



The Criterion

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Palm Sunday message

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'Greatest ... of all solemnities'

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He is risen

The "Risen Christ" is depicted in a 15th-century painting by Sandro Botticelli. Easter, the chief feast in the liturgical calendars of all Christian churches, commemorates Christ's resurrection from the dead. Easter is on April 16 this year. (CNS/Bridgeman Images)

Love Jesus in all who suffer, pope says on Palm Sunday

VATICAN CITY (CNS)—Jesus does not ask that people only contemplate his image, but that they also recognize and love him concretely in all people who suffer like he did, Pope Francis said.

Jesus is “present in our many brothers and sisters who today endure sufferings like his own—they suffer from slave labor, from family tragedies, from diseases. They suffer from wars and terrorism, from interests that are armed and ready to strike,” the pope said on April 9 as he celebrated the Palm Sunday Mass of the Lord’s Passion.

In his noon Angelus address, the pope also decried recent terrorist attacks in Sweden and Egypt, calling on “those who sow terror, violence and death,” including arms’ manufacturers and dealers, to change their ways.

In his prayers for those affected by the attacks, the pope also expressed his deepest condolences to “my dear brother, His Holiness Pope Tawadros, the Coptic Church and the entire beloved Egyptian nation,” which the pope is scheduled to visit on April 28-29.

Egypt’s President Abdel Fattah al-Sisi said a three-month state of emergency will be imposed after two deadly bombings hit Coptic churches on April 9, killing at least 44 people.

The Islamic State claimed responsibility for the attacks, which also injured more than 100 people and occurred a week before Coptic Easter.

The first bombing, in Tanta, a Nile Delta city about 50 miles north of Cairo, tore through the inside of St. George Church during its Palm Sunday service, killing at least 27 people and injuring at

least 78, the Ministry of Health said.

The second, carried out a few hours later by a suicide bomber in Alexandria, hit Saint Mark’s Cathedral, the historic seat of the Coptic pope, killing 17 people, including three police officers, and injuring 41, the ministry added.

The attack in Sweden occurred two days earlier when a truck ran through a crowd outside a busy department store in central Stockholm, killing four and injuring 15 others.

The pope also prayed for all people affected by war, which he called a “disgrace of humanity.”

Tens of thousands of people carrying palms and olive branches joined the pope during a solemn procession in St. Peter’s Square under a bright, warm sun for the beginning of Holy Week.

The pope, cardinal and bishops were dressed in red vestments, the color of the Passion, and carried large “*palmurelli*,” bleached and intricately woven and braided palm branches. Hundreds of young people led the procession into St. Peter’s Square and later, youths from Poland handed the World Youth Day cross to young representatives from Panama, where the next international gathering will be held in January in 2019.

In his homily, the pope said that the day’s celebration was “bittersweet.”

“It is joyful and sorrowful at the same time” because the Mass celebrates the Lord’s entrance into Jerusalem as the people and disciples acclaim him as king, and yet, the Gospel gives the account of his passion and death on the cross.

Jesus accepts the hosannas coming from the crowd, but he “knows full well



Pope Francis holds palm fronds as he celebrates Palm Sunday Mass in St. Peter’s Square at the Vatican on April 9. (CNS photo/Paul Haring)

that they will soon be followed by the cry, ‘Crucify him!’ ” the pope said.

Jesus “does not ask us to contemplate him only in pictures and photographs or in the videos that circulate on the Internet,” but to recognize that he is present in those who suffer today, including “women and men who are cheated, violated in their dignity, discarded.

“Jesus is in them, in each of them, and, with marred features and broken voice, he asks to be looked in the eye, to be acknowledged, to be loved,” the pope said.

We have no other Lord but him: Jesus, the humble King of justice, mercy and peace.

Jesus enters the city of Jerusalem as

the true Messiah, who is a servant of God and humanity, the pope said. He is not a dreamer peddling illusions, a “new age” prophet or con man. He takes on the sins and sufferings of humanity with his passion.

Jesus never promised honor and success would come to those who follow him, rather, the path to final victory requires picking up the cross and carrying it every day, Pope Francis said.

“Let us ask for the grace to follow Jesus faithfully, not in words but in deeds. Let us also ask for the patience to carry our own cross, not to refuse it or set it aside, but rather, in looking to him, to take it up and to carry it daily,” he said. †

Egypt’s attacks won’t stop pope’s visit for peace, says Vatican official

VATICAN CITY (CNS)—Despite recent and repeated terrorist attacks against Egypt’s minority Christian communities, Pope Francis will not cancel his visit to Egypt.

“The pope’s trip to Egypt proceeds as scheduled,” Greg Burke, Vatican spokesman, told Catholic News Service (CNS) by e-mail on April 10. The pope is scheduled to meet governmental and interfaith leaders during an April 28-29 visit to Cairo.

“Egyptians are looking forward to Pope Francis’ visit, although the atmosphere at present is heavy,” Father Rafic Grieche, spokesman for the Egyptian bishops, told CNS on April 10, the day after the attacks.

“The pope’s mission is to be beside his brothers at the time of difficulty. Now is the real time that he can bring peace and hope to the Egyptian people as a whole and to the Christians of the East, in particular,” Father Grieche added.

He said people were uneasy entering churches with metal detectors and other security measures.

“It’s not like going to a normal church. But we need these measures to keep people safe,” he said.

He said after the attacks, he celebrated a Mass with 2,000 people.

“The people knew already about the attack in Tanta, but they did not want to

be afraid. In the evening, they also came for the prayers of the Holy Week,” Father Grieche said.

Coptic Orthodox Pope Tawadros II was in the Cathedral of St. Mark in Alexandria on April 9 for the Palm Sunday service when an explosion went off outside the church. Security footage appeared to show a security officer direct a man who was seeking entry into the cathedral to go through a metal detector. The man took a step under the detector then backed up a step, followed by a huge explosion that cut off the camera feed.

Earlier, a bomb exploded 70 miles away inside the Church of St. George in Tanta, 50 miles north of Cairo, during its Palm Sunday service. Estimates say at least 44 people were killed and more than 100 injured in the two attacks, making it one of the deadliest against the nation’s Christians in decades.

It was the single deadliest day for Christians in decades and the worst since a bombing at a Cairo church in December killed 30 people.

Pope Tawadros told the Italian national network Rai News on April 9 the attacks would “not damage the unity and cohesiveness” of the Egyptian people.

“Egyptians are united before this terrorism,” he said, adding that “these vile attacks that hit people of peace in places

of prayer demonstrate that terrorism lacks any religion.”

Sheik Ahmad el-Tayeb, grand imam of al-Azhar University, also condemned the attacks, calling them a “despicable terrorist bombing that targeted the lives of innocents.”

Retired Coptic Catholic Bishop Antonios Mina of Giza, Egypt, said the incidents were an attack against the nation’s unity, its Coptic Christians, “to remind them that they have no rights, and against all Christian minorities of the country that anxiously await Pope Francis.

“Despite it all, we will never lose hope. These atrocious gestures make us firmer in the faith and stronger,” he said. “Egypt’s Christians are warriors of hope.”

One Catholic leader highlighted his country’s failure to address the real causes behind the Palm Sunday massacres.

Speaking to “the officials and the wise of this country,” Coptic Catholic Bishop Botros Fahim Awad Hanna of Minya said that “you don’t fight terrorism with words or slogans, nor with security or armies alone.

“What have you done for social, economic, health, political and human justice? What have you done for the poor and downtrodden? What have you done to reform thought, expression and religious discourse?”

In a posting on his Facebook page,

Bishop Fahim said that when Pope Francis goes to Cairo, he “will come to say no to terrorism and evil, and yes to goodness and fraternity. Love will never fail.”

Around the world, religious leaders offered prayers.

Cardinal Daniel N. DiNardo, president of the U.S. Conference of Catholic Bishops, said the attacks on the churches were “unspeakable persecution.”

“In the midst of what should be peace, horrible violence yet again,” he said. On behalf of all U.S. bishops, the cardinal expressed “our deepest sadness” for all those killed and injured, and their loved ones.

“I also express our solidarity with the Coptic church in Egypt, an ancient Christian community that faces mounting persecution in its historic home from violent extremism,” Cardinal DiNardo continued. “I also pray for the nation of Egypt, that it may seek justice, find healing, and strengthen protection for Coptic Christians and other religious minorities who wish only to live in peace.”

Egypt is 90 percent Sunni Muslim. Christians make up the remaining 10 percent, with that majority being the Coptic Orthodox Church. The Catholic community in Egypt numbers about 272,000, less than 0.5 percent of the population. †

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Principal's commitment to school, parish earns her national award

By John Shaughnessy

Picture a mother who has tried to do everything she can to make her children's lives better.

Focus on the extra efforts of a teacher and a principal whose goal has always been to help students become the best they can be.

Then consider this third scene: a woman showing her deep faith as she makes time for eucharistic adoration at the parish church.

All these moments help capture the essence of Nancy Buening, a mother of five and a longtime educator at St. Mary School in Greensburg. Now, another special scene of her life will be featured on April 18—the day she will receive the 2017 "Lead, Learn, Proclaim Award" from the National Catholic Educational Association (NCEA).

From more than 150,000 Catholic teachers and administrators across the United States, Buening is just one of the 42 people this year who will receive this honor "for dedication and commitment to excellence" during the association's national conference in St. Louis.

"A couple years ago, I remember Nancy talking about why she loves being a Catholic school principal," says Janna Stonebraker, principal of All Saints Catholic Academy in Guilford.

"Nancy shared that it was the *something more* that made the difference for her. The *something more* that she saw when her students connected with God, the *something more* she felt when she observed a child experiencing the Catholic faith while learning, the *something more* that reassured her that she along with her staff was making a positive difference in the lives of those in her care."

Those qualities have been Buening's guiding goals in her 32 years as a

Catholic school educator. And the 54-year-old Greensburg native continues to strive to reach these goals at St. Mary's, the parish community where she was baptized, made her first Communion, received confirmation, was married to her husband of 30 years, Kenny, and where their children were baptized and attended school.

"I love my community and my family connections," says Buening, who began teaching at the school in 1985 before becoming principal in 2008. "I have strong roots and a passion for the place and the people here. When you pour your love into it and people see that, they want to be part of it, too. The people of St. Mary's are so wonderful. They give so much to the school and the parish."

"I always felt God was continuing to call me to be in this place—and to be better at it through the years."

Buening's commitment to her parish and faith shined through in a defining moment in 2008 shortly after she became principal.

"The capital campaign to build a new church and school had already begun," she recalls. "Initially, we only raised enough money to begin building the school. I feel I was a big part in helping the parishioners to realize that what we were building was not just a school, but a space where the foundation for future generations would be formed."

She showed her own commitment by attending numerous building meetings and being part of the design team for the school. She also "applied for and received multiple grants which helped relieve the building budget." In the summer of 2012, she also led a team effort of teachers, staff members and volunteers from the parish that "moved the school by our own hands, to our new location about one mile south of the old school."



As the principal of St. Mary School in Greensburg, Nancy Buening always enjoys the times she gets to spend with students—just one of the qualities that have earned her the 2017 "Lead, Learn, Proclaim Award" from the National Catholic Educational Association. (Submitted photo)

St. Mary School now has 311 students—an increase of 44 percent in eight years—after adding a pre-school, a seventh grade and an eighth grade in recent years. The parish also opened its new church last summer.

"These buildings are not just buildings. They're the future of our Church, our legacy," she says. "My faith is stronger by being part of this school and parish community."

She also works to deepen the faith of her students by showing them the example of her faith. She sings as a cantor at parish Masses, prays regularly in the parish's adoration chapel, serves as an extraordinary minister of holy Communion, and volunteers as a confirmation sponsor for high school students.

"The best way for me to proclaim to students the Gospel message is to try to model it for them," Buening says.

She provides that model on many different levels, according to Father John

Meyer, pastor of St. Mary Parish.

"As a wife, mother and grandmother, as well as an active parish leader and member, Nancy exhibits daily in her life and work an example of service, love and stewardship that captures the essence of Gospel values," he says. "I cannot find any criteria under the 'Lead, Learn, Proclaim Award' characteristics that does not apply to Nancy."

As for the national honor, Buening has the same approach as she does with her life and her faith—to share it with all the people who have graced her journey.

"You don't do these things by yourself," she says. "I tell the kids the award is not just about me. The award is a tribute to all the students, all the teachers, all the families—and it's a tribute to God."

"He's definitely here in all of this. The spirit is alive. People have told me they feel that presence at the school—and I feel it, too. That's why I'm so passionate about the school and what I do." †



'I love my community and my family connections. I have strong roots and a passion for the place and the people here. When you pour your love into it and people see that, they want to be part of it, too. The people of St. Mary's are so wonderful. They give so much to the school and the parish.'

—Nancy Buening, principal of St. Mary School in Greensburg

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Editorial



The risen Christ is depicted in the painting "Resurrection" by 15th-century Italian master Andrea Mantegna. Easter, the chief feast in the liturgical calendars of all Christian churches, commemorates Christ's resurrection from the dead. Easter is on April 16 this year. (CNS/Bridgeman Images)

Christ indeed rose from the dead

We find it amazing that some people doubt that Jesus Christ really rose from the dead. They think that the resurrection is just a religious belief rather than a historical fact. Why would they think that?

Well, undoubtedly because they know that humans can't come back from the dead. So those stories in the Bible about Jesus rising from the dead must be fiction. The early Christians just made up the stories to help spread their religion.

But in reality, the opposite is true. St. Paul wrote to the Corinthians, "If Christ has not been raised, your faith is vain" (1 Cor 15:17). The resurrection came first, then the Christians' faith.

If Christ hadn't indeed risen from the dead, why would the Apostles keep preaching their religion, even dying for it? If they knew that it didn't really happen, wouldn't it have made more sense for them to just think that it had been a great three years with Jesus, but now it was time to return to their former lives?

Actually, we know that the Apostles didn't believe in it either, at first. They weren't gullible men who easily accepted something like a man coming back from the dead. And Mary Magdalene thought that someone had moved the dead body. It wasn't until Jesus appeared to them that they believed.

People today who don't believe that Jesus actually rose from the dead must think that the first Christians were awfully naïve to believe such a thing. Either that or they were extremely clever to be able to concoct such a story, and then sell it not only to their fellow Jews but also to gentiles all over the world. But everything we know about the Apostles shows that they were hardly the type of men who could plan and carry out a gigantic fraud.

