Advocate with Down syndrome promotes employment for ‘friends like me’

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 embodied those traits to develop a career he is passionate about: as a motivational speaker advocating for employment of those with disabilities.

“God wants me to work for him,” he says. “God wants me to love people. He wants people to know that those with and without disabilities “are different, but the same.”

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.

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

By Natalie Hoefer

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.

“Of course, his recent visit to Iraq has been the most significant part of his papacy,” she said. “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

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
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 entrusted 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.

March 19, the wedding of St. Joseph, is one of many nations’ “days of many nations’ “days of (Rom 4:18).”

Abraham,” Archbishop Gomez said. “By God, he is the father of all of us … our father in the faith.”

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, 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—to celebrate the special year.

The pages also have 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.

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” and also posted resources are links for those who plan to attend the World Meeting of Families in Rome and for dioceses preparing for various 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/popeintentions.
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.

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 those supported 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 Flannell 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, Flannell 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,” Flannell 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.”

“Such gun violence increasing year after year with no sign of slowing, it’s hard for me to understand why we would pass such 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 Doug Carter testified at the hearing on House Bill 1369, pointing out that his agency has rejected thousands of permit requests over the 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 non-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 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. 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.innican.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 receives updates as 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.)

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 Breycha’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.


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 1973 in Chicago to recruit and equip pro-life Americans to be a voice for unborn children in their own communities.

The story of NOW v. Scheidler and the long court battle comes at a time when the National Catholic Family Life Conference, an organization of women formed in 1971 to foster Catholicism in the home, is celebrating its 50th anniversary.

Scheidler v. National Organization of Women (NOW) was the first lawsuit filed on behalf of the Pro-Life Action League and several other defendants in 1975.

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

The lawsuit led to the birth of the Thomas More Society, a national not-for-profit law firm, which Breycha 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 executive producer.

The documentary “Fighting for Life” was directed by Joe Scheidler, founder of the Pro-Life Action League in Chicago, is seen outside a now Planned Parenthood building in Washington in this 2016 file photo. The documentary “Fighting for Life: The Story of NOW v. Scheidler” debuts online at EWTN. It is available to view online at thomasmoreproject.org. (CNS photo/Law Johnston, Thomas More Society)

Support of our seminars. A Catholic education for children in need. Loving care for our retired priests. YOUR support of the United Catholic Appeal makes all of these things possible. Every day, YOUR gift brings hope to others.

Thank YOU for being one good person.
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. They are all part of the same group of teams: those who upset the favorites, those who are the underdogs and those who are the long shots. What do they have in common? They are all teams that have faith-based ties represented during the NCAA men's basketball tournament, known as the March Madness.

As a member of the Sisters of Charity of the Blessed Virgin Mary, Sister Jean made national headlines in 2018 when she became the chaplain of the Loyola University Chicago men's basketball team. In 2019, she received both doses of the COVID-19 vaccine, and in 2020, she made national headlines again when she was the chaplain of the Loyola University Chicago men's basketball team. She is known for her positive attitude and her ability to bring people together. She is also known for her ability to make people feel welcome and for her ability to bring people together.

And many enjoy seeing young children hug her, take selfies with her, or wave to her from the stands. She is known for her ability to make people feel welcome and for her ability to bring people together. She is also known for her ability to make people feel welcome and for her ability to bring people together. She is also known for her ability to make people feel welcome and for her ability to bring people together. She is also known for her ability to make people feel welcome and for her ability to bring people together. She is also known for her ability to make people feel welcome and for her ability to bring people together.

Our defense can take care of that.
Preparando para el ‘lunes de pasión’

“Christ became obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and has given him a name above every name” (Fil 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” (Mt 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 14:1-58).

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 overcome the sadness and suffering of human existence— even in times of pandemics. 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 the 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 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 his Master three times (Jn 14-18). 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 and our participation in the passion, death and resurrection of Jesus Christ (Jn 13:18). The Eucharist will experience most powerfully on the cross.

With Jesus, we relive his bittersweet entry into Jerusalem to greetings of “Hosanna in the highest” (Mk 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 (Mk 14:15-17, 47).

El difunto cardenal arzobispo de Nueva York, John J. O’Connor, se refirió a esta semana que vamos a celebrar como la “semana 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 “revisar 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 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 recordaremos 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 anunciar el cuerpo de Jesús era, en realidad, una anticipación de su entierro (Jn 12:1-11). El gesto generoso de María, la hermana de Marta, es uno de los últimos actos de calidez y bondad humana que recibiría Jesús hasta que su cuerpo sea bajado de la cruz.

