



An Easter Message from Archbishop Charles C. Thompson

Easter Greetings to All in Christ!

This is our third Easter since the onset of the COVID pandemic. During Easter 2020, very few were able to gather in churches. For Easter 2021, many were still anxious about gathering with others. While there are lingering effects of the virus, especially in the form of variants, we are ready to celebrate Easter 2022 with great joy and solemnity.

Our pastors and parish staffs continue to provide tremendous care and safety for our liturgical celebrations. All are welcome to join in the celebration of the Sacred Triduum—Holy Thursday, Good Friday and the Easter Vigil—as well as Mass on Easter

Sunday and throughout the Easter season, the apex of our entire liturgical year.

This year's celebration of Easter occurs within the first of a three-year Eucharistic Revival for the Catholic Church throughout the United States. It is the long-standing teaching of our Church that the Eucharist is the "source and summit" of Catholic identity and mission. At the heart of this teaching is our core belief in the Eucharist as the Real Presence of Jesus Christ—His Body and Blood, Soul and Divinity.

It is through the Passion, death and resurrection of Jesus Christ that we are

saved. It is through the Institution of the Eucharist as His Body and Blood at the Last Supper—which we commemorate on Holy Thursday, in anticipation of His crucifixion as commemorated on Good Friday—that His Church founded upon St. Peter and the Apostles comes about and remains.

In the Eucharist, we do not celebrate a thing but a person. The celebration of Mass is an event, an encounter with the person of Jesus Christ.

Easter is the pivotal moment of encountering His victory over sin and

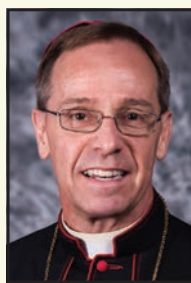
death, as realized in the transformation of the cross as a sign of our redemption rather than a means of condemnation. It is for this reason that we have cause to rejoice.

Indeed, we proclaim Jesus Christ as Risen! Alleluia, Alleluia! May the Risen Lord Jesus Christ raise our minds and hearts in praise of the Holy Trinity—God the Father, Son and Holy Spirit—in communion with the Blessed Virgin Mary and the saints. In Him, we are saved!

Blessed Easter!

+ Charles C. Thompson

Archbishop Charles C. Thompson



Mensaje de Pascua del Arzobispo Charles C. Thompson

¡Saludos Pascuales en Cristo para todos!

Esta es nuestra tercera Semana Santa desde el inicio de la pandemia de COVID-19. Durante la Semana Santa de 2020, muy pocos pudieron reunirse en las iglesias; para la de 2021, muchos todavía sentían temor de reunirse con otros; y aunque aún persisten los efectos del virus, especialmente en forma de variantes, estamos preparados para celebrar la Pascua de 2022 con gran alegría y solemnidad.

Nuestros párrocos y el personal de la parroquia siguen teniendo el máximo cuidado y tomando medidas de seguridad durante las celebraciones litúrgicas. Todos son bienvenidos a unirse a la celebración del Triduo Sagrado, es decir, el Jueves y Viernes Santo y la Vigilia Pascual, así como a la Misa del Domingo de Pascua y durante toda la temporada de la Pascua, el ápice de todo el año litúrgico.

La celebración de la Pascua de este año se enmarca en el primero de los tres años de renacimiento eucarístico de la Iglesia católica en todo Estados Unidos. Desde hace mucho tiempo, la Iglesia nos enseña que la eucaristía es la "fuente y la cumbre" de la identidad y la misión católicas. En el corazón de esta enseñanza se encuentra nuestra creencia fundamental en la eucaristía como la presencia real de Jesucristo: su cuerpo y sangre, alma y divinidad.

Mediante la Pasión, muerte y resurrección de Jesucristo logramos la salvación; mediante la institución de la eucaristía como su cuerpo y sangre durante la Última Cena (que conmemoramos el Jueves Santo, en anticipación de la crucifixión que se conmemora el Viernes Santo) se funda y permanece su Iglesia que se erige sobre san Pedro y los Apóstoles.

En la eucaristía no celebramos algo

sino a alguien; la celebración de la misa es un acontecimiento, un encuentro con la persona de Jesucristo.

La Pascua es el momento crucial del encuentro con su victoria sobre el pecado y la muerte que se refleja en la transformación de la cruz como signo de nuestra redención y no como medio de condena. Por eso tenemos motivos para alegrarnos.

En efecto, ¡proclamamos a Jesucristo resucitado! ¡Aleluya, aleluya! Que el Señor Jesucristo resucitado eleve nuestras mentes y corazones en alabanza a la Santísima Trinidad—Dios Padre, Hijo y Espíritu Santo—en comunión con la Santísima Virgen María y los santos. ¡En él, estamos salvados!

¡Que tengan una bendecida Pascua!

+ Charles C. Thompson

Arzobispo Charles C. Thompson



Pope Francis holds palm fronds as he celebrates Palm Sunday Mass in St. Peter's Square at the Vatican on April 10. (CNS photo/Paul Haring)

Victory is not raising a flag on pile of rubble, pope says on Palm Sunday

VATICAN CITY (CNS)—Jesus obeyed the most challenging of commandments: to love one's enemies; and he invites humanity to do the same by breaking a vicious cycle of evil, sorrow and hatred with love and forgiveness, Pope Francis said on Palm Sunday.

"As disciples of Jesus, do we follow the master, or do we follow our own desire to strike back?" he asked in his homily on April 10.

Pope Francis began Holy Week with Palm Sunday Mass in St. Peter's Square with an estimated 50,000 people—the first time large numbers of people could participate since the start of the COVID-19 pandemic two years ago.

He also made a heartfelt appeal for a cease-fire by warring parties and the start of a "real negotiation," even if it requires "some sacrifice for the good of the people."

"What kind of victory will it be to plant a flag on a pile of rubble?" he said after the Mass and before leading the *Angelus* prayer. "Put down the weapons. Let an Easter truce begin."

Clearly referring to the invasion of Ukraine by Russian forces, the pope did not specifically name which conflict he was talking about, saying Christ died to be victorious over sin and death, "not over someone and against someone else."

However, he denounced this "endless" war, which "daily places before our eyes heinous massacres and atrocious cruelty committed against defenseless civilians. Let us pray about this."

A war aiming for victory according to the logic of the world, the pope said, "is only the way to lose." It is better to let the victor be Jesus, who carried the cross and died to free people from evil and so life, love and peace might reign.

Palm Sunday, which marks the start of Holy Week, commemorates Jesus' entry into Jerusalem and the beginning of his Passion.

Because of ongoing difficulty walking and his doctor's advice to rest, Pope Francis did not take part in the traditional procession to the obelisk in the center of the square, but was driven by car to the altar before the start of the ceremony.

Dozens of young people carried palm

branches, and bishops, cardinals and the pope held *palmurelli*, large woven palms. All the pilgrims in the square were given olive branches donated by Italian olive oil producers, and several people also held large rainbow "peace" flags or smaller flags of Ukraine and other countries.

After blessing the palms and listening to the Gospel reading of Jesus' entry into Jerusalem, the young people, bishops, cardinals and deacons processed to the steps of St. Peter's Basilica for the main part of the Mass, which included the reading of the Passion.

In his homily, Pope Francis highlighted how Jesus "obeyed the most demanding of his commandments: that we love our enemies."

"How often we spend time looking back on those who have wronged us! How often we think back and lick the wounds that other people, life itself and history have inflicted on us," he said.

Instead, Jesus teaches humanity "to break the vicious circle of evil and sorrow, to react to the nails in our lives with love, to the buffets of hatred with the embrace of forgiveness," he said.

When people resort to violence, he said, they forget about God, their father, and "about others, who are our brothers and sisters. We lose sight of why we are in the world and even end up committing senseless acts of cruelty.

"We see this in the folly of war, where Christ is crucified yet another time," the pope said. "Christ is once more nailed to the cross in mothers who mourn the unjust death of husbands and sons. He is crucified in refugees who flee from bombs with children in their arms. He is crucified in the elderly left alone to die; in young people deprived of a future; in soldiers sent to kill their brothers and sisters."

If people want to see if they truly belong to Christ, "let us look at how we behave toward those who have hurt us," the pope said.

The Lord asks people to respond the way he does: by showing "compassion and mercy to everyone, for God sees a son or a daughter in each person. He does not separate us into good and bad, friends and enemies. We are the ones who do this, and we make God suffer," the pope said. †



Public Schedule of Archbishop Charles C. Thompson

April 15–26, 2022

April 15 – noon
Way of the Cross with Knights of Columbus at American Legion Mall, Indianapolis

April 15 – 3 p.m.
Good Friday service at SS. Peter and Paul Cathedral, Indianapolis

April 16 – 8:45 p.m.
Easter Vigil at St. Mary Church, Indianapolis

April 20 – 10 a.m.
Department heads meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

April 20 – 6 p.m.
Mass on the Grass at IUPUI Taylor Hall Courtyard, Indianapolis

April 21 – 10 a.m.
Mass for students of St. Elizabeth Ann Seton School and Seton Catholic High School, Richmond, at St. Andrew Church, Richmond

April 21 – 3:30 p.m.
Catholic Community Foundation Advisory Board meeting at Archbishop Edward T. O'Meara Catholic Center

April 23 – 10 a.m. CT
Diaconate ordinations at Saint Meinrad Archabbey Church, St. Meinrad

April 24 – 10 a.m.
Disabilities Awareness Mass at SS. Peter and Paul Cathedral followed by reception at Archbishop Edward T. O'Meara Catholic Center

April 26 – 10 a.m.
Spring business meeting for priests and parish life coordinators at St. John the Apostle Parish, Bloomington

April 26
Following spring business meeting, Council of Priests meeting at St. John the Apostle Parish, Bloomington

Registration deadline is April 23 for evangelization leader and team training

Criterion staff report

The archdiocesan Office of Evangelization will lead an evangelization leadership training at St. Agnes Parish, 1008 McLary Road, in Nashville, from 9 a.m.-3 p.m. on April 30.

This training is for parish evangelization leaders, as well as the teams they have formed.

The day will include time for prayer, formation and to meet with others throughout the archdiocese to hear what they are doing to evangelize their parishes and within their parish boundaries.

If you have been put in charge of

evangelization by your pastor or desire to help evangelize your parish, this training is for you.

The cost per person will be covered by an individual's parish. The charge is \$20 for the first person from each parish to register, then \$10 per additional person from each parish. The cost includes breakfast and lunch. Scholarships are available if cost is an issue.

To register, go to cutt.ly/EvangTraining. For more information scholarship inquiries, contact Sam Rasp, archdiocesan coordinator of evangelization and discipleship, at 317-236-1466 or srasp@archindy.org. †

Readers asked to share their stories of how eucharistic adoration has touched their lives and their faith

The Criterion is inviting our readers to share the stories of how their experiences of participating in eucharistic adoration have touched their lives and deepened their relationship with Jesus, who continues to share his body and blood in the Eucharist.

Send your story to John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †

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Eucharistic revival called 'a movement' that gets to core of Catholic faith

WASHINGTON (CNS)—The U.S. Catholic Church's three-year eucharistic revival about to get underway "is not a program but a movement" that is an invitation to the faithful from God to go on mission and be compelling witnesses of our faith, said Tim Glemkowski, the newly named executive director of the National Eucharistic Congress.



Tim Glemkowski

"We the Church have to be clear about telling our story, getting to the core" of our faith, that "God is not just some distant someone who is not engaged," he told Catholic News Service (CNS) on April 5. "He's alive and real and can be encountered in the Eucharist, source and summit of the faith. ... This is where God is with us."

The National Eucharistic Revival begins on the weekend of June 18-19, the feast of the Most Holy Body and Blood of Christ (Corpus Christi). It will culminate with the National Eucharistic Congress to be held in July 2024 in Indianapolis at the start of the final year of the revival. Along the way, there will be parish, diocesan and regional events to increase Catholics' understanding of and devotion to the real presence of Christ in the Eucharist.

The first year will get underway at the diocesan level with initiatives such as eucharistic adoration and processions, the development of parish teams of revival leaders and conferences on the Eucharist. Plans for the start of the revival in the Archdiocese of Indianapolis continue to be formulated.

The following year, there will be parish revival events, leading to the eucharistic

congress in Indianapolis in 2024, the first to be held since one took place in 1976 in Philadelphia. It is expected to draw at least 80,000 from across the country.

The U.S. bishops approved plans for the revival and the congress last November during their fall general assembly in Baltimore. Both are being spearheaded by the U.S. Conference of Catholic Bishops' (USCCB) Committee on Evangelization and Catechesis, chaired by Bishop Andrew H. Cozzens of Crookston, Minn.

As chairman of the board of the National Eucharistic Congress Inc., Bishop Cozzens announced Glemkowski's appointment on April 4.

"Tim is a real leader with a heart on fire for Jesus Christ and a desire to invite people to encounter his love in the Eucharist," Bishop Cozzens said in a statement.

