



The

Criterion

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Holy Week tradition

Priests renew promises, oils blessed during Christm Mass, page 3.

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Shared legacies of King, Kennedy show the ‘power of a single person’

By Sean Gallagher

On April 4, 1968, Indianapolis remained calm while other cities across the country descended into violence.



Rev. Martin Luther King Jr.

More than 2,000 people were injured and 39 died in riots sparked by the assassination on that day of civil rights leader Rev. Martin Luther King Jr. in Memphis, Tenn.

So what made Indianapolis different?

According to Abie Robinson, it was the “power of a single person”—Robert F. Kennedy.

That power not only kept Indianapolis peaceful on that night. It also spurred Robinson and Phyllis Carr to lean on their faith in the midst of that tragic day, and to give of themselves in service to the community for years to come.

Robinson, 73, works as the senior program coordinator for Indianapolis Parks and Recreation. At 83, Carr volunteers more than 20 hours per week as the Indianapolis branch secretary for the



Robert F. Kennedy

National Association for the Advancement of Colored People and at the Martin Luther King Community Center in Indianapolis.

On April 4, 1968, Robinson, Carr and several hundred other people gathered at a park at 17th Street and Broadway Avenue

for a campaign rally at which Kennedy, a presidential candidate at the time, was scheduled to speak.

City officials had advised Kennedy to cancel the rally, saying they could not guarantee his safety in light of the violence breaking out across the country.

But Kennedy resolutely went forward, shelving his rally speech and speaking instead to the largely African-American

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‘God is the reason’



Victor Oladipo celebrates an Indiana Pacers victory with his arms wide open—the same approach he has toward his relationship with God.

(Photo courtesy of Pacers Sports & Entertainment)

Pacers star soars through life with a joy and passion that drives his game, his faith

By John Shaughnessy

Victor Oladipo can ignite a basketball crowd with his passion—an intensity that has already made him a fan favorite in his first year of playing for the Indiana Pacers.

The 25-year-old only son of two Nigerian immigrants is also known for a relentless work ethic that has powered him to become an All-Star in the National Basketball Association (NBA) for the first time this year.

Yet if you want to see the toughness and intensity dissolve from the face of the former Indiana University All-American, just mention his love of singing, including the times when he and his mother served as cantors in the Catholic

church their family attended when he was growing up.

His eyes glow with joy, and a quick smile bursts across his face as he remembers those days.

That softness continues as he talks about his relationship with God, the importance of his Catholic faith in his life, and his admiration for his sister who became deaf after an illness when she was 6.

It’s also evident when he recalls the most memorable part of his first All-Star game experience—having his father, who has rarely seen him play in high school, college and the pros, be there to watch him in that crowning moment.

Oladipo talked about all those topics during a recent interview with *The Criterion*.

Q. Overall, how would you describe your relationship with God and the place he has in your life?

A. “I think I have a close relationship with God. I think a lot of people know that, and a lot of people who know me know that my faith means a lot to me. He knows I’m not perfect—no man is—but he knows at the end of the day that I love him as much as he loves me. Well, he probably loves me way more than I even love myself.

“It’s just an amazing feeling because he’s blessed me abundantly. I appreciate it, and I continue to try to treat others the way I want to be treated. And love my enemies and everything that he tells me to do. I try to live out my life as a God-fearing man, and let everybody know that God is the

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Pope Francis arrives to celebrate Easter Mass in St. Peter's Square at the Vatican on April 1. (CNS photo/Paul Haring)

Easter shows the power of love, which renews the world, pope says

VATICAN CITY (CNS)—Easter makes it clear that in the life of Jesus, but also in the lives of modern men and women, “death, solitude and fear” do not have the last word, Pope Francis said before giving his Easter blessing.

“The words heard by the women at the tomb are also addressed to us: ‘Why do you seek the living among the dead? He is not here, but has risen’” (Lk 24:5-6), the pope said as he prepared on April 1 to give his Easter blessing “*urbi et orbi*” (to the city and the world).

“By the power of God’s love,” Jesus’ victory over death “dispels wickedness, washes faults away, restores innocence to the fallen and joy to mourners, drives out hatred, fosters concord and brings down the mighty,” the pope said, quoting the Easter proclamation chanted at the Easter Vigil.

Standing on the central balcony of St. Peter’s Basilica after having celebrated a morning Mass in the square, Pope Francis focused on how Jesus foretold his death and resurrection using the image of the grain of wheat, which bears no fruit unless it is put into the ground.

“This is precisely what happened: Jesus, the grain of wheat sowed by God in the furrows of the Earth, died, killed by the sin of the world,” the pope said. “He remained two days in the tomb; but his death contained God’s love in all its power, released and made manifest on the third day, the day we celebrate today: the Easter of Christ the Lord.”

After a stormy Holy Saturday with rain beating down throughout the night, Easter morning dawned bright and sunny at the Vatican, highlighting the thousands of flowers, trees and bushes donated by flower growers in the Netherlands.

The garden created on the steps of St. Peter’s Square included 20,000 tulips in yellow, red, pink, white and orange. Some 13,500 daffodils and more than 3,500 roses also were part of the scene. But the flower-growers association drew special attention to close to 1,000 cymbidium, also known as boat orchids. The orchids closest to the altar were green, the color of hope. Others were yellow, speckled with red, reminiscent of drops of Christ’s blood, according to the press release from the flower growers.

Pope Francis gave a brief homily during the Mass, speaking without a prepared text about how God’s actions throughout history to save his people have been acts that surprised them, touched their hearts and prompted them to rush to share the news with others.

“The women who had gone to anoint the Lord’s body found themselves before a surprise” when they reached the empty tomb, he said. “God’s announcements are always a surprise, because our God is a God of surprises.”

That surprise caused the women to rush back to the other disciples to share the news, he said, just like the shepherds rushed when they heard the angels announce Jesus’ birth and like Peter and John ran to tell others when they found the teacher and master they had been seeking.

“Those people left what they were doing; housewives left their potatoes in the pan—but what is important is to go, run to see the surprise” that was announced, Pope Francis said.

On Easter, he said, Christians should ask themselves if they have hearts open to being surprised by God and if they feel a need to rush to share with others the good news of God’s saving acts.

After the Mass and after greeting each of the cardinals and many of the bishops and monsignors present near the altar, Pope Francis climbed into the popemobile for a quick trip around St. Peter’s Square and part of the way down the main boulevard leading to the square. He then went up to the balcony to give his formal Easter blessing.

In his remarks to the tens of thousands of people in St. Peter’s Square, Pope Francis insisted Jesus’ power over death continues today and can bring peace to the world’s most serious situations of conflict, including in Syria, the Holy Land, Yemen, Congo, South Sudan, Ukraine, the Korean peninsula and Venezuela.

“We Christians believe and know that Christ’s resurrection is the true hope of the world, the hope that does not disappoint,” the pope said. “It is the power of the grain of wheat, the power of that love which humbles itself and gives itself to the very end, and thus truly renews the world.” †



Public Schedule of Archbishop Charles C. Thompson

March 23 – April 7, 2018

April 7 — 10 a.m. CT

Transitional diaconate ordination at Archabbey Church of Our Lady of Einsiedeln, St. Meinrad

April 8 — 10:30 a.m.

Disability Awareness Mass at SS. Peter and Paul Cathedral, Indianapolis

April 8 — 5:30 p.m.

Confirmation in Extraordinary Form for youths of Our Lady of the Most Holy Rosary Parish at Holy Rosary Church, Indianapolis

April 10 — 7 p.m.

Confirmation of youths of Good Shepherd and St. John the Evangelist parishes, Indianapolis, and St. Michael Parish, Greenfield, at SS. Peter and Paul Cathedral, Indianapolis

April 12 — 8 a.m.

Judicatory Meeting, Indiana Interchurch Center, Indianapolis

April 14 — 11 a.m.

Confirmation of youths of St. Bartholomew Parish, Columbus, and Prince of Peace Parish, Madison, at St. Bartholomew Church

April 15 — 2 p.m.

Confirmation of youths from Annunciation Parish, Brazil; St. Joseph Parish, Rockville; St. Mary-of-the-Woods Parish, St. Mary-of-the-Woods; and the Terre Haute parishes of St. Benedict, Sacred Heart of Jesus, St. Joseph University, St. Margaret Mary and St. Patrick, at St. Benedict Church

April 16 — 8 a.m.

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

April 17 — 11 a.m.

Archdiocesan Priests’ Workshop at St. Joseph Church, Jennings County

April 17 — 7 p.m.

Bilingual confirmation of youths of Holy Spirit Parish, Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

April 18 — 7 p.m.

Confirmation of youths of Christ the King and Immaculate Heart of Mary parishes, Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

(Schedule subject to change.)

NCEA honors Elcesser for work in promoting school choice

By John Shaughnessy

John Elcesser greeted the news of his national award with humor and humility.

“I thought I got the e-mail by mistake,” Elcesser said about the honor from the National Catholic Educational Association (NCEA). “It came out of the blue.”



John Elcesser

NCEA has honored him with one of its prestigious President’s Awards.

Elcesser, the executive director of the Indiana Non-Public Education Association (INPEA), received the Leonard F. DeFiore Parental Choice Advocate Award on April 2 during the NCEA’s national convention in Cincinnati.

“This award honors a person or organization that has demonstrated outstanding leadership in promoting full and fair parental choice in education,” noted a NCEA press release. “The right to choose the schools they believe best serve their children is a rallying cry for parents of modest means who, he argues, have a legitimate claim to public support.”

“In Indiana, John was a leader in the coalition that successfully passed

tax-credit scholarship and voucher legislation.”

In accepting the award, Elcesser said he did so “on behalf of all the people in Indiana who worked hard to make school choice happen.”

“The success of school choice isn’t just because of one individual or a small group of people,” said Elcesser, a member of St. Simon the Apostle Parish in Indianapolis. “It’s a movement. A lot of people in Indiana have been involved in the success of school choice.”

“The people who had to work hard are the superintendents, the principals and the teachers who embraced all of these new students and brought them into our schools. They’re the real unsung heroes in Indiana.”

In his 10th year as executive director of INPEA, Elcesser leads the organization that represents more than 400 non-public schools in Indiana, 96,000 students and 7,700 teachers. The organization exists to serve the interests of non-public schools in Indiana, including faith-based and independent schools.

Elcesser said he’s proud to represent the schools and the families who choose them. He’s also pleased to be part of the school choice effort that makes these schools financially available for many families.

“I’ve just been blessed to be a small part of this movement. It’s enabled families and kids to choose the best fit for them, no matter where they live or what their financial ability is.” †



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Priests renew promises, oils blessed during annual chrism Mass

By Sean Gallagher

The archdiocese in microcosm. That was the annual archdiocesan chrism Mass celebrated on Tuesday of Holy Week, March 27, at SS. Peter and Paul Cathedral in Indianapolis.

Lay faithful, young and old, from parishes across central and southern Indiana, men and women in consecrated life from religious communities across the archdiocese, deacons and some 140 priests gathered for worship with Archbishop Charles C. Thompson in his first chrism Mass as shepherd of the archdiocese.

The liturgy embodying the faithful of the archdiocese furthered the worship that will take place across central and southern Indiana during the coming year.

Archbishop Thompson blessed oils that will be used in the celebration of baptism, confirmation, holy orders and the anointing of the sick and in the dedication of altars and churches. They were received by representatives of archdiocesan parishes. Priests serving across the archdiocese also renewed the promises they made at their ordination.

In his homily during the liturgy, Archbishop Thompson recalled his pastoral letter, "We Are One in Christ," which he issued on Feb. 14 at the start of Lent, noting how he examined many threats to human dignity, including abortion, the difficult circumstances of immigrants, racism, various forms of drug abuse, gun violence and dangers to religious liberty.

He noted that, by bringing up these issues, he did not want to bring "a dark cloud" over Holy Week, but instead sought to highlight "our need for the



Archbishop Charles C. Thompson prays the eucharistic prayer during the chrism Mass. He is joined at the altar by Msgr. William F. Stumpf, vicar general, left, Conventual Franciscan Father James Kent, provincial of the Our Lady of Consolation Province based in Mount St. Francis, and Father Joseph Newton, vicar judicial, and several concelebrating priests. Deacon Nathan Schallert, third from left, kneels in prayer. (Photos by Sean Gallagher)

message of hope" found in the liturgy's Scripture readings from Isaiah, Revelation and the Gospel of Luke.

Quoting from the first reading from Isaiah, Archbishop Thompson pointed to the hope found in the "lasting covenant" God has established with us in and through the passion, death and resurrection of Jesus Christ [that] these are holy oils of gladness.

"In him, through the administering of the holy oils, we are anointed as priests,

prophets and kings in the sight of God," he continued. "The dignity bestowed upon us as sons and daughters of God is unlike anything the world can offer or take away."

In concluding his homily, Archbishop Thompson acknowledged the reality that "we have challenges before us, both individually and societally."

Nevertheless, he recalled that "here we celebrate the Spirit of the Lord continuing to fulfill even in our hearing today the promise of salvation."

In the upcoming solemn remembrance of Jesus' passion, death and resurrection

that would be celebrated on Good Friday, Holy Saturday and Easter Sunday, Archbishop Thompson said that the faithful are once again reminded that "we are claimed by Jesus Christ and given to share in his saving mission that involves both the cross and empty tomb, a crown of thorns and a crown of glory."

"Despite even ourselves, sinners each and every one of us, we are blessed indeed," he said. "Embracing the call to missionary discipleship, armed with both word and sacrament, may we go forth, making a difference in service to

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Archbishop Charles C. Thompson ritually breathes upon chrism oil while blessing it during the March 27 chrism Mass at SS. Peter and Paul Cathedral in Indianapolis. Assisting him are seminarian Samuel Rosko, left, and transitional Deacon Jeffrey Dufresne.



