



Above: A stained-glass window features the Resurrection of Christ at St. Paul Church in Wilmington, Del. Easter is on April 4 this year. (CNS photo/Octavio Duran)

## An Easter message from the Archbishop

Dear Sisters and Brothers in Christ,

Happy and Blessed Easter! May all hearts and minds rejoice in the Risen Lord Jesus Christ! Just as a long, hard winter eventually gives way to the new life of spring and a pandemic succumbs to vaccine, so Lent must surrender to Easter.



Many have endured much these last several months, by way of pandemic effects and self-imposed penance. Hearts are heavy with the loss of loved ones, jobs and homes.

There are those among us who are suffering an array of illnesses—physical, emotional, mental and spiritual—while others are experiencing various forms of oppression.

Just as that first Easter Sunday morning did not dispel all aspects of human misery, violence and injustice, so our celebration of Easter in 2021 is not without the realization of hardships, disease, cruelty, pain and struggle that continue to plague humanity. All that led to the passion and death of Jesus is still felt by both believers and unbelievers.

The Proclamation of Easter, however, exhorts us to realize and embrace the way of life that has been won for us in and through Jesus Christ. It is a life that exists for us even now and lasting long after all the challenges of worldly existence are no longer. His resurrection points to a divine reality beyond human imagination.

Just as condemnation and execution could not sever God the Son from God the Father, so no power on Earth can separate us from the love of Christ.

The Resurrection of Jesus Christ points to the fact that it is the Empty Tomb rather than what took place on Calvary that has the ultimate word in God's plan of salvation for those who trust in His Son as Savior of the World. Those who bear the Cross in faith and hope, despite what they might endure in this life, always have cause for rejoicing.

We share in the Cross of Jesus Christ in order that we may share in His Crown of Victory over sin and death. He has risen from the dead so that humanity might rise above a sense of pride, fear, guilt, shame, disobedience, vengeance and despair to new and enduring life everlasting.

Let us not allow ourselves to be denied the gospel joy of the Resurrection. The radiance of the Risen Lord Jesus Christ dispels the dark shadows of the cross.

Living in the freedom of God's children, we have cause to rejoice. May our witness, as missionary disciples of the Risen Lord, be cause for the world to rejoice in a personal encounter with Him. Indeed, He lives and reigns forever!

Yours in the Risen Lord Jesus Christ,

*Charles C. Thompson*

Archbishop Charles C. Thompson

## Mensaje de Pascua del Arzobispo Charles C. Thompson

Queridos hermanas y hermanos en Cristo:

¡Felices y bendecidas Pascuas! ¡Que todos los corazones y las mentes se alegren en el Señor Jesucristo resucitado! Al igual que un invierno largo y difícil finalmente da paso al renacer que trae la primavera y una pandemia sucumbe a la vacuna, la Cuaresma debe rendirse a la Pascua.

Muchos han soportado numerosas vicisitudes durante estos últimos meses, por los efectos de la pandemia y la penitencia autoimpuesta. Los corazones están cargados con la pérdida de seres queridos, trabajos y hogares.

Entre nosotros hay quienes padecen diversas enfermedades—físicas, emocionales, mentales y espirituales—mientras que otros sufren distintas formas de opresión.

Al igual que aquella primera mañana del domingo de Pascua no dispó todos los aspectos de la miseria, la violencia y la injusticia humanas, nuestra celebración de la Pascua de 2021 no está exenta de la constatación de las penurias, la enfermedad, la crueldad, el dolor y la lucha que siguen asolando a la humanidad. Todo lo que condujo a la pasión y muerte de Jesús lo siguen sintiendo tanto los creyentes como los no creyentes.

No obstante, el Pregón de la Pascua nos exhorta a hacer posible y a acoger el camino de la vida que Jesucristo conquistó por y para nosotros. Es una forma de vida que existe incluso hoy y que perdurará incluso después de que todos los desafíos de la existencia mundana hayan desaparecido. Su resurrección apunta a una realidad divina más allá de la imaginación humana.

Así como la condena y la ejecución no pudieron separar a Dios Hijo de Dios Padre, ningún poder en la Tierra puede separarnos del amor de Cristo.

La Resurrección de Jesucristo apunta al hecho de que el sepulcro vacío, y no lo ocurrido en el Calvario, es lo que en definitiva tiene la última palabra en el plan de salvación de Dios para aquellos que confían en Su Hijo como Salvador del Mundo. Los que llevan su cruz con fe y esperanza, a pesar de lo que puedan sufrir en esta vida, siempre tienen motivos para alegrarse.

Cargamos la cruz de Jesucristo para poder participar en su corona de victoria sobre el pecado y la muerte. Ha resucitado de entre los muertos para que la humanidad pueda elevarse por encima de un sentimiento de orgullo, miedo, culpa, vergüenza, desobediencia, venganza y desesperación hacia una vida nueva y duradera.

No permitamos que se nos niegue la alegría evangélica de la resurrección. El resplandor del Señor Jesucristo resucitado disipa las oscuras sombras de la cruz.

Al vivir con la libertad de los hijos de Dios, tenemos motivos para alegrarnos. Que nuestro testimonio, como discípulos misioneros del Señor resucitado, sea motivo de alegría para el mundo por el encuentro personal con Él. En efecto, ¡Él vive y reina para siempre!

Saludos pascuales en Jesucristo resucitado,

*Charles C. Thompson*

Arzobispo Charles C. Thompson



Pope Francis carries palm fronds at the start of Palm Sunday Mass in St. Peter's Basilica at the Vatican on March 28. (CNS photo/Vatican Media)

## Jesus takes on human suffering to draw even closer to people, pope says

VATICAN CITY (CNS)—A Christian life should be filled with amazement—astonishment at the Son of God suffering and dying for humanity and awe at realizing how precious and loved people are in his eyes, Pope Francis said.

“Can we still be moved by God’s love? Have we lost the ability to be amazed by him?” the pope asked in his homily during Palm Sunday Mass, marking the start of Holy Week.

“Let us be amazed by Jesus so that we can start living again, for the grandeur of life lies not in possessions and promotions, but in realizing that we are loved and in experiencing the beauty of loving others,” he said at the Mass on March 28.

Palm Sunday Mass, the liturgy that begins with a commemoration of Jesus entering Jerusalem among a jubilant crowd, began with a small procession toward the Altar of the Chair in St. Peter’s Basilica with a few dozen concelebrating cardinals and bishops walking ahead of Pope Francis.

Dressed in red vestments, the color of the Passion, they held large woven palm fronds while the reduced congregation of faithful were sitting distanced in the pews, wearing facemasks and holding small olive branches. Due to ongoing coronavirus restrictions, Holy Week and Easter celebrations at the Vatican were to be celebrated primarily in the basilica with a very small congregation.

Broadcast and livestreamed via a wide range of media, the pope preached in his homily about Holy Week marking an important time to be amazed by Jesus, who completely overturned people’s expectations.

Instead of being “a powerful liberator at Passover,” he arrives on a lowly donkey “to bring the Passover to fulfillment by sacrificing himself” and, instead of triumphing over the Romans by the sword, “Jesus comes to celebrate God’s triumph through the cross,” the pope said.

What is amazing, he said, “is the fact that he achieves glory through humiliation. He triumphs by accepting suffering and death, things that we, in our quest for admiration and success, would rather avoid.”

And even more astonishing is that he

endures all this pain and humiliation “for us, to plumb the depths of our human experience, our entire existence, all our evil. To draw near to us and not abandon us in our suffering and our death. To redeem us, to save us,” the pope said.

With his love, sacrifice and salvation, “now we know that we are not alone: God is at our side in every affliction, in every fear; no evil, no sin will ever have the final word,” he said.

“Let us ask for the grace to be amazed,” he said, because not only is a Christian life without amazement “drab and dreary,” how can people proclaim “the joy of meeting Jesus, unless we are daily astonished and amazed by his love, which brings us forgiveness and the possibility of a new beginning?”

Pope Francis asked that people begin Holy Week with this sense of amazement, by gazing upon Jesus on the cross, and saying to him, “Lord, how much you love me! How precious I am to you!”

“With the grace of amazement we come to realize that in welcoming the dismissed and discarded, in drawing close to those ill-treated by life, we are loving Jesus. For that is where he is, in the least of our brothers and sisters, in the rejected and discarded,” the pope said.

After the Mass and before praying the *Angelus*, Pope Francis recalled this was the second Holy Week celebrated during the COVID-19 pandemic. While last year was experienced more as a shock, this year “it is more trying for us” and the economic crisis has become very burdensome.

The devil “is taking advantage of the crisis to disseminate distrust, desperation and discord,” he said, but Jesus is taking up the cross, taking “on the evil that this situation entails, the physical and psychological evil, and, above all, the spiritual evil.

“What should we do?” he asked.

People should be like Mary, the mother of Jesus, and follow her Son, he said.

“She took upon herself her own portion of suffering, of darkness, of confusion, and she walked the way of the Passion keeping the lamp of faith lit in her heart. With God’s grace, we too can make that journey,” the pope said. †



## Public Schedule of Archbishop Charles C. Thompson

April 2–13, 2021

**April 2 – noon**  
Way of the Cross hosted by Knights of Columbus at American Legion Mall, Indianapolis

**April 2 – 3 p.m.**  
Good Friday Mass at SS. Peter and Paul Cathedral, Indianapolis

**April 3 – 8:45 p.m.**  
Easter Vigil Mass at SS. Peter and Paul Cathedral

**April 4 – 10 a.m.**  
Easter Sunday Mass at SS. Peter and Paul Cathedral

**April 6-7**  
Metropolitan Archbishop Gathering, Indianapolis

**April 8 – 8:15 a.m.**  
Judicatories virtual meeting

**April 8 – 10 a.m.**  
Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

**April 8 – 7 p.m.**  
Confirmation Mass for youths of St. Thomas Aquinas Parish and St. John the Evangelist Parish, both in Indianapolis, and of St. Michael Parish in Greenfield, at SS. Peter and Paul Cathedral

**April 10 – 10 a.m. CST**  
Diaconate ordinations at Archabbey Church of Our Lady of Einsiedeln, St. Meinrad

**April 13 – 10:30 a.m.**  
Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center

**April 13 – 7 p.m.**  
Confirmation Mass for youths of St. Jude Parish in Indianapolis, at SS. Peter and Paul Cathedral

## Suicide bomb attack disrupts Palm Sunday Mass at Indonesian cathedral

MAKASSAR, Indonesia (CNS)—A suicide bomb attack on a Catholic cathedral compound shattered the calm of Palm Sunday Mass, leaving two bombers dead and at least 20 people wounded.

A destroyed motorbike and the body parts of a man and a woman were found after the bombers attacked the main gate of Sacred Heart of Jesus Cathedral around 10:30 a.m. on March 28, reported [ucanews.com](http://ucanews.com).

“We were suspicious because two perpetrators riding a motorbike tried to get into the churchyard, but our security guard stopped them, and several seconds later the bomb exploded,” Father Wilhelmus Tulak, who witnessed the incident, told [ucanews.com](http://ucanews.com).

Father Tulak, parish priest of the cathedral, said five cathedral security

guards and several congregation members suffered burns and injuries from the blast, but no one was killed.

The South Sulawesi provincial police chief said, “We have coordinated with church leaders in the province to tighten security during Holy Week Masses until Easter, so such an incident doesn’t happen again.”

Father Fransiskus Nipa, judicial vicar of the Makassar Archdiocese, condemned the incident and called on Catholics to remain calm, reported [ucanews.com](http://ucanews.com).

“We handed over the case to the security forces,” he said, adding that Holy Week services would be held.

Pope Francis invited prayers for the victims at the end of Palm Sunday Mass in St. Peter’s Basilica in the Vatican. †

## What role has the Blessed Mother played in your life of faith?

Perhaps no saint in heaven is more beloved, fosters more devotion or is called upon more frequently for intercession and aid than the Blessed Mother Mary.

The month of May is dedicated to the Blessed Mother. To honor her, *The Criterion* is seeking reader responses on the role Mary plays in your faith. How has she worked in your life to offer assistance or consolation? Do you have special devotion to her

under a particular title, and if so, why? How has she brought you closer to the Lord Jesus Christ?

Send your thoughts, experiences and stories by April 30 to Natalie Hofer at [nhofer@archindy.org](mailto:nhofer@archindy.org) or by mail to *The Criterion*, attention, Natalie Hofer—Mary, 1400 N. Meridian St., Indianapolis, IN, 46202. Please include the name of your parish and a daytime phone number where you can be reached. †



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### Staff:

Editor: Mike Krokos  
Assistant Editor: John Shaughnessy  
Reporter: Sean Gallagher  
Reporter: Natalie Hofer  
Graphic Designer / Online Editor: Brandon A. Evans  
Executive Assistant: Ann Lewis



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# Bill seeks to simplify health care advance planning

By Victoria Arthur

As COVID-19 continues to spotlight the importance of health care and end-of-life decision-making like never before,



advance directive legislation moving forward at the Statehouse may make it easier for

Hoosiers to navigate the process.

Senate Bill 204, a measure that would update and streamline Indiana law concerning health care advance directives, is the culmination of years of work by legislators as well as an alliance of numerous physicians, attorneys and advocacy groups. The Indiana Patient Preferences Coalition has sought to combine and clarify three related statutes that comprise Indiana's current legal framework for advance directives, which are documents that allow individuals to express their treatment preferences in the event of a serious illness or life-threatening situation.

Advance directives also provide people with the opportunity to designate a representative to make decisions on their behalf if they are incapacitated and cannot articulate their wishes themselves.

Although the work leading to Senate Bill 204 has been years in the making, the global pandemic has brought the need for clear advance directives into even sharper focus, according to Dr. David Mandelbaum, the chairman of the coalition.

"We have witnessed heartbreaking scenarios week after week for the past year that are going to be difficult to forget—all due to the inadequacies of existing [advance directive] documents or by the lack of documents altogether, often related to the difficulty encountered by those who should be completing them," said Mandelbaum, medical director of palliative care services for Franciscan Health in Indianapolis and Mooresville. "If this bill becomes law, it will establish

a best-practice approach to the completion of advance directives in our state, making it easier, more efficient, and less confusing for all Hoosiers."

Indiana's current advance directive laws are outdated, Mandelbaum told members of the House Public Policy Committee during a March 24 hearing on Senate Bill 204. In his testimony supporting the legislation, he was speaking from his experiences in the field of palliative care, which is dedicated to maximizing quality of life for patients facing serious illness.

"While there have been significant advancements made in treatments available to critically ill patients, and while the methods for documenting one's own treatment preferences and priorities have evolved, statutes related to these matters haven't been meaningfully updated or revised in nearly 30 years," Mandelbaum said.

Senate Bill 204, authored by Sen. Linda Rogers (R-Granger), passed the House committee 10-0 after earlier passing the Senate unanimously on a 46-0 vote. Among other provisions, the bill would remove vague and conflicting cross references in current statutes, create one agreed-upon mechanism for appointing a legal representative, and establish general standards for advance directives.

The legislation has a broad base of support statewide that includes the Indiana Catholic Conference (ICC), which collaborated with interested parties on a similar bill in the 2020 General Assembly.

"Respect for the dignity of life is the basis of Catholic social teaching," said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. "Respecting the dignity of those who may not be able to care for themselves is crucial. We believe that Senate Bill 204 will eliminate some of the confusion that has existed and allow for the wishes of the individual to be fulfilled. This allows for the dignity of



**'Respecting the dignity of those who may not be able to care for themselves is crucial. We believe that Senate Bill 204 will eliminate some of the confusion that has existed and allow for the wishes of the individual to be fulfilled.'**

—Angela Espada, executive director of the Indiana Catholic Conference

the gravely ill or vulnerable person to be maintained and respected."