"He brings a unique blend of skill sets to this important role—from strategic vision and operational excellence to theological insight and a missionary mindset. ... He lives and breathes the call of Pope Francis for a pastoral and missionary conversion of the Church," the bishop added.

National Eucharistic Congress Inc. was instituted earlier this year, and a national search was conducted for an executive director to lead the newly established entity.

"God is doing something important in his Church through this multiyear national eucharistic revival," Glemkowski said in a statement after his appointment was announced. "At its core, I believe the congress is a critical moment for how we fulfill Pope Francis' vision of becoming a more missionary Church."

He added, "It is the fire of charity, born in our hearts from the reception of Jesus in the Eucharist, which impels us on

mission. This is a phenomenal opportunity for our Church to draw closer to Christ and to be prepared to better share him with our postmodern world."

Until he was chosen for his new position, Glemkowski had been working for the Archdiocese of Denver in evangelization and strategy. Before that, he was founding president of the Chicago-based L'Alto Catholic Institute, which works with parishes to meet "the challenges and opportunities" of the new evangelization.

A native of the Chicago area, Glemkowski has a bachelor's degree in philosophy and theology from the Franciscan University of Steubenville, Ohio, and a master's in theology from the Augustine Institute in the Denver Archdiocese.

He and his wife, Maggie, have three children, ages 6, 4 and 1. They are members of Light of the World Parish in suburban Denver.

"The heart of Vatican II is the universal call to mission, to holiness. All of us are called to give our entire

lives to Christ and surrender to God and go on mission," he told CNS on April 5. "It's not optional ... baptism is an invitation calling for each of us" to step up and share the joy of Christ and our faith with others.

He sees the revival and the congress as "a milestone moment" for the Church and also "a generational moment" that can really change lives.

Glemkowski said that as a lay consultant to the USCCB Committee on Evangelization and Catechesis, he has been "engaged and involved with the genesis of [the] project for a while," and when he watched via livestream Bishop Cozzens' Nov. 17 presentation to the bishops, "I felt God moving my heart and I wanted to be a part of it."

So, he applied for the spot as executive director and said he is "humbled and honored" to be appointed.

In his presentation and later in interviews, Bishop Cozzens said the Catholic Church can deepen the faithful's understanding of the Eucharist with the

See REVIVAL, page 8



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Editorial



A girl with Ukrainian heritage lights a candle during Mass at an Ukrainian Orthodox church in Canoas, Brazil, on March 3 amid the Russian invasion of Ukraine. (CNS photo/Diego Vara, Reuters)

Despite darkness in world, we are an Easter people

“Then Jesus said, ‘Father, forgive them, they know not what they do’” (Lk 23:34).

As we walked with Jesus on the road to Calvary on Palm Sunday, he shared the above words in the Gospel of Luke. As part of the crowd persecuting Jesus during the liturgy, that phrase was spoken for us.

A few verses later in the same reading, one of the thieves hanging next to our Lord, understanding that Jesus had done nothing wrong and was being unjustly punished, asked: “Jesus, remember me when you come into your kingdom” (Lk 23:42). Like the thief, we are sinners who must seek mercy and forgiveness for our wrongdoings. Jesus’ response is meant for us, too, as we walk our journey of faith, not only on Palm Sunday, but each day.

And like the thief, we hope and pray, when we leave this Earth, we hear Jesus say to us, “Amen, I say to you, today you will be with me in Paradise” (Lk 23:43).

We mark Good Friday by listening to the evangelist John’s account of the Lord’s Passion and death, re-living Peter denying Jesus, seeing our Lord unjustly persecuted, and watching him die a horrible, senseless death as a crowd watches. And we pray fervently we do not follow Peter’s example, because our faith tells us to have the courage to stand up against injustices. And it implores us to see Jesus in others and be Jesus for others—even our enemies.

On Holy Saturday, we are encouraged to attend the Easter Vigil, which begins at dusk. It is also at the Vigil that catechumens are received into the full communion of the Church by baptism, being confirmed and receiving Communion for the first time.

In Luke’s Gospel proclaimed at the Vigil, we are with the women of Galilee, who come to the tomb with spices to prepare Jesus’ body for burial. They find it empty and are told by two angels that he has risen from the dead. They return and tell the Apostles what they have seen and learned. As witnesses of faith, on Easter and beyond we must proclaim Jesus is alive, eager to work through us for humanity.

In this short time frame, we go from the darkest day in humanity—Christ’s Passion and death—to a time when the “light of the world” illumines all darkness by his resurrection on Easter Sunday.

Sadly, many in our world today

continue to be enveloped by darkness. We need only look at the ongoing unjust invasion of Ukraine by Russia, those still facing challenges brought on by COVID and our brothers and sisters around the globe being afflicted by human trafficking, hunger, homelessness and countless other heart-rending situations who desperately need Easter’s light to shine on them.

We again pray for peace where there is war, for sustenance where there is hunger, for shelter where there is no place for people to live and for Christ’s light to shine on all those facing such untenable circumstances.

As we mark the Passion, death and resurrection of our Lord this weekend, we would do well to remember Pope Francis’ blessing *urbi et orbi* (“the city and the world”) shared on Easter 2017:

In every age, the Risen Shepherd tirelessly seeks us, his brothers and sisters, wandering in the deserts of this world. With the marks of the Passion—the wounds of his merciful love—he draws us to follow him on his way, the way of life. Today too, he places upon his shoulders so many of our brothers and sisters crushed by evil in all its varied forms.

The Risen Shepherd goes in search of all those lost in the labyrinths of loneliness and marginalization. He comes to meet them through our brothers and sisters who treat them with respect and kindness, and help them to hear his voice, an unforgettable voice, a voice calling them back to friendship with God.

He takes upon himself all those victimized by old and new forms of slavery, inhuman labor, illegal trafficking, exploitation and discrimination, and grave forms of addiction. . . .

The Risen Shepherd walks beside all those forced to leave their homelands as a result of armed conflicts, terrorist attacks, famine and oppressive regimes. . . .

In the complex and often dramatic situations of today’s world, may the Risen Lord guide the steps of all those who work for justice and peace.

In the midst of today’s world filled with chaos and heartache, we must remember we are an Easter people, where our faith in Jesus crucified and risen is imitated each day.

And may our words and actions, done with love, confirm to all: Christ has risen. He is risen indeed.

—Mike Krokos

Sight Unseen/Brandon A. Evans

Up through the rays of mercy

It’s interesting that in the visions received by the 20th-century saint, Faustina Kowalska, she records the words of Jesus as saying that he offers the world an “ocean of mercy.”



If we believe her vision to be true, then that phrase in particular has at least two ramifications.

One is that the unearned kindness that Christ offers each of us far exceeds even our wildest imaginings, more than the sea exceeds the shore.

No matter how many times I’ve been to the ocean, I’m always struck by how much bigger it is than even my crisp memories can conjure. That endless horizon of blue—and the dark depths beyond—silence any attempt to quantify it.

The waves, even in calmer waters, scatter sand and shell from between our toes to the ends of the world.

In the same way, the slightest portion of God’s mercy tosses away the sins of everyone who has ever lived—all the horrible cruelty, pride and indulgence are swirled away as if nothing.

Forgiveness is only mercy’s start.

The vision that St. Faustina saw—of a meek Christ letting flow rays akin to blood and water from his heart—hides a far deeper strength.

For if in those gentle lines truly runs an ocean, then there is something else that must be true: the sea does not just crash waves onto the shore only from its vast reserves, it also *draws out* the water first.

Christ did something remarkably similar in his life, particularly in his supreme act of redemption, whereby the sins of man hunted down the Son of God.

On the cross, despair and divinity met, and both were vanquished.

Or so it seemed.

In truth, divinity *surrendered* to despair, allowing evil not to meet the justice of God, but rather his mercy.

Thus, forevermore the limit of evil became mercy, as St. John Paul II once noted.

All darkness and death meet their ends and bear their opposites in the merciful heart of Jesus—a heart so overflowing with abundance that rays invisible become conduits to us of grace and goodness.

And conduits work *both* ways.

Just as the sea draws out water, those same divine rays must surely *draw up* shadow and transform it to light, the same as transpired between Good Friday and Easter Sunday.

While the ongoing redemption of the world may work in such a way, Divine Mercy is so much more personal than that. It’s not a vague, mechanical process: it’s a conversation. The One



This original painting of the Divine Mercy by Eugeniusz Kazimirowski was made in 1934 while St. Faustina Kowalska was alive. The image was based on visions she had received of Jesus, who implored her to share with the world a message of mercy. (Creative commons license)

who heals is also the One who hears. His channels don’t just shine down, they shine *up*.

We may even imagine sending along the rays of scarlet our pains unescapable, and along the white our dreams unattainable.

The things that we don’t believe we deserve—or even expect—an answer to.

The things a person casts, at last resort and in surrender, to the feet of a Savior.

As such it’s probably not a coincidence that the same image Faustina gave us also bears in each language the words, “Jesus, I trust in you.”

He wants us to entrust to his mercy our deepest wounds and truest aspirations, that the two, running up through those lines of crimson and light, may in the heart of Jesus finally meet, and there find both redemption and peace; eventually flowing back down to us—in this life or the next—as bindings made loose and hopes made whole.

(*Sight Unseen* is an occasional column that explores God and the world. Brandon A. Evans is the online editor and graphic designer of The Criterion and a member of St. Susanna Parish in Plainfield.) †

Letter to the Editor

Column reminds us true humility forgives, forgets and moves on, reader says

I just wanted to give a shout out and “thank you” to Natalie Hofer for her recent Love’s Litmus column on humility in the March 25 issue of *The Criterion*.

As I read it, I couldn’t help but think of how, as injured parties, we all stand ready to both hang on to that status, and to have it ready to play as a card against someone else who hurt us, in order to get even or “one up” them.

What’s really interesting is when, if I play my injury card on someone, they play the same card, their card, back on me, claiming that the hurt they did

to me was not as bad as the hurt I had previously done to them.

All of this is of course, as Hofer pointed out in the column, driven by ego. True humility forgives, forgets and moves on.

The Gospel of Matthew (Mt 6:14-15) teaches that God will forgive us exactly the way we forgive others. May we all be full of forgiveness and humility toward each other—and may we all start with that now!

Sonny Shanks
Corydon



Christ the Cornerstone

A meditation on the seven last words of Christ

“It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle. Jesus cried out in a loud voice, ‘Father, into your hands I commend my spirit’; and when he had said this he breathed his last” (Lk 23:44-46).

The date for this column is April 15, Good Friday. In observance of this holy day, the following is a meditation on what are traditionally known as the “seven last words” uttered by our Lord as he was dying on the Cross. There are different versions of this devotion, but the utterances quoted below are all found in one or more of the Passion narratives contained in the four Gospels.

First Word: Father, forgive them, for they do not know what they are doing.

There is an old saying: *To err is human. To forgive is divine.* Forgiveness is one of the things that sets our God apart from all the other gods. Although he was treated most cruelly and unfairly, and suffered the most painful and humiliating death imaginable, Jesus revealed his divinity in his willingness

to forgive those (including all of us) who were responsible for his Passion and death.

Second Word: Today you will be with me in paradise.

Christ took upon himself the sins of the world for one reason: to save all of us from the power of sin and death so that we might be united with him forever in heaven. The criminal who was crucified with Jesus, and asked to be remembered when Christ entered his kingdom, stands for all of us. We are the reason for the crucifixion, but if we repent and believe in him, when the time comes, Christ will welcome us into our heavenly home.

Third Word: Woman, behold your Son. Son, behold your Mother.

Christ bestowed two gifts to us on the cross. First, and foremost, he gave himself to us and thereby won for us redemption and the assurance of eternal life with him. But Jesus also gave us the incomparable gift of his own mother, Mary. She is now our mother, the tender and loving advocate who accompanies us on our life’s journey. Mary inspires us, comforts us and gives us a share in her courage and fidelity. What a marvelous gift! What a

wonderful opportunity to celebrate her goodness and constancy!

Fourth Word: My God, my God, why have you forsaken me?

We know that Jesus was not abandoned by his Father or the Holy Spirit at the hour of his death, but it’s easy to see how his human nature, weighed down by the knowledge of the sins of all humanity—past, present, and future—could feel forsaken by God. May we never lose sight of how much our Redeemer sacrificed for our salvation. Not only did he suffer excruciating physical pain, but his mental and emotional anguish must have been unimaginable. Lord, have mercy on us sinners.

Fifth Word: I thirst.

The thirst suffered by Jesus was more than his human body’s need for hydration. It was also his divine nature’s longing for the reconciliation of all humankind with each other and with God. On the cross, Christ longed for peace and justice, for love and mercy. He thirsted for the consolation of God poured out on all the warring factions and self-centered peoples of the Earth. He longs for this even now as we continue to sin and to war among ourselves.

