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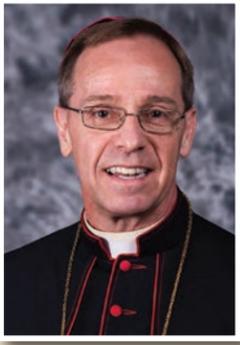
March 30, 2018

Vol. LVIII, No. 24 75¢



## Catechetical tool

New guide to assist parishes, individuals in studying pastoral letter, page 9.



## An Easter greeting from Archbishop Charles C. Thompson

Dear Sisters and Brothers in Christ,

Alleluia! “The stone rejected by the builders has become the cornerstone” (cf. Psalm 118). Jesus Christ the Cornerstone has risen, indeed!

We celebrate the resurrection of our Lord Jesus Christ!

The fact that this year’s Easter Sunday falls on April 1 should not cause anyone to be fooled by the great message of hope emanating from the empty tomb.

Having spent 40 days of Lenten prayer, fasting and almsgiving in preparation for the sacred Triduum celebrations of the passion, death and resurrection of Jesus Christ, we now rejoice in his victory over sin and death.

By this one great act of redemption, he has freed us from the lasting effects of sinful pride and disobedience. The Risen Christ has broken the chains of evil that sought to bind us for all eternity in fear, guilt and shame. With Jesus Christ as our cornerstone, we need not live in the shadows of darkness. We have been set free from the slavery of sin.

The significance of Easter is so incredible that it takes us 50 days, 10 more days than our Lenten days of preparation, to pull out all the stops of rejoicing in this Good News of Salvation.

I pray that this Easter Season may be rich in divine grace, peace, hope and joy for everyone throughout our archdiocese.

The Lord has risen. Alleluia! To him be the power and the glory now and forever.

Blessings in Christ,

+ *Charles C. Thompson*

Archbishop Charles C. Thompson



The “Risen Christ” is depicted in a stained-glass window at St. Aloysius Church in Great Neck, N.Y. Easter, the feast of the Resurrection, is on April 1 this year. (CNS photo/Gregory A. Shemitz)

## Mensaje de Pascua del Arzobispo Charles C. Thompson

Queridos hermanas y hermanos en Cristo:

¡Aleluia! “La piedra que desecharon los constructores es ahora la piedra angular” (cf. Salmo 118). Jesucristo, la piedra angular, ¡en verdad ha resucitado!

¡Celebremos la resurrección de nuestro Señor Jesucristo!

El hecho de que este año el Domingo de Resurrección sea el 1 de abril, también Día de los Inocentes en Estados Unidos, no debe ser motivo de confusión con respecto al mensaje de esperanza que emana del sepulcro vacío.

Tras haber pasado 40 días de oración, ayuno y obras de caridad cuaresmales

en preparación para las celebraciones del triduo sagrado de la pasión, muerte y resurrección de Jesucristo, nos regocijamos en su victoria sobre el pecado y la muerte.

Mediante este excepcional acto de redención Él nos ha liberado de los efectos perdurables del orgullo y la desobediencia pecaminosos. Cristo Resucitado ha roto las cadenas del mal que procuraban atarnos al temor, la culpa y la vergüenza por toda la eternidad. Con Jesucristo como nuestra piedra angular ya no tenemos que vivir en las sombras de la oscuridad. Nos hemos liberado de la esclavitud del pecado.

La importancia de la Pascua es tan

maravillosa que tardamos 50 días, 10 más que en la preparación para la Cuaresma, para desentrañar la alegría de la Buena Nueva de la salvación.

Rezo para que esta temporada de Pascua sea rica en gracia divina, paz, esperanza y alegría para todos en nuestra arquidiócesis.

El Señor ha resucitado. ¡Aleluia! Suyo es el poder y la gloria ahora y por siempre.

La bendición de Cristo,

+ *Charles C. Thompson*

Arzobispo Charles C. Thompson



## Palm Sunday procession

A boy holds up crosses made from palm fronds during a Palm Sunday procession on March 25 in Managua, Nicaragua. (CNS photo/Oswaldo Rivas, Reuters)



## Public Schedule of Archbishop Charles C. Thompson

March 30 – April 14, 2018

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

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

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

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

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

**April 7 — 10 a.m.**  
Transitional diaconate ordination at the Archabbey Church of Our Lady of Einsiedeln, St. Meinrad

**April 8 — 10:30 a.m.**  
Disability Awareness Mass at SS. Peter and Paul Cathedral, Indianapolis

**April 8 — 5:30 p.m.**  
Confirmation in Extraordinary Form for youths of Our Lady of the Most Holy Rosary Parish at Holy Rosary Church, Indianapolis

**April 10 — 7 p.m.**  
Confirmation of youths of Good Shepherd Parish and St. John the Evangelist Parish, Indianapolis, and St. Michael Parish, Greenfield, at SS. Peter and Paul Cathedral, Indianapolis

**April 12 — 8 a.m.**  
Judicatory Meeting, Indiana Interchurch Center, Indianapolis

**April 14 — 11 a.m.**  
Confirmation of youths of St. Bartholomew Parish, Columbus, and Prince of Peace Parish, Madison, at St. Bartholomew Church

(Schedule subject to change.)

## ‘Cry out,’ pope tells young people at Palm Sunday Mass

VATICAN CITY (CNS)—Celebrating Palm Sunday Mass with thousands of young people, Pope Francis urged them to continue singing and shouting “hosanna” in the world, proclaiming the lordship of Jesus and following his example of outreach to the poor and suffering.

The crowd that shouted “hosanna” as Jesus entered Jerusalem included all those for whom Jesus was a source of joy, those he healed and forgave, and those he welcomed after they had been excluded from society, the pope said in his homily on March 25.

But others were irritated by Jesus and tried to silence his followers, the pope said. In the same way, people today will try to silence young people who continue to follow Jesus, because “a joyful young person is hard to manipulate.”

“There are many ways to silence young people and make them invisible,” the pope said. There are “many ways to anesthetize them, to make them keep quiet, ask nothing, question nothing. There are many ways to sedate them, to keep them from getting involved, to make their dreams flat and dreary, petty and plaintive.”

Pope Francis asked the young people “not to keep quiet. Even if others keep quiet, if we older people and leaders keep quiet, if the whole world keeps quiet and loses its joy, I ask you: Will you cry out?”

Gabriella Zuniga, 16, and her sister Valentina Zuniga, 15, were among the thousands in St. Peter’s Square. The sisters, students at Stoneman Douglas High School in Parkland, Fla., had participated on March 24 in the local Rome “March for Our Lives,” calling for gun control.

The Palm Sunday Mass marked the local celebration of World Youth Day and included the more than 300 young adults who, at the Vatican’s invitation, had spent a week discussing the hopes, desires and challenges facing the world’s young people and ways the Church should respond.

At the end of the Mass, they formally presented their final document to the pope. It will be used, along with input from the world’s bishops’ conferences, in drafting the working document for the Synod of Bishops in October, which will focus on young people, faith and vocational discernment.

Holding 5-foot tall palm branches, the young adults led the procession to the obelisk in the center of St. Peter’s Square. They were joined by others carrying olive branches and by bishops and cardinals holding “palmurelli,” which are intricately woven palm fronds.

In his homily, Pope Francis said that the Palm Sunday Mass, which begins with the singing of “hosanna” and then moves to the reading of Jesus’ Passion, combines “stories of joy and suffering, mistakes and successes, which are part of our daily lives as disciples.”

The acclamation of the crowd praising Jesus as he enters Jerusalem gives way to the shouts of “crucify him” as Jesus’ suffering and death draw near, the pope noted. “It somehow expresses the contradictory feelings that we too, the men and women of today, experience: the capacity for great love, but also for great hatred; the capacity for courageous self-sacrifice, but also the ability to ‘wash our hands.’”

The Gospel also demonstrates how the joy Jesus awakened in some is “a source of anger and irritation for others,” Pope Francis said, and the same is true today.

Joy is seen in all those “who had followed Jesus because they felt his compassion for their pain and misery,” the pope said. “How could they not praise the one who had restored their dignity and hope? Theirs is the joy of so many forgiven sinners who are able to trust and hope once again.”

But others in Jerusalem, “those who consider themselves righteous and ‘faithful’ to the law and its ritual precepts” and “those who have forgotten the many chances they themselves had been given” find such joy intolerable, the pope said.

“How hard it is for the comfortable and the self-righteous to understand the joy and the celebration of God’s mercy,” he said. “How hard it is for those who trust only in themselves, and look down on others, to share in this joy.”

The shouts of “crucify him” did not begin spontaneously, the pope said, but were incited by those who slandered and gave false witness against Jesus, “‘spinning’ facts and painting them such that they

disfigure the face of Jesus and turn him into a ‘criminal.’”

Theirs, he said, was “the voice of those who twist reality and invent stories for their own benefit, without concern for the good name of others” and “the cry of those who have no problem in seeking ways to gain power and to silence dissonant voices.”

Pope Francis told the young people gathered in the square that in the face of such attempts to demolish hope, kill dreams and suppress joy, Christians must look to Christ’s cross and “let ourselves be challenged by his final cry. He died crying out his love for each of us: young and old, saints and sinners, the people of his times and of our own.”

“We have been saved by his cross, and no one can repress the joy of the Gospel,” he said. “No one, in any situation whatsoever, is far from the Father’s merciful gaze.” †



Pope Francis holds palm fronds as he celebrates Palm Sunday Mass in St. Peter’s Square at the Vatican on March 25. (CNS photo/Maria Grazia Picciarella, pool)



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# Priest's commitment to schools earns national honor

By John Shaughnessy

Known for his easy, contagious smile, Father Christopher Wadelton always looks for fun and meaningful ways to connect with the children in his parish's schools.

Sometimes, that approach involves playing a game called "Stump the Priest" with the second-grade students who are preparing to receive their first Communion, a light-hearted approach he uses to "teach the faith in the form of a game."

Other times, it's a weekly session of "Donuts and Jesus," a before-school get-together with junior high students at 7 on most Friday mornings—a time when he uses a conversational approach to talk with them about "how they see their faith, and where God is in their lives."

Then there was the recent memorable moment when the pastor of St. Philip Neri Parish in Indianapolis—where the school population is 98 percent Hispanic—showed the children and their families just how far he will go to support them.

On the morning of March 6, Father Wadelton was among more than a dozen protestors who were arrested by Indianapolis Metropolitan Police in an act of civil disobedience.

He joined with other protestors in blocking a downtown Indianapolis street to show his support of "Dreamers," the undocumented immigrants who came with their parents to the United States as children.

"A big part of our ministry at the parish and the school is supporting our families," said Father Wadelton, who also makes a point of being present to students at nearby Holy Cross Central School in Indianapolis. "My motivation is seeing our families struggling and wanting to do more for them. It was very meaningful to the community that their priest was willing to step up on their behalf."

It's all part of the commitment that has led Father Wadelton to be chosen for the "Lead, Learn, Proclaim" Award from the National Catholic Educational Association (NCEA)—an award which recognizes "excellence and distinguished service in Catholic school education." He will receive the honor on April 3 during the NCEA's convention in Cincinnati.

"I was very surprised," Father Wadelton says. "I didn't consider my activity at the school anything special."

He may be among the few who don't, according to Gina Fleming, the superintendent of Catholic schools in the archdiocese.

"Perhaps my favorite story of Father Chris dates back to about four years ago," Fleming says. "He baptized 42 students at Holy Cross Central School, most of whom had no previous connection to the Catholic Church. I joked with him the following year, stating he was *slacking*, for he *only* baptized another 39."

"Obviously, those are remarkable numbers, and are indicative of his outreach, love and support of children and their families."

Kari Buchinger sees that outreach, love and support daily as the principal of

St. Philip Neri School, one of the Notre Dame ACE Academies in the archdiocese, as is Holy Cross School.

Buchinger has watched Father Wadelton greet children and parents as they arrive at the school in the morning. She's noticed the impact his smile has when he stops to talk with students during lunch in the cafeteria.

And she's seen the patience he shows with children as he helps them serve at the altar during the Masses he celebrates.

"He's a very warm and welcoming person," she says. "No matter who he is talking to, he speaks to them as an old friend and that puts them at ease."

"He's a great example of someone who practices what he preaches. Not only can students look to him for help, he's also a great example of what we want all our students to become."

Serving as a role model for students is a designed emphasis for Father Wadelton. He has two main goals as a priest to the children at the two schools, starting with "a ministry of presence."

"I want the kids to see me when they get dropped off at school or when they're in the cafeteria," says Father Wadelton, who was ordained in 2009. "The other is as a teacher of the faith. In my homilies, I try to teach the core values of the faith, trying to engage

them with props and involving them with questions."

He wants the children to see that the life of a priest is "good and enjoyable," just as he learned when he was a boy at Immaculate Heart of Mary School in Indianapolis and Father Stephen Banet exemplified that joy to students there.

Now, Father Wadelton hopes his approach to life will inspire the children at Holy Cross and St. Philip Neri schools to someday consider vocations to the priesthood and religious life.

It's an approach of faith that offers lessons to anyone.

"I want them to see in me the Gospel message of unconditional love, peace and acceptance—to bring healing where there is trouble." †



During Catholic Schools Week in January, Gina Fleming, superintendent of Catholic schools in the archdiocese, presents an award to Father Christopher Wadelton, pastor of St. Philip Neri Parish in Indianapolis, honoring him as an archdiocesan nominee for the national "Lead, Learn, Proclaim" Award from the National Catholic Educational Association (NCEA). Since then, Father Wadelton has been chosen for the national honor which recognizes "excellence and distinguished service in Catholic school education." He will receive the award on April 3 at the NCEA convention in Cincinnati. (Submitted photo)

**'He's a very warm and welcoming person. No matter who he is talking to, he speaks to them as an old friend and that puts them at ease. He's a great example of someone who practices what he preaches. Not only can**



**students look to him for help, he's also a great example of what we want all our students to become.'**

—Kari Buchinger, the principal of St. Philip Neri School in Indianapolis

## Pope Francis' prayer intentions for April

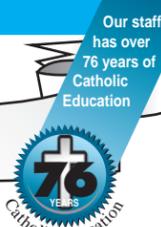


• **For Those who have Responsibility in Economic Matters**—That economists may have the courage to reject any economy of exclusion and know how to open new paths.

(To see Pope Francis' monthly intentions, go to [www.ewtn.com/faith/papalPrayer.htm](http://www.ewtn.com/faith/papalPrayer.htm).) †

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## Editorial



A woman kisses the Stone of Unction, or Stone of Anointing, representing where the body of Jesus was prepared for burial after the crucifixion, in the Church of the Holy Sepulcher in Jerusalem's Old City on Feb. 28. (CNS photo/Ammar Awad, Reuters)

## Why Jesus died for us

Why did Jesus allow himself to be arrested and be crucified, probably in the spring of 784 on the Roman calendar? And did he really think that God had abandoned him while he was dying on the cross?

Before Jesus went to Jerusalem, to celebrate the Jewish feast of Passover according to a different Jewish calendar a week before the usual observance, he and his Apostles were hiding from the authorities in a village called Ephraim, about 12 miles from Jerusalem at the edge of the Judean Desert. He went there after he raised Lazarus from the dead, and the Sadducees decided to get the Romans to kill him.

Why didn't he escape there again? It would have taken him about 15 minutes to climb the Mount of Olives from the Garden of Gethsemane, and be on his way on a road that ran from there to the Judean Desert.

He didn't do that because he chose to be crucified. As he had told his Apostles, even if they refused to accept it, that was his Father's will.

