy bien que esta entrada triunfal terminó en traición, abandono, una tortura espantosa y en una de las formas de pena capital más crueles que empleaban los romanos para humillar y desacreditar a sus enemigos. Se burlan del “héroe victorioso”, lo azotan y lo crucifican. Apenas estarán totalmente vencidos y, a excepción de su madre y un puñado de amigos cercanos, todos los que habían proclamado “¡Hosanna en las alturas!” en el Domingo de Ramos, lo habían abandonado. La semana que comienza llena de alegría termina con lágrimas amargas. Jesús permite que esto suceda pese al hecho de que no está destinado a ser el tipo de salvador que ellos esperan, puesto que ellos desean un rey eterno y Él es algo totalmente distinto. Sabe que muy pronto esa misma multitud lo rechazará con vehemencia, pero se presenta ante ellos con la máxima humildad y pequeña para destacar un aspecto muy importante.

La enseñanza que encierra el Domingo de Ramos de la Pasión del Señor es la siguiente: La cruz no es un obstáculo sino un camino que lleva hacia el sepulcro vacío; la muerte precede a la resurrección. Como discípulos misioneros de este hombre, que fue crucificado y muerto, pero luego resucitó al tercer día, estamos llamados a compartir su sufrimiento, pasar por la muerte del propio ser y permitir que Dios, nuestro Padre Celestial, nos resucite nuevamente en el día final. Los hosannas proclamados el Domingo de Ramos son reales, pero apuntan a un momento que se encuentra mucho más distante de nuestras experiencias inmediatas, a la victoria definitiva que Cristo ha alcanzado por nuestro bien.

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

Afortunadamente, cuando Jesús regresó a su Padre Celestial, nos dejó su Espíritu Santo para que permanezca con nosotros. Cuando se acerca el trono de Dios Cristo nos entregó como signos e instrumentos eficaces de su gracia, tenemos todo lo que necesitamos para soportar el sufrimiento y lograr la alegría eterna.

Tal como lo escribió una vez mi predecesor y amigo, el arzobispo emérito Daniel M. Buechlein, en su columna semanal titulada “Buscando la Cara del Señor”: “La paz pascial de Cristo no olvidamos el hecho fundamental de que está mediada por la Iglesia, especialmente a través de los sacramentos de la penitencia, la Eucaristía y la unción de los enfermos; sacramentos que fueron posibles gracias a las órdenes sacerdotales. Así que, efectivamente, en los sacramentos de la Iglesia y a través de estos siempre tenemos a disposición la paz pascial.

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

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

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

The Lord’s passion and death prepare the way for Easter

The Criterion  Friday, March 23, 2018

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON

Christ the Cornerstone
March 30

Calvary Mausoleum

Our Lady of Peace Cemetery and Mausoleum, 9001 Harrison Road, Indianapolis. Way of the Cross, noon, March 30. 317-574-8808 or www.catholiccemeteries.org.

St. Jude Parish
5335 McFarland Road, Indianapolis. Good Friday Fish Dinner from noon to 8 p.m., $15, children 11 and under, $8. www.benedictinn.org. Registration deadline: April 9.

April 1
Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. Easter Brunch, extended menu in the O'Shaughnessy Dining Room includes shrimp cocktail, carved prime rib, raspberry pork loin, desserts and beverages, 9:30 a.m. to 2 p.m., adult $24; seniors (55 and older), military and teachers $21, children (11 and under), $11 $15.30 in advance, $13.50 at door. www.benedictinn.org.

April 4
Kings of Columbus Council 3433, 2100 E. 71st St., Indianapolis. Solo Seniors, Catholic, educational, charitable and social singles, 2 p.m., single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

April 6
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. First Friday celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m.; exposition of the Blessed Sacrament, following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-888-2861 or info@alnrey.org.

St. Lawrence Church, 6944 E. 46th St., Indianapolis. First Friday Charismatic Renewal Prayer and Mass, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7178, ikeyes@indy.com.

Women’s Care Center, 4901 W. 86th St., Indianapolis. First Friday Mass, 5 p.m., Father Brian Dudzinski presiding, optional tour of center to follow. Information: 317-687-8205.

April 7
July Valley Grill, 2107 N. 3rd St., Terre Haute. “Wounded Warriors to Lourdes” Benefit Lunch, sponsored by the Knights of Columbus St. Mother Theodore Guerin Council #541, buffet, silent auction, entertainment, 11 a.m.-1 p.m., $30 per person, table sponsorships available for $200, $300 or $500. Information: 317-878-2234.