Sixth Word: It is finished.

The work that Jesus came to do as Emmanuel (God-with-us) was accomplished by his Passion, death and resurrection. Each one of us is invited to share intimately in the redemptive work of Jesus by denying ourselves, taking up our individual crosses and following him. We are blessed not only to be the beneficiaries of Christ’s saving action, but also to be his missionary disciples called to proclaim to the whole world this same Jesus Christ who was crucified for us.

Seventh Word: Father, into your hands I commend my spirit.

At the end of our lives, each of us will be asked to imitate Jesus and turn ourselves (body and soul) over to God. We cannot hold anything back—certainly not our material possessions, but not even our secret thoughts and emotions. All will be handed over, and we will be held accountable for everything. Thank God, Jesus is both merciful and just. May we have the same confidence and trust that Jesus did when we commend our spirits to the Father!

A blessed Good Friday and a joyous Easter to all! †



Cristo, la piedra angular

Una meditación sobre las siete últimas palabras de Cristo

“Desde el mediodía y hasta la media tarde toda la tierra quedó sumida en la oscuridad, pues el sol se ocultó. Y la cortina del santuario del templo se rasgó en dos. Entonces Jesús exclamó con fuerza:—¡Padre, en tus manos encomiendo mi espíritu! Y al decir esto, expiró” (Lc 23:44-46).

La fecha de publicación de esta columna es el 15 de abril, Viernes Santo. Con motivo de este día sagrado, a continuación les ofrezco una meditación sobre lo que tradicionalmente se conoce como “las siete palabras” que pronunció nuestro Señor mientras moría en la cruz. Hay diferentes versiones de esta devoción, pero las expresiones que se citan a continuación se encuentran en uno o más de los relatos de la Pasión que se narran en los cuatro Evangelios.

Primera palabra: Padre, perdónalos porque no saben lo que hacen.

Hay un viejo dicho que reza: *Errar es humano. Perdonar es divino.* El perdón es una de las cosas que diferencia a nuestro Dios de todos los demás dioses porque aunque fue tratado de la manera más cruel e injusta, y sufrió la muerte más dolorosa y humillante imaginable, Jesús reveló su divinidad en su voluntad de perdonar

a aquellos (incluidos a todos nosotros) que fueron responsables de su Pasión y muerte.

Segunda palabra: Te aseguro que hoy estarás conmigo en el Paraíso.

Cristo cargó con los pecados del mundo por una razón: salvarnos a todos del poder del pecado y de la muerte, para que podamos estar unidos a él para siempre en el cielo. El delincuente que fue crucificado con Jesús, y que le pidió a Cristo que lo recordara cuando entrara en su reino, nos representa a todos, pues todos somos el motivo de la crucifixión; pero si nos arrepentimos y creemos en él, cuando llegue el momento, Cristo nos acogerá en nuestro hogar celestial.

Tercera palabra: Mujer, ahí tienes a tu hijo; ahí tienes a tu madre.

Desde la cruz, Cristo nos entregó dos regalos: el primero, y sobre todo, se entregó a nosotros y así conquistó la redención y la seguridad de la vida eterna con él. El segundo fue el incomparable regalo de su propia madre, María, quien ahora es nuestra madre, la tierna y cariñosa defensora que nos acompaña en el camino de la vida. María nos inspira, nos reconforta y nos hace partícipes de su valor y fidelidad. ¡Qué obsequio tan maravilloso! ¡Qué maravillosa oportunidad para celebrar su

bondad y constancia!

Cuarta palabra: Dios mío, Dios mío, ¿por qué me has abandonado?

Sabemos que ni el Padre ni el Espíritu Santo abandonaron a Jesús al momento de su muerte, pero es fácil comprender que su naturaleza humana, agobiada por el conocimiento de los pecados de toda la humanidad (pasados, presentes y futuros) sintiera que Dios lo había abandonado. Que nunca perdamos de vista cuánto se sacrificó nuestro Redentor por nuestra salvación; no solamente sufrió un dolor físico insostenible, sino que su angustia mental y emocional debieron de ser inimaginables. Señor, ten piedad de nosotros, los pecadores.

Quinta palabra: Tengo sed.

La sed que aquejaba a Jesús era más que la necesidad de hidratación de su cuerpo humano. Era también el anhelo de su naturaleza divina de que toda la humanidad se reconciliara entre sí y con Dios. En la cruz, Cristo ansiaba la paz y la justicia, el amor y la misericordia. Tenía sed del consuelo de Dios derramado sobre todas las facciones beligerantes y los pueblos egoístas de la Tierra. Y este sigue siendo su anhelo ya que continuamos pecando y en pie de guerra.

Sexta palabra: Todo está cumplido.

La obra que Jesús vino a realizar como Emmanuel (“Dios con nosotros”) se logró mediante su Pasión, muerte y resurrección. Cada uno de nosotros está invitado a participar íntimamente en la obra redentora de Jesús al negarnos a nosotros mismos, tomar nuestras respectivas cruces y seguirlo. Somos bendecidos no solamente por ser beneficiarios de la acción salvadora de Cristo, sino también por ser sus discípulos misioneros llamados a anunciar al mundo entero a este mismo Jesucristo crucificado por nosotros.

Séptima palabra: Padre, en tus manos encomiendo mi espíritu.

Al final de la vida, a cada uno se nos pedirá que imitemos a Jesús y nos entreguemos (en cuerpo y alma) a Dios. No podremos guardarnos nada, ciertamente no nuestras posesiones materiales, pero tampoco nuestros pensamientos ni emociones ocultas. Entregaremos todo y rendiremos cuentas de todo. Gracias a Dios, Jesús es misericordioso y justo. ¡Que tengamos la misma seguridad y confianza que tuvo Jesús cuando encomendamos el espíritu al Padre!

Que tengan un bendecido Viernes Santo y ¡feliz Pascua para todos! †

Events Calendar

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

April 18
Sr. Thea Bowman Black Catholic Women Monthly Prayer Gathering, via Zoom, third Monday of each month, sponsored by archdiocesan Black Catholic Ministry, 7 p.m. Join meeting: cutt.ly/SrTheaPrayer, meeting ID: 810 3567 0684 or dial-in at 301-715-8592. Information: Pearllette Springer, pspringer@archindy.org or 317-236-1474.

April 20
 Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Monthly Mass**, 2 p.m. Information: 317-784-4439 or www.catholiccemeteries.cc.

April 21
 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. Information: 317-244-9002.

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

April 22
 Our Lady of the Most Holy Rosary Catholic Church, 520 Stevens St., Indianapolis. **Pro-Life Series: Balloon Day Massacre: Childlessness on Purpose**, doors open 6 p.m., 6:30-9:30 p.m. lecture by Tim O'Donnell, followed by panel discussion, freewill offering. Information: 317-407-6881 or smdye1@gmail.com.

April 22-23
 Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove. **Our Lady of Grace Academy All Class Reunion**, Fri. wine and cheese social 7-9 p.m.; Sat. service project 9-11 a.m., Mass 4:30 p.m., dinner 6:30 p.m.; for classes 1960-79, \$79. Information and registration: olgalumns.com, 317-787-3287 or olgmonastery@benedictine.com.

April 23
 Seton Catholic High School, Chuck Mosey Memorial Gymnasium, 233 S. 5th St., Richmond. **Seton Cardinal Spectacular**, 6-9 p.m., fundraiser benefitting Seton Catholic schools, includes catered dinner, silent

action, games of chance, Friend of Seton Award presentation, \$60, sponsorships available. Information, tickets and sponsorships: 765-962-3902, ext. 4, skitchin@setoncatholics.org or setonschools.org/seton-cardinal-spectacular.

Our Lady of the Most Holy Rosary Catholic 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.

April 23, 24, 25
 St. John Paul II Church, 2253 St. Joe Rd. W., Sellersburg. **Parish Mission: Exploring and Celebrating Joy**, presented by Catholic musician and storyteller Steve Angrisano. Sat. 5:30-8 p.m. "Joy in the Journey" date night for married, engaged and seriously dating couples, reservation required, babysitting available for children ages 6 months-12 years; Sun. 6:30-8 p.m. mission night, all ages welcome; Mon. 3 p.m. Divine Mercy chaplet, 6:30-

8 p.m. mission night, all ages welcome. All events are free. Information and reservations: 812-246-2512.

April 25
The Villages of Indiana online Foster Parenting Virtual Information Night, 6-8 p.m., for those interested in becoming a foster parent, free. Information and registration: 317-775-6500 or cutt.ly/villagesindyreg.

April 27
Group Lectio via Zoom, 7 p.m., second and fourth Wednesdays of each month, Benedictine Sister Jill Marie Reuber, facilitator, sponsored by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedome.org.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pastoral Leadership Encounter for Graduates**, 7-10 p.m., sponsored by archdiocesan Intercultural Pastoral Institute, in Spanish, dinner included, \$40, space limited. Information and registration: hernandez@archindy.org.

felix_javier2708@yahoo.com, 317-597-3751 or 317-361-3381.

April 29, 30
 White Violet Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Spring Plant Sale**, Fri. 11 a.m.-5 p.m., Sat. 9 a.m.-3 p.m., organically grown vegetables, flowers, herbs, cut flowers. Information: 812-535-2930 or wvc@spsmw.org.

May 4
 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.

Ritz Charles, 12156 N. Meridian St., Carmel, Ind. **St. Augustine Home Guild Hats Off to Spring Luncheon Fashion Show**, 10:30 a.m., luncheon and fashion show benefitting Little Sisters of the Poor, \$60, register by April 20. Information and registration:

317-294-1955 or joannedyer@aol.com.

May 5
 St. Luke the Evangelist Parish, 7575 Holliday Dr. E., Indianapolis. **Gift of Life, Filled with Hope and Purpose**, 5:30-9 p.m., for women, Mass, dinner, presentation by Joelle Maryn, \$20, register by May 1. Information and registration: 317-313-0255, cutt.ly/CUPevent2022 or CUP@corpuchristiforunityandpeace.org.

May 6
 Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday biligual celebration of the Most Sacred Heart of Jesus**, Mass 5:45 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com. †

Terre Haute Catholic Charities voted Best Non-Profit in newspaper poll

Congratulations to the staff and volunteers of Terre Haute Catholic Charities. On March 30, the agency was voted Best Non-Profit Organization by an online reader poll sponsored by the *Tribune-Star* newspaper.

The agency's services include a foodbank; Ryves Youth Center; Bethany House shelter for single

women, women with children and married couples; Christmas Store; and court-appointed services.

Terre Haute Catholic Charities will celebrate 50 years of helping those in need in Terre Haute and the surrounding area next year.

For more information on the agency, to volunteer or to donate, go to www.archindy.org/cc/terrehaute. †

Retreats and Programs

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

April 26, May 3, 11, 24
 Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Viewing of The Chosen Season Two**, 5-9 p.m., four stand-alone sessions viewing two episodes followed by discussion led by Cheryl McSweeney and Father Keith Hosey, \$85 for four sessions

or \$25 per session, light supper and snacks included. Information and registration: cutt.ly/fatimaretreats, 317-545-7681 or jburger@archindy.org.

April 30
 Providence Spirituality and Conference Center, Foley Room, 1 Sisters of Providence, Saint

Mary-of-the-Woods, St. Mary-of-the-Woods. **Touch a Prayer: Crafting Your Own Prayer Beads**, 9:30 a.m.-noon, Providence Sister Paula Damiano facilitating, includes materials and snacks, \$20, register by April 25. Information and registration: 812-535-2952, jfrost@spsmw.org or spsmw.org/events. †

Wedding Anniversaries

Dale and MaryAnn Deffner



DALE AND MARYANN (ORTMAN) DEFFNER, members of St. Michael Parish in Brookville, will celebrate their 70th wedding anniversary on April 19.

The couple was married in St. Ann Church in Indianapolis on April 19, 1952.

They have seven children: Diane Erhart, Cathy Feller, Debby Krause, Karen Kuntz, Mike and Steve Deffner and the late Mary Ellen Strohmer.

The couple also has 19 grandchildren and 41 great-grandchildren. †

Lawrence and Martha Tempel



LAWRENCE AND MARTHA (WERNE) TEMPEL, members of Annunciation Parish in Brazil, will celebrate their 50th wedding anniversary on April 15.

The couple was married in St. Meinrad Church in St. Meinrad on April 15, 1972.

They have four children: Karen Beeson, Rebecca Bratt, Carol Crown and John Tempel.

The couple also has eight grandchildren. †

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to cutt.ly/anniversaries or call 317-236-1585.