Ascension St. Vincent ethicist Elliott Bedford, who calls the legislation "a major advancement," said that a simplified and standardized process for advance directives should encourage "essential conversations" regarding health care choices.

"From the Catholic faith perspective, this is a prudent and positive thing to do and a way of witnessing to our faith," said Bedford, director of Ethics Integration for Ascension Indiana and a member of the Hospice and Palliative Care Initiative, a collaboration among the Archdiocese of Indianapolis, Ascension St. Vincent and Franciscan Health.

Bedford said he believes that the extreme challenges of COVID-19 have "opened up space" for many people to begin discussing health care planning with their families.

"COVID has certainly brought us face to face with our mortality, not only as individuals but as a society," said Bedford, a member of Our Lady of Mount Carmel Parish in Carmel, Ind., in the Lafayette Diocese. "And that allows us to focus on nailing down simple questions: Who do you want to speak for you? What would your goals and values and highest priorities be? Our faith is the perfect

context for these conversations—and our faith actually calls us to do this."

Ideally, he said those discussions should also occur in places like a primary care provider's office—not in the intensive care unit, when it's often too late.

Bedford recognizes that these are difficult topics, but he says that simply starting the conversation is a way of acknowledging what is a normal part of life.

"Ultimately, we believe that this is not the end, and that we are called to life with God in heaven," Bedford said. "Then this becomes a more contextualized conversation, and a natural part of how we express our faith. This is what you do as a Catholic."

To follow priority legislation of the ICC, visit [www.indianacc.org](http://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. For more information on the Hospice and Palliative Care Initiative, go to [cutt.ly/HPCInitiative](http://cutt.ly/HPCInitiative).

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



**'COVID has certainly brought us face to face with our mortality. ... And that allows us to focus on nailing down simple questions: Who do you want to speak for you? What would your goals and values and highest priorities be? Our faith is the perfect context for these conversations.'**

—Elliott Bedford, director of Ethics Integration for Ascension Indiana and a member of the Hospice and Palliative Care Initiative

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## Editorial



This painting by the Russian artist Alexander Andreyevich Ivanov depicts "Christ's Appearance to Mary Magdalene after the Resurrection." (CNS photo/Wikimedia Commons)

## Jesus rose from the dead

Jesus was dead and buried. Soldiers had made sure that he was dead when they pierced his heart with a lance. Mary and the "other Marys" who were there when he died watched as the dead body was placed in the tomb.

Jesus had told his Apostles repeatedly that he would rise from the dead, but they never quite understood what he meant because they knew that nobody could come back to life after they died. Even if his Apostles never understood what Jesus meant, the Jewish chief priests and Pharisees apparently did because they saw to it that soldiers were posted outside the tomb to make sure that his disciples didn't come and steal the body and then claim that he rose from the dead.

Then he did rise! When Mary Magdalene and two other women went to the tomb early on Sunday morning, they found it empty. The soldiers and the women each reported that the body had disappeared—the soldiers to their superiors and the women to the Apostles. Peter and John ran to the tomb to see for themselves.

They all were convinced that someone had stolen the body. What other explanation could there be? Could it possibly be that Jesus hadn't really died, that he woke up in the tomb, managed to get out of his burial clothes, and then rolled back the stone in front of the tomb without being observed by the soldiers? Hardly.

After telling the Apostles that Jesus' body was missing, Mary Magdalene returned to the tomb in sorrow. When she saw a man standing nearby, she asked him if he had taken Jesus' body away. That's when the risen Jesus revealed himself to her.

This was the first of many appearances that Jesus made after his resurrection. St. Paul was the first person to write about them, in his First Letter to the Corinthians:

*I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried; that he was raised on the third day in*

*accordance with the Scriptures; that he appeared to Cephas, then to the Twelve. After that, he appeared to more than 500 brothers at once, most of whom are still living, though some have fallen asleep. After that he appeared to James, then to all the Apostles. Last of all, as to one born abnormally, he appeared to me (1 Cor 15:3-8).*

His last appearance was to the Apostles, about whom St. Luke wrote in the Acts of the Apostles: "He presented himself alive to them by many proofs after he had suffered, appearing to them during 40 days and speaking about the kingdom of God" (Acts 1:3). Then he led them to a mountain in Galilee from which he was taken up to heaven from where he will come again to judge the living and the dead.

One of the puzzling things about Jesus' appearances is that he was usually not immediately recognized. Why not?

Because Jesus was resurrected, not simply resuscitated. His body had changed. He now had a glorified body, a spiritual body—just the kind we will have when our bodies are resurrected. With that body he was able to pass into the room where the Apostles were, despite the doors being locked. He could appear to the disciples on the road to Emmaus and then disappear, only to appear miles away to the Apostles.

It was a spiritual body, but also a real body. He was not a ghost, as he proved when he showed the Apostles the wounds on his body and ate some baked fish. Surely a spiritual body doesn't need to eat or drink, but Jesus was demonstrating to his Apostles that he was really resurrected.

He was indeed truly resurrected, as Christians have believed from the earliest days of Christianity.

When he appeared to Thomas a week after his first appearance to the other Apostles, Jesus made the declaration for all of us through the ages: "Blessed are those who have not seen and have believed" (Jn 20:29)

Blessed are we, indeed.

—John F. Fink

## Letters to the Editor

### Sisters of Providence say Georgia shooting reminds us of Gospel call to love all—without exception

The Sisters of Providence of Saint Mary-of-the-Woods, Ind., stand with countless others in condemning the rampant racism, white supremacy and misogyny that are fueling the increasing violence in our country.

The recent mass shootings as well as the daily acts of bullying and intimidation experienced by our Asian sisters and brothers are but one example of how we as a people are not living up to the Gospel call to love all generously and without exception.

We grieve with the Asian-American and Pacific Islander communities and with the citizens of Atlanta as we offer our prayerful support for all who have lost loved ones to hateful acts of violence. We pray as well for all our Asian sisters and brothers who live in fear of harm for themselves or others and/or who are mentally and emotionally re-living prior experiences of degradation or harm.

We are particularly heartsick over the events in Atlanta because of their impact on our Asian members and because of the

relationships we have formed during 100 years of ministry in Taiwan and China. We continue to pray for healing—both for the aggressors and for those subjected to their aggression.

As Sisters of Providence committed to living in right relationship, we acknowledge our own complicity in structural and institutional racism. We commit to ridding ourselves and our country of this terrible evil, and pledge to do our part in creating "the beloved community," a world based on equality of persons and love for all.

The General Council of the Sisters of Providence of Saint Mary-of-the-Woods, Ind., includes:

**Sister Dawn Tomaszewski, General Superior**

**Sister Lisa Stallings, Vicar and General Counselor**

**Sisters Mary Beth Klingel, Jeanne Hagelskamp and Jenny Howard, General Councilors**

### Reader: Individuals with disabilities can be the best example of someone with a pure heart

Thank you for your wonderful article in the March 26 issue of *The Criterion* regarding Mark Hublar and people with disabilities. The focus and attention you provided regarding Mark and individuals with disabilities talents, skills and abilities is deeply appreciated.

I've known Mark for several years, and he is a remarkable man. As someone who has worked with and advocated for people with disabilities since the early 1970s, I have seen and continue to see the monumental challenges individuals with disabilities and their families face.

Mark's family and the agencies that

have supported him are certainly to be commended. Individuals with disabilities have great potential and abilities.

Mark is a wonderful example of when given an opportunity and proper supports individuals with disabilities can thrive in individualized community-based settings and contribute to society.

Most of all, individuals with disabilities can be the best example of someone with a pure heart.

Thank you again.

**Randy Kriebel  
Indianapolis**

### Is society addicted to choosing Barabbas over Jesus?

On Palm Sunday in the Catholic Church, we hear the entire Passion narrative, this year from the Gospel of Mark, chapters 14 and 15.

In anticipating this, I have been pondering the end of this story, where Pilate asks the people if they want to have Jesus released to them. Instead, they ask for Barabbas. Barabbas literally means "son [bar] of the father [abbas]."

Barabbas is an imposter for Jesus. Barabbas is not anti-Christ, but Barabbas is pseudo-Christ.

Barabbas is the version of Jesus which the powerful in religion and politics have persuaded the masses to choose over Jesus and his revolutionary, liberating message. To this day, "Christian" people choose Barabbas over Jesus all the time.

Whenever we choose violence over non-violence, we are choosing Barabbas over Jesus.

When we choose war over peace, we are choosing Barabbas over Jesus.

When we choose profits over people,

we are choosing Barabbas over Jesus.

When we choose to reject universal health care, we are choosing Barabbas over Jesus.

When we choose to support the death penalty, we are choosing Barabbas over Jesus.

When we choose empire over the kingdom of God, we are choosing Barabbas over Jesus.

When we choose nationalism over our citizenship in heaven, we are choosing Barabbas over Jesus.

When we choose the perverted gospel which says God blesses wealth instead of "blessed are you who are poor," we are choosing Barabbas over Jesus.

Anytime we choose the interests of those who are in places of power and plenty over the needy and destitute, we are choosing Barabbas over Jesus.

I could go on. ... Our society is addicted to choosing Barabbas over Jesus.

**Clarence White  
Columbus**

## Letters Policy

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," The Criterion, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to [criterion@archindy.org](mailto:criterion@archindy.org). †



# Christ the Cornerstone

## Good Friday, Holy Saturday prepare us for Easter joy

*“The period that lasted from Thursday morning to before Easter Sunday began was once, in Anglo-Saxon times, referred to as ‘the still days.’” (“Holy Week,” Catholic Encyclopedia).*

The publication date for this column is April 2, Friday of the Lord’s Passion (Good Friday). Today is one of the holiest days of the year. It’s a day when we remember, but more importantly *relive*, the suffering, abuse, crucifixion and death of our Lord and Redeemer, Jesus Christ.

We relive the Lord’s Passion today not because we are maudlin or masochistic, but because we believe that Jesus’ death is the gateway to eternal life. By his cross, we have been set free, which is why in today’s liturgy we engage in the most shocking ritual of adoration as we sing:

*We adore your Cross, O Lord,  
we praise and glorify your holy Resurrection,  
for behold, because of the wood of a tree  
joy has come to the whole world.*

We celebrate this scandalous ritual—showing profound reverence for an instrument of torture and capital punishment—because we are convinced

that the cross is the only way to experience the Resurrection. Only by dying can we be reborn. And only by following Jesus on the Way of the Cross can we find lasting joy.

Tomorrow (Holy Saturday) we will be in that intermediate state between death and new life that our Church celebrates by a near total silence. No Mass, no ritual activity and no music will interrupt this period of intense liturgical fasting until the Easter Vigil breaks our silence, and the Lord’s resurrection is proclaimed in the resounding tones of the *Exultet*.

Pope Emeritus Benedict XVI has described Holy Saturday as “a no man’s land between [Christ’s] death and resurrection.” He goes on to say that this “no man’s land” is the hell into which the Lord descended in order to transform it from a place of absolute loneliness and abandonment to a realm in which hope remains accessible to all. “In the bosom of death,” Pope Emeritus Benedict says, “life is now vibrant since love dwells within it.”

Good Friday and Holy Saturday represent the two sides of the Lord’s passion. On Friday, we relive the relentless brutality of those who mocked, tortured and crucified Jesus. On Saturday,

we suffer in silence with Mary and those few—mainly women—who stood with him at the foot of the cross. Friday is a day of intense anguish, of suffering with the Lord of Life. Saturday is a day of quiet mourning, of sharing in the sorrows of those who loved him best.

A few weeks ago, reflecting on the readings for the Second Sunday of Lent, I wrote:

*In our contemporary culture, we tend to forget that there is an essential connection between “love” and “sacrifice.” To really love someone else, we must be prepared to make sacrifices, to give up our own needs and desires for the sake of another. ... Sacrifice and love go hand in hand. There is no such thing as selfish or self-centered love in spite of what we are told by our culture. Love means letting go of our own desires for the good of others. It means making sacrifices for the greater good.*

This fundamental truth—the inseparable connection between sacrifice and love—is what we celebrate in the Easter Triduum. We relive the Lord’s passion and death in order to experience for ourselves the liberating power of a love that is completely selfless.

We adore the wood of the cross because Christ’s death has transformed it from a thing of horror to a symbol of hope. We descend into the hell with Jesus in order to witness firsthand how his light overcomes all darkness. We stand with Mary and Jesus’ closest supporters at the foot of the cross, and we weep with them as his body rests in the silence of the Holy Sepulcher until we are ready to proclaim to the whole world that the Lord is risen!

In Anglo-Saxon times, the period between Holy Thursday and the Easter Vigil was known as “the still days.” In a way, the world and its frenetic activity are put on hold during this time of intense remembrance. We stand still during this holy time because we want to make sure that we can savor both the bitter and the sweet moments of this sacred remembrance. To rush through our observance of “the still days” would mean that we really don’t understand how love and sacrifice are connected. It would mean that we have missed one of the most important truths of Christian faith and practice.

Today and tomorrow, let’s put our busy lives on hold long enough to relive the sacrificial love of Jesus and the joy that can only come from unselfish love. †



# Cristo, la piedra angular

## El Viernes y el Sábado Santo nos preparan para la alegría pascual

*“El período que duraba desde el jueves por la mañana hasta antes de que comenzara el domingo de Pascua se denominaba, en tiempos anglosajones, ‘los días de calma.’” (“Semana Santa,” Enciclopedia Católica).*

La fecha de publicación de esta columna es el 2 de abril, el viernes de la Pasión del Señor (Viernes Santo). Hoy es uno de los días más sagrados del año. Es el día en que recordamos, pero sobre todo *revivimos*, el sufrimiento, los abusos, la crucifixión y la muerte de nuestro Señor y Redentor, Jesucristo.

Hoy revivimos la Pasión del Señor no porque seamos llorones o masoquistas, sino porque creemos que la muerte de Jesús es la puerta de entrada a la vida eterna. Por su cruz hemos sido liberados, por lo que en la liturgia de hoy participamos en el más impactante ritual de adoración mientras cantamos:

*Adoramos tu Cruz, Señor,  
alabamos y glorificamos tu santa Resurrección, pues he aquí que por la madera de un árbol la alegría ha llegado a todo el mundo.*

Celebramos este ritual que podría resultar escandaloso (al mostrar una profunda reverencia por un instrumento de tortura y pena capital) porque estamos convencidos de que la cruz es la única forma de experimentar la resurrección. Solo al

morir podemos renacer. Y solamente si seguimos a Jesús en el Camino de la Cruz podemos encontrar una alegría duradera.

Mañana (Sábado Santo) estaremos en ese estado intermedio entre la muerte y la nueva vida que nuestra Iglesia celebra con un silencio casi total. Ninguna misa, ninguna actividad ritual ni ninguna música interrumpirán este período de intenso ayuno litúrgico hasta que la Vigilia Pascual rompa nuestro silencio, y la resurrección del Señor sea proclamada en los tonos resonantes del *Exultet*.

El papa emérito Benedicto XVI ha descrito el Sábado Santo como “una tierra de nadie entre la muerte [de Cristo] y la resurrección.” Continúa diciendo que esta “tierra de nadie” es el infierno al que el Señor descendió para transformarlo de un lugar de absoluta soledad y abandono a un reino en el que la esperanza sigue siendo accesible para todos. “En el seno de la muerte—dice el papa emérito Benedicto—la vida es ahora vibrante ya que el amor habita en ella.”

