



The

Criterion

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State champs

Providence and Cathedral earn titles in boys' basketball, page 7.

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Rebecca Tling, center, lights a candle in the Divine Mercy shrine in St. Barnabas Church in Indianapolis. Praying in the shrine are Harrison Fey, left, Anthony Lewis, Addie Sheehan and Nora Taylor (obscured). The children are first-grade students at St. Barnabas School. (Submitted photo by Joe Sheehan)

Eucharistic revival to be launched with June 18 Mass, procession and holy hour

By Sean Gallagher

A three-year eucharistic revival in the archdiocese will begin with a 4 p.m. Mass on June 18 at SS. Peter and Paul Cathedral in Indianapolis, followed



Fr. Patrick Beidelman

by a eucharistic procession through downtown streets and a holy hour and Benediction at historic St. John the Evangelist Church.

Catholics in other dioceses across the country will begin the revival on the same weekend on which this year is celebrated the Solemnity of the Most Holy Body and Blood of Christ, traditionally known by its Latin title, *Corpus Christi*.

Father Patrick Beidelman, executive director of the archdiocesan secretariat for worship and evangelization, said that the revival, approved last fall by the U.S. Conference of Catholic Bishops, is happening at an important time in the life of the Church in this country.

"I get the sense that there's a real hunger and need for us as a Church, given what we've been through these last two years and in what's going on in the world today, to ponder the mystery of God's presence in the Eucharist," he said. "To really rejoice in his closeness to us through the Eucharist will be for people a great source of comfort, consolation and encouragement."

Archbishop Charles C. Thompson will be the principal celebrant at the Mass at the cathedral that will begin the revival. Afterward, a eucharistic procession from the cathedral to St. John is planned to take place once the necessary permits have been obtained.

The launch of the revival in the archdiocese will then conclude with a holy hour and Benediction at St. John.

See REVIVAL, page 2

Billboard, shrine and service spread the Divine Mercy message in archdiocese

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

By Natalie Hoefler

In pre-World War II Poland, in the early 1930s, a young nun dutifully kept a diary. In it, she recorded messages she received from Christ through numerous visions, locutions and revelations between 1931 and her death in 1938.

Those words are now enshrined in *Divine Mercy in My Soul: The Diary of Saint Maria Faustina Kowalska*. The message of Christ relayed through the journal is singular in purpose: "Tell the whole world about My inconceivable mercy. ... Let no soul fear to draw near to Me, even though its sins be as scarlet. ... Mankind will not have peace until it turns to the Fount of My Mercy" (*Diary*, 699).

Christ set the young nun to three particular tasks: to have a painting made of an image of himself as he appeared to her—known as the Divine Mercy image—and for the veneration of that image; to share the Divine Mercy chaplet prayers he gave

See DIVINE MERCY, page 9

As a coach, priest gets a running start to help youths focus on a different finish line

(Editor's note: This is the third in a series of stories about priests in the archdiocese who use their love of physical activity to connect with their community in the hope of drawing people closer to God.)

By John Shaughnessy

Father Jonathan Meyer had a defining choice to make when he first started coaching high school athletes in track and cross country 12 years ago.

The choice started with the way he dressed for the team photo at the beginning of his first season. Even more, the

See PRIEST, page 8



Father Jonathan Meyer, a track and cross country coach at East Central High School in St. Leon, offers advice to runners. (Submitted photo)

REVIVAL

continued from page 1

All events will be livestreamed. And Catholics across the archdiocese are invited to take part in as many events of the day as they wish.

“That’s the beauty of this plan,” Father Beidelman said. “There are things of varying types, duration and ways of praying that people will be able to plug themselves into. People may choose to do one or more of those things.”

Overflow seating for both the cathedral and St. John are expected to be available. Shuttles between the cathedral and St. John are also being planned.

Father Dustin Boehm, pastor of St. Gabriel Parish in Connorsville and St. Bridget of Ireland Parish in Liberty, is a member of the planning team of archdiocesan leaders helping to organize the events on June 18.

He looks forward to the eucharistic procession in the heart of downtown Indianapolis in which representatives of many cultures present in the archdiocese and children who recently received their first Communion will take part.

“The Lord, his very body, blood, soul and divinity, will lead this procession,” said Father Boehm. “And look behind. It’ll be his body. It’s the faithful walking in unison behind it in prayer and devotion. It’ll be awesome to process our Lord through the streets of downtown Indianapolis.”

Father Boehm also expressed his hope for the moments of evangelization that may take place for the many people in downtown Indianapolis on that Saturday evening who might witness it.

The power of those moments, though, depends on how much the Catholics taking part in it show their devotion to others around them.

“It’s up to us to make the Eucharist believable,” Father Boehm said. “Through our witness and invitation, it becomes a much more believable thing. It allows others to enter into it.

“People are going to trust us in that invitation because of how we treat it and act around it. They’ll see that there’s someone here present in it who’s worthy of our veneration and devotion.”

Tracey Jansen, principal of St. Mary-of-the-Knobs School in Floyd County, is also a member of the planning team.

Like Father Boehm, she is excited about the eucharistic procession on June 18.

“This occasion will be a bolder way to not only honor our Lord, but also make it public,” Jansen said. “It’s a unique and physical way to display our faith, hope, and love in Jesus Christ.”

The procession, which is expected to take place rain or shine, will take about 45 minutes to complete. The holy hour at St. John is expected to end by 7 p.m.

In addition to walking in the procession, archdiocesan Catholics are also encouraged to line the procession route, which is expected to largely follow Illinois Street south to a block from St. John.

Those helping to organize the revival in the archdiocese are emphasizing their hope that it will become a movement in which more Catholics place the Eucharist at the center of their lives.

“The experience of receiving Christ through the Eucharist is one that we can share through the patterns of our lives,” said Christopher Walsh, archdiocesan chancellor. “Our faith and devotion to the Eucharist can be made manifest in the Christian witness we provide within our communities, to each person that we encounter.

“Our presence to and reflection of the transformational power of the Eucharist provides an opportunity to bring people to the truth of the real presence of Jesus Christ in our world, in our time.”

“I hope that this will be a new springtime of faith, a time in which people who are away from the Church feel a call to come back and [feel] welcomed,” said Father Beidelman. “For those who are regular in their practice, I hope it will be a deepening of their experience of Christ and will be given an expression in the form of service, care for one another and strengthening our local communities.” †



Christopher Walsh



Public Schedule of Archbishop Charles C. Thompson

April 8–17, 2022

April 8 – 2 p.m.
Virtual Eucharistic Revival Diocesan Working Group meeting

April 9 – 11 a.m.
Confirmation for youths of St. Mary Parish, Greensburg; St. Maurice Parish, Napoleon, and St. Catherine of Siena Parish, Decatur County, at St. Mary Church

April 9 – 3 p.m.
Confirmation for youths of Holy Family Parish, Oldenburg, at Holy Family Church

April 10 – 10 a.m.
Palm Sunday Mass at SS. Peter and Paul Cathedral, Indianapolis

April 12 – 2 p.m.
Chrism Mass at SS. Peter and Paul Cathedral, followed by reception in Assembly Hall at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

April 12 – 6 p.m.
Dinner with priests at Valle Vista Country Club, Greenwood

April 14 – 8:15 a.m.
Virtual Judicatories meeting

April 14 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

April 14 – 7 p.m.
Holy Thursday Mass at St. Mary Church, Indianapolis

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

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

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

April 17 – 10 a.m.
Easter Sunday Mass at SS. Peter and Paul Cathedral

Easter liturgies are set at SS. Peter and Paul Cathedral and Saint Meinrad Archabbey

Easter liturgies at SS. Peter and Paul Cathedral in Indianapolis and the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad are open to the public.

Archbishop Charles C. Thompson is scheduled to be the principal celebrant at the Easter Vigil Mass at St. Mary Church, 325 N. New Jersey St., in Indianapolis, at 8:45 p.m. on April 16. He is also scheduled to be the principal celebrant at the 10 a.m. Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, on Easter Sunday, April 17.

Starting times for all liturgies at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad are Central Time.

Due to space constraints, *The Criterion* is only able to list these Easter liturgical schedules. For information about liturgies at parishes or other religious communities, contact them individually.

St. Mary Church/SS. Peter and Paul Cathedral

- April 16, Holy Saturday—8:45 p.m. Easter Vigil at St. Mary Church, or watch via livestream at youtu.be/BD0I0x15VPk (case sensitive).
- April 17, Easter Sunday—10 a.m. Easter Sunday Mass at SS. Peter and Paul Cathedral, or watch via livestream at youtu.be/ofO5_NTtKWI (case sensitive).

Archabbey Church of Our Lady of Einsiedeln

While the Saint Meinrad Archabbey Church is open to the public, there will be little or no seating for the Easter services due to a retreat. However, the services will be livestreamed at www.saintmeinrad.org/live.

- April 16, Holy Saturday—8 p.m. Easter Vigil.
- April 17, Easter Sunday—10:30 a.m. Easter Mass during the day. †

Chrism Mass to be celebrated at SS. Peter and Paul Cathedral on April 12

The archdiocese’s annual Chrism Mass will be celebrated at 2 p.m. on April 12, Tuesday of Holy Week, at SS. Peter and Paul Cathedral in Indianapolis.

The Mass is open to the public, and all are welcome to attend. Doors open to 1 p.m.

Ordinarily celebrated yearly during Holy Week, the chrism Mass features priests renewing their ordination promises and the blessing of oils used for the celebration of several sacraments and the dedication of altars and churches. The oils are distributed to representatives from each parish taking part in the liturgy who take them back to their faith communities across central and southern Indiana.

The liturgy will be livestreamed at www.archindy.org/streaming. †

Official Appointments

Effective April 1, 2022

Rev. Didier Sampungi, C.M.M., appointed parochial vicar of St. Jude Parish in Indianapolis.

Rev. Tiago Vilanculo, C.M.M., appointed

parochial vicar of St. Christopher Parish in Indianapolis.

(These appointments are from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †



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Nearly 3,000 faithful welcome new archbishop of Louisville

LOUISVILLE, Ky. (CNS)—Nearly 3,000 people of the Archdiocese of Louisville, including hundreds of clergy and religious, welcomed their new shepherd, Archbishop Shelton J. Fabre, as he became the 10th bishop and fifth archbishop to lead the historic region of central Kentucky on March 30.

Archbishop Fabre, the first Black prelate to head the archdiocese, succeeds now-retired Archbishop Joseph E. Kurtz, 75, who served as archbishop of Louisville from 2007 until February, when Pope Francis accepted his resignation and named then-Bishop Fabre his successor.

The Mass of installation, celebrated at the Kentucky International Convention Center in downtown Louisville, began with a reading of the apostolic mandate by the apostolic nuncio, Archbishop Christophe Pierre.

The nuncio, akin to an ambassador, brought laughter to the ceremony by noting the difficulty of pronouncing “Louisville” correctly, along with other areas where Archbishop Fabre has served—New Orleans, Baton Rouge and Houma-Thibodaux, all of which are in Louisiana.

More seriously, he told the congregation and those watching the livestream, “A new era begins.”

He offered gratitude for the service of Archbishop Kurtz, for his time as bishop of Knoxville, Tenn., his service in the Archdiocese of Louisville and as a national leader in the U.S. Conference of Catholic Bishops, including as conference president 2013–16.

“Thank you for decades of dedicated service,” Archbishop Pierre told him.

To Archbishop Fabre, he said, “You have big shoes to fill.”

He encouraged the new archbishop to be close to the people of God and went on to quote part of Pope Francis’ opening speech from the International Conference on the Priesthood on Feb. 17.

“Closeness to the people of God, a closeness that, enriched by those other forms of closeness, invites and indeed demands that we imitate the Lord’s own ‘style,’” the nuncio quoted.

“That style is one of closeness,

compassion and tenderness, in which we act not as judges, but as good Samaritans who acknowledge the wounds of our people, their silent sufferings, the self-denial and sacrifices made by so many fathers and mothers to support their families, who acknowledge, too, the effects of violence, corruption and indifference that, in their wake, seek to stifle all hope.” Archbishop Pierre continued, still quoting the pope.

“A style of closeness that allows us to pour balm upon wounds and to proclaim a year of favor from the Lord. It is imperative to remember that the people of God are hoping to find shepherds in the style of Jesus.”

Archbishop Pierre concluded by invoking the intercession of St. Joseph and Mary.

Following his speech, the nuncio presented the mandate to Archbishop Fabre, who showed it to the priests, bishops and cardinals on the platform that served as the sanctuary, and then stepped down into the congregation to share it with the assembly. Archbishop Charles C. Thompson of Indianapolis was among those who concelebrated the installation Mass.

Archbishop Fabre’s formal installation concluded as Archbishop Kurtz and the nuncio guided him to the bishop’s chair—the *cathedra*—where he received his crosier, a staff of polished wood.

During his homily, Archbishop Fabre picked up the nuncio’s joke and pronounced Louisville as “Lou-ah-vul” with a laugh, saying, “I practiced, and I got it! ... May all problems be so easily solved.”

He went on to highlight a theme he also underscored the night before at vespers: unity in Jesus Christ.

He asked the congregation to keep “our eyes focused on him; focused on the things that unite us instead of the things that divide us.”

He was answered with applause.

He added that the Archdiocese of Louisville is “rich in cultural diversity” and asked that people stand together “because we are in this together.”

His message was reflected in the day’s prayer and music, which spanned cultures,

be done, and the Holy See, the diplomatic side, is doing everything. We cannot make public everything that we do, but we are” doing all that can be done.

While reiterating that a possible trip to Ukraine was “on the table,” the pope said it remained uncertain.

“I say with all sincerity I would like to go. The willingness is always there, there isn’t a ‘no,’” he said. “If it can be done, I must do it. This is all up in the air.”

However, Pope Francis told journalists that a meeting with Russian Orthodox Patriarch Kirill is in the works.

“We are thinking of doing it in the Middle East,” the pope said.

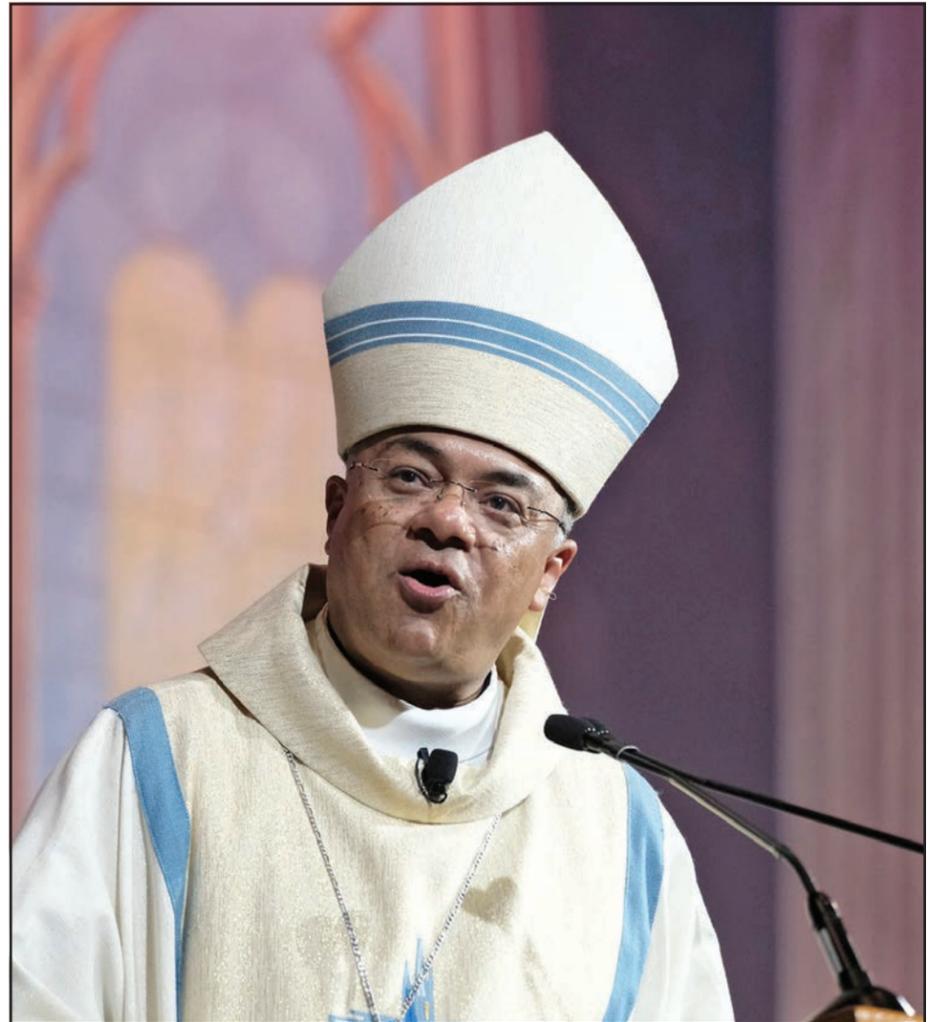
Pope Francis also addressed concerns about his health. During his visit in Malta, the pope was seen walking slowly due to leg pain and often would remain seated while riding in his popemobile.