April 8


April 9
First Saturday Bikers, Brunch and Contemplative Prayer Service, theme “Praying for Peace in the World and in Our Hearts.” 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 317-859-4673, ext. 119, jimmy@archindy.org.

April 11

April 14

April 17
Conference for anniversary of “Humanae Vitae” set for July 6-7 in Cincinnati

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

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

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

A pre-conference day reserved specifically for continuing education for Couple to Couple League volunteers is being offered on July 5. Registration prices range from $60-$200 before April 1, and $100-$250 after.

Information and registration, including a list of speakers, conference schedule and lodging options, can be found at cclconvention.com.

April 22
National competition encourages youths to express faith through art, poetry, prose

“Mary, the New Eve” is the theme for the 2018 “Try Prayer! It Works!” contest, sponsored by Family Rosary. The competition is open to students in kindergarten through 12th grade enrolled in a Catholic school or religious education program, including home school. Entries will be judged on content, ability to capture and interpret the theme, artistic and technical proficiency and adherence to rules.

In each category, the first place winner and their sponsor will both receive $100. All entries must be postmarked by May 1. Additional details, along with an entry form, can be found at www.FamilyRosary.org/TryPrayer.

For more information, contact Dave Kindy at davek@mj-ma.com or 508-747-1832.

M.A.T.H. Bowl champs

The team of 16th- and sixth-grade students from Pope John XXIII School in Madison smiles after being crowned state champions in the Indiana Association of School Principals’ Math Academic contest, sponsored by Family Rosary.

The team of 16 fifth- and sixth-grade students from Pope John XXIII School in Madison smiles after being crowned state champions in the Indiana Association of School Principals’ Math Academic contest, sponsored by Family Rosary.
shaping who she is, and the resulting impact she has on those who know her.

**Washboards, buggies and blessings**

Mary Weir was born on her parents' farm in Franklin County on Feb. 16, 1909. She and her family were members of the former Holy Guardian Angels Parish in Fortville. The 10-year-old woman now has four children, nine grandchildren, 16 great-grandchildren and nine—soon to be 10—great-great-grandchildren. But life for Weir was much different before those new 39 descendants came along.

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

“I did laundry on a washboard … We used to paint the windows and lanterns outside. We never did have electricity at home, but [my husband Lawrence and I] did when we moved to Indianapolis” for two years after marriage in 1928.

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

When the Great Depression began in 1929, Lawrence said there were no planes and cars, his nickname came in handy. “It didn’t affect me too much because my parents lived on a farm, and my grandfather had just opened his own auto body repair business in Greenfield, and it went well,” she says.

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

“We either painted our legs, or we drew on them, on the back of our leg with some kind of pencil” to give the appearance of a seam, she says with a laugh.

“Lunch boxes had children between 1936-46. In 1940, they moved from Greenfield to Fortville. That’s where St. Thomas the Apostle Parish enters Mary’s story, creating a chapter that has continued for 78 years.

**How fortunate we are to have God!**

Weir’s ties to the parish are deep. Not only is she the oldest member, but she is also the longest-time parishioner, followed twice a month from the [parish] Bible study class,” Peggy adds.

Paige considers it an honor to help care for her grandmother. “She’s been an important part of my life,” she says. “She, her voice heavy with emotion. ‘We’ve been with each other since [I was] in first grade. We walked to school together, picked raspberries, worked the yard together.’”

Peggy, eight years retired, has been caring for her mother for 10 years. “She’s my priority,” says Peggy. “She wants to be here [in her home], and right now [my life] is about her.”

“She never complains,” she adds. “She’s been a good person. She’s a good example for the parish and me, too, because she’s a good mother, grandmother, great-grandmother,” he says.

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

Mostly, he is inspired by Weir’s witness. “The time during the offertory, she’s putting her envelope very nice in the basket, so joyful,” he says. “It’s a good example that she puts her tithe in faithfully.

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

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

**Pope by numbers: Vatican releases statistics of Francis pontificate**

**VATICAN CITY (CNS)—In just five years as leader of the universal Church, Pope Francis has made 22 international trips abroad, 18 pastoral visits within Italy and 16 visits to parishes in Rome—the diocese of the pope as bishop of Rome.**

“Make nine other visits to churches for special events and places of worship in Rome, including the city’s synagogue and Rome’s German Evangelical Lutheran Church, Anglican church and the Vatican Catholic Basilica of Santa Sophia.

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

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

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

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

**and the apostolic exhortations, “Evangelii Gaudium” and “Amoris Laetitia.”**

“Prayed the Angelus and Regina Coeli with visitors 286 times.

