



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



CYO recognition

Special effort honors late coach who touched players' lives, page 9.



'A great gift'

Act of kindness leads young couple to love and a mission to bring college students to God

13th in an occasional series

(Editor's note: In this series, The Criterion is featuring young adults who have found a home in the Church and strive to live their faith in their everyday life.)

The love story of Chelsea and Seth Monholand began with a simple act of kindness in high school.

"I admired how kind Seth was," recalls Chelsea, who is now 30, the same age as Seth. "He held open the door for our entire health class, even on cold days."

Seth chimes in, "High school freshman health class—what a romantic place! I'll bet you can guess the unit that came up right after we started dating. At the time, we were just two kids who had fun together—that God had much bigger plans for."

Now, they are a young married couple of nearly nine years with two small children, and the plan that God has for them is helping to bring college students at DePauw University in Greencastle to a deeper relationship with God through the Catholic faith.

That plan seems a natural for Chelsea, who realized in the eighth grade that "a life centered around Jesus is what I wanted for myself" after her "first real encounter" with Christ during eucharistic

See COUPLE, page 8

Seth and Chelsea Monholand pose for a family photo with their children, Theodore and Cecelia, on the campus of DePauw University in Greencastle where the couple work together to bring college students closer to God.

(Submitted photo)

Christ's resurrection brings hope amid 'Easter of war,' Pope Francis says

VATICAN CITY (CNS)—The joy of Christ's resurrection is needed now more than ever in a time when war in Ukraine and other parts of the world makes the

hope for peace seem like an illusion, Pope Francis said before giving his Easter blessing.



Pope Francis

Like the disciples who were at first doubtful of Jesus rising from the dead, "our eyes, too, are incredulous on this Easter of war," the

pope said as he prepared on April 17 to give his Easter blessing "urbi et orbi" ("to the city and the world").

"We have seen all too much blood, all too much violence. Our hearts, too, have been filled with fear and anguish, as so many of our brothers and sisters have had to lock themselves away in order to be safe from bombing," he said.

Nevertheless, Christ's victory over death "is not an illusion," and the world needs "the crucified and risen Lord so that we can believe in the victory of love, and hope for reconciliation."

Earlier in the day, the Vatican said an estimated 55,000 pilgrims gathered in St. Peter's Square in the first outdoor Easter Mass since the COVID-19 pandemic began in 2020. A vast floral arrangement adorned the steps leading to the basilica, highlighting the festive atmosphere.

According to Vatican News, the display of flowers, imported from the Netherlands, featured more than 40,000 individual flowers, plants and trees, including tulips, daffodils, and birch trees that accented the joyful celebration of Christ's resurrection.

Pope Francis did not deliver a homily during the Mass; instead, a hushed silence filled the packed square for several minutes of quiet, prayerful reflection.

As Mass progressed, tens of thousands more began lining the streets outside the

See EASTER, page 2

Oils blessed, priests renew promises at annual chrism Mass

By Sean Gallagher

It was the kind of chrism Mass not seen in SS. Peter and Paul Cathedral in Indianapolis in three years.

In 2020, the chrism Mass was delayed until late June because of the coronavirus pandemic. Celebrated during Holy Week in 2021, seating was limited because of continued COVID restrictions.

See CHRISM, page 10

Stephen Aye, left, and Theresa Soe kneel in prayer at the archdiocesan chrism Mass. Both emigrated to Indianapolis from Myanmar and are part of a large community of Burmese Catholics at St. Mark the Evangelist Parish in Indianapolis. (Photo by Sean Gallagher)





Pope Francis celebrates Easter Mass in St. Peter's Square at the Vatican on April 17. (CNS photo/Vatican Media)

EASTER

continued from page 1

square. The Vatican said police estimated 100,000 people had gathered for the post-Mass blessing.

Before the blessing, the pope, standing on the central balcony of St. Peter's Basilica, addressed the crowd. However, due to knee problems that have caused him difficulty walking and standing for long periods of time, the pope sat and spoke for part of his address.

In his address, the pope said the joyous announcement of Jesus' resurrection is sorely needed "at the end of a Lent that has seemed endless."

"We emerged from two years of pandemic, which took a heavy toll," the pope said. "It was time to come out of the tunnel together, hand in hand, pooling our strengths and resources."

However, the pope said that instead of unity, the world has shown that "we still have within us the spirit of Cain, who saw Abel not as a brother, but as a rival, and thought about how to eliminate him."

Only Christ, he added, who bears the wounds inflicted "upon him by our sins, by our hardness of heart, by our fratricidal hatred" has the right "to speak to us of peace."

"The wounds on the body of the risen Jesus are the sign of the battle he fought and won for us, won with the weapons of love, so that we might have peace and remain in peace," the pope said.

Continuing his address, Pope Francis

prayed for peace in Ukraine and for its people who have been "sorely tried" by the "cruel and senseless war into which it was dragged," and he urged world leaders to listen to the "people's plea for peace."

"May there be an end to the flexing of muscles while people are suffering," the pope said. "Please, let us not get used to war! Let us all commit ourselves to imploring peace, from our balconies and in our streets!"

The pope also prayed for the countless Ukrainian refugees forced to flee the horrors of war, especially children who were left orphaned.

"As we look at them, we cannot help but hear their cry of pain, along with that of all those other children who suffer throughout our world: those dying of hunger or lack of medical care, those who are victims of abuse and violence, and those denied the right to be born," he prayed.

Pope Francis also prayed that the war in Ukraine may make the world more aware of the suffering caused by war in other parts of the world, especially in the Middle East, which has been "racked by years of conflict and division."

The pope prayed for peace in Lebanon, Syria and Iraq, as well as the Holy Land.

"May Israelis, Palestinians and all who dwell in the holy city, together with the pilgrims, experience the beauty of peace, dwell in fraternity and enjoy free access to the holy places in mutual respect for the rights of each," he said.

He also called for peace in Myanmar, Afghanistan, Libya and Yemen, a country he said that "suffers from a conflict



Public Schedule of Archbishop Charles C. Thompson

April 23–May 2, 2022

April 23 – 10 a.m. CT

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

April 24 – 10 a.m.

Disabilities Awareness Mass at SS. Peter and Paul Cathedral, followed by reception at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

April 26 – 10 a.m.

Spring business meeting for priests and parish life coordinators at St. John the Apostle Parish, Bloomington

April 26 – Following Spring Business Meeting

Council of Priests meeting at St. John the Apostle Parish, Bloomington

April 27 – noon

Annual Catholic Center Employee Recognition Celebration Mass at SS. Peter and Paul Cathedral, followed by lunch at Archbishop Edward T. O'Meara Catholic Center

April 27 – 2 p.m.

Virtual National Eucharistic Revival Congress Board meeting

April 27 – 7 p.m.

Confirmation Mass for youths of Immaculate Heart of Mary and Christ the King parishes, Indianapolis, and St. Michael Parish, Greenfield, at SS. Peter and Paul Cathedral

April 28 – 10 a.m.

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

April 28 – 3 p.m.

Legal Group meeting at Archbishop Edward T. O'Meara Catholic Center

April 28 – 7 p.m.

Confirmation Mass for youths of Our Lady of Lourdes, St. Mark the Evangelist and Nativity of Our Lord Jesus Christ parishes, Indianapolis, and Holy Name of Jesus Parish, Beech Grove, at SS. Peter and Paul Cathedral

April 30 – 5 p.m.

Confirmation Mass for youths of St. Pius X Parish, Indianapolis, at St. Pius X Church

May 1 – 10:30 a.m.

Mass and altar consecration at St. Joan of Arc Church, Indianapolis

May 2 – 2 p.m.

Capital Campaign Feasibility Advisory Committee meeting at Archbishop Edward T. O'Meara Catholic Center

May 2 – 8 a.m.

Indiana Bishops and Major Superiors meeting at Our Lady of Fatima Retreat House, Indianapolis

forgotten by all, with continuous victims."

The pope prayed that Jesus would bring peace to the African continent "so that the exploitation it suffers and the hemorrhaging caused by terrorist attacks—particularly in the Sahel region—may cease, and that it may find concrete support in the fraternity of the peoples."

He also prayed that Ethiopia may continue on the path of reconciliation and dialogue and for an end to violence in Congo. The pope also expressed solidarity for the people of South Africa who have

suffered due to devastating floods in the eastern part of the country.

Turning his attention toward Latin America, Pope Francis prayed for its people "who have seen their social conditions worsen in these difficult times of pandemic, exacerbated as well by instances of crime, violence, corruption and drug trafficking."

He also prayed for the Indigenous people of Canada, whom he met earlier in the month to apologize for the Church's role in running residential schools, where many children suffered abuse.

"Let us ask the risen Lord to accompany the journey of reconciliation that the Catholic Church in Canada is making with the Indigenous peoples. May the spirit of the risen Christ heal the wounds of the past and dispose hearts to seek truth and fraternity," he said.

Standing up from his seat before delivering his blessing, Pope Francis said that while the world suffers the consequences of war, the resurrected Christ who conquered death "exhorts us not to surrender to evil and violence."

"May we be won over by the peace of Christ! Peace is possible; peace is a duty; peace is everyone's primary responsibility!" the pope said. †

Official Appointment

Effective Immediately

Rev. Wilfred E. Day, administrator of St. John the Baptist Parish in Starlight, appointed administrator *pro tem* of St. Mary Parish in Navilleton, while remaining administrator of St. John the Baptist Parish.

(This appointment is from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †

Readers asked to share their stories of how eucharistic adoration has touched their lives and their faith

The *Criterion* is inviting our readers to share the stories of how their experiences of participating in eucharistic adoration have touched their lives and deepened their relationship with Jesus, who continues to share his body and blood in the Eucharist.

Send your story to John Shaughnessy by e-mail at jshaughnessy@archindy.org or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †



Phone Numbers:

Main office: 317-236-1570
 Advertising: 317-236-1585
 Toll free: 1-800-382-9836, ext. 1570
 Circulation: 317-236-1585
 Toll free: 1-800-382-9836, ext. 1585

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

Postmaster:

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

Web site: www.CriterionOnline.com

E-mail: criterion@archindy.org

Published weekly except the last week of December and the first week of January. Mailing address: 1400 N. Meridian St., Indianapolis, IN 46202-2367. Periodical postage paid at Indianapolis, IN. Copyright © 2022 Criterion Press Inc. ISSN 0574-4350.

NEWS FROM YOU!

Do you have something exciting or newsworthy you want to be considered to be printed in *The Criterion*?

E-mail us: criterion@archindy.org

Staff:

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



The Criterion

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

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

Periodical postage paid at Indianapolis, IN.
 Copyright © 2022

Criterion Press Inc.

POSTMASTER:
 Send address changes to:
 Criterion Press Inc.
 1400 N. Meridian St.
 Indianapolis, IN 46202-2367



04/22/22

Moving?

We'll be there waiting if you give us two weeks' notice! Use the form below or at archindy.org/moving.

Name _____
 E-mail _____
 New Address _____
 City _____
 State/Zip _____
 New Parish _____
 Effective Date _____

Note: If you are receiving duplicate copies please send both labels.

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

Ukrainian, Russian women hold cross together at Rome's Via Crucis

VATICAN CITY (CNS)—More than 10,000 people gathered outside Rome's Colosseum prayed with Pope Francis for peace in the world, while a Ukrainian and a Russian woman held a cross together during the nighttime Way of the Cross on April 15.

The pope had asked families to write the series of prayers and reflections for the 14 stations based on their actual experiences carrying difficult "crosses" in life, such as the loss of a family member, infertility, illness and disability as well as migration, but who also seek hope in their faith.

The 13th station—Jesus dies on the cross—had reflected on the tragedy of death, loss and war with a reflection written by a Ukrainian and a Russian family.

The meditation, which was published a few days before the event, said that they see "Death everywhere" and families ask, "Where are you, Lord? ... We want our life back as before. ... What wrong did we do? ... Why did you break up our families like this?"

"We know that you love us, Lord, but we don't feel this love, and it drives us to desperation," the prewritten meditation said, ending with an appeal that God "teach us to be peacemakers, brothers and sisters, and to rebuild what bombs tried to destroy."

That meditation was changed after some controversy when the meditations were published.

Archbishop Sviatoslav Shevchuk, major archbishop of the Ukrainian Catholic Church, asked Pope Francis to scrap plans to have a Ukrainian woman and a Russian woman carry the cross together during the pope's Way of the Cross service, saying on April 12 that he thought the idea "untimely, ambiguous and such that it does not take into account the context of Russia's military aggression against Ukraine."

The new meditation read on April 15 called for a moment of silence: "In the face of death, silence is more eloquent than words. Let us pause in prayerful silence and each person pray in their hearts for peace in the world."

However, the cross was still held by a Ukrainian and a Russian. The two women met and became friends while studying nursing and working at a Rome medical university campus. They had told Vatican News on April 11 that such friendships were common and many families are made up of the two nationalities, living in both or either country.

The war "is a tragedy that hits both people. I am certain that neither the Ukrainian people nor the Russian people want this war. Everyone wants a normal life," said Iryna, who is from Ukraine.

The Way of the Cross, presided over by Pope Francis, returned to Rome's Colosseum after two years of restrictions due to the COVID-19 pandemic.

The pope offered a final prayer at the end of the service, saying, "Take us by the hand, like a father, lest we stray from you. Turn our rebellious hearts to your own heart, so that we may learn to pursue plans of peace.

"Inspire adversaries to shake hands, and taste mutual forgiveness. Disarm the hand of brother raised against brother, so that where there is hatred, concord may flourish. Grant that we never act as enemies of the cross of Christ, so that we may share in the glory of his resurrection," he said.

Earlier in the day, the pope presided over the Liturgy of the Lord's Passion, which commemorates Christ's passion and death on the cross.

The pope began the rite after a silent procession down the central nave, where he stood in silent prayer before the main altar. Customarily, he would have knelt to lie prostrate on the floor in prayer, a sign of adoration and penance; however, he has been having ongoing difficulty with his knee.

During the veneration of the cross, after the homily, the pope wore a red chasuble and prayed in silence before kissing the cross and then holding it aloft for veneration. Because of safety measures in place to limit the spread of the virus that causes COVID-19, the cross was then placed before the main altar for veneration from the pews, without people processing before the cross to genuflect and kiss Christ's feet.

Following tradition, the homily was delivered by Cardinal Raniero Cantalamessa, preacher of the papal household.

The papal preacher said Jesus invites everyone to repent and to turn swords into plowshares and missiles into factories and homes.

"This year, we celebrate Easter not to the joyful sound of bells, but with the noise in the ears of bombs and explosions not far from here," Cardinal Cantalamessa said during the liturgy.

"There is only one way to escape the current of time that drags everything with it: to pass on to that which does not pass," that is, the promise and truth of Jesus Christ, the source of salvation, he said in his homily during the April 15 service in St. Peter's Basilica.

