



# The Criterion

Serving the Church in Central and Southern Indiana Since 1960



## Milla's gift

A 6-year-old girl turns lemonade profits into a gift for the homeless, page 7.

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## Advocate with Down syndrome promotes employment for 'friends like me'

By Natalie Hoefer

**NEW ALBANY**—Mark Hublar is a people person. The fact radiates in his greeting—the friendly smile, the extended hand, the confident eye contact. And the chatter.

"There are two things you should know about me," says Hublar, 56. "I love people, and I love to talk."

The member of Our Lady of Perpetual Help Parish in New Albany combined those traits to develop a career he is passionate about: as a motivational speaker advocating for employment of those with disabilities.

Which leads to a third fact about him that people should know: Hublar has Down syndrome.

"He never let his disability hold him back," says Mark's brother and fellow parishioner, Greg Hublar. "Everything he's accomplished is a miracle."

Accomplishments like graduating from high school, living and supporting himself independently, earning a degree in public speaking and, with the help of his family, creating his own business called Mark Hublar Speaks.

His job has taken him around the country. He has spoken with corporate and non-profit leaders, employers and members of a congressional committee in Washington. He has met a long list of politicians, athletes and celebrities.

"I want to see my people go into communities and get real jobs with real pay, equal pay," Mark says.

And he wants people to know that those with and without disabilities "are different, but the same."

Mark does not take his mission lightly.

"God wants me to work for him," he says. "God wants me to be a speaker for him."

**See HUBLAR, page 8**

**Above:** Mark Hublar poses in front of a podium as he would at any of his public speaking events to advocate for employment of those with disabilities and to share the message that "we're all different, but the same." (Submitted photo)

## 'Francis Factor' still resonates eight years into his papacy

**WASHINGTON** (CNS)—The qualities embodied in Pope Francis' papacy that led to the coinage of the term "Francis Factor" to define them still exist, according to

participants on a panel during a March 18 dialogue.

"The overwhelming poverty in Latin America, the majority of the poor in Latin and Central America and the Caribbean—that is very significant in shaping his worldview, his ministry and his

pastoral outreach," said Michelle Gonzalez Maldonado, dean of the College of Arts and Sciences at the University of Scranton, Penn., and the daughter of Cuban immigrants. "That has framed so much of his papacy."

"I think Pope Francis challenges Catholics all over the world, not just the USA," said Ghanaian Cardinal Peter Turkson, head of the Vatican Dicastery for Promoting Integral Human Development, during the dialogue, "The Francis Factor at Eight Years: Global Impacts, U.S. Challenges," the annual Dahlgren Dialogue sponsored by Georgetown University's Initiative on Catholic Social Thought.

Catholic News Service (CNS) Rome bureau chief Cindy Wooden, who has been part of CNS' Rome bureau since 1989, saw that during Pope Francis' recent visit to Iraq.

"He honored and consoled the Christian communities in Iraq who have been so harshly tried over the past 20 years," Wooden said, but he also "challenged them to honor the sacrifice, to live their faith and not give in to revenge or resignation."

Panelists—including Cardinal Sean P. O'Malley of Boston, a member of Pope Francis' Council of Cardinals, a group of key advisers—described how the Francis Factor existed early in his papacy. For Cardinal O'Malley, it started even before he was elected pope.

During the conclave at which he was

**See FRANCIS, page 16**

## Catholic leaders speak out against violence targeting Asian Americans across America

**WASHINGTON** (CNS)—In the days following the March 16 shootings in Atlanta that left eight people dead, including six Asian American women, protests and vigils took place around the country remembering the victims and calling for an end to a growing wave of anti-Asian racism and violence.

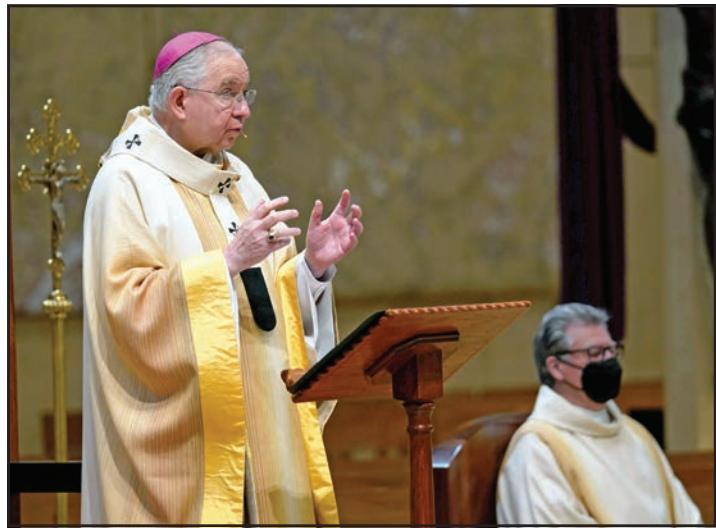
Two Jesuit universities, St. Louis University and Georgetown University, held vigils online that also included discussion on challenges faced by the Asian American/Pacific Islander community and ways to better advocate for them.

Catholic bishops and women religious also spoke out against the violence and

**See ASIAN, page 10**



People in Atlanta hold placards during a "Stop Asian Hate" rally on March 20 following the deadly shootings March 16 at three day spas in metro Atlanta. (CNS photo/Shannon Stapleton, Reuters)



Archbishop José H. Gomez of Los Angeles, president of the U.S. Conference of Catholic Bishops, celebrates the National Mass on the Solemnity of St. Joseph at the Cathedral of Our Lady of the Angels in Los Angeles on March 19. (CNS photo/Isabel Cacho, courtesy Archdiocese of Los Angeles)

## Pope asks Catholics to ‘go to Joseph,’ seek his guidance, says archbishop

LOS ANGELES (CNS)—In St. Joseph, “we see our story,” Los Angeles Archbishop Jose H. Gomez said on March 19, the feast of the husband of Mary and the foster father of Jesus.

As the patron of the universal Church, St. Joseph is “our father, too,” he said. “God entrusted him with the protection of Jesus and Mary, and he entrusts him with the care of the Church. ... Pope Francis wants us to invoke his protection, to seek his prayers and guidance, and to learn from the example of his virtue.”

Archbishop Gomez, president of the U.S. Conference of Catholic Bishops (USCCB), made the comments in his homily for the special national Mass he celebrated on St. Joseph’s feast day at the Cathedral of Our Lady of the Angels in Los Angeles.

The morning Mass was livestreamed by the Los Angeles Archdiocese on its website and other digital and social platforms, and by the USCCB via the archdiocese’s YouTube channel.

The saint’s feast was particularly special to Catholics in this Year of St. Joseph.

Marking the 150th anniversary of St. Joseph being declared patron of the universal Church by Pope Pius IX, Pope Francis proclaimed a yearlong celebration

dedicated to the foster father of Jesus in a Dec. 8, 2020, apostolic letter, “*Patris Corde*” (“With a father’s heart”).

“For the first time in history, the universal Church is dedicating a holy Year to St. Joseph, this man whom Jesus Christ called his ‘father’ on Earth,” Archbishop Gomez said in his homily.

St. Joseph was an ordinary man who long ago, he said, “walked this Earth just as we do. But now, he can hear our prayers and whisper them to the ear of God.”

“You and I belong to the great family of God,” he said. “With St. Joseph, we are part of the family of heroes and saints that extends back to the beginning of time.”

The day’s Scripture readings—about Abraham, King David and St. Joseph—“are stories from our family history,” he said. “St. Paul tells us today that Abraham ‘is the father of all of us ... our father in the sight of God in whom he believed, who gives life to the dead and calls into being what does not exist’” (Rom 4:16, 17).

“In Abraham, human history becomes salvation history,” he continued. “We are here today because many centuries ago, God called Abraham to leave everything behind and set out on a new path. God promised Abraham that if he lived by

## A few seats available for those interested in attending March 30 chrism Mass

The archdiocese’s annual chrism Mass will be celebrated at 2 p.m. on March 30, Tuesday of Holy Week, at SS. Peter and Paul Cathedral in Indianapolis.

Because of limited seating capacity at the cathedral due to the COVID-19 pandemic, reserved seats are being provided for priests, parish life coordinators and a representative number of archdiocesan deacons, men and women

## Correction

In a March 19 article in *The Criterion*, “Archbishop’s pastoral high school visits lead to mutual encounters ‘on more relational level,’ ” senior Victor Beeler was incorrectly identified as a junior. †

religious and lay faithful who have been asked to RSVP for the liturgy.

There are, however, a few seats available that are open to anyone who is interested in attending the Mass. To request a seat for the chrism Mass this year, please send an e-mail to: [worship@archindy.org](mailto:worship@archindy.org). The seats will be distributed on a first come, first served basis, and confirmation will be sent regarding these requests by the end of the day on Monday, March 29.

The chrism Mass will be livestreamed at [www.archindy.org/streaming](http://www.archindy.org/streaming).

Ordinarily celebrated yearly during Holy Week, the chrism Mass includes priests renewing their ordination promises and the blessing of oils used for the celebration of several sacraments and the dedication of altars and churches. †

# The Criterion

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## Public Schedule of Archbishop Charles C. Thompson

March 27–April 7, 2021

### April 2 – Noon

Way of the Cross hosted by Knights of Columbus at American Legion Mall, Indianapolis

### April 2 – 3 p.m.

Good Friday liturgy at SS. Peter and Paul Cathedral, Indianapolis

### April 3 – 8:45 p.m.

Easter Vigil Mass at SS. Peter and Paul Cathedral

### April 4 – 10 a.m.

Easter Sunday Mass at SS. Peter and Paul Cathedral

### April 6-7

Metropolitan Archbishop Gathering, Indianapolis

### March 27 – 11 a.m.

Confirmation Mass for youths of St. Bartholomew Parish in Columbus, at St. Bartholomew Church

### March 28 – 10 a.m.

Palm Sunday Mass at SS. Peter and Paul Cathedral, Indianapolis

### March 30 – 2 p.m.

Chrism Mass at SS. Peter and Paul Cathedral

### April 1 – 10 a.m.

Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

### April 1 – 7 p.m.

Holy Thursday Mass at SS. Peter and Paul Cathedral, Indianapolis

faith, he would become a blessing for all peoples, that he would become the ‘father of many nations’” (Rom 4:18).

The Church is called “to be one family of God gathered from every nation,” and in the Church, “we are all children of Abraham,” Archbishop Gomez said. “By our faith in Christ, we are made heirs to God’s promise!”

Through Christ, God the Father “is still speaking to his Church, still guiding his children on the path of salvation,” he said. “Right now, in this moment in the Church’s history—as we approach our second Easter under the dark cloud of this pandemic, in this time when there is still so much trouble and fear—our Holy Father Pope Francis is calling us to ‘go to Joseph.’”

March 19 also marked the fifth anniversary of “*Amoris Laetitia*” (“The Joy of Love”), the pope’s 2016 exhortation on marriage and family life.

In Rome, the anniversary was marked by a conference sponsored by the Dicastery for Laity, the Family and Life, the Diocese of Rome and the Pontifical John Paul II Theological Institute for the Sciences of Marriage and Family. The event also kicked off celebrations of the “*Amoris Laetitia Family Year*,” which will conclude on June 26, 2022, at the World Meeting of Families in Rome.

Pope Francis has asked the Church to

celebrate the family and reflect upon how ministry supports married couples and the family in every level of Church life, and the USCCB announced on March 17 the bishops’ Committee on Laity, Marriage, Family Life and Youth is coordinating the anniversary celebration in the United States.

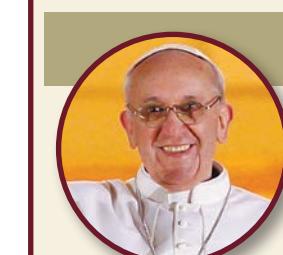
The USCCB has launched new pages on its website—[www.usccb.org](http://www.usccb.org)—to celebrate the special year.

The pages include links to the Vatican website about the initiative with videos of Pope Francis teaching about the family and frequently asked questions about the apostolic exhortation, as well as catechesis on the sacrament of marriage, the family as “domestic Church,” theology of the body and natural family planning.

There also are materials “sharing the joy of marital and familial love with youth and young adults” and resources for families in many situations of need.

Staff members of the USCCB Secretariat for Laity, Marriage, Family Life and Youth also are offering monthly reflections on each of the pope’s “Twelve Ways to Walk with Families.”

Also posted are resources for those who plan to attend the World Meeting of Families in Rome and for dioceses preparing simultaneous events to celebrate the World Meeting of Families locally. †



## Pope Francis’ prayer intentions for April

- Fundamental Rights**—We pray for those who risk their lives while fighting for fundamental rights under dictatorships, authoritarian regimes and even in democracies in crisis.

*See Pope Francis’ monthly intentions at [archindy.org/popesintentions](http://archindy.org/popesintentions).*

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# Legislation would eliminate licensing requirement for handguns

By Victoria Arthur

Lawmakers are considering a measure that would make Indiana the 17th state to allow individuals to carry a handgun without a license—a move opposed by many in the law enforcement community as well as the Catholic Church.

**GENERAL ASSEMBLY 2021**  
House Bill 1369, which passed the Indiana House of Representatives by a 65-31 vote and is

now awaiting action in the Senate, would repeal the law that requires a person to obtain a license to carry a handgun in Indiana. So-called “lawful carry” or “Constitutional carry” measures such as this are aimed at removing the hurdles that lawful citizens face in obtaining handgun permits, according to Rep. Ben Smaltz (R-Auburn), the bill’s author.

Smaltz and other proponents, including the National Rifle Association, argue that law-abiding citizens should not have to face undue burdens to defend themselves or otherwise exercise a right that is guaranteed by the Second Amendment.

But many law enforcement officials caution that if passed, House Bill 1369 would make Hoosiers less safe and put police officers at greater risk. In recent testimony before the House Public Policy Committee, Lafayette Police Chief Patrick Flannelly told lawmakers that eliminating the handgun licensing system poses an “unnecessary risk to public safety.”

Speaking on behalf of the Indiana Association of Chiefs of Police, Flannelly said that while the organization “supports the Second Amendment for law-abiding citizens,” it opposes this legislation.

“Under current law, those of us in law enforcement rely on the licensing process as a filter to prevent the carrying of handguns by applicants with criminal

histories, drug addiction, mental illness and other factors,” Flannelly said. “This process acts as a screening mechanism for law enforcement to keep guns out of the hands of those who should not have them in the first place.

“With gun violence increasing year after year with no sign of slowing, it’s hard for me to understand why we would want to strip away one of the most effective tools that we have for our officers on the streets today that help us prevent catastrophic events in our communities.”

The Indiana State Police (ISP) does not publicly comment on pending legislation, according to its public information office. However, ISP Superintendent Douglas Carter testified at the same hearing on House Bill 1369, pointing out that his agency has rejected thousands of permit requests over the past several years.

“The process works,” said Carter, who recently began his ninth year representing the ISP and its nearly 1,300 state troopers.

The Indiana Catholic Conference (ICC), which serves as the public policy voice of the Catholic Church in Indiana, stands in opposition to House Bill 1369. Angela Espada, executive director of the ICC, brings a unique perspective to the legislation as an attorney with previous experience working in the criminal justice system.

“As a former deputy prosecutor in Marion County as well as being the past president of a not-for-profit that provided assistance to girls from challenging backgrounds, I have witnessed the destruction caused by easily obtained guns,” Espada said. “It does not have to be an either/or proposition. Society can have Second Amendment rights without putting society at greater risk by allowing people to carry a handgun without a license.”



