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 Lanka government officials on April 22 blamed the little-known Islamic group National Thowreeth 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.

“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 Daniel N. DiNardo of Galveston-Houston said in a statement on April 21. He said the churches were St. Sebastian’s Catholic Shrine in Negombo, 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.

By Natalie Hoefer

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

In Acts 2:42, the early Christian community is described as “devoting 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 early 20th century, it might seem possible only for those in religious orders. Four young women in Indianapolis would disagree. They live in a formation house in the archdiocese’s metropolitan tribunal.

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 formation house. “When you live in a formation house, you can grow in a 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.”

Proverbs 27:17 says that “iron sharpens iron.” It’s that accountability. As an island, we don’t go out to full

By John Shaughnessy

Award winner strives to build a better world

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

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.

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/convention center. The commencement address will be shared by Dr. James Hallett, chairman and chief executive officer of Karo 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 Caïne, 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 and Mary Welch and Len and Sue Strom will receive honorary Doctor of Philanthropy degrees.

During the ceremony for graduate and medical students, Caïne 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.

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, physician, member of the Indiana Commission for Higher Education. Lubbers, who will also receive an honorary Doctor of Humanities 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 Saint Meinrad holds its commencement on May 11.

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 Archabbot Chapel of Our Lady of Einsiedeln.†

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/popeintentions.†)

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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 “beginning from the heart, from the 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 “sadden[ed] and pain[ed]” at the attack before leading the crowd in several moments of silent prayer for the victims.

“I wish to express my affected compassion 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 to all the victims of such cruel violence,” the pope said.

“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.

“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.

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.

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

Mike Krokos, denial of the existence of God, and a former pope is a crisis of faith, a Benedict is not a rigid ideologue. He sees because he clearly identifies the so-called to be on the side of those who blame Church’s missteps in dealing with the homosexual activity in the clergy. The practices of reassignment and cover-up. Their victims. Hence the widespread clericalism say that long-standing Church abuse crisis. While the various arguments former pope contradicts his successor, as a theologian, a bishop, a curial official at the Vatican on Feb. 21-24. conferences throughout the world and held blessing of Pope Francis, on the clergy published an essay, written with the 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—incredibly—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. homosexual abuse. In summary, those who blame the crisis on clericalism say that the Church’s structure and patterns of behavior allowed bishops to protect priests and bishops accused of sexual crimes over their victims. Hence the widespread practices of rearrangement and cover-up. On the other hand, those who blame homosexual abuse 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 mistakes in dealing with this crisis in all its wide-ranging dimensions. On first reading, the former pope appears to be on the side of those who blame homosexual abuse 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 structure becomes 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 tried 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 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, that we are not alone, that we are loved, that we are not abandoned.” Let’s let the follow the example given us by our current pope, his Benedictine predecessor. Let’s make God the center of our lives for the purpose of 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

Note: 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 the very people who would 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 border. (Saying no to political parties; the editorial, the March 15 issue.)

Porous borders, whether through corrupt, Bible officials, or through soft policies of the host countries, are the sine qua non of the worldwide human trafficking industry.

The Criterion in the United States about working significantly to reduce human trafficking, we should start by supporting our own efforts to strengthen our borders.

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

John F. Fink, Associate Publisher

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 do when it suits them. When a white person suggests that a black person is using it, the white person is accused of being “race conscious,” which is always—an or nearly always—about race. When a white person suggests that a non-white person is using it, the non-white person is accused of being “race conscious,” which is always—an or nearly always—about race.

Race is a topic as volatile as an explosive device in an urban war zone. People may want to learn and understand, but their questions can rarely be answered. For many, race is getting to be less of an issue, except for those who make it an issue. A few are quick to point out that the tragic fire of Notre Dame was particularly devastating because it resembled the sound of mourning, but it was a quick to point out that the tragic fire of Notre Dame was particularly devastating because it resembled the sound of mourning, but it was a
This Easter season, let’s rejoice with our priests

“This Easter season, let’s rejoice with our priests. Let’s pray that the risen Christ will walk with them as they pray for, and with, the people they are called to serve.”

“Alegrémonos con nuestros sacerdotes en esta época de Pascua

“Tengan los mismos sentimientos de Cristo Jesús. El, que era de condición divina, no consideró esa igualdad con Dios como algo que debía guardar celosamente” (Fil 2:6-7).