El Martes Santo, nos enteraremos 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 abandonamiento y abandono, que Jesús experimentará con más fuerza en la cruz, se desarrollarán e intensifican a medida que avanza la semana.

El Miércoles Santo nos enteraremos 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 el Jueves Santo y el Viernes Santo, cuando instituirá la Sagrada Eucaristía, el obsequio impercétodo de su entrega a todos los que lo hacen a él, será como para no dejar de venerar este mismo 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 supercogedera 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 tengan que sufrir ahora puede anular la alegría de la resurrección de Cristo. Es la fiel observancia de esta profunda esperanza que esto significa para cada uno de nosotros y para nuestro mundo.

El Viernes Santo lo someterán al escarnio público, lo torturarán, lo maltratarán y lo humillarán durante su camino al Golgota (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.

La “semana más sagrada de la historia” termina con la victoria de Cristo 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. Es la fiel observancia de esta profunda esperanza que esto significa para cada uno de nosotros y para nuestro mundo.

Cristo es el centro de nuestra fe con santidad, pero también con una ligereza de corazón que afirma nuestra inquebrantable esperanza en Cristo. Que tengan una feliz Semana Santa. ♦
**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 SVdPs 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, one of the in-person participants or to donate, go to www.svdpindy.org/neighbor. For questions on any of the above, contact Darlene Sweeney, director of volunteer services, at dwessey@svdindy.org or 317-924-5769 ext. 238.

**Participate**

- Those participating virtually may run or walk 5K 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/LYNK.

**Sponsor**

Sponsorships are available for $250, $500, $1,000 and $2,500. To become a sponsor, go to cutt.ly/LYNKSponsor.

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**Events Calendar**

**April 1**

Catholic Charities Indianapolis Crisis Office.

**April 2**


**April 4**

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 carmelthirdoption.org/web. Click on link at top of page. Information: carmelthirdoption.org/web, or Keith Ingram, kingram@aicinvest.com or 317-324-8446.

**April 9**

St. Barnabas Church, 8300 Ralke 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/therapy-on-top. Questions: 317-261-3373.

**April 14**


**April 15**

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


**April 22**

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 carmelthirdoption.org/web. Click on link at top of page. Information: carmelthirdoption.org/web, or Keith Ingram, kingram@aicinvest.com or 317-324-8446.

**April 24**

Celebration Roncalli, via Zoom, 6:30-8 p.m., fundraiser and silent auction benefiting Roncalli Catholic High School, silent auction site open for bidding April 19. www.carmelthirdoption.org/society/ raffle for $100,000, free. Information and registration: 317-787-8277, kimram@ aicinvest.com or www.roncalli.org/celebration.

**May 2**

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, “How to Fight Fair and Conflict Resolution.” 7-8 p.m., series offered most Thursdays through May 20, no registration needed. Free. Go to carmelthirdoption.org/web. Click on link at top of page. Information: carmelthirdoption.org/web, or Keith Ingram, kingram@aicinvest.com or 317-324-8446.

**May 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.

**May 16**

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.

**May 25**


**May 29**

Our Lady of the Most Holy Rosary, 520 Stevens St., Indianapolis. Faithful Citizens Rosary Walk, 10:45-11:45 a.m., meet in front of church. Information: faithfulcitizens2016@gmail.com.

**June 2**

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 carmelthirdoption.org/web. Click on link at top of page. Information: carmelthirdoption.org/web, or Keith Ingram, kingram@aicinvest.com or 317-324-8446.
A family’s painful battle with COVID leads to an unexpected blessing

(Editors 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 sit 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 invited me to share my faith with him.”

When she reminded him of his marriage proposal offer for my forgiveness on all of his shortcomings. Then he invited me to share my faith with him.”

When she reminded him of his marriage proposal offer of 2020.

“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 come 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.

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 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,” Kathleen says. “I could apply those various tears and see how they were moving me away from areas of my life—letting go of ambitions, 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 visioning 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

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. 24—her birthday—by selling raspberry lemonade at a 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 E. 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.”

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

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)

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)

The Criterion Friday, March 26, 2021
It's a role made possible through faith, a loving family—and a crucial decision Mark's parents made after his birth.

My parents had been married for 10 years when Mark was born in 1992, his parents were told he would not survive infancy—partly because of Down syndrome. The doctor said their son would live a vegetative life. But for most doctors in such cases, they advised them to send Mark to an institution.

"We were not part of an institution—we were part of a loving family," says Greg, 52. "There were no special passes because he knew they would have to depend on God to make it work."