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Editorial



Pope Francis kisses Peter Lombardi, 12, of Columbus, Ohio, after the boy rode in the popemobile during his general audience in St. Peter's Square at the Vatican on March 28. Receiving a kiss from the pope was a wish come true for Peter, who has Down syndrome and has survived leukemia. (CNS photo/Vatican Media)

Pope's encounter with boy shows God's love in our fractured world

While there continues to be chaos in various hot spots on the map, seemingly endless violence in other places, and a lack of respect and love for many of our brothers and sisters around the globe, leave it to Pope Francis to show us an instrument of God's love is still very much a part of our fractured world.

And we believe it is no coincidence that the Holy Father's actions occurred during Holy Week.

While taking part in his weekly general audience on March 28, the pope granted a 12-year-old American's wish and then some.

Peter Lombardi of Columbus, Ohio, who has Down syndrome, and his family had been hoping to see Pope Francis in 2015 during the World Meeting of Families in Philadelphia. However, those dreams were dashed when the boy became ill with leukemia.

While receiving chemotherapy treatment, Peter was watching the papal visit from his hospital room with his family when a representative from the Make-A-Wish Foundation arrived.

His mother Brenda said the representative asked, "So Peter, what is your make-a-wish?" And Peter said, "I want to be kissed by that man who is kissing all those children on TV," Brenda Lombardi told Catholic News Service (CNS).

(Though they couldn't grant that wish, Make-A-Wish Foundation officials said they will be able to grant Peter's second wish, a lightsaber duel with Darth Vader at Disneyland, in 2019.)

After Peter was cured from leukemia last June, the Lombardi family decided to embark on a pilgrimage to Rome, Assisi and Medjugorje to thank God for Peter's healing. They arrived in Rome on Palm Sunday.

They hired a guide, Mountain Butorac, who works for a Catholic travel agency, to give them a tour of Rome. Butorac was also able to arrange for the family to stand in the front row during the pope's general audience in St. Peter's Square to possibly make Peter's dream come true.

"We never thought it would come to fruition. You can't come to Rome and expect Pope Francis to kiss your child

among the millions of people," Brenda Lombardi told the Cable News Network (CNN) via telephone from Rome.

But Peter's wish didn't end there.

After a security guard lifted Peter over the railing of the popemobile so he could get a kiss from the pope, the Holy Father told his security detail to give the boy a seat behind him and, together, they circled the square.

As her son waved back and smiled, Brenda Lombardi cried.

"He was gone for like 20 minutes riding with the pope, and the pope kissed him and blessed him," Brenda Lombardi said.

While riding in the popemobile with the boy, Pope Francis was given a balloon shaped into a crown.

Peter said he made one more request in the popemobile.

"[I said], 'Thank you, pope, give me a balloon,'" Peter told CNS. The pope immediately placed the balloon crown on Peter's head.

Faith has been at the heart of the Lombardis' journey, and they credit God for helping Peter overcome cancer, as well as guiding him through other tough times.

"I thanked [God] for always surpassing our expectations when it comes to our faith and our trust in him," Brenda Lombardi told CNN. "You think that when your child gets leukemia, it is a heavy cross and a battle, but through the experience, it was just full of grace. God just kept giving us so much hope."

The significance of Pope Francis' gesture wasn't just a dream come true for Peter and his family, but a sign that God had bigger and better plans in store for them.

"That's how God works, right? We weren't supposed to see Pope Francis in Philly, we were supposed to see him in the square, and Peter was supposed to ride in the popemobile with him," Brenda Lombardi told CNS. "You can't make this stuff up. So, we thank the Lord for his graces and his mercy."

The Lombardis' experience offers more evidence that, with God, all things are possible.

—Mike Krokos

Be Our Guest/Rob Murray

Colton Murray: A case for life

My wife Vickie and I lost our grandson Colton Murray in mid-December of 2017, just 13 days short of his second birthday.

Some from our home church, St. Joseph University Parish in Terre Haute, knew



from the outset that he was our grandson. Others came to know it, having followed Colton on Facebook and later discovering the connection.

He succumbed to a multitude of serious medical issues, some of which stemmed from Down syndrome, and others to multiple genetic defects that left him with bad circulation and a heart that only worked on one side.

As I prepared Colton's funeral oration in December, there were several rich threads of thought that ran through my mind that demanded a voice, but there was one in particular that begs to be shared. It began with the question: What if there had been no Colton?

Much in the same vein as the movie *It's a Wonderful Life*, we can take a clear, measurable look at what difference Colton's existence made in the world. This little boy, through the agency of his parents, accomplished more in two years than many have accomplished in a lifetime.

His résumé was impressive. It included being chosen to be an ambassador for the National Down Syndrome Society, and he appeared in their annual Times Square video in 2017. Colton also starred in a 30-second spot for Riley Hospital for Children in Indianapolis, where he spent a good deal of his life. There were also a number of media outlets across the United States who kept audiences apprised of Colton's progress.

Colton also rewrote the book on certain approaches to medical care as he presented new challenges to the doctors and nurses who cared for him. As one doctor put it: "We would always start with the book, and then let Colton rewrite it for us."

In addition, he enjoyed a huge virtual gathering of well-wishers who cheered the little boy on and collectively came to prayer on a regular basis. At last count, there were around 28,000 people who had been following Colton's story on Facebook.

Here is a Facebook post from one of Colton's followers named Penny. She wrote: "It's been a pleasure and a blessing having Colton in our lives, even though we have never met. To be able to share in on your blessing and prayers through the hard times. My twins will be 6 on Saturday, but have come so far in their prayer life and learning to care for someone so far away. Thanks to you and your family for helping to mold my children. Colton will forever be in our hearts."

It is very clear to me that God's hand was on this little boy as Colton, without uttering the first word, preached the perfect sermon and brought tens of thousands into his little church to pray.

God is the "tender care that nothing be lost," says Alfred North Whitehead, a famous British mathematician and philosopher. It is most certainly true of



Colton Murray

Colton. God wasted nothing.

So the question presents itself again: What would have happened if Colton's parents had chosen to abort him because they knew that he had defects? And what would have happened if these parents had chosen not to bring Colton into the world because it would have significantly and inconveniently disrupted their lives?

In this case, we can see and measure the results. We can know the answer to this question. Because of the love of Mom and Dad and their unwavering commitment and care for this little boy, plenty happened. This little life was filled with a richness and long-reaching effect that no one could have predicted, but was made possible because two people said "yes" to Colton and to God.

Being pro-life is not a political stance. It is not a movement. And it most certainly is not the irrational claims of raving religious lunatics. Rather, it is the deliberate and reverential acknowledgement that even in this fallen world where much can go wrong with a human being, that selfsame human being by its very nature possesses an incalculable worth because he or she is made in the image of God.

All human life from conception to natural death deserves the honor bestowed upon it by our Creator. We can offer nothing less than our best as we adore God and reverence his images.

Lastly, let me say that Vickie and I are beyond grateful for the many kindnesses, the prayers and well wishes, the gifts and most especially the love that has poured out from the hearts of people toward Colton and his family.

We received the kind of unmerited, undeserved love that so vividly reflects the Lord's love for each of us. It is also a humbling experience, because the love flows freely, and it washes over a person who receives it without any sense of control.

It was our place to simply accept it without repayment and bask in the love of Christ that shown on our family like a warm winter sun.

To say, "Thank you," doesn't even begin to express our gratitude.

(Rob Murray is a pastoral associate at St. Joseph University Parish in Terre Haute.) †

Letter to the Editor

Elders inspire faith, Criterion reader says

I loved the article on Mary Weir in the March 23 issue of *The Criterion*. I actually know one of her granddaughters and love to hear stories about Mary. She's an amazing woman at 109, and her faith is inspiring.

It got me thinking of all the other strong Catholics in my life who inspire me. (One is) Agnes Hopkins, who is going to be 93 and lives at the St. Augustine (Home for the Aged in Indianapolis). She is my grandmother from a previous marriage, but her story of moving here from England is captivating. She is a devout Catholic, and I

always joke with her, calling her "Mother Teresa."

God and her faith have gotten her through some treacherous times. She was bombed out of her house in Liverpool, England, as a young girl. She was an Army bride to a U.S. man and came over to the United States by boat with her 1-year-old son to meet a family she never knew. She lost a child three days after child birth, and another son in his 20s. Her faith never faltered!

I am always inspired by her love of the Catholic faith.

Stormie Hopkins
Indianapolis



Christ the Cornerstone

Love and radical mercy are the fruits of Easter joy

“God’s essential attribute is love, since love is what obtains among the three divine persons from all eternity. Mercy is what love looks like when it turns toward the sinner.” (Bishop Robert E. Barron)

The Second Sunday of Easter is called Divine Mercy Sunday. That suggests a very close connection between our experience of the Lord’s resurrection and the great gift of divine mercy that has been given to us sinners through the passion, death and resurrection of Jesus.

Bishop Robert E. Barron, auxiliary bishop of Los Angeles and the founder of Word on Fire Catholic Ministries, has written an insightful reflection on “true mercy” in his book, *Vibrant Paradoxes: The Both/And of Catholicism*.

According to Bishop Barron, mercy cannot be understood properly unless it is seen in the context of human sinfulness. “To speak of mercy is to be intensely aware of sin and its peculiar form of destructiveness.” God’s mercy doesn’t cancel out, or minimize, the awful wrongs done by us—any more than Jesus’ words of forgiveness on the cross made the horrors committed on

Good Friday somehow less serious.

Quoting one of Pope Francis’s favorite metaphors, Bishop Barron says that to speak of mercy “is to be acutely conscious that one is wounded so severely that one requires not minor treatment, but the emergency and radical attention provided in a hospital on the edge of a battlefield.”

God’s mercy acknowledges the seriousness of our sins. That’s why his response is so radical. Nothing less than the passion, death and resurrection of God’s only Son could heal the wounds inflicted on the world by human sinfulness.

We can rejoice during this Eastertime because God’s mercy has freed us from the power of sin and death. But as is always the case, our newfound freedom, which was purchased at so great a cost, brings with it a grave responsibility. We must respond to the great gift of God’s mercy by loving God and all his children in return. Even more, we must show mercy to others just as God has been merciful to us.

Scripture readings for the Second Sunday of Easter call our attention to the consequences of our freedom as children of God redeemed by the blood of the cross. The reading from the Acts

of the Apostles (Acts 4:32-35), which describes the community’s provision for anyone in need, can seem like an idyllic picture of peace and justice obtained once long ago never to be repeated. But as we are told in the First Letter of John (1 Jn 5:1-6), the only true sign of our identity as Christians is the extent to which we love God and his children. We are like Christ to the extent that we imitate him—loving others by feeding, healing, clothing and, yes, forgiving their trespasses against us.

The Gospel for Divine Mercy Sunday (Jn 20:19-31) places the responsibility for forgiveness squarely in our hands: Whose sins we forgive are forgiven, and whose sins we retain are retained. We can cooperate with our merciful God by being generous and compassionate toward those who sin against us, or who do evil to others (sometimes in God’s name). Or we can withhold forgiveness out of a sense of vengeance or hardness of heart. Clearly this is not what God wants, but he has given us the freedom to choose.

The “both/and” of Catholicism sees justice and mercy as two sides of the same coin. We followers of Jesus Christ are called to be Easter people—joyful and generous, merciful

and just, peacemakers and (sometimes) disturbers of the peace who call one another to move outside our comfort zones. This is why Pope Francis speaks of divine mercy as a form of reaching out to people who are on the margins of human society economically and politically, as well as those who are cut off from God, the spiritually poor.

Why should we reach out to those who have been marginalized? Because the joy of Easter calls us to unite, to be one family, to share all things in common, to love God and each other and, perhaps most difficult of all, to forgive one another.

God knows the seriousness of our sins. He cares deeply about our mental, physical and spiritual well-being, and he spares no effort to treat our wounds and save us from our self-destructive ways. That’s why he has given us the sacrament of reconciliation (confession) as a special means of celebrating his divine mercy made available to us through his sacramental grace.

This Easter season, let’s be especially conscious of our responsibility to forgive others as God has forgiven us. Let’s pray for God’s mercy and the grace to be merciful toward all. †



Cristo, la piedra angular

El amor y la misericordia son los frutos de la alegría de la Pascua

“El amor es el atributo esencial de Dios puesto que emana eternamente de las tres personas divinas. La misericordia es la apariencia que adopta el amor frente al pecador.” (Obispo Robert E. Barron)

El segundo domingo de Pascua se conoce como el Domingo de la Divina Misericordia, lo que sugiere una conexión muy estrecha entre nuestra experiencia de la resurrección del Señor y el maravilloso obsequio de la divina misericordia que hemos recibido los pecadores a través de la pasión, muerte y resurrección de Jesús.

Robert E. Barron, obispo auxiliar de Los Ángeles y fundador de los ministerios Word on Fire Catholic Ministries, escribió unas profundas reflexiones sobre “la verdadera misericordia,” en su libro titulado *Vibrant Paradoxes: The Both/And of Catholicism* (*Paradojas vibrantes: El catolicismo del tanto y el como*).

De acuerdo con el obispo Barron, la misericordia no puede interpretarse adecuadamente a menos que se analice en el contexto del pecado humano. “Para hablar sobre la misericordia hay que estar profundamente conscientes del pecado y de su forma peculiar de destrucción.” La misericordia de Dios no suprime ni minimiza las terribles equivocaciones de todos nosotros, de la misma forma que las palabras de perdón de Jesús en la cruz no mitigaron en modo alguno los horrores cometidos

el Viernes Santo.