But maybe Jesus didn't really die, and he regained consciousness while in the tomb. Are we then to believe that he had enough strength to get out of his shroud, stand up, push the large stone away from the entrance without being noticed by the soldiers guarding the tomb, and then slip away?

There's also the hallucination theory: the Apostles only thought that Jesus appeared to them; it was all a hallucination. Sure. They all had the same hallucination, and that hallucination kept recurring for 40 days while he continued to appear to them.

But what about Jesus' changed appearance? Sometimes, even the Apostles didn't recognize him. He rose from the dead with a glorified body, one that could pass through the locked doors where the Apostles stayed, one that could appear to the disciples on the road to Emmaus and could just as quickly disappear. And yet it was Jesus' body, one that Thomas could touch when he was invited to examine Jesus' wounds.

The news about Jesus' resurrection from the dead spread by word of mouth for decades before it was put down on paper. It was St. Paul who first did that in a letter he wrote around the year 56 from Ephesus, in modern Turkey, to the community he started in Corinth, Greece. This was about 26 years after Jesus' resurrection, but still before any of the Gospels were written.

In that letter, Paul reminded his readers what he had preached: "that Christ died for our sins in accordance with the Scriptures; that he was buried; that he was raised on the third day in accordance with the Scriptures; that he appeared to Kephias [Peter], then to the Twelve. After that, he appeared to more than 500 brothers at once, most of whom are still living, though some have fallen asleep. After that he appeared to James, then to the Apostles. Last of all, as to one born abnormally, he appeared to me" (1 Cor 5:3-8).

That was then, and is now, the basic teaching of Christianity about Christ's resurrection. Paul was quite insistent about it when he wrote to the Corinthians, saying that our very salvation depends upon the fact that Jesus rose from the dead. Christians are not given a choice in deciding whether or not to believe in the resurrection.

Christ has risen. He is risen indeed.

—John F. Fink

Reflection/Sean Gallagher

Garcia's victory shows value of perseverance and acceptance

Golf fans around the world were introduced to Sergio Garcia during the PGA Championship in 1999. Just 19 at the time,



Garcia duelled Tiger Woods in the last major golf tournament of the year.

On the 16th hole during the final round, Garcia's tee shot ended up just behind a tree trunk. The young Spaniard took a daring swing at the ball, sending it flying toward and eventually onto the green. After hitting the ball, Garcia memorably ran up the sloped fairway and jumped up into the air with a scissors kick to see where his shot ended up.

Although he finished second in the tournament to Woods, the golfing world expected that Garcia would soon win his first major tournament.

But that never happened—until he won the 2017 Masters Tournament in Augusta, Ga., on April 9, in a sudden death playoff against Justin Rose.

Over the past 18 years since that memorable PGA Championship, Garcia has won many tournaments around the world, started in 72 major tournaments and finished in the top 10 of them 22 times.

For a long time, Garcia felt pressure to win one of those famed tournaments. But in the past couple of years, as he moved toward the latter part of his career, he began to feel at peace with the thought that he might never win a major.

Maybe that was what helped him be so calm during his duel on the back nine on Sunday at The Masters against Rose. Holding the lead early in the final round, Garcia saw it slip away in the middle as Rose made a charge.

Then at the 13th hole, part of Augusta's famed "Amen Corner," Garcia put his tee shot into a bush and took a penalty. It looked like his chance to win his first major was fading away like it had so many times before.

But he scrambled from there with two great shots and a great putt to save par. Putting the bad tee shot behind him, Garcia then birdied the 14th hole and scored an amazing eagle 3 on the par 5 15th hole.

He and Rose were neck and neck for

the rest of the round and into one extra hole before Garcia sank a 12-foot birdie putt on the 18th green to win the Masters' coveted green jacket, awarded to the tournament's champion.

The story of Garcia's career and his play in the 2017 Masters are dramatic reminders of the importance of the virtues of perseverance and acceptance.

God calls each us to persevere with the help of his grace through the many small and sometimes large crosses that he allows to come before us in our lives, following in the footsteps of our Lord who carried his cross and rose again for our redemption.

Our endurance of these trials in many instances is fueled by our vision of the goodness we'll achieve on the other side of them. We might imagine the dream job we'll land after years of education and hard work, climbing the ladder of our career, or picture in our minds the good health we will experience after a serious illness.

But there are times when God has other outcomes in store for us, and those cherished dreams of ours aren't realized. At first, this can be a hard reality for us to accept. With prayer and the support of family and friends, though, we can come not only to an acceptance of our fate but, more importantly, to an understanding that what God is ultimately leading us to is better for us than what we could have imagined.

After years of striving to win dozens of pressure-packed major tournaments, Garcia had come to an acceptance that this goal might never be achieved. And then it happened.

Sometimes we can only realize our greatest goals by letting go of a driving desire to reach them.

In our life of faith, God calls us to use the talents with which he has blessed us to the best of our abilities. But, in the end, salvation is his gift alone.

It happens in the story of our lives that he has allowed to take shape in his providence. And the more that we come to realize that it's outside of our sole control, the more God will open our eyes to see the life he has given us as a beautiful pathway leading to the joy of eternal life.

(Sean Gallagher is a reporter for The Criterion.) †

Be Our Guest/Paul Kachinski

Indulgence offered on Divine Mercy Sunday is a beautiful gift of grace

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

The extraordinary promise is, in fact, a special grace with no strings attached. The only requirements are that one make a good confession, have true sorrow for sins, and perform the penance given for sins in confession, and then receive holy Communion on Divine Mercy Sunday, which is celebrated on April 23 this year, and bam—"complete forgiveness of sins and punishment!"

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

The extraordinary promise is a special grace given to us by Jesus, and is not at all

like the plenary indulgence offered by the Church. The plenary indulgence offered by the Church requires: 1) Confession; 2) Communion; 3) prayers for the Holy Father; and 4) no attachment to sin, even venial sin. The extraordinary promise requires only a good confession, and then holy Communion on Divine Mercy Sunday.

The extraordinary promise is only applicable to the person who goes to confession and holy Communion on Divine Mercy Sunday. It cannot be applied to others or to the holy souls in purgatory.

After confession and holy Communion on Divine Mercy Sunday, we are brand new creations. We were dead and are now alive. We were lost, and now we are found by Our Father. Divine Mercy Sunday is a beautiful day of grace, tremendously exceptional graces, and a truly wonderful gift from Our Father.

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

Thank God and rejoice, praise God and celebrate!

Jesus, I trust in you!

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

Indiana General Assembly tweaks 'baby box' law

By Brigid Curtis Ayer

A bill to ensure safety for newborns deposited into "baby boxes" cleared a final hurdle on April 3 when it passed the Indiana House by a 92-4 vote. The Indiana Catholic Conference (ICC) supports the proposal.



Sen. Travis Holdman

Sen. Travis Holdman, R-Markle, author of Senate Bill 246, the "baby box" bill, said he brought the legislation forward as a way to fix a glitch in administering the "baby box" provision of Indiana's Safe Haven Law.

Holdman said two years ago the Indiana General Assembly passed a proposal giving authority to the Indiana Department of Health (IDOH) to promulgate rules governing the use of newborn safety incubator devices, commonly referred to as "baby boxes." A "baby box" is a device where a parent could anonymously place his or her unwanted infant, and a sensor would notify emergency personnel that a baby had been placed into the device for retrieval.

"We've had a little bit of a problem getting the program rolled out because those rules were never promulgated because it was felt by some at the Department of Health that this was abandonment," said Holdman.

The Safe Haven Law allows a newborn baby who is less than 30 days old to be handed off to an emergency medical provider that is designated as a safe harbor.

Without a "baby box," the transfer

of the baby involves a face-to-face encounter between a parent and emergency staff. Testimony indicated that parent anonymity may enhance successful transfers of infants through a "baby box" device. Indiana's Safe Haven Law allows legal anonymity, but the "baby box" provision allows full anonymity, an impetus for the original legislation.

Holdman said the legislation would set up a system where a baby would be safe, but the devices would be installed in a hospital or a hospital-affiliated facility.

"The drop off location would be in a conspicuous, visible place to the hospital staff," said Holdman. The bill provides immunity for a hospital, and the program is voluntary.

The Indiana Department of Child Services administers the Safe Haven Law. The law enables a person to give up an unwanted infant anonymously without fear of arrest or prosecution. As long as there are no signs of intentional abuse of the baby, no information is required of the person leaving the baby. The Indiana Department of Child Services takes the baby into custody through Child Protective Services and places the child with a caregiver.

Parvonay Stover, legislative director for the Department of Child Services, said the Children's Commission reviewed the Safe Haven Law, and did not recommend statewide use of the "baby boxes" due to concerns about child safety associated costs and potential liability. Two "baby box" devices are operational at fire stations in northwest Indiana, and will be permitted to continue, but new "baby boxes" would be located at hospitals or hospital-affiliated facilities.

Cathie Humbarger, executive director



'The program has had an impact and has helped parents in need seek and find assistance for the child and the family. While concerns were raised about the safety of child in the baby safe device, Senate Bill 246 addresses the safety concerns by requiring them at hospitals where staff can provide immediate care.'

—Glenn Tebbe, executive director of the Indiana Catholic Conference

of Allen County Right to Life, who testified in support of the legislation, said even with the publicity and education regarding the two boxes already in place—including one available in Allen County—not a single newborn has been deposited. Humbarger said since March of 2016 the publicity has generated nearly 1,000 calls to the baby safe hotline that have been answered by trained volunteers. There have been 142 pregnancy resource center referrals, four confirmed adoption referrals and six confirmed face-to-face surrenders.

Glenn Tebbe, executive director of the ICC, who serves as the public policy spokesperson for the bishops in Indiana, also testified in support of the bill. He said even though Indiana's Safe Haven law allows a parent to relinquish an unwanted infant to medical or public safety personnel, too many infants are still abandoned and left to perish.

"It is not clear why a parent would not take the infant to a place where proper care for the child could be provided," said Tebbe. "If there is a problem due to not wanting to be identified as abandoning the child, the newborn safety incubator is an answer,

if anonymity is necessary.

"The program has had an impact and has helped parents in need seek and find assistance for the child and the family," Tebbe continued. "While concerns were raised about the safety of a child in the baby safe device, Senate Bill 246 addresses the safety concerns by requiring them at hospitals where staff can provide immediate care."

The Children's Bureau, a division of the U.S. Department of Health and Human Services, issued the Child Welfare Gateway Information report in February 2013 on safe haven laws in the United States. Thirteen states and the District of Columbia provide parent anonymity. In 34 states, the District of Columbia and Puerto Rico, parents retain criminal immunity when a baby is relinquished to a safe haven.

State lawmakers are expected to complete their legislative business and to finalize a state budget in less than two weeks. For a status update on priority legislation the ICC is following, go to the I-CAN Update at www.indianacc.org.

(Brigid Curtis Ayer is a correspondent for The Criterion.) †

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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

St. Simon the Apostle Parish Life Center, 8155 Oaklandon Road, Indianapolis. **Seasons of Hope Bereavement Support Group**, six consecutive Tuesdays, noon (or evening sessions begin on April 20 at 7 p.m.). Information, registration: Mona Lime, 317-371-8993 or monalime@comcast.net.

April 18-May 23

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Divorce and Beyond**, peer-ministry support group to help guide adults through process of divorce, six consecutive Tuesdays, \$30 includes book. Register at www.archindy.org/plfl/ministries-divorce.html. Information: 317-236-1586 or dvanvelse@archindy.org.

April 19

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

Landmark Glendale 12 Theatre, 6102 N. Rural, Indianapolis. **The Original Image of Divine Mercy, A Documentary**, presented by Tekton Ministries, 7 p.m., \$10 admission. Information and tickets: www.tektonministries.org or 317-574-4191.

April 20

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

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

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Community Labyrinth/Peace and Nature Garden Walk**, third Thursdays through June, Benedictine Sisters Cathy Ann Lepore and Angela Jarboe, facilitators,

7-8:30 p.m., freewill donation. Information: 317-788-7581, www.benedictinn.org.

St. Simon the Apostle Parish Life Center, 8155 Oaklandon Road, Indianapolis. **Seasons of Hope Bereavement Support Group**, six consecutive Thursdays, 7 p.m. (or afternoon sessions begin on April 18 at noon). Information, registration: Mona Lime, 317-371-8993 or monalime@comcast.net.

April 21

Northside Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Indianapolis Indians President Randy Lewandowski, presenting, Mass, breakfast and program, 7-9 a.m., \$15 members, \$21 non-members, breakfast included. Reservations and information: www.catholicbusinessexchange.org.

April 22

Mill Race Center, 900 Lindsey St., Columbus. **St. Bartholomew School "No Tie Affair: Peace, Love and Happy Kids" fundraiser**,

6:30-10:30 p.m., local cuisine, themed baskets, live and silent auction, raffles and music, advance tickets starting at \$50. Information and tickets: stbirish.maestroweb.com.

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **19th Annual Earth Day Celebration**, mini workshops, music, food, crafts and homemade goods, 11 a.m.-3 p.m., freewill offering. Information: 812-535-2931, wvc@spsmw.org, or www.spsmw.org/providence-center/events.

St. Joseph Church, 125 E. Broadway St., Shelbyville. **Tony Melendez concert**, 5 p.m. Mass, 6-7 p.m. food, 7-10 p.m. bilingual concert and opportunity for confession, \$15 in advance for ages 12 and older, \$20 at the door. Information: 317-398-8227.

St. Nicholas Parish, 6401 E. St. Nicholas Drive, Sunman. **Turtle Soup Supper**, turtle soup, chicken noodle soup, fish and pulled pork sandwiches,

homemade desserts, family games, prices vary, carry out available, 4-8 p.m. Information: 812-623-2964.

Riviera Club, 5640 N. Illinois St., Indianapolis. **St. Vincent de Paul Food Pantry Spring Boutique**, 30 artisans and vendors, cash bar, bring non-perishable food and hygiene products, 9 a.m.-2 p.m. Information: Paula Light, 317-403-1385, paula.light@att.net.

April 23

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Archdiocesan Disability Awareness Mass**, 10:30 a.m., celebrating Divine Mercy Sunday and the gift and dignity of each person, reception following in Assembly Hall of the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St. Information: ejeffries@archindy.org or 317-236-1448.

St. Malachy Parish, 7410 N. County Road 1000 E., Brownsburg. **Altar Society Spring Bingo Fundraiser**, 2-4 p.m., doors open at

1:15p.m., \$10 bingo only, \$20 bundle packs, snacks and drinks available for purchase. Information: 317-809-4069 or altarsociety@stmalachy.org.