“My health is a bit capricious,” the pope said. “I have this problem with my knee, that creates problems in terms of walking. But it is getting better.”

The pope has suffered for several years from sciatica which, according to the Mayo Clinic, can cause sharp pain that radiates along the path of the sciatic nerve, which branches from the lower back through the hips and down each leg.

In late December 2020, the pope did not preside over the traditional end-of-the-year prayer service or the New Year’s Mass in St. Peter’s Basilica due to sciatica.

“We’ll see if it [knee] goes back” to normal, he said. “But we don’t know how the game will end.” †



Archbishop Shelton J. Fabre makes remarks during his installation as archbishop of Louisville, Ky., during a Mass at the Kentucky International Convention Center in Louisville on March 30. (CNS photo/Rick Musacchio, Tennessee Register)

languages and time periods. Languages included were Vietnamese, French Creole, Tagalog, Korean, German, Malayalam (a language spoken in southwestern India), Swahili and Spanish.

Following Mass, hundreds of people lined up to welcome the new archbishop. He received well-wishers for about two hours in the lobby of the convention center. †

Pope indicates he has not spoken directly to Putin about Ukraine war

ABOARD THE PAPAL FLIGHT FROM MALTA (CNS)—Once again, Pope Francis avoided speaking directly about Russian President Vladimir Putin



Pope Francis

and instead focused on condemning war as a cruel and inhumane act that “goes against the human spirit.”

During a conversation with journalists on April 3, on the flight from Malta to the Vatican, the pope was asked if he had spoken to

Russian President Vladimir Putin.

“The things I have told to the authorities on all sides are public,” the pope said. “I have not held back any of the things I have said.”

He also revealed that the last time he spoke to Putin was when the Russian president called to express well-wishes for the New Year.

Despite numerous reports of alleged war crimes committed by Russia, Pope Francis continued the long-held Vatican tradition of not condemning one side in a war.

Most recently, a series of photos released showed the aftermath of atrocities committed in Ukraine, including numerous Ukrainians who were seemingly executed.

Unaware of the images before the news conference, Pope Francis said the information was further proof that “war is a cruelty.”

“It is the spirit of Cain,” the pope said. “I am willing to do everything that must

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Editorial



Family members of Borys Romanchenko attend his funeral in Kharkiv, Ukraine, on March 24. Romanchenko, a 96-year-old Holocaust survivor, was killed at his apartment during shelling by Russian forces. (CNS photo/Thomas Peter, Reuters)

In every trial and in every age, God alone is faithful

Lent 2022 has been preoccupied with the madness of war, just as the past two Lenten seasons were preoccupied with the COVID-19 pandemic and its dire consequences.

During Lent, we long for the liberation and the joy of Easter, but some days it's difficult to remember that Jesus is walking with us as we confront the evil all around us. We believe that he has conquered sin and death, but it's not always easy to see the light at the end of our long, dark tunnels.

Imagine living in Ukraine, Syria, Ethiopia or any other war-torn region of the world, to suddenly have your whole world turned inside-out by the destruction and chaos caused by an invading army. Where is the joy of Easter to be found among the ruins of cities and the death and destruction of entire communities of people?

Father Walter Ciszek was an American Jesuit priest convicted of being a "Vatican spy" in World War II. He spent 23 years in Soviet prisons, and he wrote about his experiences living with human cruelty on a daily basis. In his book *He Leadeth Me*, Father Ciszek writes:

'They've taken the town. The Soviets are here.' The news spread like panic through the small village of Albertyn, Poland, on October 17, 1939. I had just finished Mass and breakfast on that memorable morning when bewildered parishioners came to tell me the news. It was news we had feared, but now our fears were a reality. Suddenly, our whole world, theirs and mine, had changed. ... It is impossible to describe the feeling that comes over you at such a time. ... Again and again, I had to force myself not to think of the question that kept returning unbidden to mind: Why has God allowed this evil to happen? Surely he could defend and protect his flock instead of having it singled out for special attack such as this.

Surely the innocent victims of war ask themselves the same question: "Why, O Lord? Why do you permit violence to destroy the peace and harmony of our lives? Where can we look for comfort, for hope, and for a return to the ups and downs of ordinary life?"

Father Ciszek's response is powerful: He insists that "our God is a kind and loving Father who reaches out to us in all our times of trouble." God urges us not to place our trust in kings or princes or in armies or the powers of this world. He teaches us again and again throughout all the years that "our faith must only be in him alone." He consoles us with the assurance that "through every trial and in every age, God alone is faithful in all tribulations, that he alone is constant in his love and must be clung to even when it seems all else has been turned upside down ..."

The Easter experience that we are preparing for this—and every—Lent reminds us that we have been ransomed by the cross of Christ. The unending love of God has shattered the walls of our prisons and shown us the way out. Sin and death have been overcome by the selfless love of Christ, and no one ever has to be condemned to unending death again. This is why we rejoice in the cross of Christ, why we will sing alleluias once again, and why we will give thanks to God for the gift of his saving grace. We believe that in spite of the darkness that surrounds us, we have been liberated by the risen Christ. As a result, no one can ever take away our fundamental rights or our dignity as the free daughters and sons of the living God!

The images of sin and evil are relentless. Day-in and day-out, we witness the horrors of war and the evil consequences of sickness, natural disasters, political upheaval and social unrest. Like the victims of war, we can't help but ask "Why, O Lord?" The answer is found, paradoxically, in the cross of Christ. This is the only way to redemption. We can't escape the senseless violence around us. We can only embrace it, as Jesus did, and allow God's love and mercy to surround us with the gift of his saving grace.

As we conclude our Lenten journey, let's pray for peace in our hearts and in our world. And let's take up our crosses and follow Jesus on the way to Easter joy.

—Daniel Conway

Reflection/Sean Gallagher

Ancient hymns keep the light of Christian culture shining

Though Venantius Fortunatus was part of a dying breed of classic Roman poets in the mid-sixth century, his work lives on today, especially during Holy Week.



Schooled well in the works of classic Roman poets who lived 500 or more years before him, as well as later Christian Roman poets, Fortunatus sought to carry on in his works

the blending of the glory of Rome and the beauty of the Gospel.

Fortunatus, the bishop of Poitiers in what is now central France in the mid-500s, didn't write his poems for the dwindling number of cultured Romans of his time. His audience were Frankish nobles, who had taken over the region after the collapse of the western Roman empire in the late fifth century and who had become Christian only about 50 years prior.

In 552, the Frankish queen Radegunda founded in Poitiers the Monastery of the Holy Cross for nuns. The Byzantine Emperor Justin II gave the monastery a relic of the true cross in 569. Fortunatus was then commissioned to write Latin poems for the arrival of the relic.

One of them, "*Pange lingua gloriosi proelium certaminis*" ("Sing, my tongue, of the glorious struggle") inspired St. Thomas Aquinas some 700 years later to compose "*Pange lingua gloriosi corporis mysterium*" ("Sing, my tongue, of the Savior's glory"). St. Thomas' hymn is often sung on Holy Thursday. Two verses of it are also traditionally sung in exposition of the Blessed Sacrament and in Benediction.

Another poem was "*Vexilla regis prodeunt*." A beautiful English translation of it with the title "The Royal Banners Forward Go" was made by the 19th-century Anglican clergyman John Mason Neale. The Benedictine monks of Saint Meinrad Archabbey in St. Meinrad have recorded some verses of this hymn. It can be heard here: cutt.ly/RoyalBanners.

It is often sung with Neale's translation or others in Holy Week and on the feast of the Exaltation of the Holy Cross on Sept. 14.

In composing such beautiful poetry for

worship, Fortunatus sought to keep the light of Christian civilization burning as a cultural darkness threatened to envelop the lands of the former western Roman Empire.

Thankfully, he, a handful of other similar poets and the spreading of Benedictine monasteries in lands ruled then by newly converted Germanic tribes were successful in their mission.

They helped these new Christians form cultures rooted in the Gospel. While they also had strands of classic Roman civilization in them, they developed their own distinct identities that would eventually make up the diverse constellation of European culture, which began to be brought to North America 1,000 years after Fortunatus.

His contributions continue to be experienced today by myself, my four younger sons and their fellow students at Lumen Christi Catholic School in Indianapolis as we and other Massgoers chant "The Royal Banners Forward Go" during daily Mass in the final two weeks of Lent at Our Lady of the Most Holy Rosary Church.

Making this spiritual patrimony a living part of the faith of Catholics today is a mission similar to that of Fortunatus 1,500 years ago.

The Christian cultures of Europe that Fortunatus helped lay the foundation stones for—and which have spread around the world—are threatened now with a darkness that he faced in his time.

The secularism of today is similar in some ways with ancient paganism—both Roman and Germanic. Both are marked by the ethic that might makes right and by a definition of what it means to be human that is changeable for the convenience of the powerful.

The Gospel, which finds its culmination in Christ's death on the cross and his resurrection, brought a mercy available to all to the center of culture and society.

Let us as Catholics do much to keep the light of this culture burning, including by making our ancient spiritual and liturgical treasures a living part of the Church today.

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

Be Our Guest/Susan Hines-Brigger

Reflecting on the 'amazing grace' of the Lenten season and beyond

Do you have a favorite song? You know, one to which you remember all the words, no matter how long ago you first heard it?

I thought about that the other day when I was scrolling through Facebook and came across a meme that a friend of mine had posted. The meme featured the words, "Why is it that I can remember the lyrics to a song from 20 years ago but can't remember why I walked into the kitchen?"

I immediately started laughing because the words were so true.

But then I also thought about the fact that while I may know all the lyrics, I might not have really listened to the words and fully grasped the overall concept or meaning of the song.

For some of them, I wish I had paid a little bit closer attention to the message of the song. But then there are others that had I truly heard them, they would have provided a needed lift.

The songs that we sing at church can fall prey to our lack of attention, sometimes, too. Each of them was written with a very specific meaning behind them and a message to convey.

But as with those popular hits of our

generation, we have been singing them so often and for such a long time that perhaps we are just reciting the words and not taking in the overarching meaning of what we're singing.

I was recently reminded of that at Sunday Mass when we sang one of those songs. The song was "Amazing Grace." I have heard the song so many times—both in church and many other places, so I'm not exactly sure why this time was different.

I found myself really being drawn in by the first line: "Amazing grace, how sweet the sound, that saved a wretch like me."

It was the word "grace" in particular that stood out to me. I'm not sure why it caught my attention. But it did, and it continued to stick with me for the next few days. Being as it was the season of Lent, I started to think about grace in that context of these 40 days.

Maybe it was because I was disappointed in myself. Yes, this wretch was failing to fulfill my Lenten promises as we neared the end of the season.

After all, whatever I was challenging myself to do for these 40 days certainly paled in comparison to Christ's sacrifice.

See GUEST, page 15



Christ the Cornerstone

We celebrate the Passion of the Lord with both sorrow and joy

This Sunday, we begin the holiest week of the Church year.

Palm Sunday of the Passion of the Lord initiates our observance of Holy Week with great rejoicing as Jesus enters Jerusalem acclaimed by the crowds amidst shouts of “Hosannah! Blessed is the king who comes in the name of the Lord. Peace in heaven and glory in the highest” (Lk 19:38). As we know only too well, this joyous atmosphere will be short-lived, and in only a few days the triumphant cries of welcome will be replaced by the demand for his ignominious death: “Crucify him!”

We begin Holy Week this year by reading St. Luke’s account of the Passion of the Lord (Lk 22:14-23:56). This is a counterbalance to the Gospel story of the Lord’s triumphant entry into the holy city of Jerusalem. It is a reminder to us that Christian life is not all sweetness and light. There is darkness and death also—as the Passion narratives on the four Gospels recount in gruesome detail. In order to experience the joy of Easter, we must first relive Jesus’ bitter suffering and excruciatingly painful and humiliating

death on a cross.

Holy Week invites us not only to remember the Lord’s Passion as if it were an unfortunate event that happened 2,000 years ago. We are challenged to *relive* this journey from the triumph of Palm Sunday to the tragedy of Good Friday as the experience of Christian life itself.

In fact, during this sacred time, the Church asks us to see—and experience—the truth that the Lord’s Passion is shared by millions of people throughout the world today. His suffering is shared by the victims of war and oppression, by those who are hungry and homeless, by our sisters and brothers who are ill without adequate health care, by all who are lost and lonely, by the unemployed, and by all who are sinners cut off from the tender mercy of God.

Holy Week provides us with concrete opportunities to follow Jesus on the Way of the Cross. Equally important, Holy Week allows Jesus to walk with each of us and to share his Passion with our own passions—the countless trials and sufferings that we experience in our own daily lives.

The purpose of this shared journey (this “synodal” experience of mutual accompaniment) is, of course, the resurrection of Jesus, which he has promised to share with us.

We Christians celebrate the Passion of the Lord with both sorrow and joy. We believe in the resurrection of the dead, and the life of the world to come, but we know that the only way to reach our ultimate goal is by taking up our crosses and following Jesus through the painful moments of life in the here and now.

Cardinal John O’Connor, the late archbishop of New York, once said that Holy Week is “not a stage show, not simply a memorial of something that took place 2,000 years ago. Our divine Lord spiritually and mysteriously is present once again in the power generated by his sufferings.”

We are invited to share in this presence, this divine, life-giving power. Through the miracle of Christ’s self-sacrificing love, which is present to us now, we can actually participate in the Lord’s Passion, death and resurrection. By our faithful observance of Holy Week, we can prepare ourselves for the joy of Easter and the healing power of life in Christ.

Holy Week begins with Palm Sunday and continues until we celebrate the Easter Vigil on Holy Saturday. It is a journey from the short-lived joy of Jesus’ entry into Jerusalem to the everlasting joy of his resurrection from the dead and his ascension into heaven. This reminds us that joy is the ultimate goal of our synodal journey. But we dare not seek this joy through superficial means.

True joy is the fruit of pain and sorrow that are endured, and finally overcome, by the power of love. Jesus taught us this by his words and example 2,000 years ago. Now, he invites us to experience the power of God’s love by walking with him on the Way of the Cross this Holy Week.