Citando una de las metáforas preferidas del papa Francisco, el obispo Barron dice que para hablar de misericordia “hay que estar plenamente conscientes de que uno está tan gravemente herido que requiere, no un tratamiento leve, sino el tipo de atención radical y de emergencia que se dispensa en los hospitales alejados a los campos de batalla.”

La misericordia de Dios reconoce la seriedad de nuestros pecados y por ello Su respuesta es tan radical. Nada menos que la pasión, la muerte y la resurrección del único hijo de Dios pudo sanar las heridas que inflige el pecado humano en el mundo.

Podemos alegrarnos durante la época de la Pascua porque la misericordia de Dios nos ha librado del poder del pecado y de la muerte. Pero como siempre ocurre, nuestra recién adquirida libertad, obtenida a un precio muy alto, conlleva también una gran responsabilidad. En respuesta al maravilloso obsequio de la misericordia de Dios, debemos amarlo a Él y a todos sus hijos. Y, lo que es más: debemos ser misericordiosos con los demás, tal como Dios ha sido misericordioso con nosotros.

Las lecturas de las escrituras del Segundo Domingo de Pascua destacan las consecuencias de nuestra libertad como hijos de Dios redimidos por su sangre en la cruz. Lectura de Hechos

de los Apóstoles (Hechos 4:32-35) en la que se describe la previsión de la comunidad para cualquier necesitado, quizá parezca una imagen idílica de paz y justicia alcanzada en una ocasión hace mucho tiempo y que jamás se repetirá. Pero tal como se nos dice en la Primera Carta de Juan (1 Jn 5:1-6), el único signo verdadero de nuestra identidad como cristianos es hasta qué punto amamos a Dios y a sus hijos. Nos asemejamos a Cristo en la medida en que lo imitamos: al amar a los demás dándoles de comer, sanándolos, vistiéndolos y, por supuesto, perdonando sus ofensas contra nosotros.

El Evangelio del Domingo de la Divina Misericordia (Jn 20:19-31) nos adjudica por completo la responsabilidad del perdón: a quienes perdonemos sus pecados, les serán perdonados; aquellos pecados a los que nos aferremos, se quedan con nosotros. Podemos cooperar con nuestro Dios misericordioso siendo generosos y compasivos con aquellos que nos ofenden o que dañan a otros (a veces en nombre de Dios). O bien, podemos abstenernos de perdonar, motivados por un sentido de venganza o por frialdad. Evidentemente esto no es lo que Dios desea, pero nos da la libertad de elegir.

El catolicismo del tanto y el como percibe la justicia y la misericordia como dos caras de una misma moneda. Los seguidores de Jesucristo estamos

llamados a ser un pueblo pascual: alegres y generosos, misericordiosos y justos, pacificadores y (en ocasiones) perturbadores de la paz que impulsan a los demás a abandonar su comodidad. Es por ello que el papa Francisco habla sobre la divina misericordia como una forma para llegar a aquellas personas que se encuentran en los márgenes de la sociedad humana, tanto en lo social como lo político, así como también a aquellos que están separados de Dios, los pobres de espíritu.

¿Por qué debemos llegar a aquellos que están marginados? Porque la alegría de la Pascua nos llama a la unidad, a ser una familia que comparte todo, a amar a Dios y al prójimo y, tal vez lo más difícil, a perdonarnos.

Dios conoce la seriedad de nuestros pecados y se preocupa profundamente por nuestro bienestar mental, físico y espiritual, y no escatima esfuerzos para tratar nuestras heridas y apartarnos de nuestras conductas autodestructivas. Por ello nos ha otorgado el sacramento de la reconciliación (la confesión) como una forma especial para celebrar su divina misericordia que encontramos mediante su gracia sacramental.

Durante esta época de Pascua estemos especialmente conscientes de nuestra responsabilidad de perdonar a los demás como Dios nos ha perdonado. Recemos para recibir la misericordia de Dios y la gracia de ser misericordiosos con el prójimo. †

Events Calendar

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

April 10

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild**, 12:30 p.m. Information: 317-223-3687, vlmimi@aol.com.

SS. Francis and Clare of Assisi Parish, Junipero Serra Room, 5901 Olive Branch Road, Greenwood. **Catholics Returning Home Sessions**, six consecutive Tuesdays through May 15, for non-practicing Catholics who are considering returning to the Church, 7-8:30 p.m., free. Information: 317-859-4673, ext. 119, jburianek@ss-fc.org.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Divorce and Beyond**, a ministry of the archdiocesan Office of Pro-Life and Family Life, six consecutive Tuesdays through May 15, 7-9 p.m. \$30 includes materials. Registration: www.archindy.org/plfl/ministries-divorce.html. Information: Deb VanVelse, 800-382-9836, ext. 1586; 317-236-1586; or dvanvelse@archindy.org.

April 11

St. Paul Catholic Center, 1413

E. 17th St., Bloomington. **6th Annual Catholic Charities Breakfast**, homemade breakfast, presentation, 7:30-9 a.m. For reservations, go to www.archindy.org/cc/bloomington, under "Events." Information and registration: 812-332-1262 or www.ccbn.org.

April 12

JW Marriott, 10 S. West St., Indianapolis. **Celebration of Life Banquet**, Lou Holtz keynote speaker, benefiting Life Centers and men and women facing pregnancy-related decisions, 6:30 p.m., \$60 per person. Registration and information: lifecenters.com, 317-280-2635.

April 13

The Commons, 300 Washington St., Columbus. **St. Bartholomew Parish 12th Annual Concert Series: The Real Group**, Swedish a cappella vocal jazz quintet, 7 p.m. Tickets: www.therealgroup.se. Information: www.saintbartholomew.org under "Music Ministry," or bminut@stbparish.net.

April 14

Holy Name of Jesus Parish,

21 N. 16th St., Beech Grove. **Altar Society Spring Rummage Sale**, linens, knick-knacks, clothes, electronics, household items, jewelry, 8 a.m.-3 p.m., free admission. Information: 317-784-6860, p108cmaster@sbcglobal.net.

April 15

St. Vincent de Paul Parish, 4218 Michigan Road, Shelbyville. **Knights of Columbus Chicken Noodle Dinner**, chicken and noodles, mashed potatoes, green beans, roll, dessert and drink, 3:30-6:30 p.m., \$8 adults, \$6 ages 6-12, 5 and under free. Information: 317-398-4028.

St. Mary Parish, 1331 E. Hunter Robbins Way, Greensburg. **"Rowing for Fatima,"** Greg Dougherty presenting on his rowing trip in celebration of the 100th anniversary of Fatima, 11 a.m.-noon, free. Information: 812-663-8427, anavarra@stmarysgreensburg.com.

April 15-17

St. John Paul II Parish, St. Paul Campus, 216 Schellers Ave., Sellersburg. **Parish Mission: "You Are Witnesses to These Things: Becoming People**

of Purpose," David Wells presenting, 6:30-8 p.m. each evening. Information: 812-246-3522, 502-836-8757.

April 18

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

Marian, Inc. Ballroom, 1011 E. St. Clair St., Indianapolis. **Society of St. Vincent de Paul Annual Fundraiser: Struttin' Our Stuff**, celebrity fashion show for men and women featuring styles from the Mission 27 Resale shop, cocktails, dinner, silent and live auction, \$75. Reservations: Jenny Matthews, 317-289-3324 or \$75 jmattboge@gmail.com by April 8.

April 19

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

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis.

Monthly Mass, 2 p.m. Information: 317-574-8898 or www.catholiccemeteries.cc.

The Atrium, 3143 E. Thompson Road, Indianapolis. **Gabriel Project Fundraising Dinner**, Gabriel Project director of communications speaker David Bangs presenting, 6:30-9 p.m., \$20. Register by April 15 at www.ggabrielproject.org under "Events." Information: 317-847-3825, verda@goangels.org.

April 20

St. Michael Parish, 11400 Farmers Ln., NE, Greenville. **Countryfest Dinner and Dance**, catered by B3Q, live music by Junction Creek Band, 5:30-11 p.m., \$25 advance tickets only, must be 21. Information and tickets: 812-364-6559, frankk9@gmail.com.

Knights of Columbus Hall, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Jim Hallett, CEO of KAR Auction Services, presenting, Mass 7 a.m., buffet breakfast and program following, \$15 members, \$21 non-members. Register by noon

on April 19. Information and registration: www.catholicbusinessexchange.org.

April 21

St. Nicholas Parish, 6461 E. St. Nicholas Dr., Sunman. **Turtle Soup Supper**, turtle and chicken noodle soup, fish and pulled beef sandwiches, desserts, beer garden, raffle, family games, 4-8 p.m., carry out available. Information: 812-623-2964, www.stnicholas-sunman.org.

Ivy Tech Community College, 50 Walnut St., Lawrenceburg. **"A Wonderful Walk for Life,"** benefiting the Pregnancy Care Center of SE Indiana, 9 a.m., all ages welcome, free. Information or to donate: 812-537-4357, www.supportpccindian.org.

Fatima Retreat Center, 1040 N. Post Road, Indianapolis. **Our Lady of Fatima Council #3228 Indoor Rummage Sale**, household items, clothing and accessories, jewelry, books, snacks, 8 a.m.-2 p.m., Information: hines7710@att.net. †

Retreats and Programs

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

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

April 17

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Ecumenical Councils: Chalcedon (A.D. 451) and Second Nicaea (A.D. 787)**, Benedictine Father Matthias Neuman presenting, 7-8:30 p.m., \$25. Information and registration: 317-788-7581, www.benedictinn.org.

April 18

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Silent Self-Guided Day of Reflection**, \$35 includes room for the day, continental breakfast, lunch and use of common areas. Registration deadline: April 16. Information and registration: Dustin Nelson, 317-545-7681, ext. 101 or www.archindy.org/fatima.

April 19

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Benedictine Spirituality: Silence**, Benedictine Sister Cathy Anne Lepore presenting, third of four (April 26), 7-8:30 p.m., \$25. Information and registration: 317-788-7581, www.benedictinn.org.

April 20-22

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Bible Bootcamp: The Basics**, Benedictine Father Zachary

Wilberding presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **The Eucharist**, Congregation of the Mission Father Bill Rhinehart presenting. Information and registration: www.motheroftheredeemer.com or 812-825-4642, ext. 1.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, 7 p.m. Fri.-11:45 a.m. Sun., \$298 includes separate room accommodations for couple, meals, snacks and materials. Registration deadline: April 18. Information and registration: Dustin Nelson, 317-545-7681, ext. 101, or www.archindy.org/fatima/calendar/tobit.html.

April 21

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Women's Day: The Woman God Sees**, Sibyl Towner, Jane Schaefer and Chris Wesselman presenting, 9 a.m.-3 p.m., \$50 per person or two for \$90, includes lunch. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org.

April 25

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Christ, Storytelling and You**, Father Jim Farrell presenting, experience the Gospel through storytelling, 9:30 a.m.-3 p.m., \$45 includes lunch. Registration

deadline: April 20. Information and registration: 812-535-2952, provctr@spsmw.org or www.spsmw.org/providence-center/events/.

April 26

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Benedictine Spirituality: Joy**, Benedictine Sister Kathleen Yeadon presenting, 7-8:30 p.m., \$25. Information and registration: 317-788-7581, www.benedictinn.org.

April 27-29

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Contemplative Living**, Benedictine Father Adrian Burke presenting, \$255 single, \$425 double. Information: 812-357-6585 or mzoeller@saintmeinrad.edu.

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Worldwide Marriage Encounter Weekend**. Information and registration: Mark and Jill Levine at 317-888-1892 or www.wwme.org.

May 1

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$35 includes room for the day and lunch, spiritual direction available for \$30. Information and registration: 317-788-7581, www.benedictinn.org. †

Applications for 'Queen and Divine Mercy' grant will be accepted through May 10

The archdiocesan Catholic Community Foundation is accepting applications through May 10 for the Queen and Divine Mercy Center Endowment Fund.

The fund was established by the late Father Elmer Burwinkel to promote devotion to the Queenship of Mary and to the Divine Mercy of Jesus.

Parishes, schools and agencies of

the Archdiocese of Indianapolis are eligible to apply. An example of the use of the grant is the Divine Mercy grotto at Prince of Peace Parish in Madison.

Learn more about the grant and access the application at www.archindy.org/ccf/scholarship.html.

For additional information, contact Rhobie Bentley at 800-382-9836, ext. 1482 or 317-236-1482, or by e-mail at rbentley@archindy.org. †

Philosophy professor to speak on prayer at Saint Meinrad's Thomas Lecture



Dr. Caitlin Smith Gilson

Dr. Caitlin Smith Gilson is the featured speaker at the annual Thomas Lecture on Philosophy and Theology at Saint Meinrad Seminary and School of Theology, Bede Theater, 200 Hill Dr., in St. Meinrad, at 7 p.m. CT on April 12.

This year's lecture is titled "Prayer, Suffering and

Self-Presence."

Smith Gilson is currently an associate professor of philosophy at the University of the Holy Cross in New Orleans and the author of four books.

The lecture is free and open to the public.

For more information, call Mary Jeanne Schumacher at 812-357-6501. †

Catholics Returning Home to be offered at St. Mark Parish starting on April 17

An ongoing series called "Catholics Returning Home" will be offered in the Cenacle of St. Mark the Evangelist Parish, 535 E. Edgewood Ave., in Indianapolis, on seven consecutive Tuesday evenings at 7 p.m. beginning on April 17.

The Cenacle is located behind the school building.

These sessions are for non-practicing Catholics who are seeking answers to questions about returning to the Church. There will be informal sharing and an update on the Catholic faith.