Desde el verano pasado hemos concentrado nuestra atención en aquellos sacerdotes y obispos 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 obispo de que tienen una dimensión comunal, ya que 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 sacerdotes y obispos). 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 en la vida y en la misión del rebaño de Cristo. Es un deber de todos los cristianos, pero especialmente de los que están llamados a la vida sacerdotal. Cuando un sacerdote y un obispo se reúnen para celebrar los sacramentos y servir el pueblo, están siendo, en algún sentido, el signo más certero de su autoridad apostólica, el 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 su raíz en el amor y el conocimiento del corazón de la persona. Los sacerdotes unidos a sus obispos y entre sí invitan a las personas a quienes sirven a abrirlas 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 de la comunidad en el Espíritu, la amistad y la compasión, los que rigen perfectamente el consuelo ofrecen un servicio y llevan a sus miembros a compartir en amor y discernimiento. En una oración y discernimiento, los obispos y sacerdotes deben ser una influencia positiva, a llevar vidas transparentes y virtuosas, a basar su ministerio solamente en la autoridad espiritual, 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 su raíz en el amor y el conocimiento del corazón de la persona. Los sacerdotes unidos a sus obispos y entre sí invitan a las personas a quienes sirven a abrirlas 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 de la comunidad en el Espíritu, la amistad y la compasión, los que rigen perfectamente el consuelo ofrecen un servicio y llevan a sus miembros a compartir en amor y discernimiento. En una oración y discernimiento, los obispos y sacerdotes deben ser una influencia positiva, a llevar vidas transparentes y virtuosas, a basar su ministerio solamente en la autoridad espiritual, 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 su raíz en el amor y el conocimiento del corazón de la persona. Los sacerdotes unidos a sus obispos y entre sí invitan a las personas a quienes sirven a abrirlas 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.
Events Calendar
For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/events

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, 7570 30th St., in Indianapolis, from 7:30 a.m. - 12:30 p.m. on May 2.

Registration begins at 7 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 http://bit.ly/26UQhDM (case sensitive).

For additional information about the Faith & Action Project, visit www.cts.edu/faith-action.

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 on "Cancer Recovery, an Opportunity for Growth" and "Alzheimer’s Disease and Cancer." May 14 presented by cancer survivor and clinical psychologist Claire Sherman from the Franciscan Behavioral Center.

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’s Mark 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 Old 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 Gotsage, Karen Joannes and Tom 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. †

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 for foursome. The cost includes lunch, green fees and cart, dinner & prizes. Register by May 15 at www.catholicradioindy.org.

For more information, including sponsorship opportunities, contact Val Benda at 317-870-8400 or e-mail valerie@catholicradioindy.org.

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, 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 Exchange 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. †
**El rostro de la misericordia**

**Daniel Conway**

**Dios siempre nos perdona y la alegría siempre prevalece**

La alegría se adapta y se transforma, y así se convertía en un bálsamo, un refugio contra el dolor. Jesus, al igual que los demás, sufría y luchaba, pero su alegría era diferente; era de una felicidad que proviene de Dios, que lo hace inmune a las penas y tribulaciones de la vida. La alegría de Jesus es inagotable, siempre está presente, incluso en medio de los momentos más difíciles.

**“La alegría” se adapta y se transforma, y así se convierte en un bálsamo.**

**Daniel Conway**

El rostro de la misericordia es una representación de esta alegría inagotable. Dios siempre nos perdona y la alegría siempre prevalece. La misericordia de Dios es inagotable, siempre está presente, incluso en medio de los momentos más difíciles. Dios siempre nos alberga incondicionalmente, nos perdona y nos ama sin medida.

**“Dios siempre nos perdona y la alegría siempre prevalece.”**

**Daniel Conway**

As Pope Francis teaches, “Proclaiming Christ means speaking of God’s mercy 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 Resurrection of the Lord 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 seven times,” and let’s open our hearts to an encounter with God’s Son and our brother, who shows us absolute certainty that “when everything is said and done, we are infinitely loved.”

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

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**Pope makes surprise visit to community for people with Alzheimer’s disease**

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.
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 DeLucanay. 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 me aware of particular gifts as women,” says DeLucanay. “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.”

“I was longing for, women to live intentionally with and to grow closer to God with,” says 25-year-old Anna Schmalzreid 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 Schmalzreid, 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.”

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.”

The community has helped Payne find a “worklife 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 DeLucanay 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, DeLucanay 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 the “sisters” 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’

DeLucanay 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 DeLucanay. “How can we let it out ‘yes’ to God? That’s our vocation as women—how are we being used? That’s what 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.

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

Schmalzreid 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.

DeLucanay 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.”

