



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



God's plan for marriage

Conference hopes to help couples grow in holiness, page 7.

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'The calm in the storm'



April Haskett, executive director of Hope Resource Center in Bedford, points out the cabinet of free items in the pregnancy care center's welcoming lobby on a day when those served by the organization were invited to come to the facility for free family Christmas photo shoots on Nov. 23, 2022.

(Photo by Natalie Hoefer)

Bedford pregnancy care center strives for women in need to 'know that there's hope'

By Natalie Hoefer

BEDFORD—It's the kind of scene that warms the heart and sparks a smile: young parents kneeling in front of a Christmas tree for a family photo with their toddler, the little boy laughing as he shakes a strand of colorful beads.

It's a picture of joy, yes, but also one of hope. For without Hope Resource Center (HRC) in Bedford, the little bundle of joy might not be here.

HRC executive director April Haskett beams with as much glee as the parents during the photo shoot, which takes place

at the pregnancy care center. It's one of the many ways the organization continues to support the women it serves.

"It's nice for them to come into a place that's peaceful and calm, and just kind of feel like they have somebody on their side," she explains.

From pregnancy tests to ultrasounds, mother mentors to fatherhood classes, diapers and formula to Christmas photo shoots, Hope Resource Center is a shining example of how pregnancy care centers walk with pregnant and parenting mothers.

See PREGNANCY, page 8

Diocesan officials call mass shooting at Nashville school 'sad, shocking,' urge prayers for victims, families

NASHVILLE, Tenn. (OSV News)—Officials of the Nashville Diocese called news of a morning mass shooting and loss of life at a private Christian school in the city heartbreaking and deeply sad and shocking."



Bishop J. Mark Spalding

Six individuals, including three children and school head Katherine Koonce, were fatally shot during the mid-morning hours on March 27, at

The Covenant School in the Green Hills neighborhood of Nashville. The private, Christian school educates students in preschool through sixth grade and was founded as a ministry of Covenant Presbyterian Church.

Metro Nashville Police later identified the three child victims as 9-year-olds Evelyn Dieckhaus, William Kinney and Hallie Scruggs, who was the daughter of the senior pastor of Covenant Presbyterian Church, Chad Scruggs. In addition to Koonce, the adult victims were substitute teacher Cynthia Peak and school custodian Mike Hill.

The shooter, identified as 28-year-old Audrey E. Hale, carried out the attack armed with a semiautomatic handgun and two short barrel, magazine-fed military-style semiautomatic weapons, including a foldable carbine and an AR-pistol with ammunition designed for the close combat needs of the U.S. military's M4 carbine rifle.

Hale died following interactions with officers who had immediately responded to the scene.

According to Metropolitan Nashville Police Department Chief John Drake, the shooter had attended Covenant "at one point." Hale identified as transgender, he said, adding that police had found detailed

See SHOOTING, page 2

Love for the Eucharist seen in New Albany Deanery evening of reflection

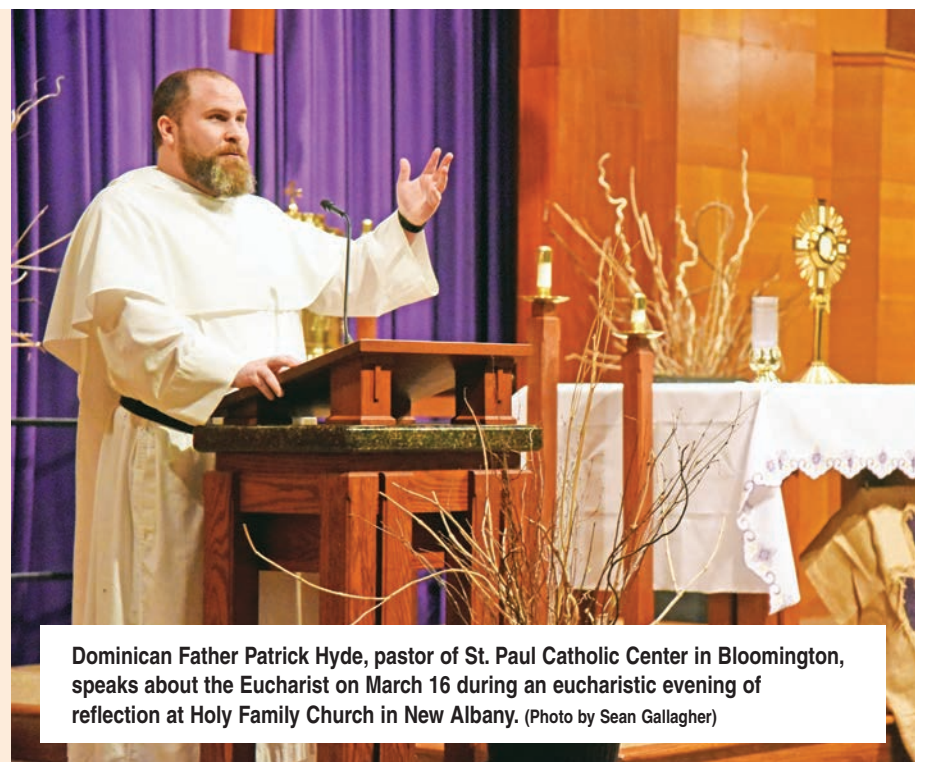
By Sean Gallagher

NEW ALBANY—Holy Family Parish in New Albany hosted parish staff members and volunteer lay leaders and ministers from across the New Albany Deanery on March 16 for a eucharistic evening of reflection.

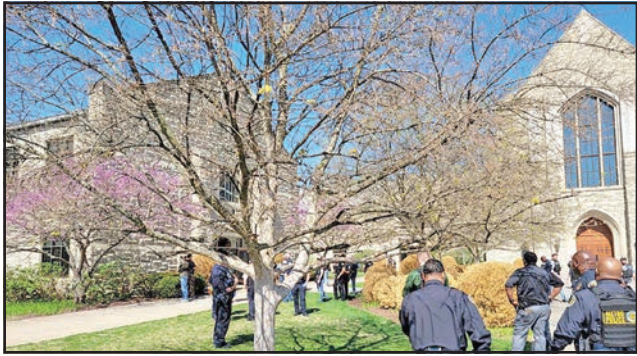
They came there for prayer before the Blessed Sacrament, to hear a presentation on the Eucharist and to discuss how they might foster love for the Eucharist in their faith communities.

Eucharistic evenings of reflection like this are happening in all 11 archdiocesan deaneries in March, April and early May in preparation for the

See NEW ALBANY, page 10



Dominican Father Patrick Hyde, pastor of St. Paul Catholic Center in Bloomington, speaks about the Eucharist on March 16 during an eucharistic evening of reflection at Holy Family Church in New Albany. (Photo by Sean Gallagher)



Police officers arrive at The Covenant School on the grounds of Covenant Presbyterian Church in Nashville, Tenn., after reports of a shooting at the school on March 27. At least six were killed—three adults and three children—police reported. (OSV News photo/Metropolitan Nashville Police Department handout via Reuters)

SHOOTING

continued from page 1

maps about the school, along with a manifesto, created by Hale prior to the shooting.

“My heart breaks with news of the school shooting at The Covenant School this morning,” Bishop J. Mark Spalding of Nashville said in a statement posted to social media. “Let us pray for the victims, their families and the Covenant Presbyterian community.”

Representatives from the Diocese of Knoxville responded to the post saying, “Our prayers are with the victims, their families and the people of Nashville.”

Bishop Spalding celebrated the 5:30 p.m. Mass on March 27 at the Cathedral of the Incarnation to pray for the victims of the shooting and the school.

“The news of the shooting and loss of lives at The Covenant School this morning is deeply sad and shocking,” Brian Cooper, chancellor and chief operating officer, said in a diocesan statement. “It is a painful reminder that these horrific events can happen at any time. Our own city is not immune to this violence. Across middle Tennessee, our churches and schools continue to be vigilant as we focus on the safety and security of parishioners, students, faculty, and staff. It is a top priority.”

The Nashville school shooting is the latest of many that have plagued schools around the nation in the last several years, and is even more reason why the Diocese of Nashville and the Catholic Schools Office remain vigilant to the safety protocols and practices put in place at the 16 diocesan schools and three independent Catholic schools, diocesan officials said.

Cooper said in the diocesan statement that “within the last five years, the diocese has conducted multiple comprehensive security reviews of each school and adjacent parish grounds. We have taken significant steps to continually enhance

the security of our facilities in cooperation with parish leaders.”

Rebecca Hammel, superintendent of schools for the diocese, added in the statement that the diocese has “in place mandatory training for our faculty, staff, and administration” that “was established several years ago.


“This training accompanies annual site and safety protocol reviews and regular safety drills conducted with staff and students in our schools” she said. “We will look for opportunities to strengthen our safety protocols as we learn from the ongoing police investigation of this sad incident.”

The Covenant School shooting prompted a lockdown at all of the diocese’s Catholic schools in Davidson County, Hammel said, noting, “All of our schools work with local authorities on a regular basis, and the police departments are very good to our schools in that they will typically call our schools to let them know that something of this magnitude is happening, and then they respond with lockdowns and taking whatever precautions are necessary on campus. That certainly unfolded today.

“This tragic event gives us all pause to re-evaluate our own protocols and to ensure that our children’s safety remains the top priority for us at all times,” she added. “It’s the core of our decision-making and the basis of what we do every given day.”

Father Ed Steiner, pastor of St. Philip the Apostle Parish in Franklin, south of Nashville, posted a message to the parish Facebook page as he announced an evening rosary would be prayed for the victims at the church the night of the shooting with a dedicated Mass intention for the victims planned for a morning Mass on March 28.

In his post, Father Steiner said a local police captain conducted active shooter training “for our staff, our ushers, our ministry leads and anyone who was interested in the training. We took the



Public Schedule of Archbishop Charles C. Thompson

April 1–11, 2023

<p>April 1 – 11 a.m. Confirmation for youths of St. Mary Parish, Greensburg and St. Catherine of Siena Parish, Enochsburg, at St. Mary Church</p> <p>April 1 – 3 p.m. Confirmation for the youths of Holy Family Parish, Oldenburg, at Holy Family Church</p> <p>April 2 – 10 a.m. Palm Sunday Mass at SS. Peter and Paul Cathedral, Indianapolis</p> <p>April 4 – 2 p.m. Chrism Mass at SS. Peter and Paul Cathedral followed by reception at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>April 4 – 6 p.m. Dinner with priests at Valle Vista Country Club, Greenwood</p> <p>April 6 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center</p>	<p>April 6 – 11:30 a.m. Lenten Simple Soup and Bread Lunch at Archbishop Edward T. O’Meara Catholic Center</p> <p>April 6 – 7 p.m. Holy Thursday Mass at SS. Peter and Paul Cathedral</p> <p>April 7 – Noon Way of the Cross with Knights of Columbus at American Legion Mall, Indianapolis</p> <p>April 7 – 3 p.m. Good Friday Service at SS. Peter and Paul Cathedral</p> <p>April 8 – 8:45 p.m. Easter Vigil at SS. Peter and Paul Cathedral</p> <p>April 11 – 10:30 a.m. Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center</p>
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training seriously, but there was an element of the training being only for a hypothetical situation. ... Now, with another school shooting just a few miles away ... such an event is no longer hypothetical.

“Those who were killed are clearly victims, but their parents and families are victims as well,” he continued. “Additionally, all those in the school building and the parents and families of those in the building will suffer trauma for many years to come. Many first responders will have been traumatized as well. All of these children and adults need our most earnest prayer.

“We will ask many questions in the days to come, especially why this happened,” Father Steiner concluded in the post. “But for now, our hearts, concerns, and prayers are with the victims.”

Tennessee Gov. Bill Lee released a statement on Twitter assuring citizens he was closely “monitoring the tragic

situation at Covenant,” and the Tennessee Department of Safety and Tennessee Highway Patrol was assisting local law enforcement and first responders “at the scene.

“As we continue to respond, please join us in praying for the school, congregation, and Nashville community,” he said.

The Diocese of Nashville and the Catholic Schools Office encouraged all to keep the victims in their prayers.

“It’s so hard to even find the words because it’s tragic, it’s senseless, it’s a loss of innocent life,” Hammel said.

“They are our colleagues. We know people there, and we’re saddened that they’re not only experiencing this but that their lives are changed forever because of this senseless act,” Hammel said. “We grieve with the community. As a private school in this city, we are engaged with fellow private school leaders and we care for one another, so this hits all of us deeply.” †

Seeking stories about the bonds between high school students and their parents

The stories of high school athletes—and other students who participate in other extracurricular activities—across the archdiocese are overwhelmingly intertwined with the stories of the parents who have supported their sons and daughters at every turn.

If any current high school student has a special story of the way a parent

has influenced their high school sports career or other extracurricular activity, *The Criterion* is inviting you to share your story with us.

If you’d like to share your story, please send an e-mail to John Shaughnessy at jshaughnessy@archindy.org or call him at 317-236-1554. †

Do you have a favorite Bible verse or a favorite quote that guides your life?

Do you have a favorite Bible verse or a favorite quote that serves as a touchstone for you—that helps guide you in your life, that centers you in your relationship with other people, or that reminds you of the presence of Christ in your life?