Today, some believe there is no truth or certainty, others believe "there is too much injustice, too much suffering in the world to believe in God," the cardinal

said.

But think "how much more absurd and hopeless the evil that surrounds us becomes without faith in a final triumph of truth and good," he said.

The Vatican also released a transcript of an interview televised on a religious program aired earlier in the day on RAI, the Italian television station.

In the interview, Pope Francis said he understands why governments buy weapons, but "I do not justify them."

That nations have to defend themselves stems from Cain, who killed his brother. "If there were a pattern of peace, this [need for defense] would not be necessary.

"But we live with this diabolic pattern of killing one another out of the desire for power, the desire for security, the desire for many things. But I think of the hidden wars, those no one sees, that are far away from us," he said.

People speak about peace, he said, and "The United Nations has done everything possible, but they have not succeeded. I go back to Calvary. There, Jesus did everything. With mercy, with goodness, he tried to convince the leaders, but no:

war, war, war against him!"

He said he prays every morning to St. Michael the Archangel "so that it might help me conquer the devil."

He said, "I am afraid of him, this is why I have to defend myself so much. The devil was the one who did all that maneuvering so that Jesus would end up like he did, on the cross. The powers of darkness over Jesus: 'This is your hour,' the powers of darkness." †



Ukrainian nurse Iryna and Russian nursing student Albina, who are friends, hold a cross at the 13th station as Pope Francis leads the Way of the Cross outside the Colosseum in Rome on April 15. (CNS photo/Vatican Media)

Ukrainian Marine to pope: Mariupol is 'what hell on Earth looks like'

VATICAN CITY (CNS)—A Ukrainian Marine commander pleaded with Pope Francis to do everything to save the city of Mariupol, which is close to being captured by Russian forces.

"I am turning to you for help because the time has come when prayers are not enough," Maj. Serhiy Volyna, commander of the 36th Separate Marine Brigade, wrote in a letter published on April 18 by the Ukrainian online newspaper *Pravda*.

The commander's letter to the pope was also shared on Twitter by Andrii Yurash, Ukraine's ambassador to the Holy See.

Russian forces have focused their attacks on eastern Ukraine, particularly Mariupol. If captured, the port city would connect the Donbas region with Crimea, which was annexed by Russia in 2014.

In his letter, Volyna said he had not read about the pope's appeals to the world on Ukraine's behalf because he had "been fighting for more than 50 days, completely surrounded, and all I have time for is a fierce battle for every meter of this city that is surrounded by the enemy.

"I am a warrior. I am an officer who took an oath of allegiance to his country.

And I am ready to fight to the end. [I do so] despite the overwhelming force of the enemy, despite the inhumane conditions on the battlefield, the constant artillery and rocket fire, the lack of water, food and medicine," he wrote.

He also wrote that while he is sure Pope Francis has seen a lot in his life, "I am sure that you have never seen the things that are happening to Mariupol, because this is what hell on Earth looks like.

"I have little time to describe all the horrors I see here every day. Women with children and babies are living in bunkers at the factory, they are hungry and cold. Every day they are living in the sights of enemy aircraft. The wounded die every day because there is no medicine, no water, no food," Volyna wrote.

Volyna urged Pope Francis to aid the people of Mariupol and to bring the world's attention to the atrocities committed by Russian forces.

"Bring the truth to the world, evacuate people and save their lives from the hands of Satan, who wants to burn all living things," he wrote. †

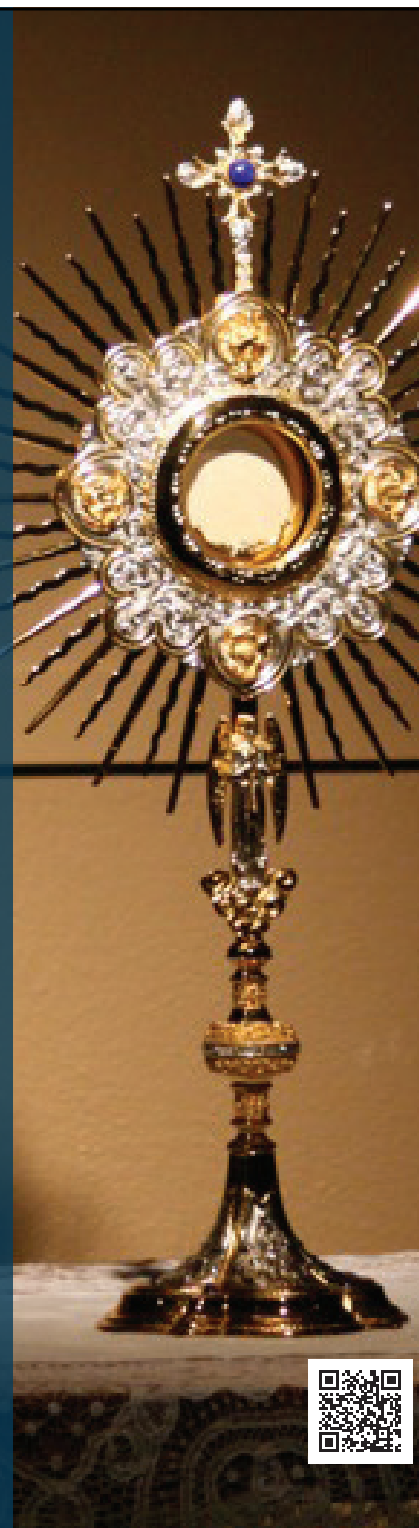
United
in the Eucharist

We were made
to share HOPE.

There's no greater hope
than that which we find
in the Eucharist.

Help us nourish others
with the word of life
and the bread from heaven.

UNITED CATHOLIC APPEAL





Archbishop Charles C. Thompson, *Publisher*
Mike Krokos, *Editor*

Greg A. Otolski, *Associate Publisher*
John F. Fink, *Editor Emeritus*

Editorial



Pope Francis kisses the foot of an inmate after washing it during the Holy Thursday Mass of the Lord's Supper at a prison in Civitavecchia, Italy, on April 14. (CNS photo/Vatican Media)

Pope's example a reminder of bringing faith to those in prison

"When did we see you ill or in prison, and visit you?" (Mt 25:39)

They are among those on the margins, on the peripheries, the ones that society tends to want to brush aside or forget.

And yet our faith tells us we must be Christ to them, reminding these individuals we see the goodness and dignity of every person—including in those who have committed crimes.

We again were offered a powerful witness of faith during Holy Week as Pope Francis visited a group of incarcerated women and men, this year at a prison in Civitavecchia, northwest of Rome.

The pope celebrated the Holy Thursday Mass of the Lord's Supper with the inmates and told them and other prisoners that God never tires of forgiving anyone who asks.

"Each of us, perhaps, has something in his heart that he has been carrying for some time," that agitates him, "some little skeleton hidden in the closet," the pope said. "But ask Jesus for forgiveness. He forgives everything."

He also washed the feet of 12 inmates of different ages and nationalities, and told them Jesus asks each of us for "our trust to ask for forgiveness. You can do it when you are alone, when you are with other companions, when you are with the priest."

During the first year of his pontificate, Pope Francis chose to visit a juvenile detention facility near Rome. In 2014, he washed the feet of people with severe physical handicaps at a rehabilitation center in Rome. The next year, he was at a Rome prison and, in 2016, he celebrated the liturgy and foot-washing ritual at a center for migrants and refugees. From 2017 to 2019, he again chose prisons. The COVID pandemic prevented him from visiting detention facilities on Holy Thursday in 2020 and 2021.

But last week the pope visited the Civitavecchia prison, encouraging the inmates in his homily to pray: "Lord, forgive me. I will try to serve others, but you serve me with your forgiveness.

"There is a Lord who judges," the pope told them, "but it's a strange judgment: The Lord judges and forgives."

At the end of his homily, the Holy Father told the inmates he was going to wash their feet like Jesus did for his Apostles. "I do this from the heart because we priests should be the first to serve others, not exploit others.

Clericalism sometimes leads us down this road. But we must serve."

Washing feet, he added, "also is a sign of love for these brothers and sisters and for all of you here; a sign that means, 'I do not judge anyone. I try to serve everyone.'"

Prison ministry has become an important outreach in the Archdiocese of Indianapolis. The late Archbishop Daniel M. Buechlein visited area prisons several times when he was our shepherd, as did then-Archbishop Joseph W. Tobin. Archbishop Tobin established a Corrections Ministry Office in 2016—Lynne Weisenbach was its first coordinator—and a task force to make an even deeper commitment to prison ministry.

Archbishop Charles C. Thompson continues ministering to both women and men who are incarcerated, letting them know they are not forgotten and are prayed for by him and members of our local Church. Deacon Marc Kellams currently serves as archdiocesan coordinator of Corrections Ministry. He can be reached at mkellams@archindy.org or by calling 317-592-4012.

During a Mass in March of 2018 at the Indiana Women's Prison in Indianapolis, Archbishop Thompson baptized and confirmed two inmates—and later gave them their first Communion—as he celebrated Mass and their new life in Christ. In his homily, the archbishop shared a message that Pope Francis once delivered during a visit with prisoners in Bolivia:

"When Jesus becomes part of our lives, we can no longer remain imprisoned by our past. Instead, we begin to look to the present, and we see it differently, with a different kind of hope. We begin to see ourselves and our lives in a different light. We are no longer stuck in the past, but capable of shedding tears and finding in them the strength to make a new start."

While some view prisons as places of darkness, our faith encourages us to bring the light of Christ to inmates.

May those who visit the incarcerated continue to offer compassion and bring a sense of new hope and new joy to those they serve. And through their actions, may they always remind our brothers and sisters Christ is indeed alive and eager to embrace them with his forgiveness and love.

—Mike Krokos

Reflection/John Shaughnessy

A question about marriage, and the perfect answer

Being a male, I have long held the belief that a guy should run away as quickly as possible when his wife is reading "a quiz for married couples" and she says, "We should take this together. It will be fun."



So it may seem completely out of character for me to ask anyone who is married or planning to get married to

consider the following one-question quiz about marriage:

Which of these quotes about marriage connects best with you?

1. "A successful marriage requires falling in love many times, always with the same person."—Mignon McLaughlin
2. "I love being married. It's so great to find that one special person you want to annoy for the rest of your life."—Rita Rudner
3. "True love stands by each other's side on the good days and stands closer on bad days."—Unknown
4. "A good marriage is a contest of generosity."—Diane Sawyer
5. "A perfect marriage is just two imperfect people who refuse to give up on each other."—Unknown

After thinking about those quotes, consider one more thought on marriage—a belief that has been embraced by countless people, including a young couple named Seth and Chelsea Monholand and an older couple named Jim and Jeanne Huser.

Both couples, who live in the archdiocese, believe that God should be at the center of their individual lives, and he should also be at the center of their marriage.

Seth and Chelsea, who have been married nearly nine years and have two children, are featured in a front-page story of this issue of *The Criterion*.

Then there's the story of the Husers, who will celebrate their 73rd wedding anniversary on April 30. The heart of their love story is shared by Marilyn Haywood, the ninth of their 10 children.

"My parents never want to be the center of attention, and they give credit for everything they are, and have accomplished, to God," Haywood notes. "God has always been the third person in my parents' marriage, and they have made that abundantly clear to everyone—God first, spouse second, children third."

That approach and their Catholic faith have guided the Husers ever since they vowed to dedicate their lives and their marriage to God on their wedding day in 1949.

"My parents have lived on the south side of Indianapolis most of their married life and have been parishioners of Holy Name of Jesus Parish since sometime in the late 1950s," Haywood says. "My father owned his own business while my mother ran the home. They sacrificed to send all 10 of us to Catholic schools, both elementary and high school.

"God has blessed them abundantly with 10 children, 41 grandchildren, nearly 100 great-grandchildren and two great-great-grandchildren."

Neither of them could have imagined all of this when the then-19-year-olds looked into each other's eyes on a day in April and made the innocent promise to love each other through *everything*.

Yet, on their wedding day, they also made the faith-filled promise to invite and include God in their marriage. And the combination of these two fulfilled promises has made all the difference for them as they celebrate 73 years of marriage.

Regarding such celebrations—and even in the struggles and challenges of marriage—it seems fitting that Jesus performed his first public miracle at a wedding feast.

He did more than turn water into wine that day. He accepted their invitation to be with them as they started their shared life together. He showed them he would be there for them at the point of possible shame. And the love he poured out in that miracle is a gift he offers all of us, too.

There's truth in the quote, "True love stands by each other's side on the good days and stands closer on bad days."

So does God's love.

(John Shaughnessy is the assistant editor of *The Criterion*.) †

Letter to the Editor

Story sheds light on gifts of religious freedom, Mass and the Eucharist

I wanted to thank you for the article on page 16 in the April 8 issue of *The Criterion* ("Priest recalls saying Mass in Ukrainian church reopened after 45 years").

The story about Msgr. William Bilinsky of the Ukrainian Greek Catholic Church and his being able to say Mass in a Church in Mykolaiv, Ukraine, that had

been closed for 45 years made me realize how we may take our religious freedom for granted, and how we are so blessed to have the Mass, holy Eucharist, and our Church buildings always there for us to enter and partake.

**Shona Duerstock
Shelbyville**

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

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

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

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



Christ the Cornerstone

The miracle of forgiveness is always available to us

“Receive the Holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained” (Jn 20:22-23).

This week, we are celebrating the greatest miracle story ever told. God Incarnate suffered and died for us, overcoming the horrors of death and bursting open the gates of hell.

By his resurrection from the dead, Christ assured us that no one who repents and seeks forgiveness will be denied the experience of everlasting joy. This Easter miracle was the supreme act of forgiveness. It is the Divine Mercy that we joyfully celebrate this weekend, the Second Sunday of Easter.

The Scripture readings for Divine Mercy Sunday speak of the many miracles, or signs, worked by Jesus, and by his disciples once the Lord ascended into heaven and sent the Holy Spirit to guide, encourage and support his followers. As we will read in the Acts of the Apostles:

“Many signs and wonders were done among the people at the hands of the Apostles. ... Thus they even carried the sick out into the streets and laid them on cots and mats so that when Peter came by, at least his shadow might fall on one or another of them. A large

number of people from the towns in the vicinity of Jerusalem also gathered, bringing the sick and those disturbed by unclean spirits, and they were all cured” (Acts 5:12, 15-16).

Several miracles are taking place here. The Apostles, who were so timid and uncertain that they fled from the scene of the Lord’s crucifixion, can now cure the sick and drive away “unclean spirits” in Jesus’ name. And Peter, who denied any knowledge of Jesus, but then repented and was forgiven, has only to cast his shadow on those who are ill to affect a miraculous cure. Surely these are indications that the Lord’s resurrection from the dead has changed everything for those who believe in him.

