



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Holy Week tradition

Priests renew promises, oils blessed during chrisem Mass, page 9.

CriterionOnline.com

April 26, 2019

Vol. LIX, No. 28 75¢

USCCB president decries terrorist bombings in Sri Lanka on Easter

WASHINGTON (CNS)—The president of the U.S. Conference of Catholic Bishops (USCCB) termed as “a great evil” the Easter terrorist attacks in Sri Lanka targeting the country’s minority Christian community as worshippers packed three churches.

Sri Lankan government officials on April 22 blamed the little-known Islamic group National



Cardinal Daniel N. Dinardo

Thowheeth Jama’ath for the bombings, which also were directed at three luxury hotels. The multiple bombings left at least 320 people dead and more than 500 injured.

“This great evil targeted these churches as they were packed full of worshippers who were celebrating Easter, the day in which Christians around the world celebrate the rising of the King of Peace from the dead,” said Cardinal Daniel N. Dinardo of Galveston-Houston in a statement on April 21.

He said the churches were St. Sebastian’s Catholic Church in Negombo, St. Anthony’s Catholic Shrine in Colombo, the nation’s capital, and Zion Church in the eastern city of Batticaloa, which is an evangelical church. The hotels that were attacked were the Shangri-La, Kingsbury and Cinnamon Grand, all in Colombo.

“We offer our prayers for the victims and their families. And we join with all people of goodwill in condemning these acts of terrorism,” Cardinal DiNardo said. “This evil cannot overcome the hope found in our Savior’s resurrection. May the God of hope who has raised his Son fill all hearts with the desire for peace.”

The majority of those killed and injured are believed to be Sri Lankan nationals, many of whom were attending church services. The government said those killed included at least 39 foreign nationals from the United States, United Kingdom, India, China, Japan, Australia, Turkey, Australia and other European countries.

See SRI LANKA, page 10



Perry Langley, left, Corinne DeLucenay, Anna Schmalzried, Brea Cannon and Julia Payne share a meal at FIAT Formation House for Women on Jan. 28 in Indianapolis. (Photos by Natalie Hoefler)

Women of formation house live ‘radical love’ and ‘vocation of woman’

By Natalie Hoefler

In Acts 2:42, the early Christian community is described as “devot[ing] themselves to the teaching of the Apostles and to the communal life, to the breaking of the bread and to the prayers.”

Such a life sounds idyllic. But in the 21st century, it might seem possible only for those in religious orders.

Four young women in Indianapolis would disagree. They live in FIAT Women’s Formation House, a home for Catholic women ages 18-35 who, according to its website, seek “to live in intentional community with Catholic women who inspire [each other] to grow and live in faith.”

‘Iron sharpens iron’

Their story begins with 27-year-olds Corinne DeLucenay of St. Malachy Parish in Brownsburg and Perry Langley of St. Joan of Arc Parish in Indianapolis.

“Corinne and I lived in an apartment here [in Indianapolis],” explains Langley, who works as an ecclesiastical notary in the archdiocese’s metropolitan tribunal. “But we both had a desire for living in an intentional community.”

That desire came from experience. Langley had lived in such a community while working at a Life Teen camp and retreat center in Georgia. DeLucenay had lived with four other women in an intentional formation community while

working in the Diocese of St. Augustine, Fla.

“It helps you grow as a person and in holiness,” says Langley of living in a formation house. “When you live and share with others, you can grow in Christ. It’s seeking life in Christ and knowing other [women] have that in mind as well.”

DeLucenay agrees.

“When I moved back to Indianapolis three years ago, I tried to form authentic relationships,” she says. “But being a young professional can make it difficult.

“Proverbs 27:17 says that ‘iron sharpens iron.’ It’s that accountability. As an island, we don’t grow to our full

See FIAT, page 8

Award winner strives to build a better world

By John Shaughnessy

When James and Jackie Morris wanted to create a visible reminder in their home about the parts of life that matter most to them, the list initially included these four foundations:



Faith, family, friends and community.

Still, the more they talked about it, the couple thought

one other foundation needed to be added.

“Initially, we didn’t have ‘vocation,’” James Morris says. “But the more we thought about it, you’re guided by your vocation—what you’re called, chosen, guided to do.”

So on every mantle in the Morris’ home, this saying is ingrained, “Thank God for faith, family, friends, community and vocation.”

That focus has guided the 76-year-old Morris during a career dedicated to making the world better at every turn, including: helping

to transform Indianapolis into a major city, serving as the executive director of the United Nation’s World Food Programme to lessen worldwide hunger, and being the United States’ permanent

representative to the executive board of UNICEF, which focuses on improving the lives of children around the world.

For all his efforts, Morris will be honored with one of the archdiocese’s 2019 Spirit of Service awards, an honor that he will receive on April 30 in



James Morris

Indianapolis during a celebration that will mark the 100th anniversary of Catholic Charities in central and southern Indiana.

“It’s important for everyone to be driven to make a difference in the lives of those around them, to build great communities and great institutions,” Morris says. “And I know that none of that can be done alone. When I was at the World Food Programme, my motto was, ‘Do more. Do it better. And do it together.’”

Among his many influences in Indiana, Morris has served as the president of Lilly Endowment, Inc., founded the Indiana Sports Corporation and helped bring the Pan American Games and the National Collegiate Athletic Association headquarters to Indianapolis.

Currently the vice chairman of Pacers Sports & Entertainment, the father of

See SPIRIT, page 2

More than 1,200 students to graduate from area Catholic colleges in May

Criterion staff report

Students, families, friends and educators will join in the celebration as the three Catholic colleges in the archdiocese hold their graduation ceremonies in May.

Here is a glimpse of each ceremony.

Marian University

Marian University in Indianapolis will award a record 965 degrees during two commencement ceremonies on May 4.



James Hallett

A record 798 undergraduate and graduate students will receive bachelor and master's degrees, while 167 future doctors will graduate from the Marian University College of Osteopathic Medicine.

Undergraduates will receive their degrees during a 10 a.m. ceremony in the university's new arena/convocation center. The commencement address at the undergraduate ceremony will be shared by James Hallett, chairman and chief executive officer of KAR Auction Services, Inc., and owner of the Indy Fuel hockey team.

Graduate students and medical students will receive their degrees during a 3 p.m. ceremony at the center. The commencement speaker at this ceremony will be Dr. Virginia Caine, director of the Marian County Public Health Department and associate professor of medicine at Indiana University School of Medicine Infectious Diseases Division.

During the undergraduate commencement, Hallett will receive an honorary Doctor of Business degree. Five other individuals will also receive honorary degrees during the undergraduate ceremony: Tom Morales will be presented with an honorary Doctor of Business degree, while Chuck and



Dr. Virginia Caine

and having respect across the board for each other."

us, and having respect across the board for each other."

Morris reflects a humble pride when he shares that he and his wife Jackie have been married for 54 years and they have been members of Second Presbyterian Church in Indianapolis for more than 45 years.

He also expresses a sincere gratitude to the archdiocese for choosing him for a Spirit of Service Award. He views accepting the honor as an opportunity to "tell the world how significant the work of the Catholic community is, how much difference the Catholic community makes."

At the same time, he says, "Your real rewards come from seeing those around you boosted. You never feel so good about yourself as when you're doing something for someone else."

"I believe that fundamental to life is an innate, inherent interest to make things better, to lift up each other, to find community, to see the best of someone else, to have wonderful friendships."

Morris has lived that life. †

Mary Welch and Len and Sue Strom will receive honorary Doctor of Philanthropy degrees.

During the ceremony for graduate and medical students, Caine will be awarded an honorary Doctor of Public Service degree. Dr. Tim Brown will receive an honorary Doctor of Public Health degree.

Saint Mary-of-the-Woods College

Saint Mary-of-the-Woods College in St. Mary-of-the-Woods will celebrate its commencement on May 11 when 195 graduates of the Class of 2019 will receive their associate, bachelor or master's degree.



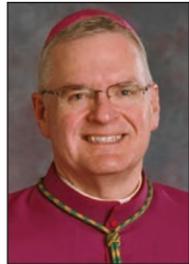
Teresa Lubbers

The Baccalaureate Mass will be celebrated at 10:30 a.m. in the college's Church of the Immaculate Conception. The commencement ceremony will begin at 1:15 p.m. in the college's Jeanne Knoerle Sports & Recreation Center.

The commencement speaker will be Teresa Lubbers, commissioner of the Indiana Commission for Higher Education. Lubbers, who will also receive an honorary Doctor of Humane Letters degree, previously served in the Indiana State Senate for 17 years.

Saint Meinrad Seminary and School of Theology

Forty-nine students are expected to graduate when Saint Meinrad Seminary and School of Theology in St. Meinrad holds its graduation ceremony on May 11.



Bishop Joseph M. Siegel

The ceremony will be at 2 p.m. Central Time in St. Bede Theater on the Saint Meinrad campus.

The commencement address will be delivered by Bishop Joseph M. Siegel of the Diocese of Evansville, Ind.

Mass for the graduates and their guests will be at 10:30 a.m. Central Time in the Archabbey Church of Our Lady of Einsiedeln. †



Public Schedule of Archbishop Charles C. Thompson

April 26 – May 7, 2019

April 26 – 6 p.m.

St. Vincent de Paul Indianapolis Council's Mission 27 fundraiser at Marian, Inc., Indianapolis

April 27 – 10:30 a.m. CST

Diaconate ordination at Archabbey Church of Our Lady of Einsiedeln, St. Meinrad

April 27 – 4:30 p.m. CST

Mass at St. Mark Church, Perry County

April 28 – 10:30 a.m.

Disabilities Awareness Mass and reception at SS. Peter and Paul Cathedral, Indianapolis

April 28 – 1 p.m.

Groundbreaking of multi-purpose building expansion at St. Jude Parish, Indianapolis

April 29 – Noon

Bishops and health care leaders meeting at St. Vincent Seton Cove Spirituality Center, Indianapolis

April 29 – 5 p.m.

Blessing of Terre Haute Catholic Charities Foodbank, Terre Haute

April 30 – 5 p.m.

Indianapolis Catholic Charities Spirit of Service Awards Dinner at Indiana Roof Ballroom, Indianapolis

May 1 – 9 a.m.

Student Mass at Father Thomas Scecina Memorial High School, Indianapolis

May 1 – noon

Mass and lunch, annual Catholic Center Employee Recognition celebration at SS. Peter and Paul Cathedral and Archbishop Edward T. O'Meara Catholic Center, Indianapolis

May 1 – 7 p.m.

Confirmation for youths of Christ the King, Immaculate Heart of Mary and St. Thomas Aquinas parishes, all in Indianapolis, and Mary, Queen of Peace Parish, Danville, at SS. Peter and Paul Cathedral

May 2 – 10 a.m.

Leadership team meeting at Archbishop Edward T. O'Meara Catholic Center

May 2 – 12:30 p.m.

Women's Care Center Board luncheon meeting at the Women's Care Center, Indianapolis

May 2 – 7 p.m.

Confirmation of youths of St. Susanna Parish in Plainfield and St. Malachy Parish in Brownsburg, at SS. Peter and Paul Cathedral

May 3 – 5 p.m.

Mass and dinner at the Knights of Columbus state convention, Indianapolis

May 4 – 5 p.m.

Mass and dinner at the Knights of Columbus state convention, Indianapolis

May 6 – 3 p.m.

Blessing of new addition to the Women's Care Center, Indianapolis

May 7 – 11 a.m.

College of Deans meeting at Archbishop Edward T. O'Meara Catholic Center

May 7 – 7 p.m.

CYO Volunteer Awards ceremony and reception, SS. Peter and Paul Cathedral and Archbishop Edward T. O'Meara Catholic Center

(Schedule subject to change.)

SPIRIT

continued from page 1

three and the grandfather of eight also is focused on reducing hunger among children in Indianapolis.

"We need to find our niche—where's my opportunity to make a difference in the quality of life, and where's my opportunity to give a boost to someone who's at risk, and sad and lonely, especially a child."

Morris considers all his outreaches as an extension of his faith in God, and what God calls people to do in life.

"My faith life is a steady vigil," he says. "It's with me all the time. I think about those things that bring us together and those fundamental commandments that we are compelled to follow to make a difference."

"At the end of the day, God loves us. God expects us to love each other, and that means having our arms open, being sensitive and caring, serving, sharing and doing the best we can with all that's given

Pope Francis' prayer intention for May



- **The Church in Africa, a Seed of Unity**—That the Church in Africa, through the commitment of its members, may be the seed of unity among her peoples and a sign of hope for this continent.

(To see Pope Francis' monthly intentions, go to www.archindy.org/popessintentions.) †

The Criterion

Phone Numbers:

Main office: 317-236-1570
Advertising: 317-236-1454
Toll free: 1-800-382-9836, ext. 1570
Circulation: 317-236-1454
Toll free: 1-800-382-9836, ext. 1454

Price: \$22.00 per year, 75 cents per copy

Postmaster:

Send address changes to *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2019 Criterion Press Inc. ISSN 0574-4350.

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The Criterion

(ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Indianapolis, IN 46202-2367
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical postage paid at Indianapolis, IN.
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Criterion Press Inc.

POSTMASTER:
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1400 N. Meridian St.
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The Criterion

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Only risen Christ can bring peace to world at war, pope says at Easter

VATICAN CITY (CNS)—As the machine of warfare continues to churn out more dangerous weaponry, only the power and joy of Christ’s resurrection can fill hearts with comfort and peace, Pope Francis said before giving his Easter blessing.

“May the one who gives us his peace end the roar of arms—both in areas of conflict and in our cities—and inspire the leaders of nations to work for an end to the arms race and the troubling spread of weaponry, especially in the economically more advanced countries,” the pope said as he prepared on April 21 to give his Easter blessing “*urbi et orbi*” (to the city and the world).

Jesus’ resurrection from the dead is not only the start of a true renewal that “begins from the heart, from the

See related story, page 15.

conscience,” but also the beginning of a new world “free from the slavery of sin and death” and now open

to God’s kingdom of “love, peace and fraternity,” he said.

The pope’s prayer for peace came a few hours after news broke of multiple bombs that exploded in several churches and hotels in Sri Lanka, killing and wounding hundreds in the capital city of Colombo and the neighboring cities of Negombo and Batticaloa.

After giving his blessing, the pope expressed “sadness and pain” at the attack before leading the crowd in several moments of silent prayer for the victims.

“I wish to express my affectionate closeness to the Christian community, struck while it was gathered in prayer, and to all the victims of such cruel violence,” the pope said. “I entrust to the Lord all those who have been tragically lost, and I pray for the wounded and all those who suffer because of this tragic event.”

According to the Vatican, an estimated 70,000 pilgrims attended the Easter

morning Mass in St. Peter’s Square, where a vast floral arrangement adorning the steps leading to the basilica highlighted the festive atmosphere.

The display of flowers, imported from the Netherlands, featured more than 57,000 individual flowers, plants and trees, including tulips, daffodils, birch trees and more than 1,500 orange and blue strelitzia flowers that accented the joyful celebration of Christ’s resurrection.

Pope Francis did not deliver a homily during the Mass. Instead, an announcer invited the crowd to remain in silent prayer for several minutes. As a hushed silence filled the packed square, Pope Francis remained with eyes closed, hands folded and head bowed in prayerful reflection.

Standing on the central balcony of St. Peter’s Basilica after celebrating the morning Mass, the pope prayed that the risen Christ shine his light upon “those experiencing hardship, pain and suffering,” especially in Syria, Yemen, Libya and the Holy Land.

“May the light of Easter illumine all government leaders and peoples in the Middle East, beginning with Israelis and Palestinians, and spur them to alleviate such great suffering and to pursue a future of peace and stability,” he said.

The pope prayed that Jesus would bring peace to the African continent, which he said was “still rife with social tensions, conflicts and at times violent forms of extremism that leave in their wake insecurity, destruction and death,

especially in Burkina Faso, Mali, Niger, Nigeria and Cameroon.”