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**Weir continued from page 1**

**On the sacraments, the Church, the family,**

March 19, 2018.

**The Vatican statistics of Francis’ pontificate**

*Numbers reflect gifts received as of March 20, 2018*
A Promise to Keep mentors honored for giving ‘great witness’

By Natalie Hoefer

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

A Promise to Keep (APTK) is a ministry of the archdiocesan Office of Catholic Schools and is co-sponsored by St. Vincent Health. It teaches high school youth to mentor kids high in character, morality, and living, and encourages the mentors in living and embarking on their own faiths.

Margaret Hendricks and Sylvia Brunette have led the program from the start. Despite their desire for dedication, they point to the high school mentors as the ones deserving recognition.

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

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

The fair of life is called to be a witness to the Gospel. You live out that witness every day. … You’ll never know how many people your lives are transforming … The witness that you live that brought you here today is making an incredible difference. I thank you for that.”

The event featured a keynote address by Janet Hunter, a 2004 Bachelor of Science graduate of Cathedral High School in Indianapolis. Sansone has released three albums of uplifting music, including A Promise To Keep in 2004, Lead Me Home in 2005, which she wrote with Christopher Sansone, and Radiance in 2007. She also performed at World Youth Day in Germany in 2005. She and Christopher are now married and have three children.

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

Ben Wilson, senior at Cathedral High School in Indianapolis

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

‘A Promise to Keep’‘ was a mentor and each year it has helped me grow as a person. Personally, it has taught me how to live a better and chaste life and in turn, it has taught me how to overcome the pressures that I have encountered during high school.

By being in this program, it has given me the wisdom to choose the right friends who have the same values that I do.

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

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

‘This program … allows not only the middle schoolers to learn about living a chaste life, it teaches the students about themselves and how they want to live their lives. This program is definitely life-changing, and without it I don’t know where I would be today.’

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Ben Wilson

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

‘Being an A Promise to Keep mentor has impacted me personally because I have been able to help junior high school students understand the consequences of sex, drugs and alcohol, and they don’t realize the pain these things can cause. …

‘A Promise to Keep has taught me in my decisions because I think of my siblings and other kids in my life. I have been able to consider my actions could bring. My friends and I all share the same belief and opinion that we should respect ourselves, our bodies, and others should do the same.

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

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

Wes Kochell, junior at Cardinal Ritter JH High School in Indianapolis

‘A Promise to Keep program has been instrumental in the education of the parochial elementary students and in the spiritual formation of its high school peer mentors.

‘As A Promise to Keep Mentors, my friends and I have had so much fun traveling to the [Indianapolis] West Delaware schools to teach the message of chastity to our own friends and siblings.

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

‘Going forward, with the amazing education provided to my friends and I in Catholic schools and the guidance provided by the kids who can now live their lives understanding God’s teaching of eternal love.’

Sam Hansen, senior at Roncalli High School in Indianapolis

We’re fortunate to have the opportunity to educate young kids over a topic as important as chastity and its impact on our lives. We, as high schoolers, have all been in situations where we’ve had to challenge our purity and were able to do that because we knew that love can explain the truth of life before we personally encounter them, … teaching them how to be chaste by living our lives as God calls us to live.

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

‘Of course, we not only will have to explain and testify to Catholicism, but we will face the challenge of living it as best we can and put to good use the lessons that we have both taught and learned through A Promise to Keep, we will use all these experiences in the rewards of chastity.

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

By being in this program, it has given me the wisdom to choose the right friends who have the same values that I do.

Sometimes the immigration issue can seem distant, but this year, lawmakers took quick, bipartisan action to restore professional licensing for young Dreamers.

By Glenn Tebbe, ICC executive director

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

To prevent exploitation of the poor, the ICC worked to stop Dחמ, the first law passed in 2018 to give up their baby anonymously after birth.

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

Lawmakers consider new legislation in two ways from legislative action the ICC worked on this year. The ICC advocated for the expansion of the Child Nutrition Assistance Program (SNAP) benefits for persons with a former drug felony conviction. SNAP was passed by Senate Bill 448, which provides critical food assistance for current and former drug felons as long as they have a former drug conviction. SNAP for convicted drug felons as long as they have a former drug conviction.

The ICC advocated for several proposals to protect the integrity life of the unborn and protect children. ICC pushed for the stop Dחמ, the first law passed in 2018 to give up their baby anonymously after birth.