El Viernes y el Sábado Santo representan las dos caras de la pasión del Señor. El viernes, revivimos la implacable brutalidad de quienes se burlaron, torturaron y crucificaron a Jesús. El sábado, sufrimos en silencio con María y aquellos pocos—principalmente mujeres—que

estuvieron con él al pie de la cruz. El viernes es un día de intensa angustia, de sufrimiento con el Señor de la Vida. La jornada del sábado es de luto callado, de compartir las penas de los que más lo querían.

Hace unas semanas, al reflexionar sobre las lecturas del segundo domingo de Cuaresma, escribí:

*En nuestra cultura contemporánea, tendemos a olvidar que existe una conexión esencial entre “amor” y “sacrificio.” Para amar realmente a otra persona, debemos estar dispuestos a hacer sacrificios, a renunciar a nuestras propias necesidades y deseos por el bien del otro. ... El sacrificio y el amor van de la mano. A pesar de lo que nos dice nuestra cultura, el amor egoísta o egocéntrico no existe. El amor significa dejar de lado nuestros propios deseos por el bien de los demás. Significa hacer sacrificios por un bien superior.*

Esta verdad fundamental, la conexión inseparable entre el sacrificio y el amor, es lo que celebramos en el Triduo Pascual. Revivimos la pasión y la muerte del Señor para experimentar por nosotros mismos la fuerza liberadora de un amor totalmente desinteresado.

Adoramos el madero de la cruz porque con la muerte de Cristo se ha transformado de objeto de horror en

símbolo de esperanza. Descendemos al infierno con Jesús para ser testigos de primera mano de cómo su luz vence todas las tinieblas. Estamos con María y con los seguidores más cercanos de Jesús al pie de la cruz, y lloramos con ellos mientras su cuerpo descansa en el silencio del Santo Sepulcro, hasta que estemos preparados para proclamar al mundo entero que el Señor ha resucitado.

En la época anglosajona, el período entre el Jueves Santo y la Vigilia Pascual se denominaba “los días de calma.” En cierto modo, el mundo y su frenética actividad quedan suspendidos durante este tiempo de intenso recuerdo. Nos quedamos quietos durante este tiempo sagrado porque queremos asegurarnos de que podemos saborear tanto los momentos amargos como los dulces de este recuerdo sagrado. Si nos apresuramos en la observancia de “los días de calma,” significaría que no entendemos realmente cómo están conectados el amor y el sacrificio. Significaría que no comprendemos una de las verdades más importantes de la fe y la práctica cristianas.

Hoy y mañana, hagamos una pausa en nuestras ajetreadas vidas por el tiempo suficiente para revivir el amor sacrificado de Jesús y la alegría que solo puede provenir del amor desinteresado. †

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## April 7

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30 p.m., Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

## April 8, 15, 22, 29

**The Third Option virtual marriage crisis/enrichment class**, 7-8 p.m., series offered most Thursdays through May 20, no registration needed, free. Upcoming topics: April 8, “Childhood Issues and Emotional Baggage;” April 15, “Handling Anger Constructively;” April 22, “Speaking the Truth in Love;” April 29, “How to Fight Fair and Conflict Resolution.” Go to [carmelthirdoption.org/web](http://carmelthirdoption.org/web), click on link at top of page. Information: [carmelthirdoption.org/web](http://carmelthirdoption.org/web), or Keith Ingram, [kingram@aicinvest.com](mailto:kingram@aicinvest.com) or 317-324-8446.

**Bible Study: St. Paul’s Letter to the Romans**, via Zoom, sponsored by St. Michael Parish, Greenfield, 1-2:30 p.m., series of stand-alone sessions offered Thursdays through May 20, led by graduates of Guadalupe Bible College, free. Information and registration: Darlene Davis, [ljdarlene@gmail.com](mailto:ljdarlene@gmail.com) or 317-498-2242.

## April 9

St. Barnabas Church, 8300 Rahke Road, Indianapolis. **IndyCatholic First Friday Adoration**, (held on second Friday in April due to Good Friday), 7 p.m., sponsored by archdiocesan Young Adult and College Campus Ministry, for young adults ages 18-39. Information and updated list of speakers and topics: [indyatholic.org/theology-on-tap](http://indyatholic.org/theology-on-tap). Questions: 317-261-3373.

## April 10

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Traiblazers Clean Up Day**, 9 a.m.-noon, help clean trails on the grounds, adults and youth welcome, bring work gloves and yard tools, water

and lunch provided, meet near the big barn. Information: 812-923-8817.

## April 15

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

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

## April 16-17

**Come and Zoom retreat: “Living the Mission of God” on Zoom**, Sisters of Providence, Saint Mary-of-the-Woods, Fri. 7-9 p.m., Sat. 2-7 p.m., for Catholic women ages 18-42 exploring religious life, free. Register online: [cutt.ly/ComeSeeRetreat](http://cutt.ly/ComeSeeRetreat). Information: Sister Joni Luna at 361-500-9505 or [jluna@spsmw.org](mailto:jluna@spsmw.org).

Mount St. Francis gym and lower level chapel,

101 St. Anthony Dr., Mount St. Francis. **Terry’s Treasure Yard Sale**, 8 a.m.-4 p.m.

## April 17-May 1

**Indianapolis St. Vincent de Paul virtual “Love Your Neighbor 5k Run/Walk,”** run or walk 5K anytime, anywhere, pick up race packets at Mission 27 Resale, 132 Leota St., Indianapolis, 4-7 p.m. on April 23 or White River State Park Museum Lawn, 801 W. Washington St., Indianapolis, from 7:30-8:45 a.m. on April 24, packets may also be shipped for a fee, cost for ages 23 and older is \$35, or \$30 with no T-shirt, cost for students ages 6-22 is \$20, or \$15 with no T-shirt. Registration and information: [www.svdpindy.org/neighbor](http://www.svdpindy.org/neighbor). Questions: [dsweeney@svdpindy.org](mailto:dsweeney@svdpindy.org) or 317-924-5769, ext. 238.

## April 21

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

## April 24

**Celebration Roncalli**, via Zoom, 6:30-8 p.m., fundraiser and silent auction benefitting Roncalli High School, silent auction site open for bidding April 19: [www.roncalli.org/celebration](http://www.roncalli.org/celebration), raffle for \$10,000, free. Information and registration: 317-787-8277, [jendris@roncalli.com](mailto:jendris@roncalli.com), [www.roncalli.org/celebration](http://www.roncalli.org/celebration).

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis. **Faithful Citizens Rosary Walk**, 10:45-11:45 a.m., meet in front of church. Information: [faithful.citizens2016@gmail.com](mailto:faithful.citizens2016@gmail.com).

White River State Park, 801 W. Washington St., Indianapolis. **Indianapolis St. Vincent de Paul in-person “Love Your Neighbor 5k Run/Walk,”** 9 a.m., paved trail through park, packets include MyLaps Chip Timing for live results, pace breakdown and placing, pick up race packets at Mission 27 Resale, 132 Leota St., Indianapolis, 4-7 p.m. on April 23 or White River State Park Museum Lawn

7:30-8:45 a.m. on April 24, cost for ages 23 and older is \$35, or \$30 with no T-shirt, cost for students ages 6-22 is \$20, or \$15 with no T-shirt. Registration and information: [www.svdpindy.org/neighbor](http://www.svdpindy.org/neighbor). Questions: [dsweeney@svdpindy.org](mailto:dsweeney@svdpindy.org) or 317-924-5769, ext. 238.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **2nd Annual Free Tree Giveaway**, sponsored by the Franciscan Earth Care Initiative of the Province or Our Lady of Consolation, 9 a.m.-1 p.m., two free seedlings per car, tree varieties include white oak, sycamore and river birch, Information: Debbie Nichols, [d.nichols@franciscansusa.org](mailto:d.nichols@franciscansusa.org) or 502-500-3953.

**Virtual Dialogue on Intercultural Competency**, via Zoom, sponsored by archdiocesan Black Catholic Ministry, 10 a.m., director of the Institute for Black Catholic Studies at Xavier University in New Orleans Dr. Kathleen Dorsey Bellow facilitating, free. Registration: [cutt.ly/VDIC](http://cutt.ly/VDIC). †

## Retreats and Programs

For a complete list of retreats as reported to The Criterion, log on to [www.archindy.org/retreats](http://www.archindy.org/retreats).

## April 14-June 2

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Plein Air Classes: Painting the Springtime Landscape**, Wednesdays 9:30-1:30 a.m. or 5-7 p.m., learn outdoor painting techniques from Conventual Franciscan Father Vincent Petersen, open to all levels, bring paints, canvases and brushes; chairs, easels and drawing tables provided, \$25 per session. Registration: [mountsaintfrancis.org/retreats](http://mountsaintfrancis.org/retreats) or 812-923-8817.

## April 17

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Pilgrimage at the Mount**, 9 a.m.-3 p.m., Conventual Franciscan Father Vincent Petersen, presenter,

\$50 includes lunch. Registration: [mountsaintfrancis.org/retreats](http://mountsaintfrancis.org/retreats) or 812-923-8817.

## April 20, 27

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Benedictine Spirituality**, 7-8:30 p.m., third and fourth of four stand-alone sessions, Benedictine Sister Carol Falkner presenting, \$25. Registration: [www.benedictinn.org/programs](http://www.benedictinn.org/programs). Information: [benedictinn@benedictinn.org](mailto:benedictinn@benedictinn.org), 317-788-7581.

## April 24

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Wisdom of the Second Half of Life**, 9 a.m.-4 p.m., Judy Ribar

presenting, \$50, \$75 additional for overnight and one meal. Registration: [mountsaintfrancis.org/retreats](http://mountsaintfrancis.org/retreats) or 812-923-8817.

## April 30

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Painting with Padre**, last Friday monthly through May, doors open 5:30 p.m., painting instruction from Conventual Franciscan Father Vincent Petersen 6-9 p.m., subject matter changes monthly, cheese and light snacks, bring your own beverage, \$40 per session. Registration: [mountsaintfrancis.org/retreats](http://mountsaintfrancis.org/retreats) or 812-923-8817.

## April 30-May 2

Our Lady of Fatima Retreat

Center, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, 7 p.m. Fri.-11:45 a.m. Sun., for engaged couples only, includes materials, meals, snacks,

presentations and separate overnight accommodations, \$298 per couple. Registration: [cutt.ly/TOBITRetreat](http://cutt.ly/TOBITRetreat) or 317-545-7681, must also complete “Tobit Required Info Sheet”

at [cutt.ly/TOBITForm](http://cutt.ly/TOBITForm) and email to [jburger@archindy.org](mailto:jburger@archindy.org). Information on program: [cutt.ly/fatimaretreats](http://cutt.ly/fatimaretreats), 317-545-7681 x. 106 or [cmcsweeney@archindy.org](mailto:cmcsweeney@archindy.org). †

## Mount Saint Francis Center for Spirituality will offer ‘A Day with Mary’ on May 8

“A Day with Mary” retreat will be offered at Mount Saint Francis Center for Spirituality, 101 St. Anthony Road, in Mt. St. Francis, from 9 a.m.-4 p.m. on May 8.

The morning will include presentations on Mary’s words in the Scriptures, excerpts from *Walking with Mary* by Edward Sri, time for quiet reflection on the *Magnificat* and time for group prayer.

In the afternoon, participants will have the opportunity to experience time with Mary by walking the Stations of the

Cross (outdoors, weather-permitting) with a resource that presents them from the voice of Mary, and walking the Franciscan Crown (the Seven Joys of Mary) outside on the grounds of the property.

Judy Ribar, associate director of retreats at the center, will facilitate the day.

The cost is \$50, which includes a box lunch.

For more information or to register, go to [mountsaintfrancis.org/day-with-mary](http://mountsaintfrancis.org/day-with-mary) or contact Mount Saint Francis Retreat Center at 812-923-8817. †

## St. Joseph Sister Carolyn Strack celebrates 70th jubilee

St. Joseph of Carondelet Sister Carolyn (formerly Marie Clare) Strack is celebrating her 70th anniversary as a religious sister.



She was born in Indianapolis and raised in the former St. Catherine of Siena Parish. She entered the Sisters of St. Joseph of Carondelet in St. Louis, Mo., on Feb. 11, 1951, and was received into the novitiate on Aug. 15 the same year with the religious name Sister Marie Clare. She earned a bachelor’s degree in elementary education from Fontbonne University in Clayton, Mo., in 1962.

For years, Sister Carolyn served as an elementary school teacher, religious education teacher/director and founder of religious education programs in Illinois, Missouri and Wisconsin.

In 1979, she moved to St. Mary of the

Immaculate Conception Parish in Aurora, where she served as religious education director.

A year later, Sister Carolyn became the religious education coordinator for the Catholic community at Fort Benjamin Harrison in Indianapolis. She served in that capacity until 1986, as well as served in pastoral ministry for the families as Catholic chaplains became less available for small military bases.

Sister Carolyn remained in Indianapolis for six more years. She served as pastoral associate and parish life coordinator for the former St. Catherine of Siena Parish from 1986-91, and for the former St. James Parish from 1990-92.

After a sabbatical, Sister Carolyn returned to St. Louis to serve as pastoral care director at Nazareth Living Center. She retired in 1999, but continued to serve her community in various capacities until she retired in 2015.

Sister Carolyn now resides at Nazareth Living Center. She enjoys crocheting, reading, and ministering in prayer. †

## Wedding ANNIVERSARIES

### STEVE AND JOAN GUTZWILLER



**STEVE AND JOAN (FITZGERALD) GUTZWILLER**, members of SS. Francis and Clare of Assisi Parish in Greenwood, will celebrate their 50th wedding anniversary on April 17.

The couple was married in St. Joan of Arc Church in Indianapolis on April 17, 1971.

They have three children: Theresa Barker, Brian and Tom Gutzwiller.

The couple also has six grandchildren. †

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

# Amid the pandemic, a question for God leads woman to a deeper faith

(Editor's note: As part of our coverage of the ongoing influence that the pandemic is having on the faith lives of people, The Criterion invited our readers to share their experiences.)

Third in a series

By John Shaughnessy

In the midst of the pandemic—with heartbreak touching the lives of so many people—Darlene Sweeney asked God a question.

It's a question that has deepened her relationship with God and other people: "Lord, what can I do?"

Trying to answer that question, Sweeney found herself focusing on her next-door neighbor at a critical point in her friend's life.

"She had been battling dementia for several years, was transferred to a nursing home during the pandemic, and hospice was called in," recalls Sweeney, a member of St. Mary Parish in Indianapolis. "I have had these wonderful neighbors for the five years I have lived in Indy, and to witness this slow and agonizing deterioration of a friend was heartbreaking. Because I had received both vaccinations, I was allowed to sit with her two days before she passed.

"I was somewhat apprehensive because I have never sat at the bedside with someone approaching death before. She was not aware I was there. As I sat by her, I felt such calm and peace as I was able to let her know how much she meant to me. I was able to pray for her as she was close to the end of her journey here, and to say goodbye. What a blessing it was."

Her poignant connections with people in need continued when she recently helped another woman by finding a way around the usual approach of the Society of St. Vincent de Paul, where Sweeney serves as the director of volunteer services for its Indianapolis Council.

## Answering a prayer

"I was privileged to speak with a woman who had been homeless and just moved into her apartment," Sweeney recalls. "She had nothing—no furniture, no household items, not even a fork or a spoon. She mentioned she had many physical problems and she was sleeping on the floor, but she said she didn't mind because it was *her* floor. She was so grateful to be off the streets and that someone cared enough about her to find out about her needs.