**‘Most people don’t need guns, but they do need cars, particularly in Indiana where mass transit is not readily available. But to have and operate one you need to register the vehicle and obtain a driver’s license. A handgun in the wrong hands can do as much or more damage than a car. If we license vehicles to hold people accountable, why not handguns?’**

—Angela Espada, executive director of the Indiana Catholic Conference

## New documentary recounts story of Scheidler’s nearly 30-year court battle

CHICAGO (CNS)—The Chicago-based Thomas More Society is releasing a new documentary about activist Joe Scheidler and attorney Tom Brejcha’s nearly 30-year court fight against the National Organization of Women (NOW) over the pro-life movement’s right to “witness for life” and protest outside of abortion clinics.

“Fighting for Life: The Story of NOW v. Scheidler,” debuted on the Eternal Word Television Network on March 22, and is available online at [thomasmoresociety.org](http://thomasmoresociety.org).

Scheidler, who died on Jan. 18 at age 93, began his life’s work fighting abortion in 1973, shortly after the Supreme Court’s *Roe v. Wade* decision legalized it nationwide. He founded the Pro-Life Action League in Chicago in 1980 to recruit and equip pro-life Americans to be a voice for unborn children in their own communities.

In 1986, NOW and two abortion clinics filed suit against Scheidler, the Pro-Life Action League and several other defendants claiming they had violated the Racketeer Influenced and Corrupt Organizations Act,



Joe Scheidler, founder of the Pro-Life Action League in Chicago, is seen outside a new Planned Parenthood building in Washington in this 2016 file photo. The documentary “Fighting for Life: The Story of NOW v. Scheidler” debuted on EWTN. It is available to view online at [thomasmoresociety.org](http://thomasmoresociety.org). (CNS photo/Lisa Johnston, St. Louis Review)

or RICO, “through a conspiracy to prevent women from accessing abortion services through the threat of violence or the implied threat of violence.”

Brejcha, at the time a successful business litigator in two private law firms, volunteered to assist Scheidler and the other defendants in the case, which turned out to be the longest case in U.S. federal court history—it made three trips to the U.S. Supreme Court.

Ultimately, the court rejected attempts to use racketeering laws against abortion clinic protesters.

The lawsuit led to the birth of the Thomas More Society, a national not-for-profit law firm, which Brejcha heads as president and chief counsel. The firm, which also has offices in Nebraska, California and New Jersey, continues to defend the “little guys” of the pro-life movement against the powerful abortion industry and the political operatives it has financed,” said a news release about the documentary.

“It was a challenge to cram almost 30 years of legal wrangling into a half-hour documentary,” noted Caryn Talty, the film’s producer. “By hitting the highlights, we were able to convey the reality of this true-life saga about standing up for what you believe to be right, no matter how strong the opposition.”

Hosted by Abby Johnson, former Planned Parenthood manager turned pro-life advocate, “Fighting for Life: The Story of NOW v. Scheidler” includes interviews with Scheidler and his wife, Ann, as well as Brejcha and his wife, Debbie. Ann Scheidler is vice president of the Pro-Life Action League and son Eric Scheidler is the executive director.

After the U.S. Supreme Court’s 8-1 and 8-0 rulings in 2003 and 2006 in *NOW v. Scheidler*, which found in favor of Scheidler and the other defendants, final court action came on April 29, 2014, with a ruling in favor of the defendants over recovery of costs incurred during the course of the lawsuit. †

The Catholic Church has long advocated for the prevention of gun and other violence as part of its commitment to promoting a culture of life. Last fall, leaders of the U.S. Conference of Catholic Bishops (USCCB) opened its annual meeting by calling for legislation to curb gun violence, including banning assault weapons and requiring universal background checks.

“More than ever, the Church and all people of good will must work together to confront the pervasive culture of violence,” the bishops wrote in a recent statement. “The Church has been a consistent voice for the promotion of peace at home and around the world and a strong advocate for the reasonable regulation of firearms. [We recognize] that recourse to self-defense is legitimate, but also that guns are simply too easily accessible.”

Espada said that in considering House Bill 1369 and similar legislation, lawmakers and members of the public should “think about the responsibilities that go along with their rights.” She offers a simple analogy: the process for legally

driving a motor vehicle.

“Most people don’t need guns, but they do need cars, particularly in Indiana where mass transit is not readily available. But to have and operate one you need to register the vehicle and obtain a driver’s license,” Espada said. “A handgun in the wrong hands can do as much or more damage than a car. If we license vehicles to hold people accountable, why not handguns?”

“We urge everyone to contact their senators to oppose House Bill 1369, which would only make our citizens and our communities less safe.”

To follow priority legislation of the ICC, visit [www.indianacc.org](http://www.indianacc.org). This website includes access to I-CAN, the Indiana Catholic Action Network, which offers the Church’s position on key issues. Those who sign up for I-CAN receive alerts on legislation moving forward and ways to contact their elected representatives.

(Victoria Arthur, a member of St. Malachy Parish in Brownsburg, is a correspondent for The Criterion.) †

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## OPINION


**The Criterion**

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## Editorial



Loyola Ramblers guard Braden Norris dives for the ball against Georgia Tech Yellow Jackets forward Moses Wright on March 19, during the first round of the 2021 NCAA Tournament at Hinkle Fieldhouse in Indianapolis. Loyola won the game 71-60. (CNS photo/Marc Lebryk, USA TODAY Sports via Reuters)

## March Madness and the road to Holy Week and Easter

The Gonzaga Bulldogs, Creighton Bluejays, Villanova Wildcats, Loyola Chicago Ramblers, Mount St. Mary's Mountaineers, St. Bonaventure Bonnies, Georgetown Hoyas and Iona Gaels. What do they have in common? They are Catholic universities whose Division I basketball programs qualified for the National Collegiate Athletic Association (NCAA) men's basketball tournament, which is popularly known as March Madness.

But they are not the only colleges with faith-based ties represented during the three-week long competition taking place in Indiana.

The Brigham Young University Cougars, Baylor Bears, Liberty Flames, Abilene Christian Wildcats and Oral Roberts University Golden Eagles also qualified for this year's tournament.

As residents of Indiana, many of us love our basketball—be it of the Catholic Youth Organization, high school, college or professional variety. And many enjoy seeing young children pick up a ball and begin to learn the fundamentals of the game.

Whether it is through those fundamentals, teamwork or sportsmanship, basketball—and other sports—can offer a unique opportunity. We believe life lessons can be taught on and off the court.

We again this year see Sister Jean Dolores Schmidt, now 101, who is the chaplain of the Loyola University Chicago's men basketball team.

A member of the Sisters of Charity of the Blessed Virgin Mary, Sister Jean made national headlines in 2018 when Loyola reached the Final Four. Her prayers and scouting reports are concise and to the point, and the players appreciate her love of the team and passion for basketball. She has been the team's chaplain since 1994.

Although the coronavirus limited fan attendance at the Ramblers' home games this year (and for nearly all universities), Sister Jean—after receiving both doses of the COVID-19 vaccine—travelled to Indianapolis last week to pray and cheer for her team.

Before taking on Midwest region top seed the University of Illinois on March 21, Sister Jean—sitting in her wheelchair and decked out in her letter jacket and trademark maroon and gold scarf—delivered a pregame prayer.

"As we play the Fighting Illini, we ask for special help to overcome this team and get a great win," she said. "We hope

to score early and make our opponents nervous. We have a great opportunity to convert rebounds as this team makes about 50% of layups and 30% of its 3-point [shots]. Our defense can take care of that." A few hours later, Loyola University Chicago upset Illinois 71-58 to advance to the Sweet 16, where they are scheduled to play Oregon State on March 27.

Like many of you, we feel a sense of relief as college basketball again takes center stage in the sports world this time of year. It reminds us that life can slowly begin to return to normal—if we follow the proper guidelines and protocols that have been put in place to help us battle the pandemic.

But as people of faith, we understand something even bigger than March Madness and COVID-19 is on the horizon.

We are about to enter Holy Week, a time where people of many faith traditions—including we as Catholics—mark the paschal mystery of the passion, death and resurrection of Jesus Christ.

Oral Roberts University head coach Paul Mills, whose team upset both Ohio State and the University of Florida to advance to the Sweet 16, offered a faith-based perspective on what is important in life and the greater scheme of things after his team's March 21 win.

"Now, 120 million people gather every Sunday, 180 million [will gather] on Easter, to celebrate one name, and that is the name of Jesus Christ," said the coach of the school founded by evangelist Oral Roberts in Tulsa, Okla. "And so to be at an institution that honors that—there is no other name under heaven and Earth [by] which man must be saved. To be at an institution that honors that, and we can give them something to celebrate, [is special]. But at the same time, we are not that important. And our guys need to understand that. They are teenagers, early 20s, but by the same token, we are so thankful for the support and the people because we want to do this the right way."

Doing things the right way. No matter what we do, it is the way each of us is called to live out our vocation.

For many of us, Lent has been a time of conversion and transformation.

May we use the remainder of March to pivot into Holy Week and Easter—and beyond—to continue to become the people Christ wants us to be: evangelists eager to live out the Gospel mandate to "go and make disciples" and share the good news.

—Mike Krokos

**Be Our Guest**/Etsuko Akiba

## Wisdom of the elderly can show us how to live after COVID-19

In the first wave of the COVID-19 pandemic, a significant number of elderly people died in institutions that should have protected these vulnerable members of society. By contrast, families protected their elderly much more. But in all of it, a new document asserts, the need remains for a new vision for how society views care for the elderly.

On Feb. 9, the Pontifical Academy for Life, in collaboration with the Dicastery for the Promotion of Integral Human Development, published the document, "Old Age: Our Future. The elderly after the pandemic."

The document spells out a vision of an affluent society that doesn't exclude the elderly, but builds its well-being through intergenerational communication, so that the elderly can fulfill their lives calmly and satisfactorily.

It is all about building tomorrow's society both for the elderly and for young people, who are the future elderly.

This prophetic document urges a conversion into a new era. It urges us to reconsider the intrinsic value of aging, the final destination of human life and the eternity of human existence, in order to infuse the new era with a renewed humanism.

Especially for Japan, the most aging country in the world with a declining birthrate, these suggestions call for our anthropological conversion. They also appeal to the traditional Japanese idealized image of the human being, that is the relational person, not an atomistic individual.

For centuries, harmony has been considered one of the greatest of virtues in Japan. We attach great importance to harmony between people and every living creature. Filial piety to the elderly and the weak has traditionally been expected.

There are proverbs like "Better than a tortoise shell is the wisdom of age [the wisdom that comes from experience is precious]" and "Assist the weak and resist the strong," etc.

However, after World War II, national policies, a legal system and a compulsory education based on atomistic individualism were introduced in Japan. Due to that, we were able to escape from totalitarian nationalism, but that sudden

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

change also brought about every sort of disunion between humans and nature, theory and practice, the youth and the elderly, the winner and the loser and so on.

In the artificial high-tech central metropolitan area, covered with a forest of skyscrapers, crowded with single people living apart from their families or at most living in a nuclear family, the law of the strongest prevails. Bullying, seclusion and suicide are not uncommon in school life.

The concept of the relational person based on the personalist anthropology could mend the disunion, without eliminating alien elements but integrating them in harmony.

Some depopulated and aging provincial cities, blessed with abundant natural resources and rich with Japanese traditional religious culture, have sought to create regional communities of mutual aid, rejecting the segregation of the generations.

For example, Toyama prefecture is promoting the Compact City Project to foster intergenerational symbiosis in cooperation with our university and the landscape gardening industry.

Toyama Day Care System, introduced by one retired nurse 30 years ago, has grown up to be a national project. Elderly persons and handicapped children live together in a traditional big house designed for a three-generation household, supported by family members and various care persons. In this remarkable case, the condition of children with attention deficit hyperactivity disorder improved.

The Japanese greatest generation, who lost state Shintoism after World War II, had devoted religious minds oriented toward national common good. It is also well known that a not-insignificant number of intellectual elder persons have been baptized in Japan.

It was not difficult for them to translate their vision from the national common good to the universal and supreme common good.

If we could help the elderly adequately, the benefits would feed back into the youth, because the elderly could serve as the incarnation of unconditional love, especially for their grandchildren.

(*Etsuko Akiba is a professor at the University of Toyama in Japan and is on the board of directors of the Pontifical Academy for Life.*) †

## 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.

Letters must be signed, but, for serious reasons, names may be withheld. Send letters to "Letters to the Editor," The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org). †

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



# Christ the Cornerstone

## Preparing for the ‘holiest week in history’

*“Christ became obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name which is above every name” (Phil 2:8-9).*

In just a few days, we will once again accompany our Lord on the tragic but, ultimately, triumphant journey of his passion, death and resurrection. Sunday of the Lord’s Passion begins the process.

With Jesus, we relive his bittersweet entry into Jerusalem to greetings of “Hosanna in the highest” (Mk 11:1-10); then, as if to prevent being carried away by the false hero-worship of the crowd, we recall in some detail his humiliation, suffering and brutal death (Mk 14:1-15:47).

The late Cardinal Archbishop of New York, John J. O’Connor, referred to this week we are about to celebrate as “the holiest week in history.” It is certainly the week that transformed all human history.

Even now, 2,000 years later, the faithful observance of this week has the power to help us overcome the sadness and suffering of human existence—even in times of pandemic. By “reliving together with Christ” key moments in

this most painful week of Jesus’ life, Cardinal O’Connor said we can “find meaning in his suffering, death and resurrection” and, so, prepare ourselves for the freedom and joy of Easter.

The Gospel readings for Holy Week provide us with insights into the final days of Jesus’ life. By reflecting prayerfully on these separate—but intimately connected—events, we can participate in the Lord’s passion, death and resurrection in a way that speaks directly to our own time and our personal experiences.

These Gospel readings disclose that Holy Week is filled with days of extraordinary spiritual significance. On Monday of Holy Week, we learn that the atmosphere in Jerusalem was toxic. Chief priests were plotting against Jesus (and his friend Lazarus), and the perfumed oil that Mary, the sister of Martha and Lazarus, used to anoint the Lord’s feet was, in reality, an anticipation of his burial (Jn 12:1-11). Mary’s generous and extravagant gesture is one of the last acts of human warmth and kindness that Jesus will receive until his body is taken down from the cross.

On Tuesday of Holy Week, we learn that Jesus’ hand-picked band of

followers will not be able to support him in his hour of need. Jesus will be betrayed by Judas, and Peter will deny him three times (Jn 13:21-33, 36-38). The deeply felt human emotions of isolation and abandonment, which Jesus will experience most powerfully on the cross, develop and intensify as the week progresses.

On Wednesday of Holy Week, we learn the price placed on the head of Jesus (Mt 26:14-25). For a mere 30 pieces of silver, he will be handed over to the chief priests. Of course, the ransom that Jesus himself will pay to redeem us sinners is worth infinitely more than this. He will give up everything in exchange for our salvation, and he will never question if we are worth the price.

On Holy Thursday, Jesus will celebrate his final meal with his disciples before his passion and death. He will wash their feet as a sign of humility and servant leadership (Jn 13:1-15). He will also institute the holy Eucharist, his enduring gift of self to all who love him. Later that evening, he will sweat blood as his human desires cry out to his Father to relieve him of the suffering he must endure—

but only if it is God’s will.

On Good Friday, Jesus will be mocked, tortured, abused and humiliated as he makes his way to Golgotha (the skull place) where he will hand over his spirit to his Father and breathe his last (Jn 18:1-19:42). In a gesture of supreme irony, we will be invited to venerate this same cross, which was once the cruel, profane instrument of his persecution and death, but which is now called holy.

On Holy Saturday, we will experience the profound silence of Jesus’ descent into the darkness and loneliness of death. Finally, we will be invited to celebrate the Easter Vigil and to sing alleluias as we experience the overwhelming joy of Christ’s resurrection from the dead.