Stocked with socks



Mike Quarto, second from left, a member of St. Pius X Parish in Indianapolis and of the Indiana Independent Venue Alliance (IIVA), poses with other volunteers who helped with a sock drive sponsored by IIVA. Quarto invited his parish and Christ the King Parish in Indianapolis to participate in the sock drive, which ended on Feb. 18. Parishioners from both parishes filled five containers, like the ones pictured here, to the point of overflowing with thousands of new pairs of socks. The socks were donated to the Brown County St. Vincent de Paul Society and the Horizon House for the homeless in Indianapolis. (Submitted photo)

Stellar acting helps *Father Stu* deliver a moving, true story

By Ann Margaret Lewis

It's rare these days to see a piece of entertainment out of mainstream Hollywood that depicts a priest in a sympathetic light. It's even rarer to have a film on a religious subject matter that is fairly well made.

On both of these rarities, Sony Picture's *Father Stu* delivers.

While the film is rated R primarily for language, it realistically reflects the gritty, formative life experience of Father Stuart Long, a priest of the Diocese of Helena, Mont., and the subject of this moving biopic. Long struggled to be ordained and serve as a priest after being diagnosed with a degenerative illness called inclusion body myositis.

While first-time director Rosalind Ross did a fine job behind the camera, her writing in the screenplay is not without flaws. Nevertheless, she did tell a story that is deeply moving. I was scrambling to find tissues at the end.

What really struck me, however, were the acting performances, which were stellar. Mark Wahlberg reached deep for his performance, even gaining 30 pounds during the film's production to reflect Father Stu's degenerative physical changes at the end of his life. His growth in holiness as his body failed was well done. Catholic actor Wahlberg has evolved a great deal as an actor, and he shines in this role.

Mel Gibson and Jackie Weaver portray Father Stu's estranged parents, who struggle with Stu's terrible initial life choices and later, the one to which God had called him. Their story arcs are interesting, though Gibson's seems to have more of satisfying culmination than Weaver's. Both actors were joys to watch.

Stu's spiritual journey to the priesthood kicks into action following a devastating

motorcycle accident, after which he experiences what can be interpreted to be a vision of the Blessed Mother. The ambiguity of the scene adds realism to what Stu experienced and sets up well his later calling.

Again, most of the film's flaws can be found in the screenplay. I cannot entirely fault Ross on this, however. Father Stu's story is a complicated one, and like most biopics some bits of information must be glossed over for the sake of time.

Nevertheless, one brief piece of information that would have added some icing to Wahlberg's lovely performance was the fact that Father Stu was actually intelligent and had earned a college degree in English literature. While Wahlberg does show some small hints of base cleverness in his performance, he largely comes across as lacking education.

This is particularly clear when he submits his seminary application in the form of a crudely scrawled letter to the seminary rector, portrayed by veteran British actor Malcolm McDowell. Had Stu's former education been noted somehow, they could have played that off his rather clumsy



Stuart Long (Mark Wahlberg) argues with the seminary rector in Columbia Pictures' *Father Stu*. (Photo by Karen Ballard courtesy of Sony Pictures Entertainment)

decisions prior to entering the seminary. It would also explain how he managed to pass his classes later.

Meanwhile, Catholics who know the details of how seminaries work will also scratch their head when all it takes Stu to be accepted by the seminary is a pointed argument with the rector. Most priests will tell you it takes a bit more than that, not to mention that a seminarian has to first become affiliated with a diocese, something that is not broached at all in the film.

The only final writing flaw to the film is a bit of incongruity on the part of Stu's girlfriend Carmen, genuinely played by Teresa Ruiz. When we first meet her, she

is adamant that premarital sex is not on the table for her as a faithful Catholic. She later changes her mind on this, and while we do not need characters to be squeaky clean or without incongruity or faults, there is no character progression to show how she ultimately came to that decision.

Regardless, I was pleasantly surprised and moved by this film, and I think most viewers will be, too. It's well-worth a watch.

(Ann Margaret Lewis is executive assistant in the archdiocesan Office of Communications and the author of several books. E-mail her at alewis@archindy.org.) †

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Colorado, Maryland expand abortion access; Oklahoma OK's near-total ban

DENVER (CNS)—While the Republican-led House in Oklahoma passed a near-total ban on abortion on April 5, politicians in Colorado and Maryland recently signed into law two of the nation's most permissive abortion measures.

Oklahoma's Life at Conception Act allows exceptions in cases where the pregnant woman's life is endangered. The new Colorado law permits abortion up to the moment of birth. The new Maryland law makes it legal for nonphysicians to perform abortions and will require many companies to pay for abortion through insurance.

According to the Kaiser Family Foundation, Colorado already was one of the most permissive states when it comes to a woman's access to abortion. It joins 15 other states and the District of Columbia that have codified abortion into law in anticipation of the Supreme Court's decision in a Mississippi case.

In June or early July, the Supreme Court will issue a ruling in *Dobbs v. Jackson Women's Health Organization*, which involves Mississippi's law banning most abortions after 15 weeks. It is expected the court will uphold the law and in doing so overturn *Roe v. Wade*, returning the abortion issue to the states.

The results of a *Wall Street Journal* national poll released on April 1 found strong public support for laws protecting the unborn after 15 weeks' gestation. Forty-eight percent of 1,500 registered voters surveyed in March said they would favor a law that would "ban abortions after 15 weeks," with an exception for the health of the mother; 43% said they opposed such a law.

The Oklahoma measure passed the state Senate last year and now it goes to Republican Gov. Kevin Stitt, who has vowed to sign pro-life measures into law. It would make performing an abortion a felony, punishable by up to 10 years in prison or fines of up to \$100,000.

"The penalties are for the doctor, not for the woman," said Rep. Jim Olsen, author of the House version.

"The pro-life movement has always owned its goal of abolishing abortion in our lifetime," said Kristan Hawkins, president of Students for Life Action and Students for Life of America. "And by that we don't just mean stopping late-term abortions, abortions after viability or the infanticide of children who survive abortion attempts; we mean protecting all children from the moment of conception.

"That is exactly what Oklahoma has done with its Life at Conception Act," she said in an April 5 statement.

In anticipation of the *Dobbs* ruling, several other states have put abortion restrictions in place, including Idaho, Florida, Georgia and Kentucky.

'Every human life has inherent dignity'

Colorado's Reproductive Health Equity Act—also known as HB22-1279—permits on-demand abortion for the full 40 weeks of a pregnancy; allows abortion based on discrimination of sex, race or children with disabilities such as Down syndrome; removes the requirement that parents of minors be notified if their minor receives an abortion; enshrines in law that "a fertilized egg, embryo, or fetus does not have independent or derivative rights" under state laws; and prohibits any regulation of abortion based on concerns regarding the health of the woman or baby.

On April 4, when the act was signed into law, Denver

Archbishop Samuel J. Aquila tweeted: "#Jesus forgive us! Tragic day for #Colorado with signing of #HB22-1279 unrestricted #abortion up to birth with zero rights for the unborn. A triumph for the culture of death [and] further erosion of the dignity of human life. We will continue to #pray for the conversion of hearts."

The archbishop and Colorado's other Catholic bishops were among hundreds offering testimony for hours in opposition to the bill in hearings as it made its way through the Colorado legislature.

A key person leading the opposition was Brittany Vessely, executive director of the Colorado Catholic Conference, the public policy arm of the state's bishops.

"The Catholic Church objects to abortion on the principle that every human life has inherent dignity, and thus must be treated with the respect due to a human person. This is the foundation of the Church's social doctrine, and its pre-eminent issue," Vessely said. "This bill goes too far and casts aside the voices of millions of Coloradans—especially preborn children."



Archbishop Samuel J. Aquila

In Maryland, the Maryland Catholic Conference strongly criticized the state's General Assembly for overriding Gov. Larry Hogan's veto of a bill that will now become law and greatly expand abortion access in the state.

On April 9, Maryland's House of Delegates and Senate overrode Hogan's veto of H.B. 937 a day earlier.



Gov. Larry Hogan

The legislature concluded its 2022 session on April 11. The state Catholic conference was "deeply disappointed" by the lawmakers' vote, said Jenny Kraska, the conference's executive director.

"Many companies will now be compelled to pay for abortion through insurance, and it is now legal for nonphysicians to perform abortions," she said in a statement. "We renew our own support for women and children and call for the state to support pregnant women and their children so together they may survive and thrive."

The conference is the public policy arm of the Catholic Church in Maryland, representing the Archdiocese of Baltimore; the Archdiocese of



Pro-life advocates are seen March 12, 2018, in Annapolis, Md. (CNS photo/Kevin J. Parks, Catholic Review)

Washington, which includes five Maryland counties surrounding the nation's capital; and the Diocese of Wilmington, Del., which includes counties on Maryland's Eastern Shore.

The Abortion Care Access Act, or H.B. 937, mandates the state provide \$3.5 million in funding annually beginning in fiscal year 2024 for a newly established Abortion Care Clinical Training Program.

Maryland law had previously specified that abortions could only be provided by licensed physicians, but under H.B. 937, which becomes law on July 1, the definition of qualified abortion providers will be expanded to include nurse practitioners, nurse-midwives, licensed midwives and physician assistants.

The Senate's companion measure, S.B. 890, was rolled into the House bill in its final form.

The new abortion law also will require that "Medicaid must provide coverage of abortion care services without restrictions" in Maryland and, regarding insurance coverage, that "a carrier that provides labor and delivery coverage must cover abortion care services." It does allow religious organizations to obtain an exclusion for abortion coverage by their health care insurance plans.

Hogan, a Catholic, said H.B. 937 "endangers the health and lives of women by allowing nonphysicians to perform abortions."

In February testimony opposing H.B. 937, the Maryland Catholic Conference said: "Given that abortion is ubiquitous in our state, Maryland women are not looking for abortion expansion but rather help with basic necessities they need.

"Offering abortion without providing alternatives is reproductive coercion," the conference testified. "This type of bill rejects the self-determination and bodily autonomy of women, especially low-income women, immigrants and women of color. Maryland women want support to be able to achieve their dreams and raise their children." †

REVIVAL

continued from page 3

revival and the congress by remembering that Christ said a lighted lamp does not belong under a bushel basket.

"Set it up on a hill so that people can see it and be attracted to it," the bishop said. "And I think that's what we want to do with our teaching on the Eucharist."

Glemkowski noted that "the original vision" for the revival began to be discussed when Auxiliary Bishop Robert E. Barron of Los Angeles was

the bishops' evangelization chairman, shortly after the results of a 2019 Pew survey showed just 30% of Catholics understand the real presence of Christ in the Eucharist.

Bishop Barron also is founder of the Catholic evangelization organization Word on Fire.

In the Pew survey, 69% of all self-identified Catholics said they believed the bread and wine used at Mass are not Jesus, but instead "symbols of the body and blood of Jesus Christ."

The results struck a nerve with many U.S. bishops, who saw a catechetical crisis in this lack of fundamental

understanding about the Eucharist.

In November, in addition to approving the plans for the revival and Congress, the bishops also approved a statement on "The Mystery of the Eucharist in the Life of the Church," which is addressed to all Catholics in the United States and "endeavors to explain the centrality of the Eucharist in the life of the Church."

Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind., chairman of the bishops' Committee on Doctrine, which drafted the statement, also said the document was meant to be a theological contribution to the bishops' upcoming

eucharistic revival "by providing a doctrinal resource for parishes, catechists and the faithful."

In addition, the Notre Dame Center for Liturgy at the University of Notre Dame's McGrath Institute for Church Life has launched a new initiative for 2022 on fostering a eucharistic culture in parishes, schools and dioceses as a way of promoting deeper affiliation with the Church.

(More about the U.S. Catholic Church's National Eucharistic Revival and National Eucharistic Congress can be found at eucharisticrevival.org.) †

Wanted: Your nominations for Excellence in Catechesis award

Criterion staff report

Do you think your parish catechetical leader is awesome? Would you like to nominate them for an award?

The Excellence in Catechesis honor, recently renamed by Archbishop Daniel M. Buechlein, has been awarded by the archdiocesan Office of Catechesis since 1996. To nominate someone, take a few minutes to provide brief answers to the questions below:

• How do your nominee's efforts help parishioners grow as disciples of Jesus, experiencing intimacy with

him and enjoying participation in his holy, Catholic Church?

• In what ways does your nominee's ministry encourage parishioners to bridge the gap that can be present between knowledge of our faith and practicing it in everyday life—making religion a way of life and a virtue that benefits communities?

• Providing meaningful experiences of formation for catechists helps bring about excellence—by God's grace! How does your nominee encourage and motivate those who teach the faith with ongoing affirmation in the form of certification, recognition and commissioning?

Brief answers—two or three sentences—are sufficient to let us know the reasons you are nominating your parish catechetical leader. If you'd like to provide additional information, feel free to do so.

Please include the name of the nominee; his or her parish; your name; and the best way of contacting you. Each nominee's pastor, administrator or parish life coordinator will be contacted to affirm nominations. Call 317-236-1446 or e-mail catechesis@archindy.org for more information on nominating your PCL for this honor.