"When I told her she would have to pick up all the items we had for her, she told me she had absolutely no way of arranging that. St. Vincent de Paul normally does not deliver, but in this case everything was loaded into a truck and delivered to her apartment. Furniture, household items, linens, cleaning products—everything she needed to make her house a home."

When the woman told Sweeney

how thankful she was that someone "cared so much" about her, Sweeney responded with this thought: "I told her how blessed I was to be chosen to be the messenger to make this happen."

Reflecting upon these two situations, Sweeney says, "One can't help but grow in their faith when encounters like this happen."

That thought leads Sweeney to consider the powerful extent of God's presence amid the challenges and heartbreaks of the pandemic. She believes God "has been granting more prayers because of the position we're in."

She's found some of her own prayers answered in the ways that people have helped the Society of St. Vincent de Paul during the COVID-19 crisis.

"Our food pantry serving 3,000 households each week was transformed into a drive-through operation in a matter of days to be in compliance with all the guidelines of the pandemic," she says about that transition in March of 2020. "We never skipped a beat providing food to the ever-increasing needs of our neighbors.

"When we were drastically short of volunteers, God sent us the National Guard, students, missionaries and many others to do a job we couldn't do without them. Others in the community saw our need, and we had more first-time donors than ever before."

Sweeney also marvels at how her relationship with God has deepened in the past year.

## A soul-searching journey

When the pandemic initially caused churches to close, she missed not being able to attend Mass and receive the Eucharist. Still, she focused on making the most of the virtual Masses she watched in the comfort of her home.

"God came to me where I was," she says. "Now it was just me and the Lord. No one else. No distractions. I was able to concentrate on the Mass, the readings, the Gospel. I looked at my sign that says, 'Be still and know that I AM.' So powerful."

The power of that relationship has continued as she recently returned to St. Mary Church for Mass, including "the



Throughout the pandemic, Darlene Sweeney has felt her prayers have been answered in her role as director of volunteer services for the Indianapolis Council of the Society of St. Vincent de Paul. In this March 24 photo, she poses at the society's food pantry in Indianapolis as volunteers from St. Mark the Evangelist Parish in Indianapolis put together boxes of food for home deliveries to people in need. (Photo by John Shaughnessy)

blessing" of receiving the Eucharist again.

"This whole year, I've felt God has been with me every single day. At work, I asked him every day to help me. I had never really taken my Lord to work with me before. I have realized all the abilities that God has given me to use for his benefit, for his good.

"St. Vincent de Paul is all about seeing the face of Christ in others. This journey has been a soul-searching one. There's the realization that all I have and all I am is because of him."

That belief has guided her through her own personal challenge of the past year—her 7-year-old granddaughter being diagnosed with diabetes.

"It devastated the entire family," Sweeney says. "This disease is a difficult one—so much unknown, so much to learn, so unfair, so stressful on the parents. I prayed hard for her but even harder for her parents that they would

learn to cope and handle this disease in the little girl they love so much."

Once again, Sweeney says, "my prayers have been answered."

"My granddaughter is amazing as to how she is handling this new life until a cure is found. She so much loves the Lord. Her parents provide everything she needs on a daily basis to stay alive and well. We all witnessed her first reconciliation together as she prepares for her first holy Communion in May. God is good."

In a year marked by heartbreak, Sweeney has found reasons for hope, trust and gratitude.

"My journey may not be like others. I know there's been so much pain. But for me, to have this personal relationship with God at this stage of my life is wonderful. It's been such a time of reflection and growth. I've learned to trust more. In this year of isolation, I've always felt the Lord was with me, guiding my life." †

## Help us carry on God's work.



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# With trial, Catholics pray for peace, yet fear more unrest

ST. PAUL, Minn. (CNS)—Just before 8 a.m. on March 22, nine people gathered outside St. Olaf Parish in downtown Minneapolis in a garden dedicated to St. Francis to pray that saint's famous prayer: "Lord, make me an instrument of your peace."

A small, ever-changing group has been gathering to offer the prayer on weekdays since March 8, the day before jury selection began for the trial of former Minneapolis police officer Derek Chauvin, who has been charged with murder in last year's death of George Floyd.

The gathering as well as the praying of the Divine Mercy chaplet at 3 p.m. weekdays at the church are small but significant ways parishioners are responding to the rising tension as Chauvin's trial started on March 29.

"We're here in the heart of it," Father Kevin Kenney, the parish's pastor, said.

The parish is blocks from the Hennepin County Government Center, where the trial will occur. The church is open but prepared to board its windows if necessary.

Last summer, riots broke out in sections of Minneapolis and St. Paul—and elsewhere—following Floyd's May 25 death. A widely seen video shows the Black man who had been arrested for trying to pass a counterfeit \$20 bill at a convenience store handcuffed and lying face-down on the ground next to a police car, with Chauvin, who is white, kneeling on his neck. Floyd repeatedly said, "Please, I can't breathe," before losing consciousness.

Protests surrounding Floyd's death focused on the incident as an act of racism and police brutality.

Chauvin and three other officers involved in Floyd's arrest were fired and arrested. Chauvin has been charged with second-degree unintentional murder, third-degree murder and second-degree manslaughter. The three former officers are charged with aiding and abetting second-degree murder and aiding and abetting second-degree manslaughter. Their trials are expected to begin in August.

Twin Cities residents and leaders have voiced concerns that Chauvin's trial—whatever the outcome—could stoke a repeat of last year's violence. Archbishop Bernard A. Hebda of St. Paul and Minneapolis joined other faith leaders on March 7 to pray for justice and peace outside of the Hennepin County Government Center, which was barricaded ahead of the trial.

St. Peter Claver Parish, St. Paul's historically African American faith community, sits along the edge of the city's Midway neighborhood, which was badly damaged last year by vandalism and fire. Its pastor, Father Erich Rutten, said when it comes to fears of rioting, the parish is praying for the best outcome but is prepared for the worst.

As the trial neared, the parish called for prayers for peace and justice. It also turned attention to larger issues of historic police brutality against African Americans and other forms of racism.

Peace cannot come soon enough for Father Leo Schneider, pastor of Holy Name and St. Leonard of Port Maurice parishes, both in south Minneapolis. Holy Name



A group says the Prayer of St. Francis on March 22 at St. Olaf Catholic Church in downtown Minneapolis. Father Kevin Kenney, pastor, has asked parishioners to say to pray a daily rosary for the city to keep calm during the trial of former police officer Derek Chauvin in George Floyd death. (CNS photo/Dave Hrbacek, *The Catholic Spirit*)

is five blocks from where Floyd died. Father Schneider has watched the site transition from a "shrine" to the center of what has been described as an "autonomous zone," rife with criminal activity yet no longer patrolled by police.

Traffic in the immediate vicinity has been blocked, but neighbors now fear carjackings and feel unsafe when walking through the area. Rather than a memorial, the priest said, "It's more of a crime scene."

"I think we can say there has been a lot of darkness around us living so close to where George Floyd died. ... These are all acts of darkness being hidden under the darkness of a no-go-zone," he said in a homily on March 14. "Violence begets violence, forgiveness begets forgiveness and opens the door to love. Love replaces the fist with handshakes, divisions become unity and war turns into peace."

Next door to Holy Name is Risen Christ Catholic School, a Spanish-English immersion school. Michael Rogers, the school's president, said increased crime in the neighborhood has caused the school to take extra precautions, but that he has no new concerns about student safety.

However, he and other staffers are attuned to the school community's anxiety. About 99% of its 322 students are students of color, and most of its families are Latino. Many were directly affected by last year's riots, he said.

On March 9, Rogers and Principal Joelynn Sartell sent a letter to families letting them know the school

is working with other churches, schools and law enforcement to monitor "anything which might disturb the learning environment at Risen Christ."

Ryan Hamilton, a Black attorney, said that he has watched police near his home in north Minneapolis fortify their building, and wonders if he should be preparing his own home for rioting. Last year, he and his wife took their young children to stay with grandparents away from the city during riots in their neighborhood.

A member of Our Lady of Lourdes Parish in Minneapolis, Hamilton said last year's incidents were "surreal," noting he witnessed a police squad car blown up in a parking lot.

"We live in a fallen world and fallen humanity, so there are individuals among us and groups that just thrive on chaos," he said. "So, there is going to be a group that, regardless of what happens in terms of a verdict ... they're going to flip it and spin it into an opportunity to create some chaos."

He sees a role for the Catholic Church to offer calm in the chaos and create spaces where people can be heard in their grief, fear, anger and frustration, without agenda.

"Our duty is to think of this ... as Catholics first and reaffirm our identity as Catholics," he said regarding people's responses to the social issues at play. "And then pray, so we root ourselves in our faith principles. Make an intentional effort to approach this as a Catholic first and pray, 'Lord, what do I do?' ... This is beyond us as individuals." †

## Border surge straining shelters, says Mexican bishops' migrant ministry

PALENQUE, Mexico (CNS)—The Mexican bishops' migrant ministry says people are arriving at the U.S.-Mexico border with illusions of easily entering the United States, but they risk being returned to Mexico under rules for expelling people rapidly during the pandemic.

In a four-page statement issued on March 26, the migrant ministry said the situation is creating bottlenecks along the northern border as migrants, encouraged by stories of possible U.S. policy changes, are unable to apply for asylum and resort to crossing illegally into the United States.

The surge of migrants through Mexico has strained Catholic-run shelters, which are operating at limited capacity due to COVID-19 precautions. Donations have dropped due to the pandemic, the statement said.

"We look optimistically on the new migration policies being implemented by the present United States government," said the statement, signed by Bishop Jose Guadalupe Torres Campos of Ciudad Juarez, who oversees the migrant ministry.

"We know these processes take time ... and we hope that legislators allow the implementation of policies proposed by President Joe Biden," the statement continued. "[But] these policies have caused too much optimism in the migrant population, who are hopeful

of being able to soon enter the United States and are mobilizing in various countries, especially in Central America and Mexico."

Ever-increasing numbers of migrants—including many unaccompanied minors—are arriving in the United States, even though the Biden administration has told migrants to stay put for the time being and says it is deporting single adults and families.

Unaccompanied minors are not being deported, Biden told reporters in a news conference. But neither are many families, according to *The Washington Post*, which reported 60% of "family units"—made up of at least one parent and one child—detained by U.S. officials are remaining in the United States.

Some families detained along parts of the border cannot be returned to Mexico due to Mexico lacking space, the result of a new law prohibiting children being held in Mexican immigration detention centers.

The bishops' ministry said the government "had not anticipated in advance" spaces for sheltering unaccompanied minors and families with children prior to changing its law. Mexican immigration officials routinely ask the shelters to house child migrants and families "without any support on the part of the federal government," according to the statement.

The shortage of space for minors is so severe that Sister Pascuala Chávez Medina, coordinator of a migrant shelter in Palenque, in southern Chiapas state, says she receives calls from as far away as Mexico City from immigration officials looking for places to house child migrants.

"I tell them that there's no space, and I don't have the infrastructure necessary for adolescents, especially those in situations of risk," said Sister Pascuala, one of the Daughters of Charity of St. Vincent de Paul tending to the migrants passing through Palenque.

The Palenque shelter has filled up routinely to the point many solo male travelers are forced to sleep on the sidewalk outside and only receive meals and limited assistance.

"The only ones able to enter are women, minors and the sick. That's the priority," Sister Pascuala said, adding that since mid-March, the number of families arriving has declined for reasons she could not explain.

Many of the migrants arriving in shelters in Mexico report fleeing poverty, violence and the aftermath of twin hurricanes affecting Central America.

There is also the belief in Central America "that entry [into the United States] is very simple, especially if they come with families," said Alberto Xicoténcatl, director of the migrant

shelter in Saltillo, in northern Mexico, where he estimates the flow of migrants is four times the normal numbers.

The migrant ministry statement said, "Human traffickers trick migrants, assuring them that they can enter the United States and request asylum, something which is not true."

"It's a strategy they use ... to get more customers."

With migrants arriving at the U.S.-Mexico border in record numbers, the Biden administration is resorting to an old tactic: asking Mexico to play the role of enforcer.

For the first time during the pandemic, on March 19, Mexico announced restrictions on travel at its southern border due to COVID-19. The same day, it revealed a deal with the United States to receive 2.7 million doses of the AstraZeneca vaccine, something leaders in both countries called unrelated to any action against migrants.

The migrant ministry called the timing "suspicious."

The increased enforcement measures, the migrant ministry said, "have considerably increased the trafficking of persons by organized crime" along with activity by other groups "who look to capture migrants for their businesses [such as sex work] or to kidnap them." †

# Boulder officer recalled as ‘man of character,’ ‘loving father’

BOULDER, Colo. (CNS)—Officer Eric Talley, an 11-year veteran of the Boulder Police Department, was the first to arrive at the scene of a mass shooting at a King Soopers grocery store on the afternoon of March 22 and the first of 10 to be killed.

A Catholic family man who took his faith seriously, Talley often stopped by St. Martin de Porres Parish just across the street from the store, “and participated in its events, even though he wasn’t a parishioner there,” Denver Archbishop Samuel J. Aquila said.

“St. Martin de Porres, the patron of the parish, was someone who experienced tragedy and hardship in his life, and so, we ask for his intercession in these difficult circumstances, that God would bring good out of this great evil,” he added in a statement issued late on March 23.

Archbishop Aquila said he was “deeply saddened by the tragic and sudden deaths” of the 10 shooting victims. “I have been praying for all those impacted by this senseless act of violence and want to express my spiritual closeness to them,” he said.

Police arrested 21-year-old Ahmad Al Aliwi Alissa of Arvada, Colo. He was treated at a local hospital for a gunshot wound to the leg, then booked into the Boulder County Jail. He was charged with 10 counts of first-degree murder and one count of attempted murder. So far his motive for the shooting rampage is not known.

*USA Today* reported Alissa was armed with an AR-556 pistol.

Law enforcement officials identified the nine others who died as: Denny Stong, 20, Neven Stanistic, 23, Rikki Olds, 25, Tralona Bartkowiak, 49, Suzanne Fountain, 59, Teri Leiker, 51, Kevin Mahoney, 61, Lynn Murray, 62, and Jody Waters, 65. Some were customers and some were store employees. Olds was a store manager.

*The Denver Post* daily newspaper reported the alleged shooter, whom witnesses said was wearing black and shooting “a rifle of some kind,” began shooting outside one of the store’s entrances and then entered the store shooting. One witness said he didn’t say a word.

*The New York Post* daily newspaper on March 24 quoted the alleged shooter’s older brother, Ali Aliwi Alissa, 34, as saying the younger Alissa was bullied in high school for being Muslim and in the past few years had grown “increasingly paranoid” and anti-social, but that he had never heard the 21-year-old threaten violence. The family had emigrated from Syria when the alleged shooter was 3.

*The Post* also quoted Damien Cruz,

who said he has known the younger Alissa since fifth grade: “People chose not to mess with him because of his temper, people chose not to really talk to him because of ... how he acted and things like that. So yeah, he was very alone.”

“Along with the rest of the community, we are waiting for more details on those who have passed away,” Archbishop Aquila said in his statement, adding that Talley “has been described as a man of character and strong faith, a loving father to seven children, a husband who cared deeply for his family and a soldier for Christ.”

“My prayers and those of the faithful of the Archdiocese of Denver are with the Talley family and all who have died.”

The archbishop said that while it is still not known what led “to this terrible event, incidents like this have become far too common in our country and our state.”