Let’s celebrate Holy Week this year—not as a vague remembrance of past events, but as a vibrant experience of the suffering and passion we share with Jesus and all our sisters and brothers who are in pain right now. If we join our hands, and our hearts, with the Lord who loves us, and gives his life for us, we will arrive together at our ultimate destination—the everlasting joy of Easter!

Have a blessed Holy Week. †



Cristo, la piedra angular

Celebramos la Pasión del Señor con dolor y alegría

Este domingo marca el inicio de la semana más sagrada del año eclesial:

con el Domingo de Ramos comienza nuestra observancia de la Semana Santa con gran regocijo cuando Jesús entra en Jerusalén aclamado por la multitud que grita: “¡Bendito el Rey que viene en el nombre del Señor! ¡Paz en el cielo y gloria en las alturas!” (Lc 19:38). Como sabemos muy bien, este ambiente de alegría durará poco, y en pocos días los gritos triunfales de bienvenida serán sustituidos por la exigencia de su muerte ignominiosa: “¡Crucifícalo!”

Este año comenzamos la Semana Santa leyendo el relato de san Lucas sobre la Pasión del Señor (Lc 22:14-23:56) que genera un contraste con el relato del Evangelio de la entrada triunfal del Señor en la ciudad santa de Jerusalén. Es un recordatorio para nosotros de que la vida cristiana no es todo dulzura y luz; también hay oscuridad y muerte, como narran los relatos de la pasión en los cuatro Evangelios con espantosos detalles. Para sentir la alegría de la Pascua, primero debemos revivir el amargo sufrimiento de Jesús y su insoportablemente dolorosa y humillante muerte en una cruz.

La Semana Santa nos invita no solamente a recordar la pasión del Señor como si se tratara de un hecho lamentable ocurrido hace 2,000 años, sino a *revivir* esta travesía desde el triunfo del Domingo de Ramos hasta la tragedia del Viernes Santo como la experiencia de la vida cristiana misma.

De hecho, durante este tiempo sagrado, la Iglesia nos pide que veamos—y sintamos—la verdad de que la pasión del Señor es algo que comparten millones en todo el mundo. Su sufrimiento lo comparten las víctimas de la guerra y la opresión, los hambrientos y los sinteco, nuestros hermanos y hermanas enfermos que no reciben una atención médica adecuada, todos los que están extraviados y solos, los desempleados y todos los pecadores apartados de la tierna misericordia de Dios.

La Semana Santa nos ofrece oportunidades concretas para seguir a Jesús en el viacrucis y, al mismo tiempo, para que Jesús camine junto a cada uno de nosotros y comparta su pasión con la nuestra: las innumerables pruebas y sufrimientos que experimentamos en carne propia a diario.

La finalidad de este camino en el que participamos (esta experiencia “sinodal” de acompañamiento mutuo)

es, por supuesto, la resurrección de Jesús, que ha prometido compartir con nosotros.

Los cristianos celebramos la Pasión del Señor con dolor y alegría. Creemos en la resurrección de los muertos y en la vida del mundo futuro, pero sabemos que la única manera de alcanzar nuestra meta final es tomar nuestra cruz y seguir a Jesús en los momentos dolorosos de la vida en el aquí y ahora.

El cardenal John O’Connor, difunto arzobispo de Nueva York, dijo en una ocasión que la Semana Santa “no es un espectáculo escénico, no es simplemente una conmemoración de algo que ocurrió hace 2,000 años. Nuestro divino Señor está espiritual y misteriosamente presente una vez más en el poder que genera su sufrimiento.”

Estamos invitados a compartir esta presencia, este poder divino dador de vida. Por el milagro del amor abnegado de Cristo, que está presente en nosotros ahora, podemos participar realmente en la pasión, muerte y resurrección del Señor. Mediante nuestra fiel observancia de la Semana Santa nos preparamos para la alegría de la Pascua y el poder curativo de la vida en Cristo.

La Semana Santa comienza con el

Domingo de Ramos y continúa hasta que celebramos la Vigilia Pascual el Sábado Santo. Se trata de un recorrido desde la alegría efímera de la entrada de Jesús en Jerusalén hasta la alegría eterna de su resurrección de entre los muertos y su ascensión al cielo. Esto nos recuerda que la “alegría” es el objetivo final de nuestro viaje sinodal pero no debemos atrevernos a buscar esta alegría por medios superficiales.

La verdadera alegría es fruto del dolor y la pena que se soportan, y finalmente se superan, por la fuerza del amor. Jesús nos lo enseñó con sus palabras y su ejemplo hace 2,000 años. Ahora nos invita a sentir el poder del amor de Dios al caminar junto a él en el viacrucis de esta Semana Santa.

Celebremos este año la Semana Santa, no como un vago recuerdo de acontecimientos pasados, sino como una experiencia vibrante del sufrimiento y la pasión que compartimos con Jesús y con todos nuestros hermanos y hermanas que sufren en este momento. Si unimos nuestras manos y nuestros corazones con el Señor que nos ama y da su vida por nosotros, llegaremos juntos a nuestro destino final: la alegría eterna de la Pascua.

Que tengan una feliz Semana Santa. †

Events Calendar

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

April 12

Church of the Immaculate Conception, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Taizé Prayer at the Woods**, 7-8 p.m., silent and spoken prayers, simple music, silence, virtual option available at cutt.ly/Taize. Information: 812-535-2952, provctr@spsmw.org.

April 13

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

April 15

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Way of the Cross**, noon. Information: 317-784-4439 or www.catholiccemeteries.cc.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Way of the Cross**, noon. Information: 317-574-8898 or www.catholiccemeteries.cc.

Planned Parenthood, 8590 Georgetown Rd., Indianapolis. **Stations of the Cross, Rosary**

and Divine Mercy Chaplet for Victims of Abortion, noon-1 p.m. Information: info@40daysforlife.com or 317-372-0040.

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Tim Nation, cofounder and executive director of the Peace Learning Center presenting "25 Years of Peacebuilding in Indianapolis," rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on May 17. Information and registration: cutt.ly/CBE-Reg.

April 15-24

Prince of Peace Parish, Divine Mercy Grotto, 305 W. State St., Madison. **Divine Mercy Novena**, 3 p.m. each day except 5 p.m. on Good Friday, in case of inclement weather novena will be in St. Patrick Chapel. Information: 812-265-4166 or parishoffice@popeace.org.

April 16

Providence Spirituality and Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Teen Volunteering Opportunity**, 9 a.m.-2 p.m., ages 12-18, assist with retired

Providence Sisters. Information and registration: 812-535-2952, provctr@spsmw.org or spsmw.org/events.

Oldenburg Academy, 1 Twister Circle, Oldenburg, Indiana. **Oldenburg Academy Alumni Easter Egg Hunt**, 10 a.m.-noon, arrive by 9:45 a.m., rain or shine, three age groups, 0-3 years, 4-6 years, 7-10 years, bring basket, park at Feldhaus, meet at Academic Building, free. Information: 812-933-0737 or alumni@oldenburgacademy.org.

April 17

Providence Spirituality and Conference Center, O'Shaughnessy Dining Hall, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Easter Brunch**, seating times 9:30 a.m., 11:30 a.m. and 1:30 p.m., \$34.99 adults, \$33.99 seniors 62 and older, \$17.50 children ages 5-11, children 4 and younger free, purchase tickets in advance, no walk-ins. Information and registration: 812-535-6253, Brunch.SistersofProvidence.org or Ryan.Anglin@cafebonappetit.com.

April 18

Sr. Thea Bowman Black Catholic Women Monthly

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

April 20

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

April 21

St. Joseph Church, 1401 S. Mickley Ave., Indianapolis. **Third Thursday Adoration**, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m. Information: 317-244-9002.

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

April 22

Our Lady of the Most Holy Rosary Catholic Church, 520 Stevens St., Indianapolis. **Pro-Life Series: Balloon Day**

Massacre: Childlessness on Purpose, doors open 6 p.m., 6:30-9:30 p.m. lecture by Tim O'Donnell followed by panel discussion, free will offering. Information: 317-407-6881 or smdye1@gmail.com.

April 22-23

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

April 23

St. Joseph Church, 125 E. Broadway, Shelbyville. **Divine Mercy Vigil in Spanish**, 8-11 p.m., includes talks, praise music, charismatic prayer. Information: 317-398-8227 or james@sjsshelbyville.org.

Elizabeth Ann Seton High School, Chuck Mosey Memorial Gymnasium, 233 S. 5th St., Richmond. **Seton Cardinal Spectacular**, 6-9 p.m., fundraiser benefitting Seton Catholic schools, includes catered dinner, silent action, games of chance,

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

April 23, 24, 25

St. John Paul II Church, 2253 St. Joe Rd. W., Sellersburg. **Parish Mission: Exploring and Celebrating Joy**, presented by Catholic musician and storyteller Steve Angrisano. **Saturday**: 5:30-8 p.m. "Joy in the Journey" date night for married, engaged and seriously dating couples, reservation required, babysitting available for children ages 6 months-12 years; **Sunday**: 6:30-8 p.m. mission night, all ages welcome; **Monday**: 3 p.m. Divine Mercy chaplet, 6:30-8 p.m. mission night, all ages welcome. All events are free. Information and reservations: 812-246-2512.

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

Retreats and Programs

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

April 23

Mother of the Redeemer Retreat Center, Sacred Heart Chapel, 8220 W. State Rd. 48, Bloomington. **Divine Mercy Morning of Reflection**, 9 a.m.-1 p.m., includes talks, adoration, confession, Divine Mercy chaplet, Benediction and Mass, free. Information and registration: 812-825-4642 ext. 1.

April 25-29

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Priest Retreat—Great Stories from the Gospel of Luke: Challenges for Preaching and Spiritual Growth**, Benedictine Father Eugene Hensell presenting, \$465 single. Registration: saintmeinrad.org/retreats.

April 30

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Creativity Is a Form of Prayer: Card Making**, 9:30 a.m.-2:30 p.m., \$45 includes lunch and materials. Information and registration: 812-934-6437, www.oldenburgfranciscancenter.org.

May 4

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Contemplative Prayer**, in person or via Zoom, sponsored by Oldenburg Franciscan Center, 2-3:30 p.m., Franciscan Sister Olga Wittekind presenting, freewill donation. Information and registration: 812-933-6437, center@oldenburgosf.com, www.oldenburgfranciscancenter.org.

May 6-8

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **The Ghent Altarpiece**, Benedictine Father Noël Mueller presenting, \$300 single, \$425 double. Registration: saintmeinrad.org/retreats.

May 7

Mount Saint Francis Center for Spirituality, 101

St. Anthony Dr., Mt. St. Francis. **Pilgrimage: Creation**, 9 a.m.-2 p.m., walking hike pilgrimage lead by Conventual Franciscan Father Vince Petersen, bring water bottle and lunch, rain or shine, \$25. Information and registration: mountsaintfrancis.org/pilgrimage or 812-923-8817.

May 12

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Peace and Nature Garden Walk**, 7-8:30 p.m., Benedictine Sister Angela Jarboe presenting, free will contribution. Registration: www.benedictinn.org/programs. Information: benedictinn@benedictinn.org, 317-788-7581.

May 14

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **A Day with Mary**, 9 a.m.-4 p.m., \$50,

includes lunch. Information and registration: mountsaintfrancis.org/day-with-mary or 812-923-8817.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Food for the Vegetarian Soul**, 9 a.m.-3 p.m., \$50 includes lunch. Information and registration: mountsaintfrancis.org/food-for-the-vegetarian-soul or 812-923-8817.

May 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$35 per day, includes room, continental breakfast, lunch and use of the common areas and grounds, overnight stays available for additional \$28 per person, dinner additional \$9. Registration: cutt.ly/fatimaretreats, 317-545-7681 or jburger@archindy.org. †

Sidewalk advocate training will take place on April 30 in Indianapolis

Sidewalk Advocates for Life will offer abortion center sidewalk counselor training from 8:30 a.m.-4 p.m. on April 30 in Indianapolis. The location will be disclosed upon registration.

The training is designed for those who feel called to be a witness to the sanctity of the life of unborn children.

No special skills are needed—just a humble desire to reach out in love to those experiencing an unplanned pregnancy and a willingness to

volunteer as a sidewalk advocate or prayer partner outside the Planned Parenthood abortion facility at 8590 Georgetown Rd. in Indianapolis after training is completed.

Registration is \$10 and can be paid at the door. The cost includes a training manual.

The deadline to register is April 26. To register or for more information, contact Sheryl Dye at smdye1@gmail.com or 317-407-6881. †

Saint Meinrad art exhibit features clay and paper artists through May 14

An art exhibit titled "Clay and Paper" will be on display in the Saint Meinrad Archabbey Library Gallery, 200 Hill Dr., in St. Meinrad, through May 14.

The featured artists are David and Barbara Rodenberg of Evansville, Ind.

Barbara Rodenberg is a paper maker and collage artist. Nearly all of her raw material starts out as junk: junk mail, rusty junk from the street, the dusty contents of junk drawers and junk shop discoveries. She has been showing her work regionally since 2009.

David Rodenberg is a potter and sculptor, making both sculptural and

functional pieces. He uses high-fire stoneware clay, mixing his own glazes from a variety of clays and chemicals. He has won numerous awards regionally, and has exhibited work in international shows in France and Germany. His work can be seen in the Evansville Museum of Arts and Science.

The exhibit is free and open to the public. It is recommended that visitors arrive at least 30 minutes before closing time.

For library hours, call 812-357-6401 or 800-987-7311 or go to www.saintmeinrad.edu/library/library-hours. †

Wedding Anniversaries

Stephen and Judith Cecil



STEPHEN AND JUDITH (WHITHAM) CECIL, members of St. Bartholomew Parish in Columbus, will celebrate their 50th wedding anniversary on April 8. The couple was married on April 8, 1972.

They have two children: Douglas and Kevin Cecil.

The couple also has five grandchildren. †

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

'We, not me' guides Providence's state basketball championship

By John Shaughnessy

With their lights flashing and their sirens blaring, the fire trucks and police cars of Clarksville headed toward Our Lady of Providence High School, joyously signaling the arrival of the boys' basketball team—the first basketball team in the school's 70-year history to win a state championship.

It was another memorable scene from the whirlwind celebration of the Pioneers' victory over the team from Central Noble High School in the Indiana High School Athletic Association's Class 2A championship game in Indianapolis on March 26, winning by a score of 62-49.

For head coach Ryan Miller, the escort by the police and fire departments—plus the raucous celebration at the school—reflect just how much the team's championship means to the tight-knit Providence community and to the larger local community in southern Indiana.

For the third-year head coach, the state championship also represents something even deeper and more powerful.

"For so many individuals, it's an opportunity to highlight what we are about as a school community," Miller said. "We truly are a family. Our faith truly roots us together and creates this community and family environment. And that's true of all of our Catholic schools across the archdiocese and across the country.

"It's great to see people excited, joyous and proud. You realize it isn't about a small group of people doing this. It's about everyone who was part of this journey, including the good Lord."

He then began to mention many of the people who contributed to this championship journey, showing that the team's motto of "We, not me" is also especially personal to him.

The trinity of spirit, support, sacrifice

Miller saluted Providence's boys' basketball team of 2019-20 for setting

a standard to follow, a team that had won a sectional and was in the midst of its own journey toward a possible state championship when the pandemic ended Indiana's tournament in March of 2020.

He praised the priests of the New Albany Deanery for their support of the team—including Fathers Wilfred "Sonny" Day, Joseph Feltz and Jeremy Gries—with a special mention of Father Daniel Atkins, the coordinating chaplain at Providence.

"On the day of our practices before the tournament games, he celebrated Mass in all of the locker rooms, and he led the team prayer before the games," Miller said. "It was nice to have that presence."