Of course, he could have gotten away. He said, "Do you think that I cannot pray to my Father, who would at once send me more than 12 legions of angels?" (Mt 26:53). But he didn't do that. He was determined to follow his Father's will.

Jesus didn't escape after his prayer in the Garden of Gethsemane. John's Gospel tells us that Jesus explained why: "What should I say? 'Father, save me from this hour'? But it was for this purpose that I came to this hour" (Jn 12:27).

It's not that he wasn't tempted to run when the time came. Just as any human would do, he wanted to get out of it. In his agony in the garden, knowing full well what was soon to happen, he prayed, "Father, if you are willing, take this cup away from me." But then he quickly added, "Still, not my will, but yours be done" (Lk 22:42, Mt 26:39, Mk 14:36).

And God's will was that our redemption would be achieved in the most perfect way. No mere human, no matter how holy, could take on the sins of all humanity and offer himself as a

sacrifice for all. Jesus, and only Jesus, could do so, because only he was both God and man.

That was why God the Father sent his eternally begotten Son to Earth, to restore the harmony with God that had existed before sin disrupted it. In that way, he showed his love for us.

But didn't Jesus feel abandoned by God? On the cross, he called out, "My God, my God, why have you abandoned me?" (Mt 27:46, Mk 15:34). No, he didn't feel abandoned. He was praying Psalm 22.

If this had been Jesus calling to his Father in abandonment, he would have called out, "Father, why have you forsaken me?" He always called God *Abba* (Father) when he prayed. He did so again with his final word, "Father, into your hands I commend my spirit" (Lk 23:46).

Psalm 22 begins with that lament of extreme anguish, but it ends with assurance of God's triumphal reign. The middle, though, sounds like the description of the Passion that Jesus was undergoing. There is, for example, the old translation that said, "They have pierced my hands and my feet; I can count all my bones." However, a more recent translation is, "So wasted are my hands and feet that I can count all my bones" (Ps 22:17-18).

That's followed by, "They divide my garments among them; for my clothing they cast lots" (Ps 22:19). All four Gospels tell us that the soldiers cast lots for Jesus' clothing, but only John's Gospel says that they divided Jesus' clothing into four shares, one for each of the soldiers.

So why did Jesus have to die? Because of God the Father's great love for us. He sent his Son precisely to die for us. His death by crucifixion—which Cicero called "the most cruel and disgusting penalty"—was Jesus' purpose and mission. It was the reason that God became human.

Today, on Good Friday, we commemorate the accomplishment of that mission.

—John F. Fink

Be Our Guest/Paul Kachinski

## Grace offered on Divine Mercy Sunday is a beautiful gift from Christ

In the *Diary of St. Maria Faustina Kowalska-Divine Mercy in My Soul*, paragraph 699, Jesus gives us an extraordinary promise: "The soul that will go to confession and receive holy Communion shall obtain complete forgiveness of sins and punishment. On that day all the divine floodgates through which graces flow are opened. Let no soul fear to draw near to me, even though its sins be as scarlet."

The extraordinary promise is like a plenary indulgence with no strings attached. The only requirements are that one be in a state of grace by going to confession on or before Divine Mercy Sunday, and then receive holy Communion on Divine Mercy Sunday, which is celebrated on April 8 this year. And bam—"complete forgiveness of sins and punishment!"

Divine Mercy Sunday is a beautiful day of grace. What a gift God has given us in the Divine Mercy message. The extraordinary promise has been compared to a "second" baptism because our first baptism left absolutely no sin on the soul, and therefore there was no punishment to eradicate. The extraordinary promise leaves absolutely no sin on the soul, and therefore no punishment of sin to eradicate.

The extraordinary promise is an outpouring of grace given to us by Jesus, and is different than the plenary indulgence offered by the Church.

The plenary indulgence offered by the Church requires: 1) Confession within 20 days before or after the feast day; then on the feast day: 2) Communion; 3) prayers for the Holy Father; and 4) no attachment to sin, even venial sin.

The extraordinary promise requires only a state of grace through confession, and then the reception of holy Communion on Divine Mercy Sunday.

By meeting those two conditions, we are brand new creations; we were dead and are now alive, lost and now we are found by Our Father. Divine Mercy Sunday is a beautiful day of grace, tremendously exceptional graces, and a truly wonderful gift from Our Father.

The extraordinary promise is only applicable to the person who receives holy Communion in a state of grace on Divine Mercy Sunday. It cannot be applied to others or to the holy souls in purgatory.

My advice is to take advantage of this spectacular grace because "on that day all the divine floodgates through which graces flow are opened. Let no soul fear to draw near to me, even though its sins be as scarlet."

Thank God and rejoice, praise God and celebrate!

Jesus, I trust in you!

(Paul Kachinski is a member of St. Barnabas Parish in Indianapolis.) †

## Letters to the Editor

### Fish Fry Fiestas build community with good food, faith and fellowship

Kudos to St. Lawrence Parish on the north side of Indianapolis for fully implementing the tenets of the V Encuentro meetings.

Their Fish Fry Fiestas during the Fridays of Lent were truly amazing. Gringo and Hispanic alike enjoyed good

food, faith and fellowship.

Our brothers and sisters from the south only reinforced what it is to be truly "catholic."

Mary Schott  
Indianapolis

### Column on Sister Madeleva shows depth of her vocation, reader says

I just wanted to convey my thanks to Editor Emeritus John F. Fink for his column on Holy Cross Sister Madeleva Wolff, former president of Saint Mary's College, in the March 23 issue of *The Criterion*.

I have her "Four Last Things" collection with its preface about her

interesting life, but I had no idea of the full depth and impact of her career before reading his piece.

Amplifying her name is a great service to Catholics and non-Catholics alike.

Dan Carpenter  
Indianapolis

## Letters Policy

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

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

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

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

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

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# Christ the Cornerstone

## Easter joy is born anew through the Resurrection

*“The joy of the Gospel fills the hearts and lives of all who encounter Jesus. Those who accept his offer of salvation are set free from sin, sorrow, inner emptiness and loneliness. With Christ, joy is constantly born anew”* (Pope Francis, “*Evangelii Gaudium*,” #1).

The publication date for this column is March 30, Good Friday. This may be the saddest day of the Church’s year, but it is not joyless. Good Friday is joyful because it celebrates a beginning, not an ending. It is an affirmation of life and of the love that is stronger than death itself.

We are right to be sad today as we recall the humiliation, torture and brutality of our Lord’s death on a cross. But we’re also right to seek and find the Easter joy that is constantly born anew during this sacred time.

Our faith tells us that the death of Jesus set us free. Because he suffered and died for us, we are “free from sin, sorrow, inner emptiness and loneliness.” That in itself should be cause for joy. But the real source of our joy is the personal encounter with Jesus that was made possible because of his death on

this holy day and his resurrection three days later.

In the coming weeks, throughout the Easter season, we will hear once again the wonderful stories of Jesus’ appearances to his disciples and friends—in the garden near the empty tomb, in the upper room behind locked doors, by the Sea of Galilee where the Lord cooked breakfast for his disciples, and on the road to Emmaus where he was recognized in the breaking of the bread.

These joy-filled encounters with Jesus, the risen Lord, are made possible in spite of his ignominious death on the cross. His selfless sacrifice on Good Friday earned forgiveness for our sins and allowed Easter joy to fill our hearts in the place of guilt or sorrow or despair.

Good Friday reminds us that we have been ransomed by the cross of Christ. The unending love of God has shattered the walls of our prisons and shown us the way out. Sin and death have been overcome by the selfless love of Christ, and no one ever has to be condemned to unending death again.

This is why on Easter Sunday we rejoice in the cross of Christ, why we sing alleluia, and why we give thanks to God for the gift of his saving grace. We have been liberated by the risen Christ. As a result, no one can ever take away our fundamental rights or our dignity as the free daughters and sons of the living God!

The freedom we have been given as a result of Christ’s death on the cross is a gift that has to be nurtured and developed. Left untended, freedom too easily becomes confused with license, the notion that we can do whatever we want without suffering any consequences. We mistake freedom for a sense of entitlement that persuades us that we deserve everything that has been given to us—without regard to the sacrifices of others.

But true freedom is the opposite of an irresponsible sense of license or entitlement. True freedom is a gift that we must cherish and take seriously. True freedom, when we recognize it, is a source of joy and gratitude because we know how rare it is and how easy it is to lose this precious gift as a result of our own carelessness.

This Easter, let’s thank God for the gift of freedom. Let’s resolve to be good stewards of this precious gift. And let’s combine our experiences of Easter joy constantly born anew with a sober recognition that our freedom is something we can easily lose sight of if we begin to take it for granted.

Our freedom was paid for by the cross of Christ. It has been maintained for 2,000 years by the blood of the martyrs and by the selfless love and sacrifices of all those faithful Christians who have gone before us. Let us rejoice and be glad that we are truly free! But let’s also remember that we are responsible for taking care of our freedom and for sharing it generously.

Let’s nurture our freedom, and share it with others, by being faithful witnesses to the resurrection of our Lord Jesus Christ. The cross of Christ has saved us and set us free. That’s reason enough to be joyful even on Good Friday. But the muted joy we experience today will increase exponentially.

Very soon, in just two days, we will shout Alleluia! Christ our joy is risen! †



## Cristo, la piedra angular

## La alegría de la Pascua renace con la Resurrección

*“La alegría del Evangelio llena el corazón y la vida entera de los que se encuentran con Jesús. Quienes se dejan salvar por Él son liberados del pecado, de la tristeza, del vacío interior, del aislamiento. Con Jesucristo siempre nace y renace la alegría”* (Papa Francisco, “*Evangelii Gaudium*,” #1).

La fecha de publicación de esta columna es el 30 de marzo, Viernes Santo. Este es el día más triste del año eclesial, pero no carece de alegría. El Viernes Santo entraña alegría porque celebra el comienzo, no el final. Es una confirmación de la vida y de que el amor es más fuerte que la muerte misma.

Tenemos toda la razón de estar tristes hoy al recordar la humillación, la tortura y la brutalidad de la muerte de nuestro Señor en la cruz. Pero también tenemos razón de buscar y encontrar la alegría que nace y renace durante esta época sagrada.

Nuestra fe nos dice que la muerte de Jesús nos ha hecho libres; puesto que sufrió y murió por nosotros, hemos sido “liberados del pecado, de la tristeza, del vacío interior.” Esto en sí mismo debería ser motivo de alegría. Pero la verdadera fuente de nuestra alegría es el encuentro personal con Jesús que fue posible gracias a su muerte en este día

sagrado y su resurrección tres días más tarde.

En las próximas semanas, durante toda la temporada de la Pascua, escucharemos una vez más los maravillosos relatos de las apariciones de Jesús a sus discípulos y amigos: en el jardín, cerca del sepulcro vacío, en el cenáculo a puertas cerradas, junto al Mar de Galilea donde el Señor dio desayuno a sus discípulos y en el camino a Emaús, donde lo reconocieron al partir el pan.

Estos encuentros jubilosos con Jesús, el Señor resucitado, son posibles a pesar de su muerte ignominiosa en la cruz. El sacrificio desinteresado que hizo el Viernes Santo conquistó el perdón de nuestros pecados y permitió que la alegría pascual llenara nuestros corazones, en vez de la culpabilidad, la tristeza o la desesperación.

El Viernes Santo nos recuerda que hemos sido redimidos por la cruz de Cristo. El amor infinito de Dios ha destruido los muros de nuestra prisión y nos ha enseñado la vía de escape. El amor desinteresado de Cristo ha vencido sobre el pecado y la muerte, y ya nunca nadie estará condenado a la muerte eterna.

Es por ello que el Domingo de Resurrección nos regocijamos en la cruz de Cristo, por lo que entonamos

el aleluya y por lo que le agradecemos a Dios por el obsequio de su gracia salvadora. Cristo resucitado nos ha liberado y, gracias a ello, ¡nadie jamás podrá despojarnos de nuestros derechos fundamentales ni de nuestra dignidad como hijos libres del Dios vivo!

La libertad que hemos recibido a causa de la muerte de Cristo en la cruz es un obsequio que debemos cultivar y desarrollar. Si se descuida, la libertad puede llegar a confundirse fácilmente con el libertinaje, la noción de que podemos hacer lo que queramos, sin sufrir consecuencias. Malinterpretamos la libertad como un sentido de derecho que nos convence de que nos merecemos todo lo que nos han dado, sin importar los sacrificios que hayan hecho los demás.

Pero la verdadera libertad es lo opuesto al libertinaje o a creer que algo nos corresponde por derecho. La verdadera libertad es un obsequio que debemos atesorar y tomar en serio. Cuando finalmente la reconocemos, la verdadera libertad es una fuente de alegría y gratitud porque sabemos lo valiosa y rara que es, y lo fácil que es perderla a consecuencia de nuestro descuido.

Démosle gracias a Dios durante esta Pascua por el obsequio de la

libertad. Decidámonos a ser buenos administradores de este precioso obsequio y combinemos nuestra experiencia de la alegría pascual que siempre nace y renace, con el reconocimiento aleccionador de que nuestra libertad es algo que podemos perder de vista fácilmente si no le damos su justo valor.

La cruz de Cristo pagó nuestra libertad, la cual hemos conservado durante 2,000 años mediante la sangre de los mártires, el amor desinteresado y los sacrificios de todos los fieles cristianos que han partido antes que nosotros. Alegrémonos y contentémonos de ser verdaderamente libres. Pero recordemos también que somos responsables de ocuparnos de nuestra libertad y de compartirla generosamente.

Cultivemos nuestra libertad y compartámosla con los demás, mediante nuestro testimonio fiel de la resurrección de nuestro Señor Jesucristo. La cruz de Cristo nos ha salvado y nos ha hecho libres, y esto es motivo suficiente para estar alegres, incluso el Viernes Santo. Pero la tenue alegría que sentimos hoy, aumentará exponencialmente.

Muy pronto, en apenas dos días, exclamaremos ¡aleluya! ¡Cristo nuestra alegría ha resucitado! †

# Events Calendar

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

**April 3**  
Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, seniors get 30 percent off clothing, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

**April 4**  
Knights of Columbus Council 3433, 2100 E. 71st St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

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

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

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

**April 7**  
Valley Grill, 2107 N. 3rd St., Terre Haute. **"Wounded Warriors to Lourdes" Benefit Luncheon**, sponsored by the Knights of Columbus St. Mother Theodore Guérin Council #541, buffet, silent auction, entertainment, 11 a.m.-1 p.m., \$30 per person, table sponsorships available for \$200, \$300 or \$500. Reservations and information: [thkofc541.com](http://thkofc541.com), 812-878-2234.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer**

**Group**, Mass, prayers, rosary, confession, meditation, 8 a.m. Information: 765-647-5462.

Riviera Club, 5640 N. Illinois St., Indianapolis. **St. Vincent de Paul Food Pantry Spring Boutique and Blood Drive**, 40 artisans and vendors, food for purchase, cash bar, non-perishable food and hygiene products accepted in lieu of admission charge, 9 a.m.-2 p.m., Indiana Blood Mobile on site 10 a.m.-2 p.m., register: [bit.ly/stVindePaul](http://bit.ly/stVindePaul). Information: 317-403-1385, [paula.light@att.net](mailto:paula.light@att.net).

**April 8**  
Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Bikers, Brunch and a Blessing**, Providence Sister Paula Damiano presenting, all motorcycle riders invited, 10:30 a.m. blessing followed by Sunday Brunch in O'Shaughnessy Dining Hall. Information on dining prices: [www.provcenter.org](http://www.provcenter.org).