He also prayed for peace in Sudan as well as neighboring South Sudan, whose leaders were recently at the Vatican for a spiritual retreat.

“May a new page open in the history of that country, in which all political, social and religious components actively commit themselves to the pursuit of the common good and the reconciliation of the nation,” the pope said.

Turning his attention toward Latin America, Pope Francis prayed for peace in Nicaragua so that a “negotiated solution” would bring peace to its people.

He also remembered the suffering people of Venezuela who “lack the minimal conditions for leading a dignified

and secure life due to a crisis that endures and worsens.”

The pope prayed that political leaders in the country would put an “end to social injustices, abuses and acts of violence” while taking concrete steps “to heal divisions and offer the population the help they need.”

Before delivering his blessing, Pope Francis urged Christians to be renewed by the living Christ who “is hope and youth for each of us and for the entire world.”

“May the risen Christ, who flung open the doors of the tomb, open our hearts to the needs of the disadvantaged, the vulnerable, the poor, the unemployed, the marginalized, and all those who knock at our door in search of bread, refuge, and the recognition of their dignity,” he said. †



Pope Francis greets the crowd during his Easter message and blessing “*urbi et orbi*” (to the city and the world) from the central balcony of St. Peter’s Basilica at the Vatican on April 21. (CNS photo/Vatican Media)

Two Catholic fundraising efforts started to help restore Notre Dame Cathedral

NEW YORK (CNS)—Two Catholic fundraising efforts in the United States—one in New York and one in Washington—have been started to help restore Notre Dame Cathedral in Paris after an April 15 fire caused major destruction to the landmark

worship site.

See related story, page 14.

New York Cardinal Timothy M. Dolan said he

named a fundraising effort for the Paris cathedral “From St. Patrick’s to Notre Dame” because he really wanted “to twin our beloved St Patrick’s Cathedral, America’s parish church here on Fifth Avenue, with Notre Dame.”

“From Saint Patrick’s to Notre Dame,” the cardinal said, “is a way for people from New York and around the country to contribute in helping rebuild this magnificent house of faith and monument to Western civilization.”

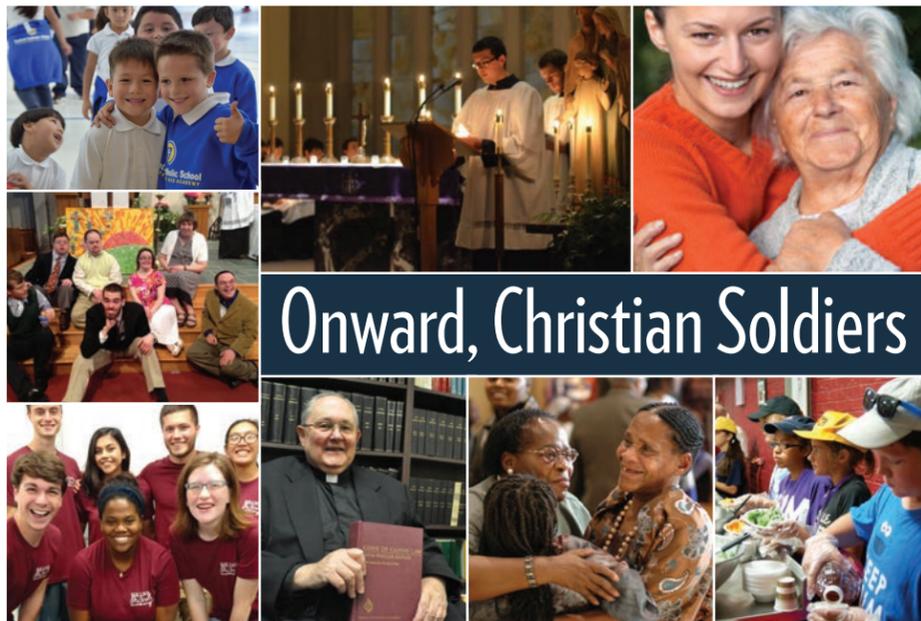
The major fire that destroyed much of

Notre Dame Cathedral’s wooden structure and collapsed its famed spire erupted on the evening of April 15. Many symbols of the faith and cultural heritage of Catholicism survived.

A police official said on April 18 that investigators think a short circuit most likely caused the blaze. So far, about \$1 billion have been pledged to help restore the landmark.

Those who wish to support the “From St. Patrick’s to Notre Dame” fundraising effort can visit www.sptonnd.org to learn more and make a donation. Checks can also be sent to St. Patrick’s to Notre Dame Fund, 1011 First Ave., New York, NY 10022.

The Basilica of the National Shrine of the Immaculate Conception in Washington has also established a website where people can contribute to the efforts to restore Notre Dame Cathedral. Visit its website at www.SupportNotreDame.org. †



Onward, Christian Soldiers

“Like a mighty army moves the Church of God; Brothers, we are trading where the saints have trod. We are not divided, all one body we, One in hope and doctrine, one in charity.”

From the hymn *Onward, Christian Soldiers*

Together, we can do many great things. We can feed the hungry, clothe the naked, and give homeless families a safe place to rest. We can educate our future priests and care for our retired priests. We can support our youth and young adults with faith-centered programs and activities. And that’s not all!

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Do not give in to discouragement and do not lose hope...
If you have not already done so, give yourselves over with humility and trust to repentance. The Father of mercies is ready to give you his forgiveness and his peace ...
~Saint John Paul II, *The Gospel Life*



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Editorial



Retired Pope Benedict XVI talks with Cardinal Angelo Sodano before a consistory for the creation of new cardinals in St. Peter's Basilica at the Vatican in this Feb. 22, 2014, file photo. Pope Benedict has released an article addressing the roots of the clerical sexual abuse crisis in the Catholic Church and how the Church should respond now. (CNS photo/Paul Haring)

To address abuse crisis, God must return to center of our lives

Pope Emeritus Benedict XVI recently published an essay, written with the blessing of Pope Francis, on the clergy sexual abuse crisis. The occasion for this essay was the meeting convened by Pope Francis for the presidents of bishops' conferences throughout the world and held at the Vatican on Feb. 21-24.

The former pope's reflections are personal, but they draw on his long career as a theologian, a bishop, a curial official and the successor of St. Peter. As was often true in the past, his current insights and analyses are controversial. Some commentators say—incorrectly—that the former pope contradicts his successor, Pope Francis. Others say that he boldly says what others know to be true, but are too timid to speak openly about because of the inevitable backlash from those who have a vested interest in the status quo.

At the heart of the controversy is the debate about what caused the sexual abuse crisis. While the various arguments are complex and wide ranging, the social media caricature comes down to this: clericalism vs. homosexuality. In summary, those who blame the crisis on clericalism say that long-standing Church structures and patterns of behavior allowed bishops to “protect” priests and bishops accused of sexual crimes over their victims. Hence the widespread practices of reassignment and cover-up.

On the other hand, those who blame homosexuality say that a total breakdown in traditional sexual morality, which exploded in the 1960s, allowed or encouraged the development of homosexual cliques in seminaries, in religious communities and among groups of clergy—including some bishops. The resulting cover-up was an attempt to deny, or at least downplay, the existence of homosexual activity in the clergy.

A careful reading of Pope Benedict's essay shows that he has given this issue much thought. He also reveals that he feels some personal responsibility for the Church's missteps in dealing with the crisis in all its wide-ranging dimensions.

On first reading, the former pope appears to be on the side of those who blame homosexuality for the sexual abuse crisis because he clearly identifies the so-called sexual revolution and the breakdown of traditional morality as root causes. But Pope Benedict is not a rigid ideologue. He sees things in their fuller perspective, and he digs deeply into their root causes.

The real crisis identified by the former pope is a crisis of faith, a denial of the existence of God, and a loss of confidence in God's presence

in the Church and the world. Simply stated, once God is no longer seen as the meaning of human life and social identity, none of the rules apply. Without God, Church structures become excessively clerical (the only way to preserve the status quo) and sexual morality becomes relative, allowing anything desired by consenting adults to happen without censure.

This fundamental cause—the breakdown of our consciousness of God as the center of human existence—leads both to clericalism and to a radical devaluation of the meaning and purpose of human sexuality. Because bishops and priests are human, they are heavily influenced by the cultural forces that surround them 24/7. They are also not immune from the devil's unremitting suggestion that we humans are free to make our own rules and do as we please. With God no longer in the picture—practically speaking—there is nothing to prevent us from ignoring God's will and substituting our own.

“What must be done?” the former pope asks. “Perhaps we should create another Church for things to work out? Well, that experiment has already been undertaken and has already failed. Only obedience and love for our Lord Jesus Christ can point the way. So let us first try to understand anew and from within [ourselves] what the Lord wants, and has wanted with us.”

In other words, the only possible solution to our current crisis of faith is to return God to his rightful place at the center of lives. Then we must ask with humility and genuine openness, “Lord, what do you want us to do?”

Surely, the Lord wants us to root out all abuses of power in the Church (and in society) and to be a more open, engaged and collegial community of faith. And, as an integral part of this cleansing and healing, we can be certain that God wants us to act maturely and responsibly in all areas of life, but particularly in the realm of human sexuality where we are called to nurture and protect the beauty and productivity of God's creative love with special care and responsibility.

Pope Benedict XVI concludes his essay with an expression of his gratitude to Pope Francis “for everything he does to show us, again and again, the light of God, which has not disappeared, even today.”

Let's follow the example given us by our current pope and his revered predecessor. Let's make God the center of our lives and the purpose for all our actions as a Church and as a society.

—Daniel Conway

Be Our Guest/Christopher White

Rebuilding of Notre Dame represents a way forward

Notre Dame is one among the more than 100 Catholic churches that dot the city of Paris. I first laid eyes on the grand cathedral at age 17.



It was in that same city where three years later I'd find myself studying, and, strangely enough, being drawn into the Catholic Church.

At the time, it wasn't the saints or the sermons that drew me in, but rather the beauty of the liturgy—and nowhere was that on greater display than underneath the spire of Notre Dame.

Cardinal Timothy M. Dolan likes to remark that New York's St. Patrick's Cathedral is America's parish church. Fair enough. But if that's the case, Notre Dame is that of the world.

More than 13 million visitors approach its ornate doors each year, where as they enter, the entire history of the world—from creation to the Last Judgment—is told above them in carved stone.

Inside, numerous Masses take place each day, confessions are heard in most major languages and the evenings are almost always filled with sacred music, be it choral or instrumental.

Up high, on the cathedral's two iconic towers, gargoyles—forever immortalized by Victor Hugo in his novel *The Hunchback of Notre Dame*—look over the church and the city. Practically, they are utilized to spout out rainwater, but symbolically, to frighten off evil spirits.

As millions of viewers sat glued to their televisions on April 15, horrified by one of the most recognizable monuments of Western

civilization engulfed in flames, many feared that the gargoyles had failed in their task, and evil would, in fact, win the day.

As smoke billowed out and orange flames shot through the sky, another scene was taking place—attracting less television attention, perhaps, but nonetheless redirecting focus on what mattered most.

On the banks of the river Seine, Parisians—many young ones of my own generation—were on their knees in prayer, singing the *Ave Maria*. It may have resembled the sound of mourning, but it was offered from a place of hope, knowing that regardless of the fate of Our Lady's great cathedral, that same hope would remain.

Many commentators have been quick to point out that the tragic fire of Notre Dame was particularly devastating and compounded for Christians as they began Holy Week. Both in France and in the U.S., Catholic leaders made a point of reminding the faithful that the suffering and agony of this season ends in resurrection, that of new life.

The historic treasures of Notre Dame (which include the relic of the crown of thorns), the 850-year-old structure, and the throngs of emergency workers who risked their very lives to rescue the great icon of Christendom and its contents—all were saved on April 15.

The stones and spires of Notre Dame aren't merely a part of that country's past, but what they represent offer a way forward for both the country and Church alike, as they did for me more than a decade ago.

(Christopher White is national correspondent for *Crux* and *The Tablet*, the newspaper of the Diocese of Brooklyn, N.Y. Follow him on Twitter @CWWhite212.) †

Letters to the Editor

Let's critically think about race in America, in our own lives, reader says

The problem with the race card is that no one is allowed to use it, but virtually all of us use it subliminally.

When a white person suggests that a black person is using it, the white person is accused of being “in denial” about race, racism, discrimination and history. When a non-white person uses it, they are accused of defaulting to race as an “excuse” for whatever it is that transpired.

No one can win with the “race card,” and yet there it is: Ready to be “played” and everyone in fear of what will happen when it does get played; a standoff much colder and more volatile than the Cold War. Though like the slow dissipation of the Cold War, race is getting to be less and less of an issue, except for those who use it for profit and gain.

Race is a topic as volatile as an improvised explosive device in an urban war zone. People may want to learn and understand, but their questions can rarely be asked in emotional safety. It also silences non-white people who may want to question the “party line” when it comes to race, but fear being also told that “you don't get it” because they are also in

denial, or that they have been “co-opted.”

In this country built on the ugliest forms of racism, race is a word spoken very gently and quietly—though with passion and intensity—among friends, if at all.

I have read polls that show white people rarely think about race and non-white people spend a lot of time thinking about it, and they think about it in different ways. This disparity creates a hostile environment that leaves non-white people fulminating and white people either scared or indifferent, because, in their eyes, for non-white people it's “always”—or nearly always—about race.

We need to critically think about race in America and in our own lives; providing a “safe” place to ask questions and say “dumb stuff,” and at least feel a little less fearful of crossing “racial borders.”

Often in good conscience when we cross “racial borders,” we realize there was no border there at all, just ignorance.

Kirth N. Roach
Order of Carmelite Discalced Secular
Indianapolis

Reader: To reduce human trafficking, let's support efforts to strengthen border

This is in response to the April 5 editorial in *The Criterion*, “Too many of our sisters and brothers do not live free.”

I find it ironic that you would run a call to action in your editorial space to work against human trafficking just three weeks after decrying President Donald J. Trump's efforts to establish a strong border at our southern boundary. (“Saying no to political parties,” the editorial in the March 15 issue.)

Porous borders, whether through corrupt, bribable officials, or through

soft policies of the host countries, are the *sine qua non* of the worldwide human trafficking industry.

If we were serious in the United States about working to significantly reduce human trafficking, we should start by supporting our president's efforts to strengthen our borders.

We should then encourage other nations to do the same with their borders.

Daniel Engel
Avon



Christ the Cornerstone

This Easter season, let's rejoice with our priests

"Have among yourselves the same attitude that is also yours in Christ Jesus. Who, though he was in the form of God, did not regard equality with God something to be grasped" (Phil 2: 5-6).

Since last summer, our attention has been focused on those priests and bishops who have sinned grievously or who have covered up crimes. When the spotlight is on those who have failed in their sacred responsibilities, it is easy to forget the majority who faithfully serve God's people, day in and day out, without seeking recognition or earthly rewards. In fact, as Catholics, one of the many reasons we have to rejoice during the Easter season is the gift of good and holy priests.

In his apostolic exhortation *"Pastores Dabo Vobis"* ("I Will Give You Shepherds"), Pope St. John Paul II reminds us that "priests by means of the sacrament of orders are tied with a personal and indissoluble bond to Christ. The sacrament of holy orders is conferred upon each one of them as individuals, but they are inserted into the communion of the presbyterate united with the bishop" (#74).

A priest's primary bond, the

fundamental and indispensable relationship that creates and sustains his ministry, is with Christ. Nothing can replace this intimate, indissoluble connection between Christ and his priests. At the same time, this bond of love between Christ and his priests has a communal dimension. When a priest receives the sacrament of holy orders, he is joined with his brother priests—and his bishop—in a "presbyterate" (from the scriptural term for elders or leaders in the early Church).

A bishop and his priests are true partners in ministry. Although they have different responsibilities, the Lord calls them to be brothers united for the sake of the Church's mission. Individually and as a body, they are called to love the Lord with their whole heart and soul, and they are commanded to tend and feed the Lord's sheep.