April 27

St. Michael the Archangel Church, 3354 W. 30th St., Indianapolis. **Monthly Ecumenical Taizé Prayer Service**, sung prayers, meditation and readings. 7-8 p.m. Information: 317-926-7359 or rectory@saintmichaellindy.org.

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **International Salad Bowl**, learn to make salads from various countries, Ann Testa presenting, 5:30-8:30 p.m., \$35. Registration deadline Apr. 20. Information: 812-535-2931, wvc@spsmw.org, or www.spsmw.org/providence-center/events.

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild Card Party**, 11 a.m.-2:30 p.m. Information: 317-223-3687, vlgmimi@aol.com. †

Retreats and Programs

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

April 28-30

Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad, **"Praying with the Gospel of Luke,"** Benedictine Father Eugene Hensell presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Worldwide Marriage Encounter Weekend**. 7 p.m. Fri.-4 p.m. Sun., \$75 application fee. Information and registration: Mark and Jill Levine at 317-888-1892 or www.wmwe.org.

April 29

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Teaching Your Child/Grandchild to Pray**, Franciscan Sister Patricia Zureick presenting, 9:30 a.m.-2:30 p.m., \$45 includes lunch. Information, registration: 812-933-6437, center@oldenburgosf.com.

May 4

Providence Spirituality &

Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Women of So Many Names: Mary, Our Lady of Providence, Queen of the Home**, Providence Sister Jan Craven presenting, 9:30-11 a.m. or 6:30-8 p.m., \$10. Registration deadline May 1. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/providence-center/events.

May 5-6

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Pre-Cana Preparation Conference**, \$255 with overnight accommodations (two rooms), \$185 for commuters, includes meals, snacks and materials. Information, registration: www.archindy.org/plfl/marriage-precana.html.

May 5-7

Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **The Church in the Modern World**, Benedictine Father Adrian Burke, presenter, \$255 single, \$425 double. Information: 812-357-6585

or mzoeller@saintmeinrad.edu.

May 9

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Spend a Day with God: Personal Retreat Day**, 9 a.m.-4 p.m., \$35 includes room and lunch; spiritual direction \$30 (optional). Information and registration: 317-788-7581, www.benedictinn.org.

May 9-11

Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **St. Gregory the Great and Monastic Wisdom**, Benedictine Father Luke Waugh, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

May 19-21

Archabbey Guest House and Retreat Center, 200 Hill Drive, St. Meinrad. **Fruits of the Catholic Faith**, Benedictine Brother Simon Herrmann, presenter, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu. †

Dr. Ray Guarendi to speak at Lumen Christi dinner fundraiser on April 28

National radio and television host and psychologist Dr. Ray Guarendi is the guest speaker at Lumen Christi Catholic School's "Light in the City" dinner and auction fundraiser at The Willows on Westfield, 6729 Westfield Blvd., in Indianapolis, from 6-10:30 p.m. on April 28.

The evening starts at 6 p.m. with a cocktail reception and silent auction. Dinner begins at 7 p.m., followed by music, socializing and auction checkout from 8-10 p.m.

Auction items are currently available for bidding by logging on to www.lumenchristischool.org. Items

include dinner for six with Msgr. Joseph Schaedel, one week of summer art camp, an Escape Room gift basket, tickets to Kings Island, golf outings, Indianapolis Indians game tickets, signed sports gear, museum passes and much more.

The deadline for registering to attend the event is April 23. Tickets are \$75 per person. Sponsorship tables for 10 persons are \$1,000 and include recognition in the event program (if received in time) and two VIP reception tickets.

For more information or to purchase tickets, log on to www.lumenchristischool.org. †

St. Joseph Parish Mission in Corydon on April 20-22 to focus on healing families

For its parish mission, St. Joseph Parish in Corydon will host international retreat director, speaker and author Father Philip Scott of the Apostolic Vicariate of Puerto Maldonado, Peru, as he presents on the topic of "The Father/Mother Wound" at St. Joseph Church, 312 E. High St., in Corydon, at 7 p.m. on the evenings of April 20-22.

The presentation addresses how, while every child is meant to be loved, cherished, nurtured and blessed, this is not always what a child receives. The wounds inflicted can remain for a lifetime, affecting a person's

relationship with self, family, spouse and children. Father Phillip will explore the effects of these wounds, and the hope and healing that are possible.

The April 22 session will be held after the 5:30 p.m. Vigil Mass, with light refreshments to be included.

Father Philip will also lead a Divine Mercy Sunday celebration at 1:30 p.m. on April 23.

All are invited to join in the parish mission and the Divine Mercy Sunday celebration.

For more information, call Kathleen Santoro at 812-596-1413 or e-mail parish.office@catholic-community.org. †

Pregnancy Care Center of Southeast Indiana will host fundraiser walk on April 22

Pregnancy Care Center of Southeast Indiana will host a "Life Worth Defending" fundraiser walk starting at the Ivy Tech Building, 50 Walnut St., in Lawrenceburg, from 9-10 a.m. on April 22. The event is rain or shine.

Money is raised through sponsorship of participants, who will walk a 2-mile path through downtown Lawrenceburg or along the levee by the river.

A free T-shirt will be given to participants receiving \$200 in pledges, and a special gift will be awarded for those who receive more than \$1,000 in

pledges.

Registration and check-in begins at 8:30 a.m., and the walk begins at 9 a.m. To register as a walker, to sponsor a walker or to make a general donation, visit www.helpimpregnant.org.

For those who are unavailable to walk on the day of the event, donations are still welcome for collection at the pregnancy center, 62 Doughty Road, Suite 5, in Lawrenceburg.

For more information, call 812-537-4357 or e-mail kpotts@pccseindiana.com. †

Luncheon and style show to benefit St. Augustine Home is on May 3

"Hats off to Spring," a luncheon and style show to benefit the Little Sisters of the Poor's St. Augustine Home for the Aged in Indianapolis, will be held at the Ritz Charles, 12156 N. Meridian St., in Carmel, Ind., at 10:30 a.m. on May 3.

The event starts with a silent auction at 10:30 a.m., followed by a luncheon and style show by Siro's Chic Boutique

at noon.

The event also celebrates the 50th anniversary of the St. Augustine Guild, which supports the mission of the Little Sisters of the Poor in Indianapolis.

The cost is \$50 per person, and registration is required by April 24.

For more information or to register, call 317-294-1955 or e-mail joannedyer@aol.com. †



The Face of Mercy

(from Pope Francis' papal bull "*Misericordiae Vultus*")

By Daniel Conway

Good Friday sorrow is sure path to Easter joy

Pope Francis knows that the Christian life, the *via crucis* (way of the cross), is hard. In fact, the pope tells us that our journey to heaven will not be like a smooth carriage ride. It will be more like riding in an old bus over rocky terrain with many obstacles in the road that require frequent detours.

The prime example, he says, is Christ himself. Our Lord's journey to the joy of resurrection took many sorrowful twists and turns. It involved abandonment by his friends, rejection of him by the people he loved, and unspeakable pain, humiliation and torture. In order to rise, our faith tells us, Jesus first had to die cruelly and then descend into hell. So, when he invites us to "take up your cross and follow me," he is not describing a vacation cruise but a tortuous journey filled with discomfort and danger.

When he addressed the crowds gathered in St. Peter's Square just prior to Ash Wednesday, Pope Francis described this liturgical season as a time of penitence and mortification that is actually a journey of hope which directs

us on the path toward resurrection. Good Friday is a symbol of Christian life—a difficult journey that leads to ultimate joy.

To better understand what this means, the pope says, we must refer to the fundamental experience of the exodus of the Israelites from Egypt, in which the chosen people journeyed toward the promised land and—through spiritual discipline and the gift of the Law—learned the love of God and neighbor.

Sacred Scripture tells of a tormented journey that lasted 40 years, the time span of a generation, and that difficulties and obstacles represented continuous temptations to regret leaving Egypt and to turn back. But, the pope says, the Lord stayed close to his people who finally arrived in the promised land guided by Moses. Their journey, he explained, was undertaken in hope, and in this sense it can be seen as an "exodus" out of slavery and into freedom.

According to Pope Francis, "Every step, every effort, every test, every fall and every recovery makes sense within God's design for salvation, because he wants life—not

death—and joy—not pain—for his people." The pope says that Easter is Jesus' own exodus, his pass-over from death to life, in which we participate through our rebirth in baptism. By following Christ along the way of the cross, we share in his victory over sin and death.

In order to open this passage for us, Jesus had to cast off his glory; he had to humble himself; and he had to be obedient unto death on the cross. But Pope Francis is quick to point out, "This doesn't mean that he did everything, and we don't have to do anything. It doesn't mean that Jesus went through the cross, and we will go to heaven in a carriage. That is not how it works. It's true that our salvation is Jesus' gift, but it is part of a love story that requires our 'yes' and our participation."

As St. Paul teaches, "If we have died with Christ, we will rise with him" (2 Tm 2:11). The pathway to life is death. The joy of the resurrection can only come by way of the cross.

So Pope Francis teaches, "The moments of darkness, of failure, and also of sin can

be transformed and announce a new path. When we have reached the base of our misery and our weakness, the risen Christ gives us the strength to lift ourselves up. If we have faith in him, his grace saves us!"

Pope Francis continues, "The crucified and risen Lord is the full revelation of mercy, present and active in history. This is the Easter message that still resonates today, and that will resonate throughout the time of Easter until Pentecost."

The old bus that we are riding—during this Easter triduum and throughout our life's journey—lacks comfort and many of life's conveniences. But the path has already been cleared for us, and the direction it provides is certain. Christ has gone before us through the cruelty of Good Friday, and the utter silence of Holy Saturday, to the alleluias and joyful songs of Easter.

May we have faith in him, the risen Lord, and allow his grace to save us!

(Daniel Conway is a member of The Criterion's editorial committee.) †

El rostro de la misericordia/Daniel Conway

El dolor del Viernes Santo es el camino seguro a la alegría pascual

El papa Francisco sabe que el viacrucis, la vida cristiana, es un camino difícil. De hecho, nos dice que el recorrido hacia el cielo no será un paseo en carroza, sino más bien como andar en un autobús viejo en un terreno rocoso, plagado de obstáculos que nos exigen constantes desvíos.

El mejor ejemplo de ello, según el Sumo Pontífice, es el propio Cristo. El camino de nuestro Señor hacia la alegría de la resurrección tuvo muchos desvíos y vueltas dolorosas. Implicó el abandono de sus amigos, sufrir el rechazo del pueblo que amaba y dolores atroces, humillación y tortura. Para poder resucitar, nuestra fe nos dice que Jesús tuvo primero que morir cruelmente y descender al infierno. Por tanto, cuando Él nos dice "tomen su cruz y síganme," no nos invita a un paseo agradable sino a recorrer un camino tortuoso lleno de incomodidades y peligro.

Al dirigirse a las personas reunidas en la Plaza de San Pedro, justo antes del Miércoles de Ceniza, el papa Francisco describió este tiempo litúrgico como una época de penitencia y mortificación que en verdad es un sendero de esperanza que nos guía hacia el camino de la resurrección. El Viernes Santo es un símbolo de la vida

cristiana, un recorrido difícil que nos lleva hasta la alegría suprema.

Para entender mejor lo que esto significa, el papa nos dice que debemos referirnos a la experiencia fundamental del éxodo de los israelíes desde Egipto, en el cual el Pueblo Elegido se dirigió hacia la Tierra Prometida y, a través de la disciplina espiritual y el don de la Ley, aprendieron a amar a Dios y al prójimo.

Las Sagradas Escrituras relatan el recorrido tormentoso de 40 años—el tiempo que dura una generación—y las dificultades y los obstáculos que generaban la constante tentación de arrepentirse de haber abandonado Egipto y regresar. Pero el papa nos dice que el Señor se mantuvo junto a su pueblo que finalmente llegó a la Tierra Prometida guiado por Moisés. El Sumo Pontífice nos explica que emprendieron este viaje con esperanza y, en este sentido, podemos considerarlo como un "éxodo" de la esclavitud hacia la libertad.

Tal como lo expresa el Santo Padre: "cada paso, cada esfuerzo, cada prueba, cada caída y cada vuelta a empezar, sirven para forjar una esperanza fuerte y sólida que tiene sentido sólo en el interior del diseño de salvación de Dios, que quiere para su pueblo la vida y no la

muerte, la alegría y no el dolor." El papa nos dice que la Pascua de Jesús es su éxodo, su paso de la muerte a la vida, en el que participamos a través de nuestro renacimiento en el bautismo. Al seguir a Cristo en el viacrucis, compartimos su victoria sobre el pecado y la muerte.

Para abrirnos este camino, Jesús tuvo que renunciar a su gloria, tuvo que hacerse humilde y tuvo que obedecer para someterse a una muerte en la cruz. Pero el papa Francisco nos aclara rápidamente que "esto no significa que Él lo haya hecho todo y que nosotros no tengamos que hacer nada. No significa que Jesús se subió a la cruz y nosotros ascenderemos al cielo subidos en una carroza. Esa no es la interpretación. Es cierto que el obsequio de Jesús es nuestra salvación, pero forma parte de una historia de amor que exige un 'sí' de nuestra parte y que participemos."

Tal como nos lo enseña san Pablo: "si morimos con Él, también viviremos con Él" (2 Tm 2:11). El camino hacia la vida es la muerte; la alegría de la resurrección solo puede sobrevenir a través de la cruz.

De esta forma, el papa Francisco nos enseña que: "Los momentos de oscuridad, de fracaso y también de pecado pueden transformarse y ser

heraldo de un nuevo camino. Cuando hemos llegado al fondo de nuestra miseria y nuestra debilidad, el Cristo Resucitado nos da las fuerzas para que nos levantemos. ¡Si tenemos fe en Él, Su gracia nos salvará!"

El papa Francisco prosigue: "El Señor crucificado y resucitado es la plena revelación de la misericordia presente y activa en la historia. Este es el mensaje pascual que todavía reverbera hoy en día y que reverberará durante todo el tiempo de Pascua hasta Pentecostés."

El viejo autobús en el que viajamos, tanto durante el triduo Pascual como a lo largo de toda la vida, carece de comodidades y de muchas de las facilidades de la vida. Pero ya nos han despejado el camino y la dirección que apunta es certera. Cristo se ha ido antes que nosotros a través de la crueldad del Viernes Santo y el supremo silencio del Sábado de Gloria, hasta las alaluyas y las canciones de júbilo del Domingo de Resurrección.