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-

the-Woods, St. Mary-of-the-Woods. **Monthly Taizé Prayer Service**, theme "Praying for Peace in the World and in Our Hearts," 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org).

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

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

Holy Name of Jesus Church, 21 N. 16th St., Beech Grove. **Divine Mercy Sunday Services**, 3 p.m. holy hour, Chaplet of the Divine Mercy sung, reconciliation available. Information: 317-784-5454.

Our Lady of Perpetual Help Church, 1752 Scheller Lane,

New Albany. **Divine Mercy Service**, reconciliation available, 3-4 p.m. Information: 812-944-1184.

**April 10**  
St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, [vlgmimi@aol.com](mailto:vlgmimi@aol.com).

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

**April 12**  
Saint Meinrad Archabbey, Bede Theater, 200 Hill Dr., St. Meinrad. **Thomas Lecture on Philosophy and Theology**, featuring Dr. Caitlin Smith Gilson presenting on "Prayer, Suffering and Self-Presence," 7 p.m. CT, free, open to the public. Information: Mary Jeanne Schumacher, 812-357-6501.

**April 13**  
The Commons, 300 Washington St., Columbus. **St. Bartholomew Parish 12th Annual Concert Series: The Real Group**, Swedish *a cappella* vocal jazz quintet, 7 p.m. Tickets: [www.therealgroup.se](http://www.therealgroup.se) Information: [www.saintbartholomew.org](http://www.saintbartholomew.org) under "Music Ministry;" or [bminut@stbparish.net](mailto:bminut@stbparish.net).

**April 14**  
Holy Name of Jesus Parish, 21 N. 16th St., Beech Grove. **Altar Society Spring Rummage Sale**, linens, knick-knacks, clothes, electronics, household items, jewelry, 8 a.m.-3 p.m., free admission. Information: 317-784-6860, [p108cmaster@sbcglobal.net](mailto:p108cmaster@sbcglobal.net).

**April 15**  
St. Vincent de Paul Parish, 4218 Michigan Road, Shelbyville. **Knights of Columbus Chicken Noodle Dinner**, chicken and noodles, mashed potatoes, green beans, roll, dessert and drink, 3:30-6:30 p.m., \$8 adults, \$6 ages 6-12, 5 and under free. Information: 317-398-4028. †

Events and retreats can be submitted to The Criterion by logging on to [www.archindy.org/events/submission](http://www.archindy.org/events/submission), or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.

## Pregnancy Care Center of SE Indiana to host annual life walk on April 21

A "Wonderful Walk for Life" is the theme of a two-mile walk benefiting the Pregnancy Care Center of SE Indiana at Ivy Tech Community College, 50 Walnut St., in Lawrenceburg, at 9 a.m. on April 21.

The goal of the walk is to raise \$30,000 to enable the care center to

continue to serve the community and defend the life of the unborn.

This is a free, family-friendly event for people of all ages and abilities.

For more information, to register or to make a donation, call 812-537-4357 or visit [www.supportpccindiana.org](http://www.supportpccindiana.org). †

## Catholic Charities Bloomington to host annual breakfast on April 11

The work of Catholic Charities Bloomington will be showcased during its sixth annual breakfast at St. Paul Catholic Center, 1413 E. 17th St., in Bloomington, from 7:30-9 a.m. on April 11.

During breakfast, attendees will hear testimonials and learn about the latest initiatives and partnerships of Catholic Charities Bloomington, including play

therapy, family and couple's counseling and social skills groups for boys and girls.

The event is free; however, reservations are requested by April 2 online at [archindy.org/cc/bloomington](http://archindy.org/cc/bloomington).

For additional information, contact Cheri Bush at 800-382-9836, ext. 1411, 317-236-1411, or [cbush@archindy.org](mailto:cbush@archindy.org), or call Catholic Charities Bloomington at 812-332-1262. †

## Worldwide Marriage Encounter weekend planned in Indianapolis on April 27-29

A Worldwide Marriage Encounter weekend is planned at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on April 27-29.

The weekend is an opportunity to explore, rediscover and reconnect both as individuals and as a couple, and to learn about tools to nourish a sacramental relationship.

Marriage Encounter Weekends are presented in the Catholic faith

expression; however, couples of all faith traditions are welcome.

A \$75 non-refundable fee is required to confirm the application, lodging and food.

For additional information, contact Mark and Jill Levine at 317-888-1892 or [jbradleylevine@msn.com](mailto:jbradleylevine@msn.com).

To register or learn more about Worldwide Marriage Encounters, visit [wme.org](http://wme.org). †

## Lou Holtz to speak at Celebration of Life banquet in Indianapolis on April 12

Lou Holtz, former Notre Dame football coach and ESPN television analyst, is the featured keynote



Lou Holtz

speaker at the Life Centers' 2018 Celebration of Life Banquet at the J.W. Marriott, 10 S. West St., in Indianapolis, at 6:30 p.m. on April 12. Doors will open at 6 p.m. Hunter Smith, former Indianapolis Colts player and

Super Bowl champion, will be the featured guest.

All proceeds benefit Life Centers and their support of men and women facing pregnancy-related issues.

Tickets are \$60 per person. A table of 10 can be reserved for \$600. Volunteer tickets are \$45 each.

To purchase tickets or to learn more about Life Centers, visit [www.lifecenters.com](http://www.lifecenters.com).

For additional information, including sponsorship opportunities, contact Tom Shevlot at 317-968-9139 or e-mail [tshevlot@lifecenters.com](mailto:tshevlot@lifecenters.com). †



## Bubble wrapped?

Makenzie Judkins, left, creates a giant bubble around her friend Grace Toth during an afternoon of fun with bubbles at the Girl Scouts of Central Indiana's Math and Science Center in Indianapolis. They are members of Brownie Troop #4121 at Nativity of Our Lord Jesus Christ School in Indianapolis. (Submitted photo)

# St. Elizabeth Catholic Charities to honor former council members at gala

By Natalie Hoefler

St. Elizabeth Catholic Charities in New Albany will hold its annual Giving Hope – Changing Lives gala at the Galt House in Louisville, Ky., at 5:30 p.m. on April 19.

The gala will benefit and celebrate the efforts of St. Elizabeth Catholic Charities to help those in need in southern Indiana.

It will also provide an opportunity for two former St. Elizabeth Catholic Charities Advisory Council members to receive the Spirit of Hope Award.

Carl Wolford, 91, first became involved with the organization in 1989 when it was the St. Elizabeth Maternity Home. That year, he and his wife Mary helped with the organization's first major fundraiser.

"The goal was \$50,000," he says. "At the end, we ended up with about \$62,000."

Wolford eventually went on to serve on the St. Elizabeth Catholic Charities Advisory Council for nine years, including the last few years as chairman. When his council involvement ended, he was 87.



Carl Wolford

Wolford has seen a lot of change in the organization over the years. He started serving on the council around the time that the maternity home merged with what was then Catholic Charities of South Central Indiana in 2004.

"It's been gratifying to see the growth and see what we're doing," says Wolford, who, with his wife, is a member of Holy Family Parish in New Albany. "The growth is impressive—the beginning of it with the ministry of crisis pregnancy [housing], to what it is today, eight ministries."

Wolford is also impressed with the leadership that accompanied the growth that occurred during his time on the council.

"Our executive director and staff are more professional," he says. "We have a good advisory council, and we have an army of volunteers in diverse specialties that do a tremendous job in seeing that we have the means to really help a lot of these people in the community. That impresses me more than anything—the dedication."

While most of his service has been on the council or in helping with the organization's fundraisers—an activity he's continued to participate in since 1989—Wolford recalls time spent with clients at St. Elizabeth Catholic Charities' annual holiday dinner for staff, council members and those they serve.

"That's always a very nice experience," he says. "These people are very appreciative of the help they get from St. Elizabeth Catholic Charities. To sit down with them and have a meal with them and be aware of their needs—it's pretty gratifying to know that we're helping them."

Being named a recipient of this year's Spirit of Hope Award was something Wolford says he "certainly didn't expect."

"I look back and see the reason for [the organization's] success, and I see its directorship, its professional staff, and of course its council and its army of dedicated volunteers. I can't emphasize that enough. They're available to step in and do what has to be done in making these services available to the people who need them."

"I feel like the Spirit of Hope Award that I'm receiving goes to everybody

that I just mentioned, everyone that's connected with St. Elizabeth Catholic Charities—its staff, volunteers, and last but not least its donors," he said. "I like to believe that the Spirit of Hope Award goes to all of these people who try to support St. Elizabeth Catholic Charities in making life easier for the people who need these services."

Phillip McCauley, this year's other Spirit of Hope Award honoree, also feels humbled to receive the award.

"In total truth, I think there's 100 other people out there more deserving," he says.

McCauley, a certified public accountant (CPA), was asked by his friend and former St. Elizabeth Maternity Home executive director Keith Stormes to join the council in 2001.



"What I liked about them is that they were in-depth, giving help to people in situations that really changed lives, and especially the children to be born in that situation," he says.

Three years later, the maternity home and Catholic Charities merged.

"At that point and time, their services expanded," says McCauley, 74. "The things that happened as a result that really made it rewarding was the amount of doing good accompanied with the resources available. I was just constantly amazed at how much got done with so little."

"I've been around a lot of charities. ... Some you donate a dollar to, and about 25 cents gets into the mission. [At St. Elizabeth Catholic Charities] it multiplies the other way. You get several times the benefit of a dollar. Ninety-five percent goes directly in the mission, but the effect is much greater than that with the volunteers. As a CPA, I was greatly impressed by that."

McCauley has also been impressed by how St. Elizabeth Catholic Charities "has evolved with the changing times in terms of their services. ... They put in transitional housing for after the birth of a child so they don't just go out on the street, then added affordable supportive housing ... So their services are relevant to the world today."



Phillip McCauley

McCauley and his wife Sandy have four children, nine grandchildren and are members of Most Sacred Heart of Jesus Parish in Jeffersonville. While he is Catholic and volunteered to serve a Catholic charitable institution, he notes that he has seen the council and the organization "become much more ecumenical, and I like that. We have people not Catholic on the board. We serve anyone in need."

He also likes the fact that, by serving St. Elizabeth Catholic Charities, "you receive more than you give." McCauley says he grew personally from "seeing and working with people of competence, empathy and energy. It was personal growth that I didn't expect at all."

"It's quite an honor—to say the least—to have an organization like that say you contributed."

*(St. Elizabeth Catholic Charities of New Albany's annual Giving Hope—Changing Lives fundraiser gala will be held at the Galt House, 140 N. Fourth St., in Louisville, Ky., on April 19. A social hour begins at 5:30 p.m., and dinner begins at 7 p.m. The event includes a live and silent auction. While the event is free, donations will be accepted during the evening. RSVP by April 9 by calling 812-949-7305 or e-mailing [info@stcharities.org](mailto:info@stcharities.org).) †*

## Going to confession is getting God's loving embrace, Pope Francis says

VATICAN CITY (CNS)—God always loves and always remains faithful to his children, despite their sin and idolatry, Pope Francis said.

"The faithful God cannot disavow himself, cannot disavow us, cannot deny his love, cannot deny his people, he cannot deny because he loves us," the pope said in his homily on March 22 at morning Mass in the Domus Sanctae Marthae.

God's love is as "visceral" as a mother's love for her child, he said, which means it is a bond that cannot be forgotten.

He said the celebration of Mother's

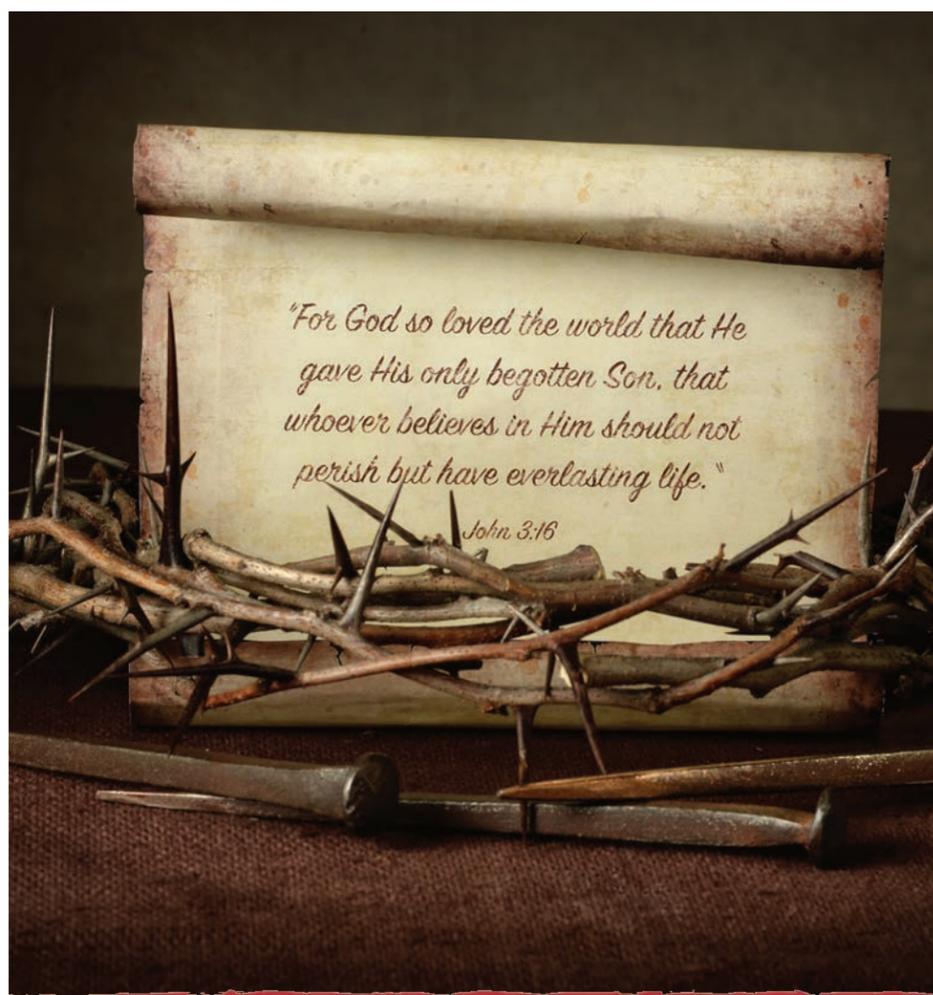
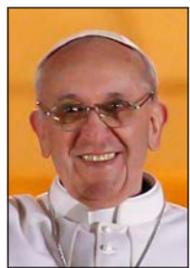
Day in Argentina expresses this indelible connection as it is customary to give forget-me-not flowers to moms.

"This is God's love, like mom's. God doesn't forget us. Never. He can't; he is faithful to his covenant," he said.

This offers reassurance and hope, he said, because no matter how awful, difficult or sinful one's life is, God "does not forget you because he has this visceral love."

It is a love that offers joy, too, especially with the sacrament of reconciliation, he said.

The pope reminded people that when they go to confession, "please, let's not think that we are going to the dry cleaners to get a stain out. No. We are going to receive the loving embrace of this faithful God who always waits for us. Always." †



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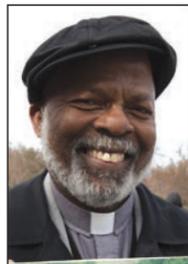
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# Family grieved after King assassination, witnessed aftermath

WASHINGTON (CNS)—It has been 50 years since civil rights leader Rev. Martin Luther King Jr. was assassinated, but Deacon Timothy Tilghman, his sister and his cousin, still remember the enormous sense of loss they felt when they received that news on April 4, 1968.