"We knew we had to depend on ourselves," says Al, Mark's father. "We knew we had to depend on God to make it work."

"I still remember, God, I know you can hear me. I'm not going to call you illegally. I know that my prayer had been answered."

Just like my brothers'

Al and Linda Hublar's response was immediate. "The Hublars decided to raise Mark no differently than their other sons Greg and Todd were born four and 10 years later, respectively.

"At one point during this time, his dad asked Mark a question: “Why did you live?” When Mark asked, “What’s your purpose in life?” Al recalled. "It was a natural conversation.

"About two weeks later, Mark said to his mom, “Mom, I have a natural ability for public speaking, and I’m very, very good at it."

"Mark is an exceptional speaker and tells his story very, very well," says Al. "When you meet him and see what he’s done with his life, you think about people with disabilities who can do it.

"Mark has a natural ability for public speaking, and he clearly loved people. Now he had a purpose toward which to channel those talents."

"It would still be years before Mark, 21, is able to make ends meet to develop into his career as an advocate and public speaker. But once he retired for health reasons, Al recalls, "I said, "Okay, you know that."

"But once they converged, Mark made us all different, but the same."

"We knew we had to depend on ourselves," says Al, Mark's father. "We knew we had to depend on God to make it work."

"We knew we had to depend on ourselves," says Al, Mark's father. "We knew we had to depend on God to make it work."

"The Hublars pose for a photo in the pictorial directory for Our Lady of Perpetual Help Parish in New Albany. (Submitted photo)"

"Greg is awed by his brother's capacity for love and forgiveness. "I've been in the office of his New Albany apartment, Mark Hublar shares about one of the many moments when his family gathered for a photo at the church. "The Hublars pose for a photo in the pictorial directory for Our Lady of Perpetual Help Parish in New Albany. (Submitted photo)"

"Rinne graduated from college, Mom?"

"He was just fabulous," she says. "When Mark asked, "What’s a contraceptive, abortifacient and sterilization general, he has defended the ACA in court."

"Critics of new HHS head raise concerns over abortion, religious liberty zero tolerance for exemptions to HHS regulations in this administration, whether for hospitals and other facilities that refuse to perform elective abortion procedures."

"The Catholic Medical Association is alarmed by the new HHS secretary of the U.S. Department of Health and Human Services.
renewed their calls to end racism.

“We must support all victims of violence and stand in solidarity with our communities,” said Atlanta Archbishop Gregory J. Hartmayer in a March 17 statement. "But we must also work to protect the whole community from further 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 Islander Affairs, echoed Hartmayer’s call to stand in solidarity with the vulnerable.

In a March 22 statement, he said the Atlanta shooting is “another example of dialogues addressing anti-Asian bias that have taken the form of numerous other acts of physical violence, verbal attacks and vandalism, that we have been observing and actively pursuing an end to ‘racism and discrimination of every kind.’”

President Joe Biden has issued a statement condemning the shootings and pledged to support the victims and their families. The general council of the Dominican sisters of Saint Mary of the Angels, which has a presence in the Atlanta area, issued a statement expressing condolences and support for the victims and their families.

The Atlanta shooting has sparked a wave of condemnation and anger across the country, and in many other communities as well. The shooting has also raised concerns about the targeting of Asian American and Pacific Islander communities, and about the need for greater awareness and understanding of the issues facing these communities.

The Atlanta shooting has also prompted a renewed call for action to address the root causes of racism and discrimination in society. Many leaders and organizations have called for increased efforts to promote diversity, inclusion, and equality, and to address the systemic issues that contribute to these problems.

Biden’s statement expressed the country’s shock and grief, and his commitment to supporting the victims and their families. He also pledged to work with Congress to pass legislation to address the root causes of these issues.

In a statement following the shooting, Atlanta Mayor Keisha Lance Bottoms said, “The Atlanta shooting is a senseless act of violence. It is a tragic loss of life, but it is also a symbol of a larger problem we face in our society.”

She called for a renewed commitment to addressing the issues of racism and discrimination, and to working together to build a more just and inclusive society.

In conclusion, the Atlanta shooting has highlighted the need for continued action to address the root causes of racism and discrimination, and to promote greater understanding and inclusivity in our society. The country must work together to create a safer and more just future for all Americans.”

(AEJN photo/Alex Bruns/Huffpost)
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, a German artist 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 scorched 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 ankles, twisting beneath the crossbeam, evoke the chains of human alienation. 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 an 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. Obdurate 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 anguish and bowed head evoke his unbearable agony. Under a piercing crown of thorns, the scarred face of Jesus bleeds.

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 bless you. Because by your holy death 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.)
**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.