For more information, call 317-787-8246, ext. 104 or visit www.stmarkindy.org. †

St. Augustine Guild to host luncheon, style show and silent auction on May 2

"Hats Off to Spring" is the theme of the St. Augustine Guild luncheon, style show and silent auction at the Ritz Charles, 12156 N. Meridian, in Carmel, Ind., at 10:30 a.m. on May 2.

All proceeds benefit the Little Sisters of the Poor and their work with

the elderly at the St. Augustine Home for the Aged in Indianapolis.

Tickets are \$55.

Reservations are requested by April 20.

For additional information or to make reservations, call 317-294-1955 or e-mail sallylittlejohn4@gmail.com. †

New Albany Catholic Youth Ministries hosts overnight retreat for middle school students

"The Jam" is the theme of an overnight retreat for middle school students in grades 6-8 hosted by the New Albany Catholic Youth Ministries at Most Sacred Heart Parish, 1842 E. 8th St., in Jeffersonville, from 6 p.m. on

April 27 through noon on April 28.

The cost is \$20.

Registration is requested by April 26 at nadyouth.org.

For additional information, call 812-923-8355 or e-mail sandy@nadyouth.org. †

Center offers pregnancy tests, ultrasounds and unconditional love

By Katie Rutter

Special to *The Criterion*

BLOOMINGTON—The Women's Care Center opened for business on a main Bloomington thoroughfare just over one year ago, yet the stream of community members crossing the threshold has already surpassed expectations.

Since Feb. 1, 2017, the quaint red brick building with a bright pink awning has received more than 1,300 visits.

"It's been wonderful," said Lee Ann Zatkulak, the director of the Women's Care Center and a member of St. John the Evangelist Parish in Indianapolis. "I would say at this point, we serve probably close to eight to 10 women a day."

These women come through the white-trimmed glass door for pregnancy tests, ultrasounds, counseling and parenting classes, all provided for free. Expectant mothers also earn coupons for each visit that can be used at the Women's Care Center to "purchase" brand new items, like clothing and cribs, for their babies.

By providing these free services, the Women's Care Center aims to give pregnant women the support and resources they need to have their babies, especially women who might be considering abortion.

"The initial thing that women typically come in for is a free pregnancy test," Zatkulak explained. "In that session, we talk to them about what they're thinking with the pregnancy and what options are on the table."

The staff, three women strong, handles most of the day-to-day client needs. On March 7, however, nearly 50 behind-the-scenes volunteers, supporters and donors gathered at the Women's Care Center to celebrate the facility's success and dedicate the space.

Invited by these supporters and staff, Archbishop Charles C. Thompson was present to lead a prayer service and bless the building.

"It's really important for us that we have the backing of the Church and the Catholic community as a whole," said Zatkulak.

Attendees crowded in the front waiting room and spilled into the main hallway of the center. Archbishop Thompson led several prayers, and Bible passages were read aloud.

During the service, the popularity of the Women's Care Center became even more apparent. As counselor Elizabeth Punt read petitions that asked for God's blessing on the center and those who might visit it, a young couple walked into the crowded building to request a pregnancy test.

"That's something that the community really finds accessible about our center is that they can just pop in if they want to," Punt explained with a smile after the dedication.

The sign on the front of the building declares this fact in bold letters: Walk-Ins Welcome.

Gracie Williams, a trained counselor from a Women's Care Center location in South Bend, Ind., jumped into her official role, quickly taking the surprised couple

outside and assuring them that they were in the right location. Punt joined the group as soon as she had finished the petitions.

Together, the women scheduled the couple's visit for later that afternoon. Meanwhile, Archbishop Thompson added one last petition.

"For that young couple, whatever their needs are, we pray to the Lord," Archbishop Thompson said.

Those gathered responded with a wholehearted, "Lord, hear our prayer."

Archbishop Thompson concluded the dedication and blessed each room with holy water, including the ultrasound and counseling rooms. He later commented on the decor of the spaces, all of which were painted a calming beige accented with warm browns, oranges and reds, and filled with comfortable furniture.

"They intentionally try to make a place that feels like home so all the families that come here feel a warm place, a loving place, a welcoming place, a caring place," Archbishop Thompson said, "[but] it's not only the walls and the facility, but the people that are in it."

The new Bloomington facility is part of the largest network of pregnancy resources centers in the country. Nationally, Women's Care Center operates 28 centers, including one in Indianapolis, in 10 states. Headquartered in South Bend, Ind., the network serves about 26,000 women each year.

"They know they're going to be treated with unconditional love, incredible respect, no judgment and years of ongoing support," said Bobby Williams, the director of the Women's Care Center Foundation and a member of St. Anthony de Padua Parish in South Bend, Ind., in the Diocese of Fort Wayne-South Bend.

"More than nine out of 10 of our clients ultimately choose life for their babies, either to parent or to place for adoption," he added.

As of March 7, the Women's Care Center in Bloomington had 185 expectant mothers currently receiving their services and counted 266 babies born to clients.

Zatkulak recalled many obstacles that these mothers had to overcome, and retold the story of a woman who had given birth to a child in December. The woman was in her late 30s and visited the Women's Care Center when she was only a few weeks pregnant.

"She was wavering. She definitely had people telling her that abortion was best because of instability in her own life. Her housing was not stable. She had a job, but she had medical disabilities that were potentially going to have her lose her job," Zatkulak shared.

The staff met with the woman regularly and provided parenting classes and free items for her baby. They even coached the mother after an early delivery while her premature little girl was in a neonatal intensive care unit.

"[We saw] her blossom into just a wonderful mom who's now got stable housing; whose family, I think, is



Archbishop Charles C. Thompson blesses the Women's Care Center in Bloomington on March 7 while supporters, staff, volunteers and donors bow in prayer. Nearly 50 people gathered for the dedication of the facility. (Photos by Katie Rutter)



Elizabeth Punt, a counselor at the Women's Care Center in Bloomington, shows the center's ultrasound machine to Ted Ciasto, a member of St. Charles Borromeo Parish in Bloomington.

surprised by the love that she has to give this baby and all that she's been able to accomplish," Zatkulak related.

Located less than a mile from the campus of Indiana University, the staff says that they serve college students on a regular basis. Punt explained that, in counseling sessions, she has the opportunity to help these young women learn how to parent a child while still achieving their goal of higher education.

"That's just the blessing and the reward that I get when I'm in the room with these women," said Punt. "I see [them] realize that, 'My life is not over, it's not baby pitted against this other goal that I have, but I can do both.'"

The new Women's Care Center is located right next to the Bloomington Planned Parenthood facility, which is the only place that provides chemical and medical abortions in southern Indiana. According to the Indiana Induced Termination of Pregnancy Report, the clinic performed 1,016 abortions in the year 2016, which represents the latest statistics available.

"This is where the women are, so we just want to make sure that women can find us, and they know there are other choices, and there are other options," explained Williams.

As the Women's Care Center was blessed and dedicated, a separate effort not affiliated with the organization led members of local churches to keep a prayer vigil outside the abortion facility.

During Lent and again in the fall, this community takes part in the national 40 Days for Life campaign, which urges people to maintain a silent, prayerful witness outside abortion centers. The Bloomington community arranges to have at least one person praying on the sidewalk in front of Planned Parenthood for 12 hours each day during the 40 days.

Monica Siefker, a member of St. John the Apostle Parish in Bloomington and the coordinator of the local effort, believes that these constant prayers led to the opening of the Women's Care Center in the building next to this Planned Parenthood.

"When we're out there, we wanted to be able to offer to help women," she said. "We would pray and hope, and finally the



A small medical model in the Bloomington Women's Care Center replicates a uterus and the development of a fetus two months into a pregnancy. The center provides free counseling, education and support to women facing unexpected pregnancies.

Lord just worked in miraculous ways to make that happen."

The most recent campaign began on Ash Wednesday, Feb. 14, and ended on March 25.

During the campaign, Siefker said she witnessed two women decide not to abort. The first woman was walking into Planned Parenthood for abortion counseling, the second for the procedure itself. Those who were praying on the sidewalk offered both women another option, and both headed to the Women's Care Center instead.

"We are just so grateful for the help that [the counselors of the Women's Care Center] give these women," Siefker summarized.

Siefker also expressed the hope to end abortion "one soul at a time."

Although the Women's Care Center already serves a steady stream of nearly 10 women each day, Zatkulak estimated they could double that number with their current staff and equipment. She, however, does not want their life-saving efforts to stop there.

"I would love for us to get to the point where we need a second ultrasound machine and the doorbell's ringing all day," she said.

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington. The new Women's Care Center is located at 409 S. College Ave. in Bloomington. Information about all of the centers can be found at supportwomenscarecenter.org.) †



Jean Fitzgerald, a member of St. John the Apostle Parish in Bloomington, prays outside Bloomington's Planned Parenthood facility on March 7. She was among the dozens who coordinated and participated in the city's recent 40 Days for Life campaign, which calls for silent prayer outside of abortion clinics.

KING

continued from page 1

audience of the tragic news.

As Kennedy announced it, many shrieked and wailed in disbelief and grief.

An 'emotional swing'

Recalling the evening, Carr said she "was astonished and really overwhelmed. I couldn't believe it." Then, considering the violence that often confronted the civil rights movement, she added, "But I could believe a little because of all the things that had been going on."

"The first feeling was one of rage, revenge and retaliation," said Robinson of hearing Kennedy announce the news. "But, fortunately, the words that he spoke in that speech brought back to mind the philosophy of Martin Luther King, his method, his way of doing things. During the course of that speech, I could feel an emotional swing from one of anger to one of understanding."

Kennedy empathized with his listeners, making reference to the assassination five years earlier of his brother, President John F. Kennedy—one of the few times he spoke publicly about it. And he invited them to embrace anew Rev. King's principles of non-violence and promoting racial harmony.

"It reinforced to me the idea that, depending on the level of your commitment and the resistance that you meet, if what you're talking about is so emotionally strong with some people, then you have to be careful," said Robinson, a member of Eastern Star Baptist Church in Indianapolis. "The end result may be that you end up sacrificing your life for your beliefs. What more noble thing can you do than to die for something you believe in?"

"At the same time, how many people really want to make that level of commitment?"

Like Rev. King, Kennedy had a commitment to positive change in society that, in some respects, led to his life being threatened.

Two months after promoting peace in Indianapolis on the day of Rev. King's death, Kennedy himself was gunned down on June 5 after a campaign rally in Los Angeles.

"It was just overwhelming," said Carr of Kennedy's death. "It just really touched my heart. I had a lot of sympathy for the family that had been through a lot."

A commitment to faith and service

Carr, a member of St. Rita Parish in Indianapolis, had already been committed to the ideals of the civil rights movement for years before 1968, working in Indianapolis for the Southern Christian Leadership Conference founded by Rev. King, and

participating in marches across the country.

Her faith helped her cope with the tragedy of April 4, 1968.

"But you still wonder, 'My God, why did it happen?'" said Carr. "You still have that question there, even though you have the faith."

The questions did not lead her to doubt her commitment. In fact, looking back 50 years later, she reflected that Kennedy's speech only strengthened her efforts to promote the common good.

"It made me a little more determined to do all I could to improve the quality of life for people, and try to educate people about going to the polls and voting," Carr said. "It pushed me to do that. I guess I've always been a community-minded person. It pushed me to do that a little bit more and not think so much of myself."

In addition to working for good in the broader community, Carr also served for many years as St. Rita's parish secretary and on advisory boards for Catholic education and Catholic Charities in the archdiocese.

Robinson also extended his service beyond his work with senior citizens for Indianapolis Parks and Recreation. The Navy veteran previously led efforts in the city to prevent homelessness and fight hunger.

His office is adjacent to the park where 50 years ago he heard Kennedy deliver a speech that changed his life.

"I am back where this whole epiphany of service came to me, on the day that Martin Luther King died," Robinson said.

Like Carr, he sees his commitment to serving the broader community flowing from the example of Rev. King and the ideals articulated by Kennedy.

"It shows me how the idea of what Martin Luther King stood for and died for, how faith in it can put you in a position where you can make a difference," Robinson said. "It doesn't have to happen nationally. It has to be you, your family, your community, your church. Be who you are in that sphere. That's all that God asks of you."

Fighting evil with good

Around the time that Kennedy gave his speech in Indianapolis, Father Kenneth Taylor was finishing up a practice for the baseball team for the Latin School of Indianapolis, the archdiocese's former high school seminary.

He heard the news of Rev. King's death on a car radio on his way back to the seminary.

"I was kind of stunned," Father Taylor recalled. "I remember not saying anything to anybody else in the car. I didn't know what to say or do."

can be filled with bitterness, and with hatred, and a desire for revenge.

"We can move in that direction as a country, in greater polarization—black people amongst blacks, and white amongst whites, filled with hatred toward one another. Or we can make an effort, as Martin Luther King did, to understand, and to comprehend, and replace that violence, that stain of bloodshed that has spread across our land, with an effort to understand, compassion, and love.

"For those of you who are black and are tempted to fill with—be filled with hatred and mistrust of the injustice of such an act, against all white people, I would only say that I can also feel in my own heart the same kind of feeling. I had a member of my family killed, but he was killed by a white man.

"But we have to make an effort in the United States. We have to make an effort to understand, to get beyond, or go beyond these rather difficult times.

"My favorite poem, my—my favorite poet was Aeschylus. And he once wrote:

"Even in our sleep, pain which cannot forget falls drop by drop upon the heart, until, in our own despair, against our will, comes wisdom through the awful grace of God."

"What we need in the United States is not division; what we need in the



Abie Robinson, senior program coordinator for Indianapolis Parks and Recreation, stands on March 26 before a new memorial in Kennedy King Park in Indianapolis. The memorial pays tribute to a speech given by Robert F. Kennedy in the park on April 4, 1968, the day Rev. Martin Luther King Jr., was assassinated. Robinson attended the speech. (Photos by Sean Gallagher)

He was so affected in part because the example of Rev. King had helped him be open to God's call to priestly service.