“We must work to promote deeper conversion of hearts so that our lives are characterized by the virtue of charity,” he said, “which allows us to love God and our neighbor, strengthening the fabric of society and preventing senseless acts of violence such as this one.”

Boulder Police Chief Maris Herold told reporters at a March 22 news conference that Talley “loved this community and he’s everything that policing deserves and needs.”

“He cared about the Boulder Police Department,” she said. “He cared about his family and he was willing to die to protect others.”

Herold said Talley went into police work to pursue a “higher calling.” Some news reports said he left a good career in information technology to become a police officer. Other reports said he was training to be part of a drone unit to have a safer job in the department.

“My heart is broken. I cannot explain how beautiful he was and what a devastating loss this is to so many,” his sister Kirstin tweeted about her big



On March 24, people in Boulder, Colo., lay flowers on the police car of Officer Eric Talley who died two days earlier while responding to a call about a mass shooter at a King Soopers grocery store. Talley and nine others were killed.

(CNS photo/Kevin Mohatt, Reuters)

brother, who was 51. “Fly high my sweet brother. You always wanted to be a pilot ... Soar.”

Talley’s father, Homer Talley, said in a statement reported by various news outlets that his son “took his job as a police officer very seriously,” and “loved his kids and his family more than anything.” Talley and his wife had seven children.

Homer Talley also told a local TV station that in a recent conversation the two had, his son said “he would lay down his life for any of the officers that he worked with.”

In a statement released on March 24 in Washington, the chairman of the U.S. Catholic bishops’ domestic policy committee said it was “heartbreaking to hear of yet another mass shooting” in Boulder while “we are still reeling from the loss of life in the mass shootings in Atlanta.”

“We pray for the families and friends of those who were lost and for their communities,” said Archbishop Paul S. Coakley of Oklahoma City, who is chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on Domestic Justice and Human Development. “We are especially grateful for the efforts of first responders to safeguard the community and treat victims and urge all people of goodwill to offer concrete support to victims of violence wherever possible.”

He said the bishops “have long promoted prudent measures of gun

control to limit mass shootings and other gun homicides and suicides, and we stand by those positions.

“We must always remember that each of us is a brother or sister in Christ, created in the image and likeness of a loving God,” Archbishop Coakley said. “As we approach Holy Week, let us continue to reflect on God’s love and mercy for each one of us and renew the call for conversion of heart.”

Colorado is no stranger to mass shootings. On April 20, 1999, students Dylan Klebold and Eric Harris at Columbine High school in the Denver suburb of Littleton went on a shooting rampage, killing 12 students and one teacher and injuring 21 others before taking their own lives.

On July 20, 2012, at a theater in the Denver suburb of Aurora, mass shooter James Holmes, now 33, killed 12 people and injured 70 others.

He was tried nearly three years later. He confessed to the shooting, but pleaded not guilty by reason of insanity. On Aug. 7, 2015, he was sentenced to life in prison without the possibility of parole. On Aug. 26, he was given 12 life sentences, one for every person he killed; he also received 3,318 years for the attempted murders of those he wounded and for rigging his apartment with explosives, which, according to news reports, he hoped would kill police when they searched the place. †

## After Bloody Saturday, Myanmar Catholics pray for peace, those who died

YANGON, Myanmar (CNS)—While Catholics in Myanmar observed Palm Sunday, many in the Buddhist-majority country were crying at the funerals of more than 100 people killed the previous day.

At least 114 people were killed by security forces on March 27, the bloodiest day since the military seized power on Feb. 1, reported [ucanews.com](http://ucanews.com). The day has been labeled Bloody Saturday.

Dozens of victims were bystanders—including children—who were not taking part in anti-coup demonstrations.

[Ucanews.com](http://ucanews.com) said local media reported a man from Mandalay, Myanmar’s second-largest city, was shot and burned alive by security forces.

Auxiliary Bishop John Saw Yaw Han of Yangon called on Catholics to pray earnestly to bring peace to Myanmar. “As Christians, we ourselves need to practice the way of justice, and at the same time we need to fight against injustice,” the bishop said in a homily on March 28.

At Palm Sunday Masses, priests prayed for those who died during the pro-democracy protests, [ucanews.com](http://ucanews.com) reported.

Cardinal Charles Bo of Yangon recently demanded a stop to the killings in the streets of Myanmar. Pope Francis also has called for an end to the bloodshed.

The military, known as the Tatmadaw, has killed more

than 450 people and detained at least 2,000 since the nationwide anti-coup protests began on Feb. 6.

The March 27 crackdown took place on Armed Forces Day, formerly known as Revolution Day and a holiday honoring the Tatmadaw, which was founded by Gen. Aung San, the father of national leader Aung San Suu Kyi. Revolution Day marks the date in 1945 when Aung San began the resistance against the Japanese occupying forces during World War II.

The Tatmadaw showed its might and weapons during a parade in Naypyitaw, the remote capital. Most Western diplomats boycotted the event, although officials from other countries, including China and Russia, attended, [ucanews.com](http://ucanews.com) reported.

The Tatmadaw justified its coup by citing voting irregularities in November elections that Suu Kyi’s National League for Democracy won by a landslide. Gen. Min Aung Hlaing, the coup leader, said the army was determined to protect people from all danger. He pledged to pave the way for democracy and hold new elections without giving an exact time frame.

Bloody Saturday drew strong condemnation from nations around the world and from 12 military chiefs from democratic countries, including Japan.

“A professional military follows international

standards for conduct and is responsible for protecting—not harming—the people it serves,” military chiefs said in a statement.

U.S. President Joe Biden called Myanmar’s massacre of pro-democracy protesters “absolutely disgraceful.”

The EU mission in Myanmar said “it’s a day of terror and dishonor” because the killings of unarmed civilians, including children, are indefensible acts.

Tom Andrews, special U.N. rapporteur on Myanmar, said it was time for the world to take action, if not through the U.N. Security Council then through an international emergency summit. He said the junta should be cut off from funding such as oil and gas revenues and from access to weapons.

[Ucanews.com](http://ucanews.com) reported politicians, activists, students, journalists and ordinary civilians have been terrorized by the Tatmadaw. Soldiers raid homes late at night, randomly shooting at the houses.

Undeterred, young people continue to march into the streets to show their defiance against military rule.

“I believe we will reach our goal through perseverance, despite the journey being tough and facing more bloodshed,” said Sister Ann Rose Nu Tawng from Myitkyina, who knelt on the road to plead with security forces not to harm unarmed civilians in February and March. †

# Teen adds new chapter to family's Eagle Scout story by collecting books for children

By John Shaughnessy

As soon as he heard the little boy's enthusiasm, Teddy Isakson knew he had found the place where he wanted to make a difference.

That moment of revelation came as the 14-year-old youth visited St. Mary's Child Center in Indianapolis, which provides life-changing, early childhood education to boys and girls who often grow up in poverty. About 93% of the students who attend the center are in that situation.

"The kids were coming out of the lunchroom, and they were all so excited and smiling," recalls Teddy, a freshman at Cardinal Ritter High School in Indianapolis. "One of the kids said his favorite part of the day was the teachers reading to them. That's when the light bulb went on for me."

In that moment, Teddy decided that helping the children at St. Mary's would be the focus of his project to become an Eagle Scout, the highest honor for a Boy Scout. He shared his goal in a short description of his plan.

"Most children are read to about 1,600 hours before they start kindergarten. However, children in poverty are read to about 25 hours before they start kindergarten," he noted. "As a result, when children in poverty go into kindergarten, they are about two years behind other children."

"I learned that St. Mary's Child Center can help 85% of the children they serve

start kindergarten at the same reading level as other children. To accomplish their mission, they need more books to read to the children."

Teddy's plan is to collect at least 120 new or gently-used books in English or Spanish that are suitable for pre-school children. He also plans to build bookshelves for several classrooms.

"I've grown up in a Catholic family, so I've learned all those ideals," says Teddy, a member of St. Monica Parish in Indianapolis. "It just feels right to help those kids who are in poverty and who are struggling."

His efforts to become an Eagle Scout by helping others is a family tradition. Each of his three older brothers became Eagle Scouts through projects that supported ministries that help people in need in the archdiocese.

Joey Isakson focused his Eagle Scout project on Holy Family Shelter, while Mike helped Birthline, the archdiocesan program that provides assistance to struggling pregnant women and mothers of infants. And Bobby directed his effort to help the Catholic Charities refugee resettlement program of the archdiocese.

At 14, Teddy is on pace to attain his Eagle Scout at an earlier age than any of his brothers.

"That would be pretty cool," he says with a wide smile about the thought of having that bragging right. But that thought soon gives way to the connection he hopes to share with his brothers.



Teddy Isakson is pursuing the achievement of becoming an Eagle Scout with his plan to collect books and build bookshelves for the children who are served by St. Mary's Child Center in Indianapolis. (Photo by John Shaughnessy)

"It is really cool to have three older brothers who have all gotten Eagles," he says. "Seeing what they've been able to do and the impacts they've been able to make on families and people's lives, that's what I want to do with these kids—to make a big impact on their lives. Hopefully everything will be done by the time they start school next year."

Teddy's book collection campaign will be a blessing to the child center, which is celebrating its 60th year of striving to shape the lives of at-risk, pre-school children now and for the future.

"St. Mary's Child Center is so grateful to Teddy that he is dedicating his work and time to benefit the children," says Connie Sherman, executive director of the child center. "Books are so important for our young children, and

the bookshelves will allow us to organize the books so the children can easily find what they need.

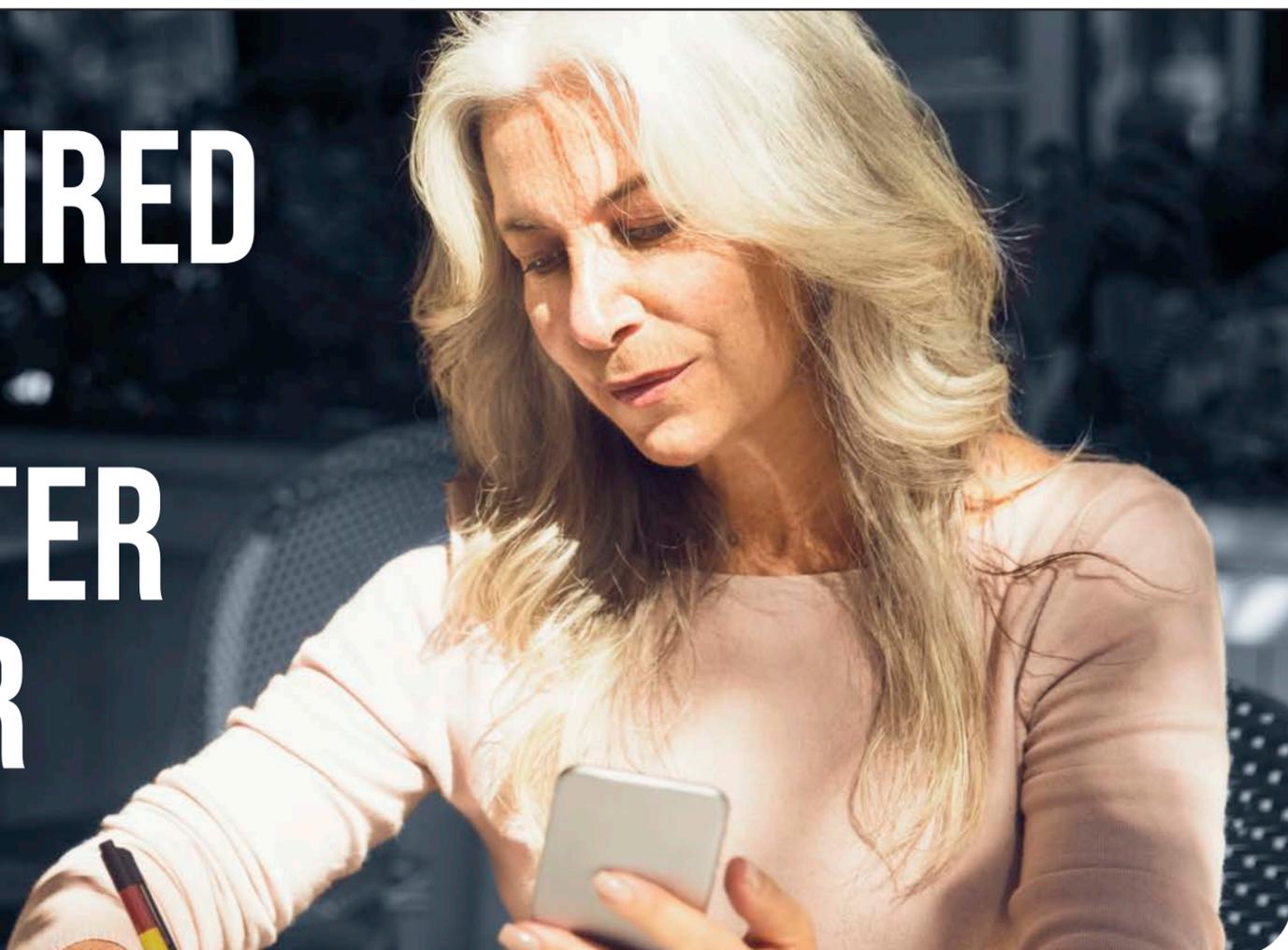
"We are very proud to mark our 60th year in 2021. St. Mary's has a long history of support in our community, and we are delighted to count Teddy as a great supporter."

He's thrilled to help.

"If I can help them with the gifts and talents I have, then I'm going to do it," Teddy says. "It's leading by example, and that's what Jesus did."

*(For information about providing book donations or monetary donations to his effort to help St. Mary's Child Center, contact Teddy Isakson at [tisakson20@gmail.com](mailto:tisakson20@gmail.com) or 317-600-8045. To learn more about St. Mary's Child Center, visit [www.smccindy.org](http://www.smccindy.org).) †*

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# Faith *Alive!*

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## Joy of Church's Easter worship pours forth the 'music of heaven'

By Fr. Vincent Ferrer Bagan, O.P.

There is good reason why we Catholics especially love our Church's customs during Lent and Easter. These seasons intensify the fundamental movement of our faith: the movement from slavery to freedom, the movement from death to eternal life that Jesus Christ alone can bring.

We pare down our lives to what is most essential. We die to ourselves, and we remember our baptism so that we can experience the basic direction that our lives were given by God at baptism—a direction of dying to sin, of dying with Christ, so that we can rise with him to eternal life.

In Lent, our experience is primarily that of our earthly journey, of taking up and bearing our crosses with Christ. In Easter, we rise with Christ and experience a foretaste of our heavenly reward. For that reason, we can think of the music of Easter as a foretaste of the music of heaven.

There is one song of heaven that is ancient in the Church's worship and that remains throughout the whole year, even during Lent, since the music of heaven can never be wholly absent from our worship. At every Mass, after the priest invites us to lift up our hearts to the Lord, he invokes the angels so that we can join them as without end we acclaim: "Holy, holy, holy Lord God of hosts" (Is 6:3).

There are three musical elements, though, that the Church mostly abstains from during the season of Lent, and I think we can see these three elements as expressing in a particular way the music of heaven.

The first of these is the *Gloria*: "Glory to God in the highest, and on Earth peace to people of goodwill." Like the "Holy, holy, holy," we know that the *Gloria*, at least in its first line, is also part of the music of heaven. It is what the angels sing at the birth of Christ (Lk 2:14). Though



Joseph Murray plays a pipe organ during a Black History Month Mass of Thanksgiving on Feb. 28 at the Co-Cathedral of St. Joseph in Brooklyn, N.Y. At Easter, the organ and other instruments return to their full glory and extend the joy of our voices. (CNS photo/Gregory A. Shemitz)

this song is sung on certain feasts if they fall during Lent, it is never sung on the Sundays or weekdays of Lent itself.