The coach also mentioned the "incredible support" of the school's administrators, staff and students, plus the enthusiasm of former Providence coaches and players, including his father, Larry Miller, a 1968 Providence graduate.

And he made a special point to recognize the families of the players and the coaches, and his own family.

A 1999 graduate of Providence, Miller glowed about the support of his wife and the mother of their four children, Danielle—a high school classmate. He noted how they visited St. Mary Church in New Albany on March 29 as part of her recent birthday



The boys' basketball team of Our Lady of Providence High School in Clarksville celebrates its first state championship on March 26 at Gainbridge Fieldhouse in Indianapolis. (Photo courtesy of Charles Kraft)

celebration, as the former St. Mary School was where they first met.

"There's a huge sacrifice made by our families so we can try to do something like this together," he said. "That sacrifice occurs every year at schools across the state and the country."

Being there for each other

Of course, he also focused on the players on the championship team, starting with its five seniors: Max Beatty, Cade Carver, Eli Krussow, Tyler Simmons and Grant Williams. He also mentioned the two senior student managers, Andrew Singleton and Jose Perez.

"The greatest strength of the team," he said, was how it embraced the attitude of being "positive times four."

"We want them to be the most encouraging teammates for each other," Miller said. "They need to physically and verbally give each other positive touches—high-fives, hugs, pats on the back, picking each other up. When one

went down on the floor, we wanted them all to be there to pick him up. When you have that, it allows you to weather the ups and downs of the season.

"We had two really tough losses before the sectional began, but the boys continued to grow through the adversity because they knew they were going to be positive and be there for each other."

That attitude continued throughout the state tournament when Providence was considered a decided underdog in many of the games, including in the state championship.

"We really had to go through the gauntlet of the best teams in our state run," Miller said. "Every year in the state and across the country, everyone is trying so hard to do this, to win a championship. And that's why I feel so blessed.

"There's just an overwhelming sense of gratitude for everyone who helped make this most special journey possible." †

Cathedral pursues a path of perseverance to become state champs

By John Shaughnessy

Less than 48 hours after guiding the boys' basketball team of Cathedral High School in Indianapolis to a state championship, head coach Jason Delaney was in the midst of dealing with his own range of emotions.

There was the pure joy of remembering the scene of the Cathedral players celebrating their dominant victory on March 26—beating the previously unbeaten team from Chesterton High School in the Class 4A Indiana State High School Athletic Association championship game by a score of 65-31.

"The greatest part was seeing their excitement. To see them hugging, smiling and crying, that's the beauty of it all," Delaney said on March 28 as he sat in his office. "That's a bond that will last their lifetime."

At the same time, Delaney felt a touch of sorrow as he walked through the team's locker room earlier that day, knowing he wouldn't again share that space with this team, especially its six seniors.

"This is such a special group. You're sad to see the seniors go. You love them so much."

The thread that connects the joy and the sadness for Delaney is the pride he has in this group of players. He shared a list of the qualities that defined the Cathedral teammates, starting with their selflessness, even though they were individually talented enough to get more than 50 college scholarship offers.

"They're willing to sacrifice, to be coached. The overwhelming thing that comes to mind is their character," he said. "They work hard in the classroom, and they do great things in the community. And they love

each other. To bring kids from all walks of life and mold them together, that's a thing of beauty."

A team of perseverance

Delaney believes that "God gives each and every one of us a platform" to make a difference. As a coach, he believes that his purpose includes helping young people "to display perseverance to achieve the best within themselves."

Cathedral's path to the state championship required that perseverance. The school's boys' basketball teams hadn't won a sectional game since 2015, and this year's team of mostly seniors and juniors knew the heartbreak of being part of talented teams that weren't able to break that streak.

To prepare this year's team even more, Delaney said, "we built an extremely difficult schedule to test ourselves. We wanted to face adversity."

The defining moment of adversity came on the weekend of Feb. 18-19. On the first game of that weekend, Cathedral built a 9-point halftime lead against the team from Ben Davis High School, only to play poorly in the second half and lose, their coach recalled. The next day, they traveled to Kentucky to face that state's second-ranked team. When Cathedral won that game by a point in overtime, Delaney saw his team's perseverance on full display.

They continued to persevere in the same tough sectional that had ruined their dreams previously, winning three games. And all that perseverance turned to dominance in the state championship game.

"The whole foundation of everything is to believe," Delaney said. "You have to have patience and believe in what you're doing. Things didn't go our way the first few years with this group. But everybody stayed true to what we believe. They just continued to believe and took the actions to get where they wanted."

That belief also included the understanding that the journey of a season is more than just about striving to win a state championship, Delaney said.

"It's not just about basketball, it's about building a relationship with God. We did Bible studies. We prayed before every practice, every game, every meal."

The prayers were shared from every direction. Sometimes, they came from one of the six seniors: Tayshawn Comer, Jaxon Edwards, Jaiden Malichi, Gabe Rodriguez, Luke Hern and Jerren Conway. Sometimes a prayer came from the senior student manager, Thomas McDonnell. Sometimes, it came from the other players and assistant coaches.

One of the prayers that was answered was a state championship.

"To see them sacrifice for the greater good of the team, that's amazing," Delaney said. "They all had a bigger goal in mind. That's not the norm of our society." †



The boys' basketball team of Cathedral High School in Indianapolis celebrates its state championship on March 26 at Gainbridge Fieldhouse in Indianapolis. (Submitted photo)

PRIEST

continued from page 1

choice was about his approach to coaching at a public high school.

“When I first started coaching, I had to make a decision,” he says. “Am I going to be a man who coaches who happens to be a priest? Or will I be a priest who happens to coach?”

“I decided the latter. The first day we had team photos, I was wearing a Roman collar. The head coach said, ‘Are you going to wear that?’ I said, ‘I’m a priest. It’s who I am, isn’t it?’ He said, ‘Yes, Father.’”

Beginning in 2010, Father Meyer coached for four years at Jennings County High School in North Vernon. For the past eight years, he has coached track and cross country at East Central High School in St. Leon in southeastern Indiana. It’s another commitment in a schedule already filled with them as he serves as the pastor, along with Father Daniel Mahan, of All Saints Parish in Dearborn County, St. Lawrence Parish in Lawrenceburg, St. Mary of the Immaculate Conception Parish in Aurora, and St. Teresa Benedicta of the Cross Parish in Bright.

Yet coaching—like being a priest—is another commitment that brings him great joy.

“I really see it as the ability to help people strive for greatness,” he says. “When I became a priest, I wanted to help people know Jesus, change their lives and become saints. I became a coach to help people change their lives, strive for greatness and oftentimes introduce them to the Gospel.

“In the past few years, I’ve had athletes who have become baptized. I’ve had families of athletes come back to the faith. Every single day, I have the opportunity to be a witness to the Gospel—what it means to be a priest, a person of faith—at a public school. That’s powerful. Every day, I have the potential to impact people’s lives. It’s been a crazy, crazy journey.”

‘They want something more out of life’

At 45, Father Meyer not only coaches the boys’ and girls’ distance runners, he trains with them.

On a six-mile run, he averages about seven minutes a mile. He also lines up with the high school athletes for a series of speed drills that includes runs of 100 meters, 200 meters, 300 meters, 400 meters, 300 meters, 200 meters and 100 meters.

“All at race pace,” he says.

Still, the pace that Father Meyer ultimately seeks to set is by his example—and with a focus on a different finish line.

“The most influential people in a young person’s lives are their parents and their coaches,” he says. “There are really bad coaches who have made life miserable for kids. There are a lot of good coaches who challenge young people physically and mentally. I have the opportunity to also challenge them spiritually, to be a witness to the faith.

“I’m blessed to have other young parishioners who are part of the team who do the same. Young people who don’t have a church home ask questions. They want what we have. They want faith, purpose, meaning. They want something more out of life.”

Travis Bender was one of the runners searching for more in his life when he first met Father Meyer. The 2019 graduate of East Central says he found it with the help of the priest.

“What really stands out to me about Father Meyer as a man of faith is that he truly lives it,” Bender says. “Whenever Father walks into a room, he really grabs everyone’s attention. Father has built up a great deal of respect, and you can feel it. He does not shove his faith in your face either. He would pray for us consistently. And whether you are religious or not, you could feel his deep love for you as a person. This applied to all of his athletes.

“Father had and still has an immense impact on the way that I live my own faith. I was not born a Catholic, and only recently, as of April 3, 2021, was I baptized and confirmed. Father Meyer played a humungous role in my conversion and helped to teach me in the ways of the Catholic Church.”

‘I’m a priest for everyone there’

The priest also makes a difference through his coaching style.

“He would always encourage you no matter what,” says Bender, a member of All Saints Parish. “He would take the time to get to know you personally as well. I distinctly remember walking with him at a cross country race one time, and he had asked me what I planned on doing in the future. It meant a lot to me that we had talked at length about *me*.

“Another great thing about him is that he runs the workouts/practices with the team. He is there side-by-side with you every step of the way, encouraging you to keep going. He would not just tell us what we had to do, he would come and experience it with us.”

For Father Meyer, it’s all part of being a priest who coaches.

At meets, he wears his Roman collar. He prays with the runners who want that connection. He talks with parents and families who seek him out for a conversation. And he is open to sharing these outreaches with runners, parents and families from



Father Jonathan Meyer, shown here addressing the track team of East Central High School in St. Leon, says coaching track and cross country bring him great joy. Whether at practice or a meet, he can always be found wearing clerics because he is “a priest who happens to coach.” (Submitted photo)

other high schools who compete in meets against East Central.

“Even though I’m a coach for East Central, I’m a priest for everyone there,” he says.

“For me, it’s all about spiritual fatherhood. At this point, I see coaching as an extension of my priesthood. I have the ability to be a father to the children I coach every day. It’s a tremendous blessing.” †

Be ‘greeted at the door’ at St. Elizabeth of Hungary Church in Cambridge City

By Natalie Hoefler

When construction on the Whitewater Canal began in west central Indiana in 1836, it was intended to be the quickest and most modern form of transportation.

It was already outdated when it was completed in 1847. But its construction and the construction of the more modern train system that replaced the canal brought Irish Catholic workers to the region. By 1842, enough Catholics had settled around Cambridge City to be served by traveling priests.

Ten years later, St. Elizabeth of Hungary Parish was established in Cambridge City.

‘You’ll be greeted at the door’

For 170 years, the Connersville Deanery parish has served Catholics and the surrounding community.

“The church is an historic building,” says pastor Father John Hall of the parish’s place of worship, dedicated in 1880. “You can see the steeple from Highway 40.”

Parishioners are “very enthusiastic about their parish,” he says. “And they’re supportive financially of the three Catholic schools in the deanery.”

The parish contributes to the local community particularly through its annual Thanksgiving meal, held on a Sunday a few weeks before the national holiday.

“It’s open to all the community,” says Father Hall. “We supply the turkey, and parishioners bring

in the other dishes and desserts. We ask for freewill offerings, and the money collected goes to Meals on Wheels or the Western Wayne [County] Senior Center food services.

“We always have a great turnout. It’s looked forward to by people in the community, and the parish looks forward to providing for it,” he says.

The parish also provides a booth at the Cambridge City Canal Days festival, held annually on the weekend after Labor Day.

“We sell sausage sandwiches and pork chops with onions and green and red peppers,” he says. “It’s a hit with the community, and the money helps with our parish budget.”

When visiting at other times of the year, Father Hall recommends stopping by the No. 9 Grill for lunch or dinner.

“People from all over the area come for the hamburgers and tenderloins,” he says.

Father Hall says those who come for Mass at St. Elizabeth of Hungary will find a warm welcome.

“You’ll be greeted at the door,” he says. “The people are very welcoming. They would love to have people come by and show them warm hospitality and a welcome to parish.”

Antiques, pottery, candles and trails

As Father Hall mentioned, visiting Cambridge City for their weekend-after-Labor-Day festival or partaking in the parish’s pre-Thanksgiving dinner are perfect opportunities to worship at Mass with the parish community. For Mass times, go to st-eliz.org or call 765-475-3242.

But the area offers plenty of reasons to visit year-round.

Just a half mile west of the town on U.S. Highway 40 is the Overbeck Pottery Museum, located in the Cambridge City library. The collection features clay works made between 1911-1955 by the six Overbeck sisters who lived in the town. Overbeck pottery has received “national recognition” as an important part of American art history, according to www.ccitypl.org/overbeck-museum. Visit the site for more information on the Overbeck sisters, their famous pottery and library hours.

Highway 40 in Cambridge City also offers the fun noun-made-verb known as “antiquing.” VisitIndiana.com lists Cambridge City as one of two “Antique Alley” trails along Highway 40. The site notes that Cambridge City offers “quality antique shops/malls within a two-block area.”

Trails of another kind are available at Cope Environmental Center in nearby Centerville a few miles east of Cambridge City. The center offers hiking trails, full moon night hikes, programs for toddlers and families, and a sustainability lecture series with topics ranging from native landscaping to climate resiliency. Go to copeenvironmental.org for more information.

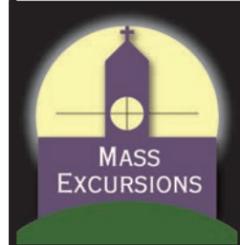
Abutting I-70 just a few miles north of Centerville is the Warm Glow Candle Company’s outlet shop. The candles are all handmade in Indiana. The outlet also features locally made arts, crafts, jewelry, oils, décor and wine. Warm Glow offers three events a year: the weekend before Mother’s Day, the last weekend in September and the first weekend in December. For more information, go to warmglow.com.



Historic St. Elizabeth of Hungary Church in Cambridge City has been the worship home of the 170-year-old parish for 142 years. (Photo courtesy of Archdiocese of Indianapolis Archives)

No matter the recreational destination, make Christ a central part of the experience by worshipping at Mass with the members of St. Elizabeth of Hungary Parish.

(*Mass Excursions* is a monthly feature highlighting an archdiocesan parish and local attractions, encouraging a trip to the area that includes Mass with the members of that parish. Each month will highlight a parish in a different deanery to showcase faith communities throughout central and southern Indiana.) †



DIVINE MERCY

continued from page 1

her; and to establish the first Sunday after Easter as the feast of Divine Mercy.

Pope John Paul II fulfilled the last of the tasks on April 30, 2000, the same day he canonized the Polish nun as a saint.

Before and especially since then, the message of Divine Mercy has spread.

In the archdiocese, many parishes now hold Divine Mercy Sunday prayer services. Some parishes have permanent Divine Mercy shrines—one parish even shares the image on a leased billboard along a busy highway.

This article will tell the story of how St. Barnabas Parish in Indianapolis and individuals in Holy Trinity Parish in Edinburgh and St. Ambrose Parish in Seymour are promoting Christ's message of Divine Mercy.

An image larger than life

"After a while, Jesus said to me, 'Paint an image according to the pattern you see, with the signature: Jesus, I trust in You. I desire that this image be venerated ... throughout the world.'" (Diary, 47)

Joanne Hollenbeck was learning about Divine Mercy through an adult faith formation group at her parish, Holy Trinity in Edinburgh.

While in the midst of the study, she was driving through southern Indiana when a sight surprised her.

"There was a billboard with the Divine Mercy image on it," she recalled.

"I thought, 'That's too weird! Here I am studying about Divine Mercy, and there it is!'"

Shortly after the encounter, she noticed a blank billboard near U.S. 31 and State Route 252 East near Edinburgh.

She discussed with the faith formation group the idea of leasing the billboard for a Divine Mercy image, Hollenbeck said.

"I got the design online," Hollenbeck explained. "I called the billboard company, and they actually had two billboards available together. So we added a pro-life one, too."