"He was a big part of why I went ahead and became a priest," said Father Taylor, pastor of Holy Angels and St. Rita parishes, both in Indianapolis. "Him being a minister and the Church's involvement in the civil rights movement—it just struck me how important the work of the Church can be in changing lives for the better, changing the nation for the better."

Like Carr and Robinson, Rev. King's death led him to be committed to service all the more.

"It confirmed it even more, that the role of the Church is important," Father Taylor reflected.

Looking back 50 years later, Father Taylor sees much contemporary relevance in Rev. King's death and Kennedy's speech.

"There is nationwide significance to it," Father Taylor said. "So many people are trying to rev up fear and division and reactionary kinds of things.

"But that speech is a reminder that we need to fight evil with good, to come together, to draw out the higher qualities of humanity and not to give in to division and the fears of others and the unknown, which a lot of people are doing today."

Carr agrees and sees faith as offering an alternative to divisiveness and distrust.

"We can't give in to that," she said. "There are people who are constantly praying that all of this trauma and discord will come to an end. I think it's tearing our country apart. You just have to keep moving forward with the things that you know you can do and get accomplished to



Phyllis Carr, a member of St. Rita Parish in Indianapolis, answers a phone call on April 2 in the Indianapolis office of the National Association for the Advancement of Colored People. She attended the speech given in Indianapolis by Robert F. Kennedy 50 years ago on April 4, 1968, the day on which Rev. Martin Luther King Jr., was assassinated.

help to put an end to it."

Leaning on prayer is one way Carr plans to move forward. It also gives her a broader perspective on the challenges that continue to face society 50 years after that tragic day in 1968.

"I firmly believe that prayer really changes things," she said. "It may not change things the way you want them to be changed, the way you're praying for it to be changed. But if you just keep praying for change to come for the betterment of people and the quality of their life, I believe it will come." †

Kennedy's speech: A call for love, wisdom and compassion

On April 4, 1968, presidential candidate Robert F. Kennedy gave a speech to a largely African-American audience in Indianapolis in the wake of the assassination earlier that day in Memphis, Tenn., of Rev. Martin Luther King Jr.

The speech has been widely attributed as the cause of Indianapolis remaining at peace after King's death when so many other cities suffered violent riots.

The following is the text of Kennedy's speech found at americanrhetoric.com/speeches/rfkonmlkdeath.html.

"Ladies and Gentlemen,

"I'm only going to talk to you just for a minute or so this evening, because I have some—some very sad news for all of you. ... I have some very sad news for all of you, and, I think, sad news for all of our fellow citizens, and people who love peace all over the world; and that is that Martin Luther King was shot and was killed tonight in Memphis, Tennessee.

"Martin Luther King dedicated his life to love and to justice between fellow human beings. He died in the cause of that effort. In this difficult day, in this difficult time for the United States, it's perhaps well to ask what kind of a nation we are and what direction we want to move in. For those of you who are black—considering the evidence evidently is that there were white people who were responsible—you

United States is not hatred; what we need in the United States is not violence and lawlessness, but is love, and wisdom, and compassion toward one another; and a feeling of justice toward those who still suffer within our country, whether they be white or whether they be black.

"So I ask you tonight to return home, to say a prayer for the family of Martin Luther King ... but more importantly to say a prayer for our own country, which all of us love—a prayer for understanding and that compassion of which I spoke.

"We can do well in this country. We will have difficult times. We've had difficult times in the past, but we—and we will have difficult times in the future. It is not the end of violence; it is not the end of lawlessness; and it's not the end of disorder.

"But the vast majority of white people and the vast majority of black people in this country want to live together, want to improve the quality of our life, and want justice for all human beings that abide in our land.

"And let's dedicate ourselves to what the Greeks wrote so many years ago: to tame the savageness of man and make gentle the life of this world. Let us dedicate ourselves to that, and say a prayer for our country and for our people.

"Thank you very much." †



Robert F. Kennedy, right, gives a speech on April 4, 1968, in a park at 17th Street and Broadway Ave. in Indianapolis on the day of the assassination of Rev. Martin Luther King Jr. The speech has been credited with the fact that Indianapolis remained calm in the wake of King's death.

(Indianapolis Recorder Collection, Indiana Historical Society)

St. Rita parishioner recalls interactions with late civil rights leader

By Natalie Hoefer

It was April 4, 1968. Twenty years old at the time, Charles Guynn and his fiancée Mary were at a skating rink in Indianapolis when suddenly the music stopped.

“The guy who was spinning the records made the announcement,” he recalls: the Rev. Martin Luther King Jr., had been assassinated.

“I can’t even express how I felt,” Guynn says, starting to choke back tears 50 years later. “What do you say when you lose someone who gave you so much and never expected anything in return?”

Guynn employs the word “you” not in the general sense, but in direct reference to himself—the 70-year-old member of St. Rita Parish in Indianapolis who knew Rev. King personally. His multiple interactions with the renowned minister and civil rights leader over the course of several months in 1967 and 1968 left a lasting impact on the African-American Catholic.

‘Just another minister’

Through his involvement at St. Rita and his friendship with the parish’s then-pastor, Father Bernard Strange, Guynn came to know quite a few movers and shakers on the local and national civil rights front in the late 1960s.

One of those activists was Father Strange’s friend, Rev. Dr. Andrew J. Brown, then-pastor of Indianapolis’ St. John’s Missionary Baptist Church. According to Guynn, the church was ground zero for much of the planning of the civil rights movement in the city, the state and even the nation, in the late 1960s.

Father Strange invited Guynn to join him at the meetings. It was there that he met Rev. King, a close friend of Rev. Brown’s.

He recalls joining “both black and white” priests, Protestant ministers and Jewish rabbis for “planning meetings in the basement of St. John’s [Baptist Church]. They were planning for civil actions: How to approach the legislature, deciding what the issue was, which



On the southeast corner of East Washington and Pennsylvania streets in Indianapolis, a memorial honors the life and work of Rev. Martin Luther King Jr. The memorial includes this plaque, among other elements. (Photo by Natalie Hoefer)

legislator to approach on an issue. Would there be a demonstration? Would it be in Indianapolis or down south in Alabama or Mississippi? The whole idea of [Rev.] King was to get away from that area [in the south] to plan, then take the plan back to those areas.”

At the age of 19, Guynn took it all in stride.

“Back then I did not even begin to understand [Rev. King’s] greatness and what he was doing,” he says. “I thought he was just another minister, because I met many ministers who came through St. John’s to visit.

Father Strange and Guynn would “sit down and have dinner with [Rev.] Andrew J. Brown ... along with [Rev.] Martin

Luther King. ... I saw [Rev. King] enough that he developed a nickname for me. He called me Chuckie. I think he knew I hated that. He’s the only one I let call me that.”

‘Violence only leads to violence’

But Guynn admits that he “became captivated with [Rev. King’s] sensitivity toward his fellow man. He was really strong on that, and really strong on rights, that all people deserve their rights. I never saw any kind of prejudice or racism come from him.

“It sounds cliché now, but I knew he was something special. It just oozed from him. He was very real. I have to say he was a holy man. He sacrificed his life, his family, his kids for the good of others.”

Guynn notes that, conversely, he himself was “a bit of a lightning rod” at the time.

“Being a youngster, I tended to be more like Malcolm X—‘You got to do something! You can’t just let people hit you and spit on you!’”

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Youth theater group in Greenwood to perform *Pirates of Penzance*

The Agape Performing Arts Company, a ministry of Our Lady of the Greenwood Parish in Greenwood, will perform *Pirates of Penzance*, the most popular operetta of the 19th century British duo Gilbert and Sullivan, on April 20-22 and April 27-29 at the Knights of Columbus’ McGowan Hall, 1305 N. Delaware St., in Indianapolis.

The production will begin at 7:30 p.m. on April 20, 21, 27 and 28. There will also be performances at 3:30 p.m. on April 21, 22, 28 and 29. VIP tickets are \$15, \$10 for adults and \$5 for children 11 years and under.

Agape draws on talents of children and youths from across central Indiana, including eight archdiocesan parishes. It has been invited to perform at Bard Fest, Indianapolis’ Shakespeare Festival.

It has also received two Mitty Awards—Most Impressive Youth Production and Most Impressive Costume—from “A Seat on the Aisle,” an Indianapolis theater blog.

For more information about Agape Performing Arts Company and its production of *Pirates of Penzance*, including how to purchase tickets, visit agapeshows.org. †



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Pope, MLK share common dream, Vatican official says

VATICAN CITY (CNS)—The Rev. Martin Luther King Jr.'s dream of a dignified life for all men and women regardless of color or creed continues to live on in the teachings of one his most influential admirers, Pope Francis, a Vatican representative said.

Speaking to Vatican News on April 3, the eve of the 50th anniversary of Rev. King's assassination, Archbishop Ivan Jurkovic, Vatican observer to United Nations agencies in Geneva, said both the slain civil rights leader and the head of the Catholic Church have "brought universal attention to a new vision of the world."

"Of course, Martin Luther King did it in the defense of human rights of the African-American people. The pope, instead, brings a new vision of the Church," Archbishop Jurkovic said.



Rev. King's legacy of nonviolent resistance to the injustices suffered by African-Americans in the United States, he said, began a "new era" that ushered in "a general development of society and democracy" in the world.

Archbishop Jurkovic said that the same Christian-inspired message, echoed by many influential leaders today like Pope Francis, has two important guiding principles that are pertinent in today's tumultuous political climate.

The first principle "is nonviolence, a principle that has become somewhat problematic today in the face of the many violent actions that surround us. Then there is the principle of universal fraternity: to consider all people as beneficiaries of the same brotherhood," Archbishop Jurkovic said.

Those principles, he added, not only must remain relevant for those working at a bureaucratic level crafting policy in the United Nations, but must be defended by



A group of teenagers from Pearl, Miss., walk along U.S. Highway 61 just south of Memphis, Tenn., on April 2, on their 50-mile "March to Memphis" tribute to the Rev. Martin Luther King Jr. April 4 marks the 50th anniversary of the death of the civil rights leader in Memphis. (CNS photo/Karen Pulfer Focht, Reuters)

influential leaders in society today.

"Pope Francis does it—he does it in a splendid way—and everyone recognizes the role he has gained in such a short time," the archbishop said. "The pope believes that the only future worthy of the human person is one that includes everyone."

Archbishop Jurkovic said that all people must pursue and defend this vision which brought about change through the life and death of Rev. King.

"We can all be happy, but this only comes if all are included, from the last one to the most privileged and vice versa," he said. †

GUINN

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Those who fell into the camp promoting violent retaliation were eventually at odds with Rev. King, says Guynn.

"I remember some of the arguments and disagreements that came out of some of those meetings when it became black-on-black, especially those wanting to deal with violence like Malcom X. ... [Rev. King] was about truly turning the other cheek. He didn't react to violence with violence. ... I found out from him that violence on violence only leads to violence. Instead, he talked about the idea of forgiveness."

That's not to say Guynn never heard Rev. King raise his voice. He recalls one particularly tense meeting in the basement of St. John's Missionary Baptist Church when "one group of ladies came down, and they were upset with his stance [against abortion]. That was a pretty ugly meeting."

"He was very anti-abortion. He saw that as murder. He said it was anti-Christian, anti-human. He called some ministers hypocrites because they were condoning this pro-abortion attitude."

Guynn also heard Rev. King discuss "freedom of education, [and] the rights not just of African-Americans

but also how women were being treated. He believed in equality of women being paid the same as men, and he talked about men's responsibility to be real men."

Do your homework, and don't flunk

As Guynn became a fixture at the monthly or semi-monthly meetings, Rev. Brown called upon him to take on a special responsibility himself. In 1967, he asked the young Catholic to oversee the Indianapolis branch of Operation Breadbasket, an inner-city youth outreach program created by Rev. King.

"It was a weekly informational program dealing with leadership, guidance, religious ethics, being responsible for yourself and what you need to do in the community," Guynn explains. "It was a lot of education building, not so much 'abc' but more on what you need to do to assist the growth of the community."

Through Operation Breadbasket, Guynn oversaw 2,000 youths and 200 supervising adults in digging, planting and harvesting vegetable gardens in vacant neighborhood lots. The produce was sold at youth-run farmers' markets.

To help the new, young leader, Rev. King offered "Chuckie" some advice.

"He said, 'Number one, before you do anything, do your homework,'" Guynn recalls. "Next, he said to 'understand who you're going before, their strengths and weaknesses. Make sure you deliver your message in an

articulate way. Understand where the kids are, so you can ... better give them guidance.'"

Guynn says Rev. King's final words of advice were, "You have one chance—don't flunk!"

That advice, and the example of Rev. King's peaceful yet powerful activism, made a lifelong impact on Guynn.

"It's why I was involved in community action," he says. "Anything dealing with the betterment of the community, I want to be part of it."

'What I learned, I carry today'

And so he has been. The highlights of Guynn's efforts to better the community include serving roughly two decades on the Indiana Black Expo board, 17 years of which he was treasurer; directing the Indianapolis-Marion County Commission on Human Rights for three years upon the appointment of former Indianapolis Mayor William Hudnut; and instructing Indianapolis Police Department officers on race relations for about eight years, again by the appointment of Mayor Hudnut.

Guynn's desire to serve also extended to the Church. He has long been a member of the Knights of Peter Claver, even serving as national secretary. In that role, he was part of a team that met with Pope John Paul II to discuss the importance of black Catholic leadership in the United States.

Closer to home, he was a Catholic Youth Organization (CYO) basketball coach and served as president of St. Rita's parish council. He has received a Serra Club Award, the CYO's Msgr. Albert Busald Service Award and St. John Bosco Award, and the archdiocese's Spirit of Service award in 2011.