The “holiest week in history” concludes with Jesus’ victory over sin and death and with the assurance that nothing we have to suffer now can cancel the joy of Christ’s resurrection, or the profound hope this means for each of us and for our world.

Let’s celebrate the coming week with seriousness but also with a lightness of heart that affirms our unshakable hope in Christ. Have a blessed Holy Week. †



# Cristo, la piedra angular

## Preparémonos para ‘la semana más sagrada de la historia’

*“Hallándose en condición de hombre, se humilló a sí mismo haciéndose obediente hasta la muerte, ¡y muerte de cruz! Por lo cual, también Dios lo exaltó hasta lo sumo y le otorgó el nombre que es sobre todo nombre” (Fil 2:8-9).*

Dentro de unos días acompañaremos de nuevo a nuestro Señor en el trágico, pero en última instancia, triunfante viaje de su pasión, muerte y resurrección. El domingo de la Pasión de Jesús da inicio a este proceso; junto con él, revivimos su agreste entrada en Jerusalén entre saludos de “Hosanna en las alturas” (Mc 11:1-10). Luego, como para no dejarse llevar por el falso culto al héroe de la multitud, recordamos con cierto detalle su humillación, sufrimiento y muerte brutal (Mc 14:1-15, 47).

El difunto cardenal arzobispo de Nueva York, John J. O’Connor, se refirió a esta semana que vamos a celebrar como “la más sagrada de la historia.” Es sin duda la semana que transformó toda la historia de la humanidad.

Incluso ahora, 2,000 años después, la fiel observancia de esta semana tiene el poder de ayudarnos a superar la tristeza y el sufrimiento de la existencia humana, aun en tiempos de pandemia. Al “revivir junto a

Cristo” los momentos clave de la semana más dolorosa de su vida, el cardenal O’Connor señaló que podemos “encontrar el sentido de su sufrimiento, muerte y resurrección” y, así, prepararnos para la libertad y la alegría de la Pascua.

Mediante las lecturas del Evangelio de la Semana Santa podemos conocer los últimos días de la vida de Jesús. Al reflexionar en oración sobre estos eventos separados, pero íntimamente conectados, podemos participar en la pasión, muerte y resurrección del Señor de una manera que habla directamente a nuestro propio tiempo y nuestras experiencias personales.

Estas lecturas del Evangelio revelan que la Semana Santa está llena de días de extraordinario significado espiritual. El lunes de Semana Santa nos enteramos de que el ambiente en Jerusalén era tóxico. Los sumos sacerdotes estaban conspirando contra Jesús (y su amigo Lázaro), y el aceite perfumado que María, la hermana de Marta y Lázaro, utilizó para ungir los pies del Señor era, en realidad, una anticipación de su entierro (Jn 12:1-11). El gesto generoso y extravagante de María es uno de los últimos actos de calidez y bondad humana que recibirá Jesús hasta que su cuerpo sea bajado de la cruz.

El Martes Santo, nos enteramos de

que el grupo de seguidores elegidos por Jesús no podrá apoyarlo en su hora de necesidad. Jesús será traicionado por Judas, y Pedro lo negará tres veces (Jn 13:21-33, 36-38). Las emociones humanas más profundas de aislamiento y abandono, que Jesús experimentará con más fuerza en la cruz, se desarrollan e intensifican a medida que avanza la semana.

El Miércoles Santo nos enteramos del precio que se puso a la cabeza de Jesús (Mt 26:14-25). Por tan solo 30 piezas de plata, será entregado a los sumos sacerdotes. Por supuesto, el rescate que Jesús mismo pagará para redimirnos a los pecadores vale infinitamente más que esto: renunciará a todo a cambio de nuestra salvación y nunca cuestionará si valemos ese precio.

El Jueves Santo, Jesús celebrará su última cena con sus discípulos antes de su pasión y muerte; les lavará los pies como signo de humildad y liderazgo a través del servicio (Jn 13:1-15). También instituirá la Sagrada Eucaristía, el obsequio imperecedero de su entrega a todos los que lo aman. Más tarde, esa misma noche, sudará sangre mientras sus deseos humanos claman a su Padre para que le alivie del sufrimiento que debe soportar, pero únicamente si es la voluntad de Dios.

El Viernes Santo lo someterán al escarnio público, lo torturarán, lo maltratarán y lo humillarán durante su camino al Gólgota (el lugar de la calavera), donde entregará su espíritu a su Padre y exhalará su último aliento (Jn 18:1-19, 42). En un gesto de suprema ironía, se nos invitará a venerar esta misma cruz, que en su día fue el instrumento cruel y profano de su persecución y muerte, pero que ahora se llama santa.

El Sábado Santo, experimentaremos el profundo silencio del descenso de Jesús a la oscuridad y la soledad de la muerte. Por último, se nos invitará a celebrar la Vigilia Pascual y a cantar aleluyas mientras vivimos la sobrecogedora alegría de la resurrección de Cristo de entre los muertos.

La “semana más sagrada de la historia” concluye con la victoria de Jesús sobre el pecado y la muerte, y con la seguridad de que nada de lo que tengamos que sufrir ahora puede anular la alegría de la resurrección de Cristo, ni la profunda esperanza que esto significa para cada uno de nosotros y para nuestro mundo.

Celebremos la próxima semana con seriedad, pero también con una ligereza de corazón que afirme nuestra inquebrantable esperanza en Cristo. Que tengan una feliz Semana Santa. †

# 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 1

**Catholic Charities Indianapolis Crisis Office Virtual Breaking of Bread fundraiser**, noon-1 p.m., in response to three times the normal requests during the pandemic, prayer, stories and facility tour. Event link: [facebook.com/CatholicCharitiesIndianapolis](https://facebook.com/CatholicCharitiesIndianapolis).

Donations: [helpcreatehope.org/](https://helpcreatehope.org/). Information: [cbrush@archindy.org](mailto:cbrush@archindy.org) or 317-236-1411.

## April 2

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

St. Thomas the Apostle Parish Knights of Columbus #15712, 523 S. Merrill St., Fortville. **Friday Night Lenten Fish Fry**, 5 p.m. until supplies last, includes fish sandwich, steak fries, coleslaw, dessert, \$10. Information: [kofc115712info@gmail.com](mailto:kofc115712info@gmail.com) or 317-485-5102.

## April 7

MCL Cafeteria, 5520 Castleton Corner Lane,

Indianapolis. **Solo Seniors**, 5:30 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

## April 8

**The Third Option virtual marriage crisis/enrichment class**, “Childhood Issues and Emotional Baggage,” 7-8 p.m., series offered most Thursdays through May 20, no registration needed, free. Go to [carmelthirddoption.org/web](http://carmelthirddoption.org/web), click on link at top of page. Information: [carmelthirddoption.org/web](http://carmelthirddoption.org/web), or Keith Ingram, [kingram@aicinvest.com](mailto:kingram@aicinvest.com) or 317-324-8446.

## April 9

St. Barnabas Church, 8300 Rahke Road, Indianapolis. **IndyCatholic First Friday Adoration**, (held on second Friday in April due to Good Friday), 7 p.m., sponsored by archdiocesan Young Adult and College Campus Ministry, for young adults ages 18-39. Information and updated

list of speakers and topics: [indycatholic.org/theology-on-tap](http://indycatholic.org/theology-on-tap). Questions: 317-261-3373.

## April 14

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

## April 15

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-574-8898 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

**The Third Option virtual marriage crisis/enrichment class**, “Handling Anger Constructively,” 7-8 p.m., series offered most Thursdays through May 20, no registration needed, free. Go to [carmelthirddoption.org/web](http://carmelthirddoption.org/web), click on link at top of page. Information: [carmelthirddoption.org/web](http://carmelthirddoption.org/web), or Keith Ingram, [kingram@aicinvest.com](mailto:kingram@aicinvest.com) or 317-324-8446.

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## April 16-17

Mount St. Francis gym and lower level chapel, 101 St. Anthony Dr., Mount St. Francis. **Terry's Treasure Yard Sale**, 8 a.m.-4 p.m.

## April 21

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or [www.catholiccemeteries.cc](http://www.catholiccemeteries.cc).

## April 22

**The Third Option virtual marriage crisis/enrichment class**, “Speaking the Truth in Love,” 7-8 p.m., series offered most Thursdays through May 20, no registration needed, free. Go to [carmelthirddoption.org/web](http://carmelthirddoption.org/web), click on link at top of page. Information: [carmelthirddoption.org/web](http://carmelthirddoption.org/web), or Keith Ingram, [kingram@aicinvest.com](mailto:kingram@aicinvest.com) or 317-324-8446.

## April 24

**Celebration Roncalli**,

via Zoom, 6:30-8 p.m., fundraiser and silent auction benefitting Roncalli High School, silent auction site open for bidding April 19: [www.roncalli.org/celebration](http://www.roncalli.org/celebration), raffle for \$10,000, free. Information and registration: 317-787-8277, [jendris@roncalli.com](mailto:jendris@roncalli.com), [www.roncalli.org/celebration](http://www.roncalli.org/celebration).

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk**, 10:45-11:45 a.m., meet in front of church. Information: [faithful.citizens2016@gmail.com](mailto:faithful.citizens2016@gmail.com).

## April 29

**The Third Option virtual marriage crisis/enrichment class**, “How to Fight Fair and Conflict Resolution,” 7-8 p.m., series offered most Thursdays through May 20, no registration needed, free. Go to [carmelthirddoption.org/web](http://carmelthirddoption.org/web), click on link at top of page. Information: [carmelthirddoption.org/web](http://carmelthirddoption.org/web), or Keith Ingram, [kingram@aicinvest.com](mailto:kingram@aicinvest.com) or 317-324-8446.

## May 5

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

## May 6

**The Third Option virtual marriage crisis/enrichment class**, “Feelings and the Hurt Spiral,” 7-8 p.m., series offered most Thursdays through May 20, no registration needed, free. Go to [carmelthirddoption.org/web](http://carmelthirddoption.org/web), click on link at top of page. Information: [carmelthirddoption.org/web](http://carmelthirddoption.org/web), or Keith Ingram, [kingram@aicinvest.com](mailto:kingram@aicinvest.com) or 317-324-8446.

## May 7

Women’s Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Fr. Jim Farrell, celebrant, optional tour of center to follow. Information: 317-829-6800, [www.womenscarecenter.org](http://www.womenscarecenter.org). †

## Knightly vigil for life



Msgr. William F. Stumpf, archdiocesan vicar general, leads the Stations of the Cross as participants hold posters depicting the stations during a Knights of Columbus-sponsored nighttime Vigil for Life held outside the Planned Parenthood abortion center (not shown) in Indianapolis from 7 p.m. on March 19 through 7 a.m. on March 20. More than 150 Knights, priests, religious and other pro-life advocates participated in the vigil, which also included the praying of the rosary with Knights from around the country joining via Zoom. (Submitted photo)

## Indianapolis SVdP ‘Love Your Neighbor 5K Run/Walk’ in April will be hybrid event

The Society of St. Vincent de Paul (SVdP) Indianapolis Council “Love Your Neighbor 5K Run/Walk” fundraiser will be a hybrid event this year. It will take place virtually on April 17-May 1 and in-person on April 24.

All proceeds from this fundraiser will go directly to support the Indianapolis SVdP’s homeless outreach and other critical programs.

The event offers multiple ways to help raise funds for the organization, which has sustained an increase in need for food and material assistance since the coronavirus began one year ago.

To participate, sponsor a high school student, become an event sponsor or to donate, go to [www.svdpindy.org/neighor](http://www.svdpindy.org/neighor). For questions on any of the above, contact Darlene Sweeney, director of volunteer services, at [dsweeney@svdpindy.org](mailto:dsweeney@svdpindy.org) or 317-924-5769 ext. 238.

### Participate

- Those participating “virtually” may run or walk 5K anytime and anywhere on April 17-May 1.
- The in-person event will take place at White River State Park, 801 W. Washington St., in Indianapolis, at

9 a.m. on April 24. Participants will follow a paved trail through the park.

- The cost to register for ages 23 and older is \$35, or \$30 with no T-shirt. Registration for students ages 6-22 is \$20, or \$15 with no T-shirt.

All participants may pick up a race packet at Mission 27 Resale, 132 Leota St., in Indianapolis, from 4-7 p.m. on April 23, or at the White River State Park Museum Lawn from 7:30-8:45 a.m. on April 24. Packets for virtual participants will include a T-shirt (if ordered), medal and a 27% off coupon for Mission 27 Resale. Packets for in-person participants will also include Mylaps Chip Timing to provide live results, pace breakdown and placing. Virtual participants may opt to have their packet shipped for a fee.

### Donate

To sponsor a student from one of the Indianapolis-area Catholic high schools or to simply make a donation, go to [cutt.ly/LYN5K](http://cutt.ly/LYN5K).

### Sponsor

Sponsorships are available for \$250, \$500, \$1,000 and \$2,500. To become a sponsor, go to [cutt.ly/LYN5KSponsor](http://cutt.ly/LYN5KSponsor). †

## Sisters of Providence to host virtual retreat for single Catholic women on April 16 and 17

The Sisters of Providence of Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, will offer a free virtual “Come and Zoom Retreat: Living the Mission of God” for single Catholic women ages 18-42 from 7-9 p.m. on April 16 and from 2-7 p.m. on April 17.

The Sisters of Providence are a community of Catholic women religious who, along with others, seek to create a more just and hope-filled world through prayer, education, service and advocacy.

Providence Sister Joni Luna (the order’s vocations director) and others will share information about the order, including:

- their faithfulness to prayer and total trust in Providence,
- the lived legacy of love, mercy and

justice from the order’s foundress St. Mother Theodore Guérin,

- their close-knit community that has called Saint Mary-of-the-Woods home since 1840,

their history of standing up for justice, and

- their ministries that respond to current needs, including at the United States/Mexico border, teaching, service in the medical field, environmental justice and more.

For more information or to register, go to [ComeandSee.SistersofProvidence.org](http://ComeandSee.SistersofProvidence.org) or call or text Sister Joni at 361-600-9505. Those interested in visiting Saint Mary-of-the-Woods in person may also call or text Sister Joni. †

# A family's painful battle with COVID leads to an unexpected blessing

(Editor's note: As part of our coverage of the ongoing influence that the pandemic is having on the faith lives of people, The Criterion invited our readers to share their experiences. Here are some of their stories.)

**Second part of a series**

By John Shaughnessy

The COVID-19 virus hit the family of Maria and Leo Solito hard, leaving the couple and four of their five children struggling with fevers and headaches at home together.

Maria also experienced "sharp, burning pain from my chest down"—pain that left her "so tired and losing my strength to fight as my thoughts were getting numb."

It was even worse for Leo whose cough, weakness and shortness of breath became severe near the end of March of 2020.

"He had so much difficulty overall that he felt abandoned by God," Maria recalls. "He continued to pray with me and would often stare at the cross on our wall. He had gotten so weak and had surrendered. He asked for my forgiveness on all of his shortcomings. Then he entrusted to me our five children."

When she reminded him of his marriage proposal offer to "Grow old with me," he agreed to have Maria take him to the emergency room.

Just before they left for the hospital, Maria received a text from Father Joby Abraham Puthussery, who was then the associate pastor at St. Luke the Evangelist Parish in Indianapolis. Members of the parish had already been generous in praying and providing meals for the family. Now, the priest was checking to see how Leo was doing.

When Maria told him she was taking Leo to the emergency room, Father Puthussery said he would mobilize the prayer warriors of the parish. Maria's sister did the same to family and friends through social media.

The next morning, Leo contacted her from his hospital bed, requesting to come home.

"He said that suddenly his fever and oxygen level had improved and that his nurses were amazed," Maria recalls.