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

In the same proposal, Indiana’s Safe Haven law also was expanded by allowing newborns to remain anonymous, commonly referred to as “baby boxes,” to be installed at fire stations that are staffed by emergency medical technicians. The boxes themselves must be located in conspicuous areas, such as on the side of the street.

Indiana’s law regarding death of a fetus was also changed. Current law provides that should a woman not report a death of a fetus, the mother, the sentence for the crime would include the fetus, if she or he had reached viability at any time. The law now includes a penalty for an enhancement of the sentence for a fetus at any stage of development, affecting life before birth.

For a full listing and more details about what happened to ICC priority bills during the session, go to www.inindianace.org.
Rita Kriech combines care and commitment for her extended family

By John Shaughnessy

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

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

For more than 20 years, she has served as an extraordinary minister of communion to people who aren’t able to leave their homes, always staying an extra time to talk and pray with them and occasionally bringing meatloaf or ham for dinner.

She has also helped the Missionary Sisters of Charity to doctor’s appointments and Holy Family Church in Indianapolis, and she has served weekly at the St. Paul Hermitage in Beech Grove for about 20 years, helping the residents with games.

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

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

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

While Kriech has found joy in being there for her ever-expanding family, her home is also by love and quiet strength in caring for that family.

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

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

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

“She truly has the heart of Jesus,” he says. “Rita’s whole life has been discipleship, caring and responding to the needs of others, with no requirement of thanks or credit. She has very humbly done what’s right for our family and really looks to heaven for any reward.”

She regards her Spirit of Service honor with a sense of humility.

“God has been so good to me in so many ways,” she says. “This is another one of them.”

She smiles as she makes this promise: “I’m still going to help people. I don’t want to give up now.”

Heartbreak and hope shape Michael Patchner’s focus on families

By John Shaughnessy

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

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

There’s the story of his father, an immigrant from Croatia who worked in a coal mine in Pennsylvania, a man who gave his son his life savings to go to college so his child wouldn’t ever work in a mine and suffer the black lung disease that eventually killed him.

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

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

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

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

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

Among his many contributions to society, Patchner has served as the chairperson of the Indiana Commission on Abused and Neglected Children and Their Families. He has also chaired the Indiana Commission on Childhood Poverty. Both commissions have led to laws that help people affected by those realities, he says.

“Social work, we want to make life better for everyone,” he says. “I’m a member of St. Simon the Apostle Parish in Indianapolis who also has a daughter and a grandson. God gave me some talents, and I’ve tried to use my talents to make my piece of the world a better place.”

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

“You just take one day at a time, and be grateful for it. I know this life isn’t the end-all. There’s eternity, and we have to prepare for it no matter what happens in this life.”
Changing Lives Forever offers ‘hand up, not hand out’

By Natalie Hoefer

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

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

Not only did she lose a job, she lost her fiancé, and the best job anyone could ever have—working for an organization she feels blessed to be a part of.

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

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

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

“You build yourself up”

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

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

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

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

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

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

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

Along with building themselves up, say the participants “look at their community, what are [its] strengths and weaknesses, what part they play and what they do to strengthen the environment the live in. They stop to consider maybe they can help.”

“There was a hand up, but not a hand out”

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

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

Additionally, CLF has teamed up with Trusted Mentors, Inc., to offer each graduate a mentor for a year who “will be their cheerleader and who will guide them,” says Rouse. “That’s important when you’re trying to change your life, that you have someone who will walk with you and encourage you.”

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

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

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

“We appreciate what they bring”

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

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

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

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

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

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

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

One of those employees is Wright.

“This was God’s plan”

Wright, a mother and grandmother, interviewed with Mission 27, 10 weeks before it opened in October 2016. She has been a full-time employee with the store from the start.

Wright’s job is full of variety.

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

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

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

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

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

The program might have changed Wright’s life just a bit more than most graduates. The day she interviewed for the Mission 27 job, she met William “Bob” Potts, one of the construction workers preparing the Mission 27 store for its opening. The two will marry on April 8.

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

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

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

(For more information on the Changing Lives Forever program, how to get involved or how to donate, go to geo.pl/mpx7F9. For information on the Mission 27 fashion show fundraiser, go to geo.pl/v7Fm).
FaithAlive

Turn to Jesus by helping those who cannot return the favor

By David Gibson

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

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

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

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

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

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

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

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

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

The days of the Easter triduum, beginning Holy Thursday and ending with the Easter Vigil on the night of Holy Saturday, are like one long day in which currents of death and new life converge wondrously.