At 70, Guynn still seeks to better the community. For a year and a half, he has served as executive director of Community Outreach for Financial Education (COFFE), Inc., a nonprofit organization that offers personal financial literacy education, as well as sustainability programs for nonprofit and for-profit businesses.

"To this day at COFFE, I make sure I've done my homework and tell myself, 'Don't flunk,'" says Guynn, just as Rev. King advised him 50 years ago. "What I learned [from him], I definitely carry today: don't be quick to judge, be understanding, and know that each person has different size shoes, and you have to walk in those shoes to understand where they're coming from." †



Charles Guynn

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Christ renewed gift of divine mercy through St. Faustina

By Emily Jaminet

Known as the Apostle of divine mercy, St. Faustina Kowalska brought the message of God's deep and passionate love for all of humanity.

At her canonization in 2000, St. John Paul II said, "The life of this humble daughter of Poland was completely linked with the history of the 20th century. ... Christ entrusted his message of mercy to her. ... It is not a new message, but can be considered a gift of special enlightenment that helps us to relive the Gospel of Easter more intensely."

Faustina was born in 1905 to a poor peasant family in a small village in Poland. Named Helen at her baptism, she was the third of 10 children. Her family lived on a 14-acre farm. Her father also worked at a brewery to provide for the needs of the family. Despite their poverty, her parents taught their children the importance of living out their Catholic faith in daily life.

From a young age, Helen always felt drawn to the religious life, but she experienced many obstacles in pursuing this vocation. In her diary, she wrote, "From the age of 7, I experienced the definite call of God, the grace of a vocation to the religious life. ... I heard God's voice in my soul; that is, an invitation to a perfect life."

Helen joined the Sisters of Our Lady of Mercy in Warsaw on Aug. 1, 1925, where she took on the name Sister Maria Faustina. She wrote in her diary that she felt immensely happy: "A single prayer was bursting forth from my heart, one of thanksgiving."

Despite the joy she felt in becoming a religious sister, she had many trials and struggles, including tuberculosis, which led to her early death.

Considered a mystic, Faustina spread the message of divine mercy in her personal journal called *Divine Mercy in My Soul*. More than 600 pages long, the diary is full of personal insights and accounts of mystical interactions with and experiences of Christ and Mary.

The diary details aspects of the divine mercy devotion.

The Feb. 22, 1931, entry of her diary states that Christ instructed Faustina to have

an image painted like the one she saw in her convent cell that night. He told her, "Paint me an image ... with the signature: 'Jesus, I trust in you.'"

The image depicts Jesus with two bright rays of light, one red and the other white, flowing from Christ's heart. The lighter ray symbolizes water, which "makes souls righteous," and the red ray symbolizes blood, which is "the life of the souls."

According to Faustina, there are special graces for those who pray before this image. "By means of this image, I shall be granting many graces to souls; so let every soul have access to it," Christ told her.

Christ also instructed Faustina that there should be a great feast day to celebrate his mercy.

Known as Divine Mercy Sunday, this feast day falls on the second Sunday of Easter, pointing to the close relationship between the paschal mystery and God's mercy. "I desire that the feast of mercy be a refuge and shelter for all souls, and especially for poor sinners," Christ told her.

Special graces are available on this feast day, and Faustina presented the conditions for receiving these graces. Most important, she writes, one must be in a state of grace, have gone to confession and received Communion.

Another aspect of the divine mercy devotion is the chaplet of divine mercy, which is prayed on the beads of a rosary.

The prayer, beginning with, "Eternal Father, I offer you the body, blood, soul and divinity of your dearly beloved Son, Our Lord, Jesus Christ,"

into a diary.

Faustina's message reverberated in John Paul II's heart, as he demonstrated in his homily at her canonization on April 30, 2000.

"And you, Faustina, a gift of God to our time, a gift from the land of Poland to the whole Church, obtain for us an awareness of the depth of divine mercy; help us to have a living experience of it and to bear witness to it among our brothers and sisters.

"May your message of light and hope spread throughout the world, spurring sinners to conversion, calming rivalries and hatred, and opening individuals and nations to the practice of brotherhood.

"Today, fixing our gaze with you on the face of the risen Christ, let us make our own your prayer of trusting abandonment and say with firm hope: Christ Jesus, I trust in you! 'Jezu, ufam tobie!'" he said.

At the same time, John Paul II declared Divine Mercy Sunday to be celebrated worldwide on the Sunday after Easter.

In 2002, the apostolic penitentiary of the Holy See issued a decree granting a plenary indulgence to those who comply with all the established conditions (confession, Communion and praying



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

unites us to the crucifixion.

Another line from the prayer states: "For the sake of his sorrowful passion, have mercy on us and on the whole world." This powerful phrase is the backbone for the chaplet and the driving force for why we pray it, for the people in our lives, loved ones, friends, family members and the whole world.

Another aspect of the devotion, the "hour of mercy," observed at 3 p.m., is the customary time Christians remember Christ's death on the cross.

"It was the hour of grace for the whole world—mercy triumphed over justice," Faustina recorded in her diary. Pray the Stations of Cross, adore Christ present in the Blessed Sacrament or "immerse yourself in prayer there where you happen to be, if only for a very brief instant," Christ instructed Faustina.

One other aspect of divine mercy is

spreading the devotion and the hour of mercy. "Souls who spread the honor of my mercy I shield through their entire life as a tender mother her infant, and at the hour of death I will not be a judge for them, but the merciful savior," Christ said to her.

We are called to actively share this message by living a life of deeds, words and prayers of mercy. When we show mercy and love to others, Christ is merciful toward us.

The divine mercy message is a message of hope for all sinners, helping us to grow in trust of Our Lord and teaching us how to be people of mercy.

(Emily Jaminet is a Catholic author, speaker, radio personality, wife and mother of seven children. She is the author of *The Friendship Project* and co-author of *Divine Mercy for Moms*. Her website is emilyjainet.com.) †

In life and death, St. John Paul II embodied message of divine mercy

By Marge Fenelon

There are many notable things about the life and papacy of St. John Paul II, but one of the most notable is his devotion to divine mercy.

In 1980, he issued an encyclical that was part of a trilogy of encyclicals on the Trinity that emphasized divine mercy. It was the encyclical on God the Father, "*Dives in Misericordia*" ("Rich in Mercy"), in which he outlines the truth and meaning of mercy from biblical times to the present and beyond.

In it, he states mankind's mission of mercy. "The Church must profess and proclaim God's mercy in all its truth, as it has been handed down to us by revelation," he wrote (#13). He took this task upon himself, becoming for many the champion of divine mercy.

Not surprisingly, he seemed to have found in St. Faustina Kowalska a kindred spirit. She was a humble, uneducated and holy nun of the Sisters of Our Lady of Mercy in Poland who received extraordinary revelations of Our Lord. Jesus instructed Faustina to record his messages of God's divine mercy. She did and compiled them

into a diary.

Faustina's message reverberated in John Paul II's heart, as he demonstrated in his homily at her canonization on April 30, 2000.

"And you, Faustina, a gift of God to our time, a gift from the land of Poland to the whole Church, obtain for us an awareness of the depth of divine mercy; help us to have a living experience of it and to bear witness to it among our brothers and sisters.

"May your message of light and hope spread throughout the world, spurring sinners to conversion, calming rivalries and hatred, and opening individuals and nations to the practice of brotherhood.

"Today, fixing our gaze with you on the face of the risen Christ, let us make our own your prayer of trusting abandonment and say with firm hope: Christ Jesus, I trust in you! 'Jezu, ufam tobie!'" he said.

At the same time, John Paul II declared Divine Mercy Sunday to be celebrated worldwide on the Sunday after Easter.

In 2002, the apostolic penitentiary of the Holy See issued a decree granting a plenary indulgence to those who comply with all the established conditions (confession, Communion and praying

for the pope's intentions) and a partial indulgence to those who incompletely fulfill the conditions.

This was in accordance with Jesus' own wishes as told to Faustina. Together, these two papal acts are the highest endorsement the Church can give to a private revelation.

In his 2001 homily on Divine Mercy Sunday, John Paul II pointed to the revelations of Faustina as "the appropriate and incisive answer that God wanted to offer to the questions and expectations of human beings in our time, marked by terrible tragedies. ... Divine Mercy! This is the Easter gift that the Church receives from the risen Christ and offers to humanity at the dawn of the third millennium."

His confidence in divine mercy never wavered. Throughout his life, he not only promoted it, he personified it. As if to crown his work, providence saw to it that John Paul II died on the eve of Divine Mercy Sunday in 2005. He was canonized on April 27, 2014, which was Divine Mercy Sunday that year.

(Marge Fenelon is a freelance writer from Milwaukee. Her website is margefenelon.com.) †



A stamp showing St. John Paul II, Jesus of Divine Mercy and St. Peter's Basilica was jointly issued by the Vatican and Poland in 2011 to celebrate the beatification of the Polish pope that year, three years before his eventual canonization. (CNS photo/courtesy of Vatican Philatelic and Numismatic Office)

From the Editor Emeritus/John E. Fink

Trying to find the Hasler Hotel in Rome: a comedy skit

You'll enjoy this story of one of my visits to Rome. The episode would have made a good comedy skit. But first, some background.



After the World Congress of the Catholic Press in Vienna in 1977, I rented a car and drove with my wife Marie to Rome, stopping at various places on the way. One of those places was Verona,

Italy. It was dark when we got there and this, of course, was well before smart phones or GPS in cars. We had maps.

I frequently had to stop the car, get out and go to the corner to see where we were. Then we would find that intersection on a map. But we eventually got to the *Due Torre* (Two Towers).

When we told the desk clerk at the hotel how much trouble we had finding the hotel, he gave us some advice: "When you're in a strange city and don't

know how to get somewhere, find a taxi and tell the driver to drive to the place you want to go. You follow the taxi in your car and pay the cab driver a regular taxi fare."

In Rome, we had reservations at the Hasler Hotel at the top of the Spanish Steps, but I didn't know how to get to that level. We were driving down the Via del Corso and stopped at a traffic signal when a taxi was dropping off its passengers. Marie said, "I'm going to do what that hotel clerk said," and jumped out of the car.

She went up to the taxi, but instead of telling him to drive to the Hasler Hotel and I would follow, she got into the front seat of the taxi. "Hasler Hotel," she said. "My husband will follow in that car behind us."

The taxi driver apparently got the idea that Marie was going to meet someone at the Hasler Hotel and her husband was following her. So he thought Marie wanted him to lose me. The first thing he did was make a U-turn. I made a U-turn,

too. We flew down the Via del Corso until he suddenly made another U-turn. This time, I was cut off by traffic and by the time I got turned around I had no idea where the taxi was.

Marie, in the meantime, was trying to explain things to the taxi driver, even grabbing his leg to try to keep him from driving so fast. The driver thought he really had a live one! But he did turn around again, and at one point we passed each other going in opposite directions. We waved as we passed.

Eventually, I saw the taxi drive through the Piazza del Popolo and up a hill I hadn't noticed before. I went up the hill, too, and finally got to the hotel.

Marie, of course, was already there. She went in the hotel and told the concierge that she was checking in, that her husband would be along soon, and would he please pay the taxi driver? He did.

I soon arrived, and found a very perplexed taxi driver. †

It's All Good/Patti Lamb

Remember, God loves us despite the messiness in our lives

I almost missed my deadline for this column because I've been busy pretending.

I should probably explain what I mean.



We recently put our house up for sale, and while we're grateful to have showings, we must be ready at a moment's notice to have potential buyers traipse through our house, open our closets and examine our lifestyle.

Ever since putting our home on the market, it seems we've been pretending—like we don't actually live here—as if no kids, no dog and no family ever made a home between these walls. From the day we put that "for sale" sign in the ground, I've been maniacally dusting, vacuuming and purchasing fresh flowers so that the house is inviting and "move-in ready."

Then I had a morning encounter which helped me to gain perspective. I entered the kitchen to find our 10-year-old eating a Pop Tart as she twirled around the kitchen.

"What are you doing?" I demanded to know.

"Eating breakfast," she calmly answered.

"In the kitchen?" I questioned.

She stated that's where she usually eats breakfast.

"In the same kitchen that I just scrubbed and mopped and detailed the baseboards?" I continued.

That's when I came unglued at the crumbs all over the floor and banished her to the garage.

"But it's freezing out there," she complained, and I told her to grab her coat and finish breakfast in the garage.

When I got down on my knees to pick up the crumbs, I looked up to see her standing outside the kitchen door, waving and mouthing the word "sorry."

That morning, I realized how exhausting it is to pretend and how much it drains me of mental energy. I've been hiding behind bricks and gleaming hardwood and carefully placed throw pillows. I've not been my best self, and I'm trading my family time for the illusion of a perfect home.

Last weekend, many of us Catholics got all dressed up and went to church on Easter Sunday. We renewed our baptismal promises, and we probably looked pretty upright and impressive.

But behind our fancy church clothes and perfect posture during Mass, God knows who we truly are and loves us anyway. We are imperfect, and we are sinners. We mess up and begin again, but I believe all God asks is that we keep returning to him.

It gives me some peace that Jesus didn't pick the perfect cast of characters to be his ambassadors. Peter, the rock on which Jesus built his Church, was the same one who denied him three times. But Jesus shows redemptive love when, after the resurrection, he gives Peter three chances to affirm his love. (Jn 21:15-19)

Jesus, in his humanity, understood the intimacy of human friendship. He accepted that people are real and imperfect, and that we'd sometimes disappoint. But genuine love, love that we truly keep working at, transcends the messiness of life and is forgiving and renews itself. I think that's the kind of love we are called to with God.