The Criterion is inviting you, our readers, to share your favorite Bible verse or a favorite quote with us, hoping that you will also share why that verse or quote has such a special meaning for you.

Also, while it’s not necessary, if there’s a story of the special meaning of your quote that you’d like to share, that would be great to hear, too.

Send your submissions 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. †



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03/31/23

Anti-poverty, pro-family legislation moving through Indiana's Statehouse

By Victoria Arthur

Two bills aimed at strengthening families and lifting people out of poverty are top priorities for the Indiana Catholic Conference (ICC) and numerous allies as the 2023 legislative session enters its final phase.

Senate Bill 265, a long-sought-after update to the Temporary Assistance for Needy Families (TANF) program in Indiana, was scheduled for a pivotal hearing in the House Ways and Means committee as *The Criterion* went to press time.

Meanwhile, House Bill 1290, which would boost Indiana's earned income tax credit for married couples and families, is awaiting further action in the Senate.

Efforts to modernize the TANF program in Indiana are more than three decades in the making. A lifeline for the poorest of the poor, TANF is a federal government program that provides block grants to the states to administer temporary cash assistance payments, along with job training and other services for families in deepest poverty. But too many Hoosier families face barriers in receiving that help because of outdated state guidelines.

In testimony before the House committee on Family, Children and Human Affairs earlier this month, the ICC joined other supporters of Senate Bill 265 in making a strong case for finally passing this legislation.

"The expansion of the TANF program is long overdue," said Alexander Mingus, associate director of the ICC, the public policy voice of the Catholic Church in Indiana. "The small number of the poorest families who currently qualify for this program are but a fraction of the neediest families in our state. Direct cash assistance to the most vulnerably poor Hoosiers is an investment in human dignity.

"The TANF program has the potential to protect and strengthen family life, and encourage and reward work, all while preserving a basic safety net for the most vulnerable."

Senate Bill 265, which passed the Indiana Senate unanimously in late January, would aid the neediest Hoosier families in two ways. First, it would expand TANF eligibility guidelines so that more people could qualify and then benefit from the federal program. Second, it would increase the amount of the monthly cash payout that families receive, which has not been updated since 1988.

Indiana's current eligibility level for TANF is the fourth-lowest in the United States, behind Louisiana, Arkansas and Alabama. Indiana set its income requirements to qualify for TANF in the mid-1990s, when welfare reform was signed into law by then-President Bill Clinton. Those eligibility guidelines have not been adjusted for inflation since then.

Today in Indiana, to be eligible for TANF a family can earn no more than 16% of the federal poverty rate, which stands at just over \$23,000 for a family of three. Sen. Jon Ford (R-Terre Haute), the author of Senate Bill 265, painted a stark picture for House committee members during the March 16 hearing.

"This means that if you make \$400 a month currently, you won't qualify for this program," said Ford, who has brought forth legislation to modernize TANF every year since 2019. The lawmaker added that only 7% of applications for TANF were approved in Indiana in 2022.

Ford's bill would increase the eligibility level for TANF from 16% of the federal poverty rate to 50%, while also raising the monthly payment that eligible families receive. For a family of three, that would mean a jump from the \$288 set 35 years ago to \$513 a month.



Rep. Jon Ford

"It's been 1988 since we've updated that amount," Ford told House lawmakers.

"Just imagine the last two years alone and the inflation that we've had."

Ford emphasized that TANF money flows from the federal government, and therefore no state budget appropriation is required. Moreover, he said that because of the outdated state guidelines for implementing TANF, for the past five years more than \$50 million in the block grant has been left unused.

"This is why I keep bringing this bill and keep pushing it," Ford said. "We have a lot of people suffering, and we have the money to help serve them."

Following Ford's testimony, along with that of the ICC and numerous allies, Senate Bill 265 unanimously passed the House Family, Children and Human Affairs committee. The next stop was the House Ways and Means committee, where, for reasons that continue to perplex advocates for the poor, TANF legislation has hit roadblocks in recent years.

"We are very optimistic that it will move forward this time," said Erin Macey, director of the Indiana Community Action Poverty Institute, before the bill was scheduled to be heard in Ways and Means earlier this week.

In a prior role advocating for mothers and babies in Indiana locations with high infant mortality rates, Macey witnessed many situations that TANF support could have alleviated.

"There are moments in the life of a family when they have an episode of need," Macey said. "For example, they may be working and suddenly a pregnancy is high-risk and mom can no longer work. Or child care falls through—and there are so many families for whom child care is a barrier to employment. Transportation can also be a huge issue."

Macey recalled the case of a pregnant woman suffering from severe morning sickness whose employer placed her on unpaid family leave.

"She lost everything," Macey said. "She lost her housing, she lost her car, she lost her insurance. There just wasn't support there. (We see with TANF) that a small, well-timed investment in the life of a family can have an outsized impact."

Macey's organization, along with the ICC, the United Way and other advocates, stand in support of another key bill moving through the legislature. House Bill 1290 proposes a number of changes to Indiana's Earned Income Tax Credit (EITC), which would offer greater tax relief for low- to moderate-income Hoosiers.

Authored by Rep. Chuck Goodrich (R-Noblesville)—also a longtime supporter of TANF legislation—the bill would better align the state tax credit with the federal one, eliminate the current marriage penalty, and extend credits for larger families, including those with foster children.

"The Earned Income Tax Credit is



'This is a pro-family policy. It delivers targeted assistance to help those with lower incomes, who are most impacted by high inflation. In addition, we shouldn't have married couples receiving a smaller tax credit than those filing individually. The fact that married couples would no longer be penalized from a tax standpoint sends an important message.'

—Alexander Mingus, associate director of the Indiana Catholic Conference, about proposed changes to Indiana's Earned Income Tax Credit program

one of the most effective anti-poverty programs, in particular for families with children," Goodrich said during recent



Rep. Chuck Goodrich

testimony on the bill before the Senate Tax and Fiscal Policy committee. "By providing additional income to low- and moderate-income workers, the EITC helps ensure that these people can meet their basic needs and support their families."

Mingus, who also testified at the March 21 committee hearing, expressed the ICC's support for the legislation on many levels.

"This is a pro-family policy," Mingus said. "It delivers targeted assistance to help those with lower incomes, who are most impacted by high inflation. In addition, we shouldn't have married couples receiving a smaller tax credit than those filing individually. The fact that married couples would no longer be

penalized from a tax standpoint sends an important message."

At press time, House Bill 1290 was awaiting further discussion in the Senate during the final week of March. Angela Espada, executive director of the ICC, said it is important for the Catholic faithful to stay engaged as the 2023 General Assembly, expected to conclude in late April, enters its last critical phase.

"We encourage people to contact their legislators and ask them to support these important bills that will assist those in need," Espada said.

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

(Victoria Arthur, a member of St. Therese of the Infant Jesus [Little Flower] Parish in Indianapolis, is a correspondent for *The Criterion*.) †

JOIN US in Italy!

SVdP Indy is hosting a trip to

Rome and Tuscany

Oct. 29 - Nov. 7, 2023

\$3595 per person

8 nights accommodation, sightseeing, some meals and airfare

Pre- and post-trip extensions to additional locations are available.

Trip highlights:

Churches dedicated to St. Vincent de Paul, the church where St. Francis was born, Vatican Museums, and a Papal Audience at St. Peter's

Additional locations may include Montecatini, Pisa and Lucca

svdpindy.org/italy



Pope Francis' prayer intentions for April



- **For a culture of peace and non-violence—** We pray for the spread of peace and non-violence, by decreasing the use of weapons by States and citizens.

See Pope Francis' monthly intentions at archindy.org/popesintentions.



Archbishop Charles C. Thompson, *Publisher*
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Editorial



Pope Francis washes the feet of an inmate during the Holy Thursday Mass of the Lord's Supper at a prison in Civitavecchia, Italy, on April 14, 2022. (CNS photo/Vatican Media)

As Holy Week approaches, let us resolve to bring Christ's light to our world

We are approaching Holy Week, the most important time of the year in our journey with Christ.

During this week, on April 4, Archbishop Charles C. Thompson at the annual chrism Mass at SS. Peter and Cathedral Church in Indianapolis will bless holy oils to be used for the celebration of sacraments and the dedications of churches and altars throughout central and southern Indiana in the coming year. Also during the liturgy, priests serving in the archdiocese will renew the promises they made during their ordination.

On the evening of April 6, parishes across the archdiocese will celebrate the Holy Thursday Evening Mass of the Lord's Supper, marking the end of Lent and the beginning of the sacred triduum of Holy Week. We mark these as three of the holiest days on the Church's calendar.

While Pope Francis has washed the feet of inmates at area prisons in Italy at recent Holy Thursday liturgies, some clergy in the archdiocese wash the feet of 12 parishioners—both following the example set by Christ himself.

During his pontificate, the Holy Father has never celebrated the Holy Thursday Evening Mass with the public in St. Peter's Basilica. Pope Francis has opted every year to visit a prison—except during Italy's COVID-19 lockdown in 2020, when he celebrated a scaled-down liturgy in St. Peter's with about a dozen people in the congregation. At that liturgy, there was no foot washing nor a procession with the Eucharist.

Good Friday, which falls on April 7 this year, is the day Christians will commemorate the crucifixion of Jesus. For Catholics and various other Christian traditions, there is no darker day in our lives of faith.

But starting with the Easter Vigil on the evening of Holy Saturday, we joyously celebrate the Lord's resurrection. Easter is the chief feast of the liturgical year. It's a time when the light of Christ again shines brightly.

As we near Holy Week and Easter, now is an opportune time to reflect on our Lenten journey. Was prayer, fasting and almsgiving central to our life of faith? Did we fall more times than we'd like? And if so, were we able to get back up, forge ahead and remember that as disciples of Christ, we have an always-forgiving God who is eager to help us on our earthly pilgrimage of faith and

guide us on the road to heaven?

A word that has become a staple of our current Holy Father's pontificate is "accompaniment," which, as Archbishop Thompson has reminded us on several occasions, "implies movement." Our call to discipleship means we cannot stay stagnant and must grow in our lives of faith and help others—be they family, friends, yes, even strangers—to do the same.

Archbishop Christophe Pierre, apostolic nuncio to the United States, said as much in a talk he shared with the U.S. Conference of Catholic Bishops last November.

Archbishop Pierre shared with the bishops words that then-Cardinal Jorge Bergoglio spoke in a short address to the General Congregation of Cardinals before the 2013 conclave when he was elected pope: "... there are two images of the Church: either the evangelizing Church that comes out of herself, [...] or the worldly Church that lives in herself, of herself, for herself."

He said the pope reminds us again and again we need to go out and be an evangelizing Church. We must remember we are all catechists by virtue of our baptism, and that each day is an opportunity for evangelization.

Reflecting on what's transpired in recent decades, we are learning there is a lot of brokenness in our Church, Archbishop Pierre noted. We must be a Church of mercy, he said the pope exhorts us, and need to accompany those who cross our path on their spiritual and human journeys. We need to make sure no one walks alone, and we need to be a Church that offers listening, understanding and patience.

We have learned "listening" in today's world is a challenging concept for many, but our call to discipleship is about building relationships with all our brothers and sisters.

Since the beginning of his pontificate, Pope Francis has said the mission of the Church is "to heal wounds and warm the hearts of the faithful." He reminds us that teaching the faith is also an integral part in the call of discipleship.

It is true, sadly, there is darkness in the world. But as we approach the Easter season and beyond, please Lord, help us overcome it and shine your light on our respective journeys of faith.

—Mike Krokos

Be Our Guest/Michael Heinlein

'Sacrifice': A word wholly connected to the holy Eucharist

One of the most quoted descriptions of the Eucharist is from the Second Vatican Council's Dogmatic Constitution on the Church, "*Lumen Gentium*," which calls the Eucharist the "source and summit" of Christian living.

But what is sometimes overlooked is the specific context of that famous line—that of sacrifice. "Taking part in the Eucharistic sacrifice, which is the source and summit of the whole Christian life," the line reads, "they [the faithful] offer the Divine Victim to God, and offer themselves along with It" (#11).

The intrinsically sacrificial nature of the Eucharist is reinforced, too, at the very start of the *Catechism of the Catholic Church's* section on the Eucharist, which states that we "participate with the whole community in the Lord's own sacrifice by means of the Eucharist" (#1322).

In short, sacrifice is at the heart of the Eucharist, the source of our living. "The bread that I will give is my flesh for the life of the world" (Jn 6:51).

What does this mean for us? At the end of Mass, we often hear the familiar words "Go in peace, glorifying the Lord by your life." It seems to me this instruction contains a blueprint for how to live eucharistically, and therefore sacrificially.

We give God glory in offering our lives as Christ did. This is to live as St. Paul, in his letter to the Romans, instructed Christians: "Offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship" (Rom 12:1). Each one of us is called to live a life of sacrifice in imitation of Christ.

Not one of us is without the burden of our own crosses in life. In some way, we each know suffering and selflessness. But what we do with these realities is what defines our lives of discipleship. Jesus said to take up our cross and follow him. He also told us to lay down our lives for others.