We sing this song at the Mass of the Lord's Supper on Holy Thursday, as we celebrate his institution of the Eucharist. But this song returns for good in a particularly dramatic way at the Easter Vigil when, after many readings from the Old Testament telling the story of our salvation, the altar candles are lit, bells are rung and all sing this

The scene of the women at Jesus' empty tomb is depicted in this stained-glass window by artist Guido Nincheri at Notre Dame Cathedral in Ottawa, Ontario. The Church expresses the joy of Christ rising from the dead in a special way through sacred music emphasized at Easter.

(CNS photo/Gene Plaisted, Crosiers)



song of the angels as the liturgy transitions definitively to the joy of the Resurrection.

During the *Gloria*, or at some later point in or after the Easter Vigil liturgy, we may also notice the return of the organ and other musical instruments. During Lent, the organ is only allowed to support the singing. Some parishes may choose to go without an organ or other accompanying instruments altogether during Lent. We fast from the loud and glorious organ music that has developed in the Church over the past several centuries.

At Easter, however, the organ and other instruments return to their full glory and extend the joy of our voices. We hear the king of the instruments ring out again with triumphant music celebrating this most solemn feast of the whole liturgical year.

After the *Gloria* and the New Testament reading, we hear another song return, one that we never hear or sing during Lent, a one-word song that will permeate the entirety of the Easter season: Alleluia! And this is sung not just once but three times, each at a higher pitch to signify an increasing level of exultation.

If you sing the chant version of this Alleluia, it rejoices in the way that chant music rejoices: not with increased volume or instruments, but rather with more

notes, as if we could continue to sing it forever.

If you are among those in the Church who pray the Liturgy of the Hours in addition to going to Mass, you will especially feel how saturated the Church's Easter worship is with the word "alleluia."

We add alleluia at the end of almost everything we sing. That we can even grow tired of the alleluia shows us that we may not quite be ready for just how joyful the life of heaven is; we are not quite ready to sing the song of heaven always.

That is the beauty of returning to Lent and Easter and their customs and music every year of our lives. If we allow the graces of the cross to take away all in our lives that is not of God, we will eventually be ready to celebrate the perpetual Easter of heaven, in which we will sing "Holy, holy, holy," "Glory to God in the highest," and "Alleluia, alleluia, alleluia," without end, rejoicing with all the angels and saints in God's presence forever.

(Dominican Father Vincent Ferrer Bagan is a member of his order's Province of St. Joseph. He has ministered as a Church music director, has taught music and theology at various levels and presently serves as the director of liturgical music at the Pontifical North American College, the American seminary in Rome.) †

Pastoral Ministry/Saul Llasca

## We are called to follow Jesus' example of love

Do you remember Holy Week last year? And Easter? I am certain it was the strangest Easter you have ever faced.



Last year, we also did not have a procession honoring the Blessed Sacrament. There was no veneration of the cross on Good Friday, and no adults receiving the sacraments during the Easter Vigil (baptism, confirmation and Communion). It was undoubtedly a sad Holy Week.

Thank the Lord, Holy Week is different this year. Yes, we still observe the many protocols—limiting the number of people in our churches, social distancing during Mass, all of us wearing masks—but thankfully, we are in church marking Holy Week in 2021.

As Catholics, Holy Week is an integral part of our faith. We celebrate what makes us Christians—the passion, death and resurrection of our Lord Jesus Christ, who freed us from sin and death.

Palm Sunday reminds us that Jesus Christ is our king. We join the people of Jerusalem 2,000 years ago and acclaim

Jesus as the king of our hearts, the king of our lives, the king of salvation. This Jesus clarifies that his kingdom is not of this Earth; he is a king who likes to be with sinners and the poor. Jesus exercised his kingship by washing his Apostles' feet and giving his life on the cross for us. For by his love, he saved us from sin and death.

On Holy Thursday, we celebrate Jesus giving himself to the Apostles and to us in the holy Eucharist. Jesus gives his life because of love for his Church, and by his love, we are saved.

One day at St. Therese of the Infant Jesus Parish in Indianapolis, we were discussing in a religious education class how much Jesus loves us. One of the students noted that "Jesus loves us more than Dad and Mom, and more than we can imagine." Another student said, "I know how much God loves us." He stretched out his arms and pointed to Jesus on the cross, with his arms outstretched in love, and added, "See how much God loves us?"

On Good Friday, we join Jesus in his suffering as he carries the cross—our cross—and dies on the hill of Calvary to take away our sins. We call this day "Good Friday" because this is the day when Jesus brought goodness back to

us, dying on the cross to free us from sin and death. It is also the day of the cross. Every time you look at it, Jesus is saying to us, "This is how much I love you!"

On Holy Saturday, as Jesus laid in the tomb, a silence covered Jerusalem. We sometimes experience a similar silence in our lives, including a silence brought upon us during the last several months by COVID-19. The silence is not something to be avoided, but is a gift, a chance to hear our Lord. A real conversation occurs when both parties are willing to listen to each other. I like to believe that silence is an opportunity for us to hear what God wants to communicate to us.

Jesus wants to share his glory with us. He wants to give us newness of life.

As Easter approaches, let's prepare to receive Jesus in the Eucharist; let us make our hearts available to him and our brothers to forgive, forget and feel the presence of God in our lives. Let us be open to the goodness of God, to the freshness of eternal life. Let us be thankful for such an act of love, and let us answer by loving our brothers and sisters as Jesus has loved us.

(Saul Llasca is coordinator of the archdiocesan Office of Hispanic Ministry. E-mail him at [SLlasca@archindy.org](mailto:SLlasca@archindy.org).) †

Amid the Fray/Greg Erlandson

## One year later, measuring our gains and losses

One year ago, I left my office for what I thought was a few weeks. Soon I was wearing gloves to the grocery store and sanitizing the groceries when I got home. Spring was a time of fear and high alert.



At times, it felt as if the days passed with unbelievable slowness as we all settled down into our bubbles.

Thirty million cases and 537,000 dead later,

today the 12 months feel like they rocketed by us. Suddenly we have arrived at a point where we are one or two shots away from feeling a little safer for the first time in a year.

At this transition point—not out of the woods yet but the end in sight—I have been thinking about the lessons learned and unlearned, the moments savored and the moments when my frustration got the better of me.

In March 2020, my world suddenly shrank. Friends, acquaintances, colleagues, children—all suddenly out of reach. It felt like the pandemic version of the rapture, with people disappearing from my life in an instant: I couldn't dine with or hug or just spend time indoors with them.

Easter, Fourth of July, Thanksgiving, Christmas: Holidays tumbled by in which any possibility of celebration was preceded by the logistics of COVID-19 testing, masking and social distancing. Dining *al fresco* was the new normal.

At the same time, much of the noise, the hustle and bustle of daily life, receded. Remember those first weeks, when skies cleared of smog and the cities grew measurably more still? I was struck by how clearly I could hear the bird calls; many I had never paid attention to like the plaintive call of the mourning dove or the ray gun bursts of the cardinal.

I was one of the lucky ones who could still work from home, and the stories of the suddenly unemployed, fearful of eviction, of hunger or worse, pained me. Many charities, panicked at first, were surprised to see that giving was up, but no wonder: We who could give felt so blessed that our reaction was to share with others.

The pandemic was also a postgraduate course in scientific inquiry. Our scientists were learning on the fly, and so was I. Don't wear the N95 masks because hospitals needed them. But wear masks. Wipe down surfaces. But perhaps that was not necessary. Wash your hands. Make your masks tighter and thicker. Avoid gatherings. Unless in Florida.

I wasn't angry at the changing information. It heartened me that people were paying attention, trying to learn the behavior of a stealthy, lethal foe. Viruses may be the only threat mankind faces that could obliterate us (besides the threat we pose to ourselves, of course). Our most intrepid enemy is fiendishly clever and adaptable.

We can't wait to get back to our remembered "normal," but I predict that as we do, there will be moments of nostalgia. I feel it a bit now already: The time spent at home. No commutes. The Zoom cocktail hours with friends and family that we never did before. I prayed more. I exercised more. I waved at neighbors who had been strangers to me, happy to see others who shared my predicament.

In some ways, I had a George Bailey experience. Not COVID-19, but the quarantine was my Clarence, showing me what matters most when I felt I had lost a lot.

I know it's human nature to want to rush back into the hustle and bustle of our old normal, but this rare, unexpected year of loss will be a waste if we don't take the time to learn from what we gained.

(Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at [gerlandson@catholicnews.com](mailto:gerlandson@catholicnews.com).) †

It's All Good/Patti Lamb

## As Easter people, our 'forever' home is with the Lord

Recently, we sold our home of 15 years rather unexpectedly—when it wasn't listed on the market. We were extremely grateful for this blessing because we had actively been planning to downsize. (That last sentence is a bit of an understatement.) However, the new owners wanted to take possession as soon as possible, as the mother was to give birth within weeks, and the father was scheduled for deployment.



Houses were going before we could even request showings, and we had to act quickly. We ended up going with a spec home, which was already under construction and would be ready just in time for the new school year.

Unfortunately, the construction process was riddled with errors, resulting in stress and disappointment on our end.

The night before the closing, our realtor said that she was sorry about our experience, since it is always her goal to help her clients find their "forever homes."

"And this probably isn't your 'forever home,' is it?" she asked over the phone.

"No," I stated. Our conversation was brief since she was on her way to another appointment. These past few weeks, however, my mind has circled back to that conversation and I thought about her question on a much higher level.

Fast forward to today. We're living in troubled times. I try to avoid the news because the majority of it is disturbing to me. When I do glance at headlines, I see stories of scandal, deceit, slander, senseless violence and judgment. Bold headlines, often contradictory depending on your media source, deliver very little good news.

Factor in social media, where we're invited to "follow" movie stars, rock stars, politicians, athletes and influencers.

To me, it feels like we're being set up to worship false idols. Ostentatious performances permeate primetime television.

The other day, I heard something so bizarre in the news that I had to ask my husband if I dreamed it. When he confirmed I wasn't dreaming, I told him that I'm starting to feel like an alien on this planet.

I took a walk to clear my head and get away from screen time. That was the first time in a while when I just started talking to God—out loud. I can't remember the last time I talked to him openly and honestly, like I talk to my sisters or my girlfriends.

"This world is scaring me, God," I said. I walked and talked for a long spell. By the time I returned home, I felt better, not because our world isn't frightening, but because I remembered that this is not our forever home.

St. Ignatius of Loyola once said, "How insignificant Earth seems to me when I consider heaven."

Soon, we'll have the opportunity as Catholics to celebrate Jesus' victory over sin and death at Easter Mass. Through his biggest act of love, working through his willing, beloved son, God redeemed humanity.

All my life, I've feared death and I've been uncomfortable talking about dying. Since the night I was physically present when my dad went to be with God, my thoughts have changed a bit. That night, I saw death as a transition to dad's forever home. As sad as it was to let go of his physical presence, I can feel his presence in my heart. My mom and my siblings can, too. We are certain he is with God.

We are Easter people, and our forever home is with the Lord. Easter is our annual reminder to *never lose hope*.

(Patti Lamb, a member of St. Susanna Parish in Plainfield, is a regular columnist for The Criterion.) †

Window Seat Wisdom/Katie Prejean McGrady

## A good job is done best when in friendship with Jesus

Right above my desk, hanging on the wall with a crumpled piece of Scotch tape, is a card someone gave me last March.



"You are doing a freaking great job," the card says, in bright colorful letters.

On the back is a quick note, scribbled by my friend, Hope. She'd brought the card over to our house just a few weeks into the COVID-19 lockdowns,

along with some cookies and milk for my daughter, Easter tea towels for me and a six-pack of Guinness for my husband.

The whole day, Hope had been driving around town dropping off little care packages to friends and family, just simple gift baskets with treats and a pick-me-up, to encourage folks during what was proving to be a very scary, uncertain and lonely time.

I loved the font on the card so much, I hung it on my office wall, and nearly every day I see it, these bright red and yellow bubble letters shout at me that I'm doing a good job. A great job, in fact. A freaking great job.

If only I believed it ...

I, along with probably the rest of the world, have not felt like I have done a particularly good job these past few months.

My patience has worn thin. My temper has flared. My attitude has been bad. My optimism gone.

I've grown weary of the "we're living in unprecedented times" language, longing for the day when we never have to again hear the words "when things go back to normal," usually spoken on a Zoom call where we'll tell someone no less than three times, "You're on mute."

I've missed friends I would normally see during usual summer travel. I've missed family we'd visit at holidays. I've missed

date nights at our favorite restaurants and playdates with our daughter's best friends.

I've missed wandering the aisles of Target, casually sipping a chai tea latte, throwing random housewares into my cart. I've missed Mass, with a church filled to the brim. I've missed feeling like I have everything under control, and I've missed feeling OK when I know I don't.

I see the words "You are doing a freaking great job," and I roll my eyes and mutter to myself, "No. I'm not."

But maybe it's a good thing that I know I'm not doing a good job. Maybe it's perfectly fine that I am struggling. Maybe there's some good to be had in feeling like I am drowning, floundering, even sometimes failing.

Because it's in recognizing that things have been—and are—really hard that I can cry out for help, beg assistance and lean on Jesus.

See MCGRADY, page 14

**Easter Sunday of the Resurrection of the Lord/**

Msgr. Owen F. Campion

**The Sunday Readings**

Sunday, April 4, 2021

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

This weekend, the Church celebrates the greatest of its feasts, the Feast of the Resurrection of the Lord, or Easter.



It is the greatest of feasts because it rejoices in the fulfillment of human salvation, fulfilled and completed when the Lord Jesus rose from death to new and unending life after having been crucified.

On Holy Saturday, after dusk, the Church celebrates its splendid liturgy of the Easter Vigil. Quite vividly in the Vigil's readings, the Church recalls the long history of God's unending love for us.

For Easter Sunday, the first reading is from the Acts of the Apostles. Speaking on behalf of all the Apostles, St. Peter capsulizes the life and mission of Jesus. More than a biography, it is a testament of God's love for humanity, expressed in Jesus and in his sacrifice of himself. It is an invitation to follow the Lord, a reassurance that God is with us still alive in Jesus, the Risen One.

For the second reading, the Church offers a passage from St. Paul's Epistle to the Colossians. This reading tells us, as it told its first audience, that we have been raised with Christ. We usually associate resurrection with death, in that resurrection is re-vivification after physical death. In Paul's writings, resurrection also meant an event on Earth while physical life is present. It is a resurrection over sin, voluntarily chosen by each disciple.

St. John's Gospel supplies the last reading. It is the familiar story of Mary Magdalene's early morning visit to the tomb where Jesus had been buried after being crucified. She found the tomb empty. Immediately, she hurried to Peter and the other disciples to give them the news.

Peter and the others took her word. At once Peter and another disciple went to the tomb and saw for themselves that it was empty. "The disciple whom Jesus loved" (Jn 20:2),

long thought to be John, saw the empty tomb. Strong in faith, he knew that Jesus had risen.

**Reflection**

The readings for this feast, as well as the feast of Easter itself, are overpowering in the richness and depth and breadth of their message. Jesus is the Savior! He lives forever!

Belief in the Resurrection and trust in the everlastingly living Jesus have uplifted, guided and inspired human hearts for 20 centuries. Awareness of and commitment to the Lord have brightened lives regardless of the darkness and cold surrounding them.