God doesn't ask us to be perfect, but he asks us to be our real selves and invites us to a relationship with him. Selling our home has shown me that chasing perfection gets me nowhere. So I'm trying to choose genuine over perfect, and overlook a few Pop Tart crumbs and mismatched towels, which some prospective buyer might frown upon. But that's OK.

I saw a great T-shirt at a boutique recently. It said: "Messy house. Jesus loves me anyway."

Amen.

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

In Light of Faith/Sr. Alicia Torres, F.E.

The Church needs us in its field hospital to care for the wounded

"Can I keep you?" Casper whispers into Kat's ear, and she ever so softly agrees. Somehow in that moment, it

didn't matter that Kat was human and Casper was a ghost—an attraction crossed that very real divide. The most powerful messages of the movie *Casper* relate to love and belonging, giving and receiving ... and even letting go.

These themes always captivate the human heart. People are searching for love and ways to give themselves away. At times they are even eager to say "yes" when they hear the proposal, "Can I keep you?"

Yet, a core struggle that is just as real lies deep within the human heart—do we know ourselves enough to truly give ourselves away? In my work with young people, I've seen this struggle at play.

Many young people are hurting inside—even deeply wounded. Whether it be from a difficult childhood, abuse or

sins that haunt them, they are struggling and don't know where to turn. These deep wounds can make discernment incredibly difficult because the wounds manifest in so many ways and drain energy.

I am not proposing that one must be "wound-free" to do God's will, but what I am suggesting is that many young people struggle along the path because they don't know what to do with the pain—some don't even believe healing is possible.

This is exactly where the Church must meet young people. Every time I speak to a group of teens or young adults and ask them if they've experienced suffering in their lives, hands always shoot up, heads nod. Particularly after speaking to young adults, I'm often surprised by how many women and men will come up to me, asking for advice to deal with their own specific wounds.

Pope Francis said that the Church should be a field hospital. What does that mean? Have you ever seen a field hospital? Check out *We Were Soldiers* or *Gone with the Wind* to get an idea of how messy, earthy, acute and bold a field hospital really is. It is run by men

and women who are both responsive and attentive—who can assess needs and make decisions, who know what they are able to provide, and where their limits are met.

What kind of resources does the Church have in her field hospital? We have people—priests, consecrated men and women, and laity—who have hands to serve and hearts to love. We have the treasure of the sacraments—especially the Eucharist and reconciliation—that literally have the power to set people free. We have the spiritual gifts of wisdom, understanding, counsel and fortitude.

Ultimately, we have Jesus Christ, who came to set us free.

Do we know Jesus? Can we testify to how Jesus has changed our lives? How, as a Church, are we giving witness? Does that witness bear authenticity, does it draw people who are hurting to the One Person who can set them free?

In our Church that is a field hospital, we need brave soldiers who are willing to risk their reputations and even at

See FAITH, page 15

A More Humane Society/

Richard Doerflinger

Food for thought on helpless seniors

On March 11, *The Washington Post* reported on efforts to expand the "right to die" in Oregon and elsewhere.



The state has passed legislation to study changing its law on "advance directives" by which people can decide on future care in case they lose cognitive powers. A key supporter of this

effort is Bill Harris, whose wife Nora recently died of Alzheimer's disease. He is angry that caregivers spoon-fed his wife until two days before she died despite her advance instruction to the contrary.

Harris has sued the health facility and lost. The court noted that Nora kept opening her mouth to receive food even when she was unable to do much else. Harris said this should have been dismissed as a "reflexive" action.

The group End of Life Washington as well has distributed instructions on how people can demand in advance that they be starved to death if they develop dementia.

Stephen Drake of the disability rights group Not Dead Yet sees this trend as troubling. It's troubling in three ways.

First, advance directive laws have generally not assumed that such documents can substitute for decisions made in the here and now. They generally allow a directive refusing treatment to be overridden by the patient at any time and in any state of mind by destroying the directive or speaking or acting otherwise.

This is a wise policy. Many able-bodied people say they would "rather be dead" than live with a severe disability or chronic illness. Many who develop disabilities later in life say they were suicidal at first, feeling they had lost the life they were accustomed to—but after a period of adjustment, with loving support they found value in the life they now had.

Thus when the President's Council on Bioethics published its 2005 study "Taking Care," it asked, "When I am able-bodied, do I have the right to discriminate against the person with disabilities I will become?" The sensible answer is no.

Second, many laws allow for advance directions on artificially assisted feeding such as by nasogastric tube—but they insist this does not apply to oral feeding. Oregon's law is of this kind. The campaign to define tube feeding as optional "treatment" relied heavily on the argument that it is not like oral feeding, a form of basic care that we all need as infants and may need again as we age.

Now "right to die" supporters are jettisoning the distinction that got them that far. This is not an ethical argument, but a "bait and switch" marketing ploy.

Third, if we can starve our demented seniors to death, why not finish them off more quickly?

Canada has begun to answer this question. Its law allows euthanasia when "natural death has become reasonably foreseeable." The leading physicians' group in British Columbia recently declared that this includes patients whose only "terminal" condition is that they are no longer getting food.

In Oregon, too, the law allowing assisted suicide for people expected to die in six months is being interpreted to include people who could live a long time with treatment, but will die soon without treatment. If oral feeding is "treatment," we are all terminal, thus eligible for assisted suicide once we are denied food.

The U.S. assisted-suicide movement has ridiculed slippery-slope arguments, saying we will never follow the Netherlands in approving assisted suicide for people who only have dementia. It seems we are almost there now.

(Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He writes from Washington state.) †

Divine Mercy Sunday/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 8, 2018

- Acts of the Apostles 4:32-35
- 1 John 5:1-6
- John 20:19-31

As almost always in the Easter season, the Acts of the Apostles furnishes the Liturgy of the Word with its first reading for Mass on this weekend.



The text of Acts shows itself to be the work of the Evangelist, who wrote St. Luke's Gospel. Acts, therefore, may properly be seen as a continuation of the story presented in Luke's Gospel. Luke's Gospel closes with the

Ascension of Jesus. Acts then begins at this point.

As it progresses, Acts traces for some years the development of the infant Church, describing the plight of its first members. In so doing, it provides a fascinating insight into the formation of the Church, as well as a powerful lesson in the basic beliefs that so compelled absolute loyalty and devotion from the early Christians whom Acts praises.

It also gives great examples of unqualified selfishness, the idea that might makes right, human ignorance and treachery.

In this weekend's reading, Acts presents the first members of the Church as being "of one heart and one mind" (Acts 4:32). Love for and adherence to the Lord were supreme for them.

Central in the story were the Apostles, the Lord's special followers and students, whom Jesus commissioned to continue the work of salvation. The Apostles had seen the Risen Lord, so the first Christians revered them.

Love for others, in the model of Jesus, was more than a platitude. The early Christians assisted the poor. Indeed, so much so that they sold their property or even their houses to obtain funds to assist the needy.

St. John's First Epistle supplies the second reading, defining what being a Christian means.

All believers must give themselves fully in love to God, through trust and faith in Jesus. Because of this commitment, and because of the Lord's

redeeming acts, each Christian is a child of God. This term means much more than merely earthly creation. It means eternal life.

Baptism in water symbolizes this absolute commitment.

The Gospel reading for Mass this weekend is from St. John's Gospel. It is a resurrection narrative, a story with which most Christians are quite familiar. Recall the dismay among the followers of Jesus when they found the empty tomb? Where had the body of the Lord been taken?

This reading answers the question. The body of the Lord has not been taken. Jesus lives! The encounter with the doubting, demanding Thomas affirms this glorious fact.

Resurrection from the dead is stunning in itself, but Jesus further acts as God by conferring the power of the Holy Spirit on the Apostles. He grants them the authority of forgiving sins, a divine privilege as sins affront God. He sends them to the four corners of the world to bring redemption to all humanity.

Passing through locked doors as if doors were thin air, Jesus greeted the Apostles with "Peace be with you" (Jn 20:19). Jesus makes clear that peace only is in God. The living Lord is the sole source of peace.

Reflection

This weekend, the Church calls its people to have faith and to rejoice. The resurrection and redemption in Jesus should not refer simply to an event in history, but to living realities for us to experience here and now.

It is time for us to find consolation and strength in Jesus, crucified, risen and living still.

We observe Divine Mercy Sunday on this day. In and through Jesus, the merciful Son of God, divine mercy is with us here and now.

While sin and human limitation often present considerable obstacles in our progress toward God, the Lord left us the Apostles, and through them and the Church they assisted in forming us. We find forgiveness, the light to see the way to follow Jesus, hope, peace and life. †

Daily Readings

Monday, April 9

The Annunciation of the Lord
Isaiah 7:10-14; 8:10
Psalm 40:7-11
Hebrews 10:4-10
Luke 1:26-38

Tuesday, April 10

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

Wednesday, April 11

St. Stanislaus, bishop and martyr
Acts 5:17-26
Psalm 34:2-9
John 3:16-21

Thursday, April 12

Acts 5:27-33
Psalm 34:2, 9, 17-20
John 3:31-36

Friday, April 13

St. Martin I, pope and martyr
Acts 5:34-42
Psalm 27:1, 4, 13-14
John 6:1-15

Saturday, April 14

Acts 6:1-7
Psalm 33:1-2, 4-5, 18-19
John 6:16-21

Sunday, April 15

Third Sunday of Easter
Acts 3:13-15, 17-19
Psalm 4:2, 4, 7-9
1 John 2:1-5a
Luke 24:35-48

Question Corner/Fr. Kenneth Doyle

Pontifical Academy of Sciences members chosen for academic credentials

Stephen Hawking died recently. As I understand it, Professor Hawking claimed to have proven that God does not exist. And yet the pope met with him and recognized his studies. Why would the pope do that and celebrate an atheist? (Virginia)



Professor Stephen Hawking, the renowned British theoretical physicist, died at age 76 on March 14, 2018, after a long battle with Lou Gehrig's disease, amyotrophic lateral sclerosis. Though many commentators called him an avowed atheist, I would see him rather as an agnostic.

He once told ABC News, "One can't prove that God doesn't exist. But science makes God unnecessary. ... The laws of physics can explain the universe without the need for a creator." The origin of the universe, in Hawking's mind, lay billions of years ago in the Big Bang theory—and since whatever may have occurred before that could not be observed by science, it was irrelevant to him.

Over the years, Hawking met with four different popes, the last being Pope Francis in November 2016. In 1986, Hawking had been named by Pope John Paul II to the Pontifical Academy of Sciences.

That group, which includes scholars from several religions and some who profess no faith, exists to foster dialogue between science and faith, and its members are chosen primarily for their academic credentials.

In the past, the academy has discussed such topics as the potential perils of nuclear war. The focus of its 2016 gathering was ecology—the impact of technology on the planet—and Pope Francis spoke to them of the profound need for an "ecological conversion" in which people recognize their responsibility for caring for creation and its resources.

Hawking always respected the Church's contribution to this dialogue, and upon his death, a tweet from the Vatican observatory said, "We value the enormous scientific contribution he has made to quantum cosmology, and the courage he had in facing illness."

Though Hawking professed no belief in an afterlife (once telling the British journal *The Guardian*, "I regard the brain as a computer which will stop

working when its components fail"), a tweet from the pontifical academy expressed a prayer at his death that the Lord would now "welcome him into his glory."

Years ago, as I recall, special prayers were offered just before the end of Mass for the conversion of Russia. I believe that those prayers, to a certain extent, worked.

Why can't we say similar prayers now for the elimination of terrorism throughout the world? It couldn't hurt. I do say one myself before Mass starts for this intention, but we need several voices. (Oregon)

In the 1880s, Pope Leo XIII asked that prayers be offered to St. Michael the Archangel at the end of Mass, asking for an end to violence. At the time, Pope Leo's principal concern was the rise of Masonic power in Catholic countries of Europe, where the liberty of the Church was under attack by revolutionary forces.

In 1930, Pope Pius XI "redirected" those Leonine prayers and asked that they be offered for the tranquility and freedom of the Catholic Church in Russia. The practice was discontinued in the 1960s.

Since then, Church leaders have from time to time authored prayers against terrorism, most notably Pope Francis during a 2016 visit to Poland for World Youth Day.

That prayer says, in part: "We come to you [God] today to ask you to keep in peace the world and its people, to keep far away from it the devastating wave of terrorism, to restore friendship and instill in the hearts of your creatures the gift of trust and of readiness to forgive."

"Touch the hearts of terrorists so that they may recognize the evil of their actions and may turn to the way of peace and goodness, of respect for the life and for the dignity of every human being, regardless of religion, origin, wealth or poverty."

Thus far, there has been no call for the universal use of such a prayer at every Mass, but I think it is excellent that you are praying personally for this same intention.

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

My Journey to God

The Child/The Savior

By Charles Miller

Bright day, new day, glorious day...
The tomb of Christ is open; the guards,
the heavy stone all gone, taken away...

We are saved
We are saved

The world waits anew in rapture and awe...

We now know salvation is here for us all...
We are saved
We are saved

Christ will ascend to his throne on high...
He shall reign with his Father from the heavens in the sky...

We are saved
We are saved

This Child so dear has shown us the way...
Now let us learn to love, and praise our Father every day...

We are saved
Alleluia
We are saved
Alleluia



(Charles Miller is a member of Nativity of Our Lord Parish in Indianapolis. This artwork, titled "An Angel at the Tomb," was created by Melanie Isaacson of St. Bartholomew Parish in Columbus.)

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.

BAILEY, Evelyn L., 88, St. Bartholomew, Columbus, March 23. Mother of Tim Bailey. Sister of William Mitchell. Grandmother of four. Great-grandmother of one.