Donations were gathered from individuals and through bulletin announcements. Enough was raised to lease the billboards for one year starting in March of 2021, and recently to renew the lease for another year.

Deacon Russell Woodard, parish life coordinator of Holy Trinity, worked on the project with Hollenbeck. He blessed the billboard once the image was in place.

"He was wondering how he was going to get water up that high, then it started to sprinkle—God took care of that!" Hollenbeck said with a laugh.

She recalled being asked at one point how the effectiveness of the Divine Mercy billboard could be determined.

"There's no way to measure that," she said.

But she hopes the image on the billboard will bring "an awareness that God is in charge and that we need to turn to him, especially during these tough times."

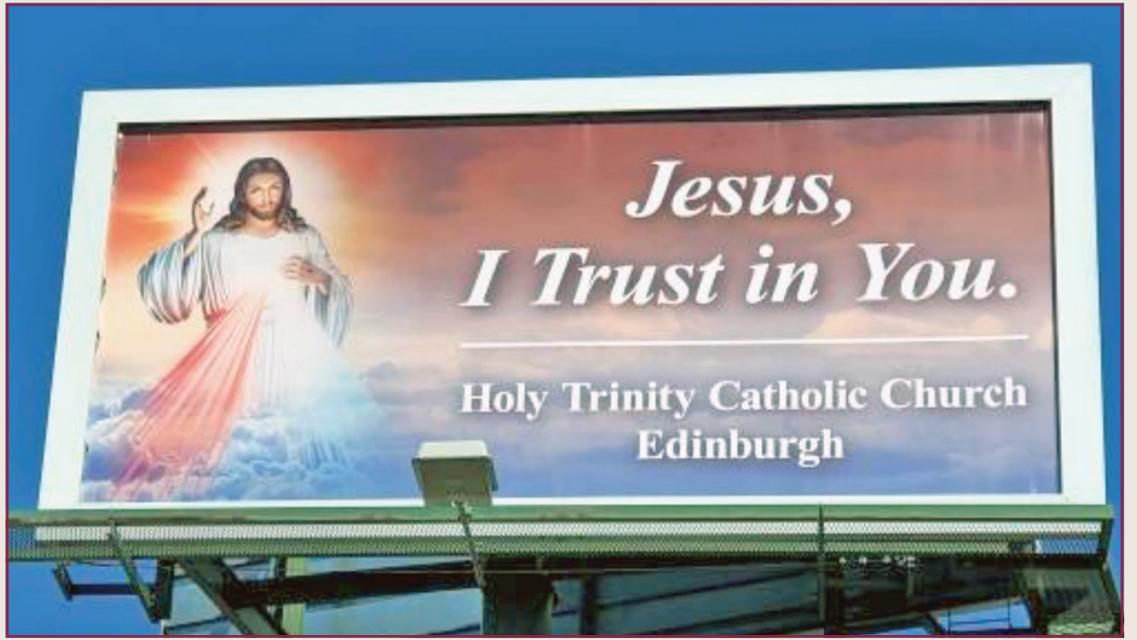
"I hope seeing him there will make people say, 'I need to pray today' or give them hope."

Such are the effects the billboard has on Hollenbeck.

"I pass it multiple times a day," she said. "It makes me say that little prayer [at the bottom of the image], 'Jesus, I trust in you.'"

'I have had many blessings'

"I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners. On that day the very depths of my tender mercy are open." (Diary, 699)



A billboard leased by Holy Trinity Parish in Edinburgh displays the Divine Mercy image on U.S. 31 at State Road 252 East. (Submitted photo by Joanne Hollenbeck)

Marisa Soto of St. Ambrose Parish recalls first learning about Divine Mercy just two years after St. Faustina was canonized and Divine Mercy Sunday was established.

"Back in 2002, I started to read the diary of St. Faustina," she said, with her daughter Samantha Soto translating from Spanish. "That's when my devotion started."

Four or five years later, Soto felt called to encourage her parish to honor Divine Mercy Sunday and to pray the Divine Mercy novena that starts nine days prior to the feast day.

"I spoke with the pastor at the time, Father Todd [Goodson], and also spoke with our pastor now, Father Dan [Staublin], and continue to reserve the day to celebrate annually."

To pray the novena nine days prior to the feast, Soto used to take a Divine Mercy image she owns to people's homes.

"We now do it all at the church" at 3 p.m. starting on Good Friday, she said.

Soto also organizes a bilingual service at St. Ambrose Church on the feast day with the image on display, songs, the praying of the Divine Mercy chaplet and a reception afterward.

"It is important to promote the message of the Divine Mercy because Jesus promised St. Faustina that whoever honors the image should not perish," she said. Her statement reflects Christ's words to the saint, as recorded in paragraph 48 of her diary: "I promise that the soul that will venerate this image will not perish. ... I myself will defend it as my own glory."

As for Soto, "Ever since I have prayed the chaplet of Divine Mercy and have celebrated [the feast day], I have had many blessings," she said. "God willing, I will plan [the novena and feast day celebration] every year to come."

'We're to be mercy for one another'

"I am giving you three ways of exercising mercy toward your neighbor: the first—by deed, the second—by word, the third—by prayer. In these three

degrees is contained the fullness of mercy ..." (Diary 742)

When Father Guy Roberts was assigned to St. Barnabas Parish in Indianapolis in 2021, he noticed an empty space in the sanctuary of the church.

He had a vision for that space, and the parish council approved: it would become a small Divine Mercy shrine.

"Father left it to me to shop around and see what images were out there and what other church furnishings would fit in that space," said Joe Sheehan, director of faith formation at St. Barnabas.

Many versions of the Divine Mercy image exist. Sheehan chose one that depicts the original image commissioned by St. Faustina. Kneelers and votive candles complete the shrine.

The creation of the shrine has provided an opportunity for catechesis.

"When the image was first displayed, Father [Roberts] talked at all the school Masses in late January about the message of St. Faustina and the visions she received, what mercy is and how Jesus is that mercy that we receive and are in turn called to share," said Sheehan.

"For myself in my position, I've been asked by teachers to give presentations in their classes about St. Faustina, the image and to help them understand the chaplet," he said. The students were also given laminated prayer cards of the original Divine Mercy image.

The parish has included information in its bulletin and newsletter "that highlight diary passages explaining the red and white rays [emanating from Christ's heart in the image], the chaplet and instructions on how to pray it," said Sheehan.

"Father has talked at homilies about how [the shrine] highlights the importance of the message of mercy, how we're to be mercy to one another and our own need for mercy as well."

(For more information on the Divine Mercy message, image, feast, chaplet and novena, go to thedivinemercy.org.) †



Marisa Soto of St. Ambrose Parish in Seymour poses with an image of the Divine Mercy. (Submitted photo)

After shootings, Sacramento bishop says good neighbors can restore peace

SACRAMENTO, Calif. (CNS)—Bishop Jaime Soto of Sacramento, Calif., asked people to "invest" in being good neighbors and help restore peace after six people were fatally wounded in the worst mass shooting in California's sixth largest city, which also left at least 12 people injured on April 3.

Authorities announced the following day the arrest of Dandre Martin, 26, calling him a "related suspect" and charged him with assault with a deadly weapon, news reports said.

The event not only left death and injury, but "a community ravaged by incomprehensible rage," said Bishop Soto in a statement posted on the Diocese of Sacramento website.

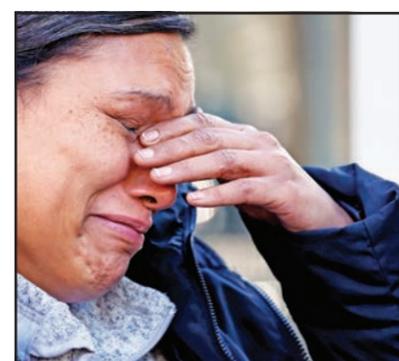
"The suffering inflicted will continue to reverberate among all of us. As senseless as these bloody acts are, let us soberly resist becoming numb to the pain we now share in common," he said.

The shootings took place at 2 a.m. in California's capital, news reports said, as people were leaving bars and entertainment facilities in the downtown area after weekend reveling and may have been related to a fight.

Bishop Soto, mentioning the proximity of the deadly event to Holy Week and Easter, said that "charitable works are the tools that Jesus gives to us so that we can cultivate our in communities a springtime of mercy and harmony."

"Remember to invest the necessary moral capital that comes from being good neighbors toward one another," he said in the letter addressed to his diocese. "As neighbors we ache for the tragedy that has exploded on our streets. As neighbors we must share in the common task of healing and helping."

"Only then can we restore hope and peace our communities. This must be our unrelenting response whenever violence wreaks its havoc among us."



Leticia Fields-Harris is seen crying after her husband, Sergio Harris, died in an early-morning shooting in a stretch of downtown near the Golden 1 Center arena in Sacramento, Calif., on April 3. (CNS photo/Fred Greaves, Reuters)

The local *Sacramento Bee* daily newspaper reported that authorities believe multiple shooters were involved. Martin also has been charged with illegal firearm possession, police said on April 4. †

Environmental justice activist will receive Laetare Medal

SOUTH BEND, Ind. (CNS)—Sharon Lavigne, an environmental justice activist, will receive the University of Notre Dame's 2022 Laetare Medal, the oldest and most prestigious honor given to American Catholics.



Sharon Lavigne

It will be presented at the university's May 15 graduation ceremony.

Lavigne is the founder and director of Rise St. James—a faith-based grassroots organization fighting

for environmental justice in St. James Civil Parish—the equivalent of a county—in Louisiana.

A retired special education teacher, she has always lived in St. James Parish and has watched the region transform from idyllic farmland into an area plagued by industrial pollution.

"Through her tireless activism, Sharon Lavigne has heeded God's

call to advocate for the health of her community and the planet—and to help put an end to environmental degradation which so often disproportionately victimizes communities of color," said Holy Cross Father John Jenkins, president of Notre Dame.

"In awarding her the Laetare Medal, Notre Dame recognizes her leadership and her courage as a champion of the environment, a voice for the marginalized and a steadfast servant of our Creator."

St. James Parish includes part of an area nicknamed "cancer alley," an 85-mile stretch of land along the Mississippi River that has more than 150 petrochemical plants and refineries and where cancer rates are more than 700 times that of the rest of the United States.

Although Lavigne never envisioned herself as an activist, she was inspired to create Rise St. James in 2018 when a plastics corporation received the go-ahead to build another plant in St. James Parish—two miles from

her home. At the time, many in her community believed that fighting against the proposed multibillion-dollar manufacturing facility was a lost cause.

Lavigne and the members of Rise St. James successfully campaigned against the construction of a plant proposed by Wanhua Chemical. They organized marches, spoke out at town hall and parish council meetings, partnered with other environmental justice organizations, and produced signs, ads and reports on the negative health and environmental impact of the industry's pollutants. In September 2019, Wanhua withdrew its land use application.

The group is currently working to stop construction of a \$9.4 billion chemical plant, proposed by Formosa Plastics.

For her efforts, Lavigne received the Goldman Environmental Prize in 2021 and has been named to the Forbes "50 over 50" impact list.

A lifelong member of St. James Parish, Lavigne said that her faith has buoyed her throughout her journey and that her

advocacy work has brought her closer to God.

"I know he has me here for a reason, so I want to do his will," Lavigne said in a statement. "I want to do the work that he wants me to do. He put a fight in me that I can't even explain. I've gotten closer to him. And I'm so glad I'm closer to him because now we can fight anything."

Notre Dame also announced that Archbishop Borys Gudziak, metropolitan archbishop for Ukrainian Greek Catholics in the U.S., will be the principal speaker and receive an honorary degree at the graduation ceremony.

The archbishop heads the Ukrainian Greek Catholic Archeparchy of Philadelphia.

"The students, faculty and staff at Notre Dame have demonstrated continuing solidarity with Ukraine over this past month, and I know that they will benefit from and appreciate hearing the words of Archbishop Gudziak at our graduation celebration in May," Father Jenkins said in a statement. †

Lenten penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of services that have been reported to *The Criterion*.

Batesville Deanery

- April 8, 9 a.m.-9 p.m. at St. Mary of the Immaculate Conception, Aurora
- April 8, 6-7 p.m. at St. Nicholas, Ripley County
- April 9, 4-5 p.m. at St. Charles Borromeo, Milan
- April 13, 5-6 p.m. at St. Charles Borromeo, Milan

Additionally, recurring opportunities for reconciliation in the Batesville Deanery are as follows:

- Before and after weekend Masses on April 9-10 at St. Maurice, Napoleon
- Before weekend Masses on April 9-10 at SS. Philomena and Cecelia, Oak Forest

Bloomington Deanery

- April 13, 6-9 p.m. for St. Charles Borromeo, St. John the Apostle and St. Paul Catholic Center, Bloomington; St. Agnes, Nashville; and St. Jude the Apostle, Spencer, at St. Paul Catholic Center

Indianapolis West Deanery

- April 10, 8-8:30 a.m. at St. Anthony

- April 10, 1:45-2:45 p.m. at St. Monica
- April 12, 6-7 p.m. at St. Monica
- April 13, after 9 a.m. Mass at St. Anthony
- April 13, 6-7 p.m. at Mary, Queen of Peace, Danville
- April 13, 6-7 p.m. at St. Monica

New Albany Deanery

- April 10, 1 p.m. at St. John the Baptist, Starlight

Terre Haute Deanery

- April 13, 7-8 p.m. at St. Benedict †



Archbishop Charles C. Thompson leads members of the Knights of Columbus in prayer on April 1 in front of the Planned Parenthood abortion center in Indianapolis. (Submitted photo)

Knights of Columbus lead a 12-hour prayer vigil in front of abortion center

Members of councils of the Knights of Columbus from across central Indiana gathered on April 1-2 for an all-night prayer vigil in front of the Planned Parenthood abortion center in Indianapolis. The vigil was part of the spring 2022 40 Days for Life campaign.

Archbishop Charles C. Thompson kicked off the 12-hour vigil by celebrating Mass at the adjacent Women's Care Center then leading

participants in front of the abortion center in praying the Stations of the Cross and the rosary. Some 90 people took part in the vigil.

Members of Knights of Columbus councils in the archdiocese from Brownsburg, Fortville, Greenwood and Indianapolis took part in the vigil. They were joined by members of councils in Carmel, Fishers and Lebanon in the Lafayette Diocese. †

Pope apologizes for treatment of Indigenous in Canada, promises to visit

VATICAN CITY (CNS)—Expressing "sorrow and shame" for the complicity of Catholics in abusing Indigenous children in Canada and helping in the attempt to erase their culture, Pope Francis pledged to address the issue more fully when he visits Canada.

"For the deplorable conduct of those members of the Catholic Church," the pope told Indigenous representatives on April 1, "I ask for God's forgiveness, and I want to say to you with all my heart: I am very sorry."

Representatives of the Métis National Council, the Inuit Tapiriit Kanatami and the Assembly of First Nations had asked Pope Francis for an apology for the Church's role in running residential schools in Canada, but they asked that he apologize in Canada.

The pope responded to that request as well.

Saying he was impressed by their devotion to St. Anne, the grandmother of Jesus, the centerpiece of the popular Lac Ste. Anne Pilgrimage, scheduled this year for July 25-28, Pope Francis told them, "This year, I would like to be with you in those days."

The Shrine of St. Anne, on Lac Ste. Anne, is located in central Alberta, not far from Edmonton.

Gathered in the frescoed Clementine Hall of the Apostolic Palace, representatives of the Métis, Inuit and First Nations shared their prayers, music, dance and gifts with the pope.

The pope had held separate meetings on March 28 with representatives of the Métis and Inuit and met on March 31 with delegates from the Assembly of First Nations. They were accompanied by six Canadian bishops.