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

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

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

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

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

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

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

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

With the start each year of Holy Week, Christians turn intently toward Jesus. Paradoxically, however, to turn toward Jesus does not absolve us from others. Instead, to be bonded with Christ is to be bonded in him with so many others and to turn toward the Lord. Don’t the Palm Sunday cry of Christians, then, challenge every Christian community to come “in the name of the Lord?”

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

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

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

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

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

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

Jesus’ earthly ministry culminated with his triumphal entry into Jerusalem

By Paul Senz

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

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

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

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

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

By waiting until the end of Jesus’ ministry to discuss his time in Jerusalem and its surrounding environs, Mark is able to emphasize the importance of every action of Jesus. Jesus’ entry into Jerusalem is triumphant, victorious—the victory parade before the battle, in a manner of speaking. There is an expectation that the king will return to Jerusalem; the messiah-king will return in triumph, and save God’s people from their torment. Jesus fulfills this messianic-kingly expectation of return to Jerusalem.

When he rides on the colt set aside for this purpose, and the people chant “Hosanna!” as he processes in, he is heralded as the messiah-king. These features of his entrance into the city follow precursors seen throughout the Old Testament, especially those found in 1 Kings 1:32-34; 2 Kings 9:13; 1 Maccabees 13:51; and Psalm 118:26. Mark focuses on this single journey to Jerusalem to give it emphasis and weight. If we were to depict many entrances into the Holy City, he would not be able to emphasize quite so clearly the heraldic-messianic importance of this final journey to Jerusalem. Jesus entered the city as the culmination of his ministry, and the fruition of his earthly work.

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

(Paul Senz is a freelance writer living in Oregon with his family.)
Sister Madeleva Wolff was president of Saint Mary's College when I was a student there. I frequently walked across the road to the little cemetery that in the days when Notre Dame was all-male, I learned to navigate, about this remarkable woman. She was president of Notre Dame for 27 years, 1934-1961. One of her achievements was the establishment of the President’s Fund for more than a decade, the only Catholic institution to offer graduate degrees in theology to women. Back in the 1940s, Saint Mary’s College was the only place where any layperson, male or female, could major in theology. By the time she stepped down as president, she had quadrupled its enrollment and tripled its teaching staff.

Sister Madeleva, though, is probably best remembered for a poem I wrote at least one poem a month over a period of 15 or 20 years, every one of which I sent out at once to earn its living by publication in some magazine.” She earned the title of “Poetry’s First Lady.” She was the only woman to lecture with the Apostle Parish Chancer’s The Canterbury Tales. She authored more than 20 books. She grew up in a spiritual environment. Then she made her vows as a religious in the Congregation of Holy Cross. She earned her bachelor’s degree at Saint Mary’s, taught for a few years there, and then earned her master’s degree in literature from Notre Dame in 1919.

She was principal of Sacred Heart Academy in Ogden, Utah, followed by the same position at Holy Rosary Academy in Woodland, Calif., before going back to school at the University of California at Berkeley to earn a degree in philosophy, the first religious sister and one of the first women to do so. She became president of the college of St. Mary-of-the-Wasatch in Salt Lake City. In 1933-34, she did post-graduate work with C.S. Lewis and J.R.R. Tolkien at Oxford University in England. She later continued a long correspondence with Lewis. It was while she was studying at Oxford that she was named president of St. Mary’s College.

Besides Lewis and Tolkien, Sister Madeleva was friends with numerous other poets. Thelma Estelle Evaluation Wolff in Cumberland, Wisc. She received the name Madeleva (a combination of Madeleine and Evelyn) when she made her vows as a religious in the Congregation of Holy Cross. She earned her bachelor’s degree at Saint Mary’s, taught for a few years there, and then earned her master’s degree in literature from Notre Dame in 1919.

The Midwestern small town where I grew up had no tenements, but it only had two- or three-story homes with an uncle on the ground floor and grandmas in the apartment on the second floor. That pattern was repeated all over the neighborhood.

I was struck by the social cohesion of our Italian neighborhood. In a large East Coast city, both of his parents were from a large recent immigrant families who all still lived in the neighborhood. As a Midwesterner, I didn’t really know what a “tenement” was until I saw the large two- or three-story homes with an uncle on the ground floor and grandmas in the apartment on the second floor. That pattern was repeated all over the neighborhood.

I wonder what the average age is today of the. I have a hunch that it likely doesn’t feel like the crusty Italian bread on the corner. Everybody knew what part of Italy the hairless men’s place was in. No doubt people can still feel lonely in an environment where you are within walking distance of almost 300 relatives, but it’s hard not to find someone in that crew to connect with emotionally. It’s the kind of environment you may experience when you’re an independent 20-year-old, but view with lonely nostalgia when you’re 30. It’s hard to replace.