The second reading for Divine Mercy Sunday comes from the Book of Revelation (Rv 1:9-11a, 12-13, 17-19), which contains the mysterious vision entrusted to St. John the Apostle when he was an old man imprisoned on the island of Patmos.

John tells us that he was “caught up in spirit on the Lord’s day” (Rv 1:10) and in this state of ecstasy he heard behind him “a voice as loud as a trumpet” (Rv 9:10), which said: “Write

on a scroll what you see” (Rv 9:11). What John saw was the Lord himself:

“When I caught sight of him, I fell down at his feet as though dead. He touched me with his right hand and said, “Do not be afraid. I am the first and the last, the one who lives. Once I was dead, but now I am alive forever and ever. I hold the keys to death and the netherworld. Write down, therefore, what you have seen, and what is happening, and what will happen afterwards” (Rv 1:17-19).

We know that John faithfully carried out the Lord’s command. Through his letters, his Gospel and from the Book of Revelation, we have been given eyewitness accounts of the miracles God worked through his only begotten Son, and of the amazing signs and wonders performed by those who are entrusted with completing Christ’s mission on Earth.

In fact, we who are sinners are given the power to forgive others precisely so that we can be instruments of God’s healing and mercy in our world.

In Sunday’s Gospel (Jn 20:19-31), Jesus tells us explicitly, “Whose sins you forgive are forgiven them, and whose sins you retain are retained” (Jn 20:23).

We who seek to follow Jesus as members of his Church must be angels of mercy. We must learn to set aside resentment and the desire for vengeance. We must not be judgmental people who look down on individuals or groups whom we consider to be unworthy.

Only by humbly acknowledging our own unworthiness, and by relying on the grace of God to do for us what we cannot do for ourselves, can we perform the spiritual and corporal works of mercy that Christ asks us to do in his name.

St. John tells us that Jesus “did many other signs” (Jn 20:30) while he lived among us. We who seek to be faithful Christians (disciples who believe in Jesus even when we have not seen him with our own eyes) believe that Christ continues to work miracles of healing and hope through us.

We are the beneficiaries of the Divine Mercy. We have been forgiven and redeemed. Our challenge on this Divine Mercy Sunday is to open our hearts to the gift of the Holy Spirit, and to forgive others as we have been forgiven, so that we may have life in Jesus’ name. †



Cristo, la piedra angular

Siempre disponemos del milagro del perdón

“Reciban el Espíritu Santo. A quienes les perdonen sus pecados, les serán perdonados; a quienes no se los perdonen, no les serán perdonados” (Jn 20:21-23).

Esta semana celebramos el más grande de todos los relatos milagrosos que jamás se haya contado. Dios encarnado sufrió y murió por nosotros; superó los horrores de la muerte y abrió de golpe las puertas del infierno.

Con su resurrección de entre los muertos Cristo nos aseguró que a nadie que se arrepienta y busque el perdón se le negará la experiencia de la alegría eterna, y el milagro de la Pascua fue el acto supremo de perdón. De esto trata la Divina Misericordia que celebramos con alegría este fin de semana, el segundo domingo de Pascua.

Las lecturas de las Escrituras para el Domingo de la Divina Misericordia hablan de los numerosos milagros, o signos, que realizaron Jesús y sus discípulos una vez que el Señor ascendió al cielo y envió al Espíritu Santo para guiar, animar y apoyar a sus seguidores. Como leeremos en los Hechos de los Apóstoles:

“Por medio de los apóstoles ocurrían muchas señales y prodigios entre el pueblo [...] Era tal la multitud de hombres y mujeres que hasta sacaban a los enfermos a las

plazas y los ponían en camillas para que, al pasar Pedro, por lo menos su sombra cayera sobre alguno de ellos. También de los pueblos vecinos a Jerusalén acudían multitudes que llevaban personas enfermas y atormentadas por espíritus malignos, y todas eran sanadas” (He 5:12, 15-16).

Aquí se producen varios milagros. Los Apóstoles, que eran tan tímidos e inseguros que huyeron de la escena de la crucifixión del Señor, ahora pueden curar a los enfermos y ahuyentar a los “espíritus malignos” en el nombre de Jesús. Y Pedro, que negó conocer a Jesús pero luego se arrepintió y fue perdonado, tan solo tiene que proyectar su sombra sobre los enfermos para lograr una sanación milagrosa. Seguramente son indicaciones de que la resurrección del Señor de entre los muertos lo ha cambiado todo para quienes creen en él.

La segunda lectura del Domingo de la Divina Misericordia procede del Libro del Apocalipsis (Ap 1:9-11, 12-13, 17-19), que contiene la misteriosa visión confiada al apóstol san Juan cuando era un anciano encarcelado en la isla de Patmos.

Juan nos dice que “en el día del Señor vino sobre mí el Espíritu” (Ap 1:10) y en ese estado de éxtasis oyó detrás de él “una voz fuerte, como de trompeta” (Ap 1:10) que

decía: “Escribe en un libro lo que veas” (Ap 1:11). Juan vio al propio Señor:

“Al verlo, caí a sus pies como muerto; pero él, poniendo su mano derecha sobre mí, me dijo: “No tengas miedo. Yo soy el Primero y el Último, y el que vive. Estuve muerto, pero ahora vivo por los siglos de los siglos, y tengo las llaves de la muerte y del infierno. Escribe, pues, lo que has visto, lo que sucede ahora y lo que sucederá después” (Ap 1:17-19).

Sabemos que Juan cumplió fielmente la orden del Señor. A través de sus cartas, de su Evangelio y del Libro del Apocalipsis, se nos han dado relatos de testigos oculares de los milagros que Dios realizó a través de su Hijo unigénito, y de los asombrosos signos y prodigios realizados por aquellos a quienes se les encomendó completar la misión de Cristo en la Tierra.

De hecho, a nosotros, que somos pecadores, se nos da el poder de perdonar a los demás precisamente para que podamos ser instrumentos de la curación y la misericordia de Dios en nuestro mundo.

En el Evangelio del domingo (Jn 20:19-31), Jesús nos dice explícitamente: “A quienes les perdonen sus pecados, les serán perdonados; a quienes no se los perdonen, no les serán perdonados” (Jn 20:23).

Los que queremos seguir a Jesús como miembros de su Iglesia debemos ser ángeles de la misericordia; debemos aprender a dejar de lado el resentimiento y el deseo de venganza. No debemos ser personas sentenciosas que miran con desprecio a personas o grupos que consideramos indignos.

Únicamente al reconocer humildemente nuestra propia indignidad, y confiar en la gracia de Dios para que haga por nosotros lo que somos incapaces de lograr nosotros mismos, podemos realizar las obras de misericordia espirituales y corporales que Cristo nos pide que hagamos en su nombre.

San Juan nos dice que Jesús “hizo muchas otras señales” (Jn 20:30) mientras vivió entre nosotros. Los que buscamos ser cristianos fieles (discípulos que creen en Jesús aunque no lo hayamos visto con nuestros propios ojos) creemos que Cristo sigue obrando milagros de curación y esperanza a través de nosotros.

Somos los beneficiarios de la Divina Misericordia; hemos sido perdonados y redimidos. Nuestro reto en este Domingo de la Divina Misericordia es abrir nuestros corazones al don del Espíritu Santo y perdonar a los demás como hemos sido perdonados, para que tengamos vida en el nombre de Jesús. †



The Face of Mercy

By Daniel Conway



Pope Francis calls on the Queen of Heaven to restore peace

“Every war leaves our world worse than it was before. War is a failure of politics and of humanity, a shameful capitulation, a stinging defeat before the forces of evil” (Pope Francis, *“Fratelli Tutti,”* #261).

On Friday, March 25, the Solemnity of the Annunciation of the Lord, bishops, priests and lay people throughout the world joined Pope Francis in praying the following words: “Therefore, Mother of God and our Mother, to your Immaculate Heart we solemnly entrust and consecrate ourselves, the Church and all humanity, especially Russia and Ukraine.”

This act of consecration was a solemn moment of prayer in response to what the pope calls “the madness of war.” But it was also an impassioned plea against the violence and cruelty that humanity has visited upon itself and the world we inhabit (“our common home”) since the earliest days of human history.

Since the beginning of Russia’s invasion of Ukraine, Pope Francis has spoken out forcefully not only against this war, but also against wars in Syria, Ethiopia and other regions of the world.

Pointing out that “we have strayed from that path of peace,” the Holy Father says that we “have forgotten the lesson learned from the tragedies of the last century, the sacrifice of the millions who fell in two world wars,” and we “have betrayed peoples’ dreams of peace and the hopes of the young. We grew sick with greed, we thought only of our own nations and their interests, we grew indifferent and caught up in our selfish needs and concerns.”

While it’s easy to condemn the actions of one man, or one nation, the pope argues that the greed and indifference of many nations and peoples are at the heart of the problem. “We chose to ignore God, to be satisfied with our illusions, to grow arrogant and aggressive, to suppress innocent lives and to stockpile weapons,” the pope argues in the act of consecration. In a clear allusion to the sins of our first parents and their sons Cain and Abel, the pope says, “We stopped being our neighbor’s keepers and stewards of our common home. We have ravaged the garden of the Earth with war, and by our sins we have broken the heart of our heavenly Father, who desires us to be

brothers and sisters.”

The shame we feel because of selfishness, and indifference to the needs of others, prompts us to cry out for forgiveness and to turn to Mary, the Mother of God and our mother. That’s why Pope Francis invites us to pray with him:

“Holy Mother, amid the misery of our sinfulness, amid our struggles and weaknesses, amid the mystery of iniquity that is evil and war, you remind us that God never abandons us, but continues to look upon us with love, ever ready to forgive us and raise us up to new life.”

Mary Immaculate is our refuge in times of trouble, including pandemics, natural disasters, economic and political turmoil, and the madness of war. She is the Queen of Peace who intercedes for all her children, reminding us that we can only find true and lasting peace in the person of her Divine Son.

“We now turn to you and knock at the door of your heart,” the pope asks us to pray. “We are your beloved children. In every age you make yourself known to us, calling us to conversion.”

Mary accompanies us on our life’s

journey. She is present in all our moments of difficulty. That’s why we pray, “At this dark hour, help us and grant us your comfort. Say to us once more: Am I not here, I who am your Mother?” Mary is able to untie the knots of our hearts and of our times. In her, we place a loving child’s trust—confident that, especially in moments of trial, she will not be deaf to our cries for help and will come to our aid.

Mary knew the bitter agony of her Son’s crucifixion. She experienced the profound anguish and disappointment of the world’s rejection of Jesus, and she watches with sorrow as we repeat the foolish mistakes of past generations, continuing to rely on military solutions to problems that can only be resolved by peaceful, nonviolent means.

With Pope Francis, we must fall to our knees and pray: Holy Mary, Queen of Peace, through your intercession, may God’s mercy be poured out on the Earth and the gentle rhythm of peace return to mark our days. Amen.

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

“Jesus of Nazareth, by his words, his actions, and his entire person reveals the mercy of God.”

—Pope Francis, *“Misericordiae Vultus”* (“The Face of Mercy”)



“Jesús de Nazaret con su palabra, con sus gestos y con toda su persona revela la misericordia de Dios.”

—Papa Francisco, *“Misericordiae Vultus”* (“El rostro de la misericordia”)

El rostro de la misericordia/Daniel Conway

El Papa Francisco pide a la Reina del Cielo que restablezca la paz

“Toda guerra deja al mundo peor que como lo había encontrado. La guerra es un fracaso de la política y de la humanidad, una claudicación vergonzosa, una derrota frente a las fuerzas del mal” (Papa Francisco, *“Fratelli Tutti,”* #261).

El viernes 25 de marzo, la solemnidad de la Anunciación del Señor, obispos, sacerdotes y laicos de todo el mundo se unieron al Papa Francisco para rezar la siguiente oración: “Por eso, Madre de Dios y nuestra, nosotros solemnemente encomendamos y consagramos a tu Corazón inmaculado nuestras personas, la Iglesia y la humanidad entera, de manera especial Rusia y Ucrania.”

Este acto de consagración fue un momento solemne de oración en respuesta a lo que el Papa llama «la locura de la guerra». Pero también fue un alegato apasionado contra la violencia y la crueldad que la humanidad ha infligido a sí misma y al mundo que habitamos (“nuestra casa común”) desde los primeros días de la historia humana.

Desde el comienzo de la invasión rusa en Ucrania, el Papa Francisco se ha pronunciado con vehemencia, no solo contra esta guerra, sino también

contra las guerras en Siria, Etiopía y otras regiones del mundo. Señalando que “hemos perdido la senda de la paz,” el Santo Padre dice que “hemos olvidado la lección de las tragedias del siglo pasado, el sacrificio de millones de caídos en las guerras mundiales,” y “estamos traicionando los sueños de paz de los pueblos y las esperanzas de los jóvenes. Nos hemos enfermado de avaricia, nos hemos encerrado en intereses nacionalistas, nos hemos dejado endurecer por la indiferencia y paralizar por el egoísmo.”

Aunque es fácil condenar las acciones de un solo hombre o de una sola nación, el Papa sostiene que la codicia y la indiferencia de muchas naciones y pueblos son el núcleo del problema. “Hemos preferido ignorar a Dios, convivir con nuestras falsedades, alimentar la agresividad, suprimir vidas y acumular armas,” argumentó el Papa durante el acto de consagración. En una clara alusión a los pecados de nuestros primeros padres y sus hijos Caín y Abel, el Papa afirmó que hemos olvidado “que somos custodios de nuestro prójimo y de nuestra casa común. Hemos destrozado con la guerra el jardín de la tierra, hemos herido con el pecado el corazón de nuestro Padre, que nos quiere

hermanos y hermanas.”

La vergüenza que sentimos por el egoísmo y la indiferencia ante las necesidades de los demás nos impulsa a clamar por el perdón y a dirigirnos a María, la Madre de Dios y nuestra madre. Por eso el Papa Francisco nos invita a rezar con él:

“En la miseria del pecado, en nuestros cansancios y fragilidades, en el misterio de la iniquidad del mal y de la guerra, tú, Madre Santa, nos recuerdas que Dios no nos abandona, sino que continúa mirándonos con amor, deseoso de perdonarnos y levantarnos de nuevo.”

María Inmaculada es nuestro refugio en los momentos difíciles, como las pandemias, las catástrofes naturales, las turbulencias económicas y políticas y la locura de la guerra. Ella es la Reina de la Paz que intercede por todos sus hijos, recordándonos que solo podemos encontrar la paz verdadera y duradera en la persona de su Divino Hijo.

“Por eso recurrimos a ti, llamamos a la puerta de tu Corazón, nosotros, tus hijos queridos que no te cansas jamás de visitar e invitar a la conversión.”