Addressing all the delegates and their supporters at the end of the week, Pope Francis recalled that several delegates compared their communities to branches, growing in different directions, buffeted by wind, but still living because they are

attached to the trunk and the tree's deep roots.

"Your tree, which bears fruit, has suffered a tragedy, which you told me about in these past few days: uprooting," he said. The normal transmission of language, culture and spirituality from one generation to the next "was broken by colonialization, which, without respect, tore many" from their homelands and tried to force them to adopt other ways.

Catholics could not use trying to evangelize the Indigenous as an excuse of running the schools because "the faith cannot be transmitted in a way contrary to the faith itself," the pope said.

The Gospel calls Christians "to welcome, love, serve and not judge," he said, and it is "a frightening thing" when, in the name of that faith, Christians act the opposite.

"Through your voices," he told the delegates, "I have been able to touch with my own hands and carry within me, with great sadness in my heart, the stories of suffering, deprivation, discriminatory treatment and various forms of abuse suffered by many of you, particularly in residential schools."

Pope Francis said it is "chilling" to think of how much thought and effort went into designing and running a system aimed at instilling "a sense of inferiority" in the students and the attempt "to make someone lose his or her cultural identity, to sever their roots, with all the personal and social consequences that this has entailed and continues to entail: unresolved traumas that have become intergenerational traumas.

"I feel shame—sorrow and shame—for the role that a number of Catholics, particularly those with educational responsibilities, have had in all these things that wounded you, in the abuses you suffered and in the lack of respect shown for your identity, your culture and even your spiritual values," he said. †

Faith *Alive!*

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Hope is found in Christ forgiving Peter after he denied him

By Paul Senz

Every year on Palm Sunday, we hear the narrative of the Passion of Our Lord Jesus Christ. This year, we read from the Gospel of St. Luke. It is a story that is familiar to us.

As Catholics, we surround ourselves with depictions of the passion and death of Jesus. We hang crucifixes on our walls and on chains around our necks; we put crucifixes in the sanctuaries of our churches and on our altars; we ring our churches with the images of the Stations of the Cross.

We hear of the entrance into Jerusalem, the Last Supper, the agony in the garden, the arrest and trial of Jesus, and his scourging and crucifixion. The proclamation of the Passion narrative on Palm Sunday, and again (but from the Gospel of St. John) on Good Friday, is an important way of entering into the suffering of Jesus as we prepare for the triduum.

One element of the Passion narrative that does not get as much attention is St. Peter's threefold denial of Jesus.

The story is well known to us: During the Last Supper, shortly after breaking bread together when Our Lord instituted the Eucharist, Peter tells Jesus, "I am prepared to go to prison and to die with you," to which Jesus responds, "I tell you, Peter, before the cock crows this day, you will deny three times that you know me" (Lk 22:33-34).

As the night went on, Peter's fidelity would be tested as Jesus was betrayed, arrested, severely beaten and put on trial. As Peter sat in the courtyard of the house of the high priest, gathered with others around a fire, three of those near him insisted that they recognized him as a follower of Jesus.



A fourth-century painting of St. Peter is seen on the ceiling in the burial chamber of a Roman noble woman in the Catacombs of St. Thecla in Rome. On the night before Jesus died, Peter denied knowing him three times. The Lord later forgave Peter, who went on to lead the Church after Christ's ascension.

(CNS photo/Nicola Forenza, Pontifical Commission for Sacred Archaeology)

Fearing for his life after seeing what had happened to Jesus, Peter stringently denied it each time.

And then we read one of the most gut-wrenching and heartbreaking passages in the Gospels: "And the Lord turned and looked at Peter; and Peter remembered the word of the Lord, how he had said to him, 'Before the cock crows today, you will deny me three times.' He went out and began to weep bitterly" (Lk 22:61-62).

As happens so often with us, Peter immediately knew he had done something horribly wrong, realized his weakness had caused him to deny even knowing our Lord and was overcome with remorse.

What a heart-rending thing: As Jesus is facing his trial and tremendous abuse, his closest and most trusted follower brazenly denies even knowing him.

Amid everything else going on, Jesus turns and looks at Peter, piercing his conscience with a simple gaze. How Peter's heart must have been broken! And how his guilt must have been even greater because of his brazenness earlier in the night, declaring his steadfastness and loyalty to Jesus.

Peter was never one to deny his unworthiness and his fallen nature. When Jesus first called him to be one of his Apostles after a miraculous catch of fish, Peter dropped to his knees at the feet of Jesus and said, "Depart from me, Lord, for I am a sinful man" (Lk 5:8). We can almost hear Peter saying this again, wracked with guilt after denying Jesus.

There may be a temptation to read into Peter's denial—his failure, his abandonment of Jesus—an implicit refutation of his importance and that of his successors. As Catholics, we recognize the primacy of Peter and his successors as an important part not only of the structure of our Church, but of the very mystical body of himself that the Church is that Christ left to safeguard and transmit the deposit of faith.

It has nothing to do with the holiness of the man—it is all about Jesus' promise to his Church that Peter and his successors would be protected from teaching error, and his promise that the gates of hell will not prevail against it. Peter's failure does not affect

this promise. In fact, it can serve as a reminder to us of why this promise was necessary in the first place.

Our Lord is loving and forgiving (Ps 86:5). After his resurrection, Jesus gave Peter a threefold chance to make amends for his threefold denial. Three times, Our Lord asked him, "Simon, son of John, do you love me?" to which Peter responded "Yes, Lord, you know that I love you" (Jn 21:15-17).

Jesus tells Peter to feed his sheep, reinforcing the special privilege and responsibility that had been granted to Peter. God's mercy is endless, and Jesus makes all things new. (Rv 21:5)

Salvation history is replete with examples of God making a covenant

with his people, only for those people to break the covenant through sin and disobedience.

God always responds with mercy, forming a new covenantal bond. The covenant in the blood of Christ is a new and eternal covenant, one which we cannot definitively break. God's mercy is on full display.

Today we know that we can approach God in the sacrament of penance and accept the forgiveness that he presents to us. In the same way, our Lord presented his forgiveness to Peter on the seashore, and Peter chose to accept it.

(Paul Senz is a freelance writer living in Oklahoma with his family.) †



Jesus and his Apostles at the Last Supper are depicted in a stained-glass window at St. Aloysius Church in Great Neck, N.Y. At the Last Supper, St. Peter said that he would be willing to die with Jesus. The Lord replied that the Apostle would deny him three times that night before a cock crows. (CNS photo/Gregory A. Shemitz)

Joyful Witness/Kimberly Pohovey

Have you entertained angels on your earthly journey?

“Be not forgetful to entertain strangers; for thereby some have entertained angels unawares” (Heb 13:2).



I love this Scripture passage from the Letter to the Hebrews. Not only does it remind us to welcome the stranger, as Jesus commanded, but it also acknowledges the existence of angels.

Angels exist throughout Scripture.

We understand Michael defends us in battle against the wickedness of the devil. Gabriel is the bearer of good news. And Raphael is the angel of healing, providing good mind, body and spiritual health.

St. John Chrysostom said that during the liturgy, angels surround the priest and the whole sanctuary is filled with angels honoring Christ, present in the Eucharist. He adds that we, though lowly, have been deemed worthy to join the powers of heaven in the worship of the Lord.

In the Guardian Angel prayer, we are promised that our guardian angel provides light, guardianship and guidance. According to the *Catechism of the Catholic Church*, “From its beginning until death, human life is surrounded by their watchful

care and intercession. Beside each believer stands an angel as protector and shepherd leading him to life” (#336).

While only three angels are mentioned by name in the Scriptures, according to religious history, there are several classes of angels—known as archangels, cherubim and seraphim—and we are taught that “myriad” angels exist. In Greek translation, myriad can mean 10,000 or an indefinite amount, leading us to believe there are more angels than we can comprehend.

I don’t know about you, but there have been plenty of instances in my life when I felt the presence of an angel. Whenever I have nearly been in an accident, I have felt a presence of protection. When I have experienced great sorrow, frustration or fear, I have understood someone has appeared to provide the help I needed. When searching for guidance through prayer, I have often found the answer through someone’s words or deeds.

While these occurrences might not be classified as bonified angel encounters, I cannot help but think that God places angels on our path. I would like to think they sometimes take on the form of humans in order to minister to us.

Years ago, while driving to work in what can only be described as a

monsoon, my car locked up as I exited an off-ramp. The storm’s high winds had blown branches all about, and a long one wrapped around one of my tires, preventing forward movement. Just as I wondered what I was going to do, a truck pulled up behind me and a very kind man got soaked as he surmised the situation.

With great effort, he was able to free the branch from my car. I asked if I could pay him for his assistance. He brushed off my offer, saying that he was happy he could help when I was in need. I profusely thanked him for his kindness and returned to my car.

I immediately looked in the rear-view mirror to see if he was going to pull out ahead of me. But there was nothing behind me. I whisked around to see if he was now beside me or perhaps pulled out in front of me, but again, I did not see him or his truck. It seemed he disappeared into thin air.

I remember this event as clear as it was yesterday. I was so moved that this generous man came to my rescue. More importantly, I can’t help but ponder if he was one of many angels I have entertained unawares.

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of major and planned gifts for the archdiocese.) †

Twenty Something/

Christina Capecchi

When Catholic entrepreneurs take the leap

Matt Martinusen lost his job at a precarious time. He was the sole breadwinner, and his wife Lisa, a stay-at-



home mom, had just had their third baby.

The non-profit Matt had been working for was running out of money due to COVID. They had to let him go. It was the day before his birthday.

“Losing that full-time income was

scary,” said Matt, now 27, who is a member of St. Joseph Parish in West St. Paul, Minn. They had enough money saved up to support the family for four months.

More importantly, they had a dream. For the last two years, Matt had been running a little side business as a hobby: the Catholic Card Game. It is a Catholic version of the popular game Cards Against Humanity. And with the help of two successful Kickstarter campaigns and input from Lisa, Matt had started selling games. They were a hit.

But his work on the game had been limited to small pockets of time.

Then, suddenly, he was unemployed.

“I had to go for it,” Matt said. “It was always my dream to be self-employed, but I never knew how. I’d daydream about my quitting my day job to be full-time self-employed, but there was too much security with my day job that I thought I couldn’t lose.”

Now it was sink or swim. Matt set up a makeshift office in his unfinished basement and feverishly set to work.

Day by day, week by week, Matt made inroads. The game enjoyed a wider reach. It was played by Bishop Robert E. Barron. It inspired Halloween costumes. And every review on its website, catholiccardgame.com, is five stars.

Looking back, Matt can see how God had “slowly separated me” from the securities of his day job, “and showed me what was possible.” He can also admit that, without the job loss, he wouldn’t have made the leap to self-employment.

Sometimes, he realizes, God closes a door before he opens a window. “I’ve had multiple experiences in my life of holding onto things that I think I need or expecting things to go a certain way, and the Lord has had to take it all away to show me his plan clearly.”

Matt isn’t raking in the dough, but he’s running a successful business. Best of all, he’s enjoying more time with his family.

“I have friends who are getting promotions and bigger paychecks,” Matt said. “I could do that, but then I would be gone. I look at myself as a business owner but also a very present father. We’re choosing to live with less money, but then have the freedom to both be home.”

That means opting for the secondhand and leaning on family for moral support. It also means trusting that God’s generosity will never be outdone.

Once, when Lisa walked the trash out, she returned to the front door to find someone had left a meal.

“That kind of stuff happens, especially when things seem most dire,” Lisa said.

Matt’s willingness to take risks is an indication of how far he’s come. “I’ve learned to make the leap and trust that, if it’s meant to happen, it will. I used to be deathly afraid of even calling the pizza place to order a pizza.”

Courage from Christ makes all the difference for a Catholic entrepreneur.

“I have a trust in the Lord that gives me comfort, knowing that his will *will* be done,” Matt said. “All I can do is take one more step in the direction I think he is showing me to go.”

(Christina Capecchi is a freelance writer from Inver Grove Heights, Minn.) †

Our Works of Charity/David Bethuram

Despite challenges, choose to live more fully no matter what

We cannot change the past, but when it weighs us down, we can turn to God for comfort.

Throughout the world, people are mistreated and traumatized, and many carry deep scars throughout life. Not everyone’s experiences are extreme, but even mild hurts can fester, affecting relationships and self-image. Something as common as betrayal or rejection by friends or family can lead to distorted thinking and negative behaviors.

Unhealed hurts can lead to various symptoms, such as feelings of inferiority, fear of failure or criticism, and oversensitivity.

Some people cope by criticizing others in an attempt to make themselves feel better. Others misinterpret innocent comments as personal attacks. Hurt can also overflow as unpredictable anger because a person who’s been wounded is more likely to lash out at others. At times those with a distorted self-image become loners because they’re concerned about others’ opinions of them.

Now and again, we’re bound to experience some of these feelings, but God doesn’t want us to be trapped by the hurt we’ve suffered. Nor does God want us to be so crushed by our experiences that we feel worthless. Those who know the Savior will find comfort, healing and trust in God’s love. Then, painful experiences can make us more like Jesus so we can glorify him with our responses.

In our works of charity, we are often placed in situations where we need to encourage someone to let them know that we care. We care about their fears and encourage them to work through them.

John is one of the most positive people I know. He is always

in a good mood and always has something encouraging to say.

He was a manager at a restaurant. If his employee had a bad day, John always helped him to look at the positive side of a situation.

One morning, John left the restaurant’s back door open and was held up at gunpoint by three armed robbers. He tried to open the safe, but his hands shook due to nervousness and he slipped off the combination. So the robbers shot him. Fortunately, John was quickly found and taken to the nearest hospital. After many hours of surgery and long intensive care, he was released home.

I asked what his thoughts were during the robbery. John said he should have locked the back door. As he was lying on the floor, he said he remembered thinking he had a choice to live and a choice to die. He said he chose to live.

I asked if he was scared. John said that when they wheeled him into the emergency room and he looked at the faces of the doctors, he got truly scared. He knew that he needed to do something. So when the nurse asked him if he was allergic to anything, John replied “yes.” The doctors and nurses waited for his answer. John said he took a deep breath and yelled “bullets!” They started laughing, and he said: “My choice is to live, treat me as I am alive, not dead. I trusted that God wasn’t going to leave me alone.”

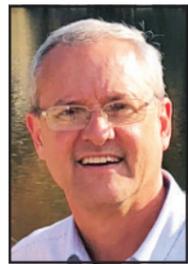
Now John is alive, owing it to the skills of his doctors; however, his amazing attitude played an important role, too. I learned from him that every day we should choose to live fully no matter what. God will bring us comfort.

(David Bethuram is executive director of the archdiocesan Secretariat for Catholic Charities. You can contact him at dbethuram@archindy.org.) †

Guest Column/Richard Etienne

Show God is with you, bring more light and love into the world

I recently heard in a homily “to have faith in God is to have God with you,” the idea of faith meaning that we acknowledge



God is always with us in every situation on our earthly journey. For me, this is a wonderful way of looking at faith!

The word “Emmanuel” is translated “God with us.” It encapsulates this concept. The homilist went on to

say that faith does not seek exemptions from troubled times and frustrations; rather, it means being drawn deeper and closer to Jesus through those experiences.

There is an age-old dilemma in the question, Why do bad things happen to good people? There are many books dedicated to this query of how we reconcile human suffering with a loving

God. Through time, it has become my belief that much of the suffering in history has been allowed only because God offers each of us free will in our decision making, choices between good and evil.

One of the most dramatic examples of this was the endless suffering that resulted from Adolph Hitler’s choices as he ascended to greater power in Nazi Germany. Additionally, the exercise of free will by others around Hitler, who colluded with his evil schemes, contributed to the suffering of millions.