When we offer our lives for God and others—joined through the Eucharist to the pattern of Christ's sacrifice—our struggles, anxieties, fears, difficulties, pains and sufferings are all transformed and given their meaning and purpose. And Jesus' sacrifice was rooted in love for others. He told us, "No one has greater love than this" (Jn 15:13). In short, "whoever wishes to save his life will lose it, but whoever loses his life for my sake will find it," says the Lord (Mt 16:25).

In the eucharistic sacrifice, where we encounter and receive Jesus Christ, we are conformed to the only way of life worth living and given the grace we need to sustain our efforts in doing so. The sacrament shows us how to offer our lives to God with Christ and draw from the source of all life as the means to gain life forever.

At Mass, we are drawn up into the sacrifice of the Lord who died to set us free. We lay down our very selves with him. Bread and wine are changed and transformed, but so too are our lives and sacrifices—into something good and life-giving.

At Mass, we are drawn up into the sacrifice of the Lord who died to set us free. We lay down our very selves with him. Bread and wine are changed and transformed, but so too are our lives and sacrifices—into something good and life-giving.

As the late Cardinal Francis E. George once said, "The freedom Christ gives us with himself in the Eucharist is more than freedom to do; it is also freedom to give ourselves totally, even to the point of self-sacrifice, as Christ gave himself to death on the cross."

Like Jesus, if we accept and carry our crosses well—allowing the Eucharist to reveal what must be the heart and goal of our lives—then they will bring nothing but good things. By offering ourselves with Christ, we can transmit his abundant graces and blessings for others in their quest for conversion, sanctification and friendship with God. The Eucharist shows us how, by making a sacrifice of our lives—in union with Christ's, we can carry

God's life to ourselves and others.

(Michael Heinlein is author of *Glorifying Christ: The Life of Cardinal Francis E. George, O.M.I. and currently in formation for the Association of Pauline Cooperators.*) †

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. †

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

The only way to heaven is the way of the cross

“Christ Jesus, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bend, of those in heaven and on Earth and under the earth and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (Phil 2:6-11).

This weekend, we will celebrate Palm Sunday of the Passion of the Lord. Together, we will experience Jesus’ triumphal entry into Jerusalem and sing Hosannahs to the King of Kings. Then we will watch as everyone, especially his closest friends, abandon him to the powers of sin and death. Finally, we will participate vicariously in his bitter suffering and death—casting lots for his clothing and nailing him to a tree.

This Sunday, and the holy week

that follows, we will relive the most central truth of our Christian faith. We will be reminded—forcefully—that the only way to experience the everlasting joy of heaven is to walk with Jesus on the *Via Dolorosa*, the way of his suffering and death. Palm Sunday and Holy Week will prepare us for the most sacred day in the liturgical calendar: Easter Sunday. They remind us that as followers of Jesus Christ there are no easy paths to our ultimate destination.

Palm Sunday and Holy Week provide us with opportunities for serious reflection. They invite us to travel together on a synodal journey whose purpose is our spiritual rebirth and whose end is the experience of everlasting joy. We should not be disheartened by the experience of our Lord’s passion and death because we know it is the gateway to his resurrection.

And while it’s only natural for us to feel the pangs of guilt and shame caused by our own sinful part in Jesus’ betrayal, it’s important to remember that he has forgiven us and invited us to share in his new life of Easter joy.

The readings for Palm Sunday

offer us multiple opportunities for the kind of attentive listening, prayerful discernment, and personal encounter with Jesus that Pope Francis has called us to experience as members of a synodal Church. Synodality is not an end in itself, the Holy Father has said. It is a means to an end, and that end is the joy of the Gospel, the experience of everlasting life with God in the happiness of heaven. If we accompany Jesus—and one another—on the road that leads from the loneliness and extreme suffering of the cross to mutual happiness and everlasting life, we will rejoice with our Redeemer and with Mary and all the saints in heaven.

If we die with Christ, we will be reborn with him. If we say “no” to self, and live for others, we will be set free from the prison of sin and death. If we choose the life that Jesus offers us, and if we can deny ourselves, take up our own crosses and follow him, we will live forever.

Near the end of the passion narrative for this Sunday’s Gospel (Mt 26:14-27:66), there is a strangely prophetic account that reads as follows:

And behold, the veil of the sanctuary

was torn in two from top to bottom. The earth quaked, rocks were split, tombs were opened, and the bodies of many saints who had fallen asleep were raised. And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many. (Mt 27:51-53)

Who are these holy people who had fallen asleep, but were raised to new life after Jesus’ resurrection? We can’t be sure, but one possible interpretation is to see in them all of us—every person living and deceased who was deadened by selfishness and sin, but who repents, believes in the Gospel and chooses to follow Jesus on the road to the joy of eternal life and redemption in him.

The great mystery that we will once again celebrate during Palm Sunday and Holy Week is that the humility and obedience of Jesus overpowers the forces of darkness. Because of Jesus’ meek and gentle acceptance of his Father’s will, “God greatly exalted him and bestowed on him the name which is above every name” (Phil 2:9). In the process, he proved once and for all that the only way to heaven is the way of self-sacrificing love on the cross. †



Cristo, la piedra angular

El único camino al cielo es el de la cruz

“Haya en ustedes esta manera de pensar que hubo también en Cristo Jesús: Existiendo en forma de Dios, él no consideró el ser igual a Dios como algo a que aferrarse; sino que se despojó a sí mismo, tomando forma de siervo, haciéndose semejante a los hombres; y, hallándose en condición de hombre, se humilló a sí mismo haciéndose obediente hasta la muerte, ¡y muerte de cruz! Por lo cual, también Dios lo exaltó hasta lo sumo y le otorgó el nombre que es sobre todo nombre; para que en el nombre de Jesús se doble toda rodilla de los que están en los cielos, en la tierra y debajo de la tierra; y toda lengua confiese para gloria de Dios Padre que Jesucristo es Señor” (Flp 2:6-11).

El fin de semana celebramos el Domingo de Ramos de la Pasión del Señor. Juntos viviremos la entrada triunfal de Jesús en Jerusalén y cantaremos *hosannahs* al Rey de Reyes; entonces veremos cómo todos, especialmente sus amigos más íntimos, lo abandonan a los poderes del pecado y de la muerte. Por último, participaremos vicariamente en su amargo sufrimiento y muerte, durante el cual echaron a la suerte su ropa y lo clavaron a un madero.

Este domingo, y la semana santa que

sigue, reviviremos la verdad más central de nuestra fe cristiana: se nos recordará enérgicamente que la única manera de experimentar la alegría eterna del cielo es caminar con Jesús por el vía crucis, el camino de su sufrimiento y muerte. El Domingo de Ramos y la Semana Santa nos prepararán para el día más sagrado del calendario litúrgico: el Domingo de Pascua de Resurrección. Todo ello nos recuerda que, como seguidores de Jesucristo, no hay caminos fáciles hacia nuestro destino final.

El Domingo de Ramos y la Semana Santa nos brindan la oportunidad de hacer profundas reflexiones y nos invitan a realizar juntos un viaje sinodal cuyo propósito es nuestro renacimiento espiritual y la meta, la experiencia de la alegría eterna. No debemos desanimarnos por la experiencia de la pasión y muerte de nuestro Señor ya que sabemos que es la antesala a su resurrección.

Y aunque es natural que sintamos la punzada de la culpa y la vergüenza causadas por nuestra propia participación pecaminosa en la traición de Jesús, es importante recordar que Él nos ha perdonado y nos ha invitado a compartir su nueva vida de alegría pascual.

Las lecturas del Domingo de

Ramos nos ofrecen múltiples oportunidades para el tipo de escucha atenta, discernimiento piadoso y encuentro personal con Jesús que el Papa Francisco nos ha llamado a experimentar como miembros de una Iglesia sinodal. Y como acota el Santo Padre, la sinodalidad no es un fin en sí mismo sino el medio para lograr un fin que es la alegría del Evangelio, la experiencia de la vida eterna con Dios en la felicidad del cielo. Si acompañamos a Jesús —y entre nosotros mismos— en el camino que lleva de la soledad y el sufrimiento extremo de la cruz a la felicidad mutua y la vida eterna, nos alegraremos con nuestro Redentor, con María y con todos los santos del cielo.

Si morimos con Cristo, renaceremos con él; si nos decimos “no” a nosotros mismos y vivimos para los demás, seremos liberados de la prisión del pecado y de la muerte. Si elegimos la vida que Jesús nos ofrece, y si podemos negarnos a nosotros mismos, tomar nuestras propias cruces y seguirlo, viviremos para siempre.

Casi al final de la narración de la Pasión del Evangelio de este domingo (Mt 26:14-27:66), hay un relato extrañamente profético que dice así:

Y he aquí, el velo del templo se

rasgó en dos, de arriba abajo. La tierra tembló y las rocas se partieron. Se abrieron los sepulcros y muchos cuerpos de hombres santos que habían muerto se levantaron; y salidos de los sepulcros después de la resurrección de él, fueron a la santa ciudad y aparecieron a muchos. (Mt 27:51-53).

¿Quiénes son estas personas santas que se habían dormido, pero que resucitaron tras la resurrección de Jesús? No podemos saberlo a ciencia cierta, pero una posible interpretación es verlos reflejados en ellos: cada persona viva y fallecida que estaba muerta por el egoísmo y el pecado, pero que se arrepiente, cree en el Evangelio y elige seguir a Jesús en el camino hacia la alegría de la vida eterna y la redención en Él.

El gran misterio que celebraremos una vez más durante el Domingo de Ramos y la Semana Santa es que la humildad y la obediencia de Jesús vencen las fuerzas de las tinieblas. Debido a la dócil y dulce aceptación de Jesús de la voluntad de su Padre “Dios lo exaltó hasta lo sumo y le otorgó el nombre que es sobre todo nombre” (Fil 2:9). En el proceso, demostró de una vez por todas que el único camino al cielo es el camino del amor abnegado en la cruz. †

Events Calendar

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

March 31-May 28

RISE UP! Daily Lent and Easter Reflections, one- to two-minute video reflections led by Father Jonathan Meyer, pastor of All Saints Parish in Dearborn County, receive link via text or email, text "Riseup" to 84576, free. Information: 812-576-4302, clairkeck.asp@gmail.com.

April 3

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Leave the Light On**, 9 a.m.-7 p.m., sacrament of reconciliation, no appointment needed. Information: 317-545-7681, lcoons@archindy.org.

Marian University, Mother Theresa Hackelmeier Library Auditorium, 3200 Cold Spring Road, Indianapolis. **Women in the Saint John's Bible**, 4-5:15 p.m., free. Information: 317-955-6783, merdosy@marian.edu.

April 5

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30 p.m.,

Catholic, educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605.

April 7

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

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

St. Ann Parish, 6350 S. Mooresville Rd., Indianapolis. **Fish Fry Fridays**, 5:30-7:30 p.m., fish, side item, freewill donation. Information: 317-821-2909.

Sisters of Providence of Saint Mary-of-the-Woods, 1 Sisters of Providence Way, Saint Mary-of-the-Woods,

St. Mary-of-the-Woods. **Way of Cross for Justice**, 10:30-11:30 a.m. Information: 812-535-2952, provctr@spsmw.org.

St. Alphonsus Liguori Parish, 1870 W. Oak St., Zionsville (Lafayette Diocese). **7 Last Days: A Service of Shadows**, 8 p.m., reflection on Jesus' seven last days, readings, hymns, free. Information: 317-873-2885.

April 11

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

April 14

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Pro-Life Lecture on Balloon Day Massacre: Childlessness on Purpose**, 6-8:30 p.m., doors open 6 p.m., lecture 6:30 p.m.,

panel discussion including medical professionals and Catholic ethicists, pizza provided, free. Information: holyrosary.prolife@gmail.com.

April 14-16

Sisters of Providence of Saint Mary-of-the-Woods, 1 Providence Way, St. Mary-of-the-Woods. **Come and see Retreat**, 4 p.m. Fri.-2 p.m. Sun., single Catholic women ages 18-42 exploring religious life, includes housing and meals, free. Registration, information: ComeandSee.SistersofProvidence.org, 361-500-9505, jluna@spswm.org.

April 15

Seccina Memorial High School gym, 5000 Nowland Ave., Indianapolis. **Club 53 Fundraiser**, 6-11 p.m., \$10,000 reverse raffle, silent auction, catered meal by IndyAnna's, beverages, live music by The Doo!, \$90, benefits Scecina academics, technology, arts, athletics and tuition assistance. Information, registration: 317-352-3228, mleming@scecina.org, scecina.org/club53.

St. Pius X Parish, 7200 Sarto Dr., Indianapolis. **CliftonStrengths Date Night for Engaged and Married Couples**, 7-9 p.m., Caitlin Alerding and Denise McGonigal presenting, \$20 for CliftonStrengths assessment required for attendance, free if assessment already taken, registration required by April 10. Assessment link: cutt.ly/CliftonAssessment. Information, registration: 317-466-3365, kblandford@spxparish.org or cutt.ly/CliftonMESPX23.

Immaculate Heart of Mary Parish, 5692 Central Ave., Indianapolis. **St. Vincent de Paul Stuff A Truck**, 9-11 a.m., accepting clothing, household goods, linens, furniture, bicycles, helmets locks and backpacks. List of items most needed: cutt.ly/ItemsNeeded. Information: dsweeney@svidpindy.org.