Tengamos fe en Él, el Señor resucitado, y dejemos que Su gracia nos salve.

(Daniel Conway es integrante del comité editorial de The Criterion.) †

Pope: Scientists must defend creation from distorted use of biotech

VATICAN CITY (CNS)—Scientists working in the field of biotechnology are called to use science to protect creation and to prevent methods that seek to control it, Pope Francis said.

The responsible use of the "enormous and growing" power of science is a "fundamental cornerstone" of humankind's actions in promoting the development of plant, animal and human life, the pope told a committee charged with establishing scientific norms for the Italian government.

"You also are asked to foresee and prevent the negative consequences

that can cause a distorted use of the knowledge and ability to manipulate life," he said on April 9 during an audience with the Italian National Committee for Biosecurity, Biotechnologies and Life Sciences.

According to its website, the Italian committee reviews key issues, including "genetic testing, gene therapy, tissue engineering, development of biotechnologies in Italy, cloning, and Italian and European legislation."

The pope congratulated the committee on the 25th anniversary of its founding, and encouraged members in their work

for society and the care of creation.

Scientists, he said, are called to "know" and to "know how" to make responsible decisions, and avoid the risk of "misusing the power that science and technology places in our hands."

"When the intertwining between technological power and economic power becomes closer, interests may condition lifestyles and social orientations in the direction of profits of certain industrial and commercial groups to the detriment of peoples and the poorest nations," the pope said.

Humility, courage and openness, he

added, are crucial in creating harmony between social, scientific and political bodies so all may work together for the common good and the sustainable development of the "common home."

Science and technology, Pope Francis said, "are made for man and the world, not man and the world for science and technology."

"May they be at the service of a dignified and healthy life for all in the present and in the future and make our common home more habitable and marked by solidarity, more cared for and preserved," the pope said. †

Meet our future deacons

On June 24, the third class of permanent deacons for the Archdiocese of Indianapolis will be ordained at SS. Peter and Paul Cathedral in Indianapolis. There are 21 men from across central

and southern Indiana who will be ordained. This week's issue of *The Criterion* continues a series of profiles of these men that will run in the weeks leading up to that important day.



**Permanent
Deacons**
Archdiocese of Indianapolis



John Cord

Age: 53
Wife: Gwen
Home Parish: St. Bartholomew Parish, Columbus
Occupation: Engineer, Spray Equipment and Service Center, Inc.



Wilfredo de la Rosa

Age: 53
Wife: Melinda
Home Parish: Holy Angels Parish, Indianapolis
Occupation: Employee of the Indiana Department of Environmental Management

Who are the important role models in your life of faith?

My mother June Cord, who is 95 and still volunteers several days a week; my wife, Gwen; my sister, Jane Crady; Fathers Clement Davis, Daniel Staublin, Jeffrey Godecker and Martin Peter; Deacons William Jones, Thomas Hill, Steven House, Michael East, Kerry Blandford and Patrick Bower; Becky Blandford and Lynn Bower.

What are your favorite Scripture verses, saints, prayers and devotions?

My favorite Scripture verse is 1 John 3:16-18. I also pray with daily Mass readings and readings from the Office of Readings in the Liturgy of the Hours.

Deacons often minister to others in the workplace. How have you experienced that?

I have been blessed that many of my co-workers are Christian. We often pray together and discuss world problems from a Christian viewpoint. I have several who e-mail or call me asking me to pray for them or a loved one. As a part of my job,

I get to travel to many places around the world. It is always interesting to see the reactions and hear the conversations of the people when they see these on my card. I have had many conversations with underground Christians in China, Hindus, Buddhist and Muslims and other religions in these encounters.

Why do you feel that God is calling you to become a deacon?

I am not sure I fully understand the "why" of my calling. But I do feel as if my life has been a preparation for this time. As I enter more fully into outreach ministries to the marginalized, I can see how my previous experiences have helped me to grasp more fully the needs of those who have struggled in their lives.

How will being ordained a deacon have an impact on your life and family?

For the past few years, the time required for deacon formation and service has placed a bit of a burden on my wife and family. I am hoping that after I retire I will have more time, and can better organize our schedules around ministry needs. †

Who are the important role models in your life of faith?

My parents have been my role models in my life of faith because of how they regard other people as children of God. They are always helping others with whatever available resources they have.

What are your favorite Scripture verses, saints, prayers and devotions?

My favorite Scripture verses are Romans 14:7, "None of us lives for oneself, and no one dies for oneself," and Matthew 23:12, "Whoever exalts himself will be humbled; but whoever humbles himself will be exalted." My favorite saints are St. Jude Thaddeus, St. Martin de Porres and St. Lorenzo Ruiz. In my prayer, I always try to follow the "ACTS" pattern—adoration, contrition, thanksgiving and supplication. I have a special devotion to Our Lady of Perpetual Help.

Deacons often minister to others in the workplace. How have you experienced that already, and what

do you anticipate doing in the future?

I have been doing informal evangelization in the workplace by openly discussing what deacons are doing and showing how deacons behave and work. It has been my orientation since I got involved in the Brotherhood of Christian Businessmen and Professionals, a Catholic ministry whose advocacy was to bring Jesus Christ to the marketplace.

How will being ordained a deacon have an impact on your life and family?

It will inspire the people in my sphere of influence to serve others willingly and joyfully.

How do you hope to serve through your life and ministry as a deacon?

I hope to identify and facilitate the removal of hindrance to the growth of people who are poor spiritually, socially, physically and morally, leading to genuine social justice. †

Roman Missal calls Easter Vigil 'mother of all vigils' for a reason

WASHINGTON (CNS)—The Catholic Church pulls out all the stops for the Easter Vigil, the Mass celebrated on Holy Saturday.

The *Roman Missal*, which spells out specifics of how the vigil is to be celebrated, describes it as the "mother of all vigils," and says it is the "greatest and most noble of all solemnities and it is to be unique in every single church."

That quote, "mother of all vigils" comes from St. Augustine's Sermon 209, which is pretty old, since the saint died in the year 430.

In other words, the tradition of the Easter Vigil, and support for it, goes way back in the Church. But there was a falling out over this tradition for a long time and only in the 20th century did the Church recover what "got lost in the Middle Ages," said Jesuit Father Bruce Morrill, the Edward A. Malloy professor of Catholic studies at Vanderbilt University Divinity School in Nashville, Tenn.

The priest said the vigil's origins were in the early fourth century, but by the late Middle Ages, the celebration moved from a nighttime vigil to a Saturday morning Mass. Also around this time, the Church

also placed more emphasis on infant baptism than adult baptism.

Infant baptism became the more common practice until the celebration of baptism was enriched by the liturgical and sacramental renewal of the Second Vatican Council, which led to a revival of the ancient catechumenate with the Rite of Christian Initiation of Adults (RCIA).

But even before Vatican II, the move to revive the Easter Vigil began with Pope Pius XII in the 1950s restoring the celebration to the Saturday night before Easter and making additional changes.

Father Morrill said documentation of the ancient Church celebrating the Easter Vigil in Syria and North Africa notes that the sacraments of initiation—baptism, confirmation and first Communion—took place in a separate area while the congregation listened to words from Scripture, and then the newly baptized were brought out to the congregation.

"It was very elaborate," Father Morrill said. "If you wanted to see the risen Christ, you saw him in the newly baptized." And that symbolism continued after Easter. For the next eight days, the newly baptized were required to wear their white

baptismal gowns to daily Mass where the bishop would give instructions about the meaning of baptism.

And even though the newly initiated no longer wear their baptismal gowns for a week, baptisms remain a key part of the Easter Vigil.

"In fact, a vigil where no one is going to be initiated kind of falls flat," he told Catholic News Service (CNS) on April 5, noting that all the readings lead up to it.

The Easter Vigil is loaded with symbolism. It must take place after sundown and begins with the lighting of a fire outside and the inside lighting of the Paschal candle, whose light is passed on to individual candles held by worshippers. There are eight Old Testament readings telling the salvation history, sung responses between readings and a sung proclamation called the *Exsultet*.

The Mass also includes the baptism, confirmation and first Communion of catechumens who are joining the Church, having prepared for this moment through the RCIA. Candidates, who are already baptized, make a profession of faith and receive confirmation and first Communion at the vigil to enter into the full communion of the Church.

Paulist Father Larry Rice, director of the University Catholic Center at the University of Texas at Austin, said the idea of the Easter Vigil, by its nature, means "staying up through the night waiting and watching for the Lord's resurrection."

He said the first part of the vigil, gathering around the outdoor fire, is reminiscent of being around a campfire and telling stories, which in this case are the stories of salvation history. The congregation is "not waiting, shivering cold in dark," but is reminded by the fire that "God has always come to our aid." And then during the Mass, the readings continue this story, from creation to the Israelites' flight from Egypt and the message of a messiah from the Old Testament prophets.

When Father Larry hears people say the Easter Vigil is just too long, he says it doesn't matter if it's two or three hours

because it is so rich.

Part of the reason so many people love the vigil, he told CNS on April 6, is that it "hits us on a primal level." Today, people rarely keep watch through the night, nor do they tell stories. He also said the vigil is a sensory experience with the smell and the crackling of the fire, the music between readings and the stark images of darkness and light.

Father Morrill said the congregation at the Easter Vigil tends not to be "dressed in Easter finery" and is not the same as the packed church on Easter Sunday. Father Larry had a similar view, noting the Mass "doesn't draw an enormous crowd," but he said once people have experienced it, they usually want to come back because Easter Mass in comparison can "feel like the after party, not the actual party."

A vigil Mass that stands out the most for him is one he celebrated in Santa Susanna in Rome, an ancient church with no windows or emergency exits signs that light up in the dark. Mass began, he said, in complete darkness, but the light of the single flame was "enough to illuminate the entire church."

"That spoke to me so powerfully of the power of light to drive out darkness," Father Larry said, in a way that he hadn't experienced before or since.

Father Morrill's most profound Easter Vigil experience came from a student.

When he was teaching at Boston College, the priest assigned his students to attend and write about two Sunday Masses or one Easter Vigil. One student wrote a 10-page paper about his experience at the vigil where he felt his broken life was renewed and he was given new hope.

The student was moved right from the start with the symbolism of the fire lighting the darkness. Then he felt the readings were not just about what God had done but was still doing today.

Father Morrill saved the paper and has kept in touch with the student. He said if no one else got anything from the experience, he would still "thank God for the privilege" of leading one person there that night. †



Young people hold candles during the Easter Vigil in 2015 at the Cathedral of St. Joseph in Hartford, Conn. The *Roman Missal*, which spells out specifics of how the vigil is to be celebrated, describes it as the "mother of all vigils." (CNS photo/Bob Mullen)

Pastor, St. Monica parishioners 'grateful' to be back in church

By Natalie Hoefler

Like Catholics around the world, the members of St. Monica Parish in Indianapolis processed into their church on Palm Sunday to commemorate the triumphal entrance of Christ into Jerusalem in the days prior to his passion.

But for those who worship at the northwest side church, their procession was a bit of a personal triumphal march as well. Palm Sunday marked the first time the members worshipped in their church since Sept. 9, 2015.

On that date, the church's narthex was destroyed by an accidental electrical fire. Smoke and water further damaged the interior of the church, rendering the worship space unusable.

Consequently, for the last 19 months, parishioners have worshipped in the St. Monica School gymnasium, which was dedicated solely to that purpose after the fire.

"I think we made the best of it we could," says Father Todd Goodson, the parish's pastor. "For what we had, it worked very well for Sunday Mass."

It wasn't so ideal for funerals and weddings, though, he says.

"When you're really celebrating a special moment of someone's life, you're like, 'This isn't as good as it could be.' That was the hard part for me about being in the gym," he admits.

Despite the challenges, Father Goodson says there were some positives that came about as a result of the fire.

"In a positive way, it rallied us around a common project," he says. "We've all had to sacrifice to get into the church and to be where we are. That's brought us a little closer."

"I also think in terms of our ability to do ministry, we have not slowed down."

Another positive outcome he notes is "how generous and kind people were while we were out of the church."

In particular, he notes the assistance of the Indianapolis West Deanery parishes, members of St. Monica Parish, and the local community and churches surrounding the parish.

"One of the wonderful things to see was how generous and kind people were while we were out of the church," he says. "This one kid—he wasn't even Catholic—saved money in his piggy bank and donated it to us."

As for the reason it took 19 months to return to the church space, Father

Goodson has an explanation: "The pastor's incompetence!" he says with a laugh. It was his first building project in almost 15 years as a priest. "There are a lot of irons in the fire when building a church. I learned a lot in the process."

That process was complicated by the simultaneous projects of restoration from the fire—with damages costing more than \$1.5 million—and renovation to the sanctuary and narthex as part of a \$1.9 million capital campaign that was on the verge of starting before the fire.

Between the fire and the capital campaign, several changes have been made in the sanctuary and narthex of the church.

"The biggest impact is changing the lighting [in the sanctuary]," says Father Goodson. "We got rid of a hanging light grid. It's really opened up the space. The original design [of the 1992 church] is that your eyes are elevated to heaven by the angle of the roof. That's accentuated by the new lighting."

Another noticeable change is the relocation of the Blessed Sacrament Chapel from near the narthex to behind the sanctuary.

"That [move] was more for orientation, so that when you walk into the church [the Blessed Sacrament] is more visible and more accessible to the altar," Father Goodson explains.

Stained-glass windows separating the sanctuary from the Blessed Sacrament Chapel will be installed soon, he says.

The other obvious changes include the conversion of the former Blessed Sacrament Chapel into a shrine to Our Lady of Guadalupe; an octagonal, partial-immersion baptismal font; and a slight expansion of the narthex.

"Overall, it just feels a lot more open and like a church," Father Goodson says. "The narthex is roomier, and the church feels like it was designed to look."

So how was the experience of celebrating Mass in the restored church on Palm Sunday weekend?

"It was fantastic, very nice," Father Goodson says. "I'm so grateful. It's just nice to be in a church instead of a gym."

He is not alone in that sentiment.

"It's great to be back," says parishioner Mary Sullivan. "It's been a long time in coming."