An old legend tells this story. At the edge of the garden that contained the tomb of Jesus were large, tall plants, considered to be eyesores, weeds. They were ugly. Blossoms rose at the top of each stalk, but they were dingy and colorless.

These humble, detested plants witnessed the Resurrection. The blinding, brilliant, divine light of the Lord's victory over death bathed them. For all time thereafter, their blossoms are wonderfully yellow, transformed by the light of Christ, all the ugliness bleached from them.

The legend continues. Since that miraculous Easter morning, these plants, their blossoms ablaze with the golden reflection of the Lord's power, follow the light, from dawn to dusk. Is it the bright noonday sun? Or, is it Jesus, returning in glory? Is Jesus near?

The plant was the sunflower.

After Lent, purified and recommitted, Easter is our moment to absorb the light of the risen Lord. Do we allow it to change us as it changed the sunflower? Do we intently search for the Lord, seeing the mercy of Jesus in every sunbeam of grace and goodness that falls upon us?

Peter and the Apostles eventually gave their lives for Christ, radiant in their faith. We cannot predict or control everything. The ultimate fact is that we need Jesus, and Jesus is with us. He lives. †

**Daily Readings****Monday, April 5**

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

**Tuesday, April 6**

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

**Wednesday, April 7**

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

**Thursday, April 8**

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

**Friday, April 9**

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

**Saturday, April 10**

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

**Sunday, April 11**

Second Sunday of Easter  
Divine Mercy Sunday  
Acts 4:32-35  
Psalm 118:2-4, 13-15, 22-24  
1 John 5:1-6  
John 20:19-31

**Question Corner/Fr. Kenneth Doyle****Although not mentioned in the Bible, Jesus likely baptized the Apostles**

**Q**I am a 90-year-old cradle Catholic, and there is something I have always wondered about. Is there anywhere in the Scriptures that mentions when the Apostles were baptized? (Indiana)



**A**There is nothing in the Scriptures that describes the Apostles having been baptized by Jesus—but of course the Gospels

provide only the broad outlines of the public life of Christ and not every detail.

I think that it would be safe to assume that Jesus did baptize the Twelve. Just before his ascension, Jesus makes it clear that baptism is a basic part of becoming his disciple; in the final words of St. Matthew's Gospel, Jesus commissions the Apostles to "go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you" (Mt 28:19-20)

In St. John's Gospel (Jn 3:22), we read that, "after this, Jesus and his disciples went into the region of Judea, where he spent some time with them baptizing." So

I take it as a logical conclusion that Jesus had first baptized his own Apostles.

**Q**We have a new pastor who is a fine and holy man, but his preaching on Sunday rarely ever mentions the Scriptures that have just been proclaimed. He does catechetical series on things like understanding the parts of the Mass, the liturgical year, our patron saint—as well as other topics that might be interesting to people who are new to Catholicism but are uninspiring to us who learned these basic lessons years ago.

I thought that a homily was supposed to help us "break open the word of God." Am I wrong that Second Vatican Council asked that priests and deacons preach homilies and not sermons? I try to read a Sunday reflection before coming to Mass, but I feel cheated when beautiful Scriptures are brushed aside in favor of a catechism lesson. (Location withheld)

**A**The reflection known as the homily is so integral to the celebration of the Mass that the Church's *Code of Canon Law* requires that one be preached on Sundays and holy days of obligation and encourages it at every celebration of the Eucharist (#767).

And I agree with you: The homily should regularly be based on the scriptural readings for that day's Mass. That's not just my idea, but it accords with the direction offered in Church documents.

The "General Instruction of the *Roman Missal*" says that the homily "should be an explanation of some aspect of the readings from sacred Scripture or of another text from the Ordinary or Proper of the Mass of the day and should take into account both the mystery being celebrated and the particular needs of the listeners" (#65).

In 2012, the U.S. Conference of Catholic Bishops issued a document on the Sunday homily titled "Preaching the Mystery of Faith."

In that document, in a section called "The Biblical Foundations for the Church's Preaching Ministry," the bishops noted: "This very integration of the homily into the texture of the liturgy warrants the use of the Lectionary readings as the basis for the homily."

There might well be other opportunities for a catechetical series—perhaps a classroom setting after Mass—but that sort of instruction should not serve as a regular replacement for the homilist's reflections on the word of God.

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

**My Journey to God****COVERED**

By Stephanie Kilpatrick

At the foot of Your cross  
I stand solitaire  
weeping

It's raining down upon me  
one drop, two  
weeping

I'm now covered in Your blood  
uncomfortable  
transfixed

Looking up I am blinded  
and as it clears  
Heaven.



(Stephanie Kilpatrick is a member of St. Joan of Arc Parish in Indianapolis and is a member of the Domestic Expression of the Brothers and Sisters of Charity, the first Vatican-sanctioned self-supported indigenous religious community in the United States. A depiction of Christ crucified serves as the backdrop to Christ present in the Holy Sacrament on the altar during adoration at the SEEK conference in Indianapolis on Jan. 5, 2019.) (File photo by Natalie Hoefler)

# 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.

**BARY, Danny P.**, 54, St. Bernard, Frenchtown, Jan. 22. Father of Brandy, Austin and Dustin Bary. Brother of Pam Bradburn, Mary Bullock, Patty Hudson, Darlene Stone, Denise Yeager, Joseph, Mark and Mike Bary. Grandfather of two.

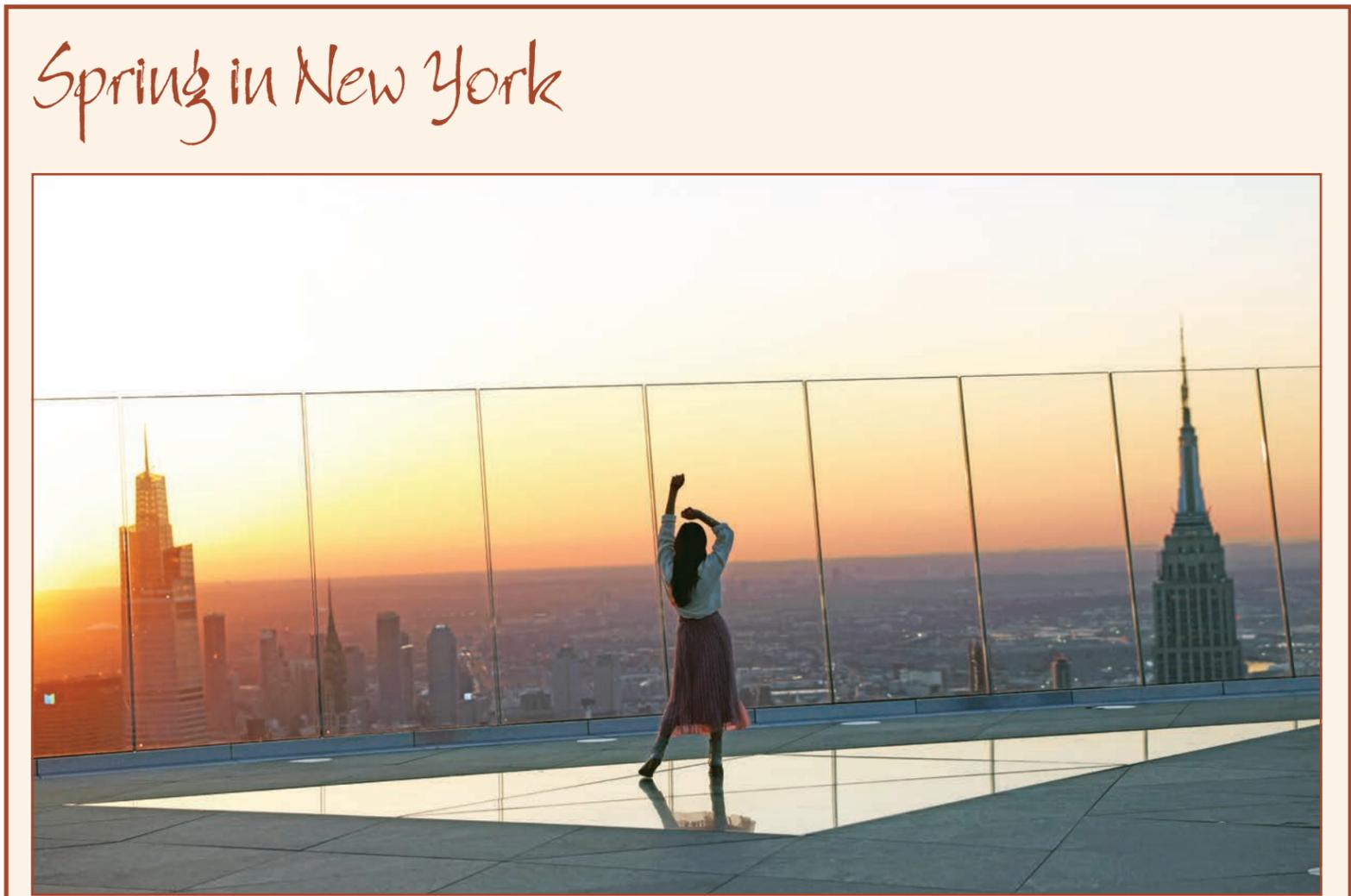
**BATTISTA, Veronica**, 58, St. Bernard, Frenchtown, Feb. 11. Mother of Julia Griffith, Megan Martin and Andrew Battista. Daughter of Doris Sieg. Sister of Agnes Barnard, Angela Janes, Suzanne Kaiser, Sara Meyer, Laura Wood, Lisa, Anthony, Eric, Jason, John Paul, Michael and Wilfred Sieg, Jr. Grandmother of two.

**CHEATHAM, JoAnn (Short)**, 90, Prince of Peace, Madison, March 15. Mother of Lynn Eder and Mark Cheatham. Grandmother of six. Great-grandmother of 10.

**CONWAY, Phyllis (Bell)**, 77, St. Joseph, Corydon, March 10. Mother of Tim and Todd Conway. Sister of Vivian Reinhardt, Earl, James, Roger and Ronald Bell. Grandmother of two. Great-grandmother of two.

**COOGAN, Gretchen**, 94, St. Joan of Arc, Indianapolis, March 9. Mother of Carol Stephan, Maggie Moshy, Jim, John and Phil Coogan. Grandmother of 11. Great-grandmother of eight. Great-grandmother of one.

**CRIDER, Pauline J.**, 93, St. Christopher, Indianapolis, Feb. 28. Mother of Janet, Gregory, Michael and Steven Crider. Sister of Frances Ehlerding, Georgianna Frohning and Regina Thomas. Grandmother of five. Great-grandmother of 11.



A woman in New York City stretches during sunrise during the spring equinox on March 20. (CNS photo/Caitlin Ochs, Reuters)

**GOODALE, George H.**, 70, St. John Paul II, Sellersburg, March 11. Husband of Brenda Goodale. Father of Amy Berryman and Steven Goodale. Brother of Mary Hehr, James, John and Michael Goodale. Grandfather of six.

**HEIL, Antionette**, 78, St. Nicholas, Ripley County, March 8. Wife of Richard Heil. Mother of Gary, Geoffrey, Gerald and Gregory Heil. Grandmother of six. Great-grandmother of five.

**HOUGHTON, William**, 82, St. Mary, Lanesville, March 18. Husband of Billie Houghton. Father of Julie Coleman, Cynthia Messmer, Victoria and Gregg Houghton. Brother of James Houghton. Grandfather of 13. Great-grandfather of seven.

**HUBBARD, Kim**, 60, St. Mary, Greensburg, March 14. Wife of Tim Hubbard. Mother of Jessica and Chassidy Hubbard. Stepmother of Amanda Howard. Sister of Lisa and Pat Roseberry. Grandmother of six. Great-grandmother of two.

**HUGHES, Juanita R.**, 85, St. Bernard, Frenchtown, Sept. 20, 2020. Wife of

Bernard Hughes. Mother of Patricia Hall, Jennifer Hoehn, Elizabeth Hooten, Charles and John Hughes. Sister of Paul Lynch. Grandmother of 10. Great-grandmother of 12.

**KIDWELL, Carmela**, 85, Good Shepherd, Indianapolis, March 20. Mother of John Kidwell. Aunt and great-aunt of several.

**KREIGHBAUM, Roger**, 83, St. Christopher, Indianapolis, March 13. Husband of Jane Kreighbaum. Father of Diane Kramer, Jude Mitchell and David Kreighbaum. Grandfather of 12. Great-grandfather of 13.

**LENAHAN, Marjorie A.**, 85, Sacred Heart of Jesus, Indianapolis, March 20. Mother of Christopher Lenahan. Sister of Alice Kilgore.

**LONTOK, Manuel D.**, 71, St. Mary, Greensburg, March 16. Husband of Nancy Lontok. Brother of Luzuiminda Paragas and Linda Sowden. Uncle of several.

**MUSKAT, Dona**, 89, St. Michael the Archangel, Indianapolis, March 11. Mother of Kathryn Aldin, Barbara Goodin, Jerome and Ronald

Muskat. Grandmother of four. Great-grandmother of two.

**PADUANO, Jeanette M. (Borthers)**, 83, St. Mary of the Immaculate Conception, Aurora, March 15. Mother of Kimberly Ann Waldon, Tina Weber, Christopher and Nicholas Paduano. Grandmother of 10. Great-grandmother of eight.

**PALSA, Andrew T.**, 94, St. Luke the Evangelist, Indianapolis, March 15. Father of Debbie Kurtzals. Brother of Annette, Phyllis and Ben Palsa. Grandfather of two.

**REED, Sr., Clarence**, 85, St. Joseph, Corydon, March 14. Father of Lisa Reed Fisher and Jerry Reed. Grandfather of five. Great-grandfather of 10.

**RHOTEN, Charles W.**, 90, Prince of Peace, Madison, March 4. Husband of Connie Rhoten. Father of Rebecca Adkins, Ann and Drew Rhoten. Brother of Janis Klinker, Shirley Koewler, Patricia Schell, Larry and Roy Rhoten. Grandfather of six. Great-grandfather of one.

**RUSSELL, Barbara A.**, 77, St. Michael the Archangel, Indianapolis, March 13. Sister

of Helen Friedli, Patricia Hohn, Mary Susott, Donna Venturini, Marilyn Young, Kathleen, Donald, James, Joseph, Richard and William Russell. Aunt of several.

**SCHELLENBERGER, Donna Mae**, 97, St. Bernard, Frenchtown, Jan. 16. Mother of Carole Kintner, Fran Matusky and Diane Pack. Grandmother of seven. Great-grandmother of eight. Great-grandmother of five.

**SCHWAB, Helen L.**, 89, St. Martin of Tours, Martinsville, March 10. Wife of William Schwab. Mother of Janet Arthur, Patty Miller, Kathy Pontius, Mary Shobe, David, Larry and Tony Schwab. Grandmother of 21. Great-grandmother of 33.

**SIMON, Franklin D.**, 87, St. Bernard, Frenchtown, Feb. 12. Father of Leslie Grant, Tracy Pierson, David and Franklin Simon, Jr. Brother of Wilma Combs, Joan Hunter and Judy Warner. Grandfather of nine. Great-grandfather of seven.

**SUESS, Joan**, 90, St. Matthew the Apostle, Indianapolis, March 7. Mother of Rebecca Gress, Barbara Ham, Karen

Mitchell, Mary Lynn and William Sues. Sister of Jean Crouch. Grandmother of 13. Great-grandmother of seven.