The deadline for nominations is May 10. †

Across the archdiocese, individuals promote Divine Mercy

(Editor's note: Following is the second of two articles looking at how parishes and individuals in the archdiocese are spreading the Divine Mercy message, as revealed to St. Faustina Kowalska in visions of Christ in the 1930s. The first article appeared in our April 8 issue. Divine Mercy Sunday will be celebrated this year on April 24.)

By Natalie Hoefler

During one of Christ's visions to St. Faustina Kowalska in Poland in the 1930s, he expressed the intensity of his desire to bestow mercy as follows: "The flames of compassion burn me. I desire greatly to pour them out upon souls" (*Divine Mercy in My Soul: The Diary of Saint Maria Faustina Kowalska*, #1190).

In her diary, St. Faustina recorded the numerous ways of receiving this

mercy that Christ called her to share: celebrating the feast of Divine Mercy, gazing upon the Divine Mercy image, performing acts of mercy and praying the Divine Mercy chaplet and novena.

St. John Paul II declared the first Sunday after Easter as the feast of Divine Mercy, or Divine Mercy Sunday, in 2000. Since then—and even before—Catholics throughout central and southern Indiana have promoted Divine Mercy Sunday services in their parishes and the praying of the chaplet and novena.

Following are stories from Sellersburg and Indianapolis. They share the ways in which two individuals and one group have promoted devotion to Divine Mercy in their parish and with others.

'Jesus asked us to do this'

"Ask of my faithful servant [a priest] that, on this day, he tell the whole

world of My great mercy; that whoever approaches the Fountain of Life on this day will be granted complete forgiveness of sins and punishment. Mankind will not have peace until it turns with trust to My mercy." (*Diary*, #300)

Paula Stahl recalls reading St. Faustina's diary "a long time ago," even before



Paula Stahl

St. John Paul II established the feast of Divine Mercy.

"A few years after [reading the diary], I heard this voice say, 'Go ask your priest to celebrate this feast,'" she says. "It wasn't an official feast yet, so I ignored it.

"The next year, I had the same thought. I was living in Colorado at the time. I gave my priest a book about the Divine Mercy and said, 'Father, I'd like to celebrate this feast in the parish. I'll take care of everything.' He came back the next day and said yes.

"I have learned if our Lord wants something done, it will happen no matter what."

That first celebration she organized was 27 years ago. Since then, Stahl has also initiated and coordinated Divine Mercy Sunday services in one parish in Florida and three in Indiana, including Our Lady of the Most Holy Rosary in Indianapolis, where she is now a member.

"I start by asking the priest if he is willing to celebrate this feast," she says. "I've never had a priest say no."

Stahl says it's important to honor the feast "because Jesus asked us to do this, because he said on that day, he will open the floodgates to all grace and his



A Divine Mercy chaplet with beads spelling out "Jesus I Trust in You" is shown here. The chaplet was made by Kathy Eberle of St. John Paul II Parish in Sellersburg. (Photo by Natalie Hoefler)

mercy," reflecting words from paragraph 6999 of St. Faustina's diary.

She notes that Christ also "wants us to show mercy in prayer, word and deed [*Diary*, #742]. Deeds are a real must.

See **DIVINE MERCY**, page 15



With the Divine Mercy image behind them, members of the Divine Mercy group at St. John Paul II Parish in Sellersburg pose with their pastor Father Thomas Clegg in the parish's new church. In the front row are Phyllis Burkholder, left, Brenda Wilkerson, Marvin Popp, Father Clegg, Kathy Eberle, Lynell Chamberlain and Patty Landers. In the back row are James Vogelsang, left, Esther Endris, Cynthia Benavides and Emily Mozaski. Not pictured: Barbara Renn Nicol and Christine Stickler. (Submitted photo)

Divine Mercy Sunday services will be celebrated on April 24

Divine Mercy Sunday services are scheduled on April 24 at parish churches across central and southern Indiana. All services are open to the public.

St. Pope John Paul II instituted the observance of Divine Mercy Sunday—which is based on the visions of St. Faustina Kowalska, a member of the Sisters of Our Lady of Mercy—on the first Sunday after Easter.

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

A plenary indulgence is available to those who go to confession about 20 days before or after the feast day, and who on the feast day, receive Communion, pray for the intentions of the pope, and either take part in Divine Mercy Sunday devotions or, in the presence of the Blessed Sacrament exposed or reserved in the

tabernacle, recite the Our Father and the Creed, adding a prayer to the merciful Lord Jesus, such as "Merciful Jesus, I trust in you!"

Divine Mercy Sunday prayer services reported to *The Criterion* are as follows:

Batesville Deanery

April 23—St. Joseph Church, 1125 E. Broadway, Shelbyville. 8-11 p.m. in Spanish, includes talks, praise music, charismatic prayer. Information: 317-398-8227 or james@sjsshelbyville.org.

St. Vincent de Paul Church, 4218 E. Michigan Road, Shelbyville. 3 p.m. in English and Spanish. Information: 317-398-4028 or stvincent4218@gmail.com.

Bloomington Deanery

St. Vincent de Paul Church, 1723 "T" St., Bedford. 1 p.m. confessions, 3 p.m. liturgy. Information: 812-275-6539 or parish@svsbedford.org.

Mother of the Redeemer Retreat Center Sacred Heart Chapel, 8220 W. State Road 48, Bloomington. 1 p.m. adoration and confessions, 1:45 p.m. Benediction, 2 p.m. Mass and blessing of images, 3 p.m. procession with relic and singing of Divine Mercy chaplet. Information: 812-825-4642, ext. 1.

Indianapolis North Deanery

St. Luke the Evangelist Church, 7575 Holliday Dr. E., Indianapolis. 3-4 p.m., Divine Mercy chaplet with music. Information: 317-259-4373, dschafer@stluke.org.

St. Simon the Apostle Church, 8155 Oaklandon Road, Indianapolis. 2:15-3:15 p.m., exposition of Blessed Sacrament, chaplet and Benediction. Information: 317-826-6000.

Indianapolis South Deanery

Our Lady of the Greenwood Church,

335 S. Meridian St., Greenwood. 2-4 p.m., adoration and chaplet. Information: 317-888-2861.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. 3 p.m. service. Information: 317-636-4478 or info@holyroaryindy.org.

St. Barnabas Church, 8300 Rahke Road, Indianapolis. 3 p.m. service. Information: 317-882-0724, ext. 221, or parishoffice@stbindy.org.

New Albany Deanery

Holy Family Church, 129 W. Daisy Lane, New Albany. 2-3 p.m., adoration, confession, Divine Mercy chaplet. Information: 812-944-8283.

St. John Paul II Church, 2253 St. Joe Rd. W., Sellersburg. 9:45-11 a.m., confession, songs, prayer, chaplet of Divine Mercy, Catholic musician and storyteller Steve Angrisano offering talk, music and prayers. Information: 812-246-2512.

St. Joseph Church, 312 E. High St., Corydon. 2-3:30 p.m. confession, adoration starts 2:30 p.m., liturgy, Benediction, Divine Mercy chaplet. Information: 812-738-2742 or parish.office@catholic-community.org.

Seymour Deanery

St. Bartholomew Church, 1306 27th St., Columbus. 2:30-3:30 p.m. service. Information: 812-379-9353 or csandlin@stbparish.net.

Holy Trinity Church, 100 Keeley St., Edinburgh. 2:30 p.m. in Spanish, songs, prayers, reflection, chaplet. Information: 812-526-9460 or parishoffice@holyltrinity.net.

Iglesia Católica de la Santísima Trinidad, 100 Keeley St., Edinburgh. 2:30 p.m. en Español, cantos, oraciones, una reflexión y rezaremos la Coronilla de la Divina Misericordia. Información: 812-526-9460 o parishoffice@holyltrinity.net.

Terre Haute Deanery

Sacred Heart Church, 610 S. 6th St., Clinton. 3 p.m., service and adoration. Information: 765-832-8468 or sacredheartclinton@sbcglobal.net. †

How to pray the Divine Mercy chaplet

In paragraphs 474-476 of the diary of St. Faustina, she records the instructions given to her by Christ for praying the Divine Mercy chaplet.

Using a rosary, pray one Our Father, one Hail Mary and the Apostle's Creed.

For each decade, in place of the Our Father, pray these words: "Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, Our Lord Jesus Christ, in atonement for our sins and those of the whole world."

On the Hail Mary beads, pray the following words: "For the sake of his sorrowful Passion, have mercy on us and on the whole world."

After completing the fifth decade, pray these words three times: "Holy God, holy mighty One, holy immortal One, have mercy on us and on the whole world."

Many who pray the chaplet close with this final optional prayer: "Eternal God, in whom mercy is endless and the treasury of compassion inexhaustible, look kindly upon us and increase your mercy in us, that in difficult moments we might not despair nor become despondent, but with great confidence submit ourselves to your holy will, which is love and mercy itself. Amen." †

Donnelly presents credentials as U.S. ambassador to Holy See

VATICAN CITY (CNS)—The new U.S. ambassador to the Holy See, Joe Donnelly, officially began his duties on April 11, presenting his letters of credential to Pope Francis.

Donnelly, 66, formerly represented Indiana in the House of Representatives and the Senate. U.S. President Joe Biden nominated him to the Vatican post in October, and the Senate confirmed him in January.

Meeting other ambassadors to the Vatican and members of the media after his meeting with the pope, Donnelly said, “To meet the Holy Father, to stand with him and spend time with him—that’s something you never dream of. It’s just unthinkable to have that chance.”

During his meeting with Pope Francis, he thought of the Gospel passage, “Whatever you do for the least of these, you do for me” (Mt 25:40), he said. “That’s our mission.”

He told the other ambassadors that he looked forward to working with them and the Holy See to fulfill the mission Biden gave him: “to make our planet a safer and better place,” he said.

Donnelly paid special tribute to Andrii Yurash, who had presented his letters of credential as Ukraine’s ambassador to the Holy See on April 7 and was at the reception.

“Our nations stand together in every way,” Donnelly told Yurash. “We pray for you. We will work together with you so that you can keep the freedom you have worked so hard to earn, and for your son, who is in harm’s way” in the army. “We pray for him every night, so God bless you and God bless Ukraine.”

A video clip released by Vatican Media showed Donnelly presenting his credentials to the pope and then handing him another envelope he told the pope that Biden had asked him to deliver.

Donnelly gave the pope a Native American blanket, telling the pope it was made by “our original peoples,” and he gave him a crucifix made from wood from the original pews of “our home church, the Notre Dame Basilica.”

Pope Francis gave him a stack of bound copies of his encyclicals and apostolic exhortations, including “*Fratelli Tutti: On Fraternity and Social Friendship*” and “*Laudato Si’, on Care for Our Common Home*.” The pope seemed a bit apologetic at the size of the stack, but Donnelly told the pope, “I love to read.”

In a video posted to the embassy’s Twitter account, Donnelly said the United State and Vatican “have a very



Pope Francis greets Joe Donnelly, new U.S. ambassador to the Holy See, during a meeting for the ambassador to present his letters of credential, at the Vatican on April 11. (CNS photo/Vatican Media)

special relationship,” working together “to be a force for good in the world.”

The special areas of collaboration, he said, include defending human rights and religious freedom, combating human trafficking, caring for the environment and “advancing peace, security and the rights of children, seniors, women and all of our brothers and sisters everywhere.”

In the video, Donnelly also said he and his family “are proud to be members of the Catholic faith. From my childhood through my university and law school years at the University of Notre Dame, through years of public service in Indiana and Washington, D.C., the Catholic Church has been a core part of my life and my values.”

Donnelly said he had been “proudly moved” by the power of the Church and its members to improve the lives of people around the world.

“As U.S. ambassador to the Holy See, I will do all I can to ensure that the United States and the Vatican work together to advance human rights and dignity,” he said.

Donnelly is the 12th U.S. ambassador to the Holy See since full diplomatic relations were established in 1984. Callista Gingrich, nominated by President Donald J. Trump, left the post in January 2021 after Trump lost his bid for re-election.

The new ambassador served in the House from 2007 to 2013, representing Indiana’s 2nd Congressional District, and he was an Indiana U.S. senator from 2013 to 2019. A Democrat, he ran for re-election to the Senate in 2018, but he lost to Republican Mike Braun. From 2019 to 2021, he taught courses on American politics, public policy and leadership at Notre Dame’s Keough School of Global Affairs. †

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Faith *Alive!*

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Christ's resurrection lets those who believe begin anew

By Mike Nelson

"It is always possible to begin anew."

"He is alive here and now."

"Jesus, the risen Lord, loves us without limits."

If you caught Pope Francis' Easter Vigil homily a year ago, you will recognize these as his "three messages of Easter"—messages that are relevant at every moment of our lives.

These were certainly the messages conveyed to Jesus' disciples on the first Easter morning, as described in this year's Gospel readings at the Easter Vigil (Lk 24:1-12) and Easter Sunday (Jn 20:1-9).