Bishops and priests are called to become shepherds and guides for their flock, sharing the love they have received in the depth of their hearts from the Father as they take up their role as spiritual fathers. This sense of spiritual fatherhood is described in St. Paul's First Letter to the Thessalonians: "As you know, we treated each of you as a father treats his children, exhorting and

encouraging you and insisting that you conduct yourselves as worthy of the God who calls you into his kingdom and glory" (1 Thes 2:11-12). St. Paul knows that the surest sign of his apostolic authority is his love for others in Christ, which he recognizes as a grace from God.

The spiritual father must give himself completely in proclaiming the Gospel. Bishops and priests who truly are spiritual fathers to the people entrusted to their care are called to be a positive influence, to lead transparent and virtuous lives, to base their ministry only on spiritual authority (not on power or manipulation), to show genuine affection toward those they are called to serve, and, finally, to be known for unselfish living.

Therefore, we understand that preaching the Gospel is not merely pronouncing words, but it is the giving of oneself in love. The role of spiritual fatherhood is expressed through "attentive listening" and anchored in one's prayer and discernment. Priests who are united with their bishops and one another invite the people they serve to open themselves to the love that God the Father has for them, sharing the experience of the Father's love in their own daily lives.

In his letter to the Philippians, St. Paul describes the way bishops and priests should exercise their ministry as members of a presbyterate: "If there is any encouragement in Christ, any solace in love, any participation in the Spirit, any compassion and mercy, complete my joy by being of the same mind, with the same love, united in heart, thinking one thing. Do nothing out of selfishness or out of vain glory, rather, humbly regard others as more important than yourselves" (Phil 2:1-3).

It's important for a bishop to pray for and with his priests. It is also important for priests to gather with each other—and with their bishop—as a presbyterate.

When a bishop and his priests are growing in holiness together, they are in the best possible position to effectively preach the Gospel, celebrate the sacraments and serve the pastoral needs of the people entrusted to their care as spiritual fathers and brothers in Christ to all.

This Easter season, let's rejoice in our priests. Let's pray that the risen Lord will walk with them as they pray for, and with, the people they are called to serve. †



Cristo, la piedra angular

Alegrémonos con nuestros sacerdotes en esta época de Pascua

"Tengan los mismos sentimientos de Cristo Jesús. Él, que era de condición divina, no consideró esta igualdad con Dios como algo que debía guardar celosamente" (Fil 2:5-6).

Desde el verano pasado hemos concentrado nuestra atención en aquellos sacerdotes y obispos que han pecado gravemente o encubierto delitos. Cuando el foco de atención está sobre aquellos que han fracasado en sus responsabilidades sagradas, resulta fácil olvidarse de la mayoría que sirve a Dios todos los días sin buscar reconocimiento ni recompensas mundanas. De hecho, como católicos, uno de los muchos motivos que tenemos para alegrarnos durante la época de la Pascua es el obsequio de tener sacerdotes buenos y santos.

En su exhortación apostólica *"Pastores Dabo Vobis"* ("Os daré pastores"), el papa san Juan Pablo II nos recuerda que "los presbíteros, mediante el sacramento del Orden, están unidos con un vínculo personal e indisoluble a Cristo, único Sacerdote. El Orden se confiere a cada uno en singular, pero quedan insertos en la comunión del presbiterio unido con el Obispo" (#74).

El vínculo principal de un sacerdote, es decir, la relación fundamental e indispensable que

genera y mantiene su ministerio, es con Cristo. Nada puede reemplazar esta conexión íntima e indisoluble entre Cristo y sus sacerdotes. Al mismo tiempo, el vínculo del amor entre Cristo y sus sacerdotes tiene una dimensión comunal, ya que cuando un sacerdote recibe el sacramento del Orden, se une a sus hermanos sacerdotes y al obispo en un "presbiterio" (término bíblico de la Iglesia primitiva para designar a los sabios o a los líderes).

El obispo y sus sacerdotes son verdaderos socios en el ministerio y aunque tengan distintas responsabilidades, el Señor los llama a ser hermanos unidos por el bien de la misión de la Iglesia. Tanto individualmente como en conjunto, están llamados a amar al Señor con todo su corazón y su alma y están obligados a cuidar y alimentar al rebaño del Señor.

Los obispos y los sacerdotes están llamados a convertirse en pastores y guías de sus rebaños, a compartir el amor que han recibido del Padre en las profundidades de su corazón al asumir su papel como padres espirituales. En la primera carta de san Pablo a los Tesalonicenses se describe este sentido de paternidad espiritual: "Y como recordarán, los hemos exhortado y animado a cada uno personalmente, como un

padre a sus hijos, instándoles a que lleven una vida digna del Dios que los llamó a su Reino y a su gloria" (1 Tes 2:11-12). San Pablo sabe que el signo más certero de su autoridad apostólica es su amor por los demás en Cristo, lo cual reconoce como una gracia de Dios.

El padre espiritual debe entregarse por completo al proclamar el evangelio. Los obispos y los sacerdotes que son verdaderos padres espirituales de las personas confiadas a su cargo están llamados a ser una influencia positiva, a llevar vidas transparentes y virtuosas, a basar su ministerio solamente en la autoridad espiritual (no en el poder o la manipulación), a demostrar genuino afecto hacia aquellos a quienes están llamados a servir y, por último, a destacarse por una vida de entrega.

Por lo tanto, entendemos que predicar el evangelio no es solamente pronunciar palabras, sino entregarse por amor. El papel del padre espiritual se expresa a través de la "escucha atenta" y tiene sus raíces en la oración y el discernimiento de la persona. Los sacerdotes unidos a sus obispos y entre sí invitan a las personas a quienes sirven a abrirse a sí mismos al amor que el Padre tiene hacia ellos, y a compartir la experiencia del amor del Padre en sus propias vidas diarias.

En su carta a los Filipenses, san

Pablo describe cómo deben ejercer el ministerio los obispos y sacerdotes, como miembros del presbiterio: "Si la exhortación en nombre de Cristo tiene algún valor, si algo vale el consuelo que brota del amor o la comunión en el Espíritu, o la ternura y la compasión, les ruego que hagan perfecta mi alegría, permaneciendo bien unidos. Tengan un mismo amor, un mismo corazón, un mismo pensamiento. No hagan nada por espíritu de discordia o de vanidad, y que la humildad los lleve a estimar a los otros como superiores a ustedes mismos" (Fil 2:1-3).

Es importante que el obispo rece por sus sacerdotes y junto con estos; también es importante que los sacerdotes se reúnan entre sí, y con su obispo, como presbiterio.

Cuando un obispo y sus sacerdotes crecen juntos en su santidad, se encuentran en la mejor posición para predicar efectivamente el Evangelio, celebrar los sacramentos y atender las necesidades pastorales del pueblo confiado a sus cuidados como padres y hermanos espirituales en Cristo para todos.

Alegrémonos por nuestros sacerdotes en esta época de Pascua. Recemos para que Cristo resucitado camine junto a ellos mientras rezan por el pueblo al que están llamados a servir y junto con este. †

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 30
SS. Francis and Clare of Assisi Parish, Junipero Serra Room, 5901 Olive Branch Road, Greenwood. **Catholics Returning Home**, six consecutive Tues. through June 4, 7-8:30 p.m. Information: 317-859-4673, ext. 119, jburianek@ss-fc.org.

May 1
Ritz Charles, 12156 N. Meridian St., Carmel. **"Hats Off to Spring" St. Augustine Guild Luncheon and Style Show**, proceeds benefit St. Augustine Home for the Aged and the Little Sisters of the Poor, 10:30 a.m.-3 p.m., \$55 per person. Information and reservations: www.littlesistersofthepoorindianapolis.org.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

May 3
Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father Douglas Hunter presiding, optional tour of

center to follow. Information: 317-829-6800, www.womenscarecenter.org.

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

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

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Race for Vocations Mass**, Lafayette Bishop Timothy L. Doherty celebrating, 6:30 p.m., followed by pasta dinner in church parking lot, at \$10 for adults and \$5 for all students through college. Information and dinner reservation: www.raceforvocations.org/events.

May 4
St. John the Apostle Parish Life Center,

4607 W. State Road 46, Bloomington. **Mother and Daughter Day of Reflection: The Beauty and Mystique of the Feminine Genius**, 10 a.m.-3 p.m., presentations, lunch, fashion show, freewill offering. Reservations by April 27: Monica Siefker, monica.siefker@gmail.com.

Seton Catholic High School, 233 S. 5th St., Richmond. **Annual Bazaar and Vintage Market**, handmade crafts, food, re-purposed furniture and more, 9 a.m.-3 p.m., free admission. Information: 765-965-6956, smkitchin3@gmail.com.

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, devotional prayers, rosary, 8 a.m. Information: 765-647-5462.

May 5
Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Bikers, Brunch and a Blessing**, 10:15 a.m., followed by optional Sunday brunch in O'Shaughnessy Hall offered at a discount

for bikers and spouses, registrations received by May 1 will receive a memento of the blessing. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event.

May 7
Mission 27 Resale, 132 Leota St., Indianapolis. **Senior Discount Day**, every Tuesday, 30 percent off clothing, 9 a.m.-6 p.m., ministry supports Indianapolis St. Vincent de Paul Society Food Pantry and Changing Lives Forever program. Information: 317-687-8260.

May 11
Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood. **Celebrate Covenant "Pit Stop" Marriage Enrichment**, Father Anthony Tony Hollowell, Our Lady of the Greenwood associate pastor, presenting, \$20 per couple includes dinner, last names A-L bring beverage, M-Z bring dessert. Register by May 5 at bit.ly/2VPO1LS (case sensitive) or at parish office. Information: Tom and Marcy Renken, 317-489-1557, olgmarrriageministry@gmail.com.

St. Bartholomew Church, 1306 27th St., Columbus. **Clara and Robert Schuman—Life at Four Hands**, featuring the Minut Piano duo of Mirabella and Bogdan Minut, 7 p.m., free will offering. Information: www.saintbartholomew.org (choose Music Ministry) or bminut@stbparish.net.

Collett Park Pavilion, 7th and Maple Ave., Terre Haute. **All-School Reunion for former St. Ann Grade School in Terre Haute**, 11:30 a.m.-3 p.m., bring your own chair, non-alcoholic beverages and a snack to share. Information: Dena (Brown) Samm, 812-449-4122, Sharon (Klotz) Clark, 812-466-5029, Joe McKee, 812-249-9021.

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

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

May 14
Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods. **Monthly Taizé Prayer Service**, 7-8 p.m., silent and spoken prayers, simple music, silence. Information: 812-535-2952, provctr@spsmw.org.

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

May 16
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.

May 19
White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Sundays at the Woods: Farm Tour**, presented by Lorrie Heber, 2-4 p.m., freewill offering, registration not required. Information: 812-535-2952, provctr@spsmw.org or www.spsmw.org/event. †

Public invited to hear Homeboy Industries founder Father Greg Boyle on May 2

The Faith & Action Project at Christian Theological Seminary is inviting the public to hear Homeboy Industries founder Jesuit Father Greg Boyle speak free of charge during the Push Back Poverty with Faith & Action Conference at Eastern Star Church, 5750 30th St., in Indianapolis, from 7:30 a.m.-12:30 p.m. on May 2. Registration begins at 7:30 a.m. Father Boyle will speak from 8:30-9:15 a.m., then will participate in a moderated discussion until 10 a.m. Based in Los Angeles, the non-profit Homeboy Industries is the largest

program for formerly incarcerated and gang-involved people in the world. The Faith & Action Project leverages resources of faith communities to connect, inspire and empower lasting solutions for people confronting poverty. While there is no charge to attend, registration is required online by April 30 at bit.ly/2lu68PM (case sensitive). For additional information about the Faith & Action Project, visit www.cts.edu/faith-action-project. To learn more about Homeboy Industries, go to www.homeboyindustries.org. †

Oldenburg center to host Lunch and Learn sessions on Alzheimer's disease and cancer

Oldenburg Franciscan Center, 22143 Main St., in Oldenburg, is offering two health-related lunch and learn sessions from 11:30 a.m.-1 p.m. in the coming months on Alzheimer's disease and cancer. "Cancer Recovery, an Opportunity for Growth" is the title of a session on May 14 presented by cancer survivor and clinical psychologist Claire Sherman. On June 11, clinical social worker

Kristin Cooley will present "How to Navigate Alzheimer's Disease." Topics will include early detection and diagnosis of Alzheimer's disease and dementia, treatment and communication strategies at each stage of the disease. The cost is \$20 per session, which includes lunch. For additional information or to register, call 812-933-6437 or visit www.oldenburgfranciscancenter.org. †

Catholic Radio Indy to host annual golf outing on May 21 in Fishers, Ind.

Catholic Radio Indy will hold its annual golf outing at Ironwood Golf Club, 10955 Fall Road, in Fishers, Ind., on May 21. Registration will begin at 10 a.m. with lunch at 11:30 a.m. and a noon shotgun start. An optional Mass will be offered at 11 a.m. After golf, there will be

refreshments, dinner and prizes. The entry fee is \$125 per person or \$450 per foursome. The cost includes lunch, green fees and cart, dinner & prizes. Register online by May 15 at www.catholicradioindy.org. For more information, including sponsorship opportunities, contact Val Bendel at 317-870-8400 or e-mail valerie@catholicradioindy.org. †

VIPs Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to bit.ly/2M4MQms or call 317-236-1585.



David and Barbara (Kattau) Sweeney, members of St. Mark the Evangelist Parish in Indianapolis, will celebrate their 50th wedding anniversary on May 3. The couple was married in St. Patrick Church in Indianapolis on May 3, 1969. They will celebrate with a blessing at Mass. †

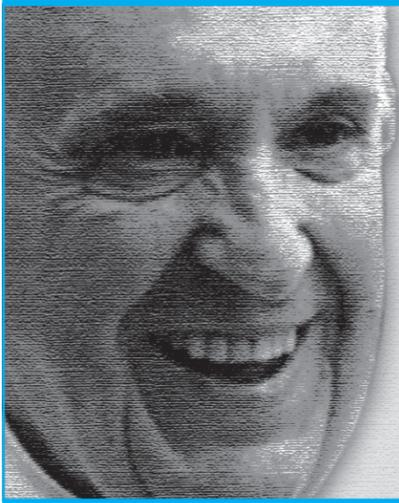


Keith and Lorraine (Sich) Richards, members of St. Charles Borromeo Parish in Bloomington, will celebrate their 65th wedding anniversary on April 25. The couple was married in Ord Presbyterian Church in Ord, Ohio, on April 25, 1954, and was received into full communion of the Catholic Church in 1955. They have five children: Julie Davis, Teresa Gorsage, Karen Ioannides, Tim and Trappist Brother Tom Richards. The couple also has 18 grandchildren and one great-grandchild. They will celebrate their anniversary with their family at the Abbey of Gethsemani in Kentucky, where their son is a Trappist monk. †

St. Pius X Parish to host 'Deals on Wheels' bike sale and fundraiser on May 11

St. Pius X Parish, 7200 Sarto Dr., in Indianapolis, is hosting a "Deals on Wheels" bike sale and fundraiser event from 8 a.m.-noon on May 11. Working bicycles, tricycles, pull-behinds, trailers and jogging strollers to be sold or donated can be dropped off from 8-10 a.m. The sale begins at 8:30 a.m. Only checks and cash will be accepted. All purchases of a children's bike include a new helmet. Twenty percent of the proceeds of each sale will benefit the Tamarindo Foundation and its efforts to

break the chains of poverty and forced migration in El Salvador. Bike Indianapolis will offer a bicycle safety course from 8:30 a.m.-11:30 a.m. Those selling rather than donating items must come between 11:30 a.m.-noon to pick up cash for their items that sold and/or their unsold items. Unsold items not picked up and those marked as donation will be given to various charities in central Indiana. For additional information, e-mail 2019dealsonwheels@gmail.com or call 317-362-5983. †



The Face of Mercy

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

By Daniel Conway

God always forgives us, and joy always endures

"Joy adapts and changes, but it always endures, even as a flicker of light born of our personal certainty that, when everything is said and done, we are infinitely loved" (Pope Francis, "*Evangelii Gaudium*," "The Joy of the Gospel," #6).