As the 50th anniversary of Rev. King's murder approaches, these three family members also recalled the turmoil, bewilderment and burning buildings they witnessed as rioting stormed through Washington and other U.S. cities in the days that followed.



Deacon Timothy Tilghman

The deacon, who is on the staff of Our Lady of Perpetual Help Parish in

southeast Washington, was 15 and said the grief he experienced was akin to a close family member being violently murdered, even though his family's association with Rev. King was from afar.

He wasn't alone in his sorrow.

Deacon Tilghman was at St. Benedict the Moor Catholic School when he heard about the assassination. As he walked on the school's playground, he watched the nuns and his fellow students, most of them young black Catholics like himself, cry as they absorbed the blow.

"There was a sense of despair, there was a great sense of loss," he told Catholic News Service (CNS).

By the 1960s, Deacon Tilghman and his family had been Catholic for several

generations and had a long connection to the Josephites, a religious community known for its help of the newly freed slaves in America following the U.S. Civil War.

Even though Rev. King was a Baptist minister, he transcended religious identification for the deacon, his parents, his 12 brothers and sisters, his cousins and his fellow black Catholics who saw the civil rights leader as an inspirational crusader for justice and peace.

The family closely watched Rev. King's rise to national prominence and applauded his efforts in the civil rights movement.

As black Americans, they were motivated to become involved in the movement themselves, along with the leaders of their Church.

On Aug. 28, 1963, the deacon's sister, Mary Tilghman Shearad, went to the March on Washington for Jobs and Freedom with their father, Cyprian Olave Tilghman, and was thrilled to witness Rev. King's famed "I Have a Dream" speech.

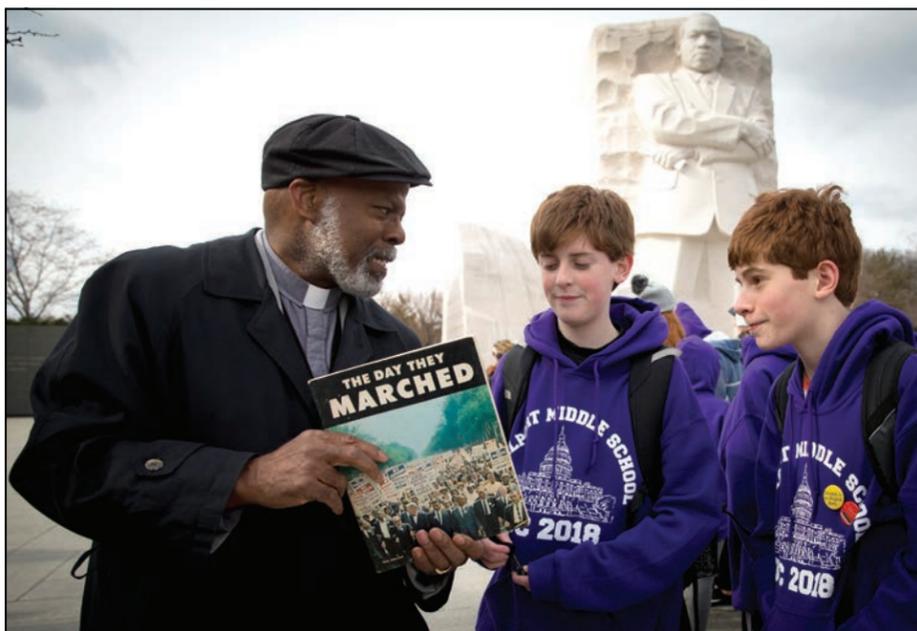
Shearad was horrified when she heard the news on April 4, 1968, that Rev. King had been gunned down in Memphis, Tenn., and she sensed tension from people all around her in Washington that day.

"There was no calmness in the city," she told CNS. "You could just feel things brewing."

The next day, while she was working at American Security Bank in downtown Washington, the riots began.

"The city just exploded," Shearad said. "You could look out the window, see fires, you could see cars being trampled. It was terrifying."

She was at the corner of 14th and I



Deacon Timothy Tilghman of Our Lady of Perpetual Help Catholic Church in Washington shows two middle school students a program from the 1963 March on Washington for Jobs and Freedom, featuring the Rev. Martin Luther King Jr., while the deacon and youths visit the King memorial in Washington on March 14. Deacon Tilghman was 15 when Rev. King was assassinated on April 4, 1968. He accompanied his father as he traveled through Washington to help those who were impacted during the riots that ensued. (CNS photo/Chaz Muth)

streets in Washington's northwest section and witnessed a men's clothing store explode. "The glass blew out, and I just started running."

Shearad's and Tilghman's cousin, Sahon Palmer, was a 22-year-old student at Howard University and attending classes when the riots broke out. She recalls watching the city descend into pandemonium.

"I was so afraid," Palmer said. "First, someone had just killed Dr. King, and I was heartbroken over that, and all of that chaos, burning buildings, noise and sirens, and I was trying to get home from school. My mother was having a fit."

Known as the Holy Week Uprising—because it occurred during the week between Palm Sunday and Easter—the rampage left 39 dead, about 2,600 injured and resulted in an estimated \$65 million in property damage in dozens of U.S. cities.

The riots came while the Tilghman family was still grieving the loss of Rev. King, but they knew they wanted to do something, anything, to help, Deacon Tilghman said.

So, he and one of his brothers mobilized with their father, traveled through the rioting streets of Washington, and delivered food to the people impacted by the chaos, confusion and destruction.

Though witnessing the riots was frightening, Deacon Tilghman said his journey with his father throughout those

tumultuous Washington streets was a pivotal moment in his life.

In the midst of the rioting, he recalled witnessing people who were in anguish over the King murder, people who had lost hope that racial equality and human rights would ever become a reality in their country.

But Deacon Tilghman also said their simple act of kindness of delivering food throughout the city appeared to help a distraught population.

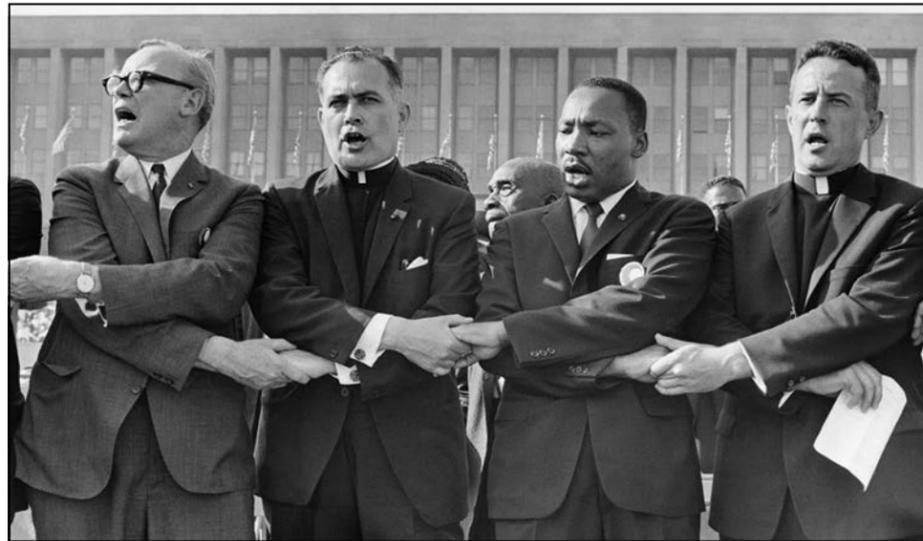
"Being able to go out and do things with my father took care of that sense of despair for me," he said, "and there was a sense of hope, there was a sense of joy, because we could do something to bring something back into somebody's life—to bring some sense of peace and some sense of stability."

Deacon Tilghman said it was his father's Catholic values that drove him to reach out to the people who were suffering that day, and it left an immeasurable impression on him.

It was the catalyst to his future work with the Josephites and then later as an ordained Catholic deacon.

Rev. King too served as the deacon's inspiration as he established his own ministry.

"I'm trying to live the faith the way all of these men did," Deacon Tilghman said. "It drove me in 1968, and I'm much clearer on what drives and informs me today." †



Holy Cross Father Theodore Hesburgh, then president of the University of Notre Dame, second from left, joins hands with the Rev. Martin Luther King Jr., the Rev. Edgar Chandler, left, and Msgr. Robert J. Hagarty of Chicago, far right, in this 1964 file photo. The 50th anniversary of Rev. King's assassination is on April 4. (CNS photo/courtesy University of Notre Dame)

## U.S., world urged to help Jordan aid refugees, end Syrian civil war

SOUTHERN SHUNEH, Jordan (CNS)—The United States has a responsibility to help Jordan as it struggles to support hundreds of thousands of Syrian refugees and must



Kerry Kennedy

actively seek to end Syria's long civil war, American human rights advocate Kerry Kennedy told a conference on forced migration.

"Stop the violence that creates the refugee crisis," Kennedy said on March 24 to an

audience that included Nobel laureates, global leaders and children concerned about child trafficking, trauma and abuse stemming from the violence. "We have not done what we should to stop that violence, and we can do that more all over the world."

The March 24-27 summit convened by Prince Ali bin al-Hussein of Jordan and Kailash Satyarthi of India, co-winner of the 2014 Nobel Peace Prize, in this Dead Sea community called for an action plan to protect children on the move, especially as forced migrations worldwide

are expected to increase over time. The activists want to ensure that children, especially in the most vulnerable areas of the world, are free, safe, educated and healthy.

Kennedy, the daughter of American political icon Robert F. Kennedy, pointed to the staggering statistics: 50 million children are on the move around the world, 75 million need help to continue their education, 152 million are involved in child labor and 263 million are not in school.

Satyarthi went further.

"The most damning indictment of today's so-called techno-civilized world can be summed up in three stark and savage words: Slavery still exists," he said.

"What is even more shameful is that children are the worst victims of this. A large number of children are not safe. They are seeking refuge. They are forced from their homes and their countries. Their education is jeopardized. Their health is in danger. We cannot wait," Satyarthi said.

Satyarthi and Malala Yousafzai of Pakistan shared the Nobel Peace Prize for their work to end the suppression of children and young people and to promote

the right of education for all children.

Prince Ali called on governments, private donors and others to provide funds to help traumatized children affected by violence throughout Iraq and Syria.

"It's a cost and a long-term action.

But governments, donors, whoever in the world needs to realize, whether it's education or dealing with trauma, no matter how expensive it is, none of it is as expensive as weapons are," he said.

Jordan hosts the second largest refugee population per capita in the world. It has seen its resources of water, electricity, education and health services taxed under the weight of hosting more than 1.2 million Syrian refugees and thousands of Iraqis, Yemeni and Libyans fleeing conflicts.

"One of the basic tenets of Catholicism is caring for those who are suffering," Kennedy, president of Robert F. Kennedy Human Rights and author of *Being Catholic Now*, told Catholic News Service.

"It's especially meaningful to me to be here during Holy Week in this Holy Land of Jordan where so many stories from the Bible took place," Kennedy said.

"We are standing 10 minutes away from where Jesus was baptized by

John the Baptist, and we are talking about children in slavery, children forced by war to leave their countries to walk for thousands of miles alone, often with or without their parents, and children who are exploited through trafficking and other means," she said, underscoring the gravity of the problem.

"This to me is a reflection of Jesus on the cross, of the suffering that humans create out of the anger or fear or jealousy, and the capacity for universal love to respond to that, and to try and create change ... and we are going to hold our governments responsible," Kennedy said.

She pledged to present the issue to the Group of 20 nations, which represent the world's largest economies and the European Union.

Prince Ali said summit recommendations also were to be presented to "international organizations, including United Nations agencies, and world leaders for adoption and implementation in their respective countries."

"Children cannot wait," Satyarthi added. "This is a political and moral urgency. If we collectively protect one generation, then other generations will be able to protect themselves." †

# Guide to assist parishes, individuals in studying pastoral letter

By Natalie Hoefer

The archdiocesan Office of Catechesis has developed a concise, six-page study guide for parish or individual use in reflecting upon and implementing Archbishop Charles C. Thompson's recently released document, "We are One in Christ: A Pastoral Letter on Fundamentals of Christian Anthropology."

"I see broad potential for [the guide's] use, ranging from individual reflection to activities and assignments that could be given to groups of young people, and



everything in between," says archdiocesan director of catechesis Ken Ogorek, whose staff compiled the guide.

The idea came about during an Indianapolis South Deanery

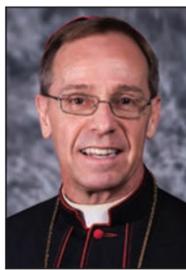
priests' meeting on Feb. 27.

"We commented on the pastoral letter that came out in *The Criterion* [on Feb. 16]," says Father Stephen Banet, pastor of St. Jude Parish in Indianapolis and dean of the south deanery. "The priests said [a study guide] is something they could use in their parishes for discussion."

The next day, Father Banet reached out to Ogorek with the idea.

Ogorek and his staff embraced the task and within three weeks compiled a six-page, downloadable study guide. It includes prayers for possible use before a group or individual reviews the questions provided in the

pastoral study guide. Separate questions are provided for adults and for youths and young adults.



Archbishop Charles C. Thompson

One section of questions exists for each of the six topics addressed in the archbishop's pastoral letter: Human Dignity; Plight of Immigrants, Migrants and Refugees; Drug Abuse; Religious Liberty; and Respect for Human Life.

In addition to the questions, says Ogorek, "with each section we invite people to express their desire to learn more about the topic. Also, near the end we invite people to consider what

additional topics might flow from the foundation that Archbishop Thompson has provided."

The archbishop is pleased with the availability of the study guide to accompany his pastoral letter.

"The purpose of a pastoral letter is that it be able to address particular concerns at any given moment," Archbishop Thompson explains.

"While a pastoral letter does not provide all the answers on a given subject or circumstance, it is meant to prompt further reflection, dialogue and discernment toward better understanding and possible solutions," he notes. "The study guide should help to facilitate a process for both individuals and parishes in this regard, especially in terms of providing some type of local or concrete means of conversion, evangelization and response to the concerns outlined in the pastoral letter."

When she heard that a study guide was being created, archdiocesan director of social concerns Theresa Chamblee was grateful.

"When I begin to speak about the inherent dignity of every person from conception to natural death, I find most people would agree that everyone has the right to life," she says. "But where the area becomes gray is when social issues in correlation to the right to life are discussed."

She sees the study guide as a useful tool in helping parishes and individuals "tackle some tough life and dignity issues through the lenses of Catholic social and moral teaching."

One of the ministries Chamblee oversees is Catholic Charities' Parish Social Ministry (PSM). The new guide will be a "great resource" in this area, she says.

"A large part of PSM is assisting parishes in growing their charitable outreach to those within their parishes and the surrounding community—basically helping all of

'The pastoral letter study guide is a great resource that can be used in the spiritual formation process to assist parishes as they prayerfully reflect on the importance that every life is sacred and should be treated with great dignity.'



—Theresa Chamblee, archdiocesan director of social concerns

us see the face of Christ in those we encounter, and we in turn becoming the face of Christ to them," Chamblee explains. "But, before that can truly happen, ongoing spiritual formation rooted in our Catholic moral and social teachings is key.

"The pastoral letter study guide is a great resource that can be used in the spiritual formation process to assist parishes as they prayerfully reflect on the importance that every life is sacred and should be treated with great dignity."