Both relate how Mary Magdalene and other women discovered the empty tomb, how they hurried to tell the Apostles, how St. Peter and St. John hurried to see for themselves what was (or wasn't) in the tomb, and how all were not only "amazed" by what had happened, but challenged to make sense of it all (Lk 24:12).

Eventually, "what had happened" became more clear (though no less amazing) to Jesus' disciples, then and today: Jesus has risen from the dead, and invites us to follow him (Lk 24:12).

And that starts, as Pope Francis said a year ago, with "beginning anew." How?

In last year's Easter Vigil, the Gospel reading (Mk 16:1-7) told essentially the same story of the empty tomb's discovery as Luke's and John's, with one additional detail: a young man at the tomb, dressed in white, tells Mary and the other women to tell his disciples, "He is going before you to Galilee; there you will see him, as he told you" (Mk 16:7).

To "go to Galilee," Pope Francis said, is to begin anew, to return to the place in our hearts where Jesus first called us to follow him. "In this Galilee," the pope said, "we learn to be amazed by the Lord's infinite love, which opens new trails along the path of our defeats."

In times and places of challenge and struggle, it is comforting to know there is a loving and compassionate God whose own Son rose to new life—the ultimate example, one might say, of "starting over."

"It is always possible to begin anew,"



Father Richard Getchel of St. Mary Parish in De Pere, Wis., baptizes catechumen Michael Michalski during the Easter Vigil on April 20, 2019. Christ's resurrection means that those who believe in him can always start anew. (CNS photo/Sam Lucero, The Compass)

Pope Francis assures us, "because there is always a new life that God can awaken in us in spite of all our failures. From the rubble of our hearts—and each one of us knows the rubble of our hearts—God can create a work of art; from the ruined remnants of our humanity, God can prepare a new history."

To "begin anew," Francis continued, also means walking away from the tomb,

to take new paths, and not hang onto "a faith of memories" or habits, a faith that no longer moves or challenges us.

"Going to Galilee," he said, "means realizing that faith, if it is to be alive, must get back on the road. It must daily renew the first steps of the journey, the amazement of the first encounter."

As we "begin anew," we can draw strength from knowing that Jesus "is alive here and now," Pope Francis noted in his second Easter message.

"He walks beside you each day, in every situation you are experiencing, in every trial you have to endure, in your deepest hopes and dreams," said the pope. "He opens new doors when you least expect it; he urges you not to indulge in nostalgia for the past or cynicism about the present. Even if you feel that all is lost, please, let yourself be open to amazement at the newness Jesus brings: He will surely surprise you."

Amazement and surprise are certainly what the disciples experienced at the empty tomb, and who wouldn't? It took them time (some more than others) to recall and

accept Jesus' promise that he would rise from the dead.

Likewise, it takes many of us who have regularly heard these Gospel readings at Easter—who acknowledge in our creed every Sunday that Jesus "rose again on the third day ... ascended into heaven and is seated at the right hand of the Father"—an inordinate amount of convincing that Jesus is not only alive, but present and available.

The Lord "makes himself present in the lives of those around us, those who share in our day, our home, our work, our difficulties and hopes," says Pope Francis. Indeed, "we will be amazed how the greatness of God is revealed in littleness, how his beauty shines forth in the poor and simple."

This leads to Pope Francis' third Easter message: Jesus loves us "without limits."

"Having made himself present in the heart of our world," said the pope, "he invites us to overcome barriers, banish prejudices and draw near to those around us every day in order to rediscover the grace of everyday life."

As we renew our baptismal promises at the Easter liturgies, let us open our hearts, embrace life anew, and receive and share the love given, completely and eternally, by our Lord Jesus—alive, here and now.

"With him, life will change," said Pope Francis. "For beyond all defeats, evil and violence, beyond all suffering and death, the Risen One lives and guides history."

(Catholic journalist Mike Nelson writes from Oxnard, Calif.) †



Pope Francis lights a paschal candle at the start of the Easter Vigil on April 3, 2021, in St. Peter's Basilica at the Vatican. In his homily, the pope said that in Christ rising from the dead, he is alive here and now. (CNS photo/Vatican Media)

Faith at Home/Laura Kelly Fanucci

Make time to practice the corporal works of mercy at home

We tend to look outside our walls to ask how we can help. Where are the hungry or homeless in our community? How can we care for those in poverty or prison?



But the works of mercy call us to look closer: to see those around us as Christ, too. Often it's easier to say we love humanity, but harder to love the human beings in our own home.

In the Gospel of Matthew, Jesus spells out exactly where we can find him and how we must serve each other: "For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me" (Mt 25:35-36).

What corporal works of mercy could you practice at home? Pray for the courage to take the step and ask how God is calling

you to love others in body and soul.

- Feed the hungry. As you make breakfast, plan lunches, cook dinner or pack snacks, do you stop to consider your work as holy? What if you saw each meal you served in your home, to family or friends or anyone at your table, as a chance to break bread with Christ? Showing hospitality to strangers is a chance to entertain angels unawares (Heb 13:2), but those same grace-filled possibilities extend to welcoming toddlers and teenagers to our tables, too.

- Give drink to the thirsty. My home collects empty water glasses like it's the latest TikTok trend, but I try to remind myself each time a thirsty child asks for a cup that Christ himself said he'd show up in this way (Mt 10:42). You may find your family thirsting for more than drinks. Can you pour out extra compassion, forgiveness or patience even when your well is running dry?

- Shelter the homeless. As fewer families raise their kids with a foundation

of faith, any chance we have to welcome a houseguest is an opportunity to share what we love. Whether we open our doors to relatives from out of town or teenagers needing a stable place to stay, we can welcome each person as Christ. Whatever we have can be given in love: the best towels, the nicest soap, the softest pillows—or even an old sheet stretched across a basement couch.

- Visit the sick. Whenever I keep vigil with a sick child, I think of a friend who has a calling to care for the sick. She's not a doctor or a nurse, but a true companion to those who are sick in the hospital or at home with hospice. Watching her rearrange her schedule to make space for the suffering has stretched my heart to care for my sick family with greater mercy and love.

- Visit the prisoners. Unless someone we love is in jail, it's easy to forget the real humans who are incarcerated. Beyond the headlines and prison bars are beloved children of God who may have committed

See FANUCCI, page 16

Journeying Together/

Hosffman Ospino

Mary, woman of wonders against the lords of war

It is with sadness and puzzlement that our world witnesses the invasion of Ukraine, a sovereign nation, by its neighbor Russia,



an exponentially more powerful country politically, economically and militarily.

Of concern for everyone are the global consequences that this situation may unleash. Many fear the destabilization of Europe and potentially

other parts of the world; others the encouragement of other large nations to invade smaller neighbors. Most chilling are the prospects of a world war using nuclear weapons.

Only in a few weeks, the brutal use of power of Russia against Ukraine has led to increased militarization or the promise to move in that direction everywhere. Countries are announcing increases in military spending. The production and distribution of weapons, legally and illegally, will likely see a spike.

This seems like prime time for leaders who, instead of seeking the common good of the people they are called to serve, act as lords of war. I use the male term "lords" because practically all abusing their power to extol pain and death are men. Can we call them leaders? What idea of leadership inhabits their minds and hearts?

The Ukraine-Russia clash is not the only armed conflict that risks the disruption of regional and global peace. Several other nations are currently engaged in civil wars, fights against terrorist groups and confrontations with organized crime.

The death toll in those conflicts is breathtaking. One human being killed as a result of war is too many. Our world seems to have developed some toleration for conflict and death as a result of war. People are being displaced, families separated and futures shattered. Remember that often in the midst of war women, children and the elder carry the brunt.

I want to cry out, "stop." For everyone's sake, for our children, for our families, for the future of our world, "please stop." If there were only an easy way to bring this madness to a halt, I feel like a voice in the desert. Not alone, however. My voice joins other voices, but who is listening? I hear Pope Francis and many other leaders call for peace. Who is listening?

Can anyone do something about this? As I speak with my young children about war and its consequences, they ask me if there is someone like Wonder Woman, in reference to the 2017 film about the beloved superhero, who could just go into the battlefield, topple tanks, dodge bullets and stop wars. Can anyone like her take on the lords of war of our time? In the film, Wonder Woman stops and brings the mythical Ares, the Greek god of war living disguised among humans promoting conflict, to his demise.

I smile and wish it were that easy. Yet, it occurs to me that we have Mary, the mother of Jesus, woman of wonders. In times of war and struggle, Catholics for centuries have turned to her in prayer. It is not accidental that one of her most popular titles is Queen of Peace.

On March 25, I attended a Mass, joining the pope and millions of Catholics throughout the world, to consecrate humanity, particularly Ukraine and Russia, to the Immaculate Heart of Mary.

It is through actions like this, I think, that the Virgin Mary is already working wonders. I see Mary taking on the lords of war of our day, bringing us together, in the name of Jesus, to ponder about the dignity of every human life. That is the greatest miracle that can bring entire wars to an end.

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

That All May Be One/Fr. Rick Ginther

Connections between Passover, Easter a source of interreligious joy

How many connections there are between Passover and Easter! Perhaps this has slipped by us in the yearly sweep of Holy Week.

But the connections are real, so very real, not to be dismissed lightly.



Passover and Easter more often than not overlap in Jewish and Christian festal calendars. Both are determined from the lunar cycle (the first full moon after the spring equinox).

This year, Passover begins on April 15 and concludes on April 23. Easter begins on April 17 and concludes on June 5, Pentecost. (Of note, the Jewish feast of Pentecost, Shavuot, is on June 5-6 this year.)

Beyond calendric connections, there are historical ties, too. Jesus' meal with the disciples (the Last Supper) is a Passover meal, according to Mark, Matthew and Luke.

According to John, Jesus' death takes place at the hour the lambs were being sacrificed for the impending Passover meal.

The resurrection of Jesus is the Sunday following Passover in all four Gospels, the day after the Jewish Sabbath.

For some early Christians, Easter was celebrated on the same day as Passover, for others at dawn on the Sunday closest (the biblical day of the resurrection).

Linguistically, there are connections.

Passover in Hebrew is "*Pesach*." In various Latin-based languages, the word for Easter is related to it in French, *Paques*; Italian, *Pasqua*; Spanish, *Pascua*.

Our English word "Easter" does not follow this pattern. Rather, it is rooted in an old German word, "*eostarum*," meaning dawn or new life.

We Christians tend to connect Passover to Good Friday, the crucifixion and death of Jesus. The third-century theologian Origen noted the connection through the Greek word for suffering, "*paschein*."

John's emphasis on the blood of the lamb that saves connects to the blood of the Passover lamb.

In this case, "Passover" connotes "pass over," the saving act by God in sparing the Hebrews through the blood sprinkled on

the door frames the night of the final plague in Egypt.

The darkness of Passover night is akin to the darkness of night in which the Easter Vigil occurs. The darkness shall not triumph, proclaims the *Exsultet*.

Then this great song, chanted near the beginning of the Easter Vigil, recounts the leading of Israel's children from slavery in Egypt and passing dry shod through the sea.

It continues, "this is the night when Christ broke the chains of death and rose triumphant from grave."

For Jews of the first century, a shift in the focus of Passover occurred.

The destruction of Jerusalem and the Temple in 70 A.D. was cataclysmic. What had been a Passover emphasis on the lambs of sacrifice ended, shifting to an emphasis of shared meal, i.e., the "Seder." That emphasis remains today.

The blood of the lamb is mentioned somewhat in passing in the Seder "ritual" meal. But the emphasis now recalls *what God has done for his people*: their deliverance from the "death" of slavery to new life as God's people.

Our Easter recalls *what God has done for humanity*: delivered us from the "slavery to sin and death" to the new life we share now, and the eternal life to be made manifest at our resurrection.

The meal connections continue in another vein.

The festive Passover meal and Last Supper both preceded a saving event.

Both are signs of covenant promise.

Both involve death with a promise of God's greater power of life.

Both are ritual meals.

Both have memorial words which bring forward the reality of the historical event.

Both announce the saving presence of God.

These many noted connections should raise our Judeo-Christian awareness.

May our festal celebrations, so intertwined and yet unique, be a source of interreligious joy!

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Interreligious Affairs. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †

The Human Side/Fr. Eugene Hemrick

Restlessness, the wonders of science and the challenges they present

The latest exhibit in the Smithsonian Arts and Industries Building is called FUTURES. Among its presentations is the Virgin Hyperloop's Pegasus pod, a train of the future.



"With speeds of up to 670 miles per hour, hyperloop travel is the first leap forward in mass public transportation in a century [will be the fastest means of land-based travel yet!]. ... Distances that once took months to travel, and now take hours, will require just minutes. ... Are you ready to travel from NYC to DC in 30 minutes instead of four hours by car? Buckle up!" reads the Smithsonian's website.

... Are you ready to travel from NYC to DC in 30 minutes instead of four hours by car? Buckle up!" reads the Smithsonian's website.