Her favorite new feature is "having the Blessed Sacrament where it should be," she says. She also notes that, "When we were in the gym, we weren't able to have



Sharon Albert proclaims the first reading during Palm Sunday Mass while retired Father David Lawler and two altar servers listen in St. Monica Parish's restored and renovated church on April 9. The location of the Blessed Sacrament Chapel behind the altar was one of the changes made to the sanctuary. (Photos by Natalie Hoefler)



Cantor Kris LaEace sings the Psalm response on April 9 in the newly restored and renovated church of St. Monica Parish in Indianapolis. One of the main features of the renovation was the removal of a low-hanging light grid so "your eyes are [now] elevated to heaven by the angle of the roof," says Father Todd Goodson, the parish's pastor.

[the precious blood]. That's another really nice thing about being back in the church is having the blood of Christ."

Former parishioner Jason Hull, now a member of St. Louis de Montfort Parish in Fishers, Ind., in the Diocese of Lafayette, worshipped with his family at the 6 p.m. Sunday Mass.

"We've been to the 'church-nasium' several times," he says. "It's very nice to see home back in place."

He says he appreciates the new use of the former Blessed Sacrament chapel as a shrine to Our Lady of Guadalupe, noting that, "Where they had it before, it wasn't very private. It will be a lot quieter now."

Of the new features after the renovation and restoration, parishioner Marlon Alfonso says he is "so grateful for having the Blessed Sacrament [chapel] behind the altar—that's where he really

belongs, at the center of all things."

Overall, Alfonso says being back in the church "is God's blessing. I'm so happy. It looks really wonderful, and I thank God for all the people who helped rebuild St. Monica."

Such gratitude was highlighted in an address Father Goodson delivered at the end of each of the parish's seven Masses on Palm Sunday weekend.

"Living without a church building, while difficult, has helped us to understand gratitude in a more profound way," he said. "Each time we celebrate Mass and worship together here in this place, my hope would be that we are being more deeply prepared to live in gratitude, to live as people who are transformed by what we celebrate every day in this space, the Eucharist, which means 'thanksgiving.'" †



'One of the wonderful things to see was how generous and kind people were while we were out of the church. This one kid—he wasn't even Catholic—saved money in his piggy bank and donated it to us.'

—Father Todd Goodson, pastor of St. Monica Parish in Indianapolis

Arizona governor lauded for signing legislation to expand school choice in state

PHOENIX (CNS)—The Arizona Catholic Conference hailed the expansion of an Arizona school choice program that will allow any kindergarten through 12th-grade student to use state funds to pay for private school or other educational expenses.

"Yesterday was a historic day for school choice in Arizona as we furthered our reputation as the national leader in school choice!" said the conference in an April 7 statement after Gov. Doug Ducey signed S.B. 1431.

The legislation will make the Empowerment Scholarship Account program, or ESA, open to all Arizona students by the 2020-21 school year.

"When parents have more choices, kids win," Ducey tweeted before signing the bill on April 6.

The Arizona program will be one of the

most comprehensive of its kind in the U.S.

"Because Arizona courts have already determined this program is legal, it will be the first program of its kind to be available to all children in a state," said the Goldwater Institute, a Phoenix-based public policy think tank and advocate for educational choice initiatives.

Established in 2011, the state's Empowerment Scholarship Account program had been limited to students with disabilities, foster children, those with special needs, students attending failing public schools, children of active duty military members and students residing on Indian reservations.

Parents who participate in the program receive 90 percent of what the state would spend on a student's public school education in a special account. The funds can be used for a child's education at

private schools, including those operated by churches, for online education, private tutoring or future educational expenses.

About 3,300 Arizona students have been enrolled with an ESA account during the 2016-17 school year. The greatest participation is in the Tucson Unified District with 305 ESA students.

The expansion law caps the number of new enrollees each year to a half percent of the total number of students enrolled in public school districts and charter schools.

Arizona's Catholic bishops have advocated for school choice measures for decades. Many Catholic school students have long relied on state tuition tax credits, said Ron Johnson, executive director of the Arizona Catholic Conference.

He said the number of Catholic school students utilizing the scholarship accounts

is lower because the program is new and had been available to only certain students.

The Phoenix and Tucson dioceses currently have 562 students with the accounts in Catholic schools, Johnson said.

Critics of expanding the scholarship account program said it will hurt public schools by siphoning more funds from them. They said it will only benefit the wealthy, who could secure state tax dollars to pay for private schools their children are already attending.

The Arizona Catholic Conference is the public policy arm of the bishops of the state's dioceses of Phoenix, Tucson and Gallup, N.M., and the Byzantine Catholic Eparchy of Phoenix. Parishes in northeastern Arizona are part of the Diocese of Gallup. †

Supreme Court justice is humbled by call to serve high court

WASHINGTON (CNS)—After he was sworn in for the U.S. Supreme Court in a public ceremony at the White House Rose Garden on April 10, Justice Neil Gorsuch said he would be “a faithful servant of the Constitution” and of the laws “of this great nation.”

Justice Anthony M. Kennedy, for whom Gorsuch once clerked, administered the oath to the court’s 113th justice. At 49, the former federal appeals court judge from Colorado is the youngest justice to serve on the court in 25 years.

Earlier in the day, Chief Justice John Roberts administered the constitutional oath in a private ceremony inside the Justices’ Conference Room at the court.

President Donald J. Trump praised Gorsuch, saying he “will go down in history as one of the truly great justices in the history of the U.S.” He said his now-confirmed nominee to the court will render his judgments “not on his personal preferences, but based on a fair and objective reading of the law.”

Gorsuch, who also clerked for the late Justice Byron White, a fellow Coloradan, fills the seat left vacant by the death of Justice Antonin Scalia last year.

In his remarks in the Rose Garden, Gorsuch said he felt humbled by being called to serve on the nation’s highest court, and he told his former law clerks he was grateful for their service. “Your

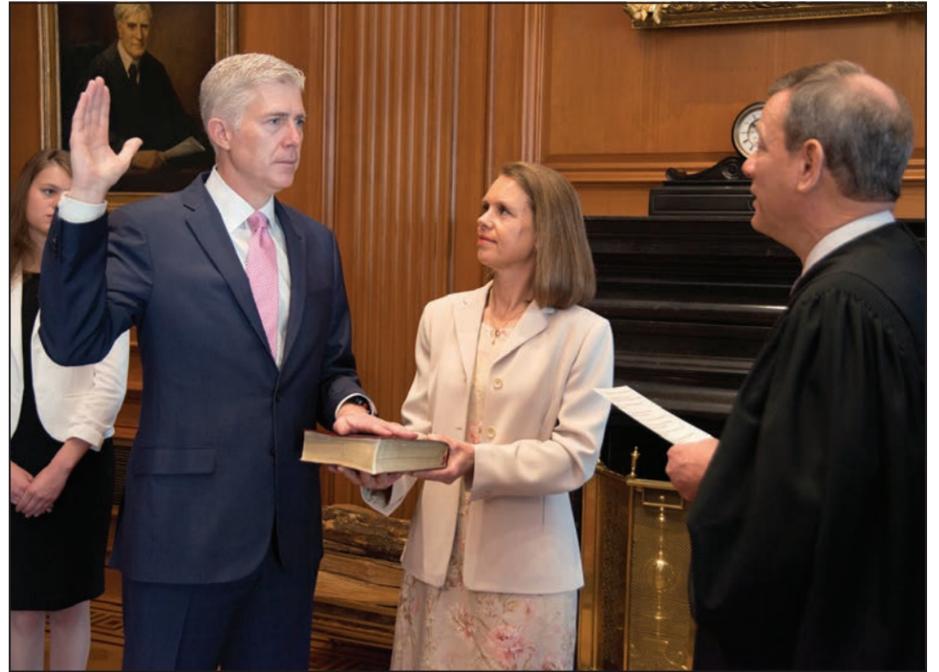
names are etched in my heart forever,” he remarked.

He was confirmed for the court on April 7 by a 54-45 vote. The move came after lawmakers a day earlier had voted 52-48 along party lines to approve a rules change introduced by Senate Majority Leader Mitch McConnell, R-Kentucky, to cut off debate and allow confirmation of Trump’s nominee by a simple majority, rather than the 60 votes previously needed.

The three Democratic senators who joined the Senate’s 51 GOP members to vote for confirmation were Sens. Joe Donnelly of Indiana, Heidi Heitkamp of North Dakota and Joe Manchin of West Virginia.

“For decades, liberal senators and interest groups had attacked Republican judicial nominees with procedural and political weapons that Republicans were slow to match,” National Right to Life senior policy adviser Douglas D. Johnson said in a statement. “This week, the Republicans took decisive action to restore parity to the judicial confirmation process, and we commend them for it.”

Gorsuch has been a judge of the U.S. Court of Appeals for the 10th Circuit, based in Denver. Nominated by then-President George W. Bush, he was unanimously confirmed for the circuit court in 2006 and that same year, he received a “unanimously well qualified” rating from the American Bar Association.



U.S. Chief Justice John Roberts, right, administers the constitutional oath to Judge Neil Gorsuch as his wife, Louise, holds a Bible during an April 10 private ceremony at the Supreme Court in Washington. It was the first of two oaths he took to be sworn in as the newest Supreme Court justice. (CNS photo/U.S. Supreme Court via Reuters)

Gorsuch has degrees from Columbia, Harvard and Oxford universities. Besides clerking for two Supreme Court justices, he worked for the Department of Justice. He is an adjunct law professor at the University of Colorado, and he wrote a 2009 book arguing against the legalization

of assisted suicide and euthanasia.

He was raised Catholic and attended Catholic elementary schools and a Jesuit-operated Catholic high school in Maryland, Georgetown Preparatory School. He now attends an Episcopal church with his family in Colorado. †

Catholic advocates urge feds to suspend deportation of mother of four

CINCINNATI (CNS)—The Archdiocese of Cincinnati and a Catholic immigration advocacy group based near Washington called on the Trump administration to suspend the deportation of an Ohio woman they said is a devoted wife and mother and an “outstanding member of her church and community.”

According to news reports, Immigration and Customs Enforcement (ICE) agents on April 5 picked up Maribel Trujillo Diaz at her brother’s house. Her situation is now being reviewed by the Sixth Circuit Court in Cincinnati.

The archdiocese in an April 6 statement said Trujillo fled Mexico in 2002 and has been living in the United States since then without legal authorization. It said

she currently has a pending asylum case “based on the situation that her family has been targeted by Mexican cartels because they have refused to work for them.”

“Maribel has made a life in Ohio based on positive contributions to her church and her community,” the statement said. “She is a lay leader at her parish, whose members are surrounding her with prayers that she be permitted to remain with them and her family.”

She is an active member of St. Julie Billiart Parish in Hamilton. Her four children, ages 3, 10, 12 and 14, are all U.S. citizens. Her 3-year-old daughter is a special needs child and suffers from recurring seizures.

An ICE statement said Trujillo’s immigration case “has undergone review at multiple levels of our nation’s legal system, and the courts have uniformly held that she has no legal basis to remain in the United States.”

It said that in 2014, the Board of Immigration Appeals dismissed her legal appeals and she became subject to a final order of deportation. “In an exercise of discretion, the agency has allowed Ms. Trujillo to remain free from custody with periodic reporting, while her immigration case was pending.”

Trujillo has been reporting regularly since then to ICE as per the agency’s instructions. At her check-in appointment on April 3, she was told that she could remain at home as her asylum case was further reviewed. She was apprehended two days later as she arrived at her brother’s house and was heading to work. On April 7, she was transported to the Morrow County Correctional Facility in Columbus.

“We urge that prosecutorial discretion for Maribel be extended,” the Cincinnati Archdiocese said in its

statement. “We fully respect the Department of Homeland Security’s duty to enforce our immigration laws, and we recognize that this is not an easy task.

“At the same time, it is clear that the common good cannot be served at this stage by separating this wife and mother from her family. Our community gains nothing by being left with a single-parent household when such a responsible and well-respected family can be kept together,” it said.

The statement noted the Trump administration “has repeatedly announced that its approach toward immigration enforcement would focus on public safety and removing criminal elements from our communities,” and that Trujillo is not a criminal.

“We urge that our elected and administrative officials exercise mercy for Maribel,” it said.

“I don’t understand the reason to separate my family. I have no criminal record, I’m here working to support my family, so that my kids can study and have a better life for themselves,” Trujillo was quoted as telling reporters before she was detained. “Why does President [Donald] Trump want to divide my family and make me leave my kids behind—what are they going to do without their mama?”

“We are appalled at the way Maribel and her family are being treated,” said Jeanne Atkinson, executive director of the Catholic Legal Immigration Network Inc. in Silver Spring, Md. “This is a family in a fragile situation. She is the main breadwinner and the principal caregiver to her 3-year-old daughter with health problems. She is the opposite of a flight risk or a danger to the public. Maribel contributes to the strength and stability of her family, her parish and her hometown.” †

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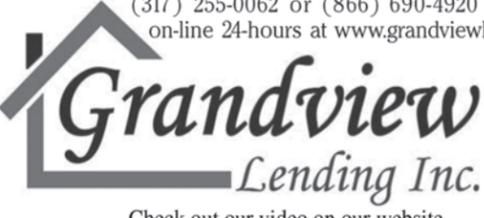
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Christ's resurrection liberates people from darkness and despair

By David Gibson

Easter begins in the darkness and at night, when the great vigil Mass for this central Christian feast is celebrated. Yet Easter is all about daylight—a “new day” in time.

The resurrected Jesus is “the Morning Star,” according to the “*Exsultet*,” the ancient and remarkable hymn still heard during the Easter Vigil. Like the morning star shining at dawn, Jesus signals a new day’s arrival, with all the hopes attached to it.

The “*Exsultet*” proclaims Jesus as “the one Morning Star who never sets.” With his return “from death’s domain,” it reminds worshipers that he sheds “his peaceful light on humanity.”

It would be a shame to reduce Easter to a series of nice-sounding words and phrases to describe the risen Lord and to escape from the challenge of telling who he really is. So I need to be clear that calling Jesus the Morning Star was anything but that for our forebears.

Christ is the light; he illumines the world. His followers, like him, are called to carry his light and to assure that it shines brightly in the universe of all their activities.

The resurrection is like the break of dawn. To state this is to reach into the very heart of Christianity, and to begin a conversation about the essentials of Christian living.

Christ is light, just as he is life—new life.

Yes, Easter begins in the night darkness. But, in the words of the “*Exsultet*,” “this is the night of which it is written: The night shall be as bright as day” and “full of gladness.”

“Gladness,” admittedly, is not a word uttered often nowadays. But we know what it implies: joy, happiness and, no doubt, a life in which hope plays a significant role and opportunities arise to experience fulfilling satisfactions.

Gladness may assume many forms, but in some form, I believe, it represents what most people desire. That’s just the point.