Could God not step in and stop the avalanche of destructive decisions we witness each day, including Russia’s ongoing war with Ukraine? I believe God will not intervene in many circumstances if each person involved is exercising their free will to choose his or her path.

With regard to the issue of suffering, it has been my experience that God doesn’t make people suffer as much as

our Creator suffers with those who are suffering. It appears that God doesn’t force any of us to choose loving responses over more destructive options.

The psalmist says, “I bless the Lord who counsels me. ... I keep the Lord always before me” (Ps 16:7-8).

And what is the reward of those who seek the Lord’s counsel? “You will show me the path to life, abounding joy in your presence, the delights at your right hand forever” (Ps 16:11).

What is God asking you to choose to bring more light and love into the world and reduce the suffering of others? Can you take a few moments to sit quietly and listen for guidance from the one who always chooses a path to life?

(Richard Etienne has a degree in theology from Saint Meinrad Seminary and School of Theology in St. Meinrad and resides in Newburgh, Ind.) †

Palm Sunday of the Passion of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 10, 2022

- Luke 19:28-40
- Isaiah 50:4-7
- Philippians 2:6-11
- Luke 22:14-23:56

The Church this weekend leads us to the climax of Lent, the start of the observance of Holy Week, by offering the impressive liturgy of Palm Sunday.

Recalling the triumphant entry of Jesus into Jerusalem, for Luke the utter apex of the entire ministry of the Lord since in Jerusalem the crucifixion and resurrection occurred, these readings bring us to the heart of the Church's teaching regarding salvation. Jesus is the eternal Lord and Savior.

When the palms are blessed and the solemn procession forms (ideally of all in the congregation), the Church offers us a reading from St. Luke. This reading recalls the plans for the arrival of the Holy City as well as the arrival itself.

An element of blessed inevitability, of providence, surrounded the event. Jesus told Pharisees who objected to his reception in Jerusalem that, even if the disciples were silent, the very stones would proclaim the good news of salvation in him. God wills that we have everlasting life in Christ.

For the first reading in the Liturgy of the Word, the Church gives us the third of the four songs of the suffering servant from the third section of Isaiah. Scholars debate the identity of this servant. Was he a prophet? A collective symbol for the people of Israel? In any case, Christians have always seen in these songs the image of the innocent, constantly loyal servant of God, the Lord Jesus.

The second reading is from St. Paul's Epistle to the Philippians. These verses are thought to have been an ancient Christian hymn, used in early liturgies in the first decades of the Church, eloquent in declaring intense faith.

As its last reading, the Church dramatically offers St. Luke's Passion narrative. The very rubrics provide for the congregation to be involved.

Each Gospel contains a highly detailed and lengthy account of the trial and execution of Jesus. Each evangelist was

an individual person who had his own insights into what happened on the first Good Friday.

In general, Luke's Gospel sees Jesus as the embodiment of God's mercy, literally God in human flesh, the son of Mary, a human, a woman, not an angel or a goddess. Jesus bears eternal life. He makes all things right. He seeks out the wayward and the despondent. He reconciles sinners with God. All this is completed in the Lord's sacrificial death on Calvary. So, everything so far has been a prelude to these final days in Jerusalem.

Jesus had enemies. People are obtuse, at times devious, even vicious. Still, the love of God will not be thwarted. Salvation will come. It is God's plan for us.

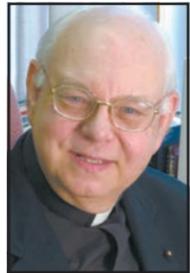
Reflection

Few sections of the Scriptures, if any, are as powerful as the four Passion narratives presented to us in the successive Gospels. St. Luke's Passion narrative is definitely among these narratives in teaching us and in calling us to Christ.

The first two readings brilliantly focus our minds upon the Redeemer, expected in third Isaiah, proclaimed in Philippians.

On this Palm Sunday, the crown of the Liturgy of the Word is Luke's awesome proclamation of the Passion of Jesus. The Church takes us most movingly to the Lord's entry into Jerusalem. He is destined to redeem the world. In divine Providence, salvation had to come. It was promised. Jesus is king. Some people responded. Others did not, burdened by ignorance, fear, sin or pride.

Finally, the Passion narrative reveals the depth of the Lord's giving of self, majestic and life-giving despite the intrigue of the trial and the awful crucifixion. Figuratively, because of our sins, we stand with the enemies of Christ, shouting for crucifixion. God nevertheless loves us with a perfect, uncompromising, unending love. He will forgive us, offering us eternal salvation if simply we turn to the Lord with love. †



Daily Readings

Monday, April 11
Monday of Holy Week
Isaiah 42:1-7
Psalm 27:1-3, 13-14
John 12:1-11

Tuesday, April 12
Tuesday of Holy Week
Isaiah 49:1-6
Psalm 71:1-4a, 5ab-6b, 15, 17
John 13:21-33, 36-38

Chrism Mass
Isaiah 61:1-3a, 6a, 8b-9
Psalm 89:21-22, 25, 27
Revelation 1:5-8
Luke 4:16-21

Wednesday, April 13
Wednesday of Holy Week
Isaiah 50:4-9a
Psalm 69:8-10, 21-22, 31, 33-34
Matthew 26:14-25

Thursday, April 14
Holy Thursday
Evening Mass of the Lord's Supper
Exodus 12:1-8, 11-14
Psalm 116:12-13, 15-16bc, 17-18
1 Corinthians 11:23-26
John 13:1-15

Friday, April 15
Good Friday of the Passion of the Lord
Celebration of the Lord's Passion
Isaiah 52:13-53:12
Psalm 31:2, 6, 12-13, 15-17, 25
Hebrews 4:14-16; 5:7-9
John 18:1-19:42

Saturday, April 16
Holy Saturday
Holy Saturday Night—The Easter Vigil
Genesis 1:1-2:2
or *Genesis 1:1, 26-31a*
Psalm 104:1-2, 5-6, 10, 12-14, 24, 35
or *Psalm 33:4-7, 12-13, 20, 22*
Genesis 22:1-18
or *Genesis 22:1-2, 9a, 10-13, 15-18*
Psalm 16:5, 8-11
Exodus 14:15-15:1
(Response) *Exodus 15:1-6, 17-18*
Isaiah 54:5-14
Psalm 30:2, 4-6, 11-13
Isaiah 55:1-11
(Response) *Isaiah 12:2-3, 4-6*
Baruch 3:9-15, 32-4:4
Psalm 19:8-11
Ezekiel 36:16-17a, 18-28
Psalm 42:3, 5; 43:3-4
or, when baptism is celebrated,
(Response) *Isaiah 12:2-3, 4bcd, 5-6*
or *Psalm 51:12-15, 18-19*
Romans 6:3-11
Psalm 118:1-2, 16-17, 22-23
Luke 24:1-12

Sunday, April 17
Easter Sunday of the Resurrection of the Lord
Acts 10:34a, 37-43
Psalm 118:1-2, 16-17, 22-23
Colossians 3:1-4
or *1 Corinthians 5:6b-8*
John 20:1-9
or *Luke 24:1-12*
or, at an afternoon or evening Mass,
Luke 24:13-35

Question Corner/Fr. Kenneth Doyle

Holy Spirit's appearance in Scripture are two distinct events

(Editor's note: This column by Father Kenneth Doyle was originally published in 2016.)



QI have often wondered about the difference between the disciples receiving the Holy Spirit immediately after the Resurrection "on the evening of that first day of the week" (Jn 20:19-23)

and the coming of the Holy Spirit upon them at Pentecost (Acts 2:1-4). Is it two different accounts of the same event, or did they receive the Holy Spirit in two different ways on two different occasions? (Louisiana)

AIn general, Scripture scholars read this as two different events, with the gift of the Holy Spirit being offered for two different purposes. In the first incident (Jn 20), the Spirit comes to the specific group of disciples gathered on the night of the first Easter Sunday; the Spirit confers on them the power to forgive sins.

In the second account (Acts 2), the Spirit descends forcefully on the whole community of believers, empowering them to preach the Gospel boldly, even though Jesus will no longer be physically present with them.

(Note that this Pentecost event, following the Ascension, enables the disciples to be understood in many languages and that Pentecost is commonly regarded as the "birthday of the Church.")

This interpretation seems to square best with John 7:37-39, which suggests that the Spirit will not be given in its fullness until Jesus has been glorified, and with Luke 24:49, where Jesus, immediately before the Ascension, instructs the disciples to "stay in the city until you are clothed with power from on high" (Lk 24:49). †

My Journey to God



(Benedictine Sister Susan Lindstrom is a member of the Benedictine Sisters of Our Lady of Grace Monastery in Beech Grove. Photo: Pilgrims hold palms on March 12, 2002, as they stop to look toward the Old City of Jerusalem during a walk along a traditional route marking Jesus' triumphant entry into the city.) (CNS photo by Bill Witman)

Holy Week Journey

By Benedictine Sister Susan Lindstrom

We enter Jerusalem with Jesus overcome by the deafening shouts of, "Hosanna!" seeing our teacher, mentor, friend esteemed, honored, recognized for who he is. Eagerly we anticipate the Passover unaware that just ahead lie days of agony, of loss, of pain, of love, of betrayal, of fear, of forgiveness, of suspicion, of sacrifice. But Jesus knows... these are the final moments, his last opportunity to teach His disciples, the end of a ministry that has attracted followers, alienated the law-keepers, filled some with awe and praise, others with anger and hatred. Now is the acceptable time, soon to be the day of salvation. And so we walk the Jerusalem journey, to the cross, to the tomb, to eternal life!

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.

BULLOCK, Wayne, 78, St. Teresa Benedicta of the Cross, Bright, March 21. Father of Darlene Ross, Renee Spitzfaden, Robert and Thomas Bullock. Grandfather of four. Great-grandfather of three.

CATHCART, Joyce H., 93, Holy Spirit, Indianapolis, Feb. 17. Mother of Patricia Duncan, Bill, Bob, Chuck and Tom Cathcart. Grandmother of 23. Great-grandmother of 13. (correction)

DAVIS, Sr., Thomas G., 78, March 22. Husband of Shirley Davis. Father of Kimberly Susko, Angel, Rick, Scott and Tom Davis, Jr. Grandfather of six. Great-grandfather of three.

DOLAN, Shirley A., 92, St. Luke the Evangelist,

Indianapolis, Jan. 14. Mother of Maureen Pearson, Erin Randle, Kevin and Patrick Dolan, Jr. Grandmother of nine.

FINK, Marilyn J., 96, St. Gabriel, Connersville, March 25. Mother of Sue Gunckel, Pat Hunger, Nancy Porter and Frank Fink. Sister of Richard Riggs. Grandmother of seven. Great-grandmother of 11.

FRANK, Bridget, 71, St. Anthony of Padua, Clarksville, March 27. Wife of Bobby Frank. Aunt of several.

GROSS, Ruth M., 99, St. Lawrence, Lawrenceburg, March 19. Cousin of several.

LENFERT, Dennis P., 68, St. Anthony of Padua, Clarksville, March 22. Husband of Kathy Lenfert. Father of Clara Meyers, Chris, Greg and Paul Lenfert. Son of Laverne Lenfert. Brother of Patricia, Daniel, David and Richard Lenfert. Grandfather of eight.

MAHAN, Marjorie, 89, St. Mary, Rushville, March 28. Mother of Christy Hall, Kevin, Mike, Tom and Tony Mahan. Sister of Roger and Vincent Welage. Grandmother of 14. Great-grandmother of 15.

MCGRAW, Christine J., 83, St. Mary of the Immaculate Conception, Aurora, March 26. Mother of Dan and Pat McGraw. Sister of Tom Aylor. Grandmother of four. Great-grandmother of one.

MIKSZAN, Bernice, 85, St. Martin of Tours, Martinsville, March 27. Mother of Karen Everts, Helen Runyon, Daniel and Gregory



Statues of St. Francis of Assisi and Mary are pictured on March 18 outside a home in North Beach, Md. (CNS photo/Bob Roller)

Mikszan. Grandmother of eight. Great-grandmother of five.

ROESSLER, Gary W., 68, St. Mark the Evangelist, Indianapolis, March 15. Husband of Alisa Nix. Son of Ineta Roessler. Brother of Karen Bloomfield, Nancy Cullom, Kathy Haycox, Ty Bentley, Gary Moses and Andy Roessler. Uncle of several.

ROSNER, Bernard A., 76, St. Christopher, Indianapolis, March 20. Husband of Stacia Rosner. Father of Karen Bain

and Jennifer Patrick. Brother of Elizabeth Kiggins, Lisa Shaw, Jerry, Nicholas and Timothy Rosner. Grandfather of five.

SCOTT, Judy A., 68, St. Mary of the Immaculate Conception, Aurora, March 15. Mother of Jennifer Hillman, Anthony and Ryan Scott. Sister of Joan Campbell, Dave, Mike and Tim Kellems. Grandmother of 11. Great-grandmother of one.

SOLLER, Nancy V., 83, St. Joseph, Shelbyville,

March 29. Mother of Mary Frances, Daniel, Patrick, Robert and Thomas Soller. Sister of David and Stewart Ryan. Grandmother of eight. Great-grandmother of two.

SPALDING, Joseph G., 74, St. Michael, Bradford, March 18. Husband of Frannie Spalding. Father of Chrissie Spalding, Zakkary Garcia and James Spalding. Brother of Barbara Wilcox, Matilda, Charles, Jimmy and Tommy Spalding. Grandfather of four. Great-grandfather of one.

WITTE, Bernadette, 74, St. Elizabeth Ann Seton, Richmond, March 22. Mother of Melissa Olt and John Brumley. Sister of Yvonne Rudicil and Shaun Witte. Grandmother of six. Great-grandmother of 13.

ZIELES, Kemberly K., 55, Holy Spirit, Indianapolis, March 4. Wife of Hollie Strohl, Taylor Lewis and Stefan Zieles. Mother of Richard Zieles. Daughter of Brenda Handrick. Sister of Kenna Birth, Kay Thorne and Kevin Handrick. Grandmother of two. †

Real-life Father Stu has Mark Wahlberg ‘continuing to carry on his message’

WASHINGTON (CNS)—Catholic actor Mark Wahlberg, who plays the title role in the upcoming movie *Father Stu*, said the real-life Montana priest is “having me continuing to carry on his message.”

Father Stu, in theaters starting on April 13, tells the story of Father Stuart Long, a priest who had been ordained for only four years before he died from an incurable muscle disorder, and the lives he touched along the way before and after his ordination.

Some of those he touched were, in truth, pummeled, as Stuart Long was an amateur boxer, compiling a 15-2 record before he gave up the ring.

In those days, pre-Father Stu was the kind of guy who wouldn’t take no for an answer—and often assembled a string of expletives before rejecting any rebuff to his pursuit of whatever dream he was following at the time. But the priest, who grew up unbaptized, had a near-death experience following a motorcycle accident and determined the priesthood was his true calling.

“I’ve made a movie about a remarkable man, and

I know that they had campaigned to get him ordained and petitioned to have him canonized,” Wahlberg told Catholic News Service in a March 31 phone interview from Los Angeles. “I’ll push and campaign for Stu, absolutely.”

He said an archbishop, whom he didn’t name, came to him while he was trying to make the movie. “He told me, ‘Father Stuart Long did more in his four years than I have in my 40 years of service,’” citing the priest’s “dedication and service to God.”

Wahlberg, also a producer of the movie, said if the real-life Father Stu, as he was best known, had seen his life on-screen, “I think he’d have a big smile on his face, probably saying he’s not as big or strong or as good a boxer. He’s a super-competitive guy, and if I ever get asked who would be one of the few people to have dinner with, dead or alive, he’d be right at the top of my list.”