The Little Rock 10

The serious consequences of loneliness I woke up one morning to the news that the British had created a ministry of loneliness. I have to admit, I chuckled. It seemed like a plausible joke. But it’s no joke. With all the problems in the world—

“The thing is, prayer is such an individual matter, as is personal grief. Some people can manage many kinds of prayer in their routines, such as communal prayer at Mass, and many will pray in private using prayer guides or Scripture readings, and participating in religious study groups. Other people may be only able to connect in group situations, or they may feel unequipped and kind of embarrassed by attempts at private prayer.”

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

Meditative prayer is more individual by definition. When we meditate, we have an inner dialogue with ourselves and, hopefully, with God. We make silent requests and minds to find God’s will and follow it as we continue on in life.

Some people, however, do not have a natural inclination toward prayer. Most of us probably learn to pray as children. “Now I lay me down to sleep, I pray the Lord my soul to keep,” still comforts me when I’m falling asleep. The example of parents who pray with their children is a foundation for this kind of prayer. And seeing one’s parents pray together or privately teaches an important lesson.

The spiritual energy we can gain from the resurrection. There’s always a resurrection. There’s a resurrection. “There’s a resurrection,” Father Tom whispered gently, with Jim, I discovered simple, fun ways of expressing my love for the person I had just lost. It was a good thing because I was unprepared for the devastation the news brought with it.

Immediately, a torrent of regrets gushed through. When a friend suggested I get help, I resisted. Why was I attached to “getting over it?” She had no idea what I was going through. She’d never had a death in her family. She’d never had a death in her family. When I first met my husband’s family, I was surprised to find that they were the only family because there are so many kinds of prayer.

To many of us, the word “prayer” means formal prayer. And while I do value the Albrecht Durer picture of the praying man, that’s a popular prayer gesture, but not the only one because there are so many kinds of prayer.

The spiritual energy we can gain from the resurrection. There’s always a resurrection. There’s always a resurrection. “There’s a resurrection.” Father Tom whispered gently, with Jim, I discovered simple, fun ways of expressing my love for the person I had just lost. It was a good thing because I was unprepared for the devastation the news brought with it. If I had known about the 15 cigarettes a day. It’s apparently worse than being obese. We’re not so far from the events involving the Canterbury Tales, of loneliness...
This weekend, in a liturgy majestic in its ability to transport us to the events of the day that began the first Holy Week, the Church celebrates Palm Sunday. A procession will precede Mass, ideally involving the entire congregation, who will carry palms blessed by the principal celebrant. These palms will recall similar branches used to acclaim the arrival of Jesus in Jerusalem 2,000 years ago. As if to set the stage for Holy Week, the procession begins with a reading from St. Mark’s Gospel. This reading recalls the coming of Jesus across the Mount of Olives from Bethany to Jerusalem. He approached Jerusalem from the east, just as the Scriptures had predicted would be the route of the Messiah. Jesus came in humility. Roman leaders would have ridden on the city on stately horseback or in a chariot. Jesus rode a colt. Days later, the Lord would insist the Kingdom of God is not of this world.

After this procession, the Liturgy of the Word will continue. The second reading is from Isaiah, the third “suffering servant” hymn of the Suffering Servant. They are song, emphasizing the servant’s absolute submission to God. In Isaiah 44:1-6, a new life awaits the faithful. The Lord says, “My soul will abundantly comfort you; in returning and restoring I keep you.” The language used in the earliest days of the Church.

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

On trial, Jesus stood willingly helpless before Pilate, the representative of the pagan Roman Empire, earthly power at its zenith. The suffering servant song exemplifies Jesus, innocent and good, confronted with human sin and death. This Gospel is a wonderful prelude to the story of the resurrection to be told on Easter.

Reflection

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

Everyone recalls when he or she heard that something extraordinary, happy or sad, or not, had occurred to them or to someone near and dear to them: a death, a birth, a promotion, a bad diagnosis. Thus it was, not surprisingly, with the evangelists. They vividly remembered the Passion of Jesus: what they saw or perhaps what they heard from witnesses. Their careful reconstructions of Holy Week in the Gospels show this. Why? The events were so critical.

Today, in this imposing proclamation, Mark’s Gospel reveals that Jesus faced the sin of the world alone. His fate belonged to him. Each Christian is in a similar situation. The Church starkly reminds us that individually we must choose God or not, good or evil, life or death. We must follow Jesus to Calvary. Easter will remind us that new life awaits the faithful.