Marvels of science are advancing us into an exciting new age of increased comfortability, time reduction and costs. It also should make us wonder how much we appreciate God's gift of our mind and its potential for developing knowledge.

On the excitement of new knowledge, Father Romano Guardini states in *Power and Responsibility*: "In the act of knowing, the knower experiences the power that effects such penetration. He feels truth 'dawn' on him, a sensation which is succeeded by that of having 'grasped' it. Pride in his achievement follows. ... Nietzsche refers to this as the pride of philosophers."

As wonderful as are scientific advances, are they accompanied with gratitude for God's gift of wisdom and the belief "God's will be done"?

The maxim "pride goes before the fall" still exists. With scientific advances comes responsibilities. We have entered an age of hyper-acceleration that can lead to disasters. Recall the advance of fast cars in which horrific accidents have occurred and led to increased new laws to minimize them.

Ironically, we live in an age that could lead to a restless age desiring greater speed. Could this cause us to lose our contemplative edge needed to take time to think more deeply and possess a sense of knowing how to wait? Could we be taking one step forward and two backward?

The more thoroughly we think through our advances, the more peaceful our future will be.

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

Easter Sunday of the Resurrection of the Lord/

Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 17, 2022

- Acts of the Apostles 10:34a, 37-43
- Colossians 3:1-4
- John 20:1-9



The Liturgy of the Word for the Easter Vigil is unsurpassed in its power and magnificence among all the feasts of the year, because the readings center upon the resurrection of Jesus from the dead. In this emphasis, they pinpoint the unique identity of Christ in human life as revealing the presence of God in the world.

The first reading for Mass on Easter Sunday is from the Acts of the Apostles. As this season continues, most often the Church will draw from Acts its first Scriptural reading for all Masses—daily and Sunday.

In this passage, St. Peter addresses a crowd. His sermon, one of several in the early chapters of Acts, capsulized the Gospel message. Jesus is Lord. John the Baptist foretold his coming. Jesus was God's gift and representative. Jesus died on Calvary for the sins of all humanity.

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

The reading, while crisp and not too long, focuses attention upon the Lord. His crucifixion redeemed the world. He rose from the dead. His resurrection is more than a pious assertion of some vague way that goodness endures from age to age always will triumph.

The resurrection was not a metaphor or exaggeration. Jesus truly rose from the dead on an actual date and in a specific place. Witnesses saw the risen Lord and talked about it, abundantly. The readings name them.

In his Epistle to the Colossians, St. Paul called the Christians of Colossae to turn to Jesus. They were with the Lord. He was with them. Such is the effect of the incarnation, of the redemption, and of the personal decision to turn to God.

The Gospel of St. John furnishes the last reading. It reveals the excitement

in which it was written, as well as the sense that the resurrection of Jesus was an actual event. Mary Magdalene, forever faithful, discovered that the tomb was empty. She immediately alerted Peter and the other Apostles to her discovery.

Peter and the beloved disciple hurried to see for themselves. The beloved disciple saw the empty tomb and remembered the Lord's prophecy about rising from the dead.

Reflection

This weekend, in celebrating Easter, the Church rejoices in the greatest triumph of Jesus over death and evil. Joyfully, the Church tells us not to fear our own deaths.

Peter proclaimed of this message. Christ defeated death. Going farther, Peter told his audience, and us, that we can live eternally if we acknowledge and live for God. The Church echoes him.

Underscoring this theme, the second reading firmly and clearly reminds us that the Lord's resurrection has profound implications for each human being anywhere and at any time, but requires real-life, human, personal decisions.

St. Paul was justifiably and entirely taken with the realization that through the incarnation, the fact that in the one person of Jesus the nature of God and human nature coexist. All we humans have communion with God. We live in and with the risen Lord.

These readings are instructive for us. Jesus, of course, is central, yet references to human beings fill the story. Today, the human beings who were witnesses to the resurrection are seen in retrospective. Most are saints. They present us with an image of great faith and hope.

Will we manifest the same faith? Will we turn ourselves to God willingly and truly? Or will we go our own way? We have the choice.

The question awaits our answer. We can truly share the sense of victory that belonged to saints as they realized that, indeed, "He lives!" if we so choose. †

Daily Readings

Monday, April 18

Monday within the Octave of Easter
Acts 2:14, 22-33
Psalm 16:1-2a, 5, 7-11
Matthew 28:8-15

Tuesday, April 19

Tuesday within the Octave of Easter
Acts 2:36-41
Psalm 33:4-5, 18-20, 22
John 20:11-18

Wednesday, April 20

Wednesday within the Octave of Easter
Acts 3:1-10
Psalm 105:1-4, 6-9
Luke 24:13-35

Thursday, April 21

Thursday within the Octave of Easter
Acts 3:11-26
Psalm 8:2ab, 5-9
Luke 24:35-48

Friday, April 22

Friday within the Octave of Easter
Acts 4:1-12
Psalm 118:1-2, 4, 22-27a
John 21:1-14

Saturday, April 23

Saturday within the Octave of Easter
Acts 4:13-21
Psalm 118:1, 14-15b, 16-21
Mark 16:9-15

Sunday, April 24

Second Sunday of Easter
Divine Mercy Sunday
Acts 5:12-16
Psalm 118:2-4, 13-15, 22-24
Revelation 1:9-11a, 12-13, 17-19
John 20:19-31

Question Corner/Fr. Kenneth Doyle

'Monsignor' is an honorary title given to priests by the pope

(Editor's note: This column by Father Kenneth Doyle was originally published in 2017. Father Doyle is now retired and a replacement will start soon.)



Could you explain for me the difference (if any) between a priest and a monsignor? Under

what circumstances is a priest given the title of monsignor? (Virginia)

A "Monsignor" is a title bestowed on a priest who has distinguished himself by exceptional service to the Church. It is a title granted by the pope—typically, upon the recommendation of the priest's diocesan bishop. It is a purely honorary title and has no effect on the priest's duties or ministerial assignment.

Nearly 50 years ago, the Priests' Senate in my own diocese passed a resolution asking that our bishop no longer name any priests as monsignors.

As I recall our discussion, we felt that it was a medieval and inappropriate title

(it derives from the Italian words meaning "my Lord") and that its bestowal could cause hard feelings—not so much with priests who were passed over, but among parishioners whose own pastor had not been so honored.

So, it was with some satisfaction that I noticed, in January 2014, that Pope Francis had instructed the bishops of the world that diocesan priests would no longer be awarded the title before reaching the age of 65. No reasons were published for the pope's decision, but Pope Francis has often cautioned priests against careerism and personal ambition.

He seems to have long felt uncomfortable about ecclesiastical titles; when he was a bishop and later a cardinal

in Argentina, Pope Francis always asked people to call him "Father." And notably, while he served as archbishop of Buenos Aires (1998-2013), not once did he petition the Holy See to have one of his priests named a monsignor.

When I was growing up, we celebrated Passion Sunday and the statues in church were covered with purple cloths. (As I remember, that symbolized Jesus' hiding himself from the view of those who would soon crucify him.) Then, a week later, it was Palm Sunday, and we received the blessed palms.

The following weekend, we celebrated Easter. But for several years now, our parish has marked Passion Sunday and Palm Sunday on the same day, one week before Easter—and the statues are no longer covered.

So, my question is this: When did these two Sundays become one, and why? (Indiana)

You are correct that, up until 1969, the Church celebrated Passion Sunday two weeks before Easter. A passion narrative was proclaimed as the Gospel passage for that day, and the Church began to turn its focus to the sufferings of Jesus.

Since 1969, when the Vatican published new liturgical norms and the three-year cycle of Sunday Mass readings, this particular Sunday is now called "the Fifth Sunday of Lent," and the Gospel readings used in antiquity have been restored.

The purpose of the change, as I understand it, was to be able to devote the first five weeks of Lent, as it was in the Church's early history, to the preparation of catechumens for reception into the Church at Easter.

One vestige of the former calendar remains: Beginning on the Fifth Sunday of Lent, the practice of covering crosses and images in churches is permitted. (Note that it is "permitted," not mandated; discretion is given to the local pastor.)

Images (statues of saints, for example) are uncovered after the start of the Easter Vigil; crosses are unveiled on Good Friday, when the faithful are invited to venerate the cross.

I have never heard the explanation you propose for veiling the cross—namely, that Jesus is "hiding" from those who would crucify him. The reason most commonly offered is that the veils represent a sort of fasting from the sacred depiction of what ultimately led to the glory of our salvation. †

My Journey to God

Arms Outstretched

By M. Lynell Chamberlain

You stand just beyond eyesight
With your arms outstretched wide,
As though still on the cross, crucified,
But now ready to wrap us all inside
The love your life and death defined.
Love for the lost, the broken and half-dead,
Their eyes dulled by unending dread,
You gather us to you in this sacred place,
To safety and love within your embrace.

(M. Lynell Chamberlain is a member of St. John Paul II Parish in Sellersburg. Photo: The resurrected Christ appears to his disciples in this artistic interpretation of the Gospels. Christians around the world will mark Easter, the feast of the Resurrection, on April 17.) (CNS photo from KNA, March 26, 1999)



Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

ALLGEIER, Joanne, 88, St. Michael the Archangel, Indianapolis, March 28. Wife of Nicholas Allgeier. Mother of Cyndy Bordigon, Maria Dick, Angela Hruban, Theresa Miller, Anna Morin and Nick Allgeier. Sister of William Kaiser. Grandmother of 14. Great-grandmother of seven.

BALDRIDGE, Max, 86, St. Simon the Apostle, Indianapolis, March 26. Husband of Joann Baldrige. Father of Bruce and Jeff Baldrige. Grandfather of five. Great-grandfather of four.

BIAS, Frances C., 77, Holy Spirit, Indianapolis, March 22. Mother of Katherine Atkinson and Theodore Hornaday, Jr. Sister of Marilue Collier, Jennifer Mangold, Evelyn Ritter, Martha Roush, Elaine Tuths and Robert Gentry.

BRAMMER, Caroline A., 76, Nativity of Our Lord Jesus Christ, Indianapolis, March 28. Wife of Charles Brammer. Mother of Melissa Ayala, Angela Huffman, Christy Kesterson, Laurie Slick, Deborah Snyder and Jeffrey Brammer. Grandmother of 14. Great-grandmother of three.

DAMING, Robert J., 78, SS. Francis and Clare of Assisi, Greenwood, March 23. Husband of Linda Daming. Father of Rebecca Connor, Teresa Hogue and Joe Daming. Brother of Margaret Kegley, Joyce Seib, Bill and Steve Daming. Grandfather of eight. Great-grandfather of one.

GESWEIN, Francis L., 94, Holy Family, New Albany, March 23. Husband of Mary Geswein. Father of Francine Gettelfinger, Beverly Knear, Susie Naville, Kathy Wilt, Bob, Larry and Tony Geswein. Brother of Marie Huth.

Grandfather of 18. Great-grandfather of 32.

HENDRIXSON, Cheryl, 65, St. Luke the Evangelist, Indianapolis, March 30. Wife of Steven Hendrixson. Mother of Amy, Jack and Joseph Hendrixson. Daughter of Marjorie Harper. Sister of Carol Brown and Dennis Harper. Grandmother of four.

MAYER, Paul J., 61, St. Roch, Indianapolis, March 31. Father of Angela Evans, Ella and Stephanie Mayer. Brother of Kathy Delpha, Patty Ralston, Ann Marie, Margaret, Mary Lou and Richard Mayer.

MILLIGAN, Jo Ann, 94, St. Therese of the Infant Jesus (Little Flower), Indianapolis, March 30. Mother of Theresa Madden, Marie Martin, Daniel, Michael and Patrick Milligan. Sister of Jeanne Hodge Degler, Mary Jo

Gallagher and Barbara Riley. Grandmother of eight. Great-grandmother of one.

MONFREDA, M. Sheila, 87, St. Christopher, Indianapolis, April 2. Wife of John Monfreda. Mother of Marie Damler, Missionary of Charity Sister Zita, Gregory, John, Keith, Matt, Michael and Roger Monfreda. Grandmother of 17. Great-grandmother of 13.

QUACK, Kelly M., 61, St. Joseph, Shelbyville, March 26. Wife of Robert Quack. Mother of Kelsey Quack. Daughter of Beverly Schindler. Sister of Mary Berg, Bud, Joseph and Marty Schindler.

ROSE, Ruth, 60, SS. Francis and Clare of Assisi, Greenwood, March 29. Wife of Michael Rose. Mother of Cynthia, Kathryn, Teresa and Christopher Rose. Sister of Alice Kornblum, Lorene Wilson, Bill and John Port.

SEGER, Kenneth, 69, St. Martin of Tours, Martinsville, March 27. Husband of Jo Ellen Seger. Father of Dylan, Luke and Wes Seger. Brother of Jean, Patricia, Sheri and Jim Seger. Grandfather of five.