Two of the most consistent themes in the teaching of Pope Francis are mercy and joy. During Lent, the Church calls our attention to the inexhaustible forgiveness of God. In Easter time, we are called to share in the experience of endless joy.

This joy is the result of an encounter with a person, Jesus Christ. Like the experience of falling in love, joy overtakes us. It floods our heart with a sense of beauty, goodness and fulfillment. Joy is a deeply spiritual experience that is very different from the physical satisfaction of our senses.

The Gospel story of the prodigal son (Lk 15:1-32) is an illustration of true joy. The younger son sought pleasure through dissipation, but he came up empty. It was only when he faced his sinfulness and sought forgiveness that he could

experience lasting joy. Sadly, the older son, who obeyed his father and did all the right things, did not know joy because his heart was bitter and resentful.

"How good it feels to come back to [God] whenever we are lost!" Pope Francis writes. "Let me say this once more: God never tires of forgiving us; we are the ones who tire of seeking his mercy. Christ, who told us to forgive one another 'seventy times seven' [Mt 18:22] has given us his example: he has forgiven us seventy times seven. Time and time again, he bears us on his shoulders. No one can strip us of the dignity bestowed upon us by this boundless and unfailing love. With a tenderness which never disappoints, but is always capable of restoring our joy, he makes it possible for us to lift up our heads and to start anew. Let us not flee from the resurrection of Jesus, let us never give up, come what will. May nothing inspire more than his life, which impels us onwards!" ("*Evangelii Gaudium*," #3)

The personal encounter with Jesus that is the source of Christian joy is especially keen during the Easter season. Having come from a time of prayer, fasting

and almsgiving when we have emptied ourselves of false desires and futile attempts to find happiness in worldly things, we are reminded of how blessed we are by a God who gives himself to us unconditionally.

As Pope Francis says, "I invite all Christians, everywhere, at this very moment, to a renewed personal encounter with Jesus Christ, or at least an openness to letting him encounter them; I ask all of you to do this unfailingly each day. No one should think that this invitation is not meant for him or her, since 'no one is excluded from the joy brought by the Lord.' The Lord does not disappoint those who take this risk; whenever we take a step towards Jesus, we come to realize that he is already there, waiting for us with open arms" (#3).

God never tires of forgiving us, and "there will be more joy in heaven over one sinner who repents than ninety-nine righteous persons who need no repentance" (Lk 15:7). Mercy and joy come together. In Jesus, who is the face of God's mercy, and our source of lasting joy, the two experiences are united.

As Pope Francis teaches, "Proclaiming Christ means showing that to believe in and to follow him is not only something right and true, but also something beautiful, capable of filling life with new splendor and profound joy, even in the midst of difficulties. Every expression of true beauty can thus be acknowledged as a path leading to an encounter with the Lord Jesus. This has nothing to do with fostering an aesthetic relativism which would downplay the inseparable bond between truth, goodness and beauty, but rather a renewed esteem for beauty as a means of touching the human heart and enabling the truth and goodness of the Risen Christ to radiate within it" (#167).

Beauty, goodness and truth are inseparable from our experience of authentic joy. This Easter season, let's be grateful for the mercy shown us "seventy times seven," and let's open our hearts to an encounter with God's Son and our brother, who shows us with absolute certainty that "when everything is said and done, we are infinitely loved."

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

El rostro de la misericordia/Daniel Conway

Dios siempre nos perdona y la alegría siempre prevalece

"[La alegría] se adapta y se transforma, y siempre permanece al menos como un brote de luz que nace de la certeza personal de ser infinitamente amado, más allá de todo" (papa Francisco, "*Evangelii Gaudium*," "La alegría del Evangelio" #6).

Dos de los temas más constantes en las enseñanzas del papa Francisco son la misericordia y la alegría. Durante la Cuaresma, la Iglesia dirige nuestra atención al perdón inagotable que proviene de Dios. En la época de la Pascua estamos llamados a compartir la experiencia de la alegría eterna, esa que resulta del encuentro con la persona de Jesucristo. Al igual que la experiencia de enamorarse, la alegría nos embarga e inunda nuestros corazones con una sensación de belleza, bondad y plenitud. La alegría es una experiencia profundamente espiritual que es muy distinta de la satisfacción física de nuestros sentidos.

La historia del hijo pródigo que leemos en el Evangelio (Lc 15:1-32) es una ilustración de la alegría verdadera. El hijo menor buscó el placer en una vida disipada, pero terminó vacío; únicamente cuando enfrentó sus pecados y buscó el

perdón pudo sentir la alegría duradera. Tristemente, el hijo mayor que obedecía a su padre e hizo todo lo correcto, no conocía la alegría porque su corazón albergaba amargura y resentimiento.

"¡Nos hace tanto bien volver a Él cuando nos hemos perdido!" Dice el papa Francisco: "Insisto una vez más: Dios no se cansa nunca de perdonar, somos nosotros los que nos cansamos de acudir a su misericordia. Aquel que nos invitó a perdonar 'setenta veces siete' [Mt 18:22] nos da ejemplo: Él perdona setenta veces siete. Nos vuelve a cargar sobre sus hombros una y otra vez. Nadie podrá quitarnos la dignidad que nos otorga este amor infinito e inquebrantable. Él nos permite levantar la cabeza y volver a empezar, con una ternura que nunca nos desilusiona y que siempre puede devolvernos la alegría. No huyamos de la resurrección de Jesús, nunca nos declaramos muertos, pase lo que pase. ¡Que nada pueda más que su vida que nos lanza hacia adelante!" ("*Evangelii Gaudium*," #3)

El encuentro personal con Jesús que es la fuente de la alegría cristiana, resulta especialmente marcado durante la temporada de la Pascua. Luego de un período de oración, ayuno y limosna,

nos hemos despojado de falsos deseos e intentos inútiles de encontrar la alegría en cosas materiales y se nos recuerda cuán bendecidos somos por un Dios que se entregó a nosotros incondicionalmente.

Según el planteamiento del papa Francisco: "Invito a cada cristiano, en cualquier lugar y situación en que se encuentre, a renovar ahora mismo su encuentro personal con Jesucristo o, al menos, a tomar la decisión de dejarse encontrar por Él, de intentarlo cada día sin descanso. No hay razón para que alguien piense que esta invitación no es para él, porque "nadie queda excluido de la alegría reportada por el Señor". Al que arriesga, el Señor no lo defrauda, y cuando alguien da un pequeño paso hacia Jesús, descubre que Él ya esperaba su llegada con los brazos abiertos" (#3).

Dios jamás se cansa de perdonarnos y "habrá más alegría en el cielo por un solo pecador que se convierta, que por noventa y nueve justos que no necesitan convertirse" (Lc 15:7). La misericordia y la alegría van de la mano. En Jesús, quien es el rostro de la misericordia de Dios y nuestra fuente de alegría duradera, se unen estas dos experiencias.

El papa Francisco nos enseña que: "Anunciar a Cristo significa mostrar que

crear en Él y seguirlo no es sólo algo verdadero y justo, sino también bello, capaz de colmar la vida de un nuevo resplandor y de un gozo profundo, aun en medio de las pruebas. En esta línea, todas las expresiones de verdadera belleza pueden ser reconocidas como un sendero que ayuda a encontrarse con el Señor Jesús. No se trata de fomentar un relativismo estético, que pueda oscurecer el lazo inseparable entre verdad, bondad y belleza, sino de recuperar la estima de la belleza para poder llegar al corazón humano y hacer resplandecer en él la verdad y la bondad del Resucitado" (#167).

La belleza, la bondad y la verdad son aspectos intrínsecos de nuestra experiencia de la alegría auténtica. En esta época de la Pascua, sintámonos agradecidos por la misericordia que hemos recibido "setenta veces siete" y abramos nuestros corazones a un encuentro con el hijo de Dios y nuestro hermano, quien nos demuestra con absoluta certeza que cada uno de nosotros es "infinitamente amado, más allá de todo."

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

Pope makes surprise visit to community for people with Alzheimer's

ROME (CNS)—Drawing attention to the special needs of people with Alzheimer's disease, Pope Francis made an afternoon visit to a community of group homes designed to keep residents active and living as normal a life as possible.

The pope's visit on April 12 to Emanuele Village on the northern edge

of Rome was part of his continuing series of "Mercy Friday" visits, which he began during the Holy Year of Mercy in 2015-16 to highlight the corporal and spiritual works of mercy.

Emanuele Village consists of 14 group homes, each with six residents, as well as a small supermarket, hair salon, coffee bar and restaurant, "allowing the residents to

live as normally as possible, reproducing many of the little aspects of daily life," and helping them maintain ties with others.

Pope Francis surprised many of the residents and staff who were in the village courtyard when he arrived, the Vatican said. He also visited some residents who were resting in their rooms and others

who were involved in various recreational activities.

"With this visit, the Holy Father wanted to give attention to the conditions of exclusion and solitude that a disease like Alzheimer's risks creating," and the obligation to respect the dignity of people living with the disease, the Vatican said. †

FIAT

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potential. How can you love others better? Hold them accountable in being saintly in their relationships and prayer.”

The two discussed and prayed about their desire to again live life in intentional community.

In January of 2018, they sought and received approval from the archdiocesan Office of Young Adult and College Campus Ministry to start a women’s formation house affiliated with the office.

And so the planning began.

‘Radical love’ and the ‘vocation of woman’

Madison Kinast, assistant director of the office, met monthly with Langely and DeLucenay. Brea Cannon was called upon to assist. She had lived in a women’s formation house in Tennessee, and helped devise a mission, vision and “way of life.”

“The ‘way of life’ is a day-to-day process,” explains Cannon, a 28-year-old married mother of one toddler and a member of St. Joan of Arc Parish. “Each woman has a role [to play in the house] and a desire for spiritual and communal life, and what that looks like.

“It’s modeled after a mix of certain religious communities. By having a ‘way of life,’ no matter who lives in the community, it adds constancy and sustainability.”

For instance, members must be practicing Catholics and an active member of their parish. Each must take on a particular role for a year to help in the functioning of the community. The group enjoys a communal meal and fellowship on Mondays, has a house meeting each week and rotates chores bi-weekly.

Each woman must also agree to live out the community’s four pillars: prayer, to draw closer “to Love itself” in order to be Christ to others; service, to offer a “tangible expression of love”; authentic relationship, to “will the good of the other by encouraging life with Christ”; and hospitality, to fully open “one’s heart to what has been entrusted to her.”

The pillars form the practical foundation of the formation house’s vision and mission. That vision is to create “a community of women who inspire virtue,” with a mission to “foster radical love by intentionally living out the vocation of woman” as described by holy giants like St. John Paul II, St. Pius X, St. Teresa Benedicta of the Cross and others.

“The Lord made us with particular gifts as women,” says DeLucenay. “It’s our Christian vocation to live out hospitality, in service to others, to be understanding. I lived in a co-ed community before, and we’re completely different. Men and women balance each other out.”

As for the community fostering radical love, she notes that the love among the

FIAT residents “is radical, because it’s intentional. We’re involved in each other’s lives, we’re not living just for ourselves. We are each our sisters’ keeper.”

‘Something I was longing for’

Before more “sisters” could be added to the community, Delucenay and Langley needed to find a large enough home for rent. They prayed a St. Joseph novena in May of 2018. By the end of the month they found a five-bedroom home for rent in the Broad Ripple area of Indianapolis—with a Catholic landlord.

With a home settled upon, they began an application process seeking other young Catholic women to join them in their vision and mission.

“It was something I was longing for, women to live intentionally with and to grow closer to God with,” says 25-year-old Anna Schmalzried of St. John the Evangelist Parish in Indianapolis.

“My fiancé Dan encouraged me to apply,” she adds, noting their upcoming nuptials in September.

When Langley heard that Julia Payne, a member of her Emmaus discipleship group, was looking for a new roommate, she suggested the 26-year-old apply to join the intentional community. Payne became the fourth founding member of the FIAT Women’s Formation House.

The women signed a one-year lease and moved into their new community of “intentional formation” on July 1, 2018.

‘Exponential’ growth in hope

Each of the women says the experience thus far has fulfilled the community’s stated vision.

“I grew up in a large family,” says Schmalzried, who works in interior design. “I was surrounded by love and moral values.”

She says when she left home, she “took steps backward by not living in community. I needed people who cared about my soul.”



Religious images and a request for prayer intentions greet visitors to FIAT Formation House for Women in Indianapolis. (Photos by Natalie Hoefler)

Now, she says, “Every day I grow in prayer [said] together. I learn from them. I’m learning to be a better Catholic.”

Langley agrees, noting that “the Lord has provided me with what I needed through [the other women], things I didn’t even know I needed.”

‘I’m overwhelmed by how I see their lives changing, and the hope they have for the future as individuals and as a house. The largest change is their ability to have hope in themselves, in each other and in Christ.’

— Brea Cannon, FIAT house mentor, and a member of St. Joan of Arc Parish in Indianapolis

The community has helped Payne find a “work/life balance,” she says. Her job as state deputy attorney general “requires a lot of hours. It’s nice to come home and talk to people who aren’t lawyers!”

Finding such balance has been a benefit for DeLucenay as well.

“As a youth minister, creating

boundaries is something you have to work on because you’re so involved,” she admits. The community provides her with an outlet for fun and socializing.

“Sometimes we play games, we do crafts, we cook and bake for each other,” she says.

And through hospitality offered by the home to the larger young adult Catholic community, such as Wine Wednesday or liturgical season-themed parties, DeLucenay gets to “meet others and build fellowship that way.”

In addition to growing in holiness, the women note that personal

growth is also inherent when living in community.

“You have to have courage to ask others for what you need in a tactful manner,” says Langley. “That can be hard, especially if you don’t like conflict. Or maybe you’re not afraid of conflict and you need to ask for things in a calm manner.”

Cannon, who now serves as spiritual mentor to the women and as the liaison between them and the archdiocese, says the women’s growth has been “exponential.”

“I’m overwhelmed by how I see their lives changing, and the hope they have for the future as individuals and as a house,” she says. “The largest change is their ability to have hope in themselves, in each other and in Christ.

“And it’s been fantastic to see Perry’s and Corinne’s vision of a formation house come to life. From the beginning, they let the Holy Spirit lead the project. And the Holy Spirit led all four of these women to be here.”

‘Each other’s best interest at heart’

DeLucenay says it was also through the Holy Spirit that the name FIAT was chosen for the formation house. The name refers to the Blessed Mother’s agreement to God’s plan as revealed to her by the Archangel Gabriel.

“Who is the best example of the vocation of women?” asks DeLucenay. “How can we live out our ‘yes’ to God? That’s our vocation as women—how are we living out what God is calling us to be as individuals and as women.”

The hope is that enough young Catholic women ages 18-35 will desire to live in intentional community that an additional home will be necessary in the future.

“They can be anywhere in their Catholic faith, on any part of that journey,” says Langley of eligible women.

Schmalzried adds that interested women can also be of “all personality types. That’s what helps make it work. Introverts, extroverts—we’re all here.”

Cannon notes, too, that women are welcome regardless of the particular vocation they feel called to.

“Any form of vocation involves being in community,” she says. “Living in a formation house like this gives the foundation to live the life God asks you to lead in the future. Anyone who wants to grow now for their future vocation should consider” living in a formation house, she says.

DeLucenay agrees.

“A big piece of living in formation is to get to know who we are, our strengths, our weaknesses,” she explains. “And community is key in that, because we have each other’s best interest at heart.”