María nos acompaña en el camino de nuestra vida y está presente en todos

los momentos de dificultad. Por eso rezamos: “En esta hora oscura, ven a socorrernos y consolarnos. Repite a cada uno de nosotros: ¿Acaso no estoy yo aquí, que soy tu Madre?” María es capaz de desatar los nudos de nuestro corazón y de nuestro tiempo. En ella depositamos la confianza de un niño cariñoso, seguro de que, sobre todo en los momentos de tribulación, no hará oídos sordos a nuestros gritos de auxilio y vendrá en nuestra ayuda.

María conoció la amarga agonía de la crucifixión de su Hijo; experimentó la profunda angustia y decepción del rechazo del mundo hacia Jesús, y observa con dolor cómo repetimos los insensatos errores de las generaciones pasadas al continuar recurriendo a soluciones militares frente a problemas que solamente pueden resolverse por medios pacíficos y no violentos.

Junto con el Papa Francisco, debemos caer de rodillas y rezar: Santa María, Reina de la Paz, haz que por tu intercesión se derrame sobre la Tierra la misericordia de Dios y que el suave ritmo de la paz vuelva a marcar nuestros días. Amén.

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

COUPLE

continued from page 1

adoration at a youth retreat. But for Seth, it was one of the last callings he could have imagined for himself as a freshman in high school, a time when he was skeptical about the existence of God.

Yet, as a simple act of kindness led him on the path to marrying Chelsea, a simple invitation started him on a journey to the belief that God exists and, even more, that he needs to have God at the center of his life.

An invitation and a proposal

“In high school, all of my friends were Catholic,” Seth recalls. “They would always invite me to youth group and Mass. And I would repeatedly say no—until one time I finally didn’t. I said yes for the first time in September of 2009. In youth group, they brought us adoration, and I knew that Jesus was there, and my life had to look different because he was real.”

During that transformation, Chelsea was at the heart of it all, and in his heart.

“There was a peace about her,” Seth recalls. “It wasn’t like she was trying to get something out of it for her. She felt it was good for me. She had this confidence in God as a real person who you could have a relationship with. That intrigued me into checking out the Church more.”

That connection with Chelsea and his growing faith led to two major choices in Seth’s life in 2010 when they were both college freshmen.

With Chelsea as his sponsor, he began Rite of Christian Initiation of Adults (RCIA) classes, eventually entering into the full communion of the Church at Easter of 2011.

In 2010, he also proposed to Chelsea, offering her a ring filled with 21 small diamonds and a special symbolism connected to that number of diamonds. Twenty-one is the result of multiplying three times seven: three for the Trinity and seven for the numbers of days of God’s creation.

“Our marriage is a new creation—something that brings forth new life, first for us, and then the hope that we wanted to be parents,” Seth says.

They were married in 2013. Since then,

they have given life to Cecelia, who is 3 1/2, and Theodore, who is 1.

For the past five years, they have been working together to bring a new life of faith to students at DePauw. Seth serves as the campus’ team director for FOCUS—Fellowship of Catholic University Students—a national organization that invites college students into a relationship with Christ and the Church. Chelsea serves in an unofficial yet strongly supportive way.

Teaming with others, they sometimes see amazing results, including what Seth calls the “fun story” of the transformation of a DePauw student named Phil.

‘The need is so real’

“It’s actually one of my teammates’ stories,” Seth says. “Brandon was a FOCUS missionary at DePauw with me for three



years. During Brandon’s first week on campus, Phil picked him out of a crowd. Phil was a practicing Buddhist and president of the Asian-Pacific Islander student club. He saw Brandon, who is Filipino, and said, ‘Hey, you look

Asian, want to come to my club?’ “Brandon retorted, ‘Sure, but only if you come to Mass with me.’ Phil did, then joined RCIA and entered the Church that year, leaving Buddhism behind.”

As much as that story makes him smile, Seth also appreciates the quieter successes—when he sees a new student in line for confession, or when students come to pray at the holy hour that the FOCUS team organizes every weekday from 4 to 5 p.m., or when “someone who you know is Catholic returns to Sunday Mass after a while.”

Such successes help to keep him feeling blessed, especially as he faces the constant challenge of college students having “so-o-o many things on their plate, and they are always rushing around.”

“My favorite moments are when I get to witness the students make a free gift of themselves to God,” says Seth, who raises his own funds to support his ministry and his family.

“The need is so real. Getting to serve out on the front lines and talk to people about their relationship with God helps me to see there are a lot of people who do not know who they were made for. Regardless of whether or not someone is a cradle Catholic or completely unchurched, people want to know who they are and

why they are here on Earth.

“Jesus gives us that answer through his bride, the Catholic Church. I get to go out and invite them back into full communion with God.”

At the same time, he and Chelsea share the joy of raising their family in this college community.

“Raising our kids in this mission setting has been so fun,” Chelsea says.

“Having the kids around both in team life and with the students has been so beautiful. I think there is a lot of benefit for the students to see Catholic family life.”

So does Father John Hollowell. He serves as the Catholic chaplain at DePauw and the nearby Putnamville Correctional Facility where Chelsea worked as a nurse before the birth of Theodore.

“They are great witnesses to the students,” says Father Hollowell, who is also the pastor of St. Paul the Apostle Parish in Greencastle and Annunciation Parish in Brazil. “They’re at Mass every day, and they bring their kids with them. It’s good for the students to see people living out their marriage with children.”

An opportunity to rely on God—and each other

As this year’s college seniors prepare to graduate and enter a new stage of their lives, Chelsea and Seth can identify with them. Five years ago, they left their homes and their families in Colorado to come to Indiana to continue the path that they believe God has for them. Like all new beginnings, it wasn’t easy, but it has turned out to be filled with blessings.

“Moving away from friends and family was really tough at first,” Chelsea recalls. “But what an opportunity it has been for us to rely on God and also on each other. I think being away from that known comfort has allowed us to really build our family here and raise our kids in the values we want. Our marriage has gotten



Father John Hollowell and members of the Fellowship of Catholic University Students (FOCUS) missionary team at DePauw University in Greencastle share a moment of levity on the first day of classes of the 2021-22 school year. John Davis, left, is a first-year FOCUS missionary, Madison Rogers, a second-year missionary, Father Hollowell, Seth Monholand, FOCUS team director at DePauw, and Grace Stier, a first-year missionary. (Submitted photo)

stronger because good communication skills have become so much more crucial, and we have grown so much in that.”

Seth adds, “I’ve seen God work in me internally, throughout marriage—in how beautiful it is to make a ’til-death covenant with someone. It takes effort and care and putting the other first, and it models the selfless love of God to me. I’m not nearly that selfless yet, but I know God is working on it.”

As they head toward their ninth anniversary on July 13, Chelsea and Seth are committed to seeing their relationship continue to grow. They have the same goal for their bond with Jesus.

“Right now, I’m trying to find and hear Christ in the little tasks I do for my family every day,” Chelsea says. “For Lent, I gave up scrolling my phone and using social media when I’m rocking my son to sleep. I’ve used the time to listen to the Lord in silence.”

Seth says, “At this point, I think that Jesus wants me to recognize my sonship more and more. I feel the tendency to want to take care of everything myself, and Jesus just wants me to know that I’m provided for.”

He also has a continuing hope for other young adults. Actually, it’s his hope for people of all ages.

“The people in front of you are a great gift, Catholic or otherwise, practicing or lapsed. Seek to understand them, because they are made in the image and likeness of God.” †

Grace of priesthood is given for service, not priests’ glory, pope says

VATICAN CITY (CNS)—In the life of every Christian, but especially of priests, God’s love and forgiveness are the greatest rewards, and any attempt to seek one’s own glory plays into the hands of the devil, Pope Francis said.

With some 1,800 priests concelebrating and renewing the promises made at their ordinations, Pope Francis celebrated the chrism Mass in St. Peter’s Basilica on April 14.

“There is no recompense greater than friendship with Jesus,” the pope told them. “There is no peace greater than his forgiveness. There is no greater price than his precious blood, and we must not allow it to be devalued by unworthy conduct.”

The chrism Mass was canceled in 2020 because of the COVID-19 pandemic, and ongoing restrictions in 2021 meant that only 75 priests from the Diocese of Rome could represent all their brothers at the Mass with their bishop, the pope.

Although masks are still required for most people



Pope Francis breathes on chrism oil, a gesture symbolizing the infusion of the Holy Spirit, as he celebrates Holy Thursday chrism Mass in St. Peter’s Basilica at the Vatican on April 14.

(CNS photo/Paul Haring)

while indoors in Italy and at the Vatican, Pope Francis’ 2022 Holy Week and Easter services were again open to the public. The Vatican said about 2,500 laity joined the pope, cardinals, bishops and priests for the chrism Mass.

Still having difficulty walking, Pope Francis processed to the main altar from the back of the basilica rather than walking the entire length of the church, and he delivered his homily while seated.

Cardinals Mauro Gambetti, the pope’s vicar for Vatican City, Angelo De Donatis, his vicar for Rome, Giovanni Battista Re, dean of the College of Cardinals, and Leonardo Sandri, vice dean, were the principal concelebrants at the morning chrism Mass, which is named for the oils blessed during the liturgy.

After the homily and the renewal of priestly promises, deacons wheeled massive silver urns up the center aisle of the basilica to the pope for his blessing. The oils will be distributed to Rome parishes and used for the sacraments of baptism, confirmation, ordination and the anointing of the sick in the coming year.

While thousands of laypeople attended the Mass, Pope Francis’ homily was addressed to the priests, including himself and the cardinals and bishops present.

“Being priests, dear brothers, is a grace, a very great grace, yet it is not primarily a grace for us, but for our people,” he told them.

“The Lord is inviting us to be faithful to him, to be faithful to his covenant and to let ourselves be loved and forgiven by him,” he said. “They are invitations addressed to us, so that in this way we can serve, with a clear conscience, the holy and faithful people of God.”

Pope Francis suggested that at the end of each day, “we do well to gaze upon the Lord, and to let him gaze upon our hearts and the hearts of all those whom we have encountered.”

That “*examen*” he said, is not meant to be “an accounting

of our sins,” but an act of contemplation by which “we review our day with the eyes of Jesus, seeing its graces and gifts and giving thanks for all that he has done for us.”

Obviously, he said, sins and temptations also will show themselves, and recognizing them is the only way to reject them.

Pope Francis pointed particularly to the temptation of the “idols” of spiritual worldliness, exaggerated pragmatism and functionalism, all of which are really about “glorifying ourselves” and not God, he said.

“We need to remember that the devil demands that we do his will and that we serve him, but he does not always ask us to serve him and worship him constantly,” the pope said. “Receiving our worship from time to time is enough for him to prove that he is our real master and that he can feel like a god in our life and in our heart.”

“Seeking our own glory robs us of the presence of Jesus, humble and humiliated, the Lord who draws near to everyone, the Christ who suffers with all who suffer, who is worshipped by our people, who know who his true friends are,” Pope Francis said. “A worldly priest is nothing more than a clericalized pagan.”

Another “hidden idolatry,” he said, is devotion to numbers or statistics, which “can depersonalize every discussion and appeal to the majority as the definitive criterion for discernment.”

But “this cannot be the sole method or criterion for the Church of Christ,” he said. “Persons cannot be ‘numbered,’ and God does not ‘measure out’ his gift of the Spirit.”

With functionalism, he said, mystery is ignored, and efficiency becomes the measure for everything.

“The priest with a functionalist mindset has his own nourishment, which is his ego,” he said. “In functionalism, we set aside the worship of the Father in the small and great matters of our life and take pleasure in the efficiency of our own programs.” †

A story of a coach and the special effort to honor him and help the CYO



By John Shaughnessy

Janet Andriole didn't expect that the dedication ceremony in honor of her late husband Rich would touch her so deeply.

Yet she soon became overwhelmed with emotion on March 16 when she saw the huge, permanent sign that now honors him at the archdiocese's Catholic Youth Organization (CYO) headquarters in Indianapolis.

The sign is behind one of the basketball goals in the CYO Gym, and the heart of the sign captures Rich's initials and the three-pronged mantra that the longtime baseball coach and literature teacher at Cathedral High School in Indianapolis wanted his players to live by: "Be prepared. Be coachable. Be a great teammate."

The sign also shares the length of his life, 50 years of trying to make every moment count.

"It's overwhelming and so humbling," Janet said. "When you lose someone, you hope their legacy lives on. I think he was trying to be an example for young men—and the young women he taught in the classroom—to use their God-given talents, to stay committed to what they're doing, and to be there for others. His players will tell you he used baseball to teach life lessons. To see that logo on the gym was quite impactful in my heart."

The ceremony on March 16 was to dedicate, in Rich's honor, all the efforts to restore and protect the CYO gym's wooden floor—and the details of how that came about reveal a great deal about how he affected people's lives and why so many people and companies wanted to come together to honor him.

The condition of the CYO gym floor had increasingly become a serious concern through its more than 60 years of use. In recent years, flooding, humidity and draining issues occasionally led to moisture gathering underneath the floor, causing different

areas to pop up, making it unsafe to play sports there.

"One time, one section raised 7 or 8 inches above the floor," said Bernie Price, the archdiocese's CYO girls' athletics director.

In October of 2020, Price knew that, in order to save the floor, one of the major improvements had to be installing a heating and cooling system in the gym that would eliminate moisture from forming under the floor.

Her research also led her to learn that Johnson-Melloh Inc. "was very active in contributing to the Catholic community," so on a whim she sent an e-mail to the Indianapolis company's president, Nick Melloh, asking him if his business would consider helping CYO.

At the same time, Rich Andriole—a 1988 graduate of Cathedral High School with Melloh—was in the last days of his life. And that reality was setting in for Melloh.

"About five years ago, Rich and I reconnected a casual friendship," Melloh recalled recently. "As our friendship started to deepen and meaningful conversations were taking place, our faiths were deepening. And then, on Sept. 25, 2020, I was informed that Rich was in the hospital. I sent him a text message. I still have the text I received from him that night, 'Need prayers, Love ya Nick.'"

When Rich died of cancer on Nov. 3, 2020, Melloh reflected on how thankful he was for being able to reconnect with his friend. And he soon learned how Rich had touched the lives of so many others.

"Conversations with former players, parents, fellow coaches, friends and co-workers showed me that I was far from the only one Rich reached out to when they were hurting," Melloh said. "He did this often, and the loyalty from those he touched was incredible because, like what I had experienced, the conversations were real and from a



Janet and Rich Andriole shared many times of joy together. (Submitted photo)

place in a man's heart that could only come from a seed planted by God."

As Melloh committed his company to help CYO with everything that needed to be done to preserve the gym floor, the idea started to grow to honor Rich by dedicating that effort to him.

"Being able to recognize Rich at CYO seemed very appropriate," Melloh said. "Rich devoted most of his career coaching and teaching so many young men that were part of the CYO programs."