April 15-29

Virtual St. Vincent de Paul Love Your Neighbor 5K Run/Walk, prices for one-three participants: ages 23 and older

\$29 through March 26, \$34 from March 27-April 16, \$39 from April 17-29; \$25 ages 22 and younger; \$5 discount per person when registering four or more, register by April 29. Information, registration: 317-924-5769, ext. 238, dsweeney@svidpindy.org, svidpindy.org/neighbor.

April 16

Mount Saint Francis Center for Spirituality, Pump House Studio, 101 St. Anthony Dr., Mt. St. Francis. **Bluegrass Jam**, 5:30 p.m., free. Information: franciscansusa.org/bluegrass-jam.

St. John the Evangelist Church, 126 W. George St., Indianapolis. **Divine Mercy Sunday Healing Service**, 3 p.m. adoration and Divine Mercy Chaplet, 3:30 p.m. praise and worship, 4 p.m. corporate prayer for healing, 5 p.m. individual prayer ministry teams, sacrament of reconciliation available, free. Information: encounterschool.org/Indianapolis. †

Retreats and Programs

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

April 14

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$70 with spiritual direction. Information, registration: 812-933-6437, oldenburgfranciscancenter.org.

April 15

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Making Sacred Journals**, 9:30-11:30 a.m., Carolyn Stewart facilitating, \$30 includes materials. Information, registration:

812-933-6437, www.oldenburgfranciscancenter.org.

Mother of the Redeemer Retreat Center Sacred Heart Chapel, 8220 W. State Road 48, Bloomington. **Divine Mercy Day of Reflection**,

9 a.m.-1 p.m., Franciscan Friars of the Immaculata Father Matthias Sasko facilitator, all invited, free. Information: 812-825-4642, ext. 1, motheroftheredeemer.com.

April 16

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Coffee Talk: Flannery O'Connor**, 10:45 a.m.-noon, Franciscan Sister Amy Kistner facilitating, freewill donation. Information, registration: 812-933-6437, www.oldenburgfranciscancenter.org.

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **Divine Mercy Sunday**, 1 p.m. adoration and confession, 1:45 p.m.

Benediction, 2 p.m. Mass with blessing of images, 3 p.m., procession of relic of St. Maria Faustina with sung Chaplet of Divine Mercy, free. Information: 812-825-4642, ext. 1, motheroftheredeemer.com.

April 17-21

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **The Sermon on the Mount: Matthew's Handbook for Living in the Kingdom of Heaven**, priests retreat, Benedictine Father Eugene Hensell presenting, \$465 single. Registration: saintmeinrad.org/retreats.

April 22

Benedict Inn Retreat and Conference Center, 1402

Southern Ave., Beech Grove. **Benedictine Values in Caring for Our Creation**, 9 a.m.-noon, Benedictine Sister Sheila Marie Fitzpatrick presenting, \$35. Information, registration: benedictinn.org/programs, 317-788-7581, benedictinn.org.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Envisioning Joy**, 9 a.m.-4 p.m., Artist Liz Foley presenting, bring art materials, limited to 10 participants, \$100. Information: retreatcommunications@mountsaintfrancis.org or 812-923-8817. †

'Hats Off to Spring' event will honor Little Sisters' 150 years in Indy, register by April 20

The St. Augustine Home Guild's annual "Hats Off to Spring" luncheon and fashion show will take place at Ritz Charles, 12156 N. Meridian St., in Carmel, Ind., from 10:30 a.m.-2:30 p.m. on May 3.

The event is a fundraiser to support the Little Sisters of the Poor's St. Augustine Home for the Aged. Located in Indianapolis, the residence is home to elderly persons in need

throughout the state. This year's event will include a display honoring the Little Sisters' 150 years of ministering in Indianapolis.

The cost to attend is \$60. Tickets must be reserved by April 20.

To purchase a ticket or for more information, contact Joanne Dyer at 317-294-1955 or joannedyer@aol.com, or go to sahgindy.org/hots. †

Reserve seats now for Easter Brunch at Saint Mary-of-the-Woods on April 9

An Easter Brunch will be offered in three seatings at the Providence Spirituality and Conference Center, O'Shaughnessy Dining Hall, 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, at 9:30 a.m., 11:45 a.m. and 2 p.m. on April 9.

The cost is \$34.99 for adults, \$33.99 for seniors ages 62 and older, and

\$17.50 for children ages 5-11. There is no cost for children younger than 5.

Tickets must be purchased in advance.

To purchase tickets or for more information, go to Brunch.SistersofProvidence.org, call 630-776-0811 or email justin.hickman@cafebonappetit.com. †

Disabilities Awareness Mass set for April 16 at SS. Peter and Paul Cathedral

The archdiocese's annual Disabilities Awareness Mass will take place at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis, at 10 a.m. on April 16. A reception will follow across the street at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St.

Archbishop Charles C. Thompson will preside at the Mass. Those from the special needs community will serve

in liturgical roles during the Mass, such as ushers, lectors and altar servers.

The Disabilities Awareness Mass is sponsored by the Disabilities Ministry of the archdiocesan Office of Catechesis. All are invited to the Mass and reception.

For more information, contact Disabilities Ministries Coordinator Jenny Bryans at 317-236-1448 or jbryans@archindy.org. †

Wedding Anniversaries

GERRY AND SHARON (VANSICKLE) CARPENTER, members of St. Joseph Parish in Shelbyville, will celebrate their 55th wedding anniversary on April 6.

The couple was married at St. Mary Church in Rushville on April 6, 1968.

They have two children: Angela Ford and Gerry Carpenter, Jr.

The couple also has three grandchildren and five great-grandchildren. †



TOM AND JEANNE (SCANLAN) PERRY, members of Our Lady of the Most Holy Rosary Parish in Indianapolis, will celebrate their 50th wedding anniversary on March 31.

The couple was married in Our Lady of the Most Holy Rosary Church in Indianapolis on March 31, 1973.

They have six children: Ivy Caito, Jessi Foester, Sarah McLaughlin, Georgi Norcross, Eli and Joseph Perry.

The couple also has 29 grandchildren. †



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

Together in Holiness conference on April 22 seeks to 'build domestic Church'

By Natalie Hoefler

The archdiocese's first Together in Holiness conference for married and engaged couples will take place at St. Jude Parish in Indianapolis on April 22.

The conference is "a marriage enrichment initiative that inspires couples to grow together in holiness and empowers and equips parents to form their children in the Catholic faith," says Susie Lopez, vice president of operations for the St. John Paul II Foundation that developed the conference.

She notes that the conference "is unique in that it offers a place of encounter, where God's plan for marriage and family is proclaimed and a desire for holiness is enkindled in the hearts of married couples."

The one-day conference is sponsored by St. Jude, Our Lady of the Most Holy Rosary Parish in Indianapolis, and Our Lady of the Greenwood Parish in Greenwood.

It includes talks from local and national speakers as well as a representative from the St. John Paul II Foundation. Adoration and the sacrament of reconciliation will also be available.

For couples who wish to continue enriching their marriage—whether or not they attend the conference—a seven-week Together in Holiness formation series will be offered starting in May.

Lopez describes the series as small groups of four to six couples gathering "to explore a particular theme based on the life, teaching and witness of St. John Paul II."

At the gatherings, couples share a meal, watch a brief video and have guided prayer, Scripture and discussion lead by a St. John Paul II Foundation-trained couple.



Michelle and Michael Overholt

Having a ministry like Together in Holiness available in the archdiocese "is something that's been on our hearts for a while," says Our Lady of the Most Holy Rosary parishioner Michelle Overholt, who with her husband Michael will speak at the event.

'Vocation of marriage has been short-changed'

The Indianapolis event was the vision of Father C. Ryan McCarthy, pastor of Our Lady of the Most Holy Rosary.



Fr. C. Ryan McCarthy

He recalls talking with St. Jude pastor Father Peter Marshall and Our Lady of the Greenwood pastor Father Todd Goodson about "the common trends we noticed of divorce and all the affects divorce has on society, the decline in the number of people getting married and all the other difficulties in society based on how marriage is seen in our contemporary day and age."

The three pastors decided to take action. Father McCarthy knew of Together in Holiness through his acquaintance with one of the founders of the St. John Paul II Foundation. Father McCarthy asked the Overholts to coordinate the effort to host a conference in the archdiocese.

The couple founded the One in Christ marriage preparation program in 2013, both eventually retiring from lucrative jobs to devote their time to the ministry.

But the Overholts know more formation is needed for Catholic couples.

The Church has "given time and effort to form priests and religious, but formation for the vocation of marriage has been short-changed," says Michael.

His wife agrees. "One of the things we hear from these young engaged couples is that they want other couples to accompany them in their married life, friends who will help build virtue and run that race together," says Michelle. "The goal [of Together in Holiness] is not just to build the domestic Church, but to build friendships and other couples you can journey with," while also empowering parents as "the primary faith educators of their children and [to] give them tools for how to navigate that."



Sebastian, left, Ella, Angie and Benjamin Moster, members of St. Louis Parish in Batesville, kneel in prayer on Sept. 27, 2015, beside the Benjamin Franklin Parkway in Philadelphia during the closing Mass of the eighth World Meeting of Families. The Together in Holiness conference on April 22 at St. Jude Parish in Indianapolis and the following seven-week formation series are meant to help build the domestic Church in the archdiocese. (File photo by Sean Gallagher)

'The perfect, bite-sized conference'

Nine years after its founding, the Together in Holiness conference has been offered in diocese across the country, 17 of which have active ongoing formation groups.

One conference attendee featured on a conference press release said the day "was the perfect, bite-sized conference where every detail was handled so well that all that was left for us to do was to be filled by amazing speakers, generous hosts, and time to spend reconnecting with each other on how we can achieve our daily mission of bringing Jesus into our home. Every presentation had a concrete action that would take little effort on our part but would make a big impact in our marriage and family."

The hope is to offer the retreat annually, says Father McCarthy. A second hope is for more archdiocesan parishes or parish groups to participate in the Together in Holiness formation series.

He, Father Marshall, Father Goodson and One in Christ are taking action to fulfill that vision.

"Thanks to the generosity of St. Jude, Holy Rosary, Our Lady of the Greenwood and One in Christ, a discount is being offered to parishes

and couples within the archdiocese who would like to implement the formation series at their parish," says Lopez.

Father McCarthy hopes the conference and formation series "strengthen holy marriages. From that, hopefully it will build children and grandchildren who are stronger and more dedicated to the faith."

Father McCarthy admits "we spend far too little of our resources investing back into marriages and families, the foundational building block of our culture. I look forward to seeing what happens when we spend more resources building up the basis of our society."

(The Together in Holiness conference will take place at St. Jude Parish, 5353 McFarland Road, in Indianapolis, from 8:30 a.m.-3:30 p.m. on April 22. Tickets are \$40 per individual and \$64 per couple. Childcare for children ages 2-12 is \$5 per child. Lunch is included. For more information or to register, go to forlifeandfamily.org/events/th23-inin or contact conference coordinator Sydney Vacek at sydney@forlifeandfamily.org. For more information on the Together in Holiness formation series or to participate, contact program coordinator Thomas Wheeler at thomas@forlifeandfamily.org.) †

Catholic community helps three Afghan siblings start new life, far from Taliban

OWENSBORO, Ky. (OSV News) —After a harrowing escape out of Afghanistan, a young adult and his two teenage siblings have restarted their lives in Owensboro with the support of St. Stephen Cathedral and Catholic Charities of the Diocese of Owensboro.

Shahram, whose last name has been withheld for security reasons, has even started volunteering with Catholic Charities to help other Afghan families resettle in the local area.

"We have been so happy," said Shahram, who arrived with his siblings in Owensboro in 2021.

A lot of credit goes to the parish community of St. Stephen Cathedral, which opened its youth house—normally utilized for youth ministry activities—to temporarily repurpose it as a home for Shahram and his siblings.

"The cathedral community was eager to assist our Afghan family from the moment we announced our plan for the youth house," said Karina Romero, the cathedral's director of youth and young adult ministry. "Many people reached out asking how they can donate their time or belongings so the family would have what they needed."

Today, Shahram and his siblings have made many local friends, attend Owensboro High School and are involved

in the soccer, track and bowling teams.

Last summer, they were able to have the experience of many local teens: working at Holiday World & Splashin' Safari theme park in southern Indiana. The two boys had jobs as lifeguards, and their sister worked in food service.

Last semester, Shahram's brother was named junior student of the month, and this February, Shahram was named senior student of the month and also was selected to go on his high school's trip to Washington.

While the three siblings have moved into more permanent housing, their bond with the cathedral community remains.

Reaching their safe and happy new home in Owensboro, however, was not easy or simple.

In 2021, the Taliban began targeting Afghans who supported the United States' anti-terrorism efforts within their country after U.S. troops pulled out that year. Shahram's father received an email from the U.S. Embassy that their family could receive help to get out of the country.

"I was 18, my brother was 16, and my sister was 15," Shahram told *The Western Kentucky Catholic*, Owensboro's diocesan newspaper. "When we left our country, we didn't take anything. Most everyone left everything. I took my cellphone, backpack, ID card, and one pair of shoes."