Julia Payne, second from left, leads Perry Langley, left, Corinne DeLucenay, Brea Cannon and Anna Schmalzried in prayer at FIAT Formation House for Women on Jan. 28 in Indianapolis.

(For more information on FIAT Women’s Formation House or living in intentional formational community, send an e-mail to fiathouseindy@gmail.com.) †

Clergy sexual abuse crisis gives added meaning to chrism Mass

By Sean Gallagher

Since last summer, Catholics across the archdiocese, the U.S. and the world have borne the burden of a renewed crisis of clergy sexual abuse.

And the annual archdiocesan chrism Mass, which is rich with spiritual meaning on any occasion, had a greater relevance for the faithful from across central and southern Indiana who attended it on April 16 at SS. Peter and Paul Cathedral in Indianapolis.

During his homily, Archbishop Charles C. Thompson encouraged prayer for “those who have been victims of abuse and injustice, as well as their families.”

“As this Holy Week reminds us, we must acknowledge sin with contrite hearts that lie open to the transformative power of God’s mercy, made especially known to us in the cross of Jesus Christ,” he said. “We must also take this opportunity to celebrate our wonderful priests who serve so faithfully, devoutly and unselfishly.”

Some 140 priests who serve the local Church renewed the promises they made at their ordination during the chrism Mass. Archbishop Thompson also blessed oils to be used in the coming year in the celebration of baptism, confirmation, priestly ordinations, the anointing of the sick and the dedication of churches and altars.

Lay Catholics and religious from across central and southern Indiana then came forward to receive the blessed oils and take them back to their parishes and religious communities.

Father Jeffrey Dufresne, associate pastor of St. Monica Parish in Indianapolis, renewed the promises he made at his priestly ordination last June.

“My first year in the priesthood has been fantastic,” he said. “I’ve been very joyful and excited in my ministry. And the chance to renew these promises and to be reminded of how they’ve shaped my life is exciting.”

He appreciated being able to renew the promises with other priests serving in the archdiocese and noted that the renewed crisis makes priestly fraternity all the more important.

“We have to be with each other to support each other, not only fraternally,” Father Dufresne said, “but spiritually, and to hold each other accountable.”

Archbishop Thompson reflected on the motivation for him and the priests to renew their ordination promises.

“We do so on behalf of those entrusted to our care, those we serve,” Archbishop Thompson said. “We do so as a means of remaining united with the great high priest and shepherd of souls, Jesus Christ our Savior.

“We do so, fully aware of our wounds, weaknesses and the fact that we are sinners. We do so, keeping in mind how we must rely upon the grace of the Holy Spirit that we may indeed be credible before God and the people we serve.

“We do so, daring to believe in a new Pentecost taking place to renew our minds



Fathers Douglas Hunter, left, Vincent Lampert, Minh Duong and Juan José Valdés join in the eucharistic prayer during the April 16 chrism Mass. (Photos by Sean Gallagher)

and hearts, our ministries and services, our Church and our world. Together, inspired by the Spirit of the Lord upon us, may we remain ever fixed on the mission of Jesus Christ.”

Archbishop Thompson’s reflection on the Holy Spirit resonated with transitional Deacon Timothy DeCrane, who assisted at the chrism Mass and is scheduled to be ordained a priest on June 1 at the cathedral.

“The Holy Spirit has called me to this [vocation] and will continue to be there,” Deacon DeCrane said. “He’s nourished my vocation over the past nine years, and he’ll be there for the rest of my priesthood as it begins and as it continues. I’m very grateful for that.”

He admitted that the recent revelations of clergy sexual abuse have challenged him.

“I was struggling with it,” said Deacon DeCrane, a member of Holy Name of Jesus Parish in Beech Grove. “It was sorrow—sorrow for [the] priests, sorrow for the vocation I was about to enter into. I realized that it didn’t represent me and doesn’t represent the priests that I’ve known, who led me to this point, following their example. They mentored me while I’ve been a seminarian.”

The crisis has spurred Deacon DeCrane to focus on the sacraments, which were at the heart of the chrism Mass.

“That’s what the faithful want, to see the sacraments celebrated well, and that we need to be men of prayer and be willing to follow the grace and call of the Holy Spirit,” Deacon DeCrane said. “It’s a challenging time. But it’s also a time



Deacon Jeffrey Powell, left, gives a box containing three bottles of blessed oils to Barbara Sanders during the April 16 chrism Mass. Both are members of Our Lady of Perpetual Help Parish in New Albany.

when we can take comfort in the Holy Spirit. The faithful have been so good.”

Archbishop Thompson will use the chrism oil blessed at the chrism Mass to anoint the hands of Deacon DeCrane during the June 1 ordination.

He will also use it in many celebrations of the sacrament of confirmation across central and southern Indiana in the coming months.

Justin Winger, who will be confirmed later this year, received the blessed oils for his faith community, SS. Francis and Clare of Assisi Parish in Greenwood.

An eighth-grader at his parish’s school, Justin was surprised to be asked to receive his parish’s oils.

“Why me? There’s a whole parish out there,” he said. “But, I’m honored to do it.”

Justin was also glad to know that the oils he and others took back to their parishes would change so many people’s lives.

“There are so many people here from all walks of life, from so far away,” he said. “It’s really special to know that we’re all coming here to celebrate our faith and help other people celebrate their faith.”

Many who attended the chrism Mass expressed their support for priests serving in the archdiocese in this difficult time for the Church.

One was Laura Elstro, a member of St. Elizabeth Ann Seton Parish in Richmond. She especially appreciates the life and ministry of the clergy because her pastor, Father Kevin Morris, died on March 12. Deacon Frank Roberts, who also served at the parish, died on March 19.

Attending the chrism Mass was encouraging to her.

“It gave [me] strength, knowing what we have been through in the last month,”



Archbishop Charles C. Thompson blesses chrism oil on April 16 during the annual archdiocesan chrism Mass at SS. Peter and Paul Cathedral in Indianapolis. Assisting him from left, transitional Deacon Vincent Gilmore (partially obscured) and seminarian Justin Horner.

Elstro said. “Losing a priest and a deacon within a week of each other, it’s been really hard.”

Being at the Mass was also a priority for her in light of the challenges facing the Church in the clergy sexual abuse crisis.

“Hearing the priests renew their promises brought about healing,” Elstro said. “We have been rocked in the last nine months by a lot of scandal. To hear them say that they’ll be faithful brings me hope and courage. And it makes me aware that I still need to pray for them ... and to pray for the victims, too, because that takes courage to come out.” †



Priests serving across central and southern Indiana pray the eucharistic prayer with Archbishop Charles C. Thompson during the April 16 chrism Mass. Concelebrating at the altar are, from left, archdiocesan vicar general Msgr. William F. Stumpf; Conventual Franciscan Father Wayne Hellman, provincial of his order’s Our Lady of Consolation Province based in Mount St. Francis; and archdiocesan vicar judicial Father Joseph Newton.

Predatory lending opponents see efforts pay off in session's final days

By Victoria Arthur

The Catholic Church was among the strongest voices in a chorus of opposition to a bill that would have dramatically expanded predatory lending in Indiana.

Senate Bill 613, which proposed new loan products that fell under the category of criminal loansharking under current state law, died before its scheduled third reading in the Indiana House of Representatives on April 15. The bill's sponsor in the House, Rep. Matt Lehman (R-Berne), declined to call it for a vote, sensing he would not have enough support for its passage following intense pressure from advocates for the working poor, including the Indiana Catholic Conference (ICC).

"This is a major victory for the most vulnerable people in our state and those who speak for them," said Glenn Tebbe, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. "There was so much wrong with this bill, which would have targeted low-income working families and taken advantage of their circumstances, burdening them with a cycle of ever-increasing debt."

Senate Bill 613 would have greatly expanded the scope of the payday loan industry, which extends short-term credit to borrowers at high interest rates and fees. Payday loans, sometimes called cash advances, are so named because the loan's principal is typically a portion of the borrower's next paycheck.

Under its original provisions, Senate Bill 613 would have allowed payday lenders to offer consumers installment loans up to \$1,500 with interest and fees up to 190 percent, as well as a new product with 99 percent interest for loans up to \$4,000. After the bill passed the Senate in February under the slimmest of margins, amendments in the House

adjusted those rates: 167 percent instead of 190 percent interest on the installment loans, and 72 percent rather than 99 percent interest on the new loan product.

"Despite these changes, the basic character of the bill remained," Tebbe said. "We understand that families may need credit, but the interest and fees allowed by Senate Bill 613 were exploitative and would have resulted in further harm or debt for borrowers. Those who supported the bill claimed that there were no other alternatives for these families, but regardless of their intention to help, the ends do not justify the means. Furthermore, the Catholic Church, other religious institutions and countless social services agencies always stand ready to help people in need."

Sen. Andy Zay (R-Huntington), the bill's author, had argued that the proposed loan products offered better options for consumers with low credit scores than unregulated loan sources—such as Internet lenders—with even higher fees. But ultimately, the only supporters of the bill were leaders of the payday lending industry and their lobbyists.

In sharp contrast, a broad coalition of opponents—from churches to veterans' groups to public policy experts—ultimately prevailed in convincing lawmakers that Senate Bill 613 was not in the best interest of Hoosiers.

"It was such a fight, and it really took every single voice," said Erin Macey, senior policy analyst for the Indiana Institute for Working Families. "This was a nail-biter until the very last minute. Some of us burst into tears when it was over."

"Fundamentally, Senate Bill 613 was about how we treat one another," Macey continued. "This bill would have allowed payday and other subprime lenders to extract even more profits from some of our most financially vulnerable families. We can—and must—do better than offering triple-digit APR loans to those who struggle to make ends meet."

For Tebbe, Macey and other opponents of predatory lending practices, the outcome of Senate Bill 613 was especially gratifying after another bill aimed at placing limits on the payday loan industry stalled earlier in the legislative session.

In a close vote in February, lawmakers defeated Senate Bill 104, authored by Sen. Greg Walker (R-Columbus), which would have capped the interest rate and fees that a payday lender may charge to 36 percent APR, in line with 15 other states and the District of Columbia. Currently, payday lending institutions in Indiana can charge consumers an annual percentage rate (APR) of up to 391 percent on the short-term loans that they offer. The ICC and other members of the coalition that stood in opposition to Senate Bill 613 had supported Senate Bill 104.

Had Senate Bill 104 become law, policy experts say it likely would have driven the payday lending industry out of the state.

Beyond the working poor, older Americans also frequently fall prey to predatory lenders, according to Ambre Marr, state legislative director for AARP Indiana.

"High-interest loans hurt the financial future of Hoosiers and can prevent them from acquiring the financial security they need for retirement and to live independently," Marr said. "Unfortunately, households of all income levels have insufficient savings not only

for retirement, but for any emergency that might arise. This is especially serious for older Hoosiers, as they have fewer working years to rebuild their savings after a financial shock. And when they reach retirement, older Americans are

more likely to be on a fixed income, so taking out one of these high-interest loans could trigger a continuing crisis."

AARP Indiana was a key component of the coalition that fought against Senate Bill 613. Marr applauds the efforts of everyone involved in opposing the bill.

"This was an amazing endeavor," Marr said. "The relentless efforts by coalition members to inform lawmakers of the potential impact of this legislation—through facts, examples, and constituent

experiences—made all the difference." Lawmakers are expected to continue studying issues surrounding the payday loan industry ahead of the 2020 legislative session.

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

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

'This is a major victory for the most vulnerable people in our state and those who speak for them. There was so much wrong with this bill, which would have targeted low-income working families and taken advantage of their circumstances, burdening them with a cycle of ever-increasing debt.'



—Glenn Tebbe, executive director of the Indiana Catholic Conference

SRI LANKA

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At the Vatican, after his Easter blessing, Pope Francis expressed his sadness over the bombings in Sri Lanka. He condemned the bombings and offered prayers after celebrating Easter morning Mass.

On Easter Monday, the pope led thousands of people in St. Peter's Square in praying for the hundreds of people who died or were injured in bomb blasts the previous day in Sri Lanka.

Pope Francis told the crowd gathered in St. Peter's Square for the "Regina Coeli" prayer on April 22, "I want to again express my spiritual and paternal closeness to the people of Sri Lanka."

"I pray for the numerous victims and injured," he said, "and I ask everyone not to hesitate to offer this dear nation all the necessary help. I also hope that everyone

will condemn these terrorist acts, inhuman acts, that are never justifiable."

In the United States, several Catholic Church leaders issued statements offering condolences and prayers for Sri Lanka on the day of the bombings, including Chicago Cardinal Blase J. Cupich.

"With profound sorrow, we offer our prayers to the Christian community of Sri Lanka, and all those devastated by today's horrific acts of violence," he said.

"In solidarity with the survivors and their loved ones, we grieve the dead and pray for God to heal the wounded, comfort the mourners, and instill ever more deeply in all peoples a commitment to peace, which our creator fervently desires for all his children," Cardinal Cupich added.

Los Angeles Archbishop Jose H. Gomez, who is vice president of the USCCB, said he hoped the dead would know "the promise of the Resurrection. ... May God bring comfort to their families and their loved ones."

"Only love can conquer evil and violence, so we ask Jesus this morning for the courage to love and we pray for the conversion of every heart that is hardened by hatred," the archbishop added. "May the Blessed Virgin Mary, who is our mother and the mother of mercy, console those who are suffering and watch over all of us. And may God grant us peace."

"Just when they were hearing the Easter message of peace, violence yet again forced itself onto the global stage," said Cardinal Joseph W. Tobin of Newark, N.J., about Churchgoers targeted by the terrorist group.

"We, in the Archdiocese of Newark, join our prayers with people of goodwill throughout the world, who have expressed solidarity with the victims of these attacks and in our condemnation of senseless violence manifested today," he added. "Despite these attacks, may we continue to proclaim the truth of the Easter Gospels—the hope of new life is offered to all. We pray that truth be shown in Sri Lanka in these difficult days."

The University of Notre Dame in northern Indiana announced that a Mass would be celebrated in remembrance of the victims of terrorist attacks in Sri Lanka on the evening of April 24 at the Basilica of the Sacred Heart.

"Violence against religious minorities has a long history in Sri Lanka," said Jim Winkler, president and general secretary of the National Council of Churches. "We pray these attacks will not result in a renewed cycle of violence and we express our hope that intensified

interreligious engagement and cooperation may result from these attacks."

He noted that in the past six months, "three Abrahamic faiths" have suffered violence, with the attacks on the Pittsburgh synagogue, the New Zealand mosques and now these churches in Sri Lanka.

"In spite of these terrible crimes, Christ's resurrection, celebrated across the world, gives us the comfort of knowing that light penetrates the darkness, love prevails against hate, and life defeats the power of death," Winkler said in an April 22 statement.

Terrorist attacks like those in Sri Lanka "are the acts of those who reject the sanctity of life, human rights and religious freedom," Carl Anderson, CEO of the Knights of Columbus, said in a statement on April 22. In addition to prayers, he said, the fraternal organization is sending \$100,000 to Cardinal Malcolm Ranjith of Colombo to use "in the rebuilding and repair of his Christian community in the aftermath of this act of terrorism."

Anderson said that "globally, it is well documented that Christians are the most persecuted religious group today. Now is the time for every country to take concrete steps to protect their minority populations, including Christians, and to stop this persecution and slaughter." †



People mourn during a mass burial in Colombo, Sri Lanka, on April 23, two days after a string of suicide bomb attacks on churches and luxury hotels across the island. (CNS photo/Dinuka Liyanawatte, Reuters)

REPORT SEXUAL MISCONDUCT NOW

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

- 1 Ethics Point**
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2** Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

Online Lay Ministry Formation

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

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

For more information, please log on to www.archindy.org/layministry



Universal Church made up of communion of local Churches

By B. Kevin Brown

On March 13, 2013, Pope Francis stepped onto a balcony in St. Peter's Square at the Vatican to greet the people of God. In his first public act as pope, he offered not only a greeting, but also a lesson on the role of the pope in the life of the Church.