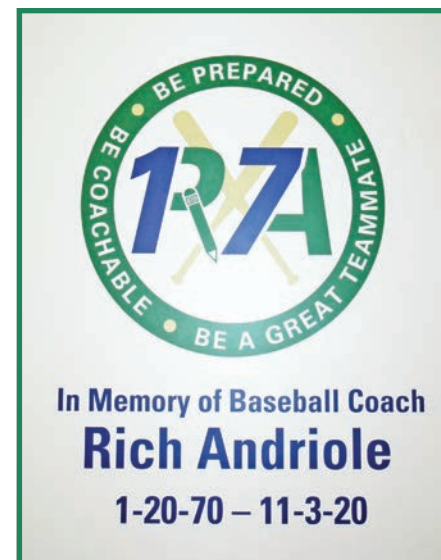
Johnson-Melloh wasn't the only Indianapolis company with strong Catholic connections that was part of making sure the gym would be a safe place for games and matches for years to come. And it seems appropriate that since Rich coached a team sport that involves nine players on a field at a time, that nine companies donated their work to this effort.

Besides Johnson-Melloh, the others were Poynter, Electric Plus, F.A. Wilhelm Construction, Dotlich Crane Service, Superior Roofing Services, Langendorf Supply Company, A Taste of Indiana and IBEW (International Brotherhood of Electrical Workers), Local 481.

"Once we got it started, all these companies came together. It's just amazing," Price said. "The dream has now become a reality for CYO. I'm still in awe of it."

So is Janet Andriole. "This is something Rich would be so onboard with—how these companies came together for the CYO and for all the thousands and thousands of kids who have played and competed there, whether it be for sports, chess tournaments or science fairs," said Janet, the principal of St. Joan of Arc School in Indianapolis.

For her, the gym project dovetails perfectly with the Rich Andriole Memorial Golf Outing in Indianapolis



A close-up view of the sign honoring Rich Andriole shows his initials, the number "17" he wore as a baseball coach, and the three-pronged mantra that he wanted his players at Cathedral High School in Indianapolis to live by. (Photo by John Shaughnessy)

last October, an event that raised funds to help more children get a Catholic education in the archdiocese. She views that purpose as fitting since she and her husband of 27 years—high school sweethearts at Cathedral and the parents of three children—both have dedicated their lives to Catholic education.

The golf outing raised \$17 more than the \$60,000 goal of the event. Janet loves that total, as "17" is the number that Rich wore as the head coach of Cathedral's baseball team, which won two state championships under his leadership.

She also savors that his three-pronged approach to sports is there for all to see in the CYO gym: "Be prepared. Be coachable. Be a great teammate."

"I love that Rich's mantra is in a place where kids compete and where his impact will live on." †



Janet Andriole, right, stands by a sign honoring her late husband Rich in the archdiocese's CYO Gym in Indianapolis. Standing nearby are Andriole's parents, Rich and Maureen, who also participated in the dedication ceremony on March 16. (Photo courtesy of Michaela Ward)

Wanted: Your nominations for Excellence in Catechesis award

Criterion staff report

Do you think your parish catechetical leader is awesome? Would you like to nominate him or her for an award?

The Excellence in Catechesis honor, recently renamed for Archbishop Daniel M. Buechlein, has been awarded by the archdiocesan Office of Catechesis since 1996. To nominate someone, take a few minutes to provide brief answers to the questions below:

—How do your nominee's efforts help parishioners grow as disciples of Jesus, experiencing intimacy with

him and enjoying participation in his holy, Catholic Church?

—In what ways does your nominee's ministry encourage parishioners to bridge the gap that can be present between knowledge of our faith and practicing it in everyday life—making religion a way of life and a virtue that benefits communities?

—Providing meaningful experiences of formation for catechists helps bring about excellence—by God's grace! How does your nominee encourage and motivate those who teach the faith with ongoing affirmation in the form of certification, recognition and commissioning?

Brief answers—two or three sentences—are sufficient to let us know the reasons you are nominating your parish catechetical leader. If you'd like to provide additional information, feel free to do so.

Please include the name of the nominee; his or her parish; your name; and the best way of contacting you. Each nominee's pastor, administrator or parish life coordinator will be contacted to affirm nominations. Call 317-236-1446 or e-mail catechesis@archindy.org for more information on nominating your parish catechetical leader for this honor.

The deadline for nominations is May 10. †

CHRISM

continued from page 1

But on April 12 this year—Tuesday of Holy Week—priests, deacons, religious and hundreds of lay Catholics from across central and southern Indiana gathered with Archbishop Charles C. Thompson in the cathedral for the annual Mass in which priests renew their ordination promises and oils for the celebration of sacraments and the dedication of churches and altars are blessed.

“You sound wonderful,” said Archbishop Thompson in remarks at the start of the liturgy after the congregation sung the opening hymn. “You look even better. What a wonderful joy it is to come together to celebrate this chrim Mass.”

It was the first chrim Mass for Stephen Aye, a member of St. Mark the Evangelist Parish in Indianapolis. He moved to Indianapolis from Myanmar about 10 years ago and attended the Mass with several other Burmese Catholics from the parish.

“I’m excited,” said Aye, who received the blessed oils for St. Mark at the Mass. “I’m so happy that I’m here. This is our first time to visit the cathedral. I’m so happy, so glad. This is special for us to be here. We thank God for that.”

It was also the first chrim Mass for Deb Greiwe, a member of St. Mary Parish in Greensburg and a teacher in its school, who likewise received blessed oils for her faith community.

She spoke about the importance of the oils for the people who would be received into the full communion of the Church a few days later at the Easter Vigil at St. Mary. Oils blessed at the Mass would be used in the sacraments of baptism and confirmation.

“It’s a blessing to be able to be part of their journey, even if in a small way and if they don’t necessarily see me doing it,” Greiwe said. “But it helps them in their journey. That’s what we’re here for.”

Jan Knapp had taken part in previous chrim Masses and was glad to return, this time to receive oils for her faith community, St. Agnes Parish in Nashville.

“It just really touches your heart,” she said. “And it prepares you for Holy Week. It all leads up to Christ’s resurrection. Everything flows to the resurrection. It blesses me.”

Greiwe, Aye, Knapp and so many others at the chrim Mass were putting their faith into action by coming together for worship and helping others in their journey to the Church.

Archbishop Thompson reflected in his homily on the connection between faith and action.

“We live and pray as we believe,” he said. “Thus, we proclaim the living and transforming Word of God in both word and deed. We bless the sacred oils to be used to bring glad tidings, to heal, to proclaim, to announce and to comfort.

“Those ordained as priests renew our promises of ordination not merely as individuals but as a presbyterate, not on behalf of a single parish or ministry, but united



Archbishop Charles C. Thompson and priests serving central and southern Indiana extend their hands in prayer while blessing chrim oil on April 12 during the annual archdiocesan chrim Mass at SS. Peter and Paul Cathedral in Indianapolis. Assisting Archbishop Thompson are transitional Deacon Matthew Perronie, left, and seminarian Samuel Hansen. (Photos by Sean Gallagher)

as members of the local Church known as the Archdiocese of Indianapolis.”

Father Jerry Byrd, pastor of St. Mary Parish in North Vernon and St. Anne and St. Joseph parishes, both in Jennings County, renewed his ordination promises almost 10 years after he professed them when he was ordained in the cathedral in 2012.

“It was a powerful moment,” he said of renewing his promises during the chrim Mass. “I think about those promises all the time. Being able to be with my brother priests was really special.”

Transitional Deacon Michael Clawson will make those promises on June 4 along with transitional Deacon Matthew Perronie when they are ordained archdiocesan priests—the first priesthood ordination for the archdiocese since 2019.

“It was meaningful for me to see my pastor and priests that I know re-affirming every year that choice that they made,” said Deacon Clawson, a member of Annunciation Parish in Brazil. “That commitment is reinforced and rejuvenated. I look forward to being a part of that. Next year, I’ll do the same thing.”

(For more photos from the archdiocesan chrim Mass, visit CriterionOnline.com.) †



Kaitlyn Blandford, director of religious education at St. Pius X Parish in Indianapolis, receives blessed oils for her faith community from transitional Deacon Michael Clawson.



Archbishop Charles C. Thompson elevates a chalice during the chrim Mass. The chalice belonged to the Servant of God Bishop Simon Bruté, the founding bishop of the Diocese of Vincennes, Ind., which later became the Archdiocese of Indianapolis.



Andrew Motyka, director of archdiocesan and cathedral liturgical music, leads the archdiocesan choir during the April 12 chrim Mass. Accompanying the choir is violinist Annie Turano, right.



Archbishop Thompson and priests who serve in the archdiocese process into SS. Peter and Paul Cathedral in Indianapolis on April 12 at the start of the annual archdiocesan chrim Mass.

Faith *Alive!*

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2022 by Catholic News Service.



Grain farmer Jim Niewold inspects corn plants on his farm in Loda, Ill., in this June 18, 2020, file photo. Throughout his pontificate, Pope Francis has emphasized humanity's right to land, labor and lodging. (CNS photo/Nick Carey, Reuters)

The right to land is a means to lead humanity to God

By Anna Rowlands

Pope Francis is a man with an unusual ability to communicate Catholic social teaching to both the world and the Church. Often labeled “the Church’s best kept secret,” under Pope Francis it has become a much talked about topic—and sometimes in surprising places.

Off-the-cuff briefings to journalists on board flights, addresses, interviews and sermons at the Vatican, three major teaching documents and a pandemic book have been his core vehicles for an almost breathless volume of social teaching. That teaching has broken through—as with the environmental teaching of “*Laudato Si'*: On Care for Our Common Home”—to a truly global audience.

In its simplest form, Pope Francis says that the social message of his pontificate is that we need to learn how to gaze at the

world with the eyes of faith: We are called to recognize ourselves as brothers and sisters, fruit of a common Creator, living in a common home.

In “*Laudato Si'*” he offered a teaching on the theology of that common home and identified the threats to it. In “*Fratelli Tutti: On Fraternity and Social Friendship*,” he talked about a new humanism: how we live together in that common home. The two documents bookend each other.

However, a series of addresses delivered to grassroots social or popular movements starting in 2014 have emerged as key moments in Pope Francis’ social teaching. Catchily, Pope Francis called for basic and universal human rights to land, labor and lodging (in Spanish the three T’s: “*tierra, techo, trabajo*”). These rights, Pope Francis called “sacred rights”—divinely founded.

In response to this language, secular journalists often say, “This sounds like the pope is a communist.” But such a response ignores, and fails to be literate in, the Catholic social tradition that stands behind the pope’s catchy phrasing.

This article begins a series of three articles in which these ideas will be explored, beginning in this one with land.

One of the least well-understood principles of Catholic social teaching lies behind Pope Francis’ call to see access to land as a sacred right. This is what Catholic tradition calls the universal destination of goods. The created goods of the world are destined to meet the needs, and are for the enjoyment, of all.

St. John Paul II noted that this principle is the “first principle of the whole ethical and social order,” and all forms of ownership and distribution need to be thought in terms of this principle. The right to private property, including ownership of land, is relative to and answerable to this principle.

This teaching has biblical foundations in our reading of the Book of Genesis, the Psalms and the Gospels. As Psalm 24 has it: “The Earth is the Lord’s and all it holds, the world and those who dwell in it” (Ps 24:1).

Addressing popular movements, Pope Francis’ focus was upon unjust distribution of land, especially for indigenous peoples and those who still depend on subsistence living. Access to the land is not just about meeting basic needs, but also about how cultures and ways of life are preserved.

Commenting on this in “*Laudato Si'*,” Pope Francis writes: “The land of the southern poor is rich and mostly unpolluted, yet access to ownership of goods and resources for meeting vital needs is inhibited by a system of commercial relations and ownership which is structurally perverse” (#52).

In “*Laudato Si'*,” a much wider

significance is also given to teaching on land, especially in the context of ecological change and degradation. Pope Francis quotes Ecumenical Patriarch Bartholomew of Constantinople:

“For human beings to degrade the integrity of the Earth by causing changes in its climate, by stripping the Earth of its natural forests, or destroying its wetlands; for human beings to contaminate the Earth’s waters, its land, its air and its life—these are sins. ... A sin against ourselves and a sin against God” (#8).

A sacred right to land implies an environment of land, sea and air preserved and protected from human harm.

Finally, what is crucial to grasp is that for Pope Francis and the wider Catholic social teaching tradition, land is not just functional, an instrument for meeting basic human needs. For Pope Francis, it is part of how we are drawn to God; it is mystical.

He writes in “*Laudato Si'*”: “The universe unfolds in God, who fills it completely. Hence, there is a mystical meaning to be found in a leaf, in a mountain trail. ... The ideal is not only to pass from the exterior to the interior to discover the action of God in the soul, but also to discover God in all things” (#233).

Changing the way we gaze at the land—seeing it already as gift—is a crucial first step in rethinking a possessive, instrumental relationship to it and moving toward a logic of communion, in which the goods of the Earth are truly shared: to meet common needs (the needs we all have for sustenance), as beauty and as part of how we apprehend the truth.

(Anna Rowlands is St. Hilda Professor of Catholic Social Thought and Practice at Durham University in the United Kingdom. She is author of the book, *Towards a Politics of Communion: Catholic Social Teaching in Dark Times*. Follow her on Twitter @Annarowlands1.) †



A worker harvests lettuce on May 3, 2019, at Veggi Farmers Cooperative, an urban farm in the Vietnamese community of New Orleans. The co-op is a project of Mary Queen of Vietnam Parish. Pope Francis has taught that the right to land is a means to lead humanity to God. (CNS photo/Jim West)

Corrections Corner/Deacon Marc Kellams

State attempting to balance issues of fair bail, public safety

This is the third column in a series on Indiana's system of bail.

In February's "Corrections Corner," we looked at the bail system in Indiana, which for many years has required the posting of money or the payment of a bond premium for a person to be released from jail and how that system weighed against the poor.



March's column focused on the Indiana Supreme Court's recognition of this inequity by establishing pilot projects around the state to look at bail in a different way.

In 2020, the Indiana Supreme Court concluded a four-year review of the bail system in Indiana and promulgated Criminal Rule 26 which reversed the presumption that an arrestee be held until they could pay bail in favor of a determination that as long as the arrestee "does not present a substantial risk of flight or danger to self or others," the court "should release the arrestee without money bail."

Under this new system, a person when

arrested is evaluated by a trained and certified professional using a tool called the Indiana Risk Assessment System for adults (IRAS), which looks primarily at two things: based upon the person's history are they likely to appear when ordered to do so; and are they a danger to the community if released. This system respected the constitutional guarantee that a person arrested is innocent until proven guilty. Many more people were released pending trial.

Inevitably, some of those released under this new system committed further crimes, and the new system was blamed. Then there was the issue involving The Bail Project, a national organization that posts bail for accused offenders who otherwise wouldn't be able to afford it and which relies on a revolving bail fund that provides bail money.