(For more information on FIAT Women’s Formation House or living in intentional formational communities, send an e-mail to fathouseindy@gmail.com)
Priests serving across central and southern Indiana pray the eucharistic prayer with Archbishop Charles C. Thompson during the April 16 chrism Mass. Congratulating at the altar are, from left, archdiocesan vicar general Mage: William F. Stumpf; Conventual Franciscan Father Wayne Helfman, provincial of his order’s Our Lady of Consolation Province based in Mount St. Francis; and archdiocesan vicar judicial Father Joseph Newton.

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

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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 and resurrection,” 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.

“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 renewing the promises with other priests serving in the archdiocese and noted that the renewed crisis makes priestly fraternity all the more important.

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 to rekindle the fire within us and give us the strength and courage we need.

“We do, daring to believe in a new Pentecost taking place to renew our minds 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 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 Wininger, 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,” Elstro said. “As 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.”

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 Homer.

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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.

Senator Jeff Raatz, who proposed new loan products that fell under the category of criminal usury if they were extended under current state law, died before the bill was voted on.

Senator Alan Brogden, who had opposed the third reading in the Indiana House of Representatives on April 15. The bill’s sponsor, Sen. Jeff Raatz (R-Berne), declined to call it for a vote, sensing he would not have enough support for it and perhaps the bill’s passage would embolden lawmakers to seek other legislation, a component of the working group, burdening them with a cycle of ever-increasing debt.”

Sen. Jeff Raatz said, “I asked everyone not to hesitate to offer this dear...”

At the Vatican, after his Easter blessing, Pope Francis told the crowd gathered in St. Peter’s Square for the “Regina Coeli” prayer on April 21, “...we ask for the numerous victims and injured,” he said. “We understand that families...”

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 links to Catholic Action teams, the Indiana Catholic Action Network, which offers the Church’s position on key issues. Those who are not members can receive alerts on legislation moving forward and ways to contact their elected representatives.

Victoria Arthur, a member of St. Malachi Parish in Brownsburg, is a correspondent for The Criterion.

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.

At the Vatican, after his Easter blessing, Pope Francis told the crowd gathered in St. Peter’s Square for the “Regina Coeli” prayer on April 21, “...we ask for the numerous victims and injured,” he said. “We understand that families...”
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—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 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 council 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 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.)
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 reflection 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 Tobin in 2016. A task force was created, and with the able assistance of our first coordinator Linda Levitano, in 2017, representatives from longtime prison ministry volunteers Teresa and Bernie Batto, the office got off to a running start as 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 County Circuit Court after 40 years of judicial service, and although I started “very part time” on July 1, 1978, I didn’t begin as coordinator until January. I am thrilled to be given the opportunity and hope that my experience working with the criminal justice system will be as an asset I learn my way around the world of corrections.

I was detained a permanent deacon in June of 2008 and have been serving since at my home parish of St. Charles Borromeo in Bloomington. My long-term goal is to blend my ministry as a deacon and my experience in criminal law to fulfill the mandate given to me to do so, to serve as Matthew instructs, “When I was in prison you visited me” (Mt 25:36). I work with a core team of 10 men and women dedicated to bringing Christ to those who are incarcerated. They, along with more than 300 volunteers, participate in some aspect of corrections ministry.

Many of these faithful volunteers enter the various penal facilities for regular visits and Communication services. Priests celebrate Mass, hear confessions and anoint those who are sick. There is catechism of Rite of Christian Initiation of Adults (RICA) and Bible study. Often, the counseling and prayer is the start of a new relationship.

This office will be planning regular training sessions for volunteers to help them understand working with the prison correctional institutions, and to be informed of how the Church teaches us to be most missional. 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 ethnically sensitive and committed to a 10 state and federal correctional facilities. His goal is to visit 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 by myself and, point by 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.” I’d very rarely sung these verses. On April 15 when the historic Notre Dame Cathedral in Paris was engulfed in flames. I witnessed it briefly 25 years ago. But sadness was not so much for me or for the millions of tourists who visit it annually since it was the home of the University. 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 and in which each person is a splendor in this gothic masterpiece.

I have friends who cried that day, seeing such a beautiful structure in flames. While the fire afflicted me, too, I was moved most by seeing a movie of a French young girl running into the church and singing a hymn while watching their church burn.

In 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 and beyond a question. But God dwells gloriously in any church in which he is present in a tabernacle and where the glory abides.

And as I learned in my nearly 18 years as a husband and father, I know in my heart that the grace of God 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 can be consumed by the fire of conflict. Children resist the directions of their parents who show frustration in return. Two or more generations in family homes can snarl for a long time and then unexpectedly burst into flames.