Nothing more.

We watched television, big part of our life, we have a relatively small TV in a corner of our family room.

But that is where my sons and I gathered for prayer on Sundays for many months a year ago during the first part of the 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 many and splendid flowers to celebrate Christ’s resurrection.

A dozen or more boys (including some of my sons) wearing medals 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 the 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, this Easter for Easter 2021 will be different. With a greater knowledge of how to protect ourselves and 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 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 us to 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, but the gift was suspended.

This Easter, let’s open it to its fullest extent and offer love for the Eucharist as we celebrate together. Separation from loved ones. Losses. The crosses are many and varied.

We can all be grateful for the gifts and love for the Eucharist this Easter. It could become the best ongoing effect of the coronavirus pandemic in our lives, being healed not only to our own hearts, but to the Church and world as well.

We hope to help them realize and better understand that they are not alone, and that the seeds are not just possible but very much alive.

The seeds of the desire to trust, to better understand and to love God more fully, are also often lying dormant in the hearts 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 Gretencond ministers at Sacred Heart of Jesus Parish in Terre Haute and is a member of the archdiocese’s Corrections Ministry Advisory Committee.)

**Journeying Together/Hosfman Ospino**

As a migrant spouse and father, St. Joseph faced challenges

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

I commend it for reflection.

I have always been fascinated by how the Jesuits have said throughout the centuries about Joseph, for whom we have no record of having said much.

Catholic imagination is creative. I have been reading some books and articles about St. Joseph and have reached two conclusions.

On the one hand, we must not assume that the picture we have of Joseph was the result of his words means that Joseph did not say anything. As I meditate upon the few scenes in the Gospels that mention Joseph, I bet he said a lot in prayer, his interactions with his beloved Mary and their children.

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

On the other hand, most of what we know and can infer about Joseph comes from December 23, the feast in honor of St. Joseph, which we keep separately.

He has no 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 role and position.

The Holy Family had to face concrete problems like every other family, like so many of our migrant brothers and sisters who are here in the United States and are forced to escape more often than not, risking life and property in search of freedom and the promise of a better life.

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. A stateless refugee among others regularly working with immigrants in ministry, the story holds us.

I would love to translate the popular yet short and poetic “Patris Corde” (“With a Father’s Heart”), Pope Francis wisely brings us an attention to the treatment of and pandemics on the planet which he risks everything in order to protect what he loves most, his family.

The Holy Family had to care for two children, Joseph, a young child Jesus, and his loving family. The Holy Family had to provide for his family and to protect his family.

Patris Corde

The landscape had become lush with a green plant life which had sprouted from the seeds that had been lying dormant for so long. It all took place when they utilized the spiritual element that had been missing: the rain.

When I try to explain to people why I believe in so strongly supporting ministering to the incarcerated, I continually run up against the bias of “You’re just wasting your time. There’s no hope for those.”

I can relate to him at all. There are so many images of the lives of many migrant population who are part of our life, fathers and husbands, I grow in my...
The Sunday Readings

Sunday, March 28, 2021

- Mark 11:1-10
- Isaiah 50:4-7
- Philippians 2:6-11
- Mark 14:1-13:47

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 Bishop. 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 and Bethesda 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 unidified 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 liturgical figure as a prophecy of Christ.

Supplying the second reading is St. Paul’s Epistle to the Philippians. Elloquent 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. We believe that its origin was liturgical.

The care with which each Gospel recalls the passion of the Lord reveals the vital importance that all the Evangelists placed upon the event, but each of the Gospels has its own perception of the passion of Christ.

For Mark, the special point is that the Lord was utterly alone as he faced trial and death. It dramatizes the determination of Jesus in accomplishing God’s will, but also the weakness of human beings, displayed in those who deserted Jesus or who tried him.

Judas’ betrayal, the young man who ran away, Peter’s denial, the inability of the religious scholars to see the Lord’s true identity and the kangaroo court of the Sanhedrin, underscored by the high priest’s utter pragmatism, and the similar Roman governor’s court—all were details through which Mark showed Christ’s majesty and human frailty.

Reflection

People know where they were when they first learned that hijacked airplanes had crashed into the World Trade Center Towers on Sept. 11, 2001. Americans who were alive on Nov. 22, 1963, remember their memories. It was so momentous for them. Listen to the reading of the Passion today. Catch Mark’s attention to the event. Ask why it was important for him.

In it, Mark saw the reality of humanity and the gift of salvation. Jesus faced the sin of the world, deserted by frightened, ignorant human beings. He suffered a horrific death.