The universal Church, for which the pope exercises a ministry of pastoral care, is constituted by the communion of particular Churches, which we ordinarily call dioceses, stretched across the globe.

Each of these Churches is constituted by the communion of the baptized with that Church, who cooperate with the Spirit to make the risen body of Christ visible through their local languages and cultures. Each of these local Churches is led by a bishop.

As Pope Francis addressed the crowd, he asked those gathered—many from the local Church of Rome—to bless him, as their bishop, before he blessed them.

In doing so, Pope Francis lifted up an important teaching of the Second Vatican Council, namely that any authority in the Church is rooted, primarily, not in a particular office but in the communion of the Church, united in the love of the Spirit. Indeed, all the baptized are empowered by the Spirit to preserve the apostolic faith and to build up God's kingdom.

By asking the people of Rome to bless him, Pope Francis invited them into a dialogical relationship. He showed that the task of the bishop is not to lord over the people, but to journey with them as their shepherd.

In his ministry of pastoral leadership, sacramental worship and authoritative teaching, a bishop is called to listen to the people and be blessed by their gifts of the Spirit as they seek to live together as the body of Christ.

But bishops also share a responsibility beyond the confines of their dioceses.

Through each bishop's pastoral relationship with his diocese, the bishops of the world share in a communion—the college of bishops—that symbolizes the communion of the local Churches they lead. Through this college, the bishops care for the universal Church.

At the center of their communion is the bishop of Rome, whose local Church is at the center of the universal Church's communion.

In fact, by asking the people of Rome to bless him as he began his ministry, Pope Francis reminded the world that he



Pope Francis is pictured next to Cardinal Lorenzo Baldisseri, left, secretary-general of the Synod of Bishops, and Cardinal Kevin J. Farrell, head of the Vatican's Dicastery for Laity, the Family and Life, during a group photo at a pre-synod gathering of youth delegates in Rome on March 19, 2018. The pope facilitates the work of the college of bishops in its care for the universal Church by, among other things, convening synods of bishops. (CNS photo/Paul Haring)

exercises his ministry as pope only because he is the bishop of Rome. As he said, "You know that it was the duty of the conclave

to give Rome a bishop. It seems that my brother cardinals have gone to the ends of the Earth to get one."

For nearly two millennia, the local Church of Rome has exercised care for other local Churches within the communion of the universal Church. Granted, the scope of the bishop of Rome's ministry has developed under the guidance of the Spirit throughout the history of the faith—sometimes expanding and sometimes contracting.

But the conviction that the Church of Rome, where the Apostles Peter and

Paul were martyred, serves as a center of the universal Church's communion has remained fairly constant. Today, in the words of Pope Francis, the Catholic Church maintains that the Church of Rome "presides in charity over all the Churches."

Thus, as the bishop of Rome, the pope exercises a ministry within the life of the universal Church, coordinating and symbolizing its communion.

In this role, Richard Gaillardetz notes in his book, *Ecclesiology for a Global Church*, "the pope confirms his brother bishops in the proper exercise of their ministry as pastors of local Churches," symbolizes the unity of the universal Church through

visits to dioceses around the world, reflects on the faith in encyclicals and apostolic exhortations as head of the college of bishops, and facilitates the work of the college of bishops in its care for the universal Church by convening synods of bishops and, on rare occasions, ecumenical councils.

The pope, as bishop of Rome, may also exercise an extraordinary ministry of intervening in the life of another local Church.

However, as Pope Francis has made clear, such intervention should be exercised on exceedingly rare occasions, when the communion, well-being and faith of the universal Church must be safeguarded in a way that cannot be addressed at the local level.

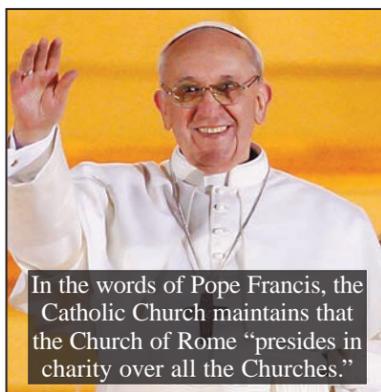
Today, the pope is more visible than ever before. People can read the pope's tweets, check his Instagram account or watch videos of his latest spontaneous act of Christian charity on their phones.

This visibility has allowed Pope Francis to point to the meaning of what he calls missionary discipleship through his extraordinary witness to the Gospel in his daily life.

The pope's oversight authority is likely to have little direct effect on our everyday lives. But his role as a symbol of the faith that all the baptized share can have a profound effect on our lives.

His visibility as the bishop of Rome does not ask us to build up a cult of personality around him. Rather, it asks us to consider how his words and witness challenge us to make the truth of the Gospel a reality in our own lives as we strive, in communion with all the baptized, to build up God's kingdom on Earth.

(B. Kevin Brown earned a doctorate in systematic theology from Boston College and teaches theology in the religious studies department at Gonzaga University in Spokane, Wash. He is the editor of *The Proceedings of the Catholic Theological Society of America*.) †



In the words of Pope Francis, the Catholic Church maintains that the Church of Rome "presides in charity over all the Churches."



With bishops from across the U.S. listening, Archbishop Wilton D. Gregory of Atlanta preaches a homily on June 14, 2017, in SS. Peter and Paul Cathedral in Indianapolis at a Mass during the U.S. Conference of Catholic Bishops' annual spring assembly. Although ordinarily leaders of their particular dioceses, all bishops together have, with the pope, a pastoral concern for the universal Church. (File photo by Sean Gallagher)

Corrections Corner/Deacon Marc Kellams

Corrections ministry aims to bring Christ to those in prison

Welcome to "Corrections Corner." As the new coordinator of Corrections Ministry for the Archdiocese of Indianapolis, I am pleased to kick off this new monthly column with a brief explanation of who we are and what we do. Each month, I will address a different topic of interest in our ministry.



The Corrections Ministry Office was established under the direction of Archbishop Joseph W. Tobin in 2016. A task force was created, and with the able assistance of our first coordinator Lynne Weisenbach and grant funding from longtime prison ministry volunteers Teresa and Bernie Batto, the office got off to a running start. After the office was operating as intended, Lynn decided it was time for her to move on and turn the office over to someone who would continue the good work she had begun.

I retired at the end of 2018 as a criminal court judge in the Monroe

Circuit Court after 40 years of judicial service, and although I started "very part time" on July 1, 2018, I didn't really begin as coordinator until January. I am thrilled to be given the opportunity and hope that my experience with the criminal justice system will be an asset as I learn my way around the world of corrections.

I was ordained a permanent deacon in June of 2008 and have been serving since at my home parish of St. Charles Borromeo in Bloomington. My goal is to blend my ministry as a deacon and my experience in criminal law to fulfill the mandate given to me, and to all of us, to serve as Matthew instructs, "When I was in prison you visited me" (Mt 25:36).

I work with a committee of 10 men and women dedicated to bringing Christ to those who are incarcerated. They, along with more than 120 volunteers, participate in some aspect of corrections ministry.

Many of these faithful volunteers enter the various penal facilities for regular visits and Communion services. Priests celebrate Mass, hear confessions and anoint those who are sick. There is

catechesis of Rite of Christian Initiation of Adults (RCIA) and Bible study. Often, there is counseling and prayer.

This office will be planning regular training sessions for volunteers to help them understand the rules of the various correctional institutions, and to be informed of how the Church teaches us to be good missionaries. We help facilitate transportation to families for visits, and hope to soon expand our efforts to provide mentoring for those released from prison upon re-entry into society.

Archbishop Charles C. Thompson is enthusiastically supporting this ministry, and to date he has visited seven of the 10 state and federal correctional facilities. His goal is to visit them all and then start the rotation all over. We are grateful for his support.

We are busy continuing to develop this ministry. There is much work left to do. I look forward to being of assistance to any of you and to hearing from you if you have any helpful advice. Feel free to contact me at mkellams@archindy.org or call 317-592-4012. †

Faith and Family/Sean Gallagher

Fight the fires of family conflict with human means and grace

"O Lord, I love the house where you dwell, the place where your glory abides" (Ps 26:8).



I often pray this psalm verse within my heart as I stand in the back of my parish church on quiet weekday mornings after I've gone to Mass there.

As I'm often the last person to leave the church at that

point, I'll turn off the lights (as I've been instructed) and then gaze for a moment at the beauty of the church, a tabernacle at the heart of its sanctuary, illuminated only by the early morning daylight shining through stained-glass windows.

"O Lord, I love the house where you dwell, the place where your glory abides."

That verse came sadly to my mind on April 15 when the historic Notre Dame Cathedral in Paris was engulfed in flames. I visited it briefly 25 years ago. But my sadness was not so much for me or for the millions of tourists who visit it annually simply as one of the attractions of Paris. No, I had in mind the people who worship there on a regular basis.

That was the purpose for which Notre Dame was built 850 years ago, to be a house where God dwells, a place where his glory abides, as it does in so much splendor in this gothic masterpiece.

I have friends who cried that day, seeing such a beautiful church ablaze. While the fire affected me, too, I was moved most by seeing a video of a group of French young adults kneeling in prayer and singing a hymn while watching their church burn.

Maybe at some point, they had stood in the back of Notre Dame and whispered to God the same psalm verse that I pray in my parish church.

I may be biased, but I believe my parish church has a special attractiveness about it. Notre Dame's beauty is beyond question. But God dwells gloriously in any church in which he is present in a tabernacle and where his people gather for worship.

And as I've learned in my nearly 18 years as a husband and father, I know in my heart that God dwells and his glory abides in the homes of families, each in their own way a domestic church.

God reveals his presence when parents and children gather for meals, cooperate to do work together around the house, have fun together in so many ways and pray for their needs and those of other families.

His glory is manifested in family homes as children grow in his love and grace from year to year, understanding more how much God loves them and sharing that love with others, both in the family and beyond it.

There are times, too, when the life of a family home can be consumed by the fire of conflict. Children resist the directions of their parents who show frustration in return.

Such divisions and other struggles in family homes can smolder for a long time and then unexpectedly burst into flames.

God has blessed us with human means to fight such fires—faith-filled psychologists and family counsellors among them. But never forget the grace that flowed into our hearts through the waters of baptism.

The brave firefighters of Paris used all the appropriate means at their disposal to put out the fire at Notre Dame and preserve most of its stone structure, so the church can be rebuilt.

Let us do the same when the flames of conflict burn in our family homes so that they can once more be the house where God dwells, the place where his glory abides. †

Making A Difference/Tony Magliano

Unplanned's powerful, pro-life message makes it a must see

Unplanned is an inspiringly powerful movie that will deeply touch your heart. It will move you to feel uncomfortable, angry, sad, enlightened, encouraged, vindicated and joyful. You'll probably even shed some tears, as I did.



Unplanned tells the compelling story of Abby Johnson's conversion from being

Planned Parenthood's youngest clinic director in the U.S., their "Employee of the Year" and at odds with the pro-life movement, to becoming a committed Catholic and founder of the pro-life ministry "And Then There Were None."

This unique ministry has helped nearly 500 abortion clinic workers, including seven doctors, transition out of the ugly death-dealing abortion industry into life-affirming lives and jobs.

Amazingly, an actor in *Unplanned* who performs an abortion is actually Dr. Anthony Levatino, who formerly aborted approximately 1,200 unborn babies. He is now pro-life!

But it wasn't until Johnson actually assisted with an ultrasound-guided abortion

did she shockingly realize that she needed to get out! On the monitor, she saw a 13-week-old unborn child trying to move away from a suction tube, and moments later she saw only an empty womb.

Johnson's firsthand experiences makes *Unplanned* a movie that takes you inside the real-life world of the single largest abortion provider in the United States—Planned Parenthood—which performs more than 300,000 abortions every year.

In an interview I had with Johnson, she said "Planned Parenthood's entire business model is based upon telling women they can't raise a child and have a career or finish school. That's not empowerment. Planned Parenthood is about making money off of abortion. Abortions start at around \$450 and go up to more than \$800 depending on gestational age.

"Former Planned Parenthood president Cecile Richards testified in Congress that 86 percent of their revenue is from abortion," Johnson said. "Planned Parenthood has abortion quotas, and they do push their affiliates to sell the procedure."

She said Planned Parenthood required the clinic she directed to sell 1,135 abortions per year to pregnant women.

Planned Parenthood receives more than \$500 million from taxpayers each year.

and not chastised him for spending his last dollar feeding a stray dog when he didn't have food for himself.

Long after his death, I was drowning in guilt.

Worse yet, I kept these feelings to myself. I was afraid to voice them, convinced my family and friends would condemn my shortcomings. I knew what they'd say: "Yeah, you are a loser. You didn't do enough. You should have handled that differently."

The self-reproach grew, convincing me that everything I did and everything I failed to do was wrong—and unforgivable.

Then one day, I visited a longtime friend. Jan was a faith-filled, loving person with a genuine smile and a little boy around my daughter's age. We were sitting at the pool, watching the kids swim when she picked up on the fact that I was feeling guilty about Jim's death.

"You were there when he died," she said. "Do you really think you could have done something more?"

I shrugged my shoulders. "But he needed so much," I said. "I could have helped him more. Maybe I did a lot, but it just wasn't enough. ... It will never be enough."

There are three bills in the U.S. House of Representatives that would defund it: H.R. 369, H.R. 833 and H.R. 888. Please urge your representative to co-sponsor these bills. And urge her or him to sign the petition to discharge H.R. 962, the "Born-Alive Abortion Survivors Protection Act."

Johnson told me, "The pro-life movement needs to be one of love. We cannot dehumanize women seeking abortions and abortion workers."

At the end of *Unplanned*, this hopeful message is presented on screen: "Your life matters. If you're a woman or a man who wants to talk with someone about your abortion, your pregnancy, or taking action to support life ... text HOPE to 73075. If you work in the abortion industry and want out, we can help you."

Help is also available by visiting www.prolove.com, calling 888-570-5501, or e-mailing info@abortionworker.com.

Watch the inspiring story behind the inspiring story—how this movie amazingly all came together by God's grace—at bit.ly/2DjcaPc.

And then, go see *Unplanned*!

(Tony Magliano is an internationally syndicated social justice and peace columnist. He can be reached at tmag@zoominternet.net.) †

Emmaus Walk/Debra Tomaselli

Alleluia! Will you accept Jesus' precious gift of love and salvation?

"Why are you so worried," Jan asked. "Don't you believe in Jesus?"

I cringed. Why had I started this conversation? Of course, I believed in Jesus. She knew, even though I wasn't active in my Church at the time, I was raised Catholic.



Clearly, Jan didn't understand my pain. She'd never lost anyone close to her. Like

everyone else I knew, she just didn't get it.

At the tender age of 33, my beloved younger brother died in my arms. Almost as quickly as we received the diagnosis, kidney failure claimed Jim's life. His death rocked my world.

With time, I was consumed by regrets. Had I known Jim was going to die suddenly, I would have handled things differently. I would have done so much more for him.

I would have given him a bigger birthday present. I would have given him more cash. I would have bought him another shirt; he needed another shirt. I would have grocery shopped for him Tuesday when I thought I was too busy,

She offered consolation, but I refused. She was willing to listen, but I didn't want to talk. She mentioned the forgiveness of Jesus, but I became annoyed.

Finally, she sat back, folded her arms, and stared at me.

"You remind me of a play I saw at church," she finally said.

I cocked my head.

"There were two people. One had a beautifully wrapped present topped with a colorful bow. She was trying to give it to the other person," Jan said. "That person wouldn't look at her. That person turned away and crossed her arms. That person was angry, shaking her head, refusing to accept the gift."

Jan paused. "You're that person," she said.

"In the play, that gift represented the forgiveness of God," Jan said. "That gift is the love of Jesus. It's a free gift being offered to us."

Our eyes met.

"All you have to do is accept it," she said.