God tells us to fight the fires of conflict to protect the flames of faith—filled psychologists and family counselors among them. But the most important fire fighter in our home is the grace that flowed into our hearts through the waters of baptism.

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

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.
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 which proceeds forward.

Vitality important in the early 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 to continue the work of salvation after the ascension. In this passage, the Apostles work many miracles. When Peter passed among the sick, merely to lie beneath his shadow was enough to cure of sickness or infertility. 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 author of Revelation. In the reading, St. John, the author of Revelation—assumed by tradition to have been the Apostle John—said that on the last day of St. John’s Gospel, the Lord will receive repentant sinners. But if they do not repent, the Lord’s plan to offer salvation to all people in all places and at all times is in itself Divine Mercy.

### Divine Mercy Sunday

**My Journey to God**

By Judy A. Johnson

He bled for me,
He wakes me in the mornings,
He bled for me,
He will give me eternal life in the end,
He bled for me.

When Jesus appeared before the Apostles, Thomas saw the wounds. He proclaimed Jesus as “my lord and my God” (20:28). The reading ends by stating that Jesus performed many other miracles. The crucified Lord lived.

**He Bled for Me**

By Judy A. Johnson

He bled for me 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 rose 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 same food as 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.

(My journey to God is inspired by the writings of Gloria Gaither, Matthew 27:51, and Hebrews 12:2.)

**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 people seeking publication in the “My Journey to God” column.

Seasonal reflections also are appreciated—please try to be no longer than 25 lines (including lines between stanzas if applicability of either character (including spaces) to allow room for a staff-selected photo, 79 characters (including spaces) if no photo is desired.

Please include name, address, parish and telephone number with submission.

Send material for consideration to “My Journey to God,” The Criterion, 1400 N. Mead Av., Indianapolis, IN 46202-3267 or e-mail to theeditor@thenux.org.
Fire chaplain helped save religious artifacts from burning cathedral

Father Jean-Marc Fouquier, 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 Fouquier, 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 Fouquier 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 protect the crown of thorns, the image of the saved artifacts that were initially transferred to the city hall before being moved to the Louvre.”

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—for years after the terrorist attack at the Bataclan music club in which nearly 100 people died.

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 1963-63. 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.
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 tombs 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 unfaithfully and that however much we make a mess of things, his love remains unchanged. This is the one, non-negotiable certainty 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.

"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 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 love 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 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 disappointments into new life," he said. "Jesus is a specialist at turning our 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 the disciples’ feet was a task reserved solely to slaves, he said, 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 reserved to servants and slaves, is one that all Christians, especially bishops, must imitate," Pope Francis told 3,600 inmates and prison employees at Rome’s Rebibbia prison.

"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 that 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, who he 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.

"We cannot think that dashed hope is the bleak despair of our own personal history," he said, it instead can "take us to the goal. We can be tempted to 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," he said.

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.”

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At Easter the stones of sin, despair are rolled away, pope says
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 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 of unborn children and resolved to challenge the ruling and protect life.

As Catholics, we 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 called it “morally unacceptable.” In his statement the day of the signing, Murphy said that “allowing residents with terminal illness to end their lives. Murphy is Catholic.

“By signing this bill today, we are teaching 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 the pressing issue.”

One of the opponents of the measure who testified at the Statehouse on March 15, Dawn Teresa Parkot, did not mince words when speaking about the Act in Dying bill.

“Firmly believe that assisted suicide is homicide and those who assist, regardless 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.

“…”

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 on April 11 to repeal the state’s death penalty. This follows a 279-88 vote on April 11 to repeal the state’s death penalty law.

The bill replaces the death penalty once and for all,” Murphy said. "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 modifications that will presently limit the use of euthanasia, as well as health care providers that would denigrate care that prolongs life in favor of drugs that will end it.”

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.

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.

"As citizens of New Hampshire, we should 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 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 1972 to be constitutional, more than 8,000 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.

Cardinal Joseph W. Tobin of Newark, N.J. prays as he consecrates Mass during the 2017 Convocation of Catholic Leaders in Orlando, Fla. Cardinal Tobin said in a statement April 12 that New Jersey’s new law allowing assisted suicide regrettable, saying “whatever its motives and means. It is ‘morally unacceptable.’”

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Cardinal Joseph W. Tobin of Newark, N.J. prays as he consecrates Mass during the 2017 Convocation of Catholic Leaders in Orlando, Fla. CARDINAL JOSEPH W. TOBIN (AP Photo/Phelan M. Ebenhack)