The priest “had four years to complete his mission here and now he has eternity ... having me continuing to carry on his message,” Wahlberg said. “Who knows how long I’ll have?”

Asked what his Catholic faith means to him, Wahlberg replied, “Everything. Everything. There’s so many wonderful things that happened to me—the good, the bad and everything else in between. I’ve been able to appreciate and have gratitude because of my faith. After I’ve done my last interview, I’ll know how to articulate it.”

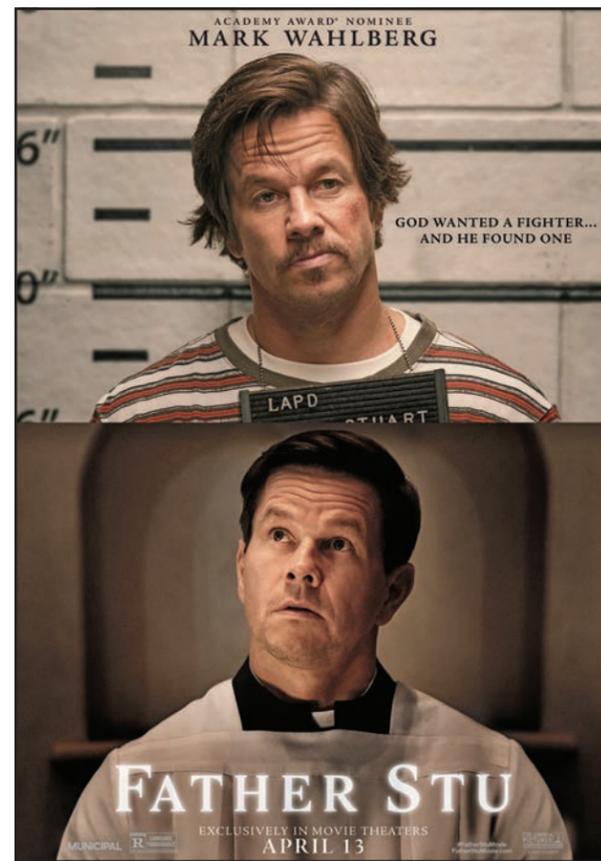
He added, “This message, this conversation and this commitment to service does not stop when the movie comes out. It’s only a start.”

Wahlberg said this film is different from his other projects because of “how this child [the movie] came into the world, and what it’s doing for people. How it’s touching people ... in a good way for everybody. Everybody is finding something they can personally relate to.”

He said, “We were really inspired by Stu’s story. And it’s just a matter of finding the right person to put it on the page, which was not an easy thing to do,” given that many decades of Father Stu’s life had to be condensed into a two-hour movie. Wahlberg talked with screenwriter Rosalind Ross.

“Even though she wasn’t raised Catholic, she could really appreciate someone trying to find their calling,” Wahlberg told CNS. He said he asked Ross, “Why not take a crack at it?” After Ross came back with the script, Wahlberg told her, “This is the script—and I want you to direct,” giving Ross her first directorial assignment.

Ross’ longtime partner, actor Mel Gibson, is cast as Father Stu’s dad, who did his young son no favors. His mother is played by Jacki Weaver, who won an Oscar for her role in *Silver Linings Playbook*. Longtime actress



A poster for the movie *Father Stu* shows actor Mark Wahlberg playing Stuart Long. The movie opens in theaters on April 13. (Photo courtesy of Sony Pictures)

Colleen Camp, an executive producer of *Father Stu*, has a memorable scene as a motel desk clerk. And if you look behind the scruffy beard, that’s Malcolm McDowell playing Msgr. Kelly, a seminary rector.

Wahlberg said he had to go to extremes to play Stuart Long as a boxer and as an infirm priest.

“I was kind of in shape at the start of filming,” he said. “I had just done an adventure racing movie. I had to reacquire my skill from *The Fighter*,” the 2010 movie in which he played real-life boxer Micky Ward. “I just started consuming 7,000 calories [a day] for the fighting scenes” that make up most of the opening scenes of *Father Stu*.

Wahlberg later had to ramp that up to 11,000 calories a day “to try to show how Stu’s physical being deteriorated and how his spirit soared.” †

See the April 15 issue of *The Criterion* for a review of *Father Stu*.

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During visit to Malta, pope calls for welcoming migrants and ending wars

VALETTA AND HAL FAR, Malta (CNS)—Malta and its people must remember the country's roots as the center of spirituality and welcome, especially to those most in need, Pope Francis told leaders of the Mediterranean nation.

During his two-day visit on April 2-3, the pope spoke to government and civil leaders and the diplomatic corps, praising them for welcoming migrants—especially those arriving on their shores from places like Lebanon, Syria and Yemen.

Pope Francis also met with and listened to migrants who had fled their homelands in search of a better life in Malta. He also spoke about the influx of refugees in Europe in the wake of Russia's invasion of Ukraine and called for an end to wars.

In a speech at the presidential palace in Valletta, Malta, on April 2, Pope Francis said that while the influx of migrants in recent years has "nurtured a certain discouragement and frustration," the issue of migration must "be situated within a broader context of time and space."

"It brings with it the burden of past injustice, exploitation, climatic changes and tragic conflicts, whose effects are now making themselves felt," he said. "From the poor and densely populated South, great numbers of people are moving to the wealthy North: This is a fact, and it cannot be ignored" by nations isolating themselves.

The additional influx of refugees in Europe from Ukraine, he added, is not only further proof of the need for "a

broad-based and shared response," but Russia's war in Ukraine has brought the long-forgotten prospect of war back into the forefront.

"We had thought that invasions of other countries, savage street-fighting and atomic threats were grim memories of a distant past," the pope said. "However, the icy winds of war, which bring only death, destruction and hatred in their wake, have swept down powerfully upon the lives of many people and affected us all.

"But the solution to the crisis of each is care for those of all, since global problems require global solutions. Let us help one another to sense people's yearning for peace."

Saying civilization itself risks foundering because of apathy and selfishness, Pope Francis insisted that migrants and refugees must be treated with care and kindness and recognized as brothers and sisters.

In the shipwrecks that lead to thousands of migrants drowning in the Mediterranean each year, "we see another kind of shipwreck taking place: the shipwreck of civilization, which threatens not only migrants but us all," the pope said on April 3 at a meeting with about 200 migrants at the John XXIII Peace Lab in Hal Far.

Imagine, he said, "that those same people we see on crowded boats or adrift in the sea, on our televisions or in the newspapers, could be any one of us, or our sons or daughters."

"Perhaps at this very moment, while

shortcomings and stumbles.

That is exactly what that timeworn and beautiful song reminds me to do. It reminds me that, because of Jesus' loving sacrifice, we will celebrate at the end of this Lenten season. I am a beloved child of God—sins and all. For that, I should offer myself the sweet sound of amazing grace.

(Susan Hines-Brigger is a mother of four. She is also an executive editor of St. Anthony Messenger magazine. †)

we are here, there are boats heading northward across the sea," he said. "Let us pray for these brothers and sisters of ours who risk their lives at sea in search of hope."

The day before the meeting, the pope said, there was the report of a rescue of four migrants off the coast of Libya. More than 90 people were reportedly on the boat; only four did not drown.

The pope spoke after listening to Daniel Jude Oukegale and Siriman Coulibaly describe in harrowing detail how they finally made it to Malta.

"When you run away from a situation of war, conflict and extreme poverty," Coulibaly said, "you have nothing except for your determination to live a better life and a lot of courage and resilience to face all the challenges you encounter."

Unfortunately, he said, too many individuals and governments seem to think a migrant ceases being human when he or she leaves home.

At the end of the meeting, Pope Francis prayed that God would "free us from fear and prejudice, enable us to share in their sufferings and to combat

injustice together, for the growth of a world in which each person is respected in his or her inviolable dignity, the dignity that you, O Father, have granted us and your Son has consecrated forever."

Located between the Italian island of Sicily and the North African coast, Malta—a tiny nation with fewer than 500,000 residents—has been the first port of call for thousands of migrants and refugees crossing the sea from North Africa in search of a better life in Europe.

Current European Union policies have left Malta and other frontline countries such as Italy, Spain and Greece, on their own to rescue, shelter, verify and try to integrate the migrants.

In his talk at the center, Pope Francis asked, "How can we save ourselves from this shipwreck which risks sinking the ship of our civilization?"

The answer, he said, is "by conducting ourselves with kindness and humanity" and by regarding people not as statistics but as "what they really are: people, men and women, brothers and sisters, each with his or her own life story." †

GUEST

continued from page 4

But then I thought of that word again: grace. Where was the grace in my Lenten season? Why was I not granting it to myself? Certainly, I was fulfilling the purpose of these 40 days in some way, even if not the way I had planned.

And, after all, if Christ believes I am worth dying for, certainly I can offer myself some grace for what I see as my

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Priest recalls saying Mass in Ukrainian church reopened after 45 years

NEW ORLEANS (CNS)—Among the Mount Tabor experiences of his 57 years as a priest, Msgr. William Bilinsky, now 82, remembers the lock cutters.

The Ukrainian Greek Catholic priest, born in Brooklyn, N.Y., in 1939 not long after the Nazi invasion of Poland, was back in his parents' homeland for the first time in his life in 1991, emotionally overwhelmed by the scene unfolding in the dark of night in Mykolaiv, a tiny village 10 miles south of Lviv in western Ukraine.

Msgr. Bilinsky was in Ukraine as a volunteer translator for retired New Orleans Archbishop Philip M. Hannan, the peripatetic founder of Focus TV who was interviewing Catholics behind the Iron Curtain about how they had struggled to keep the flame of faith alive during a half-century of religious oppression.

At the end of a long day of interviews, a young man found out that Msgr. Bilinsky was not only a Ukrainian Catholic priest, but also a Catholic priest from the U.S.

It was nearly 10 p.m., and the man gathered enough courage to ask Msgr. Bilinsky if he would come with him in his car.

"As I was in the car, I was thinking to myself, 'Are you crazy going with some stranger, God knows where? Where is he taking me?'" Msgr. Bilinsky recalled. "Then, as soon as we got to the entrance of the village, he stopped and gave a signal to somebody, and they started ringing the bells of the church."

Within minutes of the bells pealing from the steeple of Holy Trinity Ukrainian Greek Catholic Church, hundreds of villagers walked up the hill to the town square for the first liturgy celebrated inside the church since 1946.

"There was a lock on the door, and they took lock cutters and broke it open," Msgr. Bilinsky told the *Clarion Herald*, New Orleans' archdiocesan newspaper. "It was dusty. The vestments were not in the best shape.

"And the other problem was all of the liturgical books were written in the Church's Slavonic language, which is the old language we used to use prior to the Second Vatican Council."

The church was a time capsule.

Five hundred people, standing, could squeeze inside the church. There were no pews.

Before the liturgy, an elderly sacristan asked what the priest needed.

"Some bread and wine,"

Msgr. Bilinsky said.

"Our wine is no good, but we have very good vodka," the man said initially, before asking a few friends to find some suitable wine.

And he brought the priest leavened bread, which is what Eastern-rite Catholics use for holy Communion.

As Msgr. Bilinsky began the liturgy, he noticed two elderly men walk into the sanctuary wearing vestments.

"They were old priests who had been in the underground Church," he said.

After proclaiming the Gospel, Msgr. Bilinsky climbed the steps of the elevated ambo.

"It was one of those old European pulpits where you walk way up, and I preached, but I didn't preach too long," he said. "As I finished and I was walking down the steps, the sacristan came up to me and said, 'Too short. Preach some more!' So I went back up there and preached some more."

At the end of the liturgy, Msgr. Bilinsky walked outside into the square, where there were hundreds more Catholics who couldn't get inside the church. He hopped into a pickup truck that had a battery-operated megaphone and preached another sermon.

Earlier in the day, Msgr. Bilinsky had been translating for the local archbishop in Lviv during his interview with Archbishop Hannan.

The Ukrainian archbishop held out his hands.

"He had no fingernails,"

Msgr. Bilinsky said. "He had been in prison, and they pulled his nails out."

When the archbishop found out Msgr. Bilinsky was going to Mykolaiv, he gave him chrism along with a special mission to baptize and confirm anyone who asked.

Eastern Catholic Churches confer confirmation at the same time as baptism.

"When you run into people, they may ask you to baptize their children, so don't worry about the paperwork," the archbishop told him. "I know how you Americans are with paperwork. You just baptize and confirm, and



Msgr. William Bilinsky, in stole, gathers with Ukrainians who attended a Holy Hour for their embattled homeland on March 15 at Mary Queen of Peace Church in Mandeville, La. Msgr. Bilinsky is a Ukrainian Greek Catholic priest who was born in the U.S. but has relatives in Ukraine. He has collected more than \$75,000 for Ukrainian relief. (CNS photo/Karen Baker, Mary Queen of Peace Parish, courtesy *Clarion Herald*)

we'll worry about it later."

After the liturgy and throughout the predawn hours, Msgr. Bilinsky went from house to house, baptizing and confirming.

"I would say, 'What is the child's name?' And they would say, 'What's your name?' So I told them my name was 'Wasyl' for Basil, because I was baptized on the feast of St. Basil the Great," Msgr. Bilinsky said. "If it was a girl, they went with 'Wasylina.' I've got more kids named after me in that town than you could imagine."

When Msgr. Bilinsky returned to Lviv, he walked into the Cathedral of St. George, the mother church for Ukrainian Greek Catholics that had just been taken back from the Russian Orthodox Church, which had ties to the Soviet Union.

"I fell to my knees at the sanctuary and just cried," he said.

Inside the cathedral, a few Redemptorist brothers dressed in their habits who had emerged from the underground were giving religious instruction to children in the choir loft.

"We are re-catechizing the children," they told Msgr. Bilinsky.

Msgr. Bilinsky walked up the steps and, for the next two hours, taught them the faith.

"The next day, one of the Redemptorist brothers came over to my hotel to give me a gift," Msgr. Bilinsky said. "It was this church, made by the

children out of stick matches."

Somehow, Msgr. Bilinsky was able to get it home as a lasting reminder of light conquering the darkness. He has it in a small chapel that he keeps in his home, right next to an icon of Mary holding tightly to the baby Jesus inside a prison.

"It's called the 'Church in Chains,'" he said. "Mary and Jesus are in a jail cell."

Msgr. Bilinsky has been raising money to send to three Ukrainian Catholic priests who came to New Orleans for three summers when they were still seminarians.

He said Mary Queen of Peace Parish in Mandeville, La., and St. Joseph Seminary College had welcomed them as they studied and did a few odd jobs to earn money for their families.

Now, the three priests and their respective communities are under siege.

Msgr. Bilinsky also has a cousin on his father's side in western Ukraine in her 70s who has a grandson and daughter-in-law, both physicians. The grandson was in Poland but went back into Ukraine to help provide medical care.

Msgr. Bilinsky is praying for a peaceful resolution, but he knows that will take a miracle.

"There is going to be a bloody end to this, more bloody than it has been," he said. "The Ukrainians are not going to go back [to subjugation]." †



Men carry crucifixes and banners during the funeral for soldier Vasyl Vekliuk in Stebnyk, Ukraine, on March 30. He was killed during shelling by Russian troops. (CNS photo/Viacheslav Ratynskiy, Reuters)



Firefighters work at a residential building destroyed during the Russian war in the self-proclaimed People's Republic of Donetsk on March 30. Nearly 3,000 civilians have been killed or injured in Ukraine and more than 10 million displaced since Russia launched its invasion more than a month ago, the United Nations said on March 28. (CNS photo/Alexander Ermochenko, Reuters)