Palm Sunday begins the Church’s most important details for Mark. The Church restricts and regulates the distribution of relics of saints. When the Church precludes the separation of cremated remains, isn’t that inconsistent? (Iowa)

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

The Church’s oversight of relics, though, is much more active today than it was earlier centuries. Now, for example, the Vatican no longer grants relics involving the remains of a saint (known as first-class relics) to private individuals, as it once did, but only to churches and oratories for public veneration.

To answer your question directly, one might argue that there is a difference between a saint and an ordinary individual, between the public veneration of relics for the edification of the faithful and the private custody of cremated remains by family members in lockets. But part of the answer, too, is that the fragmentation of a saint’s remains that marked the Church’s earlier history would normally not be allowed today. In December 2017, the Vatican released a new instruction on authenticating and protecting relics that noted that the “dismemberment of the body is not permitted” unless the bishop has received permission from the Vatican’s Congregation for Saints’ Causes.

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


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

The Criterion Friday, March 23, 2018
VATICAN CITY (CNS)—Christians of Mexico. Meet Indpls.

Cardinal Leonardo Sandri, prefect of the Congregation for Eastern Churches, said that the traditional collection is a way for Catholics worldwide “to be one with our brethren in the Holy Land and the Middle East.”

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

The majority of the funds go to the Franciscan Custody of the Holy Land, a province of the Franciscan order that is responsible for most of the shrines connected with the life of Jesus as well as for providing pastoral care to the region’s Christians: operating schools, developing low-cost housing, operating charitable institutions and training future priests and religious.

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

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

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

“We hope against hope that the schools serve as a place of encounter for the Christians and the Muslims, where they prepare a future of mutual respect and collaboration; the hospitals and clinics, the homes and meeting centers continue to welcome the suffering and those in need, refugees and displaced; persons of all ages and religions struck by the horror of war,” he said.

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

As can be seen, expenses exceed the $57.7 million collected, “therefore, greater cooperation and a generous commitment is needed from Christians from all over the world,” the letter said.

Lenten penance services are scheduled at archdiocesan parishes

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

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

Indianapolis East Deanery
- 6:7 p.m. confessions each Tuesday at St. Mary

Indianapolis South Deanery
- March 24, 9 a.m. SS. Francis and Clare of Assisi, Greenwood
- March 26, 7 p.m. at Our Lady of the Greenwood, Greenwood

Indianapolis West Deanery
- 6-7 p.m. confessions each Wednesday, “The Light of Jesus ‘Shines’ You” at Mary, Queen of Peace, Danville
- Confessions each Fri. 3-4 p.m.; Sat. 9-11 a.m., 6-7 p.m.; Sun. 7-8 a.m., 9-10 a.m., 11-30 a.m.; 12:30-2 p.m., 2-3 p.m. and 5-6 p.m. at St. Monica

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

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

The following additional confinement times are part of New Albany Deanery’s “The Light is on for You”:
- 6-7 p.m. each Tuesday in Lent at St. Anthony of Padua, Clarksville
- 5:45-7 p.m. with adoration each Wednesday in Lent at St. Michael, Charlestown
- 6:30-7:30 p.m. each Wednesday in Lent at St. Mary-of-the-Knoes, Floyd County
- 7 p.m. each Wednesday in Lent at St. Mary, Laneville

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

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

(An updated version of this list, along with other Lenten resources, can be found on www.archindy.org)
Altar Server Investiture Ceremony at St. Matthew

This photo was taken at the conclusion of an altar server investiture ceremony at St. Matthew the Apostle Church in Indianapolis on March 8, 1964. The new altar servers were in grades 5 through 8 in the Indianapolis North Deanery faith community’s school. Appearing nearest to the altar in the recessional line is St. Matthew’s pastor, Father Andrew Diezeman. The ceremony was sponsored by the Serra Club of Indianapolis, which works to foster priestly and religious vocations. (Would you like to comment on or share information about this photo? Contact archdiocesan archives Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at jmotyka@archindy.org.)

Divine Mercy Sunday services will be celebrated on April 8

Divine Mercy Sunday services are scheduled on April 8 at parish churches across central and southern Indiana. All services are open to the public. St. Pope John Paul II instituted the observance of Divine Mercy Sunday—which is based on the visions of St. Faustina Kowalska, a member of the Sisters of Our Lady of Mercy—on the first Sunday after Easter.