Back at home, Leo's nightmare with COVID-19 continued—literally.

"Every time he fell asleep, he would have nightmares [and] I had to wake him up," Maria says. "He eventually admitted that in his dreams, he had been wrestling against the devil. After three days of these dark attacks, God's loving grace poured on us again."

Finally, after two weeks of battling the virus, Leo had recovered. When St. Luke's pastor, Msgr. Joseph Schaedel, heard the good news, he told Maria, "God still has plans for him."

Leo thought so, too.

"As soon as our church opened up for daily Mass, we started attending together," Maria recalls. "Since his attending daily Mass was a surprise to me, I asked him, 'Why are you coming to Mass with me now?' He replied, 'Because after COVID-19, I thought I'd like to make more good memories with you.'"

He has also strived to make a deeper connection to his faith.

"After COVID-19, he became personally passionate about his faith," Maria notes. "Suddenly one day he said, 'I think I know now my calling.' He enrolled in Notre Dame's online catechism course beginning this year. He also started attending the 'That Man is You' program at our parish after a co-parishioner friend had been trying to invite him for more than a year now. Among our circle of friends, he had recently volunteered to host a weekly Zoom online study.

"It is amazing how our God is so patient, and he never gave up in pursuing us."

That deepened dedication to the Catholic faith has spread through the family.

"With my sister's prompting to help cope from our social isolation, we started a weekly Zoom meeting with all my siblings and our kids who are scattered all around the world," Maria says. "We pray together, watch a faith formation video and discuss the questions provided. It's amazing how our kids and the cousins grew in knowledge and wisdom about our faith in a matter of six months. We are still doing this online fellowship."

A year later, she feels blessed by God.

"God is good all the time, and so is his Church through which he expresses his love and mercy."

## The gift of awe and wonder

Learning about St. Catherine of Siena's three types of tears helped Benedictine Sister Kathleen Yeadon through the pandemic.



Sr. Kathleen Yeadon, O.S.B.

So did her own dedicated efforts to see God working in her life.

And in the loneliest days of the pandemic, Sister Kathleen found companionship and hope in praying novenas to different saints.

Now as she reflects on the past year, she believes that God gave her "the retreat of a lifetime."

"Time has always been important to me," she says. "When we began the total shut down at Our Lady of Grace Monastery [in Beech Grove],

I didn't want to wake up and realize I had missed many moments and months of life. Since we were in Lent, a 40-day period, I realized I better do chunks of time. I began to make goals and be observant of each day."

That approach included a focus on the life of



Leo and Maria Solito and their children, pictured in this Christmas photo, turned to their faith in 2020 after several family members battled COVID-19. (Submitted photo)

St. Catherine and the three types of tears that she cried: bitter tears, fearful tears and tender tears.

"These allowed her to understand God's work in her life. It helped her with surrendering her life to God and her search for a deeper union," Sister Kathleen says. "I could apply those various tears and see how they were moving me away from areas of my life—letting go of situations, unmet expectations or relationships—and moving me closer to God."

She's also found herself moving closer to the people in the neighborhoods around the monastery as she's taken frequent walks during the pandemic.

"I walked so much and prayed for my neighbors. I feel like I know them."

The past year also became a time of more intense reflection. She kept charts of the ways the Holy Spirit revealed his presence in her life. And she wrote extensively in her journal.

"They were immersions into grace and mystery and seeing God's fingerprints," she says. "I find reflection and journaling are ways to handle the unknown and not get caught up in fear. Being creative gives me energy. Working with themes and the reflection that comes out of it is life-giving."

"I am always amazed how God works in our lives. I truly believe the gift of awe and wonder is our best defense against the struggles of aging and daily life. It is a great offensive game to see God taking the small details of our lives to create a beautiful pattern of mercy and grace."

She has found that pattern of mercy and grace in the past year, even amidst the challenges and uncertainty of the pandemic.

"I am grateful for not having suffered as many have. I am grateful that God allowed me the time to design prayer and spiritual growth by following the work of the Holy Spirit. God totally designed my desire to live these days with God." †

# A 6-year-old girl turns lemonade profits into a gift for the homeless



Milla Burkholder and her mother Jacqueline are all smiles on March 16 after delivering a \$470 donation to help the homeless. Milla raised the money by setting up a lemonade stand in front of her house. (Photo by John Shaughnessy)

By John Shaughnessy

Six-year-old Milla Burkholder wasn't seeking recognition when she showed up to donate \$470 to help people who are homeless.

Milla had raised that amount of money on Feb. 28—the day before she turned 6—by setting up a lemonade stand in front of her house near Immaculate Heart of Mary Parish in Indianapolis.

And when Milla and her mother Jacqueline came to the Archbishop Edward T. O'Meara Catholic Center in Indianapolis on March 16, the plan was to quietly drop off a card and the money to someone at Catholic Charities.

Yet when the center's receptionist, Helen James, learned what Milla had done, she thought the girl's generosity should be recognized "because we need good stories these days." So James called *The Criterion* in the hope that Milla's story would be told.

And that's how Milla suddenly found herself being photographed with Heidi Smith, the director of the refugee resettlement program of the archdiocese's Catholic Charities.

Asked how she felt about raising \$470 in two hours by selling raspberry

lemonade and regular lemonade, Milla flashed a terrific smile, said "Good!" and raised both her thumbs up. Then the kindergarten student at Immaculate Heart of Mary School turned the interview over to her mother.

"Her friend let us borrow the lemonade stand," Jacqueline said. "We couldn't decide what to do for a party, and she's always wanted to have a lemonade stand, and the weather was so nice. Her big sister Stella—she's 10—has always sold flowers from our garden to help Catholic Charities. This was Milla's time to shine."

Jacqueline said that "giving back" is a goal that she and her husband Matt try to teach their children.

"It's important that they learn to give back, and we always let them choose the way they want to do that. It's usually Catholic Charities."

"Whatever your talents are, whatever your age is, you can always do something for others, even if it isn't money. It's something you can do your whole life."

Sitting on her mother's lap, with her mom's arms wrapped around her, Milla beamed a beautiful smile.

On a day when she gave a present to help people who are homeless, Milla knew the gift of feeling at home. †

# HUBLAR

continued from page 1

It's a role made possible through faith, a loving family—and a crucial decision Mark's parents made after his birth.

## 'My prayer had been answered'

When Mark was born in 1964, his parents were told he had mongolism—the term then used for Down syndrome.

The doctor said their son would live a vegetative life. As most doctors did in such cases then, he advised them to send Mark to an institution.

Al and Linda Hublar's response was immediate.

"We are not putting our son in an institution—we're taking him home," Linda recalls adamantly telling the doctor.

While they were firm in their decision, Al and Linda, both now 80 and members of Our Lady of Perpetual Help, knew they would have to depend on God to make it work.

Al remembers praying: "God, I don't know what's going to happen. Please just allow him to have enough intelligence to know and love and serve you."

One day years later, Mark heard his father swear.

"He said to me, 'Dad, you know God can hear every word you say. It's not worth it,'" Al recalls. "I knew then that my prayer had been answered."

## 'Just like my brothers'

The Hublars decided to raise Mark no differently than their toddler, Mike. That approach didn't change when their other sons Greg and Todd were born four and 10 years later, respectively.

"He had his chores like us, he was expected to behave," says Greg, 52. "There were no special passes because he had a disability."

"And we played as hard with him as we did each other," from tackle football to wrestling to "parachuting" from a window—one of many tales shared by Greg in his



The Hublar family poses for a photo in the pictorial directory for Our Lady of Perpetual Help Parish in New Albany in the mid-1970s. Front row: Mark, left, Linda, Todd, Al. Back row: Greg, left, and Mike. (Submitted photo)

recently published book, *A Miracle Named Mark*. (See related article on page 9.)

"Because of the way we were raised, I didn't even know he had Down syndrome until I was in fifth grade," Greg admits.

Mark wanted to do everything his brothers did. Being "just like my brothers" became a source of motivation that drove him to graduate from high school, find work and live on his own.

In 2016, he earned a three-year degree in public speaking from Jefferson Community & Technical College in Louisville, taking public buses to learn in-person.

Linda recalls Mark saying after the graduation ceremony, "Did you ever think all four of your sons would graduate from college, Mom?"

Her eyes well with tears of pride even as she retells the story.

## 'What's a purpose?'

About 20 years prior, a series of unrelated events occurred that, in retrospect, foretold Mark's true calling.

It began in the mid-1990s. Mark was asked to speak about having Down syndrome with a class of students at Our Lady of Perpetual Help School in the Clarksville area, she says.

Mark was hired on a contract for the role. Rinne supports him as he leads a team in finding ways to help local people with disabilities identify their strengths. He and his team reach out to employers to share information about the benefits of hiring those with disabilities and to help them find such workers.

He is passionate about his vision for "my friends" who, like him, have some form of disability.

"I want people to listen, to give us R.O.I.: respect, opportunities and inclusion," he says. "I want people to understand that people with disabilities can be anything they want."

Mark is an exceptional speaker and tells his story very well," says Rinne. "He has a really strong message. When you meet Mark and see what he's done with his life, you think differently about what people with disabilities can do."

Al is a member of his son's Work to Include team. He says after parents of children with Down syndrome hear Mark speak, "I see the reaction on their faces. They can say, 'My son or daughter has a future.' Families with Down syndrome kids are often told what their child can't do, and Mark helps them look at what their child can do."

**God is happy with what I'm doing'**

Love has everything to do with Mark's message.

"I love everyone," he says, listing his friends, his parents and his "three loving brothers" who "would be bored if I wasn't born."

His list also includes God.

"He helped me to be born," says Mark. "He helped my mom and dad not put me in an institution. He gave me a loving family. ... I don't judge God for my Down syndrome. It doesn't make a difference what I have. It doesn't make a difference what other people have."

Greg is awed by his brother's capacity for love and forgiveness.

"It's really astounding," he says. "Just off the scale."

## 'He has a really strong message'

Since 2012, Mark has helped with initiatives led by The Arc of Indiana. The mission on its website aligns with his: to help "all people with intellectual and developmental disabilities realize their goals of living, learning, working and fully participating in the community."

Years before becoming co-director of Indianapolis-based Work to Include, Susan Rinne heard one of Mark's talks.

"He was just fabulous," she says.

When Work to Include was launched in 2018 to promote employment for Hoosiers with disabilities, Rinne remembered Mark.

"He was one of the first persons I thought about" as being a team leader in the Clarksville area, she says.

Mark was hired on a contract for the role. Rinne supports him as he leads a team in finding ways to help local people with disabilities identify their strengths. He and his team reach out to employers to share information about the benefits of hiring those with disabilities and to help them find such workers.

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In the office of his New Albany apartment, Mark Hublar shares about one of the many photos of people he has met in his travels around the country as an advocate for employment of those with disabilities. (Photo by Natalie Hoefer)

## Book on life, impact of advocate with Down syndrome is story of faith, love, family

By Natalie Hoefer

NEW ALBANY—Several years ago while praying, an idea came to Greg Hublar. It had to do with writing a book about his brother Mark who, despite having Down syndrome, accomplished things no one thought possible.

"The titles for the 13 chapters just came to me," said 52-year-old Hublar, a member of Our Lady of Perpetual Help Parish in New Albany. He wrote them down then laid them aside.

About a year and a half ago, Hublar was again praying when the Lord called [the idea] back to mind and said, "You need to get this done," Hublar recalled, adding, "I never wrote a book before."

Hublar is the national sales manager for Flexible Materials, Inc. and he and his wife Lisa have two grown children and one in college. Despite his busy schedule with work and family, he spent his weekends for a year gathering information from his family and writing the book.

"I prayed every time before I started writing," Hublar said. "The words just flowed. Before I knew it, four, six, 10 hours had gone by."

The fruit of his effort—*A Miracle Named Mark*—was published early in March.

It shares Mark's story from his birth in 1964—when devout Catholics Al and Linda Hublar refused to put their son in an institution as their doctor recommended—to Mark's current vocation as a motivational speaker who advocates for the employment of those with disabilities.

Common values run through the story: faith, familial love and self-sufficiency.

"Raising Mark has always been a challenge of trying to do the right thing," Linda says in the book.

"Some of the things we let him do were unconventional. But Mark was so determined to be like his brothers that no matter what the challenge, we had to give him the chance."

"All we could do was try to follow our [oldest son Mike's] examples,

and to trust in Mark's courage and determination. His brothers survived, and we felt Mark would too. We put a lot of trust in God that he would guide us to make the right decision."

Al added, "We just had one goal—to help Mark reach his full potential, wherever that would lead him!"

*A Miracle Named Mark* shares the results: a person with Down syndrome who, beyond the odds, not only accomplished life's milestones, but is impacting the world for the better.

The book abounds with stories of Mark's journey to be "just like my brothers." Parachuting with pillowcases. Playing sports. Riding a moped (and getting struck by a car). Living independently since the age of 24 and working various jobs to support himself. Caring for an elderly grandfather.

Then came the day Mark realized his purpose in life: "I want to be a motivational speaker and help my friends with disabilities have a real job and a real life just like me!"

The book shares the process and accomplishments in achieving his purpose, like taking public transportation to Louisville to earn a three-year college degree in public speaking, and Al helping his son start his business, Mark Hublar Speaks.

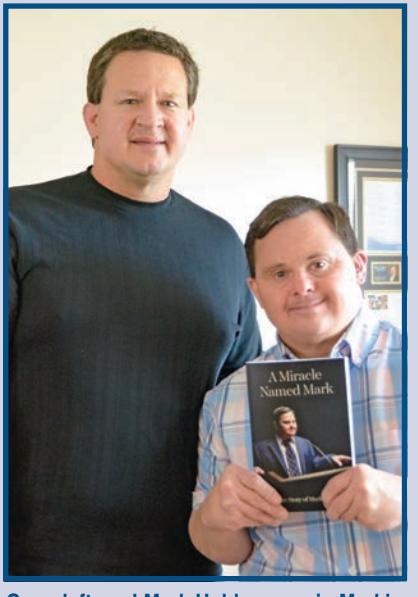
Then there are the stories of his impact, like the advice he gave former Republican vice-presidential candidate Sarah Palin in raising her son with Down syndrome.

And his address to a federal congressional committee in Washington to discuss a "Bill of Rights" for people born with disabilities.

And the reaction of parents who see through Mark's actions and hear in his talks that there is hope for their child with disabilities.

"The Lord wanted Mark's story told," said Greg. "The world needs to hear [his brother's] message that God made us all different, but the same."

There is the additional hope that book sales will help Mark. 56, when he retires, Greg noted. That's why the Hublar family is each lending their expertise to help with



Greg, left, and Mark Hublar pose in Mark's New Albany apartment with the book Greg wrote about the against-the-odds accomplishments and impact of his brother, who overcame challenges of Down syndrome to become a motivational speaker advocating around the state and nation for the employment of those with disabilities. (Photo by Natalie Hoefer)

marketing, distribution, accounting and establishing a trust fund.

Part of the book sales will also go toward causes that support Mark's goal.

"When people buy the book, they can choose from one of seven organizations that help those with disabilities, and we'll donate 10% of the cost" to that organization, Hublar explained.