Headlines proclaiming the danger to the public as the result of bail reform and concerns expressed by police organizations piqued the interest of the legislature, which ultimately led to the introduction of House Bill 1300, which prevents organizations from bailing out anyone charged with a violent crime in Indiana, as well as anyone with a past conviction for a violent crime who is charged with any new felony. This

bill passed out of the legislature and was signed into law by Gov. Eric Holcomb on March 15.

Indiana Criminal Rule 26 addresses three purposes: the reduction of pretrial-detention expenses for local jails at taxpayer expense; the release of defendants awaiting trial to return to their jobs and support their families; and the intended enhancement of reduced recidivism and improved public safety. It is the last of these purposes that continues to provoke concern.

Indiana's recent bail-reform initiatives call into question the legal standards governing pretrial release, the level of discretion enjoyed by trial courts, and the standard of review on appeal.

An opinion in the matter of *Sierra M. Dewess v. State of Indiana* issued by the Indiana Supreme Court on Feb. 3 addresses these concerns in an ongoing attempt to balance the issues of fair bail and public safety.

(Deacon Marc Kellams is the Coordinator of Corrections Ministry for the Archdiocese of Indianapolis. He can be reached at mkellams@archindy.org or call 317-592-4012.) †

For the Journey/Effie Caldarola

Easter season offers hope

Like life itself, Lent starts out nice and slow. And suddenly, Easter is upon us.

There may have been a Lenten midway point, or maybe as Holy Week began, we realized that Lent has sped by. We ask ourselves: Did I do enough? It's human nature to feel like maybe we should have done more. There's always more.



As my deacon friend replied when people asked how much money they should donate: "Give more." That's the standard we humans set for ourselves and sometimes that causes negative self-talk or disappointment.

So, perhaps we should look instead at what we've learned and, most important, what God has done in us. As John's Gospel reminds us, God loved us first. Like the prodigal's father, God is always waiting and welcoming, unconditionally loving. God—and Easter—always offers hope.

The Easter season invites us into 50 days of celebration. Not because, on that early morning when a group of women discovered an empty tomb, everything was perfect and Earth's problems disappeared. But rather, because on that morning, hope was born anew into a broken world.

This year, I noticed many retreats and websites offered hope as a Lenten theme. Not because everything is so rosy, but perhaps because right now everything seems bleak. We need hope more than ever.

The invasion and suffering of Ukraine began almost as Lent did. It shadowed us as we prayed, abstained and "gave up" as an offering. It dominated the news and pushed the pandemic from the headlines.

But it didn't keep away this news: We were reminded of how little time we have to stave off the worst effects of climate change. Worldwide, the impact is greatest on the poor, and this impact will increase migration at a time when millions around the world are on the move, seeking refuge at doors often closed to them.

We ask: Where are our leaders on climate change? Why are we worrying about where to get cheaper gas rather than how to limit fossil fuel consumption?

How, we ask, do we find hope in these times?

During Lent, I read a story of a religious sister working among impoverished people in a foreign land. I don't remember her name or the country, but words she spoke about her life framed my Lenten experience: "My needs," she said, "are few and simple."

Those words began to follow me, in a hopeful and positive way, as I shopped. Do I really need this? Does this contribute to the simplicity that would deepen my spirituality?

Pope Francis has remarked that in Western culture, the presence of God "is diluted by consumerism," and those words, too, should follow us.

We are tied to this Earth. Its pain and destruction are ours. But with every tree we plant, with every article of extra clothing or unnecessary plastic we reject, we feel a sense of hope in God's presence.

I feel hope when I visit the Catholic Climate Covenant website because I see answers and actions I can take.

I feel hope when I see in the bulletin of a local parish that their Care for Creation Committee is hosting a teach-in on "How to Lower Your Carbon Footprint." I have hope more parishes will embrace this, and more Church leaders will prioritize climate change and Pope Francis' encyclical, "*Laudato Si'*," on Care for Our Common Home."

I see hope in the worldwide outpouring of help to Ukrainian refugees.

"Hope never disappoints," Pope Francis said, "hope goes not alone, but together."

I feel Easter hope in community. That's where we find strength.

(Effie Caldarola writes for Catholic News Service.) †

Amid the Fray/Greg Erlandson

Evening news despair and our hope in the risen Lord

One of the best decisions my wife and I ever made was to keep our television out of the bedroom. We've never fallen asleep bathed in the blue glow of some late-night comic or some not-quite-funny comedy. The bedroom is our oasis.



We may, however, do something almost as bad these days. We sometimes eat dinner while watching the evening news.

It is generally a bad idea at any time of year. The network news anchors compete to bring stories of mayhem and disaster, while the advertisers bank on our need for costly medicines for the ailments provoked by all that bad news.

The news needs a warning label like we hear rapidly recited for every high-priced drug: Watching this show may cause fatigue, then anxiety, ending in despair.

This past month has been really tough. The pictures and stories from Ukraine are horrific: the shelling, the bodies, the refugees, the children, the tears. It is a nightmarish kaleidoscope of tragedy. It is difficult not to feel rage at the senselessness of this war.

There are many other wars that deserve this kind of coverage—in Africa, in Asia, in the Middle East, in our inner cities. Knowing that to be so, however, does not lessen the anger or sense of hopelessness with this war. It is a war of brothers brought about by greed and ego and nostalgia for a mythical golden age of empire.

This indigestible reality is our evening fare. *New York Times* columnist Thomas Friedman suggests we are watching the first true world war. It is being viewed on TVs, cellphones and computers all over the world. It is impacting gas prices at home and wheat prices in Africa.

Many are suffering the effects of this war although they could never find Ukraine on a map. It's a world war because it demands the world's attention in a uniquely 21st-century way.

Perhaps for a few decades we were lulled into a dreamscape: It was the end of history, we were told. The good guys won. The bad guys were vanquished, their systems of control in ruins. It was never so neat as the pundits described, as 9/11 showed us. But for a time we did not fear nuclear holocaust. Our rivals were diminished, our wars far away.

This was a dream. Perhaps a foolish dream. Human nature had not changed, neither ours nor anyone else's. Sin still stalks the land, even if we are blind to the suffering about us and deaf to the cries of the dispossessed.

This Easter comes when we need it more than ever. The man who healed the blind and the deaf is risen. This is not the end of history. A news anchor's grim highlights of Armageddon will never be the last word. But the final chapter has been written already by the Lord of Easter. This night ends in dawn.

Let us remember the beautiful *Exsultet* we prayed on Holy Saturday:

This is the night of which it is written ...

The sanctifying power of this night dispels wickedness, washes faults away, restores innocence to the fallen, and joy to mourners, drives out hatred, fosters concord, and brings down the mighty.

Our hope remains in the Lord, for he is risen. We strive to comfort the refugee and defend the weak. Much work still needs to be done by each of us, but done knowing the final chapter already been written. What we have no time for is despair.

This is the night, when Christ broke the prison-bars of death and rose victorious from the underworld. Alleluia.

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

Finding God in All Things/Elise Italiano Ureneck

Learning to love the cry room with our children for eternity

When I was a young, single professional living in Washington, I harbored a secret judgment against



churches that had "cry rooms." In my naivete, I considered parishes that built these spaces to be intolerant of young children.

While I appreciate a reverent Mass, a silent church is a dying church, I thought.

It seemed to me that the parents who took their children to the cry rooms were doing so out of a sense of shame, their pained and wincing faces saying to the rest of us, "I know, I know; we should have just stayed home."

Fast forward three and a half years later to my life with a toddler and an

infant in tow. I now consider the cry room a sanctuary within a sanctuary, a gift of which only compassionate and loving parent-architects could have conceived. On any given Sunday, my husband and I exchange looks of compassion with the other parents as if to say, "This is the way we pray the Mass now, too."

Some babies wind up in the cry room because, as the name aptly suggests, they are inconsolable. And some toddlers are clever enough to know what kind of behavior will get them sent there.

But I've found that parents like me also bring their children there so that they can be children—wild, free, curious, bustling with energy. It's not that asking a child to sit through the Mass is misguided. They'll eventually need the stamina to make it to the final blessing.

But asking a young child to sit still

for any length of time, even at the dinner table with food that he or she likes, is nearly always a fool's errand. Children want to play. And that's a good thing, because that's how they were made.

That's why I am glad for cry rooms and vestibules (de facto cry rooms, if we're honest), that have big open windows. The design is not only good because parents can see out, but because everyone else can see in.

Family-friendly spaces are hard to come by these days. I find myself rejoicing when I find a public restroom that fits my double stroller or an airport terminal that has a play area. In a world that encourages us to delay having children and to limit our family size in pursuit of other goods, the cry room stands as a symbol of accommodation, of

Divine Mercy Sunday/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 24, 2022

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

Last week, with great joy and hope, the Church celebrated Easter. This week, the Church begins to tell us what the



resurrection of the Lord means to us here and now. It is about God's loving mercy.

This weekend's first reading comes from the Acts of the Apostles. Important to understanding Christianity, and the

Church itself, is in realizing that Acts continues St. Luke's Gospel. This fact is not that apparent since for centuries biblical translators have inserted St. John's Gospel between Luke's Gospel and Acts, blurring the connection between them.

The link shows that the redemption secured by Jesus did not end with the Lord's ascension, nor did the Lord's miracles, nor preaching. Vitaly important is the fact that all these realities associated with Jesus were continued by the Apostles in the context of the infant Church.

Thus, this weekend's reading describes a time not very long after the Lord's ascension. His Apostles, led by Peter, continued the Lord's mission of redemption.

His mercy acted through them. It lived through them. This weekend's reading tells of the sick and the weak being brought to Peter, who healed them, just as Jesus had healed the lame and the mute.

The Book of Revelation provides the second reading. It shows us the ongoing place of divine mercy in life. First, God inspired John to write this Scripture, that future generations, such as our own, might know God. Divine revelation in itself is an act of God's mercy.

Second, John wrote some time after the ascension. He wrote not in Jerusalem, where Jesus died and rose, but on Patmos, an island in the Aegean Sea, now part of Greece. Years had passed. The site was distant from the Holy Land. God's mercy is confined by no borders, distances or time.

The message is that God reveals himself to anyone, wherever, whenever. God always reaches to us.

St. John's Gospel provides the last reading. It is a familiar resurrection narrative, the story of the reluctance of the Apostle Thomas to accept that Jesus truly had risen to life after having been crucified, and then of the great faith of Thomas.

The Apostles assured Thomas. He was unconvinced. Then, dramatically Jesus appeared. He invited Thomas to believe. In awe and the uttermost faith, Thomas declared that Jesus not only is teacher and Redeemer but is God.

The Lord then conferred upon the Apostles that most divine of powers, the power to judge what is sinful and to forgive sin. It is a divine power, since sin affronts God, and so only God can forgive sin. Jesus forgave, being the Son of God. He shared this authority with the Apostles.

They were men who formed the earliest leadership of the Church and bequeathed their God-given authority to the leaders of the Church that came after them for all the generations to come.

Reflection

Two points in the readings support the theme of divine mercy. The first is the absolute love of the Lord, seen in the readings.

The second point is that God's call, spoken in every age, comes to us through the Apostles. They were so much more than the Lord's companions and students. They represented the Lord, receiving his divine authority. They bore this authority after the ascension.

Majestic among all these powers was their ability to forgive sins, an ability expressly conferred upon them by Jesus, as the Gospel indicates.

Be consoled. No one is alone. Granted, as humans we are limited, no matter how impressive "progress" may be. But Jesus comes to us with strength, knowledge and life. He lives! His mercy lives, as freshly now as ever.

We only must turn to God honestly and humbly. †

Daily Readings

Monday, April 25

St. Mark, Evangelist
1 Peter 5:5b-14
Psalm 89:2-3, 6-7, 16-17
Mark 16:15-20

Tuesday, April 26

Acts 4:32-37
Psalm 93:1-2, 5
John 3:7b-15

Wednesday, April 27

Acts 5:17-26
Psalm 34:2-9
John 3:16-21

Thursday, April 28

St. Peter Chanel, priest and martyr
St. Louis Grignon de Montfort, priest
Acts 5:27-33
Psalm 34:2, 9, 17-20
John 3:31-36

Friday, April 29

St. Catherine of Siena, virgin and doctor of the Church
Acts 5:34-42
Psalm 27:1, 4, 13-14
John 6:1-15

Saturday, April 30

St. Pius V, pope
Acts 6:1-7
Psalm 33:1-2, 4-5, 18-19
John 6:16-21

Sunday, May 1

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

Question Corner/Fr. Kenneth Doyle

Jesus may have been dead in the tomb for about 36 hours

(Editor's note: This column by Father Kenneth Doyle was originally published in 2014.)



Recently, I read in the Gospel of St. Matthew where Jesus said, "Just as Jonah was in the belly of the whale three days and three nights, so will the son of Man be in the heart of the Earth three days

and three nights" (Mt 12:40).

But we believe that Christ died on Good Friday afternoon and rose on Easter Sunday morning, which is only two days. Can you please explain the discrepancy, or am I misapplying the Gospel passage? (Pennsylvania)

As the common belief of Christians since the earliest centuries has been that Jesus died and was buried on Good Friday afternoon and rose from the dead before dawn on Easter Sunday morning. The Gospel of Mark confirms that Jesus was crucified on "the day before the Sabbath" (Mk 15:42), and St. John's Gospel says that "on the first day of the week, Mary of Magdala came to the tomb early in the morning, while it was still dark, and saw the stone removed from the tomb" (Jn 20:1).

In a forced attempt to match up with the passage to which you refer, occasional commentators have theorized that Jesus must have been put to death on a Wednesday. But the main body of scriptural scholarship rejects that thesis as unnecessary.

The accepted explanation of the text you quote is that ancient Jews counted any part of a day as a whole day. For example, Genesis states that Joseph held his brothers in prison for three days, but in the very next verse we are told that he released them "on the third day" (Gen 42:17).

So, "three days and three nights" in Matthew need not literally mean 72 hours, but is an idiomatic expression that could refer to parts of three days. More than a dozen passages in the New Testament agree with Matthew, which says that Jesus will be raised "on the third day" (Mt 17:23)—which, by Jewish reckoning, could have been as little as 26 hours (one whole day, 24 hours, with an hour the day before and an hour the day after.)

The consensus of Christian scholars is that Jesus was in the tomb for about 36 hours—from late afternoon on Friday until pre-dawn on Sunday.

Our parish had a change in pastors this year. Previous to his arrival, I had been attending daily Mass for 18 years. Now I go only on Sunday because I just don't like this priest. Some of the things he does at Mass put me in such a bad mood that I feel that I am better off not going. I have prayed to God to help me accept him, but so far I have been unable to do it.