SEUFERT, Clifford, 88, Christ the King, Indianapolis, March 26. Father of Kathleen Grimes, Theresa Sispera, Dan, David, Jim, John, Joseph, Mike and Steve Seufert. Grandfather of 19.

SUHRE, Mary Jane, 100, Holy Family, Oldenburg, March 29. Mother of David and Roger Suhre. Grandmother of nine. Great-grandmother of 20. Great-great-grandmother of one.

SULLIVAN, Carolyn, 89, Christ the King, Indianapolis, March 28. Mother of Marianne Cappel, Suzanne Richards, Pam Wickham, John, Mike, Tim and Tom Sullivan.

Grandmother of 14. Great-grandmother of 22.

SYLVESTER, William L., 93, St. Pius X, Indianapolis, March 30. Father of Katie

Kelly, Jody Kline, Jill Starliper, Ann, Bill and P.J. Sylvester. Grandfather of nine.

WITT, Rebecca J., 60, St. Jude, Indianapolis,

March 31. Wife of Kevin Witt. Mother of Chelsea Kidwell and Logan Witt. Sister of Susan Agresta and Annette O'Neil. Grandmother of two. †

Support for Ukraine



Pope Francis holds a Ukrainian national flag from Bucha, a suburb of Kyiv, during his general audience in the Paul VI hall at the Vatican on April 6. Multiple reports allege that Russian troops committed many atrocities in the city from which they recently retreated. (CNS photo/Vatican Media)

Conventual Franciscan Father Wilfrid Logsdon served in parishes, hospitals, prisons

Conventual Franciscan Father Wilfrid Logsdon, a member of the Our Lady of Consolation Province based in Mount St. Francis, died on March 3 at a friars' residence in Angola, Ind. He was 89.

The Mass of Christian Burial was celebrated on March 10 at St. Anthony of Padua Church in Angola. A second funeral Mass was celebrated on March 26 at the National Shrine of Our Lady of Consolation in Carey, Ohio. Interment arrangements are pending.

Clarence Wilfrid Logsdon was born on Aug. 25, 1932, in Salem Township, Ohio. After graduating in 1950 from the province's former high school seminary at Mount St. Francis, he entered its novitiate. Father Wilfrid professed

temporary vows on July 6, 1951, and solemn vows on July 11, 1955. He received priestly formation at the former Assumption Seminary in Chaska, Minn., and was ordained a priest on Feb. 22, 1959, at St. Paul Cathedral in St. Paul, Minn.

Father Wilfrid primarily served in parishes, but also in hospital and prison ministry, in Georgia, Illinois, Kentucky, Michigan, Nebraska, Ohio and Wisconsin. He also ministered in the Fort Wayne-South Bend Diocese in Indiana.

Memorial gifts may be made to the Province of Our Lady of Consolation, Mission Advancement Office, 103 St. Francis Blvd., Mount St. Francis, IN, 47146, or through its website, www.FranciscansUSA.org. †

Conventual Franciscan Father Ivan Rohloff was a missionary in Central America, Russia

Conventual Franciscan Father Ivan Rohloff, a member of the Our Lady of Consolation Province based in Mount St. Francis, died on March 6 in Mesilla Park, N.M. He was 84.

The Mass of Christian Burial was celebrated on March 29 at the Mount St. Francis Chapel. Burial followed at the friars' cemetery.

John Anthony Rohloff was born on May 27, 1937, in Grand Rapids, Mich. He entered the novitiate of the province in 1956 and received the religious name Ivan. Father Ivan professed temporary vows on July 21, 1957, professed solemn vows on July 23, 1960, and was ordained a priest on Feb. 16, 1964, in Rome.

Father Ivan earned a licentiate in sacred theology at the Pontifical University of St. Bonaventure in Rome and a doctorate in historical theology at St. Louis University in St. Louis.

After ordination, Father Ivan served in parishes

in Ohio and Wisconsin and as a professor at Bellarmine University in Louisville, Ky.

He later served as a missionary in Honduras and Costa Rica from 1980-92. Driven early in his life as a Franciscan to serve as a missionary in Russia, Father Ivan was finally able to minister in Uzbekistan from 1993-99 following the break-up of the Soviet Union. His dream to be a missionary in Russia came true when he finally ministered in St. Petersburg and Moscow from 2001-14.

In retirement, Father Ivan lived in a house of studies of his community in San Antonio where he mentored friars in their initial formation, and later at a friary in Mesilla Park, N.M.

Memorial gifts may be made to the Province of Our Lady of Consolation, Mission Advancement Office, 103 St. Francis Blvd., Mount St. Francis, IN, 47146, or through its website, www.FranciscansUSA.org. †

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

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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

DIVINE MERCY

continued from page 9

Praying for [Russian president Vladimir] Putin right now would be a deed of mercy.

“Right now, we really need to be praying for peace and mercy for all.”

‘The thought of a merciful Savior’

“Tell the whole world about My inconceivable mercy” (Diary, #699). “Do not tire of proclaiming My mercy” (Diary, #1521).

A group of members of St. John Paul II Parish in Sellersburg take these words seriously.

What started as two women who prayed the Divine Mercy chaplet in their church has grown into a group of about eight members who promote the celebration of the feast in their parish and devotion to Divine Mercy there and beyond.

“We meet once a week,” says Phyllis Burkholder. “Each of us has little jobs to do for Divine Mercy Sunday.”

Tasks like handing out fliers in advance on praying the Divine Mercy chaplet at 3 p.m., the time which Christ told St. Faustina was the “hour of great mercy” (Diary, #1320).

Or tasks like working with their pastor, Father Thomas Clegg, in coordinating a prayer and worship service on the feast of Divine Mercy.

“Actually, you don’t even have to plan anything special” on that day, Burkholder notes. “You can have the image displayed for all the Masses that day.

“Jesus pours his mercy on all who come to Mass, go to confession in Lent and

are in a state of grace. It’s like a second baptism—all your sins are wiped away, all the stain and all the punishment.” (See page 12 for more information on requirements for the Divine Mercy Sunday plenary indulgence.)

The group does more than promote Divine Mercy in their parish—thanks to one man, says Burkholder.

“When Marvin Popp joined, he pulled out all the stops,” she says. “He created packets of information we pass out with a booklet, a chaplet and fliers.

“We pass those out by getting conversations started with anyone, anywhere we meet them. I think a lot of people are grateful to get them because they don’t know about the graces of Divine Mercy.

“For instance, Jesus said he would stand between a dying person and his Father as merciful Savior, not as a judge [Diary, #1541].”

That message really touches people, says Burkholder.

“Everyone is scared of judgment,” she notes. “But people take hold of the thought of a merciful Savior.”

‘God had plans for me’

“My daughter, encourage souls to say the chaplet which I have given to you. It pleases Me to grant everything they ask of Me by saying the chaplet. When hardened sinners say it, I will fill their souls with peace, and the hour of their death will be a happy one” (Diary #1541).

Kathy Eberle’s love for the rosary traces back to her two grandmothers. Both women were devoted to praying the rosary, one even dedicated to making them.

When Eberle and her husband moved in the early 1990s to Fishers, Ind., in the

Lafayette Diocese, they became members of St. Louis de Montfort Parish.

It was there that Eberle learned how to make rosaries, following the path of her grandmother. She started a rosary-making group at the parish, taught adults and children how to make rosaries, sent rosaries to soldiers overseas and made rosaries for group events.

She was pleased when she and her husband moved to Sellersburg in 2009 and became members of St. John Paul II Parish, knowing the former pope had great devotion to Mary.

On a first Saturday of the month, after Mass and praying the rosary at the church, Eberle was asked if she knew about the Divine Mercy devotion.

“I said yes, then I was asked if I would be interested in making chaplets for Divine Mercy,” she recalls. “God had plans for me!”

The Divine Mercy chaplet uses the same number of prayers as the rosary (see page 9 for instructions on how to pray the chaplet), so Eberle was tasked with designing a chaplet that would stand out from other rosaries.

She looked to the Divine Mercy image for her inspiration.

In the image, red and white rays flow from Christ’s heart, representing the blood and water that poured from his pierced heart after he died on the cross (Diary, #299). Accordingly, Eberle used predominately red and white beads for the chaplet.

Another signatory feature of the image

are the words “Jesus I trust in You” that appear below Christ.

“I decided to use letter beads to spell out that message on the chaplet,” says Eberle.

Five words, five decades—it all came together. Adding a blessed Divine Mercy medal to each chaplet provided the final touch.

Her chaplets are now included in the Divine Mercy packets the group at her parish hand out.

“Some [chaplets] I give away, some I sell,” she says. “I’ve been making a lot for the Divine Mercy service in April” at her parish.

“A lot has happened since I started” making the chaplets, says Eberle. “I can see things working for the good in the parish and in spreading the Divine Mercy message.

“I have a feeling my journey is not over yet, making rosaries and the chaplet. As long as my hands can make them, I’m not done.”

(The archdiocesan Catholic Community Foundation offers the Queen and Divine Mercy Fund to help finance projects promoting devotion to the Queenship of Mary and to the Divine Mercy of Jesus. For information on how to apply for the grant, go to www.archindy.org/finance/grant.html, or contact Stacy Harris in the Finance Office at sharris@archindy.org, or by phone at 317-236-1535 or 800-382-9836, ext. 1535.) †

Employment



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Employment

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Cardinal: Vatican looking at implications of possible papal visit to Kyiv

VATICAN CITY (CNS)—Cardinal Pietro Parolin, the Vatican secretary of state, said it appeared Ukraine could keep Pope Francis safe if he made a wartime trip to Kyiv, but the pope's safety was not the Vatican's only concern.



Pope Francis

During his trip to Malta on April 2-3, Pope Francis had told reporters that a proposal for him to visit Kyiv was "on the table." "A trip is not impossible; it can be done. It's a matter of seeing what consequences this trip would have and assessing whether it would really contribute to ending the war," Cardinal Parolin told reporters on April 7.

However, "the pope would not go to take a position either in favor of one side

or the other," maintaining his practice of condemning the horrors of the war without specifically denouncing Russia, Cardinal Parolin said, according to Vatican News.

And, he said, the Vatican's "delicate" relationship with the Moscow Patriarchate of the Russian Orthodox Church, which supports Russia's invasion of Ukraine, "also will have to be taken into account in the overall consideration of the possibility of making the trip or not."

The Ukrainian government has "given ample assurances that there would be no danger" to the pope in visiting Kyiv, Cardinal Parolin said, pointing out that "other leaders have made and are still making" such visits. The prime ministers of Poland, the Czech Republic and Slovenia visited in mid-March and Roberta Metsola, president of the European Parliament, went on April 1. British Prime Minister Boris Johnson visited Kyiv on April 9 and met

with Ukrainian President Volodymyr Zelensky.

Andrii Yurash, Ukraine's ambassador to the Holy See, told the Reuters news agency on April 7 that Ukraine would expect Russia to suspend its bombings, at least in central and northern Ukraine, while the pope is there.

Asked about the apparent atrocities committed by Russian soldiers in Bucha and other Ukrainian towns, Cardinal Parolin said, "that one should lash out in such a way against civilians is inexplicable." "I truly believe, as has been pointed out by many, that these episodes mark a turning point in this war," he said. "And I hope that they mark it in a positive sense, that is, that they make everyone reflect on the need to put an end to the fighting as soon as possible, and not that they harden their positions, as some fear."

The cardinal also was asked about NATO countries sending more weapons to Ukraine.



A clean up worker walks past buildings that were destroyed by Russian shelling in Borodyanka, Ukraine, near Kyiv on April 7. (CNS photo/Marko Djurica, Reuters)

"The principle of legitimate self-defense" is valid, he said. However, "an armed response in a manner proportional to the aggression, as the *Catechism of the Catholic Church* teaches us, can lead to an escalation of conflict which can have disastrous and deadly consequences."

What is needed, he said, is a "return to reason" and "a negotiated way to get off this one-way street." †

FANUCCI

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horrific crimes but still bear the image of their Creator. Can we remember them within the comfort and freedom of our own homes—praying for their needs, supporting prison ministry or becoming a pen pal to a prisoner?

• Bury the dead. Visit a local cemetery to pray for the dead. Remember a relative by sending a card to their family on the anniversary of their death. Include in your prayers all who will die alone this day. Burying the dead may not be a regular occurrence in your home (thank God), but caring for those who have died

and supporting those who mourn can become a daily practice.

• Give alms to the poor. Any time is the perfect time to stretch and strengthen our connections to those in need. Almsgiving can become a family affair: learning more about local or global issues, choosing organizations to support, and fasting from extra spending to give more.

Families care for bodies, from the newborn to the elder. The corporal works of mercy are right at home here, too.

(Laura Kelly Fanucci is a writer, speaker, and author of several books, including *Everyday Sacrament: The Messy Grace of Parenting*. Her work can be found at laurakellyfanucci.com.) †

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