There is one other reason he wrote *A Miracle Named Mark*. It is spelled out before the title page:

*This book is dedicated to the countless souls sent to institutions who had no one to speak up for them, as well as the souls which are returned to heaven before taking their first breath, all in the name of Down syndrome.*

(The cost of *A Miracle Named Mark* is \$20, 10% of which will be donated to a disabilities-related charity the purchaser selects from list. To purchase a copy, go to [www.markjhulbarspeaks.com](http://www.markjhulbarspeaks.com).) †

## Celebrating St. Patrick's Day in style



While this year's St. Patrick's Day Parade in Indianapolis was canceled because of COVID-19 concerns, the third- and fourth-grade students of St. Thomas Aquinas School in Indianapolis combined to form their own parade on March 17 to celebrate the blessings of family, faith and friendship—the bonds that connect all people who long to be Irish on St. Patrick's Day. The students' parade weaved through the streets around the school for the better part of an hour, with the children even performing an Irish jig together at one point before an appreciative audience of parents, grandparents and neighbors. (Photo by John Shaughnessy)

## Critics of new HHS head raise concerns over abortion, religious liberty

WASHINGTON (CNS)—Once he is sworn in, Xavier Becerra, California's former attorney general and a former member of Congress, becomes the first Latino to be secretary of the U.S. Department of Health and Human Services (HHS).

In a narrow vote 50-49 vote on March 18, the Senate confirmed him for the post.

His nomination by President Joe Biden brought heavy criticism from national pro-life leaders for his long record of support for legal abortion and for spearheading litigation to revoke the Little Sisters of the Poor's religious exemption to the Affordable Care Act's (ACA) contraceptive, abortifacient and sterilization mandate in the state of California.

Those who supported his nomination to head HHS said he has spent his career "fighting for underserved communities" and also "to protect the welfare of immigrants and migrants."

He has been lauded for his efforts as a member of Congress to get the Obama administration's ACA legislation through Congress in 2009, leading to its successful passage in 2010. As California's attorney general, he has defended the ACA in court.

But National Right to Life and other pro-life groups who object to Becerra heading HHS point to the 100% rating

by Planned Parenthood and NARAL Pro-Choice America's for his record on abortion during his 25 years in Congress. About 60 pro-life leaders signed a Feb. 23 letter objecting to his nomination and urging the Senate to reject it; that letter followed a similar one they sent in December, shortly after Biden nominated him.

Xavier Becerra is unqualified to lead the Department of Health and Human Services," said Carol Tobias, president of National Right to Life, in a March 19 statement. "His confirmation shows just how far the pro-abortion Democrats are willing to go to support abortion on demand and the demands of pro-abortion groups."

Becerra "has no health care experience but plenty of abortion advocacy, and he is being rewarded by the Biden administration for that extremism," said Tobias. This lack of experience "disqualifies him from leading the nation's health care agency," which "plays a critical role in the distribution of the COVID vaccines and the production of those vaccines."

Among other actions as a House member, Becerra, a Catholic, voted against the Partial-Birth Abortion Ban Act, the Born-Alive Abortion Survivors Protection Act and the Pain-Capable Unborn Child Protection Act, which

would prevent abortions after 20 weeks of pregnancy when, the bill said, "extensive evidence shows an unborn child is capable of feeling great pain."

"We believe that Mr. Becerra will continue to vigorously promote not only elective abortion up to and including at the time of birth, but also the acceptance of infanticide when infants are born alive during failed abortion procedures," the letter said. It also noted that Becerra as attorney general "fought vigorously" to defend California's physician-assisted suicide law, the End of Life Option Act.

Regarding the ACA mandate, Becerra sued the Trump administration for expanding the religious exemption to the ACA's mandate in 2017 to fully accommodate the Little Sisters' refusal on religious grounds to cover contraceptives, abortifacients and sterilization in their employee health care plan.

He argued the federal government was inserting itself into the state's "sovereign duty" to protect women's reproductive rights."

The religious order ultimately prevailed on July 8, 2020, when the Supreme Court ruled 7-2 in their favor in a similar challenge from Pennsylvania. But California is still working to take away their exemption as upheld by the court. †

## Gregory: ‘Healing of America’s soul’ needed to bring about racial harmony

BURKE, Va. (CNS)—In a major address on confronting the sin of racism and working for racial harmony, Washington Cardinal Wilton D. Gregory, the nation’s first African American cardinal, said a “healing of America’s soul” is needed.

“We need a national reconciliation—a healing of America’s soul from the torment of oppression and hatred. We need to forgive one another for all of those things that belong to the past so that we can move into a better more hopeful tomorrow,” Cardinal Gregory said on March 20.

He spoke at a conference at Nativity Parish in Burke, sponsored by the Peace and Justice Commission of the Diocese of Arlington, Va.

Washington’s cardinal archbishop underscored the need for racial and multicultural understanding, saying: “When we approach one another’s history, we stand on holy ground.”

The first step of valuing cultural diversity, he said, begins “with the reverence that is due to the history of a people,” and he said that history must be explored with an open mind, adding that he strongly endorses cross-cultural educational opportunities.

He noted that the United States is a nation of immigrants, including some who were brought to these shores in chains.

“Racism is only able to survive as long as there is ignorance. Racism grows only in the soil of ignorance and unfamiliarity. We must be brave enough to acknowledge the savage realities that history may hold. That is why cross-cultural opportunities for all people are an herbicide for the unchecked growth of racism,” Cardinal Gregory said.

“The more that we know about history, the less likely we may be to repeat its failures,” he added. “The appreciation of a culture’s history is a primary step in the eradication of racism.”

The cardinal said it remains difficult for people to discuss racism.

“It is still one of the most awkward issues about which one can ever speak! You know the ‘R’ word! We still stumble about trying to find expressions to admit that we are not completely healed of racism as a nation,” he said.

But racism is real and sometimes deadly, and Cardinal Gregory noted the March 16 murders of six Asian American women working in spas in the Atlanta area.

“Within the past few days, we have been faced with the hatred and violence that Asian-Americans have endured with increased intensity since the beginning of the global pandemic, and now the horrific killing of Asian women in the Atlanta community reminds us that we still have serious racial problems that continue to plague our national harmony and unity,” he said.

Two others also were fatally shot in the attacks on the spas. The shooter, who claims he was not motivated by racial bias, has been charged with eight counts of murder.

The United States was founded on noble ideals of human equality, principles that through its history and today have not been translated into the everyday lives of all of its diverse people, the cardinal said.

“Let’s face it, we have a long way to go before we truly reflect the *‘E pluribus unum’* that our currency so proudly proclaims,” the cardinal said, later adding: “In attempting to bring to reality the words of the great seal of the United States: *E pluribus unum*, the *unum* [one] does not supplant or deny the *pluribus* [many], it becomes a new reality of oneness and strength because of the many who enhance it by their diversity.”

The conference’s title, “Open Wide Our Hearts: The Enduring Call to Love” was drawn from the U.S. bishops’ 2018 pastoral letter against racism, and then-Archbishop Gregory was scheduled to speak to the gathering one year ago, before the pandemic caused its postponement.

Conference-goers gathered in Nativity’s school gymnasium. They wore face masks and sat socially distanced from one another in accord with safety guidelines to prevent the spread of the coronavirus.

Noting that he was delighted to speak at the conference during his first official visit to the Diocese of Arlington, which he said has a “proud heritage and faithful commitment to racial justice and diversity,” Cardinal Gregory opened his

remarks by joking that “I feel like I’m preaching to the choir on occasions like this,” since it was doubtful there were any racists in the audience.

But he said it is important to talk about racial healing, even when it means “preaching to the choir quite simply because the task of peacebuilding here and in too many other communities is yet to be achieved, and even the choir needs a good rehearsal or a practice now and then.”

The cardinal added, “Racial healing is an aspiration that will only be possible because of the ceaseless attention of all people of goodwill who believe in the value and significance of living harmoniously in a multiracial, multicultural society.”

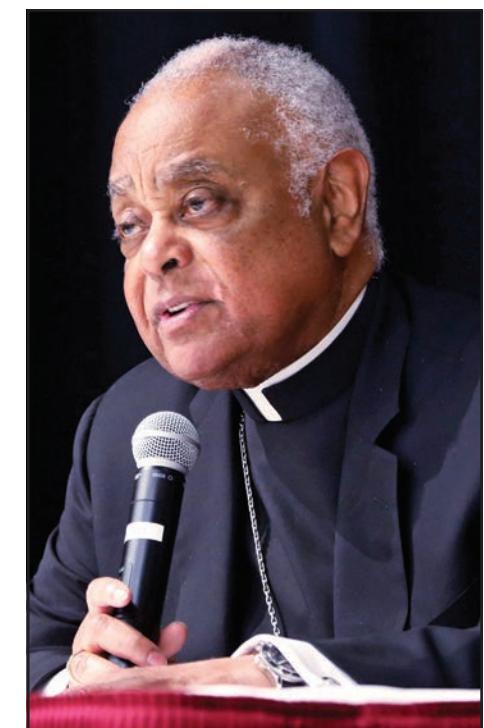
He said that “the issue of race is never very far from the dimension of any of our lives in America,” and he noted, “part of our healing will depend upon our ability to recognize diversity as a positive reality.”

Cardinal Gregory, who titled his talk “Seeing With the Eyes of Christ,” emphasized how confronting racism and promoting racial harmony is a work of faith.

“The Catholic Church, because we are Catholic, has the responsibility to call all of our people to see with the eyes of Christ,” he said. “We are obliged to challenge our society and any institution within society that supports, defends, or promotes racism or inter-cultural hostility. An important component of our Christian identity is our ability to be peacemakers.”

Cardinal Gregory pointed out how the Book of Genesis in the Bible tells the story of how “God fashions a whole universe with splendid variety and repeatedly pauses in the midst of his creative accomplishments to make an obviously self-satisfied reflection that ‘it was very good.’ ... Part of the message of our Judeo-Christian religious heritage is that God’s elegant wonder is best experienced in the diversity of his creation.”

That diversity should be recognized as an important component and a strength of our nation, the cardinal said, adding, “Our national unity is not predicated on all of us being exactly alike so much as



Washington Cardinal Wilton D. Gregory speaks at Nativity Church in Burke, Va., on March 20 about how the Catholic Church and individual Catholics can confront the sin of racism. (CNS photo/Andrew Biraj, Catholic Standard)

it is on sharing common goals, a national purpose, and an acceptance of our differences as an advantage rather than a liability.”

Cardinal Gregory called on Catholics and people of all faiths to confront racism.

“The ecumenical and interfaith community in our region needs to continue to reassert its pastoral responsibility in challenging its faithful to accept the dictates of the Gospel and the tenets of our various religious principles and moral teaching in rejecting all forms of racism, bigotry and injustice,” he said.

“Above all, those in pastoral leadership ought to encourage the fainthearted, the timid, and the hesitant souls to be brave in standing up to counter the subtle and occasionally not so subtle forms of intolerance.”

(The full text of Cardinal Gregory’s address can be found online at [bit.ly/3rcj8v8](http://bit.ly/3rcj8v8).) †

## ASIAN

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renewed their calls to end racism.

“We must support all victims of violence and stand in solidarity with those who are vulnerable in our communities,” said Atlanta Archbishop Gregory J. Hartmayer in a March 17 statement.

He also pointed out many people “endure discrimination, aggression and violence every day of their lives,” and said Christians must work to protect the whole community, speaking up against aggression and actively pursuing an end to “racism and discrimination of every kind.”

Bishop Oscar A. Solis of Salt Lake City, chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Subcommittee on Asian and Pacific Island Affairs, echoed the Atlanta archbishop’s call to stand in solidarity with the vulnerable.

In a March 22 statement, he said the Atlanta shootings have “prompted national dialogue on addressing anti-Asian bias that has taken the form of numerous other acts of physical violence, verbal attacks and destruction of property against those of Asian descent over the last year that have left communities across the country traumatized.”

The bishop said he was deeply saddened the mass shooting has “tragically taken the lives of eight people and has renewed concerns about a rise of hostility against individuals of Asian descent.”

“As bishops, we decry any kind of hatred and violence, particularly based on race, ethnicity or sex,” he said. “We pray for the families and friends of those who were lost, and for their communities, who may feel unsafe and vulnerable at this time.”

Although the suspect, 21-year-old Robert Long of Woodstock, Ga., has been arrested and charged with eight counts of murder and one count of aggravated assault for the shootings at three spas in the Atlanta metro area, he has not yet been charged with a hate crime.

Investigators are still looking into if the crimes were racially motivated or if, as Long claimed, they were committed to end his temptation because he is a sex addict.

Long, a member of Crabapple First Baptist Church in Milton, Ga., had been treated at an inpatient addiction facility, HopeQuest Ministry Group, which specializes in treating sex and pornography addictions.

But as Atlanta Mayor Keisha Lance Bottoms put it to reporters the day after the shootings: “Whatever the motivation was for this guy, we know that the majority of the victims were Asian. We also know that this is an issue that is happening across the country. It is unacceptable, it is hateful and it has to stop.”

The shootings touched a nerve across the country in response to a growing wave of anti-Asian violence, particularly since the outbreak of the coronavirus which began in Wuhan, China, last year.

The group AAPI Hate, an advocacy group that tracks hate incidents against Asian Americans and Pacific Islanders, said it had received about 3,800 reports of hate incidents across the country since last March, up from its usual total of 100 incidents a year.

Chicago Cardinal Blase J. Cupich specifically addressed “brothers and sisters in the Asian American community” in a March 18 statement, telling them they should know the archdiocese and the entire Church stands with them “in this moment of grief and horror.”

He noted there has been a 150% increase in anti-Asian hate crimes in the past year, and that while hate crimes in general dropped 7%, this situation is intolerable.

“We pray for all who suffer racist violence and hate speech,” Cardinal Cupich said. “There can be no place for either in our society, and it is incumbent on all of us to resist language, culture and acts that denigrate Asian Americans and all people of color—because they have deadly consequences.”

“We must be ever vigilant against words that inspire acts of hate—this responsibility is even greater for elected officials.”

Detroit Archbishop Allen H. Vigneron also noted the

Atlanta-area shootings occurred against a backdrop of an “increase in reports of verbal and physical assaults against Asians and Asian Americans” since the start of the COVID-19 pandemic.

“During this time, we have witnessed with growing alarm the increase in reports of verbal and physical assaults against Asians and Asian Americans,” the archbishop said on March 21.

“While violence of any kind is wrong,” he said, “violence born of racism is a particular evil that must be condemned and eradicated. It has no place in our society.”

The archbishop, who is USCCB vice president, said the Atlanta shootings “cut deep into existing wounds carved over the past year,” and urged prayers for the victims and their grieving friends and families.

The general council of the Dominican sisters of Adrian, Mich., also called for an end to the violence against Asian Americans and people from the Pacific Islands and urged Congress to enact strong legislation against hate crimes.

Days after the Atlanta shootings, President Joe Biden said he urged Congress to pass the COVID-19 Hate Crimes Act. He said the measure would expedite the federal government’s response to hate crimes that have risen during the pandemic, support state and local governments to improve hate crimes reporting and make information on hate crimes more accessible to Asian American communities.

He and Vice President Kamala Harris met with Asian American leaders in Atlanta on March 19. After the meeting, Biden told reporters the conversation echoed what he has heard across the country, namely that hate and violence are often met with silence.

“That’s been true throughout our history, but that has to change because our silence is complicity,” he said.

While the Adrian Dominicans stressed the need for strong hate-crime legislation, they also said they were praying “for a profound conversion of heart among us all that we may root out the racism that continues to cause such injury to our sisters and brothers of color and to erode the moral fabric of our nation.” †

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# Faith Alive!

## Artist creates window into depth of love, suffering in Christ's passion

By Jem Sullivan

In his Passion, Jesus' sufferings were unequaled. For the Son of God offered himself as a sacrifice for all. No one, not even the saintliest person, can take on the sins of all people in every time and place. Only God can, and did.

It is this gift of faith, at the heart of our Lenten journeys, that Matthias Grunewald, master German painter of the northern Renaissance, brings to life in a vivid painting titled "The Small Crucifixion."

We are invited to reflect not only on the historical event of the Lord's crucifixion, but the redemptive meaning of Jesus' suffering love, poured out for all humanity and for each of us.