Some of the difficulties I have include him starting Mass late, having a long dialogue homily at daily Masses. Do you have any advice that would help me in this situation? (Arkansas)

I am sorry that your dissatisfaction has deprived you of the benefit—both spiritual and emotional—that you once gained every morning. More often than not, the arrival of a new pastor requires an adjustment on the part of parishioners, particularly those who have been most loyal.

From what you have told me, your situation seems to involve more than just the customary period of "getting used to." First, unless the priest in question has other responsibilities just before daily Mass, to start several minutes late on a regular basis is inconsiderate.

In most parishes, the congregation at weekday Mass includes not only retirees but some people who are on their way to work or have family obligations. For the same reason, to extend that weekday Mass by several minutes with a "dialogue homily" is usually neither practical nor popular.

The easiest suggestion is for you to find another Catholic church nearby and, on weekday mornings, go there instead. My guess, though, is that you live in a fairly rural area where that would be difficult—or else you would already have tried that.

The most upfront thing to do would be to ask your new pastor for a few minutes of his time and explain to him your concerns. Be diplomatic, of course. Tell him how much you miss going, and highlight the fact that his style at the weekday Mass might also be discouraging other parishioners because of its length. If you can, back it up with numbers of worshippers who attended Mass before and after his arrival.

As a last resort, you might contact the director of priests' personnel in your diocese and invite him to share your observations with the priest in question. But please don't continue to lose the great blessing of daily Mass. The Eucharist itself is far more important than the particular priest who celebrates it. †

My Journey to God

Waterfall

By Mike Walro

The waters of baptism flow down through the ages to welcome all Christians to life. The Spirit of God transforms our spirits to form a river of love. When water and Spirit are joined in our hearts, a fountain of love explodes. To water creation with goodness and kindness, the grace of God passed on, To bring our world comfort and peace and soothe our weary souls.

Father, into your hands, we commend our lives.

When you are troubled and see no end to life's sorrow and pain,
Remember the Savior who came to our world to give us life again.
Eternal reward is right 'round the bend for those who persevere
And love as Christ loved and care as Christ cared for all who suffer in pain,
To take 'way their sorrow, lift up their hearts and bring them joy again.

Father, into your hands, we commend our lives.

Water and Spirit and Jesus our Savior are gifts that God extends
To bring us to heav'n, forever to live with Him, our maker and friend.
To pass on these gifts, we open our hearts to our loving Father in prayer
To hear His words and do as He asks to spread His love to all,
To wash us with grace, bring peace to our world and joy to our hearts again.

Father, into your hands, we commend our lives.

(Mike Walro is a member of Prince of Peace Parish in Madison.)

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.

ALERDING, Michael P., 73, St. Joan of Arc, Indianapolis, March 29. Husband of Claudia Alerding. Father of Maggie Woods, Michael, Scott and Tony Alerding.

Stepfather of Shelby and Dustin Hughbanks, Susie Litke, Courtney McGuirk, Jenny Scheffsky and Andy Fagan. Brother of Ann Fitch, Peggy Horton, Mary Schaffner, Joseph and R. James Alerding. Grandfather of 19. Great-grandfather of four.

DAY, Germaine (Gerry), 96, Holy Family, New Albany, April 3. Mother of Janice Rahiya and Gregory Day. Grandmother of three. Great-grandmother of nine.

KREUZMAN, Marjorie H. (Jockish), 88, St. Roch, Indianapolis, April 1. Mother of Anne, Adam, Blaise, Erik, Jerry, Patrick and Tom Kreuzman. Grandmother and great-grandmother of several.

LYON, Ruth, 102, Holy Family, New Albany, April 7. Mother of Janet Benvie, Linda Tucker and Joe Grantz. Grandmother of six. Great-grandmother of 15. Great-great-grandmother of three.

MASCHINO, Rosemary, 96, St. Joseph, Jennings County,

April 1. Mother of Rose Riggie, Anna Marie, Albert, Joe and Mike Maschino. Grandmother of seven. Great-grandmother of six.

MAYER, Paul J., 61, St. Roch, Indianapolis, March 31. Father of Angela Evans, Ella Rae and Stephanie Mayer. Brother of Kathy Delpha, Patty Ralston, Ann Marie, Margaret, Mary Lou and Richard Mayer. Grandfather of two.

MOUTOUX, Andrew, 86, St. Ambrose, Seymour, April 4. Father of Catherine Elstun, Christine Miller, Andrew III and Mike Moutoux. Grandfather of seven. Great-grandfather of six.

NAHAS, David, 73, St. Michael the Archangel, Indianapolis, April 1. Brother of Sara Arthur, Debbie Bedillion, Jeri Rust, Brian, Dennis, John, Mark, Michael and William Nahas. Uncle of several.

PAULIN, Maurice C., 82, St. Paul, Tell City, April 9. Husband of Wanda Paulin.

Dominican Sister Kathleen Conlin served as a chaplain at St. Vincent Hospital

Dominican Sister Kathleen Conlin, a member of the Sinsinewa Dominican Sisters, based in Sinsinawa, Wis., died on March 19 at St. Dominic Villa in Hazel Green, Wis. She was 89.

The Mass of Christian Burial was celebrated on March 25 at the motherhouse chapel. Burial followed in the sisters' cemetery.

Sister Kathleen was born on Nov. 24, 1932, in Columbus, Wis. She entered the novitiate of the Sinsinewa Dominican Sisters in 1952, professed temporary vows on Aug. 5, 1953, and perpetual vows on Aug. 5, 1956.

Sister Kathleen earned a bachelor's degree in education in 1959 at Edgewood College in

Madison, Wis., and a certificate in theology in 1964 at Dominican University in River Forest, Ill.

In her 68 years as a member of her religious community, Sister Kathleen ministered in Catholic education for more than 36 years and in pastoral ministry for 21 years. In the archdiocese, she served as a chaplain at St. Vincent Hospital in Indianapolis from 1980-81.

Sister Kathleen is survived by two sisters, Mary Ries and Patricia Thiesenhusen, and a brother, Bernard Conlin.

Memorial contributions may be sent to the Sinsinewa Dominicans, 585 County Road Z, Sinsinawa, WI, 53824-9701 or at www.sinsinawa.org/donate. †

Providence Sister Donna Marie Fu was an educator in Indiana, China and Taiwan

Providence Sister Donna Marie Fu, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on March 27 in New Taipei City in Taiwan. She was 89.

The Mass of Christian Burial was celebrated on April 18 at St. Francis of Assisi Church in Taishan in Taiwan.

Sister Donna Marie was born on Jan. 18, 1933, in Chiang-su, China. She came to learn of the Sisters of Providence in a school in Kaifung, China, where the sisters were ministering at the time. Sister Donna Marie and her family and the Sisters of Providence in China moved to Taiwan after the communist takeover of China. She entered the Sisters of Providence on Dec. 27,

1953, and professed final vows on Aug. 15, 1961.

Sister Donna Marie earned a bachelor's degree in mathematics at Saint Mary-of-the-Woods College in St. Mary-of-the-Woods, a master's degree in guidance at Indiana State University in Terre Haute and a doctorate in higher education administration at Indiana University in Bloomington.

During her 68 years as a member of the Sisters of Providence, Sister Donna Marie ministered for 55 years in Catholic schools and public universities in Indiana, Washington, D.C., China and Taiwan. She also served in different periods in leadership for the Sisters of Providence in Taiwan.

In the archdiocese, she served in Terre Haute at the former Sacred Heart School in 1956 and the former St. Ann School in 1972.

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

Holy Week in Spain



A large statue of Christ is carried during a Holy Week procession in Málaga, Spain, on April 11. (CNS photo/Jon Nazca, Reuters)

Father of Debbie Feix and Karen Jackson. Brother of Patricia Pringle, Sandy Silan and Bob Paulin. Grandfather of two. Great-grandfather of three.

ROBERTS, Donald L., 88, St. Paul, Tell City, April 10. Husband of Marjorie Roberts.

Father of Sheila Staples and Don Roberts. Grandfather of four. Great-grandfather of one.

SCOTT, William, 76, Holy Angels, Indianapolis, March 7. Husband of Patricia Scott. Father of A'Esha McGowan and Walter Scott.

Brother of Constance Palmer. Grandfather of five.

SHARY, JoAnn, 90, Christ the King, Indianapolis, Feb. 9. Mother of Diane Connaughton, Cindy Cowdrey, Lisa and Mark Shary. Sister of Lois Merkle. Grandmother of seven. †

Divine Providence Sister Mary Karen Bahlmann was principal at Jeffersonville school

Divine Providence Sister Mary Karen Bahlmann, a member of the Congregation of Divine Providence, based in Melbourne, Ky., died on March 23 at Holy Family House in Melbourne. She was 81.

The Mass of Christian Burial was celebrated on March 26 at the Immaculate Conception Chapel in Melbourne. Burial followed in the sisters' cemetery.

Sister Mary Karen was born in 1940 in Buffalo, N.Y. She entered the novitiate of the Congregation of Divine Providence in 1959, professed temporary vows in 1960 and final vows in 1965.

Sister Mary Karen earned a bachelor's degree in 1973 from Thomas More College in

Crestview Hills, Ky., and two master's degrees in 1979 and 1987 from the University of Dayton in Dayton, Ohio.

In her 61 years as a member of her religious community, Sister Mary Karen ministered in Catholic education for more than 50 years in Kentucky, Indiana and Maryland. In the archdiocese, she served as principal of Most Sacred Heart of Jesus School in Jeffersonville from 2003-08.

Sister Mary Karen is survived by a brother, Jerry Bahlmann of New Albany, Ohio.

Memorial gifts may be sent to the Congregation of Divine Providence, 5300 Saint Anne Drive, Melbourne, KY 41059. †

Franciscan Sister Dolores Mary Meyer served in Catholic schools, parishes

Franciscan Sister Dolores Mary Meyer, formerly Sister Joseph Mary, a member of the Congregation of the Third Order of St. Francis in Oldenburg, died on April 3 at Reid Health Hospital in Richmond. She was 88.

The Mass of Christian Burial was celebrated on April 8 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Sister Dolores was born on Feb. 7, 1934, in St. Louis. She joined the Sisters of St. Francis on Sept. 8, 1951, and professed final vows on Aug. 12, 1957.

Sister Dolores earned a bachelor's degree in education at Marian University in Indianapolis and certifications at Harris-Stowe State University, Washington University and Marillac College, all in St. Louis, and Montana State University in Bozeman, Mont.

During 70 years as a member of the Sisters

of St. Francis, Sister Dolores ministered in Catholic education for 27 years in Indiana, Missouri and Montana. She later served in parish ministry for 30 years in the Diocese of Evansville, Ind., Missouri and Montana, eventually retiring at the motherhouse in 2010.

In the archdiocese, Sister Dolores served in Indianapolis at St. Therese of the Infant Jesus (Little Flower) School from 1953-55, St. Mark the Evangelist School from 1955-56 and at the former St. Mary Academy from 1959-61. She also served at St. Michael School in Brookville from 1956-57, the former Sacred Heart School in Clinton from 1958-59 and the former Catholic Central School in New Albany from 1976-80.

Sister Dolores is survived by a brother, Alvin Meyer of St. Louis.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

Online Lay Ministry Formation

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

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

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



REPORT SEXUAL MISCONDUCT NOW

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

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

URENECK

continued from page 12

making room for the joyful chaos of family life.

The Mass is the Church's greatest prayer. It is solemn and serious. In today's world, it's often the one space where people can escape the pull of their phones and the noise and distraction of screens. Quiet and stillness are necessary for real communion.

But the Mass is also where heaven meets Earth. It's when angels who exist only for God's glory praise and dance in exultation. The liturgy, according to theologians like Father Romano Guardini, can be described in terms of playfulness:

"The child, when it plays, does not aim at anything. It has no purpose. It does not want to do anything but to exercise its youthful powers, pour forth its

life in an aimless series of movements, words and actions, and by this to develop and to realize itself more fully. ... And because [play] does not aim at anything in particular, because it streams unbroken and spontaneously forth, its utterance will be harmonious, its form clear and fine; its expression will of itself become picture and dance, rhyme, melody and song" (*The Spirit of the Liturgy*).

There are Sundays when I long for the prayer life that I had as a single person, which was more focused, more peaceful. But in this season when I find myself peering out from the cry room, wiping sticky hands and runny noses, I'm grateful for a space that allows me to participate in the foretaste of heaven with my children, who I hope will play before God for all eternity.

(Elise Italiano Ureneck is a communications consultant and a columnist for Catholic News Service.) †

Welcome Resurrection with trust and love, says Jerusalem archbishop

JERUSALEM (CNS)—The mystery of the Resurrection is difficult to understand or explain and can only be welcomed into one's heart with trust and love, Archbishop Pierbattista Pizzaballa, Latin patriarch of Jerusalem, said in his Easter homily at the Church of the Holy Sepulcher.

"Today in Jerusalem, as in any other part of the world, the mystery *par excellence*, the core of our faith—that is, the Resurrection—is placed before our consciousness," he said on April 17. "What have we done with this mystery? How much has the consciousness that

Christ is risen and alive changed and determined our existence?"

"Let us not retreat or lock ourselves in our fears. Let us not allow death and its subjects to frighten us. That would be to deny with our lives our faith in the Resurrection," he said during the first Easter Mass following the lifting of COVID-19 restrictions imposed in 2020.

Holy Week, which this year coincided with the Muslim holiday of Ramadan and the start of the Jewish Passover, saw the beginning of a return of pilgrims to the Old City, though not to the pre-pandemic

levels, which included more than 4.5 million visitors in 2019.

Archbishop Pizzaballa told those at the Easter Mass that, through his resurrection, Jesus saved believers from "oblivion, from slavery, from exile" as well as the last enemy of death: sin.

Looking around at the terrible conditions many people around the world are suffering, including in the Holy Land, Ukraine, Yemen and other countries in Asia and Africa, it is easy enough to find reasons to worry and feel overwhelmed by death, he acknowledged.

"The life that we celebrate here today is elsewhere despised and humiliated every day with cynicism and arrogance," he said.

People also have suffered during the pandemic and experienced personal losses of death, pain and loneliness, he said.