Shahram's parents sent the children ahead and told them, "We will follow behind you."

To date, their parents have not yet been able to leave Afghanistan.

Shahram said that in traveling through several countries, the siblings encountered many kind people who helped them, including American soldiers.

When they landed in the U.S., "the officers there checked on us, they took care of us, they protected my siblings because they were minors," he said. "They helped us find food, drinks, restrooms."

The siblings were asked if they wished to be resettled in any particular state. They said they had no preference, and so the city of Owensboro in western Kentucky was chosen for them. Soon they flew into the Evansville Regional Airport in Indiana, the closest airport to Owensboro.

Shahram said they were picked up by volunteers with the International Center of Kentucky, who took them to an Owensboro hotel where many other Afghan arrivals were staying.

He remembers their first day—when Susan Montalvo-Gesser arrived at the hotel to meet everyone.

Montalvo-Gesser, director of Catholic Charities of the Diocese of Owensboro, had been coordinating with the International Center from early on to help

resettle Afghans locally.

"We met Miss Susan; she came over, she asked about us," said Shahram. The teens got to know her a bit as she explained what she does to help people.

Montalvo-Gesser had been doing groundwork to prepare for the Afghan arrivals.

Not long after the U.S. began welcoming Afghan asylum-seekers, Montalvo-Gesser had reached out to the priests in the Owensboro area about the need for housing for Afghans arriving in western Kentucky. The staff at St. Stephen Cathedral soon made the parish's youth house a home for the three Afghans.

Montalvo-Gesser and her team have remained dedicated as they help the three young people process their cases.

Shahram, whose case was an asylum case, recently received the good news that his asylum application had been approved. He has taken on the challenge of applying for asylum so that his siblings could use the easier immigration process called Special Immigrant Juvenile Status—which does not include the difficult, invasive asylum interview that Shahram and other asylum-seekers have endured.

Shahram is glad that he and his siblings came to Owensboro more than a year ago.

"It's the place for me!" †

NEW ALBANY

continued from page 1

start of the second year of the National Eucharistic Revival on June 11, the feast of the Most Holy Body and Blood of Jesus, traditionally known as *Corpus Christi*.

The first year of the revival has been focused on has been focused on preparation and prayer at an archdiocesan level. The focus will shift to parishes in the second year.

“It was a great experience to see the deanery come together around one of the things that unites us perfectly, which is the Eucharist,” said Father Gries, Holy Family’s pastor and dean of the New Albany Deanery. “Nothing gives us greater communion than that. Christ is made present upon the altars of all the different parishes. He’s the same Lord, the same Christ.”

Tracy Jansen was one of the approximately 130 people taking part in the evening of reflection at Holy Family. The principal of St. Mary of the Knobs School in Floyd County and a member of the archdiocesan eucharistic revival planning team, Jansen spoke of her happiness in joining Catholics from across the New Albany Deanery for prayer and conversation centered on the Eucharist.

“This is exactly where we need to be,” she said. “This was a good starting point to move the hearts and lives of our leaders in our schools and our parishes to help spread this message. Hopefully, we can take this information and our love for Jesus’ presence in the Eucharist into the parishes.”

To inspire the parish leaders to make the eucharistic revival a part of the life of their faith communities, Dominican Father Patrick Hyde, pastor of St. Paul Catholic Center in Bloomington, preached during the evening of reflection at Holy Family.

Designated by the U.S. Conference of

Catholic Bishops as a national eucharistic preacher for the revival, Father Patrick has so far given talks about the Eucharist to Catholics in Indiana, Missouri, Nebraska and New Jersey.

With the Blessed Sacrament exposed just a few feet away in a monstrance on the altar in Holy Family Church, Father Patrick spoke to those at the evening of reflection about the importance of the eucharistic revival in today’s society in which a growing individualism and a focus on technology are making more people lonely and disconnected.

“This is what a eucharistic revival looks like,” he said. “It’s when we allow Jesus to transform our hearts, when we allow Jesus to come into our lives and be the center of our life and gauge everything else off of our participation in the Eucharist, receiving Jesus and taking him into the world. We can then be Jesus for the people in our lives in new and profound ways.”

While parish staff members and volunteer lay leaders and ministers can often focus on concrete plans for their faith communities, Father Patrick encouraged his listeners to never lose sight of the focus of the eucharistic revival.

“It’s not a program. It’s a person. His name is Jesus,” he said, later reflecting that the revival is a “re-centering of



Abbi Hamm, left, speaks with Father Jeremy Gries on March 16 during a eucharistic evening of reflection at Holy Family Parish in New Albany. Hamm is youth minister at Holy Family. Father Gries is its pastor and dean of the New Albany Deanery. (Photos by Sean Gallagher)

ourselves on the person of Jesus present among us in the Eucharist, because Jesus changes everything.”

Such change can be a moment for many hurting people in the Church and the world, Father Patrick said, to experience Christ’s love for them in the Eucharist.

“Not only does God come to us, but he comes to us as we are—with all of the good and all of the baggage,” Father Patrick said. “He chooses you—and this is where the Eucharist is so powerful—because of your brokenness, in your brokenness. He keeps coming closer. He desires us. He chooses us. He literally feeds us. He does not keep us at an arm’s length. He enters into our lives.”

Deepening a love for Christ in the Eucharist during the revival, Father Patrick said, can lead to healing of people in parishes across central and southern Indiana who are struggling and wounded in their own brokenness.

“[Christ] feeds us with himself, because he knows the desires of the human heart,” Father Patrick said. “He created those desires within us. He knows our struggle to make good choices, so he does the thing that God’s perfect love does. He enters into that with us.

“He feeds us, not with something symbolic, but with himself so that we can become one with him and bring other people along with us. He feeds us to change us.

“When the Eucharist is at the center of our lives, it changes us.”

The adoration of the Blessed Sacrament that began the eucharistic evening of reflection ended with Benediction. Then the New Albany Deanery Catholics at the event moved from the church to the nearby cafeteria of Holy Family School to discuss the importance of the Eucharist in their lives and how they can foster a greater love for the Eucharist in their faith communities.

Jansen said she would love to see events like the eucharistic evening of reflection happening in parishes across the New Albany Deanery.

“I feel that the Holy Spirit is really starting to work in this process through the revival,” she said. “The possibility of



Tina Schunemann, a theology teacher at St. Joseph School in Corydon, kneels in prayer on March 16 during a eucharistic evening of reflection at Holy Family Church in New Albany.

that happening in individual parishes is exciting.”

Father Gries has already seen a growth of devotion to Christ’s presence in the Eucharist among Holy Family parishioners since he became their pastor in 2018.

“There’s been a deepening of the connection to Christ in the Eucharist, a greater reverence for the liturgy,” he said. “They really like the time with the Lord [in adoration]. It’s a great opportunity for them to pause and connect with the Lord.”

During his time as pastor of Holy Family, the parish has had eucharistic adoration in its church from 9 a.m.-9 p.m. Monday through Friday during Lent.

But it’s not just in his parish that Father Gries has seen a growth in love for the Eucharist.

“At this point, I think every parish [in the deanery] is doing some sort of adoration,” he said. “The power of that time in prayer has been helpful for people to realize that the time spent in adoration feeds their love for the Mass. And the Mass feeds and nourishes them to go back into prayer and service. There’s a beautiful connection there.”

(Resources to help parishes take part in the National Eucharistic Revival through prayer, processions, catechesis and liturgical formation can be found at the archdiocese’s eucharistic revival website at eucharisticrevivalindy.org.) †

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SIMPLY CATHOLIC



Pope Francis hears confession during a Lenten penance service on March 17 in the Rome parish of St. Mary of Graces at Trionfale. The sacrament of penance is an opportunity to experience the mercy of Christ. (CNS photo/Vatican Media)

Penance: a ‘golden opportunity’ to receive Christ’s mercy

By Russell Shaw

Part two of two

The sacrament of penance is meant to be a powerful experience of the mercy of God who is ready to forgive any and all sins of those who are truly sorry for having

committed them and want to turn away from them.

Forces in our contemporary secularizing culture, though, have led during the past generation to a dramatic decline in Catholics availing themselves of this sacrament.

What accounts for this dramatic falling-off? One highly credible theory holds that it’s related to the rise of contraception among Catholics. I sometimes call this the “elephant in the living room” explanation—everybody knows it’s there, but few care to acknowledge the fact.

About 89% of American Catholics now say that contraception is not morally wrong, despite the Church’s teaching that it is wrong. Believing—or saying they believe—that contraception is acceptable, these people resist confessing it.

But knowing the Church says differently, they don’t want to go to confession and not confess it. For many, it appears, the non-solution to their dilemma is to stay away from the sacrament entirely.

Often, though, a sense of guilt remains. What then? Then things get peculiar. Rationalization and denial set in. There may be other false moves. In the 2000s, somebody launched an internet confession site. (I don’t know if it’s still there.) Web surfers could “confess” their sins by typing them in, then make them disappear—“lost” in cyberspace, I guess—by a click of the mouse.

Perhaps that made a few people feel better, but I doubt it helped many. Like rationalizing sin, clicking sins away is a lazy and ineffectual way of evading truth.

In contrast, honestly confessing sins to a priest in the sacrament of penance requires facing up to reality, feeling honest sorrow and resolving not to commit them again.

Even so, people often insist that confessing sins isn’t necessary. God can forgive sins without that, and if you’re sorry in your heart, that’s enough.

It’s true that God can and does forgive sins apart from the sacrament of penance. But the case for the sacrament rests upon the simple fact that Jesus Christ instituted it as the normal, natural

means for his followers to use in seeking forgiveness for sin. And if that’s what Jesus intended, no Catholic with even a superficial education in the faith is entitled to turn his or her back on confession.

Quite possibly, though, the best way of selling the idea of confessing sins and being forgiven to people who have abandoned the sacrament is to present this as a golden opportunity rather than just an obligation. Indeed, a great and glorious opportunity it most surely is.

Consider first of all what any sacrament fundamentally is—in the words of the *Baltimore Catechism*, it is an “outward sign instituted by Christ to give grace.” Yes, God could, and sometimes does, deal with human beings in other ways, meeting them on a purely spiritual level.

In the sacraments, however, God generously chooses to deal with us just as we are—human persons, composed of body and soul, who live in community with others in a concrete, tangible world. A kind of divine realism can be seen at work in the sacramental system.

As far as penance is concerned, all that is true—and something more besides. Along with the Eucharist, this is one of the sacraments in which the priest acts *in persona Christi*—in the person of Christ.

What the priest does is secondary; the primary action is the action of Christ, which the priest performs on Christ’s behalf as his proxy. It is Christ above all who is present and acting in penance, and Christ who tells repentant sinners, “I absolve you.”

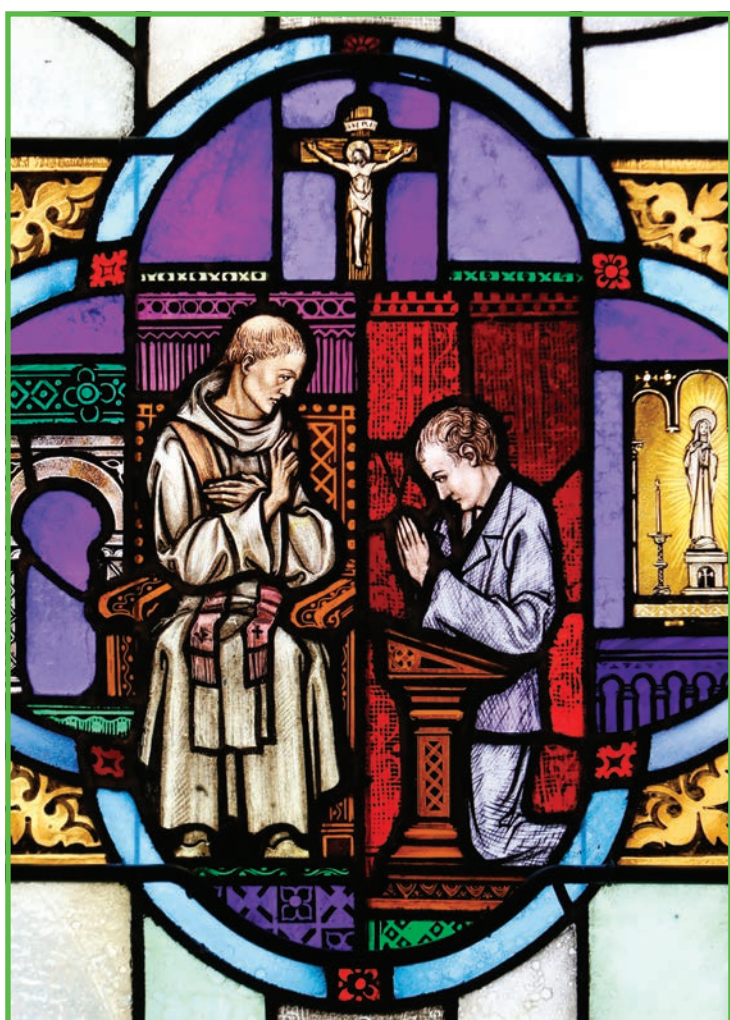
Obviously, though, Jesus isn’t physically present, saying “I absolve you” in his own voice. Instead, we have the sacrament—Jesus present and acting through the priest. It’s no great stretch to call this another kind of “real presence” of Christ, different from his presence in the Eucharist, yet also astonishingly real.