Grunewald's image is particularly poignant in these challenging pandemic days as we walk the *via crucis*, the path of Jesus' paschal journey from Good Friday to Easter Sunday.

Grunewald's best-known masterpiece, the "Isenheim Altarpiece," was commissioned for the high altar of the church of the Monastery of St. Anthony in Alsace. There, patients suffering from the plague were treated.

In that large altarpiece, Grunewald depicts a crucified Christ whose body is scourged with plague-type sores. Patients bearing the pain of their physical afflictions found spiritual comfort as they gazed on the crucified Jesus and found consolation in the mystery of his suffering.

"The Small Crucifixion" was, most likely, a personal devotional image, intended either for a domestic setting or a private chapel. Here we are drawn into the reality of Jesus' passion. Color, line, form and composition convey, with remarkably expressive power, the depths of Jesus' abandonment and the extreme physical suffering of a crucifixion.

His gaunt body is racked with scars of torture. His emaciated face and bowed head evoke his unbearable agony. Under a piercing crown of thorns, the scarred face of Jesus bleeds. His tattered loincloth gives evidence of the depravity of his tormentors. Few artists have conveyed the scene of the crucifixion with the intense realism that Grunewald brings to his composition.

Jesus' crucifixion is set in a bare landscape painted in an unusual greenish blue color, evoking the Gospel detail that, at the hour of his passing, the sun darkened and creation itself groaned.

Visitors who stand in front of this painting in its museum setting cannot help but notice that the small panel bends outward into the viewers' space. Grunewald leaves no room for one to remain a passive bystander or



This is a detail of a painting by Matthias Grunewald titled "The Small Crucifixion." Christ's emaciated face and bowed head evoke his unbearable agony. Under a piercing crown of thorns, the scarred face of Jesus bleeds. (CNS photo/Samuel H. Kress Collection via National Gallery of Art)



This is a painting by Matthias Grunewald titled "The Small Crucifixion." Few artists have conveyed the scene of the crucifixion with the intense realism that

Grunewald brings to his composition. (CNS photo/Samuel H. Kress Collection via National Gallery of Art)

objective onlooker in the face of Jesus' sufferings.

From the center radiates the Lord's outstretched arms with twisted hands and contorted feet stretched over the cross. His hands and feet convey the divine anguish over human alienation from God. Obedient even to death on a cross, Jesus' self-offering rises as a perfect oblation through his gnarled

fingers that strain upward to the heavens.

His ankles, twisting beneath the brute force of the nail that pierces his feet, evoke the chains of human alienation. The crossbeam strains downward not only under the mass of his wounded body and the sinfulness of all humanity, but also from the full weight of divine mercy that takes the form of crucified love.

On either side of the cross are Mary, the mother of Jesus, and the beloved disciple, St. John the Evangelist. Mary's robed head is bowed with her hands clasped in prayer, as she shares uniquely in her Son's suffering. John conveys the agony of this faithful disciple. Kneeling in anguished meditation at the foot of the cross is St. Mary Magdalene.

Their perspective is meant to be ours as we contemplate Jesus' passion. Grunewald's vision allows us to glimpse the relentless mercy of God as it takes the form of suffering love on the cross. We are invited to receive the

gift of divine crucified love poured out on the world and on each one of us.

Good Friday is good news in that death no longer has the final word on the human condition. As we enter into the mystery of Jesus' passion and death on the cross, we are filled with hope in the victorious power of God who will raise him from the dead.

And as we journey from Good Friday to Easter Sunday, Grunewald's image evokes our vocation to live the new life of the risen Christ.

We know and believe in faith that the horror of Jesus' crucifixion will most certainly give way to the radiant glory of his, and our own, resurrection. And so we pray, "We adore you, O Christ, and we bless you, because by your holy cross you have redeemed the world."

(Jem Sullivan, educator and author, contributes a Scripture column to Catholic News Service and is the author of Believe, Celebrate, Live, Pray: A Weekly Retreat with the Catechism.) †

**Corrections Corner/Deacon Steven Gretencord****Bringing the rain of faith to those who are incarcerated**

During the late spring of 2019, I found myself deep in the desert of New Mexico. The area was arid and appeared to be most inhospitable toward supporting life. Yet I had seen pictures of this same area after a somewhat rare thunderstorm had deposited its rain.

The landscape had become lush with a myriad of blooming plant life which had sprouted from the seeds that had been lying dormant for so long. All it took to cause them to germinate and thrive was the introduction of the one essential element that had been missing: the rain.

When I try to explain to people why I believe in and so strongly support ministering to the incarcerated, I continually run up against the bias of "You're just wasting your time. There is nothing you can do that can make them change." It is difficult for them to understand when I attempt to explain

that I am not trying to change anyone or anything.

I am not so delusional as to think that I can alter the circumstances of the offenders' lives. I am not in a position to bring an end to their poverty and their drug addictions or whatever other circumstances brought them to the jail or prison.

What I attempt to do is to help them discover the hope that they need in order to embrace and make use of the resources that are available in order to change their own lives. What I try to do is to help them understand that they are not alone in their personal struggles, that Jesus is right there with them. What it is that I do is to bring the rain.

The lives of those who have been incarcerated are often bereft of knowledge of the love that Jesus Christ has for each one of them. Their lives are often spiritually barren of an understanding of the good news of redemption and salvation. They have heard of Jesus and generally have some knowledge of what it is that Jesus offers so freely. But there is a big difference between a little knowledge

and a true understanding.

The seeds to understanding the life-altering impact from the love of Jesus Christ lie dormant in the spiritually arid and barren environment that surrounds them.

I have no misgivings about the role that I play. What I and the many others who also joyfully embrace ministry to the incarcerated attempt to achieve is to nurture a desire within the offenders to develop a personal relationship with Our Lord, the Water of Life.

We hope to help them realize and better understand that they are not alone, and their lives are not pointless and empty.

The seeds of the desire to trust, to better understand and to love God more fully all too often lie fallow in the lives of those who have run afoul of the law.

I cannot change the circumstances of their lives, but I can bring the rain.

(Deacon Steven Gretencord ministers at Sacred Heart of Jesus Parish in Terre Haute and is a member of the archdiocese's Corrections Ministry Advisory Committee.) †

**For the Journey/Effie Caldarola****Saints can teach us about joy during our Lenten journey**

As we move through the second half of Lent, I keep returning to something I saw on Twitter: "Lent is a season for the brokenhearted."

The person posting didn't elaborate, so I am left to ponder these words in my own heart. Certainly, there were many broken hearts at the first Good Friday. It's hard to imagine the disappointment for those who believed Jesus was "the one who is to come."

It's worse to contemplate the horror and grief of those who loved Jesus most intimately and witnessed this good man suffer such a brutal and humiliating death. Holy Saturday must have been the loneliest of days.

But perhaps those words carry a more hopeful meaning. Bring your broken heart to Lent, they suggest, because here all those tears will ultimately be wiped away.

I think that's why I begin each Lent with an Easter reading. I start the season of repentance either with Mary in the garden or with the Apostles at the seashore where the risen Christ casually grills fish and invites them to share breakfast.

I begin this brokenhearted season with hope.

During the annual novena to St. Francis Xavier, a March event celebrated in Jesuit parishes all over the world, our parish focused the event on prophetic voices of the Church. These were contemporary voices who worked in the struggle for human and civil rights within society, and, importantly, within our Church.

Sister Thea Bowman was one such figure. The first (and only) African American member of the Franciscan Sisters of Perpetual Adoration, Bowman was born in Mississippi in 1937. Her family suffered the weight of Jim Crow. Bowman was the granddaughter of slaves, her father a doctor who came to the small town of Yazoo to serve the Black population who couldn't visit white doctors or be treated in whites-only hospitals.

**Journeying Together/Hosffman Ospino****As a migrant spouse and father, St. Joseph faced challenges**

Pope Francis has invited Catholics to focus our attention this year on St. Joseph, patron of the universal Church.

I commend him for this invitation.

I have always been fascinated by how much Christians have said throughout the centuries about someone for whom we have no record of having said anything! Our Catholic imagination is creative. I have been reading some books and articles about St. Joseph and have arrived at two conclusions.

On the one hand, we must not assume that the silence of the Scriptures about his words means that Joseph did not say anything. As I meditate upon the few scenes in the Bible that mention Joseph, I bet he said a lot in prayer, his interactions with his beloved Mary and their discernment about building a life together.

I am sure he had much to say when anxious to find shelter as his wife was about to give birth, when he had to flee to Egypt to protect his family and in the everyday interactions at home raising the child Jesus.

On the other hand, most of what we know and can infer about Joseph comes from what we extrapolate from his relationships with Mary and Jesus, as well as his actions toward them.

In my own reflection about Joseph, I want to be cautious about not idealizing him to a point at which one cannot relate to him at all. There are so many reflections about Joseph, all written with the best intentions, that tend to downplay his humanity. Projecting Joseph as an almost angelic being or nearly perfect human takes the inspiration away.

His relationships and actions reveal a man in love with his wife and child, ready to do anything possible to ensure their well-being. Life throws us curveballs all the time, and Joseph had to handle quite a few in the handful of scriptural passages where he appears.

I am particularly drawn to the events associated with the flight to Egypt (Mt 2:13-23). There Joseph, spouse and father, becomes an immigrant, a refugee. As an immigrant myself and as someone regularly working with immigrants in ministry, the story hits home.

In his December 2020 apostolic letter "Patris Corde" ("With a Father's Heart"), Pope Francis wisely brings our attention to this moment in the life of Joseph as he risks everything in order to protect what he loves most, his family:

"The Holy Family had to face concrete problems like every other family, like so many of our migrant brothers and sisters who, today too, risk their lives to escape misfortune and hunger. In this regard, I consider St. Joseph the special patron of all those forced to leave their native lands because of war, hatred, persecution and poverty" (#5).

Contemplating the lives of many immigrant men who are part of my life, fathers and husbands, I grow in my

See OSPINO, page 14

**Faith and Family/Sean Gallagher****This Easter, let's give God and the world the best we can do**

We did the best we could.

Never a family that has made television a big part of our life, we have a relatively small TV in a corner of our drab basement family room.

But that is where my wife Cindy, our boys and I gathered for prayer on Sundays for about two months a year ago during the first part of the coronavirus pandemic when public celebration of the Mass was suspended.

Easter Sunday fell during that sad period. Ordinarily our parish church's sanctuary would be filled to overflowing with lilies and other spring flowers to celebrate Christ's resurrection.

A dozen or more boys (including some of my sons) wearing cassocks and surplices would assist our pastor, who would wear a fine silk chasuble.

Joyous singing accompanied by a jubilant organ would all proclaim that Christ was alive.

Easter Sunday 2020 was different. In our basement of painted cinderblock walls and old carpet remnants covering a cracked linoleum tile floor, we had a few candles, one potted lily and small statues of the Blessed Virgin Mary and St. Joseph gracing a trunk below our TV.

Nonetheless, we all dressed in our Sunday best to pray with an online video of an Easter Mass celebrated by our pastor in our parish's empty church.

Yes, we did the best we could.

Thankfully, our best for Easter 2021 will be different. With a greater knowledge of how to protect ourselves and others against the coronavirus and with the development and distribution of vaccines, we'll be able to gather for worship in our parish's church to celebrate Christ's victory over death.

Seating will be limited because of the ongoing pandemic, but limited seating is better than none at all.

Most importantly, I think that the best we can do for Easter 2021 will be different than Easters before the pandemic because my family and I will value the chance to take part in the Mass all the more since we were kept from doing that at Easter a year ago.

Maybe this is a gift that God has offered to us through the long trials of the pandemic during the past year.

The history of salvation shows us that God gives us the best of gifts through the suffering that he allows in our lives and which we bear for love of him. Christ gave each of us individually and all of humanity together the gift of eternal life with him in heaven through the horror of Good Friday.

How much more rich would the life of the Church be, how much more could we Catholics transform this broken world of ours into the kingdom of God, if our hearts overflowed each day with a conscious love for the Eucharist given back to us after it had been taken away, for good if still difficult reasons, during the pandemic?

Many of us have carried heavy crosses through the past year and continue to do so. Deaths that we cannot grieve over together. Separation from loved ones. Job losses. The crosses are many and varied.

They can all be redeemed and redeeming through the love and life of God we receive in the Eucharist.

Be open to the gift of a renewed love for the Eucharist this Easter. It could become the best ongoing effect of the coronavirus pandemic in our lives, bringing healing not only to our own hearts, but to the Church and world as well.

Just think of the best we could do then. †



Deacon Steven Gretencord is a member of the archdiocese's Corrections Ministry Advisory Committee. He ministers at Sacred Heart of Jesus Parish in Terre Haute.



Effie Caldarola writes for Catholic News Service.



Hosffman Ospino is a member of the archdiocese's Corrections Ministry Advisory Committee. He ministers at Sacred Heart of Jesus Parish in Terre Haute.

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

# The Sunday Readings

Sunday, March 28, 2021

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

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

A procession will precede each Mass, ideally involving the entire congregation, who will carry palms blessed by the celebrant. The procession, the palms and the acclamation of the congregation will recall the arrival of Jesus in Jerusalem centuries ago.

Further to impress upon worshippers that arrival, the procession begins with a reading from St. Mark's Gospel. This reading notes the coming of Jesus across the Mount of Olives from Bethany to Jerusalem. He approached Jerusalem from the East, just as the Scriptures had predicted as the route of the Messiah.

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

After this procession, the Liturgy of the Word progresses normally. The first reading is from Isaiah. It is the third "Suffering Servant" song, emphasizing the unidentified servant's absolute devotion to God despite all the difficulties and hardships that would come.

The Book of Isaiah has four of these hymns of the Suffering Servant. Each is expressive and moving. Christians have always seen this literary figure as a prophecy of Christ.

Supplying the second reading is St. Paul's Epistle to the Philippians. Eloquent and most compelling, scholars believe that its origin was liturgical. Early Christians used this hymn in their worship. The hymn is an exclamation of the humility and glory of Christ.

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

## My Journey to God

# Holy Week 2020

By Ann Margaret Lewis

I placed last year's  
Blessed palms on my  
Doorpost like the  
Blood of the lamb that once  
Protected Israel from the  
Angel of Death and its  
Pestilence, pointing to the  
Tomb of  
Good Friday and the  
Hope of our  
Sunday Resurrection

(Ann Lewis is a member of Holy Name of Jesus Parish in Beech Grove and is executive assistant for the archdiocesan Office of Communications. Photo: With churches still closed to slow the spread of the coronavirus, these unburned palms from 2019 were tied to a doorpost with a blood-red scarf during Holy Week in 2020.) (Photo by Ann Lewis)



## Daily Readings

### Monday, March 29

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

### Tuesday, March 30

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

### Chrism Mass

Isaiah 61:1-3a, 6a, 8b-9  
Psalm 89:21-22, 25, 27  
Revelation 1:5-8  
Luke 4:16-21

### Wednesday, March 31

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

### Thursday, April 1

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

### Friday, April 2

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

### Saturday, April 3

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

### Sunday, April 4

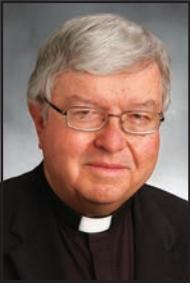
Easter Sunday of the Resurrection of the Lord  
Acts 10:34a, 37-43  
Psalm 118:1-2, 16-17, 22-23  
Colossians 3:1-4  
or 1 Corinthians 5:6b-8  
John 20:1-9  
or Mark 16:1-7  
or, at an afternoon or evening Mass,  
Luke 24:13-35

## Question Corner/Fr. Kenneth Doyle

### Bodies of the dead may be donated for research under certain conditions

Q At my death, I would like to donate my body to the local medical school for their continued research and

training of students. Is this allowed in the Catholic Church? (Hawaii)

A Yes, it is allowed—but with certain cautions. The Catholic Church teaches that it is permissible and even

laudable to donate one's body to scientific research after death. The intent is to enable others to live longer if any viable organs can be used—or to provide the material for research that might prevent disease in the future.