Easter zeros in on the desires of the human heart.

Truth be told, darkness casts a shadow over the lives of

too many. Pope Francis is well aware of this.

“Christ wants to come and take us by the hand to bring us out of our anguish,” the pope said on Easter 2016.

The “first stone” to move aside on Easter, he said, is “the lack of hope that imprisons us within ourselves.” Living without hope is a “trap” that, in his eyes, means living “as if the Lord were not risen.”

But, the pope indicated, Jesus’ followers ought to follow his lead. So the risen Lord sends each person who encounters him “to announce the Easter message, to awaken and resurrect hope in hearts burdened by sadness, in those who struggle to find meaning in life,” said the pope.

An imprisoning trap. That is what Pope Francis believes a lack of hope becomes. No wonder the risen Lord so often is called a liberator.

What freedom do people need that reflects Easter’s new life? Freedom, possibly, from the fear of putting the finest of their God-given gifts to fuller use and thus beginning to grow again.

It would be a mistake, after all, to imagine weak hope as a sign that someone actually is hopeless. In a famous 2013 interview with Jesuit Father Antonio Spadaro, an Italian communications expert, Pope Francis insisted that although a person’s life “is a land full of thorns and weeds, there is always a space in which the good seed can grow.”

He has a “dogmatic certainty,” the pope said then, that “God is in every person’s life.”

Easter sets the tone for all Christian living. It is a matter of coming out of the darkness and into the light. It is a matter, too, of accompanying others as they attempt, perhaps haltingly, to discover what new life means for them.

“Goodness always tends to spread,” and “any person who has experienced a profound liberation becomes more sensitive to the needs of others,” Pope Francis wrote in “The Joy of the Gospel,” an apostolic exhortation that is



Parishioners gather around a fire at the start of an Easter Vigil liturgy at the Shrine of the Sacred Heart in Washington. In rising from the dead, Jesus frees people from the darkness of despair and hopelessness. (CNS photo/Nancy Wiechec)

one of his most-read documents.

What the Jesus of Easter does is what Christians are meant to do. Remember, it was the resurrected Jesus who accompanied the two disciples making their way to Emmaus, spending time with them in ways that comforted and enriched them (Lk 24:13-35).

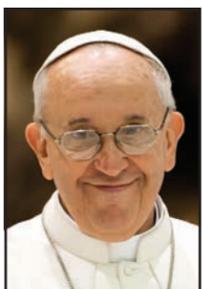
Cardinal Blase J. Cupich spoke in 2014, just before becoming Chicago’s archbishop, about the Christian mission to stand alongside those who experience a “dryness” in life that “eats away” at their hopes.

“Our aim should be to make sure that everyone has a place at the table of life,” he said.

He mentioned “the mother needing prenatal and postnatal care and protection for herself and her child, the former inmate seeking a fresh start, the drug addict who needs someone to help her take one day at a time, the father and mother who want their children to have the educational opportunities other families have.”

These people, the cardinal stressed, represent “the vast army God is inviting us to raise up with him.”

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



‘Christ wants to come and take us by the hand to bring us out of our anguish.’

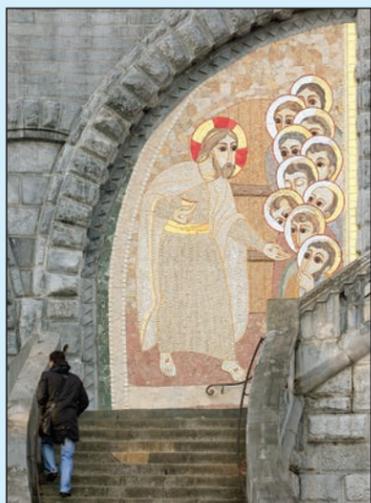
—Pope Francis

The glory of God revealed at Easter can inspire evangelization, transform lives

By Nancy De Flon

Tom Conry’s “Roll Away the Stone” is arguably the most powerful Easter song to have been composed in English in recent years. Remarkable in its musical and textual simplicity, it answers the cynicism of unbelievers with the refrain, “Roll away the stone, see the glory of God.”

What is this “glory of God”? St. Paul tells us in one



A depiction of the risen Christ appearing to his disciples is seen in a mosaic at the shrine in Lourdes, France. St. Paul tells us in one of the readings for the Easter Vigil: “Just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life” (Rom 6:4). (CNS file photo/Nancy Wiechec)

of the readings for the Easter Vigil: “Just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life” (Rom 6:4).

Through our baptism, we share in the new life to which Christ was raised. The new life Jesus came to give us was evident already in the signs he performed, and in what he taught while on Earth.

These foretastes of our new life in Christ were fulfilled in the resurrection, which shattered life’s meaninglessness with its message that death does not have the final victory.

The Scripture readings for the Easter Vigil and Easter Sunday highlight different aspects of living out that new life here on Earth.

In a hymnlike passage in his First Letter to the Corinthians, St. Paul exhorts us to “clear out the old yeast,” and become “a fresh batch of dough” (1 Cor 5:7). Celebrate the feast “not with the old yeast, the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth” (1 Cor 5:8).

In other words, put away your former, sinful ways and replace them with new, authentic ones. We are fortunate in having Lent to help us with that—40 days to practice replacing a bad habit with a good one.

When Easter shortly comes, Lent will have given us a good head start in our process of self-improvement.

The responsorial psalm, with text from the gloriously

exultant Psalm 118 that Christian tradition associates with the risen Christ, reminds us that our new life isn’t only for our own benefit. “I shall not die, but live,” announces the psalmist, “and declare the works of the Lord” (Ps 118:17).

The idea of sharing the good news of God’s favor to us appears frequently in the Psalms, and in some of the Gospel stories of Jesus’s miracles, the healed person goes off to proclaim the marvel that God has worked for them.

Let us continue, at Easter and beyond, to “declare the works of the Lord” by the Christian joy that informs our living.

And so we come to the Gospel and the rolled-away stone. The risen Jesus who suddenly appeared to the disciples in the tightly secured upper room without having to enter through the door did not need to roll away the stone to exit the tomb.

The stone was rolled away for the benefit of the disciples who came to the tomb on the first Easter morning and for our benefit—so that they and we could look inside the empty tomb and see what is possible when we open ourselves to new life.

So that we can answer those who embrace despair and defeatism: “See the glory of God.”

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

From the Editor Emeritus/John E. Fink

Celebrating Holy Week in Jerusalem 20 years ago

While I was in Jerusalem during Holy Week in 1997, I tried to follow in Christ's footsteps as much as possible. I wrote about the Palm Sunday procession last week.



On Holy Thursday, my wife and I began our pilgrimage at the Cenacle, the Upper Room commemorating where Jesus ate his Last Supper with the Apostles. The word "cenacle" is a derivative of the Latin word *ceno*, which means "dinner." It must be emphasized, though, that the present building did not exist at the time of Christ, so, try as one might, it's impossible to visualize exactly what it might have been like.

Then we went to the Garden of Gethsemane, as Jesus and the Apostles did. The Church of All Nations there is purposely dark to symbolize the night when Jesus suffered his agony there, light being filtered through alabaster windows. The rock of agony is in front of the main altar.

A mosaic over the altar shows Christ in agony, another on the left side depicts Judas betraying Jesus with a kiss, and another on the right side shows Christ's arrest.

After his arrest, Jesus was taken to the home of the high priest Caiaphas. Today the Church of St. Peter in Gallicantu ("Cock Crow") sits over Caiaphas' home. Built in 1931 and renovated in 1997, it's the most beautiful church in Jerusalem. I wish I had room to describe the sculptures and mosaics that describe what happened to Jesus in this location.

On Good Friday, we naturally joined the Franciscans in the *Via Dolorosa*. The Franciscans lead this every Friday except Good Friday at 3 p.m. It begins at 11:30 a.m. on Good Friday in the courtyard of the Convent of the Sisters of Zion, where there are two chapels commemorating Jesus' scourging and condemnation to death. These sites are considered to be where Pontius Pilate's private interrogation of Jesus took place.

The sisters' convent is also noted for its *Lithostratus*, a Greek word meaning pavement. The stones in the pavement are

striated to prevent horses from slipping, and carved into the pavement are drawings for dice games played by the Roman soldiers.

The Good Friday *Via Dolorosa* procession is large as it passes through the streets, stopping at each of the 14 stations. It ends in the Church of the Holy Sepulchre, where the last five stations are located. The church is built over Calvary and Christ's tomb, and is considered the holiest site on Earth.

After we walked the *Via Dolorosa*, my wife and I went to the Notre Dame Center, owned by the Vatican, for Good Friday services.

On Holy Saturday evening, we returned to the Church of the Holy Sepulchre for the Easter Vigil services, which are truly inspiring.

On Easter itself, we gathered on the roof of the Tantur Ecumenical Center, where I studied for three months, for an ecumenical sunrise service just as the sun was rising over the hills of Moab. We then joined one of my classmates, an Anglican priest from England, and his wife at Mass in the Anglican church in Jerusalem. †

For the Journey/Effie Caldarola

Year of service in Alaska offers a time of growth

The Jesuit Volunteer Corps was young—and so was I—when I first arrived at a remote Alaskan village to teach at a Jesuit boarding school for Native Alaskan students as a member of the Jesuit Volunteer Corps.



There were no cellphones yet, and the Internet did not exist. In the village of St. Mary's, and in other villages on

the far-flung Alaskan tundra, there was no television reception. A phone existed for the village—just one—and it was in one man's home for general use.

St. Mary's, a commercial hub, had an airport a few miles away where jets landed a couple of times a week, weather permitting, bringing mail and supplies. No road system existed, and still doesn't for most of Alaska's Bush.

When our contingent of volunteers arrived, a Jesuit brother met us at the airport and loaded us on a flatbed truck for the bumpy trek to St. Mary's. I grew up on a Nebraska farm, so I know what lonely stretches of land look like. But nothing prepared me for miles of treeless tundra with no evidence of human habitation.

When we arrived at the village, culture shock hit. The volunteer's women's dormitory was surprisingly modern, but as I gazed out of my second-story window, watching the Andreafsky River wind its way toward its confluence with the mighty Yukon, I panicked.

We had a school nurse, and the village had a minimally trained health aide. I'm going to get appendicitis here, I surmised. There will be a blizzard, and the jets won't fly and I will die here.

I ended up staying three volunteer years, some of the happiest of my life.

This was in the 1970s. Rural Alaska has changed in the years since. The discovery of oil on the North Slope swelled state coffers and brought modernization and new village schools. The boarding school at St. Mary's closed in the 1980s.

But the Jesuit Volunteer Corps lives on, and adventures and challenges endure for those who want to give a year of their lives to service.

The Jesuit Volunteer Corps started in Alaska in 1956 in another Jesuit boarding school.

Gradually, regional Jesuit Volunteer Corps organizations grew up—the Midwest, East, South and Southwest joined the Northwest. These coexisted as separate agencies until four of the regions

and Jesuit Volunteer International merged, with the headquarters in Baltimore. All Jesuit Volunteer Corps share the four core values: spirituality, simple living, community, and social and ecological justice.

Ignatian discernment is the heart of Jesuit spirituality, and after long, prayerful discernment, Jesuit Volunteer Corps Northwest decided to remain autonomous, rooted in the region and its long history.

Most members of Jesuit Volunteer Corps Northwest are also AmeriCorps members, and receive an education award at year's end. This helps more young people from diverse economic brackets afford to serve for a year and lowers the cost for agencies needing volunteers.

AmeriCorps funding is threatened by the Trump administration's proposed budget cuts. It's early. But budgets are moral documents, so we'll be watching.

Meanwhile, Jesuit Volunteer Corps Northwest, national Jesuit Volunteer Corps and other Catholic volunteer organizations offer a chance to experience what I did when I climbed off that flatbed: service, spiritual growth, community, challenge.

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

Looking Around/Fr. William J. Byron, S.J.

Family's journey of faith goes from China to Philly

My friend Paul Lin, a retired Chinese-American neurosurgeon, has lived a long and remarkable life. Now 90, he is feeble but deeply content. He knows he has much for which to be grateful.



I visited him a few days ago accompanied by his daughter Jennifer, a longtime *Philadelphia Inquirer* reporter, who has dedicated her just-published book to

him: *Shanghai Faithful: Betrayal and Forgiveness in a Chinese Christian Family*. It is a compelling narrative covering five generations of the Lin family in China.

Jennifer's father called the book project her "obsession," and he was right. It started when she wrote two stories about China as a summer intern for the *Bucks County Courier Times* in 1979, and continued when she had a residency for the *Inquirer* in China in the 1990s.

The central figure in this book is Jennifer's grandfather, Paul's father,

Lin Pu-chi, an Anglican priest, who had studied in the United States and was resourceful enough to get his youngest son Paul at age 22 and Paul's older brother Tim out of China just as the Cultural Revolution was beginning.

The Lin family is exemplary for "keeping the faith," and remaining ever grateful.

Paul Lin finished medical school in China before coming to America. He did his medical internship at Atlantic City Memorial Hospital and then took up a surgical residency in Hartford, Conn., followed by a residency in neurosurgery at Temple University Medical Center in Philadelphia.

At Temple, Paul met Sylvia Spina, a nurse of Italian lineage who worked at Temple and lived in Camden, N.J. Paul and Sylvia married in 1953. Their family of five daughters and one son lived comfortably in a Philadelphia suburb, conscious of their Chinese origins as they exchanged English-language letters monthly with their relatives in Shanghai.

Over the years, Jennifer made a point of learning a lot about the Chinese language, history and culture.

Now her book is in the hands of all family members. The cover photo is a picture of the Lin family in China in 1931. Paul, the youngest child, is seated in front between his parents, holding his mother's hand. Their story is worth telling because it provides insights on faith and family loyalty from a Christian perspective during the turbulent years of the Cultural Revolution in Maoist China.

Readers will find an informative narrative of what it was like to be a Christian under communist rule in China. The Lin family kept the faith.

Their grandparents suffered for their Christian faith, but never lost hope. It is difficult to imagine a richer legacy for anyone to receive. Hence the depth of gratitude that the Lin family owes to Jennifer for years of committed research and writing that is now available to anyone who buys this book.

(Jesuit Father William J. Byron is professor of business and society at St. Joseph's University, Philadelphia. E-mail him at wbyron@sju.edu.) †

Twenty Something/

Christina Capecchi

Evangelization by hitchhiking: how to find an on-ramp

The place infants nod off and teens open up is also where road-weary adults will probe their spirituality: in the car.