Ogorek cites three primary goals for the guide.

"I hope people will get the benefit of hearing directly from our chief shepherd and catechist on several important topics," he says.

Secondly, he hopes that "reading and prayerfully reflecting on the pastoral with the help of this guide will draw people deeper into relationship with Jesus, because we know that love of neighbor goes hand in hand with love of God."

Finally, Ogorek says, "I would hope the guide will help people put meat on the bones of what it means to love our neighbor and to live out the reality that 'We are one in Christ.'"

(For a copy of the study guide, go to [archindy.org/catechesis/documents/Pastoral-Letter-Reading-Guide.pdf](http://archindy.org/catechesis/documents/Pastoral-Letter-Reading-Guide.pdf), or go to [archindy.org](http://archindy.org), select "Catechesis" from the Offices tab, then click on the "Resources" icon, where both the pastoral letter and study guide can be found under "Pastoral Letter." For those without Internet access, call the Office of Catechesis at 800-382-9836, ext. 1550, or 317-236-1550.) †

'I would hope the guide will help people put meat on the bones of what it means to love our neighbor and to live out the reality that "We are one in Christ."'



—Ken Ogorek, archdiocesan director of catechesis

## Young adults' document asks Church to welcome, listen, involve them

VATICAN CITY (CNS)—Young people want to know they are valued members of the Catholic Church, and that their questions and struggles are taken seriously enough that someone will spend time with them discussing issues rather than simply repeating "prefabricated" responses, said delegates to a meeting in Rome.

"We need a Church that is welcoming and merciful, which appreciates its roots and patrimony and which loves everyone, even those who are not following the perceived standards," said the final document of a pre-synod gathering organized by the Vatican on March 19-25.

The document reflects the input of 305 young adults attending the meeting in Rome and some 15,000 young people who participated through Facebook groups online.

Released on March 24, it was to be presented to Pope Francis at the end of Palm Sunday Mass the next day and was to be used in drafting the working document for the Synod of Bishops on young people, faith and vocational discernment in October, said Cardinal Lorenzo Baldisseri, secretary general of the synod.

With a frantic pace of life, thousands of life choices and proponents of different ideas and ideals battling for their attention, young people said what they want most from the Church is "attractive, coherent and authentic models," who will accompany them in their search for meaning and fulfillment.

But, they warned, "we need rational and critical explanations to complex issues—simplistic answers do not suffice."

Most of the young people meeting in Rome are very active in the Church and

were named delegates to the meeting by their national bishops' conference or by the Catholic movements to which they belong.

The U.S. Conference of Catholic Bishops sent three delegates to the meeting: De La Salle Christian Brother Javier Hansen, who teaches at Cathedral High School in El Paso, Texas; Nick Lopez, director of campus ministry for the University of Dallas; and Katie Prejean-McGrady, a wife, new mother, youth minister, and a popular speaker from the Diocese of Lake Charles, La.

Chris Russo, a 23-year-old working in Boston, represented the Ruthenian Catholic Church. And Nicole Perone, director of adult faith formation for the Archdiocese of Hartford, Conn., represented Voices of Faith, an international group that highlights the contributions of women in the Church.

The young adults in Rome and those in the Facebook groups recognized that, like in society at large, they have different opinions on a variety of issues, including "contraception, abortion, homosexuality, cohabitation, marriage and how the priesthood is perceived in different realities in the Church," the document states.

It also says that some "may want the Church to change her teaching" or, at least, they would like "access to a better explanation and to more formation on these questions."

However, they said, even "young Catholics whose convictions are in conflict with official teaching still desire to be part of the Church."

Of course, the document said, one cannot ignore the fact that "many young Catholics accept these teachings and find in them a source of joy. They desire the

Church to not only hold fast to them amid unpopularity, but to also proclaim them with greater depth of teaching."

The role of women in society and in the Church was another lively topic of discussion at the meeting, said Laphidil Twumasi, an immigrant from Ghana to Italy who helped present the document to the press on March 24.

For many young people today, the document said, the Church's treatment of women is an obstacle to their deciding to remain part of the Catholic community.

"The Church can play a vital role in ensuring that these young people are not marginalized but feel accepted," the document said. "This can happen when we seek to promote the dignity of women, both in the Church and in wider society."

"One key question arises from these reflections: What are the places where women can flourish within the Church and society?" it said. The young people suggested, "The Church can approach these problems with real discussion and open-mindedness to different ideas and experiences."

In their specific discussion of "vocation," the young adults insisted that the approach must be a holistic one of God's call to each individual to follow him, rather than being read as a discussion of a call to priesthood or religious life.

And while the document made no mention of the ordination of women and did not clarify further, the delegates said, "We recognize in particular the unique challenges faced by young women as they discern their vocation and place in the Church."

"Just as Mary's 'yes' to God's call is fundamental to the Christian experience, young women today need space to give their own 'yes' to their vocation," it said.

"We encourage the Church to deepen its understanding of the role of women and to empower young women, both lay and consecrated, in the spirit of the Church's love for Mary, the mother of Jesus."

The young adults said in the document that it does little good when Church leaders dance around topics or show they are embarrassed by them. "We, the young Church, ask that our leaders speak in practical terms about controversial subjects such as homosexuality and gender issues, about which young people are already freely discussing without taboo."

But the key questions for the young adults was what do young Catholics need from their elders in the Church, and why are so many young people in so many countries leaving the Church in droves?

"Young people who are disconnected from or who leave the Church do so after experiencing indifference, judgment and rejection," the delegates wrote. "One could attend, participate in and leave Mass without experiencing a sense of community or family as the Body of Christ. Christians profess a living God, but some attend Masses or belong to communities which seem dead."

In the document, the young adults asked the Church to be more credible, more honest, more transparent and to continue to admit its failures and express sorrow for the way it has dealt with clerical sexual abuse and the misuse of wealth.

The humility of the Church, it said, "will undoubtedly raise its credibility among the world's young people. If the Church acts in this way, then it will differentiate itself from other institutions and authorities which young people, for the most part, already mistrust." †

# Student play brings Shelbyville parish's history to life

By Sean Gallagher

SHELBYVILLE—The founding of St. Joseph Parish in Shelbyville 150 years ago might seem confined to history books.

But the students of the Batesville Deanery faith community's school made



Fr. Michael Keucher

it come alive in the *St. Joe Show*, a play performed on March 19, the feast of St. Joseph, at the sold-out Strand Theater in Shelbyville.

The play was written by Father Michael Keucher, St. Joseph's administrator, as one of many ways that St. Joseph will celebrate in 2018 the 150th anniversary of its founding.

He was especially excited about having some of the youngest members of the parish bring its history to life.

"We were thinking about all the different ways that we can celebrate our parish's heritage," Father Keucher said. "At the same time, we want to open up people's eyes and get them excited for the future. I thought that this was a perfect way to do both of those things."

The *St. Joe Show* told the story of how, by the late 1860s, St. Vincent de Paul Parish in Shelby County a few miles outside of Shelbyville, and the school it operated at the time, were filled to overflowing.

Bishop Maurice de Saint Palais, shepherd at the time of the Diocese of Vincennes, Ind., which later became the Archdiocese of Indianapolis, authorized Father John Gillig, pastor of St. Vincent, to seek out land in Shelbyville on which a new parish could be started.

Some townspeople in Shelbyville, including its mayor at the time, had reservations about starting a Catholic parish there. But other Christians and a Jewish town leader reached out to Father Gillig to help make the founding of St. Joseph a reality.

Catholics of the area are portrayed supporting the starting of a new parish through their prayers and their physical efforts to build its original church and school.

The play also recounts how St. Joseph

School was founded in 1873, and how the parish's current church was constructed in the early 20th century.

Father Keucher was determined to open up participation in the play to all school students. So its pre-school and kindergarten students who couldn't be expected to memorize lines showed up on stage at one point as farm animals on a farm adjacent to St. Vincent Parish.

"I'm very proud of our kids," Father Keucher said. "They have worked very hard. And it's been exciting to see them become more passionate about their parish."

"It was fun. I'm glad to tell everybody the story of St. Joseph," said Madeline Huntsman, a third-grade student at St. Joseph who played Sister James in the play, one of the Oldenburg Franciscan sisters who staffed St. Vincent School, the same community that later staffed St. Joseph School.

Third-grader Charlie Fischer played Father Francis Rudolf, St. Joseph's first resident pastor and the founder of its school.

"It wasn't hard," Charlie said. "It was like we were in the past, in history. I was nervous at first, but then I wasn't after I got used to it."

St. Joseph fourth-grader Naomi Garringer played Mother Edna in the play, the superior of the Oldenburg Franciscan sisters who staffed St. Vincent School.

"It was very exciting," Naomi said. "It was very nice to have all these people come to see our show. We're so lucky to have a whole play just about our school."

Kelly Connolly was one of nearly 370 people who attended the play. She was excited to see her son Eli, a third-grade student at St. Joseph, play an early parishioner in the production.

"I think it was a great experience for the kids," said Connolly. "One, they get to learn about the history of the parish. I really appreciate Father Mike taking the time to research it. It was an educational thing for all of us."

Many adult parishioners volunteered their time to construct the intricate sets for the play and make its costumes.

"Everybody has been stepping forward to help out in whatever ways that they possibly can," Father Keucher said.

"Thanks be to God that we have all this



Students of St. Joseph School in Shelbyville act on March 19 in a scene from the *St. Joe Show* at the Strand Theater in Shelbyville, a play about the founding of St. Joseph Parish written by its administrator, Father Michael Keucher. The students playing Franciscan sisters are Macey Robbins, left, Leah Smothers and Molly Johnson. Taylor Abell and Tyler Gwinnup, center, act as the mayor of Shelbyville and his wife, and Charlie Fischer, at right, plays Father Francis Rudolf, founder of St. Joseph School and the parish's first resident pastor. (Photos by Sean Gallagher)



Students of St. Joseph School in Shelbyville portray residents of the central Indiana town in the late 1860s on March 19 at the Strand Theater in Shelbyville in the *St. Joe Show*, a play about the founding of the Batesville Deanery faith community 150 years ago. The students are Carson Badger, left, Jack VanWye, Maria Gil and Sammi Aguilar.

talent, generosity and heart here in our parish.

"The kids have learned a lot through this. What's really exciting to see is how

excited they are to be on stage. They're growing in confidence by being on stage.

That excitement is evidence of the Holy Spirit." †

## Online Lay Ministry Formation

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P.O. Box 1410, Indianapolis, IN 46206-1410  
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## Catholics are called to be witnesses of Christ's resurrection

By Marcellino D'Ambrosio

The bishops of the Second Vatican Council and all popes since have re-emphasized the ancient teaching that evangelization is the primary task of the Church. In fact, St. John Paul II declared in 1990, "I sense that the moment has come to commit all of the Church's energies to a new evangelization."

What's more, we are also told that all of us, regardless of personality type or skill set, are called to be evangelizers. This generally makes Catholics squirm. Most of us feel unsuited, unprepared, incompetent. Can't we leave this to the clergy and the religious education professionals?

The universal call to be evangelizers is nothing new. It comes from Jesus himself and was issued that first Easter morning. He commands the women who are the first to discover his empty tomb to "go tell" the disciples what they have seen and experienced (Mt 28:10).

Then it's the turn of the two disciples on the road to Emmaus who hasten back to Jerusalem to tell the Apostles what happened to them (Lk 24:13-35). A few weeks later, the Apostles are told by the Lord that they will be his witnesses to the ends of the Earth (Acts 1:8).

Like Moses, we protest that we are not eloquent enough. And we point out that we don't know theology well enough to refute all arguments and demonstrate the truth of the faith. And we certainly are not saints yet ... our moral imperfections are, in fact, most embarrassing.

Yet Jesus chose witnesses who were uneducated and highly imperfect. It is unlikely that either the Apostles or Mary Magdalene had theology degrees from Jerusalem Rabbinical Academy. And, when it comes to sanctity, all but the mother of Jesus fall a bit short.

Mary Magdalene, just a year or two prior to the resurrection, had been running around in the company of seven demons. Peter denied Jesus three times just a few

days before Easter morning. And they all, save the beloved disciple, had abandoned Jesus as he was dragged from the garden and nailed to the cross.

Nonetheless, he commissioned these highly flawed people to take the Good News to all nations.

To explain why they were and we are capable of doing this, let's analyze the role of a witness in a court of law.

A witness is not charged with making a coherent, comprehensive case for or against someone who is on trial. The witness is simply called upon to answer a series of questions of what he or she has seen or heard. The role of witnesses is simply to tell, when prompted, their experience.

Mary Magdalene and the Apostles were eyewitnesses of the risen Christ. More than 500 disciples shared in this experience, according to St. Paul (1 Cor 15:6). They could bear witness to seeing him bodily. We, today, obviously cannot.

But the Gospel, the Good News, is that all sin is forgiven through the death and resurrection of Jesus Christ. He, who will be the judge, died to acquit us all. People have only to accept this forgiveness to experience freedom and profound peace.

Peter, Thomas, Mary Magdalene and all of the witnesses of the resurrection knew the sweetness of his forgiveness in the face of the bitterness of their sin. And so do we.

Though the fullness of the risen life is yet to come for us, we have experienced being reborn through the resurrection of Jesus and his gift of the Holy Spirit, the down payment of the treasure reserved for us in heaven.

So how do we know the resurrection of Jesus is for real? We gain assurance of it through the faith given to us by God and the trustworthiness of sacred Scripture. We can also believe in the resurrection because we experience its effect in our lives now through the peace and joy brought by the Holy Spirit, our Easter gift.



Pope Francis uses incense to reverence an icon of the risen Jesus at the beginning of a 2016 Easter Mass in St. Peter's Square at the Vatican. The universal call to be evangelizers is nothing new, as it comes from Jesus himself and was issued that first Easter morning. (CNS photo/Paul Haring)

The greeting of the Lord to the Apostles gathered in the upper room on Easter Sunday afternoon was "peace be with you" (Jn 20:19). It's true that on Pentecost, it was St. Peter who gave the speech that led to the baptism of 3,000 people (Acts 2:14-41). But it was the uncontainable joy and excitement of the 12 disciples that had drawn the crowd (Acts 2:1-13).

We all have experienced something of the Lord's mercy, the power of his forgiveness, the movement of the Spirit. Each one of us has a story of the impact of Easter on our lives.

Being witnesses to the Good News of Easter means being able and willing simply to share a bit of our story, to give testimony from our experience. People can argue with opinions and reasoning. But they really can't argue with someone's experience.

If you want your words to be credible,

take a look at your life. It need not be perfect. If you are like anyone else, your life is full of unresolved problems, unanswered prayers and faults of various shapes and sizes.

But if there is a quiet peace beneath the chaos, if there is joy despite the trials, your words will get the attention of many.

And especially, if your face reflects the love of the Father ("For God so loved the world ..."), if people can feel from you the genuine interest and affection that the Father has for you and for them, then your testimony will have a great chance of touching hearts and inspiring faith.

(Marcellino D'Ambrosio, a.k.a. "Dr. Italy," writes from Texas. For more info about his resources and pilgrimages to the Holy Land, visit [dritaly.com](http://dritaly.com) or connect with him on Twitter @DrItaly.) †

## Effective evangelization is rooted in the knowledge of Scripture

By Nancy de Flon

On the first Easter Sunday, two of Jesus' disciples, disillusioned by the events of the past three days, set out from Jerusalem for Emmaus, about seven miles away. On the way, they meet a stranger who appears totally unaware of what has transpired in Jerusalem.