In October 2014, Pope Francis met with the transplantation committee for the Council of Europe and called the act of organ donation "a testimony of love for our neighbor." That same perspective is reflected in the U.S. Catholic bishops' "Ethical and Religious Directives for Catholic Health Care Services":

"Catholic health care institutions should encourage and provide the means whereby those who wish to do so may arrange for the donation of their organs and bodily tissue, for ethically legitimate purposes, so that they may be used for donation and research after death" (#63).

Medical students can learn from research on cadavers to become healers of other human bodies.

One caution was expressed by St. John Paul II in a 1991 address to participants in a conference on organ transplants.

He said: "The body cannot be treated as a mere physical or biological entity, nor can its organs and tissues ever be used as items for sale or exchange."

Another caution is that, at the conclusion of their use for research,

bodily remains should be treated with respect and properly entombed or buried.

Q What prayers does one say in silence when you first enter your seat in church? And what about after Communion? I have developed my own, but am wondering if I have been missing something for all these years. (Ohio)

A There is no official prayer a Catholic says when first entering a church, so I think it is just right that you have "developed your own."

Speaking personally, what I do is to ask God to quiet my heart and make me more aware of his presence, his power and his peace. Then I thank him for the blessings of the day and speak to him about those for whom I have promised to pray.

I have always believed that we should converse with God as we would with any friend and that our own words serve us best.

As for praying after Communion, I try to spend some minutes in church after Mass to thank God for the gift of the Eucharist. In those moments of quiet, I often use the "Prayer Before a Crucifix," which begins, "Look down upon me, good and gentle Jesus."

Others use the "Anima Christi" prayer, which dates back to the early 14th century and starts, "Soul of Christ, sanctify me. Body of Christ, save me."

Lately I have become aware of a simple prayer from the 20th-century saint, Padre Pio. It seems perfect for those precious moments when the eucharistic presence is nestled in our hearts and reads: "My past, O Lord, I entrust to your mercy. My present, to your love. My future, to your providence."

(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.) †



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.

**BERTKE, Yoneko M.**, 88, St. Boniface, Fulda, Feb. 11. Mother of Linda, Yvonne and Daniel Bertke.

**BLACK, Catherine L.**, 70, St. Jude, Indianapolis, Feb. 23. Mother of Rosemary Alvarez, Robin Carson, Rebecca Chapman, Ruth Hurrel and Daniel Black. Daughter of Dr. Georgia A. Pitcher. Sister of Marti Baker, Susan Oakley and Daniel Baker. Grandmother of 14.

**BOWE, Paul A.**, 87, St. Mary-of-the-Knobs, Floyd County, March 3. Husband of Carolyn Bowe. Father of Teresa Lewis, Sandra Myers, Brian, Paul, Jr., and Timothy Bowe. Grandfather of 10. Great-grandfather of six.

**CLEMENTS, Coletta M.**, 87, St. John Paul II, Sellersburg, March 4. Mother of Diana Clements and Terrie Drescher. Sister of Sandy Boofter, Judy Dieckmeyer, Ronelle Maurer and Michele Norris. Grandmother of six. Great-grandmother of 12. Great-great-grandmother of one.

**CURL, Roger**, 68, Our Lady of Perpetual Help, New Albany, March 10. Husband of Brenda Curl. Father of Brooke Curl and Stephanie Steele. Brother of Linda Blevins and Debbie Wilson. Grandfather of four.

**DIXON, Robert M.**, 74, Prince of Peace, Madison, March 7. Husband of Ruth Ann Dixon. Father of Dottie Dirksen and Mike Dixon. Brother of Bill Dixon. Grandfather of two.

**DYER, Patricia**, 88, Holy Spirit, Indianapolis, Feb. 28. Mother of Patti Crabtree, Janet and Nancy Hoffman and Lori Tutsie. Sister of Joyce Harvey.

Grandmother of eight. Great-grandmother of four.

**ERNST, Donald G.**, 81, St. Jude, Indianapolis, March 3. Husband of Sandy Ernst. Father of Brenda and Steve Ernst. Brother of David and James Ernst. Grandfather of five.

**GALLAGHER, Josephine P.**, 89, St. Mark the Evangelist, Indianapolis, Feb. 25. Mother of Angie Freeland, Donna Schafer and Tony Gallagher. Sister of Barb Campbell, Johanna Poirier, Mary Wright, Anton, Jr., and Dan Skojac. Grandmother of nine. Great-grandmother of 11.

**GARVEY, Jerry**, 82, St. Luke the Evangelist, Indianapolis, Feb. 25. Husband of Jill Garvey. Father of Catherine Simon, Elizabeth, Greg and Tom Garvey. Grandfather of 11.

**GLAUB, Martin R.**, 68, St. Anthony of Padua, Morris, March 9. Husband of Merita Glaub. Father of Shawn Glaub. Brother of James, John, Jr., and Robert Glaub.

**GRAMAN, Alverna J.**, 98, St. Meinrad, St. Meinrad, March 2. Mother of Barbara Eudy, Rebecca Melton, Jeff and Roger Graman. Sister of Rose Ann Altman and Eileen Seidl. Grandmother of six. Great-grandmother of three.

**GRAVES, Mara**, 93, St. Mary, North Vernon, Feb. 28. Mother of Mona Huckelberry. Grandmother of six. Great-grandmother of 11.

**GUNHOUSE, Betty**, 93, Christ the King, Indianapolis, Feb. 19. Mother of Margaret Gielczewski, Camilla Lovati and Steven Gunhouse. Sister of Patsy Barrett, Sherline Clapp and Sonny Conner. Grandmother of five. Great-grandmother of nine.

**HADDIN, Martha J.**, 90, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 3. Sister of Mary Herbert. Aunt of several.

**HASSEL, Dietlinde**, 83, Prince of Peace, Madison, March 1. Mother of Beate Forstbauer and Monika Schmitt. Grandmother of five. Great-grandmother of six.

**HELMS, Shirley**, 84, St. Michael, Brookville, March 1. Mother of Kim Pflum, Bridgett and Michael Helms. Sister of Donna Gesell, Joyce Lambert, Janet Miller, Karen Weir and Herbert Rosenberger. Grandmother of three.

**KENNEDY, Patricia**, 73, Christ the King, Indianapolis, March 1. Wife of Arthur

Kennedy. Mother of Brian and David Kennedy. Sister of Barbara DiGiorgio. Grandmother of five. Great-grandmother of five.

**KINSEY, Bonnie Sue**, 80, St. Elizabeth Ann Seton, Richmond, March 8. Mother of John, Michael and William Kinsey. Grandmother of four.

**KLEIN, Mary Lou (Lysaght)**, 80, St. Luke the Evangelist, Indianapolis, Feb. 10. Wife of R.J. Klein. Mother of Stacia Klein Madden and Rob Klein. Grandmother of three.

**LONG, Alfred J.**, 97, Holy Spirit, Indianapolis, Feb. 25. Husband of Beverly Ann Long. Father of Linda Gambrel, Laura James and Leslie Potts. Grandfather of 12. Great-grandfather of six.

**MALCOM, Lorraine**, 89, St. Mark the Evangelist, Indianapolis, March 8. Mother of Lori Armstrong, Bonnie Ramion and Kathy Whitaker. Grandmother of six. Great-grandmother of six. Great-great-grandmother of three.

**MILLER, Alice E.**, 82, St. Lawrence, Lawrenceburg, March 1. Mother of Margaret Whitefoot and Mark Miller. Sister of Patricia Dixon and Mike Ahaus. Grandmother of six. Great-grandmother of eight.

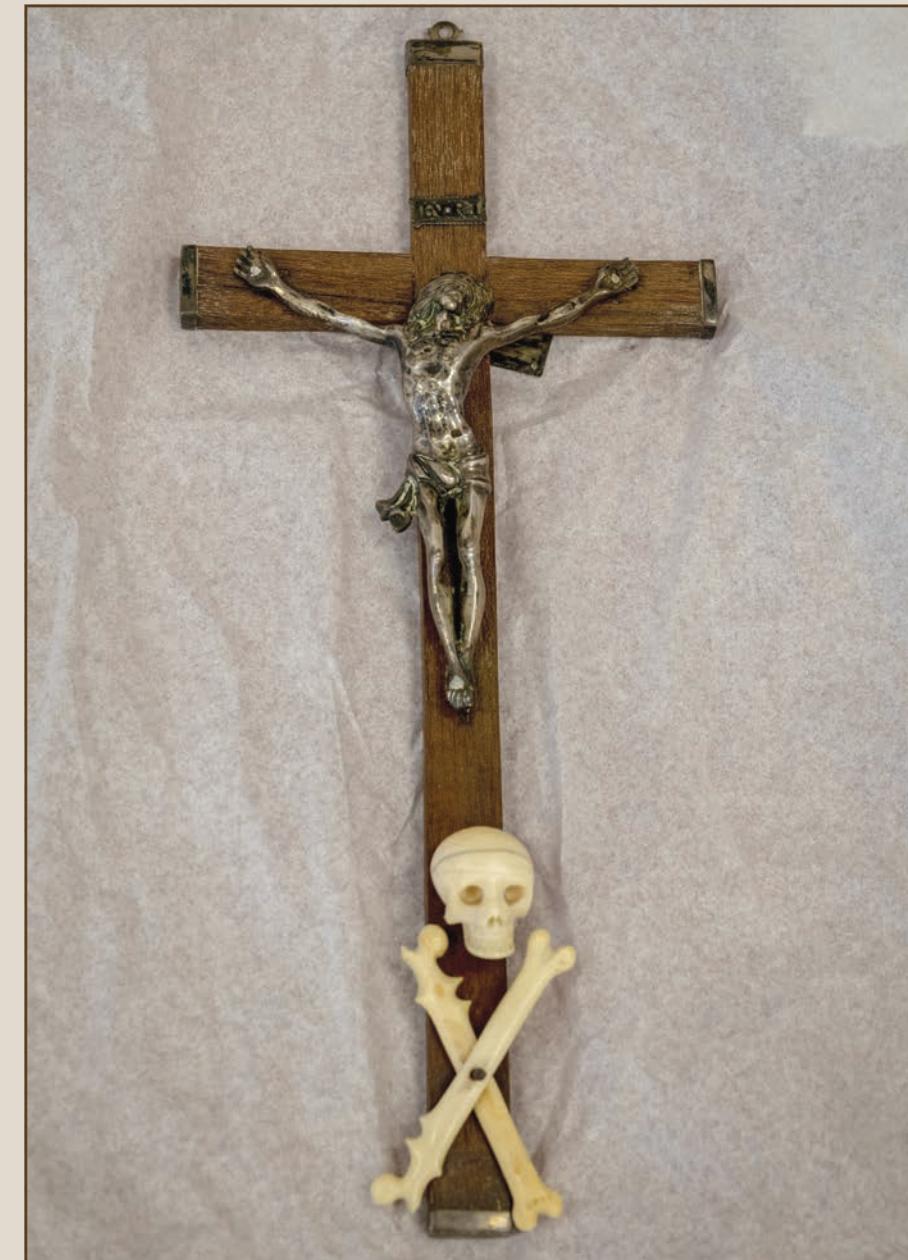
**MURPHY, Kathleen**, 81, St. Pius X, Indianapolis, July 1, 2020. Wife of Michael Murphy. Mother of Eileen Goodin, Maureen McHugh, Sheila and Patrick Murphy. Grandmother of 15.

**ORR, Bryan M.**, 51, Immaculate Heart of Mary, Indianapolis, Feb. 28. Husband of Dawn Orr. Father of Morgan and Paige Orr. Son of Steve and Sandra Orr. Brother of Chris Orr.

**PRATHER, Mark S.**, 69, St. Elizabeth of Hungary, Cambridge City, March 9. Husband of Judith Ann Prather. Father of JoAnna Reisert, James and John Burns. Brother of James Prather. Grandfather of eight. Great-grandfather of three.

**RAIMONDI, Paul A.**, 66, Our Lady of the Greenwood, Greenwood, March 9. Husband of Dorothy Raimondi. Father of Magen Wolf, Natalie, Nicole and

## Relic of St. Elizabeth Ann Seton



St. Elizabeth Ann Seton's crucifix is seen during a news conference at the National Shrine of St. Elizabeth Ann Seton in Emmitsburg, Md., on March 11. The Sisters of Charity of New York donated several of the saint's items, all second-class relics, to the shrine for their display and preservation. The Servant of God Bishop Simon Bruté, the first bishop of the Diocese of Vincennes, which later became the Archdiocese of Indianapolis, was a spiritual director for St. Elizabeth Ann Seton, the first native-born American to be declared a saint. (CNS photo/courtesy Devine Partners)

Jonathan Raimondi. Brother of Josephine Taylor, Elizabeth and Katie Raimondi. Grandfather of five.

**REYNOLDS, Sharon**, 73, St. Elizabeth Ann Seton, Richmond, March 4. Mother of Gina Glass and Glen Reynolds. Sister of Linda

O'Malley, Denise Snow, Guy and Joseph Vecera. Grandmother of one.

**RICHARDS, Stephen**, 65, St. Mary (Immaculate Conception), Rushville, Feb. 23. Husband of Anna Jo Richards. Father of Joseph Richards. Son of Loren and

Linda Richards. Brother of Shelley Lamle, Christi Peach, Joyce Turner, Andy, Greg, Kenny, Ronnie and Stan Richards.

**SCHEPERS, Martha Ann (McCracken)**, 88, Our Lady of Perpetual Help, New Albany, March 1. Mother of Laura Duffy, Chris and Timothy Schepers. Grandmother of nine. Great-grandmother of 18.

**TAGUE, Norma**, 78, Prince of Peace, Madison, March 3. Mother of Suzan Tzifas, Bryan and Jason Tague. Sister of David and Greg Sparks. Grandmother of five. Great-grandmother of two.

**TAYLOR, Sr., Kenneth W.**, 75, Holy Spirit, Indianapolis, March 2. Father of Jennifer Stanley, Rachel, Ken, Jr., and Stephen Taylor. Brother of Dixie Humphrey, Beth Kline, Jim and Tim Taylor. Grandfather of seven.

**TORD, Dr. Jose Nicolini**, 92, St. Pius X, Indianapolis, March 9. Husband of Mary Helen Tord. Father of Tina Snider and Bernardo Tord. Brother of Javier Tord Nicolini. Grandfather of four. †

## Conventual Franciscan Father Edmund Goldbach served in parish ministry

Conventual Franciscan Father Edmund Goldbach, a member of the Province of Our Lady of Consolation based in Mount St. Francis, died on March 14 in Edina, Minn. He was 83.

The Mass of Christian Burial was celebrated on March 20 at St. Bonaventure Church in Bloomington, Minn. Burial followed on March 26 at the friars' cemetery at Mount St. Francis.

Clarence George Goldbach, Jr., was born on Aug. 29, 1938, in Cleveland, Ohio.

After graduating from the province's former high school seminary at Mount St. Francis in 1956, Father Edmund entered its novitiate. He professed simple vows on July 21, 1957, and solemn vows on July 23, 1960.

Father Edmund received his priestly

formation at the former Our Lady of Carey Seminary in Carey, Ohio, and the former Assumption Seminary in Chaska, Minn. He was ordained a priest on March 13, 1965, in St. Paul, Minn.