The Resurrection should not be looked upon as a "generic symbol of peace and harmony," or be confused with recovery or a return to normalcy of life, he said, but rather seen as "the breaking of God's life into ours" as a source of forgiveness, the answer to loneliness and "the fulfillment of God's desire for unity and love for man." †

Classified Directory

Home Improvement

D & S ROOFING
 24-hour service!
 Rubber, torch downs, hot tar roofs, reroof and tearoffs.
 • Any large or small repairs
 • Wind or hail damage repairs
 Call Dale for free estimates!
 317-357-4341
 Licensed • Bonded • Insured
 47 years experience • References available

Call
317-236-1585
TO ADVERTISE IN
The Criterion

Retail



WE BUY OLD CATHOLIC BOOKS

Kubik Fine Books Ltd.
 937-294-0253
 www.kubikbooks.com
 mail@kubikbooks.com

Bookstore seeking estates & collections of vintage Catholic books in Indiana

Construction

Emerson Heights Brothers Construction

Chimneys cleaned & inspected \$99
Concrete & Brick Specialist
 Sidewalks & Steps
Call 317-501-4830

BCS Fencing
 Carpentry
 Roofing
Call 317-357-4099

5066 E. Michigan Street
Serving the eastside since 1944

Employment

Archdiocese of Indianapolis Maintenance Technician

The Archdiocese of Indianapolis is always on the lookout for good, competent and committed maintenance technicians. We have regular turnover of maintenance staff at the Archdiocesan level, as well as at our parishes. We are looking for both entry-level maintenance technicians who can be trained and career maintenance professionals who may be looking to make a career change. Working with the Archdiocese and our parishes can be a tremendous way to enhance your spiritual connection with the Church. This may also be an excellent way for you to apply your time, talents and treasures.

We need persons with knowledge of HVAC, electrical, plumbing, roofing, preventative maintenance and deferred maintenance.

Applicants need to be able to work independently, but be capable of working as a team player. A driver's license and background check are required.

Communication skills are very important.

Full- and part-time positions are available. Full-time positions offer a full complement of benefits.

Interested parties should send their resumes to: Dherbertz@archindy.org.

Bishop Chatard High School Employment Opportunities

Bishop Chatard High School is currently seeking applicants to serve as the Archdiocese of Indianapolis North Deanery high school's Chief Information Officer, Athletic Director, and Director of Early Childhood Education. Complete descriptions for each of these positions can be viewed at www.bishopchatard.org/about/empoyment. To apply, please send a Letter of Intent and a resume to Maureen Malarney at mmalarney@BishopChatard.org no later than May 6, 2022.

The **Chief Information Officer (CIO)**, as the information technology leader for Bishop Chatard High School, embraces and supports the school's Catholic mission by serving as a planning and visioning resource, as well as providing oversight of the Assistant Director of Technology and participating in the responsibilities of this position as needed. The CIO will also support the technology needs of the parishes and schools of the North Deanery of the Archdiocese of Indianapolis.

At a minimum, the successful candidate will have the following experiences and qualifications: Bachelor's degree in computer science or related field; experience in analysis, implementation and evaluation of IT systems and their specifications; experience in an IT role in the field; experience in managing operations and support services; hands-on experience with network, server, and cloud application administration; organizational leadership experience; and outstanding communication skills.

The **Director of Athletics** (Director) advances the Catholic mission of the school through an interscholastic athletics program dedicated to faith formation, promotion of life-long health and physical fitness, the learning and practice of skills necessary to work with others as a team, a sense of fair play and good sportsmanship, and an overall sense of self-worth and accomplishment. As a school leader, the Director is expected to demonstrate a clear and visible commitment to Catholic education, personal spiritual development, and the institutional advancement of the school by his/her promotion of the athletic programs to North Deanery families.

The **Director of Early Childhood Education and Care** program (Trojan Tots) must embrace and support the Catholic mission of Bishop Chatard High School through the implementation of the responsibilities of managing the BCHS Trojan Tots programs and facilities. The Director will develop and implement a quality program of care and education to the children entrusted to BCHS through a high level of leadership, professionalism and compassion.

The successful candidate will have at a minimum the following experiences and qualities: Be a practicing Catholic, possess a Bachelor's degree in Early Childhood Education; have 5 years of experience in a leadership role in the management of an early childhood education center (10 years preferred); and be an effective servant leader, communicator and creative problem solver.

Job Openings for Muncie Catholic Pastorate

- **Principal St. Michael Catholic School**
- **Campus Minister for the Newman Center at Ball State University**

Both positions are full-time, professional positions located at our campuses in Muncie, Indiana. Complete benefit packages including Health, Dental and Vision; 403b Retirement; and paid vacation, holidays, and personal days are provided. The Muncie Catholic Pastorate serves the parishes of St. Francis of Assisi, St. Lawrence, and St. Mary, and the communities of Muncie and Ball State University. The School and our Campus Ministry program are vibrant parts of our growing 1,500 family Catholic community. For specific details on these jobs and others, and on how to apply, please visit munciecatholic.com.

Open Position Retreat Director

Mount Saint Francis Spirituality Center, a 136-bed retreat house located in Southern Indiana, near Louisville, KY, seeks a full-time Retreat Director, who is a practicing Roman Catholic with experience in Retreat Ministry, both in the administrative and programming areas. Candidates should have a bachelor's degree or higher or equivalent experience in retreat or hospitality ministry. Strong organizational skills and excellent interpersonal and communication skills are needed. An appreciation of Franciscan values, as expressed in Fratelli Tutti and Laudato Si, would be ideal and a solid commitment to hospitality. Those interested may submit their resumes by April 27th to Robert Moynihan, 101 St. Anthony Drive, Mt. St. Francis, IN 47146, rmoynihan@franciscansusa.org.

Call 317-236-1585
TO ADVERTISE IN The Criterion

Christ the King Parish takes new approach to period of mystagogy

By Natalie Hoefler

Mystagogy. Quanah Jeffries knew it was the period of time after Easter for new Catholics as part of the Rite of Christian Initiation for Adults (RCIA).



Quanah Jeffries

"I've been doing research on *mystagogy*," said Jeffries. As the new director of faith formation and evangelization for Christ the King Parish in Indianapolis, he wanted a better understanding of the term and how to best put it into practice.

Mystagogy, which means "initiation into the mysteries," is "about entering into the full liturgical life of the Church and fully participating in the communal life of the Church," he said.

The typical *mystagogy* process "is normally some kind of dinner, some kind of last celebratory gathering after having come into the Church, speaking more about ways of coming more into parish life, both liturgically and otherwise," he explained.



Father Todd Riebe

But this period of RCIA receives little emphasis, said Father Todd Riebe, pastor of Christ the King.

"For many in our parishes, the period after being received into the Church during the Easter Vigil, *mystagogy* is almost an afterthought," he said.

He and Jeffries had a vision for something more, something that would create for the new Catholics and the entire parish community "a time of deepening catechesis," said Jeffries.

Father Riebe agreed. "As a community of disciples, we're all lifelong learners," he said. "So we wanted to open the *mystagogy* to all the parish community, so it would be adult formation for them."

Their solution: an "Easter Speaker Series" throughout the month of May open to the parish's new Catholics, existing members and the public in general.

"We'll still have a dinner in the rectory just for the RCIA group," said Jeffries. "We'll talk about various ways of getting more involved in parish life."

"But then we'll have a series of five talks that are more catechetically oriented."

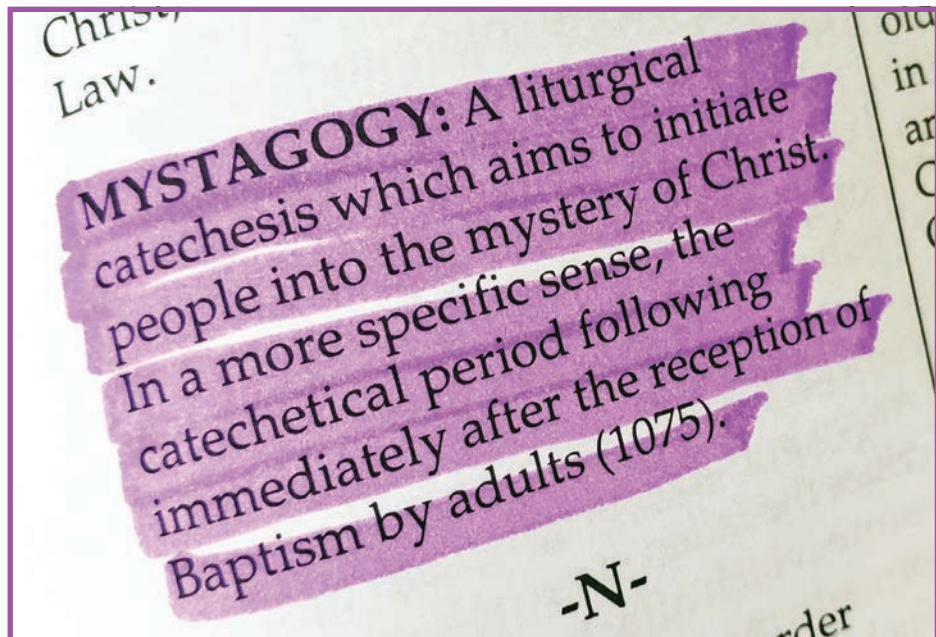
"Some will have a more eucharistic thrust, which I think is important for the period of *mystagogy*—the Eucharist is the center of our lives as Catholics."

For instance, Father Patrick Beidelman, executive director of the archdiocesan Secretariat for Worship and Evangelization, will offer a talk called "Putting Our Whole Heart into Our Celebration of the Holy Mass," and Jeffries will speak on "The Eucharist: The Heart of Apologetics."

Other talks "will go deeper into other topics we touch on in RCIA," he said.

One of those talks will take a look at Catholic social teaching, led by two members of the archdiocesan Catholic Charities-Social Concerns ministry.

Father Vincent Lampert, exorcist for the archdiocese, will speak on "Exorcism: The Battle Against Satan and



A summary of paragraph #1075 of the *Catechism of the Catholic Church* provides a definition of the term *mystagogy*. (Photo by Natalie Hoefler)

His Demons," and the cantor for St. Athanasius the Great Byzantine Church in Indianapolis will offer a talk on the Eastern Catholic Churches.

"These talks go another step, opening the horizon more to what's in the Church and living the Catholic life," said Jeffries.

While the first goal of this approach to *mystagogy* is catechesis for all who attend, a second goal emerged.

"As we began putting the list of topics together and finding the speakers, we began thinking, 'Wouldn't this be a great way to introduce the new members, those newly received, into the wider community as they continue to journey with us?'" said Father Riebe.

To encourage such "relationship building," said Jeffries, the talks will be

followed by a general "invitation to a local brewery or something to talk in a more comfortable, informal, social setting."

He hopes the parish's approach to *mystagogy* helps both new and existing Catholics "have a greater appreciation of their faith and helps them understand it better."

"I also hope that it's something that will help people to meet our RCIA participants and give people in the parish an opportunity to come together" in the lifelong process of initiation into the mysteries of the Church.

(For time, dates, topics and speakers of Christ the King Parish's Easter Speaker Series, see the weekly events calendar on page 6.) †

Connersville Deanery parishes help buy 170 beds for families in need

By Natalie Hoefler

Since the beginning of Lent, members of three Connersville Deanery parishes have been buying up (or donating money to buy) twin bed kits like hotcakes: 170 kits to be exact.

And what a deal—a twin foam mattress, bed frame with drawers, sheets, a comforter and pillow, all for the bargain price of \$140.

The price is great, but they feel even better knowing who will use the beds: local children in need, helped by the three parishes' Tri-County Good Samaritans St. Vincent de Paul Society conference.

"We hoped to raise enough money for 40 beds," said Tony Talbert, president of the conference comprised of members from St. Gabriel in Connersville, St. Elizabeth Ann Seton in Richmond and his own St. Bridget of Ireland in Bright.

"Their generosity just blew me away."



Dan Reichley, standing, poses with a family receiving twin bed kits from the Tri-County Good Samaritans St. Vincent de Paul Society in the Connersville Deanery. Reichley heads up the organization's furniture ministry. (Submitted photo)

'One in every four-to-five needs a bed'

The twin bed drive stemmed from Talbert recently learning about the discounted bed kits.

"I was at a St. Vincent de Paul district meeting when I learned about a Utah company called Malouf that works with St. Vincent de Paul" to supply the kits, he said.

Around the same time, he and the Tri-County Good Samaritans leaders were brainstorming ways to make Lent more meaningful for members of St. Bridget, St. Elizabeth and St. Gabriel.

"We came up with an idea we called '40 Beds for 40 Kids in 40 Days,'" he said.

With permission from the parish pastors, members of the organization spoke at each Mass on a weekend before Lent, challenging parishioners to donate enough money to purchase 40 of the \$140 twin bed kits before Easter.

Beds—particularly for children and toddlers—are in great need by those referred to Tri-County Good Samaritans, said Dan Reichley of St. Elizabeth Ann Seton Parish. He heads up the St. Vincent de Paul council's furniture ministry.

"I would say one in every four-to-five referrals needs a bed," he noted.

"Birthright [pregnancy care center] would recommend clients to us who would need a bed for a toddler. Or child services would call saying a child needs a bed before they can move back home."

"We've provided beds for women pregnant and sleeping on the floor. And sometimes an adult only has room for a twin bed."



Tony Talbert, right, president of the Tri-County Good Samaritans St. Vincent de Paul Society in the Connersville Deanery and a member of St. Bridget of Ireland Parish in Bright, poses with two young recipients of twin bed kits. (Submitted photo)

Reichley said Tri-County Good Samaritans is the last local charitable organization to offer beds. Even then, the mattresses were used.

"You can imagine the safety you have to provide" to avoid bedbugs, he said. "But new mattresses are so expensive."

Having the 170 Malouf twin bed kits "really changes the way we can provide beds," said Reichley.

For now, the organization is focusing on twin bed kits, with plans to offer double bed kits in the future.

'It brings you so much closer to God'

Based on comments with "folks at church, a lot of people just didn't realize the need for beds for children," said Tri-County Good Samaritans treasurer and St. Elizabeth parishioner Jim Mackey.

As he gathered checks sent in from the challenge, he noticed they came from the young and not-so-young alike.

One check was from the students of St. Elizabeth Ann Seton School for \$540

"They did a school fundraiser," he said. "They raised enough for almost four beds."

Some donors included a message with their check. "There was one man from Connersville who sent a note," said Mackey. He read the message aloud, with the man stating that he "would like to buy a bed for a child," but that he couldn't afford \$140, living on social security. "But I want to chip in \$20."

There was also the grandmother who told Talbert in advance that her four grandchildren were donating the money they earned from selling their 4H livestock.

"When the money came in, each grandchild had donated enough money for a bed, all in cash, in four separate envelopes," said Mackey. "That was just so sweet. The message it teaches the youngsters of doing things for others is so great."

The project was a win-win for those in need and for the parishioners who donated, said Talbert.

"If we can show people how to give, then that's where their mindset starts changing," he said.

"When I talked at parishes before Lent, I spoke about that feeling of seeing someone go from hopeless to having hope. That feeling is so incredible."

"We want as many people to experience that as possible. It brings you so much closer to God."

(To donate money to purchase beds, mail a check made out to St. Vincent de Paul with the word "Beds" in the memo line, and mail it to St. Vincent de Paul Society PO Box 73, Richmond, IN 47375-0073. All donations are tax deductible.) †