(Debra Tomaselli writes from Altamonte Springs, Florida. She can be reached at dtomaselli@cfl.rr.com.) †

Divine Mercy Sunday/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 28, 2019

- Acts of the Apostles 5:12-16
- Revelation 1:9-11a, 12-13, 17-19
- John 20:19-31

The Acts of the Apostles supplies this weekend's first reading. The first several chapters of Acts are fascinating since they so well depict the life of the early Christian community in Jerusalem. This depiction begins with the story of the Lord's Ascension itself and proceeds forward.



Vitaly important in the life of the Church in Jerusalem was the leadership of the Apostles, with St. Peter as their head. The people held them in the highest esteem. After all, Jesus had called the Apostles individually, but commissioned them all to continue the work of salvation after the Ascension.

In this passage, the Apostles work many miracles. When Peter moved among the sick, merely to lie beneath his shadow was enough to be cured of sickness or infirmity. It is a powerful description of Peter's place in the early Church.

The message is clear. Jesus did not leave the Christian body without guidance nor without access to God's grace.

For its second reading, the Church provides a passage from the Book of Revelation. In the reading, St. John, the author of Revelation—assumed by tradition to have been the Apostle John—said that on the Lord's Day, or Sunday, the day of the Resurrection, he had a vision of Jesus. Jesus ordered John to write about what he saw.

St. John's Gospel provides the last reading. It begins with an appearance of the risen Lord before the Apostles. He first brings them peace. Then the Lord empowers them literally to forgive sins.

Next comes the familiar story of the doubtful Thomas. The other Apostles had been gathered together when the risen Lord appeared to them a week earlier. But Thomas was not with them at the time. He insisted that he would not believe until he personally could touch the wounds Christ received in his crucifixion.

When Jesus appeared before the Apostles, Thomas saw the wounds. He proclaimed Jesus as "my lord and my God" (Jn 20:28).

The reading ends by stating that Jesus performed many other miracles. The crucified Lord lived.

Reflection

This weekend is called Divine Mercy Sunday, a theme especially meaningful for the late Pope St. John Paul II.

Only a week ago in celebrating the feast of Easter, the Church joyfully and excitedly proclaimed to us its belief that Jesus was risen. He lives! To emphasize the meaning of this pronouncement, the Church gave us the magnificent liturgy of the Easter Vigil, the summit of the Church's entire year of worship.

This weekend, just a week after Easter, the Church hurries to repeat that the risen Christ is with us still, visibly, tangibly and dynamically through the Apostles. They represented the Lord. They continued his work of salvation.

In the second reading, from the Book of Revelation, we are told of John's extraordinary encounter with the risen Lord.

John's Gospel, in the third reading, continues this process of reporting the Lord's granting to the Apostles the very power of God itself. Jesus gave them the ability to forgive sins. As sins affront God, only God can forgive sins, yet Jesus conveyed this authority to the Apostles.

Thomas is important to the story. He doubted, which is an understandable human reaction to the amazing assertion that Christ had risen from the dead. Then Thomas saw Jesus and believed. Thomas is a model for us.

To bring the lesson home to us, Jesus—healing and forgiving sins, the Son of God, merciful and good—still lives for us and all humanity through the Church, founded on the efforts of the Apostles.

The Lord's plan to offer salvation to all people in all places and at all times is in itself Divine Mercy. †

Daily Readings

Monday, April 29

St. Catherine of Siena, virgin and doctor of the Church
Acts 4:23-31
Psalm 2:1-9
John 3:1-8

Tuesday, April 30

St. Pius V, pope
Acts 4:32-37
Psalm 93:1-2, 5
John 3:7b-15

Wednesday, May 1

St. Joseph the Worker
Acts 5:17-26
Psalm 34:2-9
John 3:16-21

Thursday, May 2

St. Athanasius, bishop and doctor of the Church
Acts 5:27-33
Psalm 34:2, 9, 17-20
John 3:31-36

Friday, May 3

St. Philip, Apostle
St. James, Apostle
1 Corinthians 15:1-8
Psalm 19:2-5
John 14:6-14

Saturday, May 4

Acts 6:1-7
Psalm 33:1-2, 4-5, 18-19
John 6:16-21

Sunday, May 5

Third Sunday of Easter
Acts 5:27-32, 40b-41
Psalm 30:2, 4-6, 11-13
Revelation 5:11-14
John 21:1-19
or John 21:1-14

Question Corner/Fr. Kenneth Doyle

People who are infirm are to discern if they are too ill to attend Mass

Q In a few weeks, I will turn 65 years old. I have arthritis in most of my



joints; in the early spring, when it's rainy and damp, the arthritic pain can be unbearable. Is it a sin to miss Sunday Mass, given the extreme pain?

When is it acceptable to stop going to church and watch Mass on television? Also, since my total knee replacement, I can no longer kneel down; so how does one go to confession without kneeling? (Indiana)

A First, about the posture for confession—because that part is easy. I have heard the confessions of people lying in a hospital bed, sitting in a quiet corner of a restaurant, even standing on a beach. Clearly there is no requirement that the penitent be kneeling.

In the parish where I served as pastor for 24 years, we had a confessional "room," which is typical in Catholic churches today. There, the penitent could opt for anonymity by sitting or kneeling behind a screen or—if he or she preferred—could come around and sit and talk face to face with the priest.

As for the part about how sick you have to be to skip Mass, the answer is "use your head." The *Catechism of the Catholic Church* says, "The faithful are obliged to participate in the Eucharist on days of obligation unless excused for a serious reason [for example, illness, the care of infants]" (#2181). The nature and degree of the sickness is not defined, so we have to discern it for ourselves.

The God we serve and believe in is a person of reason. How could a loving God want you to suffer excruciating pain as the price for going to Mass? And how could you even pray effectively when you're feeling that bad? A handy rule of thumb might be this: Would I go to work if I felt this way?

At the same time, I would recommend that you talk with your doctor about your pain. You shouldn't live with it if it's possible to relieve it in some way. And if that happens, then you'll not only live a happier life in general, but you'll also be able to participate fully in the source and summit of our faith, the holy Eucharist.

Q Our pastor has just taken the step of allowing lay parishioners called "commentators" to make announcements from the ambo prior to the start of Mass. Previously, these commentators always used the microphone of the choir to welcome parishioners and introduce visitors.

I was under the impression that the ambo could be used only for the scriptural readings, the homily and the petitions during the prayer of the faithful. May the ambo be used for announcements before Mass begins? (Kansas)

A First, some definitions. The word "ambo" denotes a reading stand and is often used interchangeably with the word "lectern." A "pulpit" is elevated and generally reserved for preaching and the proclamation of the Gospel.

As to the use of the ambo, you are correct: the "General Instruction of the *Roman Missal*" notes that "from the ambo only the readings, the responsorial psalm and the Easter Proclamation (*Exsultet*) are to be proclaimed; likewise it may be used for giving the homily and for announcing the intentions of the universal prayer" (#309).

The reality, though, is that some churches are small and sparsely furnished, with only one logical place for both the scriptural readings and the announcements.

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

My Journey to God

He Bled for Me

By Judy A. Johnson

He bled from His hands, and feet,
He bled from His side, and head,
He died but in His death He rose for me instead.

He rose for me and even now I cry,
He died for me and through His death I survive.

He bled for me,
Now I drink from the ultimate cup
filled with His precious blood,
I eat the sacred bread of His body
In memory of His love,
So my thirst is forever quenched,
every minute of my days,
For His words are living water
flowing from above.

He bled for me,
He wakes me in the mornings,
like the meadowlark with a song,
He is greater than all the Kings,
and more powerful than all the Angels.
For this I have no fear,
for my complete trust is in Him,
He will keep his promise.
In His instructions the message is very clear.
He died for my sins,
He will give me eternal life in the end,
He bled for me.



(Judy A. Johnson is a member of Holy Angels Parish in Indianapolis. Photo: A chalice holding the most precious blood of Christ stands on the altar as the late Father Kenneth Taylor, then-pastor of Holy Angels and St. Rita parishes in Indianapolis, prays part of the eucharistic prayer during a St. Martin de Porres Mass on Nov. 3, 2013, at St. Monica Church in Indianapolis.) (File photo by Natalie Hoefler)

Readers may submit prose or poetry for faith column

The *Criterion* invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. "Poems should be no longer than 25 lines (including lines between stanzas if applicable) of either 44 characters (including spaces) to allow room for a staff-selected photo, or 79 characters (including spaces) if no photo is desired." Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202-2367 or e-mail to nhoefler@archindy.org. †

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.

BRUNS, Ralph C., 92, Immaculate Conception, Millhousen, April 11. Father of Linda Burns, Sandy Dunbar, Susie Jost, Karen Kauffeld, Kay Maddux and Janie Bruns. Grandfather of 16. Great grandfather of 14.

DOERR, Barbara, 84, Nativity of Our Lord Jesus Christ, Indianapolis, April 11. Mother of Carol Hefner, Kathy Sauer, Jean Schott, Jim and Joe Doerr. Grandmother of 10. Great-grandmother of four.

DEATRICK, Thomas J., 77, St. Peter, Franklin County, April 11. Husband of Martha Deatrck. Father of Lisa Marie Beanblossom, Crystal Brewer and Kenneth Deatrck. Brother of Mildred Cravins, Rose Smith, Mike and Paul Deatrck. Grandfather of three. Great-grandfather of three.

DUNKIN, Doris J., 87, St. Bartholomew, Columbus, April 1. Mother of Kathy Crim, Bonnie Peters, Christina, Larry and Ron Dunkin. Sister of Irma Burch, Gene and Ron Hunold. Grandmother of six. Great-grandmother of eight.

ECKSTEIN, Marceda, 88, St. Nicholas, Ripley County, April 9. Mother of Donna Delap, Kevin, Larry, Nick and Philip Eckstein. Sister of Ruth Springmeyer and Joe Lambert. Grandmother of six. Great-grandmother of five.

EVARD, Gerald D., 69, St. Paul, Tell City, April 10. Husband of Faye Evard. Father of Brandi Labhart, Amber Stowe and Amanda Evard. Brother of Rickey Maxey, Tammy Thompson and Jeff Evard. Grandfather of six.

FAHRINGER, Larry, 73, All Saints, Dearborn County, April 11. Husband of Nancy Fahringer. Father of Joeline Chippis, Jennifer Lanter, Denise Pecha, Elise and Ryan Fahringer. Brother of Bob Fahringer. Grandfather of 37. Great-grandfather of five.

FRANK, Joseph, 63, St. Pius X, Indianapolis, April 1. Father of Kara, Kayla, Joseph and Michael Frank. Son of Roberta Frank. Brother

of Beth, Cheri and John. Grandfather of five.

HAERING, Richard W., 93, St. Luke the Evangelist, Indianapolis, April 12. Husband of Mary Ann Haering. Father of Cynthia Kryda and Mark Haering. Brother of James Haering. Grandfather of five. Great-grandfather of four.

HENDRICKS, Rita, 77, Sacred Heart of Jesus, Indianapolis, April 5. Wife of Earl Hendricks. Mother of Renea Gard, Dennis Brown and Ron McGuire, Jr. Sister of Margaret Vance. Grandmother and great-grandmother of several.

KREMP, Rosemary A., 95, Christ the King, Indianapolis, April 6. Mother of Karyl Davis, Karen Houglund, Kristen Miller and David Kremp. Grandmother of 14. Great-grandmother of 23.

LEIDOLF, Alvin L., 94, St. Mary-of-the-Knobs, Floyd County, April 10. Father of Elaine Davis, Suzan Didat, Jill Fischer, Emily Lundy, John and Roger Leidolf. Grandfather of 11. Great-grandfather of seven.

LIS, Sandra M., 62, St. Pius X, Indianapolis, April 6. Mother of Eric Lis. Daughter of Alice Psihoda. Grandmother of two.

MACK, Susan B., 78, St. Bartholomew, Columbus, April 3. Wife of Raymond Mack. Mother of David and Jeffrey Mack. Grandmother of five.

MEYER, Norman E., 75, St. Louis, Batesville, April 12. Husband of Lucille Meyer. Father of Alan, Brian and Daryl Meyer. Brother of Mary Moorman, Janet Rehberger, Shirley Rennekamp, Greg, Harry and John Meyer. Grandfather of five.

MILLER, Cleora G., 95, St. Lawrence, Indianapolis, March 12. Mother of Cindy Baden, Roberta Bush, Maureen Kocher, Therese, Dennis, Robert and Tim Miller. Sister of Carl. Grandmother of 13. Great-grandmother of 17.

MONAHAN, Margaret A., 95, Holy Spirit,



Birthday visit

Pope Francis meets with retired Pope Benedict XVI at the Vatican on April 15, the day before the retired pontiff celebrated his 92nd birthday. (CNS photo/Vatican Media via Reuters)

Indianapolis, April 2. Mother of Maureen Owen, Sheila Sweitzer and Michael Monahan. Grandmother of six. Great-grandmother of three.

OSBORNE, Maria R., 93, St. Michael the Archangel, Indianapolis, April 3. Mother of Kathy Briley, Jeanne Foster, Jane Sullivan, Patricia, David, John and Stephen Osborne. Grandmother of 13. Great-grandmother of three.

PAVEY, Daniel E., 71, St. Roch, Indianapolis, April 9. Husband of Pat Pavey. Father of Christie Bothwell, Julie Dann and Andrea Pavey. Brother of Mary Sue Jones and Rita Lang. Grandfather of five. Great-grandfather of two.

PETRUNICH, Frances N., 90, St. Michael the Archangel, Indianapolis, April 4. Wife of John Petrunich, Jr. Mother of Donna Birchfield, Andra Ignas, Cindy Mrozinski and Carolyn Palka. Grandmother of seven. Great grandmother of 10. Great-great-grandmother of one.

SIEFERT, Louis J., 87, Holy Family, Oldenburg, April 13. Father of Nancy Meyer, Patti Valliere, Sue Waechter and Dennis Siefert. Brother of Cathy Sparks. Grandfather of 11. Great-grandfather of three.

SINCLAIR, John S., 93, St. Therese of the Infant Jesus (Little Flower), Indianapolis, April 6. Father of Deborah Morelock, Christine, Charles and Daniel Sinclair. Grandfather of seven. Great-grandfather of several. Great-great-grandfather of one.

STAHL, Jack E., 63, Sacred Heart of Jesus, Indianapolis, April 7.

ZINSER, Phyllis J., 90, St. Barnabas, Indianapolis, April 13. Mother of Pamela Bullock, Judy Wampner and Paul Zinser. Grandmother of five. Great-grandmother of 10. Great-great-grandmother of one. †

Providence Sister Marie Paul Haas served as a music educator for decades

Providence Sister Marie Paul Haas died on March 30 in Chicago. She was 91.

The Mass of Christian Burial was celebrated on April 9 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Mary Mardelle Haas was born on May 27, 1927, in Terre Haute. She grew up as a member, at different times, of St. Patrick Parish in Terre Haute and the former St. Ann Parish in Terre Haute. Sister Marie Paul entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1945, and professed final vows on Jan. 23, 1953.

She earned a bachelor's degree at Saint Mary-of-the-Woods College, and a master's degree at Indiana State University in Terre Haute.

During her 73 years as a member of the Sisters of Providence, Sister Marie Paul ministered as a music educator for many years in schools in California, Illinois, Indiana and North Carolina, specializing in teaching string instruments. In the archdiocese, Sister Marie Paul served at Holy Cross Central School in Indianapolis from 1961-63. She continued giving private and group lessons to students in the Chicago metropolitan area until months before her death.

She is survived by a brother, Paul Haas Jr. of Gainesville, Ga.

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. †

Fire chaplain helped save religious artifacts from burning cathedral



Father Jean-Marc Fournier, chaplain of the Paris Fire Brigade, talks with French journalists at a Paris fire station on April 17. The priest led the effort to save religious artifacts from Notre Dame Cathedral during the April 15 fire. (CNS photo/Paul Haring)

PARIS (CNS)—A hero emerging from the Notre Dame Cathedral fire on April 15 is Father Jean-Marc Fournier, chaplain of the Paris Fire Brigade, who is credited with saving the Blessed Sacrament and a reliquary containing the crown of thorns from the burning cathedral.