That's the secret behind a new religious community, the Little Poor Friars and Poor Nuns of Jesus and Mary, who dress and live like St. Francis of Assisi: in poverty, entirely dependent on God's providence. They were founded in 1999 by a 25-year-old Sicilian, and approved by the Church in 2014.



They are a throwback order, offering something that feels like the original to young adults wary of cheap imitations. Thirty-some Catholics already have joined, fulfilling a bold mission: to make like the Apostles and spread the Good News. So they stand at the edge of a highway in their khaki-colored habits—garb that resembles sack cloth—with Bibles on their backs and sandals on their feet—the women in veils, the men with their St. Francis hairstyles shaved into a crown—and stick out their thumbs.

Evangelization by hitchhiking. Sister Effata was 24 when she set out hitchhiking for the first time as a Little Nun, intending to travel with two friars from Sicily to France, their community's new home. She stepped outside and promptly asked: "OK, do we have to go to the right or the left?"

Surrendering to the unknown thrilled her. "I had that radical call in my heart," she said. "I wanted to be all in."

Born Mirijam, the young German chose the Hebrew name Effata as her religious name because it means "be open."

To hitchhike as a Little Nun was to embrace the open road, she felt, to be born of the Spirit, like the wind: "you do not know where it comes from or where it goes" (Jn 3:8).

"It's an experience of letting yourself be guided by the Holy Spirit," Sister Effata said. "It's amazing to have that freedom, to go in the direction of the highway, stand there and stick out your thumb and wait until someone stops and can give you a ride to the next town."

One morning during her first hitchhike, Sister Effata had a premonition that she would meet someone who had attempted suicide. This was close to her heart: as a teen, she had plunged into anorexia and depression and attempted suicide before finding God.

Sure enough, the trio soon encountered a young woman who had tried to take her life the day before. Her name was Miriam.

"God works mysteriously," Sister Effata said. "When we pay attention, we can catch those moments when we can really touch people's hearts."

Now 37 and working toward a master's of theology from the Notre Dame Seminary in New Orleans, Sister Effata has spent thousands of days hitchhiking. "People will bring up their most profound struggles. When we enter their car and say, 'Peace to this car, and peace to all who enter it,' sometimes people will respond, 'I need some peace.' It can happen quickly. They get emotional or share a struggle."

In turn, Sister Effata has learned to accept the invitation of strangers to join them for a warm meal and to sleep on the couch.

"There is so much evil in the world, but when we hitchhike, we meet so much goodness. You have to dig for it. You have to make a sacrifice to reach it. It's why we need to evangelize: to bring that good forth, to make it shine."

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn., and the editor of SisterStory.org.) †

Easter Sunday of the Resurrection of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 16, 2017

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

The Church celebrates the greatest day of its year this Easter Sunday of the Resurrection of the Lord.



These readings are proclaimed at Masses during the day on Easter itself.

On Holy Saturday, the day preceding Easter, the Church will have celebrated the Easter Vigil, surely a highly dramatic and

expressive liturgical moment.

The first reading is from the Acts of the Apostles, a source that will be featured frequently as the season of Easter progresses. These readings, and certainly this reading, will give us a glimpse into life in the early Church in Jerusalem and into the lives of the 11 surviving Apostles after the Resurrection and Ascension of Jesus.

It is apparent that the words of Jesus, the risen Lord, were fresh in the minds of the Apostles and the other members of the Church. Strong also was the wish to follow the Lord's instructions and example.

In what today is called evangelization, the Apostles were committed to making the mercy of God in Jesus known.

Here, Peter is the spokesman for the Apostles. Indeed, throughout Acts, Peter appears as the head of the Apostles and of the Church in general.

For its second reading, the Church gives us a passage from St. Paul's Epistle to the Colossians. According to Paul, Christians also have been raised to new life. Their new life is in the resurrected, living Christ. As Christ is in heaven, so the thoughts of Christians must be on heaven.

St. John's Gospel's resurrection narrative is the last reading. Mary of Magdala was at the tomb, but she found it empty. Upset, fearing that the Lord's body had been stolen, she rushed to inform Peter. Reaching him, she anxiously said that the Lord's body had been taken away.

"The disciple whom Jesus loved,"

traditionally thought to have been the Apostle John but never actually identified as such in the Gospel, and Peter then hurried to the tomb themselves. The disciple arrived first, but he waited for Peter, another indication of Peter's status.

Peter entered the tomb, saw that it was empty, but evidently did not realize that Jesus had risen, although the Gospel does not say this. It does suggest that the other disciple understood what had occurred.

Reflection

These readings are powerful in their message. The centerpiece, of course, is the Gospel passage, highlighting the experiences of Mary Magdalene, Peter and the Beloved Disciple as they find the Lord's tomb empty.

The Gospel is remarkably detailed. The reactions of the principal figures are understandable.

In an age so dismissive of religion, how authentic is the message of the Church and the Gospels that Jesus rose? Was the Lord's body stolen? It is hard to believe. Other readings say that soldiers guarded the tomb specifically to safeguard the body from being taken. A heavy stone sealed the entrance. Secondly, in John's account, the burial cloths were neatly folded. No thief would have taken the time for such care.

Very convincing is the fact that all four Gospels, while written at different times, in different places and by different authors, all agree that Jesus rose from the dead. Furthermore, it was the constant view among the first Christians.

In this reading, the Beloved Disciple alone seems to understand what the empty tomb reveals. He already has been presented as a model of faith. It reminds us that faith opens our eyes.

Essential in our own coming to believe that the Lord lives is faith. It is more than accepting an intellectual proposition, however verified. It is the acknowledgement that Jesus is the lord of life, the source of life, and the Son of God. Realizing that the Lord lives forever in all these roles is the ultimate wisdom. †

Daily Readings

Monday, April 17

Monday within the Octave of Easter

Acts 2:14, 22-33
Psalm 16:1-2a, 5, 7-11
Matthew 28:8-15

Tuesday, April 18

Tuesday within the Octave of Easter

Acts 2:36-41
Psalm 33:4-5, 18-20, 22
John 20:11-18

Wednesday, April 19

Wednesday within the Octave of Easter

Acts 3:1-10
Psalm 105:1-4, 6-9
Luke 24:13-35

Thursday, April 20

Thursday within the Octave of Easter

Acts 3:11-26
Psalm 8:2ab, 5-9
Luke 24:35-48

Friday, April 21

Friday within the Octave of Easter

Acts 4:1-12
Psalm 118:1-2, 4, 22-27a
John 21:1-14

Saturday, April 22

Saturday within the Octave of Easter

Acts 4:13-21
Psalm 118:1, 14-15, 16-21
Mark 16:9-15

Sunday, April 23

Second Sunday of Easter
Divine Mercy Sunday

Acts 2:42-47
Psalm 118:2-4, 13-15, 22-24
1 Peter 1:3-9
John 20:19-31

Question Corner/Fr. Kenneth Doyle

Hold off on judgments, talk to priest about ministers of holy Communion

Q I am concerned as to whether a divorced and remarried Catholic can be an extraordinary minister of holy Communion? Here is a local situation with which I am familiar. The first lady is a Catholic who had been a widow for some years; then she married a man who had been married three times before, and they were



married by a Protestant minister. The second lady, a Catholic who had been divorced from her first husband, later married a divorced man who is not a Catholic. (They also were married by a Protestant minister.) Both of these women were extraordinary ministers of holy Communion before they remarried and still serve in that capacity today.

Is it wrong for them to continue to distribute Communion in a Catholic church? I don't want to judge them, but it's hard to ignore the situation. I have chosen not to receive Communion from either of these women. (Indiana)

A Someone who is married outside the Catholic Church—i.e., not by a Catholic priest or deacon and without the

necessary dispensations or permissions from the Catholic Church—is not, and should not be, allowed to serve as an extraordinary minister of holy Communion. (An extraordinary minister of holy Communion gives public witness to his or her fidelity to Church teaching.)

One of the things I've learned, though, is that I do not know everything about everyone's personal life. Although probably not likely, it is at least possible that the necessary annulments were obtained to determine that the present spouses were free to marry each other, and it's even possible that permission was granted for a Protestant minister to officiate (perhaps because of a long-standing relationship between the groom and the minister).

So I would hold off on making any judgments. Meanwhile, though, it would be wise for you to speak with a priest at the parish in question and tell him of your concern. He may be able to assure you that everything has been done properly—or he may not be privy to the same information that you are, and would want to take action to avoid continuing this situation.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbia Circle Dr. Albany, N.Y. 12203.) †

My Journey to God

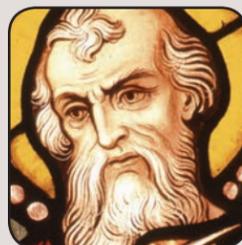
Easter Morning at the Tomb

By Benedictine Sister Susan Lindstrom

Long ago disillusioned,
my hopes and dreams tightly sealed
in the darkest recesses of my soul,
destined for slow death,
suffocated by anxiety and doubt.
Stone sentry rolled aside,
I find nothing within,
not even a remnant
of all that once enlivened my being.
Preparing to leave,
a voice calls my name
whisper-gentle, then with attention-getting boldness.
Just one word,
a reminder of loving intimacy,
Shatters my inner darkness,
destroys the walled fortress around my heart,
resurrects all the promise
that once I claimed as my own.
Alleluia!



(Sister Susan Lindstrom, OSB, is a member of the Sisters of St. Benedict Our Lady of Grace Monastery in Beech Grove. Jesus greets Mary Magdalen after his resurrection in this life-size bronze statue depiction at the Shrine of Christ's Passion in St. John, Ind., in the Gary Diocese.) (File photo by Natalie Hoefler)



Mark the Evangelist

First century
feast - April 25

According to the Acts of the Apostles, Mark's mother owned the house where the first Jerusalem Christians prayed and where Peter stayed after his miraculous release from prison (Acts 12:1-19). The New Testament also notes that Mark traveled with Paul and Barnabas on their mission to Antioch and that he was associated with both Paul and Peter in Rome. He may have written his Gospel, based on Peter's preaching, in Rome. By tradition, he was the martyred bishop of Alexandria, Egypt, with his relics later carried to Venice by Venetian merchants.

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.

BECKHAM, Frances L., 89, St. John Paul II, Clark County, March 24. Mother of Pamela Gensimore. Grandmother of two. Great-grandmother of four.

CLOUSER, Steven J., 45, St. Malachy, Brownsburg, March 23. Son of Mike and Jill Clouser. Brother of Kelly Rose and Christopher Clouser. Uncle of several.

DEXTER, Clare, 97, St. Elizabeth Ann Seton, Richmond, March 26. Mother of Jennifer Fletchall, Marybeth Jones, Richard, Ronn and William Dexter III. Grandmother of 14. Great-grandmother of 15.

FUCHS, Leo W., 90, All Saints, Dearborn County, March 30. Father of Barbara Fuchs Bisset, Rosemary Horner and Raymond and Robert Fuchs. Grandfather of six. Great-grandfather of six.

GRIESHOP, Carl D., 78, Holy Family, Oldenburg, March 27. Husband of Dolores Grieshop. Father of Deb Ertel and David Grieshop. Brother of Bob Grieshop. Grandfather of eight. Step-grandfather of one. Great-grandfather of three.

HERBERT, Marvin B., 75, St. Mary, Greensburg, March 31. Husband of Nancy Herbert. Father of Steve Herbert. Grandfather of four.

HOFER, Anna, 91, St. Elizabeth Ann Seton, Richmond, March 31. Mother of Linda Doan. Grandmother of three. Great-grandmother of 15.

IRVINE, Miles G., infant, St. Malachy, Brownsburg, March 18. Son of Robert and Bethany Irvine. Brother of Samuel and Thad Irvine.

Grandson of Doug and Jan Irvine and Stan and Karen Lemieux.

KOWITZ, Lois D., 80, Sacred Heart of Jesus, Indianapolis, March 30. Mother of Bob, Randy, Thomas and Tony Matthews. Sister of Peter Baldwin. Grandmother and great-grandmother of several.

KRUTHAAPT, Dale M., 65, Holy Family, New Albany, March 31. Husband of Jackie Kruthaupt. Father of Heather Curd, Brande Niese and Brian Kruthaupt. Brother of Debbie Burkhart, Diane Gunter, Rita Schutte, David, Jim, Orville Jr., and Steve Kruthaupt. Grandfather of nine.

LOESCH, Raymond, 86, St. Mary, New Albany, March 29. Husband of Shirley Loesch. Father of Debbie Page, Mary Sorrels, Teresa Young and Raymond Loesch. Grandfather of six. Great-grandfather of two.

LONG, Beth A., 45, St. Malachy, Brownsburg, March 31. Daughter of Richard and Margaret Long. Sister of Brian Long.

MAIRE, Bilinda J., 62, SS. Francis and Clare of Assisi, Greenwood, March 29. Wife of Jeffrey Maire. Mother of Damon Burton, Alex and Joshua Maire. Sister of Kathi and Vern Kelly and Ron Chapman. Grandmother of six.

MCMAHON III, Mark, 81, St. Paul, Tell City, March 27. Father of Lori Thompson, Mark and Timothy McMahon. Brother of Ann McMahon King. Grandfather of one. Great-grandfather of two.

PARISH, Amelia A., 94, St. Mary, Rushville, March 21. Mother of Cindy Hall, Patricia Steele and David Parish. Grandmother of six. Great-grandmother of four.

PETERS, Alfreda J., 94, St. Mary, Greensburg, March 31. Mother of Diane Crosby, Cynthia Keillor, Kathleen Lecher, Marjorie Wannamaker, Dennis, Eugene and Marvin Peters. Sister of Ferdinand Bedel. Grandmother of nine. Great-grandmother of eight.

RUSH, Millie A., 73, St. Mary,



Stations of the Cross

Men on retreat walk through a garden praying the Stations of the Cross on March 18 at Holy Name Passionist Retreat Center in Houston. (CNS photo/James Ramos, *Texas Catholic Herald*)

New Albany, March 19. Wife of Donald Rush, Sr. Mother of Tina Hall and Donald Rush, Jr. Sister of Deborah Howell and Timothy Sorg. Grandmother of five. Great-grandmother of eight.

SCHAEFER, Ralph F., 83, St. Peter, Franklin County, March 30. Husband of Gayle Schaefer. Father of Kim Craig, Kelley Fuernstein, Kristy Miller, Lisa Mosmeier and Shari Sterwerf. Brother of Rosemary Conrad, Harry and Lester Schaefer. Grandfather of six.