Jesus, they tell the stranger, was "a prophet mighty in deed and word," an earthly hero who, they hoped, would "redeem Israel," and they seem skeptical about the report of the empty tomb and the women's "vision of angels" (Lk 24:19, 21-23).

They invite the stranger to stay with them, because evening draws near. As they sit down to a meal, he takes, blesses and breaks the bread—and "their eyes [are] opened" and they recognize Jesus (Lk 24:31).

Suddenly, he vanishes.

Despite the distance they have already traveled, they return immediately to Jerusalem to tell the other disciples their amazing news.

When their eyes are opened, it isn't merely a matter of recognition but of enlightenment.

When they recognize Jesus in the breaking of the bread, they see more than a mighty prophet: They see the risen Lord.

Once again Jesus has proven himself "mighty in deed and word." The two disciples recognize him in the breaking

of the bread—the deed—but they were prepared by his words as he "interpreted to them what referred to him in all the Scriptures" (Lk 24:27)

Their journey has been both a physical journey from Jerusalem to Emmaus and a journey of spiritual enlightenment as they encounter the risen Lord. But this encounter isn't simply a happy reunion; it prepares them to be Jesus' witnesses to the ends of the Earth. They had a journey to make—now they have a story to tell.

The next stage of their journey takes them to the place of Jesus' ascension into heaven, and then to the upper room in Jerusalem, where the Holy Spirit will empower them to fulfill the Lord's command to be his witnesses to all nations.

This command extends to us as well. And we, too, need to have our eyes opened. Jesus' explanation of the prophecies presupposed the disciples' familiarity with the Scriptures. How do we get started?

Catholics are blessed to belong to a liturgical Church, in which the daily and weekend readings for Mass are predetermined according to the feasts and seasons, so that over the course of a year the entire paschal mystery, explained and recounted by the New Testament and set into a wider context by the Old Testament, unfolds before us.

There is, as I've heard said, a "certain humility" in letting ourselves be thus guided in our reading of the Scriptures—rather than picking a passage from



This is an American 18th-century painting entitled "Christ on the Road to Emmaus." On the first Easter Sunday, two of Jesus' disciples, disillusioned by the events of the past three days, set out from Jerusalem for Emmaus, several miles away. On the way, they meet a stranger who appears totally unaware of what has transpired in Jerusalem. (CNS photo/courtesy National Gallery of Art)

the Bible at random and reading it independently of any context.

A variety of resources, in print and online, are available to help us read the day's readings before the Mass, many of which have commentaries to further our understanding.

At the liturgy, we are fed by the word

of God as well as at the eucharistic table. Reading and reflecting on the word ensures that we get the most out of the banquet God sets before us.

(Nancy De Flon is editor-at-large at Paulist Press and the author of *The Joy of Praying the Psalms*.) †

From the Editor Emeritus/John E. Fink

## Patty Crowley was most important lay woman of her time

I've been writing about Catholic women this month for Women's History Month. It occurs to me that three of the four I wrote about were women religious, so I'd better write about another lay woman.



Patty Crowley was one of the founders of the Christian Family Movement (CFM). Sociologist and novelist Father Andrew Greeley said of her, "In terms of lay activism, Patty was the most important woman of her time, and CFM was the most important movement of the preconciliar Church."

CFM began as one of the Catholic Action lay organizations pioneered in France by Canon Joseph Cardijn's Young Catholic Workers. Holy Cross Father Louis Putz brought its principles to the University of Notre Dame, and I was privileged to work with him as a student as he spread the Young Catholic Students movement. CFM started after some of those students married and started families, notably Burnie Bauer in South Bend and Patrick Crowley in Chicago.

Pat and Patty Crowley married in 1937. He became a successful lawyer, and the couple settled down in Wilmette, Ill. They had five children, including an infant who died. They also took in 14 foster children and adopted one of them.

CFM began after Pat and Patty met Burnie and his wife Helene at a Cana conference in 1948. They located other couples who had been meeting to solve local problems using Cardijn's Jocist Method (observe/judge/act) to solve those problems. They then called a national seminar in 1949 that attracted 59 delegates from 11 cities.

Pat and Patty were elected executive secretary couple, and they led the movement for the next 20 years. It spread quickly during the 1950s, eventually attracting 125,000 couples in the United States and 26 foreign countries. In 1957, Pope Pius XII awarded the couple the *Pro Ecclesia et Pontifice* medal during the World Congress of the Laity in Rome.

In 1964, Pope Paul VI invited them to join the Papal Birth Control Commission to advise him on the morality of new contraceptive methods. At a commission meeting, Patty presented the results of a

large survey of married couples they had authorized. It showed how painful, and unsuccessful, most Catholic couples found the practice of the rhythm method.

The commission recommended that the Church's teaching on contraceptives be changed, but two years later Pope Paul issued his encyclical "*Humanae Vitae*" upholding the Church's teaching. Some 25 years later, in an article in *National Catholic Reporter*, Patty admitted that, because of that decision, "I feel betrayed by the Church."

Pat died in 1974, but Patty continued her work for social justice and charity. She served on the Chicago Housing Authority and the Chicago Foundation for Women. She helped found Deborah's Place, the largest private, multi-service shelter operation for homeless women in Chicago. Her daughter, Benedictine Sister Patricia Crowley, was executive director for a time.

Patty remained active until her death in 2006 at age 92.

Meanwhile, CFM still exists, but it is much smaller than it was prior to the Second Vatican Council, at least in the English-speaking world. It appears to be stronger in other countries. †

Faith and Family/Sean Gallagher

## Stay close to Mary in the ups and downs of parenthood

Like most parents, my wife Cindy and I have had many ups and downs in our life as parents.



Over the past 15 years, we've rejoiced so many times: welcoming the births of our five boys; watching them grow as babies; seeing them take first steps; experiencing their personalities starting to blossom; and

nurturing the minds and bodies that God gave them in school and athletics.

Greatest of all for us has been accompanying them in their journey of faith: in baptism, first penance, first Communion, confirmation, as well as worshipping with them at Mass and our life of prayer at home.

There have been many trials, too. Some are an ordinary part of typical family life: illnesses that can spread from one boy to another like wildfire; hourly or greater squabbles among the boys; their resisting at times what Cindy and I ask them to do.

Others are crosses that can feel a little heavier on our shoulders. Experiencing the hospitalization of two of our boys when they were babies stands out. But so do the special challenges that some of them face in their education and relationships. And, as parents, we have to accompany our boys as they get older and experience hardship as a result of their own misguided choices.

In light of the daily roller coaster ride of fatherhood, my heart and mind turn to Mary in a special way at this time of year when we focus our attention on her Son's passion, death and resurrection.

We know Mary was there on Calvary to witness the cruel death of her Son. In the Stations of the Cross, we meditate on how she encountered Jesus as he carried his cross.

The traditional conclusion that Mary suffered in her heart the torture that Christ bore in his body on that first Good Friday becomes a concrete reality for so many parents who witness their children suffer in body, mind or soul.

Sometimes the trials that parents experience in raising their children can be so great that they are tempted to give up hope that they will ever witness the fulfillment of the dreams they had for them when they were born.

At such difficult moments, which most parents will likely experience at one time or another, call on Mary's prayers, which she's always ready to offer for us. Who more than her could have lost hope for a child after what she witnessed in those dark days in Jerusalem?

Yet, I firmly believe that, through the grace of God, she held onto her hope that the great promises for her Son spoken to her by the angel at the Annunciation would be ultimately fulfilled.

And they were—just three days after they seemed to be dashed forever.

The Gospels do not tell us that the risen Lord visited his Mother. But it seems fitting that he would have. Over the centuries, many of the faithful have held as a pious belief that this happened. I happen to share it.

Whether it happened or not, consider the joy that surely flooded Mary's heart when she knew that her Son was alive and had conquered death forever. Meditate on how that joy overflowed when she shared this moment with his disciples who were her spiritual children.

Seek to stay close to Mary, then, parents. She will help you with her prayers to carry the crosses that inevitably come in life with children. And she will deepen the happiness you experience in your children's everyday victories and in the fulfillment of their greatest hopes. †

For The Journey/Effie Caldarola

## Accompanying immigrant on his journey is 'an act of love'

Recently, I was invited by a group working with migrants and asylum-seekers to attend a hearing for a



Mexican man who faces deportation.

The idea is to "accompany" someone on his journey through a complex legal system, to be a supportive presence to him and his family and to demonstrate to

the system that ordinary Americans are interested and watching.

I was torn. I feared getting lost finding the Homeland Security Administration. It was a rush-hour trek 30 minutes from my home. So, being the wimpy procrastinator I am, I didn't commit, but instead told God to wake me up if I should go.

I don't claim a pipeline to God, but I did wake up early and a little voice of conscience badgered me to get out of bed.

We have a new hunting season in this country, and the hunted are virtually anyone who doesn't have clear citizenship.

In a Feb. 16 essay in *The New Yorker*, Masha Gessen says the ultimate effect of our recent war on immigration "is to create a class of people who are never safe."

The Trump administration's abandonment of Deferred Action for

Childhood Arrivals program (DACA), the "Dreamers" program for young people who grew up American after being brought here illegally by their parents, and the unleashing of Immigration and Customs Enforcement (ICE) has the intent, Gessen says, of "deporting the maximum possible number of people."

People are being arrested at the strangest times: when showing up for an asylum application, or when, as a spouse of a U.S. citizen, they come to file their initial applications for a green card. Many of them have "documents" like temporary visas or even Social Security numbers, according to Gessen.

Many people fear reporting crime because they think it may result in their own incarceration.

And since the people being targeted often have legitimate reasons to appeal, the courts are becoming clogged and deportations have slowed.

During the 2016 presidential primaries, candidate Jeb Bush was criticized for his 2014 statement that migration is often "an act of love." Meaning, people often flee one country for another to keep their families safe and provide them with economic and educational opportunities.

That seems obvious. Most Americans would probably agree. We want border security, but we also want a humane system; not amnesty, but a path to citizenship.

For example, surveys show most Americans want a path to legal status for DACA recipients.

The Clinton and Bush administrations deported millions. President Barack Obama earned the nickname "the deporter in chief" from immigration groups because of large deportations.

The difference between the Obama administration's efforts and now is that under Obama there were clearly articulated priorities.

In announcing his executive action on immigration, Obama said, "Felons, not families. Criminals, not children. Gang members, not a mom who's working hard to provide for her kids."

Whether those principles were realized is debatable. Whether they are any longer our principles is not.

The man whose hearing I attended has been in this country 25 years. Employed, he and his wife are in the process of buying a home. They are parishioners at a largely Hispanic Catholic parish. Their three American children attended the hearing, observing their father stripped of his dignity in leg shackles. He has been jailed for six months.

He has little recourse. It's a broken system, and Congress will not act.

(Effie Caldarola writes for *Catholic News Service*.) †

The Human Side/Fr. Eugene Hemrick

## Characteristics needed for authentic dialogue in our times

In his final address, Cardinal Joseph L. Bernardin said, "A dying person does not have time for the peripheral or the accidental.



He or she is drawn to the essential, the important—yes, the eternal."

Two days before he died, Msgr. Philip J. Murnion, priest and sociologist noted for parish studies, wrote to the U.S. bishops:

"If I were to sum up my final plea to you, it would be: 'dialogue, dialogue, dialogue!'" For Msgr. Murnion, dialogue was the linchpin needed to keep our Church vital.

Soon to be canonized, Pope Paul VI, in the encyclical "*Ecclesiam Suam*," pointed to the indispensable role dialogue fulfills in creating Church renewal and listed its four essential characteristics.

First is clearness above all else. Pope Paul lauded it as an "invitation

to the exercise and development of the highest spiritual and mental powers a man possesses."

History shows that one of Ulysses Grant's greatest powers as a general was crystal clear orders that left little doubt about their meaning. Carefully crafted ideas have produced some of the most unimaginable feats ever, whereas confusing ideas have sometimes caused irreparable damage.

The second characteristic of dialogue is meekness. Pope Paul proclaimed, "It would indeed be a disgrace if our dialogue were marked by arrogance. ... It is peaceful, has no use for extreme methods, is patient under contradiction and inclines toward generosity."

Simply put, meekness dispels ill dispositions that stifle open conversation. It is inviting, genuine and warm.

The third characteristic of dialogue is trust, which Pope Paul points out is "not only in the power of one's words, but also in the goodwill of both parties to the dialogue. Hence dialogue promotes

intimacy and friendship on both sides. It unites them in a mutual adherence to the good, and thus excludes all self-seeking."

Trust bonds hearts, promoting heart-to-heart conversation. It is the assurance of openness and authenticity.

The fourth characteristic is prudence. The pope wrote, "The person who speaks is always at pains to learn the sensitivities of his audience, and if reason demands it, he adapts himself and the manner of his presentation to the susceptibilities and the degree of intelligence of his hearers."

Here we are implored to put ourselves in the shoes of another and see life from his or her side. We send the message, "I don't know everything about you; I am earnest in entering into your world."

If more people made these principles of dialogue their dying wish, Isaiah's vision of swords being bent into plowshares would undoubtedly permeate our lives more fully (Is 2:4).

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

**Easter Sunday of the Resurrection of the Lord/**

Msgr. Owen F. Campion

# The Sunday Readings

Sunday, April 1, 2018

- Acts of the Apostles 10:34a, 37-43
- 1 Corinthians 5:6b-8
- John 20:1-9

A variety of biblical readings occurs in the course of liturgical celebrations for Easter. For instance, the Liturgy of the Word for the Easter Vigil is unsurpassed among all the feasts of the year.



These reflections center upon the readings for the Eucharist celebrated during the day on Easter Sunday.

The first reading is from the Acts of the Apostles. As this season continues, most often the Church will

draw from Acts its first Scriptural reading. In this reading, Peter addresses a crowd in Jerusalem. His sermon, one of several in the early chapters of Acts, capsulized the Gospel message. Jesus is Lord. John the Baptist foretold the coming of Jesus. Jesus was the gift and representative of God. Jesus died on Calvary for the sins of all humanity.

After dying on Calvary, Jesus rose and was seen by witnesses. The Lord sent the Apostles to proclaim the Gospel as they went into places far and near.

The reading, while crisp and not too long, focuses attention upon the Lord. He redeemed the world through his crucifixion. Jesus then rose from the dead. The resurrection is more than a pious assertion of some vague, unearthly way to say that the Lord's power endures from age to age through Christianity and its adherents.

Jesus rose from the dead in time and space. Witnesses actually saw the risen Lord.

St. Paul's First Epistle to the Corinthians provides the second reading. Paul calls the Corinthian Christians to turn to Jesus. They are with the Lord. The Lord is with them. Such is the effect of the incarnation, of the redemption, and of the personal decision to turn to God.

The Gospel of St. John furnishes the last reading. It is a triumphant story, revealing the excitement in which it was written. Mary Magdalene, forever faithful, discovered that Jesus' tomb is empty. She

immediately alerted Peter and the other Apostles to her discovery.

Peter and the Beloved Disciple, believed to be St. John, hurried to see for themselves. The Beloved Disciple saw the empty tomb and remembered the Lord's prophecy of rising from the dead.

**Reflection**

The Gospel catches it all. The resurrection of Jesus, of course, was an event utterly unique in earthly history. But for the first Christians, the Lord's rising had a deeply important meaning. They had no cause to fear. In Jesus, they would live forever, come what may on Earth.

This weekend, in celebrating Easter, the Church stands with Mary Magdalene, Peter, and the Beloved Disciple. He lives!