Considered this way, the opportunity to confess sins to a priest in penance and have them forgiven by Christ is an extraordinary privilege.

The *Catechism of the Catholic Church* says this sacrament of reconciliation with God “brings about a true ‘spiritual resurrection’ ” (#1468).

If more Catholics understood that, we might again start seeing penitents lined up outside confessionals waiting to take advantage of this extraordinary opportunity to receive God’s merciful pardon.

(Russell Shaw is the author of *American Church, The Life of Jesus Christ, and other books.*) †



The sacrament of penance is depicted in a stained-glass window at St. Aloysius Church in Great Neck, N.Y. Cultural trends during the past generation have led to a significant decrease in Catholics availing themselves of the sacrament. (CNS photo/Gregory A. Shemitz)

Hispanic Ministry/Felix Navarrete

Eucharistic Revival is a chance to rekindle our hearts about Jesus

Although for many, including some Catholics, the Eucharist is a symbol, for many others, it is the only way to achieve the grace of feeling united to the Church, to its trinitarian mystery and, of course, to the very heart of Jesus.



Today more than ever, many yearn to find the true happiness of the Eucharist, the source and summit of our faith, which those who have preceded us talk about so much.

It is not by chance that reputable saints, priests, religious and laity have found the key to being happy in something so simple—but inexplicably valuable—and that is finding happiness in a relationship with what to some is simply a piece of bread. It sounds crazy to skeptics. How can you love someone or something without knowing it? How is the real presence of Jesus in the Eucharist reduced to a simple matter?

We humans, by nature, use our external senses to communicate, express and develop beliefs throughout our lives. Therefore, we expect the same from other people. We only have perceptions of strangers until we meet them, and after getting to know them, we can love them since one cannot love without knowing.

In our relationship with the trinitarian mystery, we love God without really knowing him, and after we get to know him, we begin to understand. This leads

us in a way of thinking and believing that many don't understand.

A lack of meaning in things causes rationalists to fall into a chaos of not understanding, leading to skepticism and falling into a position similar to that of St. Thomas the Apostle, who said of the risen Lord, "Unless I see the mark of the nails in his hands and put my finger into the nail marks and put my hand into his side, I will not believe" (Jn 20:25).

God does not wait for our darkest moments, where we do not find meaning in our lives and have a disarray of ideas; he comes to us through his Holy Spirit to bring order and peace and to revive our faith, taking advantage of our human rationality.

He asks us if true happiness is achieved by following logic in things and in our feelings, and if it actually makes sense to live by only perceiving what is within the reach of our senses.

In his book *Confessions*, St. Augustine of Hippo experienced this firsthand, writing, "Late have I loved you, beauty so old and so new, late have I loved you! Behold, you were inside me and I was outside, and I was looking for you on the outside; and deformed as it was, I threw myself on these beautiful things that you created.

"You were with me, but I was not with you. Those things that, if they were not in you, would not be, kept me away from you. You called and cried out, and broke my deafness; you shone and shone, and escaped my blindness; you exhaled your perfume, and I breathed it in, and I sigh for you; I liked you, and I feel hunger and thirst, you touched me, and your peace

burned me" (#38).

Understanding the great eucharistic mystery is reserved for those who, without knowing Christ physically, love him in the appearance of bread and wine. And through the consecrated hands of a priest, the bread and wine truly becomes the body and blood of Jesus.

Many have lost the desire to know of the love of the real presence that, instead of us consuming him, it is he who consumes us, thus becoming the most sublime act of union in a mechanism where a receiver opens his lips to receive a "this" instead of a "who."

In the context of the ongoing National Eucharistic Revival, in which the archdiocese is hosting a Eucharistic Congress in July of 2024 in Indianapolis, Jesus is calling us to be witnesses of his presence as the center and only means of salvation for our Church and its faithful.

The revival is nothing more than rekindling our hearts through the fire of truth, and who is the truth?

"I am the way, the truth and the life" (Jn 14:6) are the words of Jesus. Therefore, let us be kindled with love for him, look at him, follow him, trust him, know that he is in every tabernacle, and that he continues to be the reason why our Church exists and prevails through the ages.

And let us remember that through that truth we will be freed from sin and the influence of a world that does not recognize that in true humility lies true power.

(Felix Navarrete is archdiocesan coordinator of Hispanic Ministry.) †

Faith and Family/Sean Gallagher

Family life embodies the liturgies of Holy Week

The family has long been described as the domestic Church in the Catholic tradition. It's easy to understand why this is so.



Just as the family is the basic building block of society as a whole, so it is with the Church. It is in the family where new believers are welcomed into the broader family of faith that is the Church.

Parents plant the seeds of faith in their

children in baptism and nurture them as they grow so that as adults, with the help of God's grace, they'll live out God's will and spread the Gospel.

So, it would appear that the family as the domestic Church primarily involves evangelization and catechesis.

Such a view, however, sells short this rich reality of faith.

Every aspect of the life of the Church is part of the life of the family. One that bears reflection as we approach Holy Week is the connection between the family and the Church's worship.

The liturgies of Holy Week, filled with solemnity and rich symbols, are the peak of that worship.

Catholic parents and their children can see in the profound moments of worship in Holy Week how the saving paschal mystery of Christ's passion, death and resurrection are at the heart of their common life together.

The acclamation of Christ as the Son of David at the start of the Palm Sunday Mass is manifested in the life of the family when parents and children put the Lord first in their lives by serving the needs of others in the family before their own priorities. At the same time, the betrayal of Christ and calls for his crucifixion are seen in the home when they give in to selfishness and pride.

Both of these happen many times in one day in the life of a family.

When parents wake up in the middle of the night to care for a crying baby or a sick child, they are humbly washing their feet like Christ humbly bathed the feet of his Apostles, which the Church recalls during the Evening Mass of the Lord's Supper on Holy Thursday.

For their part, children do this too when they dutifully carry out daily chores assigned to them, especially when they would rather go off and play, which is probably most of the time.

No parent or child is perfect. All of them have shortcomings that make life difficult for each other. Accepting and loving each other in the face of these hardships can be heavy crosses for all members of families.

God's grace that poured from the pierced side of Christ on the cross empowers parents and children to die to themselves in loving each other in the face of so many hurts and frustrations.

On Good Friday, parents and children can offer up this often sorrow-filled love to our Lord when they come forward to venerate the cross.

While there can be many moments in family life where we are joined to Christ in his suffering and death, God's grace also fills the hearts of parents and children with the joy of our Lord's resurrection.

The joy the Church celebrates at the Easter Vigil and on Easter Sunday flows forth in profound moments for families like baptisms, first Communions, graduations and marriages, but also in daily hearty laughs and joyful smiles shared during a family meal.

What the Church celebrates in Holy Week is embodied in the daily life of families. God can transfigure that common life when families open their hearts to the grace flowing to them through the Church's liturgy. †

Ministerio Hispano/Felix Navarrete

El Reavivamiento Eucarístico es una oportunidad para reavivar nuestros corazones acerca de Jesús

Aunque para muchos, inclusive católicos, la Eucaristía es solamente un signo, para muchos otros, es la única forma de alcanzar la gracia de sentirse unido a la Iglesia, al misterio trinitario y por supuesto al corazón mismo de Jesús.



Hoy más que nunca, el hombre anhela encontrar la verdadera felicidad de la que tanto hablan los que nos han antecedido. No es una casualidad que santos, beatos, sacerdotes, religiosos y laicos de buena reputación hayan encontrado la clave para ser felices en algo tan sencillo, pero inexplicablemente valioso, y es que, encontrar la felicidad

en una relación con lo que aparentemente es un pedazo de pan, suena descabellado para los escépticos, ¿Cómo se puede amar a alguien sin conocerle?, o ¿cómo comprender que la presencia real de una persona se reduce a una simple materia?

Los seres humanos, por naturaleza usamos nuestros sentidos externos para comunicarnos, expresar y desarrollarnos a lo largo de nuestra vida, y, por ende, esperamos percibir lo mismo del resto de personas, es decir, comprendemos a alguien hasta conocerle, y luego de conocerle le amamos, pues no se puede amar sin conocer, en cambio, en nuestra relación con el misterio trinitario, le amamos sin conocerle, y luego comprendemos.

Esto provoca en nosotros un desorden lógico que no muchos comprenden, a esta falta de sentido en las cosas, las personas racionalistas les causa un caos de entendimiento, alcanzándoles el escepticismo y cayendo en una posición parecida a la de Santo Tomás Apóstol: "Los otros discípulos le dijeron: '¡Hemos visto al Señor!' El les respondió: 'Si no veo la marca de los clavos en sus manos, si no pongo el dedo en el lugar de los clavos y la mano en su costado, no lo creeré'" (Jn 20:25).

Dios no se hace esperar y en nuestros momentos más oscuros, donde no encontramos sentido a nuestra vida y tenemos un desorden mental de ideas, viene a nosotros a través de su Espíritu Santo a ordenar, a traer paz, y a avivar nuestra fe, aprovechándose de nuestra racionalidad humana nos enfrenta y nos pregunta, si es verdad que la felicidad se alcanza siguiendo un orden lógico en las cosas y en nuestros

sentimientos y si en realidad tiene sentido vivir solamente percibiendo lo que está al alcance de nuestros órganos sensoriales, San Agustín de Hipona, en su libro *Confesiones*, experimentó esta etapa en carne propia, así lo relata: "¡Tarde te amé, hermosura tan antigua y tan nueva, tarde te amé! Y he aquí que tú estabas dentro de mí y yo afuera, y por fuera te buscaba; y deforme como era, me lanzaba sobre estas cosas hermosas que tú creaste. Tú estabas conmigo, mas yo no lo estaba contigo. Reténfame lejos de ti aquellas cosas que, si no estuviesen en ti, no serían. Llamaste y clamaste, y rompiste mi sordera; brillaste y resplandeciste, y fugaste mi ceguera; exhalaste tu perfume y lo respiré, y suspiro por ti; gusté de ti, y siento hambre y sed, me tocaste, y abraséme tu paz" (#38).

Comprender el gran misterio Eucarístico, esta guardado para quienes, sin conocerle físicamente le aman en las apariencias del pan y el vino, que luego se convierten, mediante las manos consagradas del sacerdote, en el cuerpo y la sangre de Jesús. Hemos perdido el deseo de sabernos amados por la presencia real que, en lugar de nosotros consumirlo a Él, es Él quien nos consume a nosotros convirtiéndose de este modo, el acto de unión más sublime en un mecanismo donde un receptor abre sus labios para recibir un "esto" en lugar de un "quien."

En el contexto del Reavivamiento Eucarístico, del cual somos anfitriones a nivel nacional en julio de 2024 en Indianapolis, Jesús nos está llamando a ser testigos de su presencia como centro y único medio de salvación para nuestra iglesia y sus fieles.

El reavivamiento no es más que volver a encender nuestros corazones a través del fuego de la verdad, y ¿Quién es la verdad? "Yo soy el camino, la verdad y la vida" (Jn 14:6) son las palabras de Jesús, por lo tanto, encendernos de amor por Él, mirarlo a Él, seguirlo a Él, confiar en Él, saber que está en cada sagrario, que sigue siendo la razón por la que nuestra Iglesia existe y prevalece a través de los tiempos, y que mediante esa verdad seremos liberados del pecado y de la influencia de un mundo que no reconoce que en la verdadera humildad se encuentra el verdadero poder.

(Felix Navarrete es el coordinador del Ministerio Hispano en el Arquidiócesis de Indianapolis.) †

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

The Sunday Readings

Sunday, April 2, 2023

- Matthew 21:1-11
- Isaiah 50:4-7
- Philippians 2:6-11
- Matthew 26:14-27:66

The Church observes Palm Sunday this weekend. The Mass for this start of Holy Week recalls with great reverence the Lord's traditional entry into Jerusalem.

The liturgy includes two readings from the Gospels. The first, occurring at the blessing of the palms at the start of the Mass, reveals both the Lord's divine power, seen through knowing that an ass and colt are in the village ahead, and his mission as the Messiah.

Christ was approaching Jerusalem, more than just a city in pious Jewish minds, but the holy place in which God's temple stands, where David once reigned as king and where the prophets spoke in God's name. It was and is the center of Jewish faith and worship. It would be the site of the culmination of the Lord's mission.

The crowd proclaimed the Lord as "son of David" (Mt 21:9). They greeted the Messiah as their own legitimate king, David's heir, not the detested Roman emperor.

For its next reading, the Church gives us a passage from the third part of Isaiah, one of those eloquent and expressive sections of Isaiah biblical scholars call the "songs of the suffering servant." Poetic and descriptive, these four songs laud an unflinchingly faithful servant of God who, despite abuse and persecution, remained steadfastly loyal. Christians always have seen Jesus prefigured in these beautiful poems.

In the next reading, from St. Paul's Epistle to the Philippians, the spotlight is again on Jesus in the literary genre of poetry. Scripture scholars now believe that this passage was an early Christian liturgical hymn. Its deep understanding of the person and place of Christ is clear and compelling.