Father Edmund served in parish ministry in Indiana, Iowa, Kentucky, Michigan, Minnesota, Ohio and Wisconsin. In the archdiocese, he served at his province's former high school seminary at Mount St. Francis and as pastor of St. Benedict Parish in Terre Haute from 2010-14.

Father Edmund is survived by his sisters, Nancy Jean Engle and Barbara Ann Lesniak.

Memorial gifts may be sent to the Province of Our Lady of Consolation, 103 St. Francis Blvd., Mount St. Francis, IN, 47146, or on the province's website at [www.FranciscansUSA.org](http://www.FranciscansUSA.org). †

that treated them as foreigners.

As an immigrant, I am sure that Joseph prayed aloud and in silence. He must have cried while expressing his frustrations. I can imagine having to explain himself to others many times; bless and curse; defend and justify. How do I know this? Because I have. I have also seen many immigrant fathers and husbands do likewise.

(Hosffman Ospino is professor of theology and religious education at Boston College.) †

## OSPINO

continued from page 12

appreciation of St. Joseph and what he could have said. He must have said goodbye to friends and relatives. He must have worried how he was going to support his family. He most likely learned a few words to get by in the language of the new land. He surely must have lost sleep thinking about the safety of his family in a society

## Online Lay Ministry Formation

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

- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to [www.archindy.org/layministry](http://www.archindy.org/layministry)



**REPORT SEXUAL MISCONDUCT NOW**  
If you are a victim of sexual misconduct by a person ministering on behalf of the Church, or if you know of anyone who has been a victim of such misconduct, please contact the archdiocesan victim assistance coordinator. There are two ways to make a report:

**1 Ethics Point**  
Confidential, Online Reporting  
[www.archdioceseofindianapolis.ethicspoint.com](http://www.archdioceseofindianapolis.ethicspoint.com) or 888-393-6810

**2 Carla Hill**, Archdiocese of Indianapolis, Victim Assistance Coordinator  
P.O. Box 1410, Indianapolis, IN 46206-1410

**317-236-1548 or 800-382-9836, ext. 1548**  
[carlahill@archindy.org](mailto:carlahill@archindy.org)

**Chris Hirschfeld/Investing with Faith**

## Qualified financial advisor can help you realize charitable goals

Have you ever asked yourself the following question: "I'd like to leave something to my parish or to charities



I'm passionate about, but how much can I afford to give?"

You've worked hard for the money you've saved. None of us can be sure what expenses will be in the future. How do we prepare for such uncertainties while still being able to impact charitable organizations that we're passionate about? One of the best ideas is to have a financial plan.

A financial plan provides a guide for action. It presents alternatives to help you measure what you can and cannot afford. It can give you a sense

of direction.

It helps you focus on your objectives and helps you prioritize what is most important to you and your family. One of the biggest advantages to planning is that it provides motivation and commitment. Charitable gifts become reality when there is a commitment.

A qualified financial advisor can be a valuable resource. He or she can help you customize a plan to meet your personal goals, given the level of resources you have. A good plan will quantify how well your savings and income will cover your future expenses, while also being able to measure the level of giving you can achieve that accomplishes your charitable goals.

If you have a charitable desire, let your planner know that is one

of your priorities. He or she can help you measure how much you can afford to give, without hurting your own financial security.

Charitable giving is a personal decision. For many of us, it is a faith-based decision. Remember, stewardship is about time, talent and treasure. Take the time to pray about your charitable intentions. Consider using the talent of a financial advisor to help you achieve your charitable goals.

With a financial plan, you give yourself the best chance to have your treasure impact the charity of your choice. Consider making an

appointment with your financial planner to discuss your charitable goals. For more information, contact the Catholic Community Foundation at [ccf@archindy.org](mailto:ccf@archindy.org).

(*Chris Hirschfeld, who serves on the Catholic Community Foundation's Advisory Board of Directors and is co-chairperson of its Planned Giving Committee, is a member of Christ the King Parish in Indianapolis. Tax or legal information provided herein is not intended as tax or legal advice. Always consult with your legal, tax and financial advisors before implementing a gift plan.*) †

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[danshearhu@gmail.com](mailto:danshearhu@gmail.com)

**Dan Shea, RHU**  
Long time  
Parishioner of St  
John the Evangelist  
Indianapolis.

### Employment

#### RONCALLI HIGH SCHOOL - VICE PRESIDENT FOR FINANCE

Roncalli High School, Indianapolis, Indiana, is accepting applications for the position of Vice President for Finance.

The Vice President of Finance is a full-time, salaried position reporting to the President and is an integral part of the school's leadership team. The responsibilities for the person in this position include but are not limited to the following:

- Insures that the finance plan of the school supports our Catholic identity and the mission of the school
- Establishes financial procedures in consultation with the President
- Prepares reports according to generally accepted accounting principles for the administration, Board and appropriate committees
- Maintains long range financial planning for the school including strategic planning initiatives and fund raising projects
- Generates an annual budget in consultation with the President
- Supervises, controls, and reports all income and expense activity in accordance with the budget, and generally acceptable accounting procedures
- Manages and enforces the tuition collection policy
- Coordinates the financial aid process
- Oversees the payroll system
- Supervises all business office staff
- Supervises the business procedures of the cafeteria, spirit store and textbook rental system
- Collaborates with the President to facilitate the school daycare center

Qualified, interested candidates are invited to email a current resume and cover letter to Chuck Weisenbach at [cweisenbach@roncalli.org](mailto:cweisenbach@roncalli.org). Please include at least three references as a part of the resume.

For advertising rates call  
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### Employment

## Diocese of Evansville Director of Catechesis

The Diocese of Evansville seeks an energetic and inspiring Director of Catechesis.

The Director of the Office of Catechesis is responsible for continuing the mission of Jesus Christ through catechesis and evangelization throughout the diocese. This includes supporting a vision that encourages parishes to provide quality catechetical programs for all parishioners in keeping with the latest church documents, norms and directives.

Qualifications include, but are not limited to:

- Fully participating and practicing Catholic
- Advanced degree in theology, religious education or related field
- Five years of successful experience in Parish Catechetical Ministry and an awareness of diocesan needs and objectives
- Strong organizational, managerial and interpersonal skills that inspire confidence among Ordained, Religious, Catechetical Leaders, and other diocesan groups.

A complete position description can be found in the Employment Opportunities tab on the diocese's website: <http://www.ev dio.org>

Those interested should send a cover letter and resume to [hr-catechesis@ev dio.org](mailto:hr-catechesis@ev dio.org). The deadline for priority consideration is March 26, 2021.

### Youth and Young Adult Ministry Specialist

This position will coordinate, implement, and evaluate comprehensive youth ministry programs for grades 6-8 and 9-12. This program is to include aspects of the components of: catechesis, community life, evangelization, justice and service aspects, leadership development, pastoral care and prayer and worship opportunities associated with middle school and high school students. In addition, the minister is responsible for initiating opportunities for young adults and young families within the parish for the sake of community and evangelization. Lastly, the minister will work alongside the Athletic Director to be a positive presence at Seton athletic events throughout the school year.

**Some Basic Responsibilities will include but are not limited to:**

- Recruit, train, motivate, and evaluate all peer and adult volunteers
- Work alongside the Sacramental Preparation specialist as needed including the Confirmation retreat.
- Work in collaboration with other parish staff in scheduling, visioning, planning
- Attend Diocesan and deanery ministry meetings as necessary.
- Facilitate and help build a community of young adults and young families.

### DESIRED MINIMUM REQUIREMENTS

- Education/Experience: Bachelor's degree required with course work in youth ministry, religious education, and/or theology preferred. Minimum of three years of experience working with youth. Demonstrated knowledge of the Catholic Faith and Church Doctrine.
- Skills: Strong organization and communication skills, ability to manage more than one project/event at one time is essential.
- Other Requirements: Computer proficient, Microsoft Office programs, internet savvy, familiar with Realm data base preferred but not required.
- Participate fully in the practice of the Roman Catholic Faith. Maintain confidentiality in all parish matters.

Interested Candidates should email resume to:

[apply@setoncarmel.org](mailto:apply@setoncarmel.org)

Kevin Sweeney

St. Elizabeth Seton Catholic Church

10655 Haverstick Road

Carmel IN, 46033



# Easter Church attendance likely to be far behind pre-pandemic levels

WASHINGTON (CNS)—The coronavirus pandemic, as declared last March by the World Health Organization (WHO), was not even two weeks old when then-President Donald J. Trump famously said he wanted to see “packed churches” on Easter. That didn’t happen.

It won’t happen this year, either.

Only 3% of Catholic churches in the United States are open and having Mass as they had before the pandemic, according to a new Pew Research Center report issued on March 22.

The report, “Life in U.S. Religious Congregations Slowly Edges Back Toward Normal,” said 36% of Catholics said they planned to go to church for Easter. Of the Catholics interviewed by Pew, 58% said they would have gone to church on a typical Easter.

Those numbers are fairly close to that of all U.S. Christians polled by Pew, with 39% saying they planned to go to church on Easter and 62% saying they would have attended Easter services during a normal year.

In a similar Pew survey last July, 32% of Catholics said they were attending Mass in person. In the new survey, that has risen to 38%.

A slight majority of evangelical Christians, 53%, say they are going to church now, up from 44% in July. But the biggest jump was among mainline Protestants, from 21% last July to 34% in March. The number of Hispanics went up from 24% to 34% since last summer.

However, 21% of Christians in historically Black denominations are going to church now, only a slight rise from the 18% who said so last July.

Typically, Catholics register somewhere between mainline and evangelical Protestants in their responses in Pew surveys. But in this poll, Catholics were the most forceful advocates for

having specific restrictions in place for parishioners who wish to worship in church.

In the March survey, 69% of Catholics said they would require both social distancing and the wearing of masks; 61% would restrict capacity inside the church; and 41% would limit congregational singing. Only 8% said their church should be closed altogether, lower even than the 10% registered among evangelicals.

“Catholics stand out for the relatively large numbers who say their churches are open but with virus-related modifications in place,” the report said.

Asked how confident they are about attending in-person services without catching or spreading COVID-19, 77% of Catholics say they are very or somewhat confident. They are just a tick behind all Protestants—78% of whom say they are very or somewhat confident.

Greg Smith, a senior researcher at Pew and the principal author of the report, told Catholic News Service (CNS) that Catholics constituted 21% of all those polled. The percentage went up to 25% when just those who said they had attended church in the past month were questioned.

Catholic churches, while fewer in number than Protestant churches, generally are home to more worshippers



The Lando family of Carlisle, Mass., participate in St. Mary Parish's livestreamed Easter Mass on April 12, 2020, during the coronavirus pandemic. (CNS photo/Brian Snyder, Reuters)

with the exception of some of the biggest megachurch-sized Protestant congregations.

Asked whether congregational size had any role to play in respondents’ answers, Smith said he did not know. “We don’t actually have data. We don’t actually ask Catholics about the size of the congregation they attend,” he said, adding that asking such a question could prove helpful in future surveys.

While more Masses are livestreamed or otherwise made available online, Catholics are still behind their Christian counterparts in the number of services. Catholics brought up the rear in streaming or recording worship services at 68% last July. While that has risen to 73% now, all other branches of Christianity have been in the 80s percentage-wise during both survey periods.

However, as availability has risen, viewership has declined. Among all Christians, those who say they watch services on TV is at 65%, down from 72% in July, while 33% don’t watch now, up from 28% last summer.

The Pew report also asked for the

respondents’ political leanings. Regardless of denomination, 40% of Republicans or those who lean Republican, and 18% of Democrats—less than half of the 37% in a typical year—say they’ll go to church for Easter.

“Christians from racial and ethnic minority backgrounds are far more numerous among Democrats than among Republicans,” Smith told CNS. “We know those communities of color have been hit the hardest since the outbreak. They’re the most cautious in terms of willingness to go back to religious services as normal.”

The survey respondents were selected from Pew’s ongoing American Trends Panel and were conducted online. Interviews were conducted on March 1-7 with 12,095 respondents. The survey’s margin of error is plus or minus 1.5 percentage points.

Timing is everything, Smith said. “You would expect the congregational situation for Catholics and other Christians to get better” with the rollout of vaccines, he added. “By the time we started rolling out these questions in March, it was a much improved situation.” †

and recognition that God is working in every single human being, individual and group that is standing before him.”

Pope Francis “wants to see a Church that is truly a Church of the poor and is accessible,” Cardinal O’Malley said. “Even the Holy Father’s writings are accessible to people. The Holy Father is trying to reach out to the world and draw us all closer together. He sees our call to take care of one another. Mercy and evangelization are two of the central themes of his pontificate.”

The ongoing clergy sexual abuse scandal is a challenge, Cardinal O’Malley said. “Pope Francis so often talks about pastoral conversion. That is so necessary if we are to be able to bring healing to the situation in our Church due to clergy sexual abuse. The conversion begins by listening to the survivors and the victims.”

When Pope Francis created the Council of Cardinals and put Cardinal O’Malley on it, “the first thing I said is that he should meet with victims. He did, and he said it moved him profoundly,” as it had with retired Pope Benedict XVI when he met with survivors during the Washington segment of his 2008 visit to the United States, the cardinal said.

That Pope Francis hails from Latin America, “the largest population of the faithful, globally,” Gonzalez Maldonado said, “means that we’re being acknowledged and recognized.”

She added, “When he talks about the fact that racism is a virus that mutates, and it never disappears, it goes into hiding, ... part of that is understanding our history in the Church, our institutions.” †



## FRANCIS

*continued from page 1*

elected, then-Cardinal Jorge Mario Bergoglio of Buenos Aires “challenged us to be outward looking. That really captured the imagination of the cardinals,” Cardinal O’Malley said.

Pope Francis “comes with a lot of discernment, after which his activity is very fast,” Cardinal Turkson said.

The symbolism of the name Francis, after St. Francis of Assisi, also is important, he added. “When he shed his cloak it was not to move away from the world,” Cardinal Turkson said. “It was to engage more fully within the world.”

Gonzalez Maldonado remembered teaching in Rome and being at lunch with a Muslim former student of hers when word came of the white smoke appearing, signaling the election of a new pope.

“Seeing the diversity of the races in the square” and the languages heard, “I felt so blessed and moved by the experience, and equally blessed and moved by my former student, who felt like she was part of an important event in human history,” Gonzalez Maldonado said.

“For me, that’s something definitive of Francis, who has opened up the Catholic Church in so many ways.”

“The moment that symbolizes the Francis Factor for me,” Wooden said, “is when, right before giving his first apostolic blessing as pope, he asked the people in the square to ask that God would bless him, and he would bow while waiting for their prayer. To me, it’s a sign of love and respect

FOR GOD. FOR OTHERS. FOREVER.

## DO YOU HAVE A FINANCIAL ADVISOR?

Most of us, given the chance, want to leave a lasting reminder of the gratitude we feel for the institutions we love and support. It is a privilege to make a difference—to show, in some way, that we have contributed to important work or played a part in a cause that benefits others, perhaps for generations to come.

We can all give back, but in years past, only the wealthiest were able to create large and lasting legacies. Today, though, thanks to widely held wealth and tax-favored giving opportunities, many more of us can participate in this calling and experience the joy and satisfaction that come from making a difference.

In addition to personal satisfaction, donors are often rewarded with financial and estate planning benefits. With careful planning, donors find they are able to:

- Make a personal statement
- Save taxes (and as a result, perhaps give a larger gift than would otherwise be possible)
- Help shape the future and leave a lasting legacy

A qualified financial advisor can be a valuable resource to you when making these important decisions. A financial plan gives you the best chance to have your treasure impact the parish, school or agency of your choice.

For more information, contact the Catholic Community Foundation at [ccf@archindy.org](mailto:ccf@archindy.org).

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