SWANSON, Marie (Manda), 95, St. Charles Borromeo, Bloomington, March 24. Mother of Catherine, Christina and Mary Ann Swanson. Grandmother of five.

TAYLOR, Stephen J., 70, St. John Paul II, Clark County, March 28. Husband of Donna

Taylor. Father of Jeffrey and Michael Taylor. Brother of Kevin and Robert Taylor. Grandfather of one.

WARD, Dorothy E., 78,

St. Malachy, Brownsburg, March 16. Mother of Brenda Joyce, Annette Reddick and Brian Ward. Sister of John Jones. Grandmother of nine. Great-grandmother of two.

WOLSIEFER, Dorine A., 83, St. Joseph, Shelbyville, March 12. Mother of several. Sister of Mark and Omer Weintraut. Grandmother of 14. Great-grandmother of three. †

Providence Sister Rita Black ministered in Catholic education, health care

Providence Sister Rita Black died on March 30 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 89.

The Mass of Christian Burial was celebrated on April 3 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery. Rita Marie Black was born on Dec. 18, 1927, in Terre Haute and grew up as a member of St. Patrick Parish there. She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1945, and professed final vows on Jan. 23, 1953.

Sister Rita earned a bachelor's degree at Saint Mary-of-the-Woods College, a master's degree at Indiana State University in Terre Haute and received training at Indiana Vocational Technical School to serve as a licensed practical nurse.

During her 72 years as a member of the Sisters of Providence, Sister Rita ministered in education for 24 years in schools in California, Illinois and Indiana. After being trained as a licensed practical nurse, she served in the motherhouse infirmary for nine years, in rural health care in Alabama for 12 years and for 14 years at Connecting Link, a social service organization in West Terre Haute, and at St. Ann Clinic in Terre Haute. She dedicated herself entirely to prayer in 2010.

In addition to serving in health care in the archdiocese, Sister Rita served at St. Philip Neri School in Indianapolis from 1951-52, St. Charles Borromeo School in Bloomington from 1953-63, and in Terre Haute at the former St. Benedict School from 1967-70, and at the former St. Margaret Mary School from 1970-75.

She is survived by her sister, Mary Kathryn Powell of North Judson, Ind.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

Providence Sister Jane Bodine ministered in Catholic education, development

Providence Sister Jane Bodine died on March 30 at Mother Theodore Hall at St. Mary-of-the-Woods. She was 97.

The Mass of Christian Burial was celebrated on April 4 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Anna Jane Bodine was born on Sept. 9, 1919, in St. Mary-of-the-Woods and grew up as a member of St. Mary-of-the-Woods Parish. She entered the Sisters of Providence of Saint Mary-of-the-Woods on Jan. 9, 1937, and professed final vows on Aug. 15, 1945.

Sister Jane earned a bachelor's degree in physics at Saint Mary-of-the-Woods College and a master's degree in chemistry at the University of Notre Dame in northern Indiana.

During her 80 years as a member of the Sisters of Providence, Sister Jane ministered in education for 39 years in schools in Illinois and Indiana. She later founded the United Southside Community Organization Adult Education Program in Indianapolis and led it for eight years.

From 1978-84, Sister Jane served in leadership in the congregation and started its Office of Mission Advancement. Her work in development later expanded to helping other women's religious orders learn about this field. She later worked with alumnae relations at Saint Mary-of-the-Woods College and the former Ladywood High School in Indianapolis.

In addition to serving in development work, Sister Jane ministered in the archdiocese at Our Lady of Providence Jr./Sr. High School in Clarksville from 1953-54 and 1957-62, and in Indianapolis at Ladywood High School from 1955-57, the former Latin School from 1970-72, and at the Hispanic Education Center from 1997-99.

She is survived by her sister, Ruth Lamb of Terre Haute.

Memorial gifts may be sent to the Sisters of Providence, 1 Sisters of Providence Road, Saint Mary-of-the-Woods, St. Mary-of-the-Woods, IN 47876. †

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Faith inspires artist to feature homeless in portraits of compassion

SHORELINE, Wash. (CNS)—Among Mary Larson's Shoreline living-room pictures is a small photo of a man with furrowed eyebrows and a full white beard. His name is James, but when Larson knew him, he was better known as "The Professor."

The two met in 1995 when Larson was a volunteer nurse at Christ House in Washington, D.C., a medical respite center for the homeless.

James was a patient there, tall, quiet and always carrying around a large duffel bag stuffed with sheet music. At lunchtime, he'd sit down at the center's piano and make it come alive with exquisite music, Larson told *Northwest Catholic*, the news magazine of the Archdiocese of Seattle.

The Professor, the story went, had once been an instructor at a prestigious college before a life event left him homeless.

"I think his photograph is out with all of our family photos because he will forever be special in my life," Larson said.

"It's just a reminder to me that you never know what's going on in somebody's life, and you never know what can happen in your own life."

The Professor eventually became one of Larson's first portrait painting subjects.

Larson has become known in the Seattle area and beyond for creating vivid portraits of her patients at Harborview Medical Center's Pioneer Square Clinic.

All of her portrait subjects have been touched by homelessness, said Larson, the clinic's assistant nurse manager.

The member of St. Luke Parish in Shoreline, Wash., said her faith has taught her "that we are in this life together. And a big part of it is helping each other and doing whatever little thing we can to make our world a better place. I'm hopeful that with my art that's one of the ways that I am able to try and make it a better place."

Larson grew up in an active Catholic family with a service mentality. Her uncle, Father Jan Larson, is a priest of the Archdiocese of Seattle.

Her parents were involved at Our Lady of the Lake Parish in North Seattle, and she attended the parish school before going to nearby Bishop Blanchet High School.

Her Catholic upbringing taught her to incorporate Gospel values into everyday life, she said. A particularly influential experience for her was when Bishop Blanchet's campus ministry program made cheese sandwiches and took them to the St. Martin de Porres Shelter, which serves homeless men 50 and older.

"That was one of my first big

experiences with homelessness and probably one of the most important in determining my trajectory," she said.

While Larson was in high school, her family started attending Seattle's St. James Cathedral, where they got to know Archbishop Raymond G. Hunthausen, who headed the Seattle Archdiocese from 1975 to 1991. Larson said the archbishop and his focus on service is one of her inspirations. Larson's portrait of the archbishop hangs in Cathedral Hall today.

Archbishop Hunthausen encouraged Larson to attend his alma mater, Carroll College in Helena, Mont., where she earned a nursing degree and decided to focus on working with the poor and homeless.

But Larson also has been artistic since she was young, doing illustrations, cartoons and eventually photography. In college, she would call home and debate her career path with her parents, who told her that she would figure out how to blend her art with nursing.

Larson eventually did a volunteer year at Christ House in the District of Columbia, where she used her family's graduation gift of a camera to take photographs of homeless people, like The Professor.

After moving back to Seattle in 1996, she started nursing work at the Pioneer Square Clinic and various shelter sites.

On a rainy day in Seattle several years after college, Larson passed an art supply store, went in and bought some paints to try out. The first paintings she did were portraits based on the photos of homeless people she'd taken in the nation's capital.

After Larson hung some of those portraits in the Pioneer Square Clinic, she'd find her patients staring at them. Without knowing the stories of the portrait subjects, the patients would tell her, "I was homeless once, and I can tell that they are homeless."

Then some of the patients asked her to paint them. She has since completed more than 300 such portraits.

When Larson was getting ready to hang her first series of portraits at a Starbucks in Seattle, it didn't feel right to list them for sale for money. At the same time, the Pioneer Square Clinic needed new socks for its clients.

So Larson listed the portrait prices as several hundred pairs of socks. They quickly sold, and she has maintained this charitable bartering system for her work ever since.

Paintings have sold for hundreds of cans of food, sandwiches, gloves, hats and other items needed at the clinic, area shelters, food banks and charities.

Larson asks each of her subjects to



Artist Mary Larson poses for a photo in front of portraits of the homeless displayed in a studio in her Shoreline, Wash., home on Jan. 25. (CNS photo/Stephen Brashear, *Northwest Catholic*)

tell her one thing they want people to know about them and bases the painting's backdrop on that detail.

She often works on a series of portraits all at once. The work goes in stops and starts around her full-time nursing job and life with her husband, Joe Mahar, and their 9-year-old son, Paddy.

Larson said she wants people to smile when they look at her work. Each subject should invite you in. Take Felton, a regular client and a former boxer. He casually grins at the viewer in front of

a Wheaties logo, like the cereal box on which Muhammad Ali once appeared.

"He has the patience of a saint, he's been waiting so long for me to finish," Larson said of Felton's portrait.

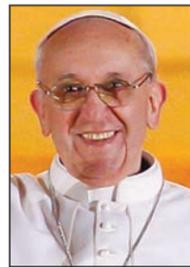
"I think that Felton, like so many people I paint, is a champion," she said. "He's gone through some of life's most difficult times and still keeps his smile. He still keeps hope and happiness no matter how hard times have gotten. He knows that with this art he's able to help people by lending his face to this project." †

Most important and costliest medicine? Love, Pope Francis tells patients

VATICAN CITY (CNS)—The kind of health care most at risk of being neglected for those who are ill or hospitalized is

love, Pope Francis told pediatric patients.

A hospital must always carry out certain procedures and functions, but "there is the danger, the risk of forgetting the most important medicine only a family can give—caresses," he said,



Pope Francis

emphasizing it was critical that hospital staff create a sense of being part of one family with patients and relatives.

In the Paul VI audience hall on April 10, the pope met with patients, their family members and medical personnel from the Vatican-owned Bambino Gesù children's hospital in Rome.

The children and young people spoke to the pope and gave him photographs and small gifts. He read aloud one note given to him on behalf of all the young patients, who thanked him for meeting with them "because you give us hope and courage for tomorrow."

The pope told them he sensed that, "more than a hospital, this is a family" because medical staff always introduced the children to him by their names, knew their life stories and only mentioned their illnesses last, like a side note.

He said he understands how young patients would be fearful and feel insecure.

"Going into a hospital is always scary. I see it when I go up to some kids, not all of them, but some—the little ones—who see me dressed in white and they start crying. They think that I am a doctor" about to give them a shot, "and they cry

and are afraid," he said.

But, he said, when he strokes them softly they feel reassured. That is why it is so important to never forget to show loving care with a caress, he said.

This important "medicine," however, is very expensive, he said, "because to have it, to be able to give it, you have to put your heart and soul into it, put your whole heart into it, all your love."

The pope said for a Catholic hospital to be "Catholic" it must first be "human," and treat everyone as family and as being important. †

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Rainbow over the 'Chapel'

The old saying that "April showers bring May flowers" may be appropriate during this time of year. But a thunderstorm on April 5 in Floyd County led to a rainbow over the "old" St. Mary-of-the-Knobs Church, or as parishioners now call it, the "Chapel." The parish was founded in 1823, and St. Mary-of-the-Knobs parishioners dedicated a new church in April of 2012. (Submitted photo)

Pope gives youths three missions before synod, World Youth Day

ROME (CNS)—On the eve of Palm Sunday, Pope Francis gave young people several missions: to ask their grandparents what their dreams were; to work to make those dreams reality; and to let their bishops and the pope himself know what they need from the Church.

Officially launching the youths'

preparation for the 2018 Synod of Bishops and for World Youth Day 2019 in Panama, Pope Francis gathered with youths and young adults for an evening prayer vigil on April 8 at Rome's Basilica of St. Mary Major.

The 80-year-old pope surprised some people with two references to his own

age, first pointing out that while they are preparing for the future, "at my age we are preparing to go." The young people present objected loudly. "No?" the pope responded, "Who can guarantee life? No one."

Later, returning to his appeal that they speak to their grandparents, the pope said, "I don't know

if it will be me, but the pope will be in Panama and he will ask you, 'Did you speak with your elders?'"

Pope Francis arrived at the basilica with a prepared text, but as a Franciscan sister and a young man who survived a terrible accident shared their stories, the pope took notes, eventually setting aside the text.

The theme of the world Synod of Bishops, which will meet in October 2018, is: "Young people, faith and vocational discernment."

"But let's just call it, 'the synod of young people,'" the pope said. It should be "a synod from which no young person feels excluded."

The Church could hold a synod involving Catholic youths active in parish life or Catholic organizations and lay movements. But Pope Francis said that is not what the Church or young people need.

"This is the synod of young people, and we all want to hear them," including young people who have moved away from the Church or are questioning the existence of God, he said. "Every young person has something to say to others, something to say to the adults, to the

priests, sisters, bishops and the pope. We all need to hear you."

Young people must harness their energy and ideals and set out, "one alongside another, but looking to the future," he said. "The world today needs young people who go in haste," like Mary went to her pregnant cousin Elizabeth.

Franciscan Sister Marialisa, 30, who shared her vocation story, is an example, the pope said.

The Italian nun told the young people she decided Church wasn't for her after she was confirmed at the age of 13. A couple of years later, a friend asked her to join a project the parish youth group was doing, "and I accepted only because there were a bunch of boys who went, too."

Sister Marialisa said her involvement grew, and she discovered a group of people who didn't care what she looked like or what she wore, but cared about her. They helped her discover Jesus and his love.

Convinced she wanted to be an actress, she went to school in Rome, but she still had a nagging feeling something was missing from her life. She met the Franciscans, and decided she needed to find out if being a consecrated woman was the way she was to live "the vocation to love." Now she works with children in an area of southern Italy where the Mafia is strong.

Pope Francis said too often the world treats young people as "disposable" by not providing an adequate education or job opportunities. And, he said, "many young people must flee, immigrate to other lands. It's harsh to say, but often young people are disposable material, and we cannot tolerate this."

Life will be challenging and involve taking risks, the pope told the young people, but they must have the courage to change the world and to start over when they fail.

"And try to find the beauty in little things," the pope said, pointing as an example to Pompeo Barbieri, who also shared his story with the young people.

The 23-year-old Barbieri recounted how, at the age of 8, firefighters pulled him from the rubble of his school in San Giuliano di Puglia after an earthquake in 2002. His teacher and all 27 of his classmates died when the school collapsed.

Injured and needing a wheelchair, Barbieri was told swimming would help, and now he is a top Paralympian, he said. "That suffering, this wheelchair, have taught me the beauty of little things and remind me each day of how fortunate I am." †



Pope Francis poses for a selfie during an evening prayer vigil with young people at the Basilica of St. Mary Major in Rome on April 8. (CNS photo/L'Osservatore Romano)

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