Finally, the liturgy presents the passion narrative of St. Matthew's Gospel. Matthew's presentation of Jesus, in the horrifying circumstances of the passion,

conveys powerful lessons.

Even at this fearful time, Jesus was the Christ. Far from being overwhelmed and helpless, the Lord was majestic and totally in control. He is the victim, but a victim completely complying in free will, committed to the Savior's mission.

While the Apostles do not come across as heroic in their loyalty, to say the least, Jesus never repudiated them. He called them. Despite their fear and cowardice, especially in St. Peter's case, their call endures. Thus, it is for all called to discipleship. Believers sin and fall, but they can return. Sin cancels no vocation. The Lord's call is forever.

Finally, all the intrigue, conspiracy and prejudice that surrounded Jesus collapse before the fact that he ultimately triumphed. He always reigns as king, the son of David.

Reflection

Matthew's passion narrative is the centerpiece of this weekend's Liturgy of the Word. It is easy to lose its deeper meaning by being overwhelmed by the awfulness of all that was brought to bear upon Jesus.

Certainly, the treachery and cruelty cannot be dismissed or understated. These elements recall the evil in the world, then and now.

Jesus entered Jerusalem through a gate that some traditions said would receive the Messiah into the Holy City. Jesus died, rose and promised to come again. One pagan overlord of the Holy Land ordered that the gate be eliminated, to prevent this predicted second coming. The gate today still is a solid wall.

Through the centuries, no blocked gates, no walls, no powerful ruler have kept the Lord from entering human hearts yearning for hope and peace.

In more than 20 centuries, no one, or no philosophy, has equaled the Lord Jesus in bringing goodness to the world and hope to untold billions of people.

On Palm Sunday, we celebrate the Lord's love for us, the salvation he won for us in Jerusalem, the gifts that he so abundantly gives us. †



Daily Readings

Monday, April 3

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

Tuesday, April 4

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

Chrism Mass

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

Wednesday, April 5

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

Thursday, April 6

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

Friday, April 7

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

Saturday, April 8

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

Sunday, April 9

Easter Sunday of the Resurrection of the Lord
Acts 10:34a, 37-43
Psalm 118:1-2, 16-17, 22-23
Colossians 3:1-4
or 1 Corinthians 5:6b-8
John 20:1-9
or Matthew 28:1-10
or at an afternoon or evening Mass,
Luke 24:13-35

Question Corner/Jenna Marie Cooper

Christ's incarnation opens the door to eternal life for believers

QI'm reading the *Catechism of the Catholic Church* and have a question about #460. Can you please fully explain the lines: "For the Son of God became man so that we might become God" and "... might make men gods." I am to become God? That doesn't seem right.



ANo, Catholics do not believe we literally "become" God in the sense of becoming beings with the capacity to create universes out of nothing by means of pure will; or that we become radically all-powerful or all-knowing; or that we ourselves become worthy of the worship due to God alone.

There is and can only ever be one God. And even in the heavenly life of the world to come, we retain our human nature. We can't even change our nature to become angels, as is sometimes popularly supposed.

So, how should we understand this line in the catechism? There is helpful clarity by looking at the opening of the very paragraph you cite, #460. It begins by telling us that "the Word became flesh to make us 'partakers of the divine nature.'"

That is, because we are united to Jesus and become like him through baptism, we "partake"—i.e., share in—Jesus' own life as the Son of God. Sharing in this divine nature means, among other things, that we are able to enjoy eternal life and that we become God's children by adoption.

It might also be helpful to note some overall context. Paragraph 460 is situated in the middle of a discussion on the mystery of Jesus' incarnation—that is, how the "Word became flesh" (Jn 1:14), or how Jesus remained fully God while being conceived in the womb of the Virgin Mary with a human nature. The specific passage in question here was not actually written by the drafters of the catechism, but is rather a quote from a Church Father, St. Athanasius, from his book

On the Incarnation of the Word.

This belief that Jesus, the Word of God, took on our human nature in order that humanity might be enabled to have some share in his divine nature is a theme that actually runs throughout our faith tradition. Even during the Mass, when the priest mixes a drop of water into the wine which is soon to be consecrated, he prays quietly to himself: "By the mystery of this water in wine, may we come to share in the divinity of Christ, who humbled himself to share in our humanity."

QThe priest who helped with my conversion said that when we arrive before Mass we should be respectful to the people around us—to pray and sit quietly until Mass begins. Has the process changed or are we still asked to be quiet? In my church, people speak very loudly before Mass and the priest is the biggest offender.

ACourtesy and common sense strongly suggest keeping a reverent, silent atmosphere in church.

Our church buildings are meant to be sacred spaces where people can come to be in the presence of God in an especially focused way. Before Mass, the faithful are encouraged to recollect themselves in preparation for Mass. After the dismissal people often stay, to extend their time of thanksgiving after receiving the Eucharist.

If we find ourselves occasionally bothered or distracted by other people's talking in church, sometimes the best thing to do is to recall the "little way" of St. Thérèse of Lisieux and use the noise as an opportunity to grow in patience and charity. For instance, we might try to assume that the "offending" priest was aiming to cheer up a lonely parishioner who is going through a challenging time.

(Jenna Marie Cooper, who holds a licentiate in canon law, is a consecrated virgin and a canonist whose column appears weekly at OSV News. Send your questions to CatholicQA@osv.com.) †

SERV-ing God



Archbishop Charles C. Thompson, seventh from right in the back row, poses with junior high students at St. Luke School in Indianapolis after sharing his vocation story with them and encouraging them to listen to their vocational call from God at the school's March SERV (Students Encouraging Religious Vocations) talk on March 15. (Submitted photo)

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.

ARMSTRONG, Jim, 81, St. Michael the Archangel, Indianapolis, March 13. Brother of Nancy Rankin, Bob, Dan and Dave Armstrong. Uncle, great-uncle and great-great-uncle of several.

EDER, Rose Marie (Simpson), 90, St. Mary, North Vernon, March 17. Mother of Judy White, Eric and Gary Johnson. Sister of Margaret Lee and Robert Simpson. Grandmother of nine. Great-grandmother of 26.

EDWARDS, Elizabeth, 81, St. Anne, New Castle, March 9. Mother of Niccole Edwards de Campos and Mari Anna Miller Shepherd. Grandmother of five.

FERRY, James P., 76, All Saints Parish, Dearborn County, March 14. Husband of Rosie Ferry. Father of Angela Miller, Lori Robinson

and Doug Ferry. Brother of Elizabeth Andrews and Sheila Merk. Grandfather of seven.

FLAMION, Rosemary, 68, Holy Cross, St. Croix, March 12. Wife of David Flamion. Mother of Jonathon and Philip Flamion. Sister of Martha Beyke, Velinda Simon, James, Leo and Pat Lutgring. Grandmother of two.

GLENN, Barbara J., 95, Holy Spirit, Indianapolis, March 11. Mother of Kathleen Rogers. Stepmother of Robert Glenn. Grandmother of 10. Great-grandmother and great-great-grandmother of several.

HOLZER, Patricia M. (Wheeler), 69, Nativity of our Lord Jesus Christ, Indianapolis, March 12. Wife of Chuck Holzer. Mother of Michelle Spevacek, Tina, Jeremy and Mike Holzer. Sister of Rita Topping and Elizabeth Wheeler. Grandmother of seven.

KLEIN, Sebastian, 85, St. Joseph University Parish, Terre Haute, March 13. Husband of Rosalia Klein. Father of Rosalia and Michael Klein and Edmond Govea. Grandfather of three.

KOSTRZEWSKI, Jeanette M. (Sperka), 83, Our Lady of the Greenwood, Greenwood, March 10. Aunt and great-aunt of several.

MORAN, Jeanne M., 83, Holy Spirit, Indianapolis, March 11. Wife of Dave Moran. Mother of Carol Falvy, Patricia Gibson, Kathryn Pille, Jeanine Stanley, Susan Weber and Lawrence Moran. Sister of Edward Moorman. Grandmother of 12. Great-grandmother of eight.

RAVENNA, Beulah S., 94, St. Vincent de Paul, Bedford,



Pope Francis rides on March 22 in his popemobile which passes by a group of traditional flag twirlers during his general audience in St. Peter's Square at the Vatican. (CNS photo/Vatican Media)

March 12. Mother of Luanne, Chris and Tony Ravenna. Sister of Corrine Burcham.

ROWEKAMP, Kathleen M., 81, St. Lawrence, Lawrenceburg, March 3. Wife of Dennie Rowekamp. Mother of Angela, Carrie and Jeffery Rowekamp. Sister of Thomas Brady. Grandmother of one.

SCHMIDT, Kelly, 59, Christ the King, Indianapolis, March 10. Mother of Casey Johnson and Wil Schmidt.

Sister of Teresa Aasen Reisig, Margaret Aasen Skinner, Liz Smith, Jenny, Chris, Danny, Pat and Tim Aasen. Grandmother of two.

SCHROEDER, Tamicka D., 48, St. Mary, North Vernon, March 20. Wife of Jeffery Schroeder. Mother of Jessica, Katherine, Sabrina and Jeffery Schroeder II and Cory Kuntz. Daughter of Marshall Fletcher and Glenda Roseberry.

Sister of Michael and Scottie Fletcher. Grandmother of five.

SHEA, John R., 92, St. Jude, Indianapolis, March 17. Uncle of several.

SHOEMAKER, Roger, 62, St. Mary, Lanesville, March 10. Husband of Becky Shoemaker. Father of Jennifer Shoemaker Corum, Brian and Erick Shoemaker. Brother of Warren and Wesley Shoemaker. Grandfather of one.

STEDMAN, Eleanor J., 92, Nativity of our Lord Jesus Christ, Indianapolis, March 11. Mother of James and Paul Stedman. Grandmother of three.

STIKA, Michael G., 68, Prince of Peace, Madison, March 8. Husband of Yvonne Stika. Brother of Mary Cheville, Shirley Nelson, Geralyn Smith, Robert and Ron Stika. †

'Pray for God's hand' over Mississippi: tornado kills, injures dozens

MISSISSIPPI (OSV NEWS)— Powerful tornadoes tore through rural Mississippi on the night of March 24, killing or injuring dozens and causing widespread destruction.

By March 25, an update from the Mississippi Emergency Management Agency (MEMA) reported the death toll had risen to 25 and dozens of others were injured; four persons reported missing were accounted for. Multiple state agencies and partners were working together to help in response and recovery efforts.

"The loss will be felt in these towns forever," Mississippi Gov. Tate Reeves said in a Twitter post on March 25. "Please pray for God's hand to be over all who lost family and friends."

Bishop Joseph R. Kopacz of the Diocese of Jackson, Miss., extended his prayers and encouraged Catholics to support all communities affected by this tragic event. "We join in prayer for all those affected by the storms that crossed our state," he said in a

statement posted on the diocesan website on March 25.

During his *Angelus* prayer on March 26, Pope Francis also prayed for the victims of the deadly weather in Mississippi and the people recovering from the loss of life and devastating destruction, according to Vatican News.

On March 26, President Joe Biden ordered federal aid to supplement state and local recovery efforts in the areas affected, due to the major disaster in Mississippi.

According to the White House disaster declaration, funding would be available to aid people in the counties of Carroll, Humphreys, Monroe, and Sharkey, and it can include grants for temporary houses and home repairs, as well as loans to cover uninsured property losses.

The National Weather Service confirmed tornado damage about 60 miles northeast of Jackson, Miss., with a lot of the destruction reported in Silver City and Rolling Fork, a rural town of more than 1,800 people.

The National Weather Service noted the Rolling Fork/Silver City tornado has a preliminary EF-4 rating, which estimates wind speeds to have been 166-200 mph. Preliminary statistics from the National Weather Service said that tornado traveled approximately 59 miles over the course of an hour and 10 minutes.

"My city is gone. But we are resilient," Rolling Fork Mayor Eldridge Walker said on CNN. Video and photos of the area showed houses reduced to rubble. On Twitter, Governor Reeves shared photos of relief efforts underway in Rolling Fork, Silver City, Amory and Winona, noting perseverance, unity and even prayer behind the response of responders and volunteers.

In an interview with OSV News, Marvin Edwards, a lay ecclesial minister of Sacred Heart Parish in Winona, shared what it was like to be in the tornado's path. He said that he and his wife—who live 20 miles away from the parish—were in bed for the night when the tornado struck.

"This is the first time a tornado hit us directly," Edwards said. "My emergency tornado watch went off on my cell phone. That's not unusual, so I didn't pay a lot of attention. All of a sudden, I heard this loud noise as my wife and I were laying in bed. We jumped up and the roof went away. We didn't have

time [to shelter]; all of a sudden it [the tornado] was there."

Saying it all happened quickly, Edwards said they were not injured and only saw the damage once it was morning.

"The tornado had a mile-wide path, and it picked up [strength] as it moved across the lake," he said. "It took the roof off my house. I've got two cars with a big tree sitting across them; both of them are smashed."

"As far as I know, all of our parishioners [at Sacred Heart] are OK. We don't have a lot of parishioners; we're a small mission church," he said. "My immediate thought was, 'I got angels protecting me evidently.' I just thanked him [God]. Something was protecting me."