To learn more about the indulgence and promises connected to Divine Mercy Sunday, go to thedivinemercy.org.

A plenary indulgence is available to those who go to confession about 20 days before or after the feast day, receive Communion on the feast day, pray for the intentions of the pope, and either take part in Divine Mercy Sunday devotions or, in the absence of those devotions, exposed or reserved in a tabernacle, recite the Our Father and the Creed, adding a devout prayer to the merciful Lord Jesus (such as “Merciful Jesus, I trust in you!”). Divine Mercy Sunday prayer services on April 8 reported to The Criterion are as follows:

- **Batesville Deanery**
  - All Saints Parish, St. Martin Campus, 8044 Yorkridge Road, Guiford—3–4 p.m. eucharistic adoration, homily and prayers. Information: 812-576-4302.
  - St. Mary Church, 1331 E. Hunter Robbins Way, Greenburg—3 p.m. service. Information: 812-663-8427.
  - St. Nicholas Church, 4641 E. St. Nicholas Dr., Sunman—2:30 p.m. Divine Mercy service. Information: 812-623-2964.
  - St. Vincent de Paul Church, 4218 E. Michigan Road, Shelbyville—3–4 p.m. Divine Mercy service. Information: 317-398-4028.

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

- **Connersville Deanery**
  - St. Gabriel Church, 232 W. 9th St., Connersville—1–2 p.m. eucharistic adoration, confessions, Divine Mercy Chaplet, Benediction. Information: 765-825-8878.

- **Indianapolis East Deanery**
  - Holy Spirit Church, 7243 E. 10th St., Indianapolis—3:30 p.m. service. Information: 317-535-9404.
  - St. Michael Church, 519 Jefferson St., Greenfield—2 p.m. eucharistic adoration, homily, Divine Mercy Chaplet Benediction followed by ice cream reception. Information: 317-462-4240.

- **Indianapolis East Deanery**
  - St. Michael Church, 519 Jefferson St., Greenfield—2 p.m. eucharistic adoration, homily, Divine Mercy Chaplet Benediction followed by ice cream reception. Information: 317-462-4240.

- **Indianapolis North Deanery**
  - hardest Church, 2417 Central Ave., Indianapolis—3 p.m. Divine Mercy homily and prayers with eucharistic adoration. Information: 317-283-5508.
  - St. Luke the Evangelist Church, 7575 Holiday Dr., Indianapolis—2 p.m. confessions, 3 p.m. Benediction, Divine Mercy Chaplet, sermon and procession. Information: 317-259-5033.

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

- **Indianapolis West**
  - St. Susanna Church, 1210 E. Main St., Plainfield—2:30 p.m. Divine Mercy devotion for St. Susanna Parish; Mary, Queen of Peace Parish, Danville; and St. Malachy Parish, Brownsburg. Reconciliation available at 2 p.m. Information: 317-839-3333.
  - St. Thomas More Church, 1200 N. Indiana St., Mooresville—2 p.m. service. Information: 317-831-4142.

- **New Albany Deanery**
  - Most Sacred Heart of Jesus Church, 1840 E. Eighth St., Jeffersonville—2:30–3 p.m. eucharistic adoration, readings and homily, Divine Mercy Chaplet, prayers of St. Faustina. Benediction, priests available for confession, refreshments to follow. Information: 334-313-3723.
  - St. Joseph Church, 312 E. High St., Corydon—11:30 a.m. Mass, 1–3 p.m. eucharistic adoration, confessions and Consecration of the Family to the Divine Mercy, 3 p.m. singing of the Divine Mercy Chaplet followed by light refreshments. Information: 317-738-2742.

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

- **Terre Haute Deanery**
  - Annunciation Church, 19 N Alabama St., Brazil—3 p.m. service and procession. Information: 812-488-1918.
  - Sacred Heart Church, 610 S. 6th St., Clinton—2 p.m. eucharistic adoration, 3 p.m. Divine Mercy Chaplet and Benediction. Information: 765-832-8468.
  - St. Joseph University Church, 113 S. 5th St., Terre Haute—2:45 p.m. introduction, 3 p.m. Divine Mercy Chaplet. Information: 812-232-7011.
  - St. Patrick Church, 1807 Poplar St., Terre Haute—2–3 p.m. eucharistic adoration, 3 p.m. Divine Mercy Chaplet. Information: 812-232-8518.

Pope Francis prays in front of the original Jesus of Divine Mercy image as he visits the Divine Mercy Shrine in Lagiewniki, a suburb of Krakow, Poland, on July 30, 2016. (CNS photo/Observatore Romano)