Life is not always a bed of roses. We need the Lord. Peace awaits us. Victory awaits us. The Lord rose again.

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 13:21-23, 36-38

Wednesday, March 31
Wednesday of Holy Week
Isaiah 44:28-31
Psalm 69:8-10, 21-22, 33-34
Matthew 26:14-25

Thursday, April 1
Thursday 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, 12-15, 17-17, 25
Hebrews 4:14-16, 5:7-9
John 18:14-19:42

Saturday, April 3
Holy Saturday
Holy Saturday Night—The Easter Vigil
Genesis 1:1-22
or Genesis 1:1-31a, 32-33a
Psalm 104:1-2, 5-6, 10, 12, 14-24, 35
Psalm 33:4-7, 12-13, 20, 22
Genesis 22:1-18
or Genesis 22:2-19a, 20, 10-13, 15-18
Psalm 66:1-5, 11
Exodus 12:1-12 (Response)
Exodus 15:1-2, 17-18
Isaiah 54:5-14
Psalm 102:4-19, 20-21
Isaiah 55:1-11
Isaiah 12:2-6
Isaiah 40:3-5 (Response)
Isaiah 40:6-8
Psalm 9:1-9
Psalm 9:10-11a
Psalm 110:1a-2, 16-17
Psalm 110:2a
Romans 6:3-11
Psalm 118:1-2, 16-17, 22-23
Mark 16:17-18

Sunday, April 4
Easter Sunday of the Resurrection of the Lord
Acts 10:34a, 37-43
Psalm 13:1-3, 6-7, 16-17, 22-23
Colossians 3:1-4
or 1 Corinthians 5:6-7
John 1:1-18
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?

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.” (663)

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. “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.” (663)

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.

A There is no official prayer a Catholic may say when 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 think him for the blessings of the day and speak to him about those for whom I have promised to pray.

A 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 “Anna Christina” prayer, which dates back to the early 14th century and starts, “Soul of Christ, sanctify me. Body of Christ, save me. Body and soul, make me Thine. But 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 providence; my future, to your providence.”

Questions may be sent to Father Kenneth Doyle at ask.fatherdoyle@gmail.com and 30 Columbus Circle Dr., Albany, New York 12203.

Holy Week 2020
By Ann Margaret Lewis
I placed last year’s Blessed palms on my Doorpost the Blood of the lamb that once Protected Israel from the Angel of Death Pestilence, pointing to the Tomb of Good Friday and the Hope of our Sunday Resurrection

(A Ann Lewis is a member of Holy Name of Jesus Parish in Grove and is executive assistant for the archdiocesan Office of Communications. All churches still closed to slow the spread of the coronavirus, these unbaptized palms from 2019 were tied to a doorpost with a blood-red scarf during Holy Week in 2020.) (Photo by Ann Lewis)
Conventional Franciscan Father Edmund Goldbach served in parish ministry

Conventional Franciscan Father Edmund Goldbach, a member of the Province of Our Lady of Conception based in 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 21 at the friars’ cemetery at Mount St. Francis.

Clarence George Goldbach, Jr., was born on Aug. 29, 1938, in Cleveland, Ohio. He joined the Province in 1965, in St. Paul, Minn.

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

Memorial gifts may be sent to the Province of Our Lady of Conception, 103 St. Francis Blvd., Mount St. Francis, IN 47004, or on the province’s website at www.FranciscansUSA.org.

O’Malley, Denise Snow, John and Joseph Vincent, Grandson of one. RICHARDS, Stephen, 65, 65 St. Mary (Immaculate Conception), Rustville, Feb. 23. Husband of Anna Jo Richars, Father of Richard Sons of Lore and

KINSEY, Bonnie, 80, St. Elizabeth Ann Seton, Richmond. March 8. Mother of John, Michael and William Grandson of four.


RICHARDS, Christopher, 65, 65 St. Mary (Immaculate Conception), Rustville, Feb. 23. Husband of Anna Jo Richars, Father of Richard Sons of Lore and


RICHARDS, Christopher, 65, 65 St. Mary (Immaculate Conception), Rustville, Feb. 23. Husband of Anna Jo Richars, Father of Richard Sons of Lore and

Chris Hirschfield / 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 you 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 real 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 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.

(Chris Hirschfield, 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.)

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.evdio.org.

Those interested should send a cover letter and resume to hr-catechesis@evdio.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

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 holding 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 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 when then-President Donald J. Trump famously said he wanted to see “packed churches” on Easter. That didn’t happen.

FRANCIS

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

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.”

For more information, contact the Catholic Community Foundation at ccf@archindy.org

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)