A local TV station reported a crisis shelter opened in Rolling Fork to provide a medical station, as well as cots, toiletries, and water. The state's emergency management agency said shelters were also opened in Belzoni and Amory to provide shelter to those affected, which includes hundreds of people who lost their homes.

On March 25, Gov. Reeves issued a State of Emergency in all counties affected by the tornado and severe storms that occurred across Mississippi. He called on agencies to set forth the emergency responsibilities delineated in Mississippi's Comprehensive Emergency Management Plan.

"We give thanks and pray for first responders, who are working tirelessly in affected communities trying to reach those missing, restore power and assist those surviving," Bishop Kopacz said in a statement on the Diocese of Jackson website.

"I encourage all to continue to pray and find ways to support all affected communities," he added. "We will be reaching out through our Catholic Charities Disaster Response team to assist in recovery efforts."

The National Weather Service of Huntsville, Alabama, also confirmed four tornadoes touched down in their state overnight on March 24-25. At least one person died in Alabama as a result of the severe storm system.

In an email on March 25, Donald Carson, the Diocese of Birmingham's communications director, noted Alabama did not experience similar levels of lives lost or destruction as Mississippi did.

"We will pray for all whose lives were lost in Mississippi and those who love them and all affected by the storms," he said. †

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:

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- 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 Victim Assistance Coordinator, Archdiocese of Indianapolis**
P.O. Box 1410, Indianapolis, IN 46206-1410
317-236-1548 or 800-382-9836, ext. 1548
victimassistance@archindy.org

Investing with Faith/Jolinda Moore

Support your favorite charity with a Charitable Remainder Trust

Most people work hard for what they have. They put their talents to good use, set priorities and goals, and make the decisions—and the sacrifices—



necessary to reach them. But as Catholics, we know that we are called to more than just diligence and discipline. We are also called to be generous with the resources we have: our time, talent, and

yes, our treasure, too.

That's because we know that "the earth is the Lord's and the fullness thereof, the world and those who dwell therein" (Ps 24:1). Ultimately, everything we have comes from God—even the strength to work and earn what we have, and even the privilege of being able to share our blessings with others.

Planned giving is a good way to ensure that generosity is a part of our lives. But we may also want to find a balance between helping others and providing for our own legitimate

needs as we grow older. A Charitable Remainder Trust (CRT) is a great way to do *both*.

With a CRT, you can support the charities you care about while still generating income for yourself or a designated beneficiary. Your CRT will operate for a period of time that you specify—up to 20 years, or the life of one or more of the non-charity beneficiaries. Payments to noncharitable beneficiaries can be made monthly, quarterly, semiannually or annually. Afterward, the remainder of the trust's assets is donated to one or more charitable causes you name.

Another good reason to consider a CRT, though, is the potential tax benefits.

- A CRT is a tax-exempt and irrevocable trust that reduces income tax. Trust assets can include cash, stocks, real estate, business interests, and private company stock.

- Trustors who set up a CRT become eligible for a partial tax deduction. This deduction is based on the trust's term and type, projected benefits to charities, and interest rates set by the IRS.

- Any assets irrevocably transferred to the trust are removed from the donor's estate. Trust assets are therefore excluded from probate and not subject to estate taxes.

- A CRT converts assets into income that bypasses capital gains tax. If your CRT is funded with appreciated property, no capital gains tax is incurred when it is transferred to the trust, or when it is sold by the trustee. Instead, capital gains would be due only on a portion of each year's distributions spread out over time.

Two types of CRTs allow some flexibility in structuring payments. A Charitable Remainder Annuity Trust (CRAT) distributes a fixed income to noncharitable beneficiaries—typically 5% but not more than 50% of total trust assets. A CRAT does not allow any additional contributions to be made.

A Charitable Remainder Unitrust (CRUT) distributes a fixed *percentage* of trust assets to beneficiaries. The annual distribution amount, therefore, will vary, but a CRUT allows for additional contributions to the trust to be made.

Securing a lifetime income and leaving a legacy of generosity aren't

necessarily opposing goals. Responsible Catholics can do both.

A Charitable Remainder Trust may be an appropriate way for you to bridge the needs you anticipate with the legacy of giving you want to leave behind.

If you are interested in learning more about Charitable Remainder Trusts or how a CRT may help you meet your personal giving and financial goals, the staff of the Catholic Community Foundation is here to help you. Please contact us at ccf@archindy.org or 317-236-1482.

(Jolinda Moore is executive director of the archdiocesan Office of Stewardship and Development and the Catholic Community Foundation [CCF]. Tax or legal information provided herein is not intended as tax or legal advice. Always consult with your legal, tax or financial advisors before implementing any gift plan. If you would like to learn more about including your parish in your estate plans, please contact us any time. We exist to exclusively serve you and your parish in planned giving.) †

Wyoming abortion ban temporarily blocked over Obamacare-era amendment

WASHINGTON (OSV News)—A Wyoming judge on March 22 temporarily blocked a new state law prohibiting most abortions in the state just days after it took effect after opponents said an Obamacare-era amendment to the state constitution may void the ban.

The ban would prohibit most abortions in the state, but has narrow exceptions for cases of rape or incest, risks to the mother's life or "a lethal fetal anomaly."

Teton County District Court Judge Melissa Owens' decision will temporarily block the ban from enforcement for at least two weeks amid a legal challenge, while another measure passed by the legislature in March

prohibiting the use of an abortion-inducing drug isn't scheduled to go into effect until July 1, but also faces a separate legal challenge.

Opponents of the law argued that it violates the state constitution, pointing to a 2012 amendment the state adopted in protest of then-President Barack Obama's signature health law, the Affordable Care Act, also known as "Obamacare." The amendment states that adults have a right to make their own health care decisions. Opponents of the abortion ban say that provision applies to women seeking to undergo abortions and their doctors.

Supporters of the ban enacted by the Republican-controlled Legislature say it states that abortion is not health care, but Owens said that is for the courts to determine, not lawmakers.

"The state can not legislate away a constitutional right. It's not clear whether abortion is health care. The court has to then decide that," Owens said at a hearing.

While abortion pills can be obtained in the state, Wyoming currently has no surgical abortion facilities. One such facility, Wellspring Health Access, plans to open in the state later this year. †

Lenten penance services are scheduled in Bloomington, Terre Haute deaneries

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

Bloomington Deanery

April 5, 6 p.m. for St. Charles Borromeo, St. John the Apostle and St. Paul Catholic Center, all in Bloomington, at St. Paul Catholic Center

Terre Haute Deanery

April 1, 10-11 a.m. at Annunciation, Brazil
April 2, noon-3 p.m. at St. Paul the Apostle, Greencastle †

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Directory

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Totus Tuus is a summer program whereby a team of four college students facilitate a Vacation-Bible-School-like experience for 1st- through 12th-graders at six parishes in the Archdiocese. The commitment is from June 1 to July 28, with a break around July 4.

To apply for this paid, seasonal position visit www.archindy.org/totustuus.

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The Archdiocese of Indianapolis is seeking to hire a part-time Painter to complete painting projects at our associated properties in Indianapolis. The primary function of this role is to paint walls, trim and ceilings, prepare areas for painting and ensure cleanliness after project completion. The ideal candidate has 5 years commercial painting experience. This job has flexible hours of ten to twenty hours per week, from Monday through Friday.

Interested parties should contact Daniel Herbertz at dherbertz@archindy.org or 317-236-1473.

Employment

Food Services Manager Needed

Our Lady of Fatima Retreat House is seeking a full time Food Services Manager to be responsible for all aspects of the daily food service operational needs at Fatima Retreat House. This position involves maintaining food cost and labor cost budgets; menu planning and ordering; inventory control; supervising, training and scheduling of kitchen staff; and cooking. With a team of part-time cooks, the Food Services Manager presents Fatima meals and refreshments attractively and in a spirit of hospitality. The successful candidate must be available for a flexible schedule of at least 40 hours per week. Days may vary throughout the week, Monday through Sunday, depending on the Retreat House schedule.

The successful applicant must have institutional foodservice experience, supervisory and management experience, have good time management and communication skills and be attentive to detail. Also, they must have a heart for ministry and the mission of Fatima Retreat House.

Compensation is commensurate with experience. Benefits include Comprehensive Health plan, Employer contributed HSA for medical plan participants, Dental Insurance, Paid Vacation, Sick, and Personal Days, Life and Disability Insurance and 403(b) matching.

Persons may send a letter or email of interest to:

Georgene Beiriger, Director
Our Lady of Fatima Retreat House
5353 East 56th Street
Indianapolis, IN 46226
gbeiriger@archindy.org
or call (317) 545-7681, Ext. 105 for more information

Our Lady of Fatima Retreat House is an Equal Opportunity Employer.

Rosary project supplies ‘long-range, heart-changing weapons’ to Ukraine

PHILADELPHIA (OSV News)—A broken rosary has become the inspiration to heal the war-torn nation of Ukraine, thanks to the efforts of a Philadelphia-area Ukrainian Catholic man and a dedicated group of volunteers.

Several years ago, 38-year-old Dorian Kernytsky of Rockledge, Pa., was given a replica of a World War I-style rosary—a rugged, bead-chain chaplet made of stainless steel favored by thousands of U.S. soldiers on the battlefield.

The only problem was that one decade was missing two beads.

Hoping to repair the rosary, Kernytsky contacted the manufacturer, who instead sent a replacement.

But Kernytsky, an IT technical support professional, was reluctant to discard the incomplete rosary, and set about trying to fix it.

“I saw how simple it was,” he told OSV News. “And I thought, wow, I can make a lot of these very quickly.”

He began purchasing tools and materials—and as a first-generation descendant of Ukrainian immigrants, Kernytsky immediately knew to whom he could give his handmade rosaries, the design of which had initially been forged for what was then called “the war to end all wars.”

“It was easy to go from the World War I rosary to one for the Ukrainian troops, and then to making lots of them,” said Kernytsky, a member of the Ukrainian Catholic Cathedral of the Immaculate Conception Parish in Philadelphia.

Along with his Ukrainian heritage, Kernytsky drew on his deep devotion to the rosary—and his fellow rosary group members—to launch his project, which he named “Our Lady’s Weapon.”

Months before rolling up their sleeves to fashion the rosaries, group members had begun meeting online regularly to

pray this Marian devotion, days before Russia launched its full-scale invasion of Ukraine on Feb. 24, 2022.

Russia’s invasion of Ukraine followed attacks it began in 2014 with the attempted annexation of Crimea and the backing of separatists in Ukraine’s Donetsk and Luhansk regions.

With some 66,000 war crimes reported since February 2022, Ukraine has filed charges of genocide by Russia with the International Court of Justice.

More than 16,200 Ukrainian children have been abducted by Russia during the past year, according to Ukraine’s government. On March 17, the International Criminal Court issued arrest warrants for Russian President Vladimir Putin and his commissioner for children’s rights, Maria Alekseyevna Lvova-Belova, charging the two with the war crimes of “unlawful deportation” and “unlawful transfer” of children from occupied areas of Ukraine to the Russian Federation.

“I just couldn’t help but think of Our Lady of Fatima, and [her] talking about the evils of Russia and praying the rosary,” said Kernytsky, referencing the 1917 Marian apparitions in Portugal during which Mary is said to have asked for the consecration of Russia to prevent that nation from causing war and persecution of the Church.

The nearly 20 volunteers for Our Lady’s Weapon include women who are refugees from Ukraine, whose husbands and fathers are now fighting to defend their homeland, said Kernytsky.

So far, the group has made more than 800 rosaries for Ukrainian soldiers, which have been blessed by Ukrainian Catholic Metropolitan Archbishop Borys Gudziak of the Archeparchy of Philadelphia and sent to Ukraine’s Garrison Church of the Holy Apostles Peter and Paul in Lviv. The 17th-century church, bombed during

World War II and used as a book depository under communism, was transferred to the Ukrainian Catholic Archeparchy of Lviv in 2010, and now serves as the main church of the military chaplaincy.

In Ukraine, the rosaries have been blessed as well by Ukrainian Catholic Bishop Stepan Sus, then distributed to soldiers. Although the majority of them are Orthodox rather than Catholic, Kernytsky noted that Orthodox believers “do have a devotion to the rosary.”

Kernytsky said he hopes that the rosaries, which are large enough to be worn by soldiers, offer solace while serving as means of evangelization.

In particular, he hopes to promote devotion to Our Lady of Guadalupe, the Divine Mercy and St. Joan of Arc by adding medals with those images to the rosaries.

“Ukrainians don’t know about St. Joan of Arc,” he said. “This young girl turned the tides of a forever war [the Hundred Years War], and this has been a forever war between Russia and Ukraine. I’d like to change that.”



“Our Lady’s Weapon” is an initiative started to make rosaries for Ukrainian soldiers. So far, the group has made more than 800 rosaries. (OSV News photo/Cathal McNaughton, Reuters)

Kernytsky said the rosary is a long-range spiritual armament “that changes hearts” for the long term.

“I know God’s will for Ukraine is very much through Our Lady,” he said. “It’s only when individuals surrender themselves [to God] that their hearts really do change.” †

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