Death has been defeated. We can live eternally. The key to life eternal is in our love for God.

The second reading, from St. Paul's First Letter to Corinthians, reinforces the notion that the Lord's resurrection has profound implications for each human being anywhere and at any time.

St. Paul was justifiably and totally overtaken by the realization that through the incarnation, the fact that in the one person of Jesus the nature of God and human nature coexist, all we humans can experience communion with God—if we turn ourselves to God willingly and truly.

These readings instruct us. Jesus, of course, is central. He is Lord. He conquered pain and death. His wondrous resurrection is our guarantee of salvation and everlasting peace.

Human beings also enter the story. Today, they are seen in retrospective. Most are saints, highly venerated persons. In their humanity, however, they were as we are.

We benefit from noting their great faith and hope. Are we able to manifest the same? Do we hold dear in our hearts the trust in Christ that was so vivid among them?

Only if we are of the same strong faith can we too know the thrill of declaring, "He lives!" †

## Daily Readings

**Monday, April 2**

Monday within the Octave of Easter

Acts 2:14, 22-33

Psalm 16:1-2a, 5, 7-11

Matthew 28:8-15

**Friday, April 6**

Friday within the Octave of Easter

Acts 4:1-12

Psalm 118:1-2, 4, 22-27a

John 21:1-14

**Tuesday, April 3**

Tuesday within the Octave of Easter

Acts 2:36-41

Psalm 33:4-5, 18-20, 22

John 20:11-18

**Saturday, April 7**

Saturday within the Octave of Easter

Acts 4:13-21

Psalm 118:1, 14-15, 16ab-21

Mark 16:9-15

**Wednesday, April 4**

Wednesday within the Octave of Easter

Acts 3:1-10

Psalm 105:1-4, 6-9

Luke 24:13-35

**Sunday, April 8**

Second Sunday of Easter

Divine Mercy Sunday

Acts 4:32-35

Psalm 118:2-4, 13-15, 22-24

1 John 5:1-6

John 20:19-31

**Thursday, April 5**

Thursday within the Octave of Easter

Acts 3:11-26

Psalm 8:2a, 5-9

Luke 24:35-38

**Question Corner/Fr. Kenneth Doyle**

## The beatitudes are a helpful aid to prepare for sacrament of penance

Recently, I read an article in a Catholic magazine that suggested that, in addition to the Ten Commandments, we should use the beatitudes when examining our conscience before going to confession.

I'm afraid that I am in violation of several of the beatitudes because of my views on Deferred Action for Childhood Arrivals program (DACA)—the call to be merciful, for example, or to "hunger and thirst for justice." I feel that it is wrong when immigrants come here illegally and take jobs that could be held by valid U.S. citizens. But now I don't know whether I can hold that position and still be a good Catholic. (New Jersey)



Using the beatitudes (from the Gospel of Matthew 5:3-10) to help examine one's conscience is a suggestion often made by Catholic teachers and preachers. The website of the U.S. Conference of Catholic Bishops says that, prior to the sacrament of penance, one should reflect prayerfully on his or her thoughts, words and actions, and suggests that this examination "should be rooted in Scripture, particularly the Ten Commandments and the beatitudes."

While the Ten Commandments are expressed mainly as prohibitions (don't steal, kill, lie, etc.) they have always seemed to me to constitute the minimum of what a Christian is expected to do. The beatitudes, on the other hand, express in an affirmative way what is required of a follower of Jesus: being poor in spirit (not coveting riches), showing mercy, acting as a peacemaker, etc.

I do not think that a Catholic is obliged to support the DACA policy as an article of faith; like many pieces of legislation or executive orders, it seeks to integrate Christian attitudes with what is politically feasible and practically wise—and in so doing admits of differing views.

Clearly, though, the sympathies of Church leaders are on the side of welcoming immigrants. And they take this stance based on the social teachings of the Church, which are in part rooted in the beatitudes.

As to the letter writer's concerns about "taking jobs from Americans," most of the research suggests that DACA has in

fact benefited the U.S. economy—with no adverse impact on employment opportunities for those who are native-born.

A few months ago, I went to my grandnephew's wedding. He married outside the Church because his Catholic parish wanted \$1,000 for them to get married there. I was sad for this couple and embarrassed, too. No wonder that many couples choose a non-Church wedding. This couple does intend to have a priest bless their marriage later, and I pray that they do. (Michigan)

I am truly sorry for your grandnephew's experience, and I regret especially that it resulted in his being married outside the Church. I, too, will pray that they have the marriage blessed ("convalidated") by a priest.

Some parishes do suggest a certain fee for the use of their church buildings for a wedding—especially non-parishioners at an historic church or chapel. These churches are not charging for the sacrament of marriage, but for the use of the building and are often located in inner-city areas and depend heavily on such revenues for maintaining the facility.

With regard to the sacrament of marriage, it is customary that a parish will recommend a donation to cover maintenance, cleanup and other services. No set amount or range is usually given, and it is left to the bride and groom to decide whether to make a donation, which most couples traditionally do. I prefer that option, because then the offering is more likely to match the couple's financial circumstances.

In many cases, such donations that are offered are typically modest, especially in comparison to the couple's other spending—particularly on the wedding reception.

Finally, as the U.S. bishops' conference's website [foryourmarriage.org](http://foryourmarriage.org) notes, "In no case ... should financial circumstances prevent a couple from approaching the Church for marriage." That is consistent with the Church's *Code of Canon Law*, which directs priests to take special care "that the needy are not deprived of the assistance of the sacraments because of poverty" (#848).

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

## My Journey to God

### The Passion of Our Lord Jesus Christ (haiku)

By Benedictine Sister Susan Lindstrom

My body and blood  
to be shared with gratitude  
in My memory  
Longing for support  
I ask them to pray with Me  
they can't stay awake  
Father, take this cup  
Take My pain and fear away  
Let Me do Your will  
Peter, did you hear?  
The rooster sadly crowing  
Where are you, My friend?  
You say I'm kingly  
I have never claimed this role  
When, then, so much fear?  
Each whip stroke shocks Me  
Never have I known such pain  
God, I need Your strength  
Heavy wooden cross  
object of ridicule  
Source of salvation  
Woman, claim this son  
Son, hold your grieving mother  
Travel on in faith  
Forgive them, Father  
for the mindless things they've done  
shower them with grace  
Into Your hands, God  
My spirit there will find rest  
My mission is done



(Benedictine Sister Susan Lindstrom is a member of the Our Lady of Grace Monastery in Beech Grove. In the Holy Sepulcher in Jerusalem, numerous candles illuminate the ornate crucifix marking the spot where it is believed Christ was crucified.)

(File photo by Natalie Hoefler)

# 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.

**BISCHOFF, Arnold J.**, 74, St. Nicholas, Ripley County, Feb. 27. Brother of Elaine Cornett, Rosalyn Walke, Arthur, Daniel, Eugene, Irvin and Victor Bischoff. Uncle and great-uncle of several.

**CHIPLIS, Robert**, 96, St. Michael the Archangel, Indianapolis, March 9. Father of Jane Barnett, Michelle Beemer, Ann Robert and Jeffrey Chiplis. Brother of Thomas Chiplis.

**CHRISTIANSEN, Sharon K.**, 76, Our Lady of Perpetual Help, New Albany, March 15. Mother of Lodie Jones, Kari Smith and Brian Christiansen. Sister of Pamela Hartfield. Grandmother of two. Great-grandmother of one.

**EDELEN, Robert H., III**, 93, Our Lady of Perpetual Help, New Albany, March 3. Brother of Virginia Bennett. Uncle of several.

**EGAN, Daniel W.**, 74, St. Patrick, Terre Haute, Dec. 9. Husband of Mary Jo Egan. Father of Mark, Mike and Scott Egan. Son of Margaret Donnenhoffer. Brother of Connie Dawson, Carol Taiclet and Clarence Egan, Jr. Grandfather of eight.

**GREELEY, Maggie**, 90, St. Barnabas, Indianapolis, March 17. Mother of Anne Fossler. Grandmother of one.

**GUNDERSON, Renee M.**, 72, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 4. Sister of Lynne Ann Schaub, Diane and David Gunderson. Aunt, great-aunt and great-great-aunt of several.

**HELLMICH, Joan L.**, 90, St. Louis, Batesville, March 18. Wife of Tom Hellmich. Mother of Beth Williams and Tom Hellmich. Grandmother of four.

**HOLMES, John J.**, 94, Christ the King, Indianapolis, March 17. Father of Carol Forbes and Kathy Sheek. Grandfather of nine. Great-grandfather of 15.

**HORLANDER, Karl F.**, 54, St. Luke the Evangelist, Indianapolis, March 14. Husband of Amy Horlander. Father of Alison, Julia, Lucy, Mary, Clem, Finnian, George, Matthieu and Thomas Horlander. Son of Mary Horlander. Brother of Jim and Tom Horlander.

**HRABAK, Louise**, 91, St. Patrick, Terre Haute, Feb. 21. Stepmother of Michael Hrabek. Sister of Elizabeth Scott, Pauline Stensland and Patrick Conlon. Step-grandmother of one.

**HUDSON, Mavis Rose E.**, 1, St. Patrick, Terre Haute, Feb. 1. Daughter of Bryan and Audrey Hudson. Granddaughter of Greg and Tina Anderson, Carl Hudson and Linda Hudson.

**HURST, Marie**, 74, St. Patrick, Terre Haute, Jan. 7. Sister of Wilma Jean Llewellyn and Mary Anne Utenick. Aunt of several.

**JANSEN, Beth A.**, 57, St. Roch, Indianapolis, March 8. Wife of James Jansen. Mother of Nathan Mazza. Daughter of Charles Mazza. Sister of Kathryn Bronkella and Michelle Mazza. Step-sister of Debbie Russell, Dale, Danny, Darrell and David Edwards. Grandmother of one.

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

**NIEMAN, Mary P.**, 91, St. Vincent de Paul, Shelby County, March 10. Mother of Jean Graham and Paul Nieman. Grandmother of seven. Great-grandmother of 10.

**PERSONETT, Alma M. (Holtel)**, 79, St. Rose, Knightstown, Dec. 19. Wife of Glen Personett. Mother of Andrew and Barry Personett. Sister of Rita Grote, Rose Weigel, Katie and Charles Holtel. Grandmother of four.



## Spring snowstorm

A snow-covered cross draped in purple is seen during a snowstorm outside the historic St. Mary of the Assumption Church in Upper Marlboro, Md., on March 21, the second day of spring. The parish was founded in 1824. (CNS photo/Bob Roller)

**RALSTON, Carmelita (Rafael)**, 91, Christ the King, Indianapolis, March 10. Mother of Jeanette Ralston Cook, James III and John Ralston. Grandmother of three.

**RISCH, Olive R.**, 88, St. Elizabeth of Hungary, Cambridge City, March 14. Mother of Amelia Golden, Dorinda Nick, Stephanie Riggs, Lyla Turner and Bradley Risch. Sister of Jim McElfresh. Step-sister of Betty McDivitt. Grandmother of nine. Great-grandmother of seven. Step-grandmother of two. Step-great-grandmother of three. Step-great-great-grandmother of three.

**SCHINDLER, Gregory D.**, 42, St. Mary, Navilleton, March 16. Father of Bella and Paxten Schindler. Son of James and Barbara Schindler. Brother of Bradley, Jamie and Joey Schindler.

**SHOTTS, Jean A.**, 88, St. Roch, Indianapolis, March 8. Wife of Meredith Shotts. Mother of Carol Farnsworth, Mary Katherine and Jim Shotts. Grandmother of 11. Great-grandmother of 25. Great-great-grandmother of two.

**SHOTTS, Michael G., Sr.**, 68, SS. Francis and

Clare of Assisi, Greenwood, March 6. Husband of Pauline Shotts. Father of Heather Faust, Jason, Michael Jr. and Nick Shotts. Son of Jean and Meredith Shotts. Brother of Carol Farnsworth, Mary Katherine and Jim Shotts. Grandfather of six.

**SLAYMON, Edna G.**, 94, St. Mary, Greensburg, March 19. Mother of Katherine Lux and Phillip Kohlstaedt. Sister of Luella Knueven and Richard Hoff. Grandmother of five. Great-grandmother of three.

**TREGO, Nancy L.**, 75, St. Jude, Indianapolis, March 15. Wife of Steven Trego. Mother of Mary Paprocki, Darlene Sharp, Gary, Mark and Steven Trego, Jr. Sister of Joyce Charleson, Marjorie Clevenger and Betty DeMont. Grandmother of 10. Great-grandmother of six.

**WOODSIDE, John M.**, 67, St. Luke the Evangelist, Indianapolis, March 12. Husband of Mary Jo Woodside. Father of Michael Woodside. Brother of Susan Lemay, Kathy Young and Paul Woodside. Grandfather of two. †

## Franciscan Sister Teclas Jaehnen ministered in Catholic education and photography

Franciscan Sister Teclas Jaehnen died on March 11 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 80.

The Mass of Christian Burial was celebrated on March 15 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Rose Regina Jaehnen was born on March 11, 1937, in Cincinnati.

She entered the Sisters of St. Francis on Feb. 2, 1955, and professed final vows on Aug. 12, 1960.

Sister Tecla earned a bachelor's degree in education at Marian University in Indianapolis and a master's degree with a concentration in chemistry at Xavier University in Cincinnati.

During 63 years as a Sister of St. Francis, Sister Teclas ministered as an educator for 25 years in Catholic schools in Indiana, Missouri and Ohio. In the archdiocese, she served at St. Mary School in Greensburg from 1957-59, at St. Lawrence School in Lawrenceburg from 1959-62, at Our Lady of Perpetual Help School in New Albany from 1962-64, at the Oldenburg Academy of the Immaculate Conception in Oldenburg from 1968-69 and at the former St. Mary Academy in Indianapolis from 1967-68 and 1973-74.

In 1980, Sister Tecla studied photography for a year and served as an audio-visual specialist at Good Shepherd Parish in Cincinnati and as a photographer for her religious community and a freelance photographer for the Archdiocese of Cincinnati and the Diocese of Covington, Ky.

A diagnosis of Parkinson's disease in 1997 eventually led to her retirement from photography in 2001. She ministered at the motherhouse until 2012.

Surviving is a brother, Paul Jaehnen of Oklahoma.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

## Bishops disappointed with Congress' inaction on Conscience Protection Act

WASHINGTON (CNS)—The chairmen of the U.S. bishops' pro-life and religious freedom committees said it was "deeply disappointing" that Congress omitted the Conscience Protection Act from the congressional funding bill for fiscal year 2018.

"We call on Congress not to give up until this critical legislation is enacted," said a March 22 joint statement from Cardinal Timothy M. Dolan of New York, chairman of the bishops' Committee on Pro-Life Activities, and Archbishop Joseph E. Kurtz of Louisville, Ky., chair of the Committee for Religious Liberty.

The Church leaders said the legislation is "an extraordinarily modest bill that proposes almost no change to existing conscience protection laws on abortion laws that receive wide public and bipartisan support."

They also said it aims to "provide victims of discrimination with the ability to defend their rights in court to help

ensure that no one is forced to participate in abortion."

The statement added that those "inside and outside of Congress who worked to defeat" this legislation "have placed themselves squarely into the category of extremists who insist that all Americans must be forced to participate in the violent act of abortion."

In early March, the Church leaders asked U.S. Catholics to contact members of Congress urging them to enact the Conscience Protection Act, stressing that "increasing and fierce attacks on conscience rights regarding abortion cry out for an immediate remedy."