**TIPLICK, Nancy J.**, 85, Christ the King, Indianapolis, March 17. Mother of Andrew, Gary and Robert Tiplick. Grandmother of 10.

**WALLACE, Marty**, 90, Prince of Peace, Madison, March 9. Father of Charlie and Scott Wallace and Chris, John and Matt Webster. Grandfather of six. Great-grandfather of nine.

**WENDLING, Shirley Mae**, 86, St. Pius X, Indianapolis, Feb. 19. Wife of Donald Wendling. Mother of five. Grandmother of four.

**WEHRLE, George**, 87, St. Malachy, Brownsburg, March 11. Husband of Mary Ellen Wehrle. Father of Chris and Curt Wehrle. Grandfather of four.

**WINGHAM, Betty Lou**, 78, Prince of Peace, Madison, Dec. 22, 2020. Mother of Greg and Randy Wingham. Sister of Sharon and William Jenkins. Grandmother of three. Great-grandmother of one. †

## 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:

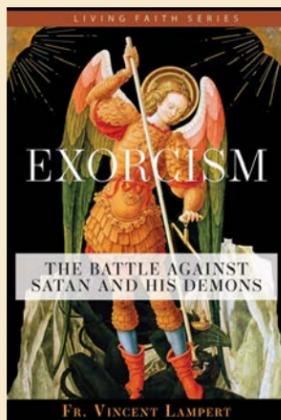
- Earn certificate in Lay Ministry
- Complete 12 courses online with ND STEP program
- CDU offers classes on Catechism of the Catholic Church
- 20% discount for all employees, volunteers, and parishioners

For more information, please log on to [www.archindy.org/layministry](http://www.archindy.org/layministry)



## Fr. Vincent P. Lampert, MDiv

### Exorcism: The Battle Against Satan and His Demons



Available for purchase at: [stpaulcenter.com](http://stpaulcenter.com) and [amazon.com](http://amazon.com)

Published by Emmaus Road Publishing

## MCGRADY

continued from page 12

I find that when I “have it all under control,” I am tempted to think very highly of myself. And while confidence and recognition of one’s gifts is not a bad thing, there’s a danger in assuming I’ve done it all on my own. It’s easy to believe I don’t need Jesus.

But in the midst of the storm and these “unprecedented times,” when things seem to be falling apart all around me, I find myself turning to the Lord much more quickly. Perhaps I need to see that card even more often, then.

“You are doing a freaking great job” in bright letters forces me to think, “No I’m not. I need Jesus to do that.” And then I turn to him.

As we approach Easter, I can’t help but think back to the beginning of all this pandemic-driven uncertainty last year, and I am clinging to the idea that the good job any of us can do—even if it’s a good job we’re worn out by, exhausted from and wish we didn’t have to do—is done best when we are in friendship with the Lord, who does the work with us.

(Katie Prejean McGrady is a Catholic speaker, award-winning author and host of *The Katie McGrady Show* on *The Catholic Channel* on Sirius XM. She lives in Louisiana with her family.) †

## 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](http://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](mailto:carlahill@archindy.org)

# Church must build culture of transparency on abuse, USCCB says

WASHINGTON (CNS)—Members of the U.S. bishops' Committee on the Protection of Children and Young People have agreed with the National Review Board's (NRB) call that the Catholic Church must continue to build a culture of accountability and transparency regarding clergy sexual abuse.

Bishop James V. Johnson Jr. of the Diocese of Kansas City-St. Joseph, Mo., committee chairman, said in a statement that the members also agree with the all-lay review board "on the need to identify, address and correct systemic failures which hinder the best response to allegations."

The reaction was posted in March on the committee's page on the U.S. Conference of Catholic Bishops' (USCCB) website, [www.usccb.org](http://www.usccb.org).

It came in response to a Dec. 16 NRB statement following the release of the Vatican's report on its investigation into how former Cardinal Theodore E. McCarrick was able to rise up the Catholic hierarchical structure despite the repeated rumors, anonymous letters, allegations and even settlements with alleged victims of abuse.

The review board, chaired by Suzanne Healy, said in its statement that the Vatican report, while "precedent-setting and a commendable step in addressing clerical abuse ... points out woeful and systemic failures in the lack of oversight and inaction in handling former allegations at many levels."

McCarrick, the onetime cardinal of Washington, resigned from the College of Cardinals in July 2018. After a canonical process found him guilty in February 2019 of "solicitation in the sacrament of confession and sins against the Sixth Commandment with minors and with

adults, with the aggravating factor of the abuse of power," Pope Francis dismissed him from ordained ministry.

The NRB called for "systemic failures" to be "addressed and corrected," and that in doing so the Church will build a culture that is "unafraid to require accountability on the part of bishops, transparency when allegations surface, the willingness of bishops to speak up and correct each other when appropriate."

Board members also acknowledged that in the wake of the Vatican report, "many bishops" have made a commitment to transparency and accountability.

Every child and vulnerable adult must be at the center of the Church's protection and safety practices, the board said, acknowledging steps taken by individual bishops and the USCCB to do so.

"We applaud the efforts of the bishops these past years. The Church has worked diligently to correct past failures. Its primary commitment is to promote healing and reconciliation with survivors," the NRB said.

Board members also expressed gratitude for Pope Francis issuing his "motu proprio" (on his own accord) in May 2019, "Vos Estis Lux Mundi" ("You Are the Light of the World"), which promotes bishops' accountability and established procedures for handling accusations of abuse against bishops.

The bishops' committee emphasized in its statement the commitment "To Protect and To Heal" is a continuous effort.

"The NRB statement encourages the bishops to build on the progress the Church has made," the committee said. "Safeguarding is an evolutionary process which emerges from a commitment to integrity, fidelity to upholding moral norms of behavior, and ongoing critical assessment of policies and outcomes." †



Worshippers kneel in prayer while Archbishop Charles C. Thompson lays prostrate on the floor of SS. Peter and Paul Cathedral in Indianapolis on Sept. 15, 2018, during a "Holy Hour for Prayer, Penance and Healing" for victims of sexual abuse. (File photo by Sean Gallagher)

## Employment

### Diocese of Evansville Director of Catechesis

The Diocese of Evansville seeks an energetic and inspiring Director of Catechesis.

The Director of the Office of Catechesis is responsible for continuing the mission of Jesus Christ through catechesis and evangelization throughout the diocese. This includes supporting a vision that encourages parishes to provide quality catechetical programs for all parishioners in keeping with the latest church documents, norms and directives.

Qualifications include, but are not limited to:

- Fully participating and practicing Catholic
- Advanced degree in theology, religious education or related field
- Five years of successful experience in Parish Catechetical Ministry and an awareness of diocesan needs and objectives
- Strong organizational, managerial and interpersonal skills that inspire confidence among Ordained, Religious, Catechetical Leaders, and other diocesan groups.

A complete position description can be found in the Employment Opportunities tab on the diocese's website: <http://www.evdio.org>

Those interested should send a cover letter and resume to [hr-catechesis@evdio.org](mailto:hr-catechesis@evdio.org). The deadline for priority consideration is April 2, 2021.

### Youth and Young Adult Ministry Specialist

This position will coordinate, implement, and evaluate comprehensive youth ministry programs for grades 6-8 and 9-12. This program is to include aspects of the components of: catechesis, community life, evangelization, justice and service aspects, leadership development, pastoral care and prayer and worship opportunities associated with middle school and high school students. In addition, the minister is responsible for initiating opportunities for young adults and young families within the parish for the sake of community and evangelization. Lastly, the minister will work alongside the Athletic Director to be a positive presence at Seton athletic events throughout the school year.

Some Basic Responsibilities will include but are not limited to:

- Recruit, train, motivate, and evaluate all peer and adult volunteers
- Work alongside the Sacramental Preparation specialist as needed including the Confirmation retreat.
- Work in collaboration with other parish staff in scheduling, visioning, planning
- Attend Diocesan and deanery ministry meetings as necessary.
- Facilitate and help build a community of young adults and young families.

#### DESIRED MINIMUM REQUIREMENTS

- Education/Experience: Bachelor's degree required with course work in youth ministry, religious education, and/or theology preferred. Minimum of three years of experience working with youth. Demonstrated knowledge of the Catholic Faith and Church Doctrine.
- Skills: Strong organization and communication skills, ability to manage more than one project/event at one time is essential.
- Other Requirements: Computer proficient, Microsoft Office programs, internet savvy, familiar with Realm data base preferred but not required.
- Participate fully in the practice of the Roman Catholic Faith. Maintain confidentiality in all parish matters.

Interested Candidates should email resume to:

[apply@setoncarmel.org](mailto:apply@setoncarmel.org)  
Kevin Sweeney  
St. Elizabeth Seton Catholic Church  
10655 Haverstick Road  
Carmel IN, 46033



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### Employment

## Assistant Superintendent, Elementary Curriculum and Instruction

The Office of Catholic Schools of the Roman Catholic Archdiocese of Indianapolis is seeking a full-time Assistant Superintendent for Elementary Curriculum and Instruction to serve as a resource to administrators, teachers, staff, students, and families in the areas of curricular support, instructional best practices and student assessment. The duties of this position also include serving as a member of the Archdiocesan Schools Team as well as the liaison to the Indiana Department of Education. The Assistant Superintendent for Elementary Curriculum and Instruction is responsible for providing proactive leadership to ensure excellence in Catholic school education in support of the mission of the Office of Catholic Schools for the Archdiocese of Indianapolis.

The position requires a master's degree in education, and at least five years of educational leadership experience, preferably in Catholic education. Applicants should be professed and practicing Roman Catholics with a deep commitment to Catholic education. Candidates should also have experience in development and/or marketing efforts and be proponents and role models of lifelong learning. Preference may be given to individuals who are bi-lingual and bi-cultural.

Application are due by April 15, 2021

Please e-mail cover letter, resume, and list of references, in confidence, to:

Ed Isakson  
Director, Human Resources  
Archdiocese of Indianapolis  
1400 N. Meridian St.  
Indianapolis, IN 46206  
E-mail: [eisakson@archindy.org](mailto:eisakson@archindy.org)

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# Divine Mercy Sunday services will be celebrated on April 11

Divine Mercy Sunday services are scheduled on April 11 at parish churches across central and southern Indiana. All services are open to the public.

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

To learn more about the indulgence and promises connected to Divine Mercy Sunday, go to [www.thedivinemercy.org](http://www.thedivinemercy.org).

A plenary indulgence (remission of all temporal punishment for sins whose guilt has already been forgiven—CCC #1471), is available to those who go to confession about 20 days before or after the feast day, and who on the feast day receive Communion, pray for the intentions of the pope, and either take part in Divine Mercy Sunday devotions or, in the presence of the Blessed Sacrament exposed or reserved in a tabernacle, recite the Our Father and the Creed, adding a prayer to the merciful Lord Jesus, such as “Merciful Jesus, I trust in you!”

Divine Mercy Sunday prayer services on April 11 reported to *The Criterion* are as follows:

### Batesville Deanery

- All Saints Parish, at St. Martin campus, 8044 Yorkridge Road, Guilford: 3-4 p.m. prayer service. Information: 812-576-4302, [emilyvalig.asp@gmail.com](mailto:emilyvalig.asp@gmail.com).
- St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman: 2:30-3:15 p.m. prayer service. Information: 812-623-2964.
- St. Vincent de Paul Church, 4218 E. Michigan Road, Shelbyville: 3 p.m. prayer service with St. Joseph Parish, Shelbyville. Information: 317-398-4028.

### Bloomington Deanery

- St. Vincent de Paul Church, 1723 I St., Bedford: 1 p.m. confessions; 3 p.m. prayer service for Catholic community of Lawrence County. Information: 812-275-6539, [parish@svsbedford.org](mailto:parish@svsbedford.org).

### Indianapolis North

- St. Joan of Arc Church, 4217 Central Ave.: 3-4 p.m., prayer service, eucharistic adoration. Information: 317-283-5508, [mrivelli@sjoa.org](mailto:mrivelli@sjoa.org).

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

### Indianapolis South

- Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood: 2-3 p.m. eucharistic adoration; 3 p.m. Divine Mercy chaplet. Information: 317-888-2861, [info@olgreenwood.org](mailto:info@olgreenwood.org).
- Our Lady of the Most Holy Rosary Church, 520 Stevens St.: 3 p.m. prayer service. Information: 317-636-4478, [info@holynosaryindy.org](mailto:info@holynosaryindy.org).
- St. Barnabas Church, 8300 Rahke Road: 3 p.m., prayer service. Information: 317-752-0611, [twarner@stbindy.org](mailto:twarner@stbindy.org).
- St. Ann Church, 6350 S. Mooresville Road: 2:30-3:30 p.m., prayer service with St. Thomas More Parish, Mooresville. Information: 317-831-2909, [stannchur@aol.com](mailto:stannchur@aol.com).
- SS. Francis and Clare of Assisi Church, 5901 Olive Branch Rd., Greenwood: 10-11 a.m., Divine Mercy chaplet, eucharistic adoration, Benediction. Information: 317-859-4673 or [ssfcparish@ss-fc.org](mailto:ssfcparish@ss-fc.org).
- St. John the Evangelist Church, 126 W. Georgia St.: 10:30 a.m., Mass with eucharistic procession following. Information: 317-635-2021, [parish.secretary@stjohnsindy.org](mailto:parish.secretary@stjohnsindy.org).

### Indianapolis West

- St. Thomas More Parish, Mooresville, at St. Ann Church, 6350 S. Mooresville Rd., Indianapolis: 2:30-3:30 p.m., prayer service with St. Ann Parish, Indianapolis. Information: 317-831-2909, [stannchur@aol.com](mailto:stannchur@aol.com).

### New Albany Deanery

- Holy Family Church, 129 W. Daisy Lane, New Albany: 2-3 p.m., exposition of Blessed Sacrament, Divine Mercy chaplet 2:45 p.m., Benediction, confession available 2:05-2:45 p.m. Information: 812-944-8283, [kschoenfelder@holymfamilynewalbany.org](mailto:kschoenfelder@holymfamilynewalbany.org).
- St. John Paul II Parish, St. Joseph Chapel, 2605 St. Joe Road W., Sellersburg: 2-3 p.m., adoration, Scripture, homily, Divine Mercy chaplet, confession



An image of Jesus of Divine Mercy is seen as Pope Francis celebrates Mass on the feast of Divine Mercy in St. Peter's Square at the Vatican on April 3, 2016. The image depicts Jesus with two bright rays of light, one red and the other white, flowing from Christ's heart. The lighter ray symbolizes water and the red ray symbolizes blood. (CNS photo/Paul Haring)

available. Information: 812-246-8512, [jschuler@stjohnpaulparish.org](mailto:jschuler@stjohnpaulparish.org).

### Seymour Deanery

- St. Bartholomew Church, 1306 27th St., Columbus: 3-3:30 p.m. Divine Mercy prayer service. Information: 812-379-9353, [marketing@stbirish.net](mailto:marketing@stbirish.net).

### Terre Haute Deanery

- Sacred Heart Church, 610 S. 6th St., Clinton: 3 p.m. Divine Mercy chaplet. Information: 765-832-8468.
- St. Joseph University Church, 113 S. 5th St., Terre Haute: 2:45 p.m., prayer service. Information: 812-232-7011, [parishoffice@stjoeup.org](mailto:parishoffice@stjoeup.org). †

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General Agent  
574-282-1082  
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**Jeff Goralczyk**  
Assistant General Agent  
574-282-1082  
[Jeffery.Goralczyk@kofc.org](mailto:Jeffery.Goralczyk@kofc.org)