The fire chaplain reportedly demanded to be allowed into the cathedral along with firefighters to retrieve the cathedral's relics.

"Father Fournier is an absolute hero," a member of the Paris fire department told reporters on April 16, adding that the priest showed "no fear at all as he made straight for the relics inside the cathedral, and made sure they were saved. He deals with life and death every day, and shows no fear."

The priest was said to be at the top, or "hot end" of the human chain that included city workers and church caretakers who entered the burning cathedral to save irreplaceable religious items and pieces of art.

French Culture Minister Franck Riester said the saved items include the crown of thorns said to have been worn

by Jesus before his crucifixion and a tunic once worn by St. Louis in the 13th century.

During the night of April 15, before the flames were extinguished, Paris Mayor Anne Hidalgo tweeted an image of the saved artifacts that were initially transferred to the city hall before being moved to the Louvre.

"Thank you to the Paris Fire Brigade, the police and municipal agents who made a formidable human chain to save the works of Notre Dame," she said, noting that the crown of thorns, the tunic of St. Louis and several other major works "are now in a safe place."

The next day, people began to find out more about the heroic fire chaplain involved in this rescue.

According to news reports, he served with the French armed forces for seven years, and during that time he was deployed in Afghanistan where he survived an ambush that killed 10 of his fellow soldiers.

The priest also provided spiritual guidance—praying over the dead and comforting the wounded—four years ago after the terrorist attack at the Bataclan music club in which nearly 100 people died. †

At Easter the stones of sin, despair are rolled away, pope says

VATICAN CITY (CNS)—As individuals and as a Church, it can be tempting to dwell on mistakes, failures and sins that block the fullness of life, but Easter is the proclamation that the Lord is victorious and his love will triumph, Pope Francis said.

“Easter is the feast of tombstones taken away, rocks rolled aside,” the pope said in his homily on April 20 during the Easter Vigil.

The gaze of the risen Lord, he said, “fills us with hope for it tells us that we are loved unfailingly and that however much we make a mess of things, his love remains unchanged. This is the one, non-negotiable certitude we have in life: his love does not change.”

Pope Francis began the Vigil in the atrium of St. Peter’s Basilica, blessing a fire and lighting an Easter candle. A deacon carried the candle into the semi-darkened basilica, lit the pope’s candle and began sharing the light with the thousands of people in the congregation. Little by little, light filled the world’s largest Catholic church.

During the liturgy, Pope Francis baptized and confirmed eight adults, who were between the ages of 21 and 60. The five women and three men included four Italians and one person each from Ecuador, Peru, Albania and Indonesia.

In his homily, the pope focused on the Gospel scene of the women going to Jesus’ tomb to anoint his dead body. Pope Francis imagined that the women were worried about how they would remove the stone sealing the tomb and said that in an analogous way it is a worry the entire Christian community can experience.

“At times,” he said, “it seems that everything comes up against a stone: the beauty of creation against the tragedy of sin; liberation from slavery against infidelity to the covenant; the promises

of the prophets against the listless indifference of the people.”

“In the history of the Church and in our own personal history,” he said, it may seem that “the steps we take never take us to the goal. We can be tempted to think that dashed hope is the bleak law of life.”

But, he said, “God takes away even the hardest stones against which our hopes and expectations crash: death, sin, fear, worldliness.”

The Church is built on the risen Jesus, the living stone, he said, “and even when we grow disheartened and tempted to judge everything in the light of our failures, he comes to make all things new, to overturn our every disappointment.”

When the women entered Jesus’ tomb, they were met by two angels who asked them, “Why do you seek the living one among the dead?”

Pope Francis said many times Christians keep focused on the dead by giving in to resignation and failure, burying hope and becoming “cynical, negative and despondent.”

The “stone of sin” also seals human hearts, he said. “Sin seduces; it promises things easy and quick, prosperity and success, but then leaves behind only solitude and death. Sin is looking for life among the dead, for the meaning of life in things that pass away.

“Why not make up your mind to abandon that sin which, like a stone before the entrance to your heart, keeps God’s light from entering in?” the pope asked people at Mass. “Why not tell the empty things of this world that you no longer live for them, but for the Lord of life?”

Easter joy comes when people learn to view their lives as God does, “for in each of us he never ceases to see an irrepressible kernel of beauty,” Pope Francis said. “In sin, he sees sons and



Pope Francis carries a candle in a procession as he arrives to celebrate the Easter Vigil in St. Peter’s Basilica at the Vatican on April 20. (CNS photo/Paul Haring)

daughters to be restored; in death, brothers and sisters to be reborn; in desolation, hearts to be revived.

“Jesus is a specialist at turning our deaths into life, our mourning into dancing,” he said. With Jesus, each

person can experience a “Passover from self-centeredness to communion, from desolation to consolation, from fear to confidence. Let us not keep our faces bowed to the ground in fear but raise our eyes to the risen Jesus.” †

Be servants to one another, pope tells prisoners before washing feet

ROME (CNS)—Jesus’ gesture of washing his disciples’ feet, an act once reserved to servants and slaves, is one that all Christians, especially bishops, must imitate, Pope Francis told hundreds of inmates and prison employees on Holy Thursday.

“Jesus’ rule and the rule of the Gospel” is to serve others and not “to dominate, do evil or humiliate others,” the pope said on April 18 during his homily at the Velletri Correctional Facility, 36 miles south of Rome.

“The Church asks the bishop to imitate Jesus’ gesture every year—at least once a year—on Holy Thursday,” he said. “The bishop isn’t the most important [person]; the bishop must be the greatest servant. And each one of us must be servants to others.”

Pope Francis celebrated the Mass of the Lord’s Supper at the prison and washed the feet of a dozen inmates. Nine were Italian and one each was from Brazil, Ivory Coast

and Morocco, the Vatican said.

Vatican News reported the prison houses more than 570 prisoners; 60 percent of those incarcerated are non-Italians.

The Mass was held in the room the prison uses as a theater; it was draped in white curtains. The altar, lectern and a wooden statue of Mary were adorned with white and yellow flowers.

As Pope Francis made his way into the room at the start of the Mass, the detainees were unable to contain their joy. The solemnity of the opening procession was interrupted by the applause and cheers of the detainees upon seeing the pope.

In his brief homily before the foot-washing ritual, the pope told the prisoners that the act of washing one’s feet was a task reserved solely to slaves who would wash the feet of any guests that arrived at a house.

However, Jesus, “who had all the

power, he who was the Lord, makes the gesture of a slave,” he said.

“This is brotherhood; brotherhood is always humble; it is to be at the service [of others],” the pope said

Pope Francis also recalled another Gospel reading in which the disciples argued about who was the greatest among them. Jesus’ response to them—that the greatest should serve the least—“is something interesting that we can connect with today’s gesture,” he said.

“We, too, must be servants. It is true that in life there are problems; we argue among ourselves, but this must be something that passes, a passing phase. In our hearts, there must always be this love to serve the other, to be at the service of others,” the pope said.

After Mass, Maria Donata Iannantuono, director of the correctional facility, thanked Pope Francis for his visit. Several inmates and prison employees

also presented him with gifts and letters.

As the pope made his way out of the theater, prisoners shouted “Viva il papa” (“Long live the pope”) and applauded loudly.

Pope Francis has made it a tradition to celebrate Holy Thursday with people who could not come to the Vatican or the Basilica of St. John Lateran for the celebrations.

The April 18 Mass marked the fifth time Pope Francis celebrated the Holy Thursday Mass in a detention facility.

His first year as pope in 2013, he chose a juvenile detention facility to celebrate Holy Thursday. The next year, he washed the feet of people with severe physical disabilities at a rehabilitation center. That was followed by men and women detainees at Rome’s Rebibbia prison in 2015, refugees in 2016, inmates at a jail in the Italian town of Paliano in 2017, and prisoners at Rome’s “Regina Coeli” jail in 2018. †



Pope Francis washes the feet of an inmate during a Holy Thursday celebration at Velletri Correctional Facility, 36 miles south of Rome. (CNS photo/Vatican Media, via Reuters)

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School anniversary at Holy Spirit

This photo from Sept. 8, 1989, shows Holy Spirit School in Indianapolis celebrating the 40th anniversary of its founding. School principal Kent Schwartz distributed balloons to five students from each grade level at the school, for a total of 40 balloons. The balloons were released following an all-school Mass.

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

Korean cardinal affirms Church's abortion teaching after court decision

SEOUL, South Korea (CNS)—Cardinal Andrew Yeom Soo-jung of Seoul reiterated the Catholic Church's stance on abortion after South Korea's Constitutional Court ruled that the country's abortion ban is unconstitutional.

The country's top court on April 11 called for a legislative change to partially allow a mother to choose to terminate a pregnancy in its early stages.

While some women's and medical organizations welcomed the decision, Cardinal Yeom used his Easter message to express his concerns, ucanews.com reported.

"A nation has a responsibility to protect its people's lives and safety under any circumstances. Every life, from the moment of conception, should be protected as a human being and secured

with its dignity," he said in the message released on April 15.

While urging lawmakers to carefully amend the law, he asked the faithful to be the first to choose life rather than death.

"We, people of God, should concretely serve and sacrifice for life. Among various social obstacles and difficulties, we Christians should strictly refuse the culture and temptation for death," he said.

"When we ourselves start choosing and respecting every life as it is, we will definitely be able to experience the risen Lord living right here with us."

Cardinal Yeom delivered the message at the Easter Vigil on April 20 in Seoul.

Supporters of the abortion ban have said the court's decision violates the right to life of unborn children and resolved to challenge the ruling and protect life whenever possible. †

Assisted suicide is now law in N.J.; cardinal calls it 'morally unacceptable'

NEWARK, N.J. (CNS)—Cardinal Joseph W. Tobin of Newark called New Jersey's new law allowing assisted suicide regrettable, saying "whatever its motives and means," it is "morally unacceptable."

"Every gift of human life is sacred, from conception to natural death, and the life and dignity of every person must be respected and protected at every stage and in every condition," the cardinal said in a statement on April 12, the day Democratic Gov. Phil Murphy signed the Medical Aid in Dying for the Terminally Ill Act, effective on Aug. 1.

"Those whose lives are diminished or weakened deserve special respect. Sick or disabled persons should be helped to lead lives as normal as possible," Cardinal Tobin said.

Under the new law, which goes against the Catholic Church's fundamental teaching on the sanctity of all human life, adults who receive a terminal diagnosis would be allowed to obtain self-administered medication to end their lives. Murphy is Catholic.

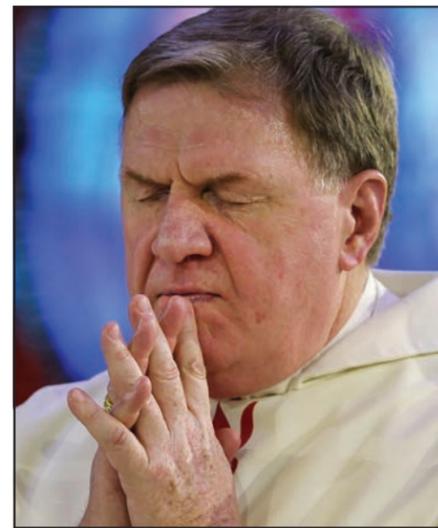
It passed the Assembly 41-33 and the Senate 21-16 on March 25. As the measure awaited Murphy's signature, pro-life groups and other opponents urged state residents to contact the governor and ask him not to sign the bill into law.

In his statement the day of the signing, Murphy said that "allowing residents with terminal illnesses to make end-of-life choices for themselves is the right thing to do."

"By signing this bill today, we are providing terminally ill patients and their families with the humanity, dignity, and respect that they so richly deserve at the most difficult times any of us will face," he said, and he thanked the Legislature "for its courage in tackling this challenging issue."

One of the opponents of the measure who testified at the Statehouse on March 25, Dawn Teresa Parkot, did not mince words when speaking about the Aid in Dying bill.

"I firmly believe that assisted suicide is homicide and those who assist, regardless



Cardinal Joseph W. Tobin of Newark, N.J., prays as he concelebrates Mass during the 2017 Convocation of Catholic Leaders in Orlando, Fla. Cardinal Tobin in an April 12 statement called New Jersey's new law allowing assisted suicide regrettable, saying "whatever its motives and means," it is "morally unacceptable." (CNS photo/Bob Roller)

of their intentions, are guilty of taking a life just as surely as if they participated in a state-sanctioned execution," said Parkot, a quadriplegic motivational speaker with athetoid cerebral palsy. She uses a computer-based communication system to speak.

"Whatever its motives and means, direct euthanasia consists in putting an end to the lives of disabled, sick or dying persons," Cardinal Tobin said in his statement. "It is morally unacceptable. Modern health care has made enormous strides in reducing the pain of those terminally ill.

"As citizens of New Jersey, we should work together to support compassionate care for the disabled, chronically ill or dying," he added. "We also should be vigilant to a 'slippery slope' that permits further modification of the criteria that presently limit the use of euthanasia, as well as health care providers that would deny medications that prolong life in favor of drugs that will end it." †

New Hampshire death penalty repeal bid called 'an enormous victory for life'

CONCORD, N.H. (CNS)—The New Hampshire Senate's vote to repeal the death penalty is "an enormous victory for life," according to the executive director of the Catholic Mobilizing Network.

The New Hampshire Senate voted 17-6 on April 11 to repeal the state's death penalty law. This follows a 279-88 vote for repeal by the state House in March.

"The overwhelming margins by which the repeal bill passed through the Legislature sends a strong message about the state's priority to put an end to the death penalty," said an April 12 statement by Krisanne Vaillancourt Murphy. "It speaks to a long-term decline in support for capital punishment found not only in New Hampshire, but across the United States as a whole."

New Hampshire Gov. Chris Sununu has threatened to veto the bill, but the original vote in each chamber passed by margins wide enough to override a veto. A two-thirds vote is required to override.

"Catholic Mobilizing Network celebrates this encouraging progress and looks forward to the day when the state officially unshackles itself from the death penalty once and for all," Murphy said.

New Hampshire has not put a prisoner to death since 1939. However, there is one man on the state's death row, but the state's corrections department said there are no immediate plans to acquire the drugs necessary to execute him.

The repeal bill is not retroactive, so it will not apply to Michael Addison, found guilty of the 2006 murder of a police officer in Manchester, New Hampshire's largest city. The bill replaces the death penalty with life in prison without the possibility of parole.

Sununu, a Republican, vetoed a capital punishment repeal bill last year that lawmakers failed to override. Then-Gov. Jeanne Shaheen, a Democrat, also vetoed a repeal bill in 2000 that was sustained. A 2014 effort to repeal the death penalty failed on a tie vote.

According to the *Manchester Union Leader*, once the bill is signed by the House speaker, Senate president and secretary of state, Sununu will have five business days to either veto the bill, sign it or let it become law without a signature.

An April 11 statement issued by the governor's office said, "Governor Sununu continues to stand with crime victims, members of the law enforcement community, and advocates for justice in opposing a repeal of the death penalty."

New Hampshire is the last state in New England where the death penalty is still on the books.

In March, Gov. Gavin Newsom imposed a moratorium on executions in California, the nation's most populous state—and most populous death row, with 737 men and women.

If the New Hampshire repeal bid succeeds, it would become the 21st state to abolish the death penalty.

Since the death penalty was found by the Supreme Court in 1978 to be constitutional, more than 7,800 people have been sentenced to death, and close to 1,500 executed. Another 161, according to the Death Penalty Information Center, were exonerated from their crime prior to execution. After California's moratorium, there are still about 2,000 prisoners on death row. The federal government and the military also authorize the use of capital punishment. †

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