"Nurses and other health care providers and institutions are being forced to choose between participating in abortions or leaving health care altogether," they said in a March 6 statement. They also said "churches and pro-life Americans are being forced to provide coverage for elective abortions—including late-term

abortions—in their health care plans."

The Weldon Amendment, included in the annual appropriation for the Department of Health and Human Services since 2005, already allows health care providers as well as insurance plans to refuse to provide abortions, pay for them or refer women to abortion clinics.

The Conscience Protection Act is aimed at protecting individual physicians, nurses or other health care professionals who refuse to assist in abortions when asked to do so by their employers. It takes the core policy of Weldon—protecting those who decline to perform, pay for, refer for, or provide coverage for abortion—and writes it into permanent law.

The measure was introduced in the House by Rep. Diane Black, R-Tennessee, and Rep. Jeff Fortenberry, R-Nebraska, and in the Senate by Sen. James Lankford, R-Oklahoma. The House

passed an omnibus appropriations bill for fiscal year 2018 that includes the language of the Conscience Protection Act, but the Senate didn't pass an appropriations bill.

In January, the civil rights office of the federal Department of Health and Human Services put in place new policies to protect conscience rights and religious freedom, a move that won praise from Cardinal Dolan and Archbishop Kurtz.

But they also said a legislative solution was needed.

"Conscience protection should not be subject to political whims, however. Permanent legislative relief is essential," the committee leaders said in a statement in January. They urged action on the Conscience Protection Act to give victims of discrimination "the ability to defend their rights in court."

"No one should be forced to violate their deeply held convictions about the sanctity of human life," they added. †

# Dialogue seeks to unite churches as 'the One Body of Christ'

By Patricia Happel Cornwell

Special to *The Criterion*

NEW ALBANY—Cardinal Joseph E. Ritter, who died in 1967, is well known for championing to eradicate racism in the United States.

Perhaps not so well known are his ecumenical efforts to promote unity among all Christians. In June of 1965, he became what is believed to be the first Catholic prelate in America to deliver the commencement address at a Protestant seminary graduation. The seminarians were Presbyterian.

How fitting, then, that two Presbyterian ministers recently spoke at the Cardinal Ritter Home in New Albany on the continued efforts today to further Christian unity that build upon the legacy of the former archbishop of Indianapolis.

One of them, Rev. Dr. David Gambrell, put the matter in historical perspective.

"It's time to reconsider our history and not continue to fight the battles of the 16th century," he said, noting that the abuses that led to the Reformation no longer exist.

## 'Committed to full unity'

The ministers delivered a talk called "Toward the One Body of Christ: Roman Catholic-Reformed Dialogue in the United States" at the sixth annual Cardinal Ritter House Irish coffee lecture on March 15 in New Albany.

A fruit of the Second Vatican Council, the dialogues have been occurring since the council ended in 1965. They include the United States Conference of Catholic Bishops and four denominations in the Reformed tradition, including the Presbyterian Church USA.

That's where the two speakers come in—both Presbyterian ministers were involved in the eighth round of official dialogues, which spanned from 2012-17.

Rev. Gambrell serves as associate for worship in the Presbyterian Church USA's Office of Theology and Worship. He is also co-editor of a revision to the *Book of Common Worship* and author of *Breathing Spirit into Dust*, a collection of hymn texts.

His co-presenter, Rev. Dr. Cynthia Campbell, is pastor of Highland Presbyterian Church in Louisville, Ky., and former president of McCormick Theological Seminary in Chicago. She is also author of two books, *A Multitude of Blessings* and *God's Abundant Table*.

To better understand the list of commonalities among the Catholic and Reformed dialogue partners,

Rev. Gambrell started at the beginning of a faith life: baptism.

"As sisters and brothers in Christ sharing a common baptism, we are deeply committed to the full unity of the Church," Rev. Gambrell told the approximately 50 attendees.

He noted that the churches participating in the dialogue have acknowledged that a valid baptism must include the use of water and the invocation of the three persons of the Trinity. Thus among the churches involved, a person baptized in one need not be re-baptized when joining another.

Rev. Campbell, who served as co-chair of the eighth round of dialogues, continued the list of similarities. The churches, she said, agree that the essence of the true Church is based on "the true preaching of the word, the right administration of the sacraments, and ecclesial discipline.

"The word is what gives the Church its identity. Our work is the proclamation of the word. The Church is a sign of real union with Christ, and it bodily incorporates Christ's presence in the community."

## 'Fruits of the dialogues'

Agreements reached through the ecumenical dialogues go back to the early years of the talks.

"One of the first fruits of the dialogues can be found in a common lectionary, the way Scripture readings are chosen for liturgy," Rev. Gambrell said. He noted the current Catholic lectionary was developed in 1969, following the Second Vatican Council, and was adapted for use by the Presbyterian Church in 1970. Both churches follow a three-year cycle with three readings and a psalm for each service.

"For three decades now," he noted, "Catholics and Protestants have been hearing the same readings every Sunday."

Liturgical texts shared by Catholics and Protestants include the wordings of the Lord's Prayer, the *Kyrie*, the *Gloria*, the Creed and other prayers.

Rev. Gambrell mentioned a significant point of agreement arising from the dialogues: the Joint Declaration on the Doctrine of Justification, promulgated in 1999, which he said addressed an issue that "most divided the Church in the Reformation—the issue of faith versus works."

He said the hallmark declaration states that "[w]e confess together that sinners are justified by faith in the saving action of God in Christ," and that by this



At the Cardinal Ritter House annual Irish coffee lecture on March 15, Janice Cooley, right, and Joan Gilley inspect Guy Tedesco's clay model of a planned lawn sculpture group of Cardinal Joseph E. Ritter and children pulling down a wall symbolic of discrimination. Both are members of Our Lady of Perpetual Help Parish in New Albany. (Photos by Patricia Happel Cornwell)

declaration, all the churches represented acknowledge that "salvation is always a gift of God."

## 'The problem no longer exists'

There has not been as much progress regarding Communion, Rev. Gambrell said, "but there is a lot of consensus about Eucharist being a remembering of Jesus Christ."

On the issue of the Real Presence and "how Christ is present," there is still not agreement, he added.

Ordination of clergy is another topic of progress with room to grow closer.

The participants in the eighth round of talks noted "how very similar ordination rites are in all our churches," Rev. Campbell said. "We recommended that ministers from other denominations be invited to participate in one another's ordination ceremonies."

A final agreement that evolved out of the most recent talks, she said, was the participating churches' emphasis that "the Church is the whole body of Christ, not just the clergy."

The group recommended seeking "the ultimate goal [of] full communion," and to further the common good of society by working "together in Habitat [for Humanity] projects, food banks, social justice ministries and ministerial societies."



The Rev. Dr. Cynthia Campbell and the Rev. Dr. David Gambrell, two Presbyterian ministers, wait to be introduced before delivering their shared lecture, "Toward the One Body of Christ," at the annual Cardinal Ritter House Irish coffee event in New Albany on March 15.

(The Cardinal Ritter Birthplace Foundation was founded in 2004 to preserve the cardinal's birthplace and promote his legacy of social justice. Information about Cardinal Ritter House is at [www.cardinalritterhouse.org](http://www.cardinalritterhouse.org). Patricia Happel Cornwell is a freelance writer and editor and a member of St. Joseph Parish in Corydon.) †

## Dialogue between Christianity and China is indispensable

VATICAN CITY (CNS)—Dialogue and respectful understanding are the prerequisites for social harmony and world peace, Hong Kong Cardinal John Tong Hon told attendees at a symposium on Christianity and China.

"If we see only our own reasons and insist on our own experience as the norm, thereby denying the basis of other people's experience, then disagreement, quarrels and even wars will be inevitable," between individuals, communities, nations and religions, he said.

"As a result, our zeal for pursuing the truth will, ironically, become a chasm separating us," he said in his address on March 22.

The cardinal and others spoke at a March 22-23 symposium on "Christianity in the Chinese Society: Impact, Interaction and Inculturation," hosted by Rome's Pontifical Gregorian University.

In his talk Cardinal Tong said, "dialogue is an indispensable feature of our world."

Every person and community have their own unique context, outlook on life, values and norms, he said.

"While affirming our own experience, we must acknowledge

and respect the rationality of others' experience. This is a prerequisite for social harmony and world peace," he said.

Christianity and Chinese society are the two largest groups in the world, he said, "each with its own profound culture and historic traditions."

"When we are willing to listen to each other and to feel how the other feels, the experience of the other party will give us a new understanding of the world, life and society," he said.

Not only does this enrich each culture, it also contributes to peaceful co-existence, Cardinal Tong said.

"When both parties take a further step, we will find ourselves getting closer and closer to each other, and becoming friends on the path to the truth."

In his address on March 22, Archbishop Paul Gallagher, Vatican foreign minister, highlighted the approach many Jesuit missionaries took when they went to Asia, and in particular, China. It entailed believing in the primacy of God's grace already at work in human history and preceding human action, he said.

"In China too, God is already present and active in the culture and life of the Chinese people," he noted.

The seed of the Gospel has already been planted in China, and now, it is growing and producing fruit "by drawing sustenance and assuming characteristics proper to the local culture in which it was sown," he said.

"It seems clear that the mission of the Church in China today is one of being 'fully Catholic and genuinely Chinese,' making the Gospel of Jesus available to all and placing it at the service of the common good."

Relations between China and the Catholic Church have alternated between "moments of fruitful cooperation" and "great misunderstanding and hostility, leading, at times, to situations in which the community of the faithful experienced great suffering," he added.

By looking at the past, one can see that the method that produced fruitful cooperation, he said, was a method of "inculturation of faith through the concrete experience of knowledge, artistic culture and friendship with the Chinese people." †

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# From the ARCHIVES



## Solemn Communion Class at St. Andrew Parish in Richmond

This photo was taken of the solemn Communion class at the former St. Andrew Parish in Richmond on May 31, 1942. In 1910, Pope St. Pius X published a decree stating that children should receive their first Communion once they had attained the age of reason, usually around age 7. Prior to that time, it was customary for children to receive their first Communion at an older age.

When an earlier first Communion became more common, many parishes retained the practice of a special “solemn Communion” for older children. This ritual was often combined with a consecration to the Blessed Virgin Mary. At one time, solemn Communion were common in parishes throughout central and southern Indiana, but the custom largely ceased by the 1960s.

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



## Final Four bound

Sister Jean Dolores Schmidt, 98, a member of the Sisters of Charity of the Blessed Virgin Mary and longtime chaplain of the Loyola University Chicago men’s basketball team and campus icon, gives a thumbs up after the team defeated the University of Nevada Wolf Pack in the semifinals of the 2018 NCAA Tournament on March 24 in Atlanta. Two days later, the team beat Kansas State University to reach the Final Four.

(CNS photo/Brett Davis-USA TODAY Sports via Reuters)

# Catholic students join peers in march against gun violence

WASHINGTON (CNS)—In the hall of Holy Trinity Parish in Washington, elders handed markers to younger members of the parish as they filled in posters with the Gospel-based message from the Book of Isaiah that they wanted others to see at the March for Our Lives event the next day: “And the children will lead us” (Is 11:6).

The young Catholics joined the tens of thousands of students from across the country who participated on March 24 in a massive demonstration along Washington’s Pennsylvania Avenue, the main road that connects the White House to the U.S. Capitol, where both houses of Congress meet—the institutions many of them say are to blame for countless young lives lost over the years to gun violence.

The event was organized by survivors and friends of those who died at Florida’s Marjory Stoneman Douglas High School on Feb. 14. A former student shot and killed 17 people that day, including an assistant coach and the school’s athletic director. Several more were injured in the latest mass shooting to take place at a school. Those who showed up to the march said they were there to support the march organizers and to applaud their effort.

“They were the spark ... finally someone had to do something about it,” said Sofia Alpizar, a student at George Washington University. She was in the pews at St. Patrick’s Parish watching her younger sister Viviana Alpizar and other Catholic school students who had gathered for reflection and Mass before taking to the streets.

“Don’t let this march be the only thing you do,” Viviana Alpizar implored, as other students shared some of the reasons why they were participating.

Stephon Wheaton, a 17-year-old from Don Bosco Cristo Rey High School in Takoma Park, Md., said he was participating because he had lost his best friend, his brother, to gun violence, a death that left him feeling “mad, frustrated and alone.”

J’TA Freeman, a junior at Bishop McNamara High School, told those gathered at St. Patrick’s that she experienced gun violence at age 4, when “somebody brutally murdered my uncle.”

Violence in the streets and violence in schools come from the same source, she said, and something must be done.

“Bullets have no name, they have no race, no gender ... they don’t care who you are. They will hit any and everybody,” she said. “We need to take these guns off the streets.”

Referencing the alleged gunman in the Parkland, Fla., school shooting, she said, “It should not be that easy for a 19-year-old male to put a gun into a guitar case, get in an Uber, go to the school” and snuff out lives so easily.

“It is not OK, it should never be OK. After this march, I hope, we will need to take action. The people in charge, they need to hear us,” she said.

It’s “not OK” that parents like hers should have to wonder if “I’m going to go to school, and I’m going to come back

alive or with a bullet wound.”

Others, such as Diego Garcia, a 16-year-old from Chicago’s Brighton Park neighborhood, who organized a group of 50 students from his parish to join the Washington march in solidarity with the Parkland students, said he was concerned about the safety of his younger peers.

“I have two brothers and younger friends. I don’t want anything to happen to any of them,” he said.

Though he is not old enough to vote, he wanted lawmakers to hear his voice, and his pastor helped him do that.

“I’m not 18 so I thought, what can I do?” he said. “I spoke to my priest and he said, ‘I’ll give you the opportunity to speak.’” By talking to parishioners and making a 34-second video that has been viewed more than 257,000 times so far, he was able to raise enough donations for his group to travel to the march in Washington.

Though older students say they plan to make their voices heard with their votes at the ballot in local and national races, he said he is encouraging his younger friends that “no matter what age you are, you can be a leader in your community.”

It was a message not lost on 12-year-old Samantha Field, a student at Nativity Catholic School in Burke, Va., who was holding a sign outside St. Patrick’s that read: “Your right to own an assault rifle does not outweigh my right to live.”

What prompted her to take action, she said, was having a cousin in preschool who had to practice a drill in case of a school shooting. She hoped for a day when children like her cousin don’t have to be thinking about the violence that could befall them in a place that should be safe.

Though students were the protagonists of the demonstration—which spawned similar marches throughout the country—many parents and grandparents joined them.

Younger Catholics had the added support of members of their spiritual communities, including priests, and men and women religious, as well as various social justice organizations that showed up to support them.

A group from a parish in Maryland carried signs during the demonstration, including one with the image of Blessed Oscar Romero, whose feast day fell on the day of the march. The Salvadoran archbishop, too, was killed by gunfire on March 24, 1980, while celebrating Mass.

Some bishops took to Twitter to express support for the young participants. Chicago’s Cardinal Blase J. Cupich said via Twitter he was blessing local “youth joining the March for Our Lives in Washington, D.C. Let us listen to the voice of our young people and support stronger gun-safety measures.”

Also via Twitter, Boston’s Cardinal Sean P. O’Malley spoke about the “extraordinary role” of the Florida students “in focusing the mind of the country on this critical social problem,” and said it “should be a sign of hope for all of us.” †



People gather near the U.S. Capitol during the March for Our Lives event on March 24 in Washington. Hundreds of thousands converged on the nation’s capital demanding gun control after recent school shootings. (CNS photo/Jonathan Ernst, Reuters)

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