CLARKE, Thomas, 75, St. Elizabeth Ann Seton, Richmond, March 21. Husband of Karen Clarke. Father of Jennifer Browning, Annette Reynolds, Patrick and Tony Clarke. Brother of Sandra Augustin Dehner. Grandfather of 13.

COLOMBO, George A., 85, Holy Spirit, Indianapolis, March 19. Husband of Joyce Colombo. Father of Mary Coffey, Dennis and Michael Colombo. Brother of Josephine Reeves. Grandfather of five.

DAY, Everett F., 90, Holy Family, New Albany, March 15. Husband of Patricia Day. Father of Denise Ernstberger, Therese Stevens, Charles and Mike Day. Grandfather of seven. Great-grandfather of four.

DEHOFF, Carolyn R., 81, Good Shepherd, Indianapolis, March 21. Mother of DeDe Biro and Linda Wood-Corbin. Grandmother of seven. Great-grandmother of 15.

ELSTONE, Mary M. (Hildreth), 87, St. Mary-of-the-Knobs, Floyd County, March 24. Mother of Rose Himmelreich and Douglas Elstone. Sister of Edna Hall and James Hildreth. Grandmother of two.

ENGLAND, Jessie S., 69, St. Mary, Lanesville, March 24. Husband of Patricia England. Father of Joshua England. Grandfather of two.

ERTEL Barbara A., 83, St. Mary, North Vernon, March 19. Mother of Helen Brunner, Bill Jr., Ed and Joe Ertel. Grandmother of 12. Great-grandmother of 10.

FEDERLE, Carl L., 79, St. Bartholomew, Columbus, March 17. Father of Lisa Abraham and Paula Perry. Brother of Marlene Greiwe, Joann Holzer and Howard Federle. Grandfather of five.

FLEMING, Michelle G., 79, St. Bartholomew, Columbus, March 18.

HARRISON, Timothy F., 57, St. Bartholomew, Columbus, March 11. Father of Ashley Harrison and Andrea Lucas. Son of Marion Harrison. Brother of Merri Jo Sims and Jerome Harrison. Grandfather of one.

HOBEIN, Alfred, 74, Holy Spirit, Indianapolis, Feb. 10. Husband of Valda Hobein. Father of Eric and Michael Hobein. Grandfather of three.

HUTCHENS, Mary (Yochem), 96, Holy Family, New Albany, Feb. 25. Mother of Alice Luckett, Phyllis Kaiser, Beth Ann Crucky, Laura Schnell, Judith Schroeder, Mary Denise Smith, Elwood, Jr., Mark, Richard, Robert and Tom Hutchens. Sister of Rita Boehm. Grandmother of 35. Great-grandmother of 74.

Great-great-grandmother of 10.

KNECHT, Bonnie R., 84, St. Michael, Brookville, March 23. Mother of Denise Handley, Bobbi Princell, Deborah Tolson, Timothy and Thomas Knecht. Half-sister of Karen Hitchcock and Rosalyn Urban. Grandmother of eight. Great-grandmother of 23.

KUNKEL, James R., 65, St. Gabriel, Connersville, March 21. Husband of Rita Kunkel. Son of Helen Kunkel. Brother of Patty Inman and Betty Littrel. Uncle of several.

MARSHALL, Marcella E., 94, St. Michael the Archangel, Indianapolis, March 23. Mother of Suzanne Elble, Mary Margaret Foreman, Maureen Marshall-Doss, Rita, Fred and Tim Marshall. Sister of Lorraine Bender. Grandmother of 16. Great-grandmother of 22.

MILLER, Mary F., 91, Good Shepherd, Indianapolis, March 1. Mother of Donna Brown, Carol Cogdill, Nikki Templeton, Tom Billington and Victor Miller III. Grandmother of 11. Great-grandmother of 25. Great-great-grandmother of two.

NOLAN, Bernice (Holden), 95, Holy Family, New Albany, Feb. 25. Mother of Marilyn Ziegler, Alan, Brian and Dr. Ronald Nolan. Sister of Cletus Holden. Grandmother of nine. Great-grandmother of 13.

SEUBERT, John G., 80, St. Thomas More, Mooresville, March 4. Father of Jill Allen, Jacquelyn Fuller, Julie Noel, Jennifer Thomason and James Seubert. Brother of Linda Goodall and Lois Granan. Grandfather of 12. Great-grandfather of five.

TABAK, Gloria M., 61, St. Simon the Apostle, Indianapolis, March 22. Wife of Ron Tabak. Mother of Kristin Eichel, Tyler McCreary and Travis Tabak. Grandmother of seven. †

Conventual Franciscan Brother Bob Baxter served in retreat ministry and education

Conventual Franciscan Brother Bob Baxter, a member of the Our Lady of Consolation Province based in Mount St. Francis, died on March 22 in New Albany. He was 69.

The Mass of Christian Burial was celebrated on April 5 at the chapel of the Conventual Franciscans at Mount St. Francis. Interment followed in the columbarium of the friars' cemetery.

Robert Byrne Baxter, Jr., was born on Sept. 5, 1949, in Bay Shore, N.Y.

A graduate of St. Louis University in St. Louis, Brother Bob entered the province's novitiate on Aug. 17, 1971. He professed simple vows on Aug. 5, 1972, and solemn vows on Nov. 1, 1976.

Brother Bob spent 25 years serving as a high school religious teacher, parish director of religious education and youth minister. In the archdiocese, he taught at Cardinal Ritter Jr./Sr. High School in Indianapolis from 1989-90. From 1990-2001, he ministered as the director

of religious education and youth minister at St. Michael the Archangel Parish in Indianapolis.

Brother Bob was elected in 2001 as secretary of the Province of Our Lady of Consolation. In 2008, he began ministry as director of retreats at Mount St. Francis, leading a popular Scripture study class.

Brother Bob also served on the Archdiocesan Planning Commission for the Connected in the Spirit planning process.

He is survived by his sisters Clare Baxter of Princeton N.J., Julie Baxter of Nokomis, Fla., Anne Humes of Princeton, N.J., Margaret Helmig of Chatham, N.J., and Elaine Tracey of Monticello, Ill.; and by brothers James Baxter of Ringoes, N. J., and William Baxter of Arlington, Va.

Memorial gifts may be sent to the Mount St. Francis Retreat Assistance Fund or to the Province of Our Lady of Consolation, Development Office, both at 103 St. Francis Blvd., Mount St. Francis, IN, 47146. †

Franciscan Sister Millie Speed served as an educator, missionary to the Navajo

Franciscan Sister Millie Speed died on March 20 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 93.

The Mass of Christian Burial was celebrated on March 23 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Mildred Clara Speed was born on June 15, 1924, in Cincinnati.

She entered the Sisters of St. Francis on Sept. 4, 1939, and professed final vows on Aug. 12, 1945.

During 79 years as a Sister of St. Francis, Sister Millie ministered as an educator for

54 years in Catholic schools in Illinois, Indiana, Montana and Ohio. In the archdiocese, she served at St. Louis School in Batesville from 1950-51, St. Mary School in Greensburg from 1951-52, St. Vincent de Paul School in Bedford from 1958-60 and at Our Lady of Lourdes School in Indianapolis from 1960-65.

Beginning in 1996, Sister Millie began nine years of service as a missionary among the Navajo in New Mexico. She then retired to the motherhouse in Oldenburg in 2005.

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



Deacon Anthony Lewis gives holy oils to Little Sister of the Poor Celestine Meade, administrator of the St. Augustine Home for the Aged in Indianapolis, during the March 27 chrism Mass. Also assisting with the distribution of blessed oils is Deacon Oliver Jackson, left. (Photos by Sean Gallagher)

CHRISM

continued from page 3

others, not simply in our name, but most importantly in his name, Jesus Christ, our Savior and Lord.”

Standing a few feet away from Archbishop Thompson as he blessed the sacred chrism oil was a man who will have his hands anointed with it in two months.

Transitional Deacon Jeffrey Dufresne will be ordained a priest for the archdiocese on June 2 at the cathedral.

He said that while the seminarians, he and other members of the clergy appreciate serving close to the archbishop, the chrism Mass is “a reminder that it’s never about us.”

“It’s about the Church in central and southern Indiana,” said Deacon Dufresne, a member of St. Monica Parish in Indianapolis. “I’m being ordained to serve the people of the archdiocese.”

One of the archdiocesan priests that he’ll soon call a brother is perhaps old enough to be his great-grandfather.

Retired Father Francis Eckstein, 88, was ordained a priest in 1958—31 years before Deacon Dufresne was born.

He has renewed his ordination promises during chrism Masses many times over his six decades of ministry.

“It’s very meaningful to be able to do that along with all of my other fellow priests,” said Father Eckstein. “It’s very good. I appreciate that.”

Sam Hansen, a senior at Roncalli High School in Indianapolis, is considering the possibility that God might be calling him to a priest. He was present at the chrism Mass and was impressed by the diversity of age and cultural background in the many priests serving the Church in central and southern Indiana.

“It was really cool to see how they’re united in Christ,” said Sam, a member of St. Roch Parish in Indianapolis. “They all have different stories and different origins, but they’re all a part of one big team.”

On this same “team” with the priests who renewed their ordination promises at the chrism Mass were many deacons, lay Catholics and those ministering in religious life throughout the archdiocese.

Brenda Shircliff traveled more than two hours to the cathedral from her home in Harrison County, where she is a member of St. Peter Parish.

She and fellow St. Peter parishioner Therese Bibb received the blessed oils for their faith community, and for St. Joseph Parish in Corydon and Most Precious Blood Parish in New Middleton.

Shircliff was impressed by the gathering of Catholics from so many parishes across central and southern Indiana, along with clergy and religious who serve them.

“That’s what the Catholic Church is, a community, a big community,” Shircliff said. “It takes everybody in.”

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



Adam Welp, a member of Holy Family Parish in New Albany, left, Brenda Shircliff and Therese Bibb, both members of St. Peter Parish in Harrison County, kneel in prayer during the March 27 chrism Mass.



Father Nicolás Ajpacajá Tzoc, left (partially obscured), Father Ben Okwonko, Father John McCaslin and Dominican Father Patrick Hyde pray the Our Father during the chrism Mass.

OLADIPO

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reason why I accomplish everything I accomplish and the reason why I'm here."

Q. Talk about the role that your Catholic faith has played in your life—and the way you try to live your life and your faith.

A. "My Catholic faith has done a lot for me. I've been going to church and studying the Catholic faith since as early as I can remember. It just helps me get away and be able to talk to God and have a one-on-one with him that I may not be able to have elsewhere.

"The Catholic Church is like a get-away for me. Somewhere I can go and just be at peace. It's done a great job of just helping me realize that, through tough times, I can do all things through Christ who strengthens me."

Q. You're known for your joy in singing. And you and your mother have both been cantors in church. How much do you enjoy that as an outlet for your faith?

A. "I love singing. I've been singing since I was a little kid in church. It's just great, man. There's nothing like a great song, a great Church song. It's influenced not only my Church life, but my life in general. I feel there's a song for everything. And I just try to bring that joy to whatever it is I do."

Q. You're known for your tremendous work ethic, your focus and your humility. Who are the major influences in your life who have led you to embrace those qualities?

A. "My mom, my sisters, my dad. That's where it all started for me—in my household and how I was raised. That's why I'm the man I am today."

Q. Both your parents are originally from Nigeria. How has that background shaped your life?

A. "It's been good. They showed me how to work hard. They were both Nigerian immigrants. They came over here 32 years ago, and they had to work hard in order to get whatever they wanted. And they instilled that work ethic in me. And that's where it comes from."

Q. You have a close relationship with your three sisters, including your sister Kendra who became deaf when she was 6 after an illness. Talk about your relationship with her and the influence

she has had on you.

A. "We have a very positive relationship. She can call me, text me and talk to me about anything. And I can do the same thing with her. She has been through a lot in her lifetime. And just seeing her and talking to her and being around her just motivates me to work even harder—because she got through it. She got through a tough time. I can get through anything just watching what she did."

Q. You've embraced being a part of the Indiana Pacers, and your passion has shined through when you say, "This is my city!" And the fans and the community have embraced you. Talk about what that connection means to you—and why you have embraced it so passionately.

A. "It means a lot to me. It's kind of where it all turned around for me here in Indiana. Playing at Indiana University and coming back here and playing for these people in this city has been nothing short of a blessing. It's been amazing. They've done a great job of just welcoming me, and I've embraced it. I'm just taking it one day at a time. I've got to continue to keep getting better so I keep representing them well."

Q. When you returned to Bloomington for an Indiana University basketball game earlier this year, you received another warm welcome there. What did it mean to you to have that experience?

A. "It was an amazing experience, an amazing feeling. Something that I always wanted to do, and luckily I had the opportunity to do so. It was something I'll always cherish and I'll always remember."

Q. What was the best part of the All-Star experience for you?

A. "It was fun. It was a great time. I think the best part about it was just being able to experience it with my family and friends. It's something that I'll always remember and look forward to keep doing for the rest of my career."

Q. Your father was part of that experience. What did that mean to you?

A. "It meant a lot to see him there. We have a special relationship now. It was great to see him there physically and being able to give him a hug after the game and to see how proud he was of me. It was just an amazing feeling. Words can't really describe how great it was."

Q. How would you describe your overall approach to life?

A. "That's a good question. I think the



Victor Oladipo shoots over the outstretched hand of Brooklyn Nets player Allen Crabbe during a game earlier this year. (Photo courtesy of Pacers Sports & Entertainment)

biggest approach for me is, I'm always on a mission, I guess you would say, to be great—and to show everybody that God is the reason why I'm chasing greatness. At the end of the day, I feel as though this is what I'm supposed to be doing. God blessed me with this ability not only to impact people around me, but the people

in the world as well. And that's what I'm trying to do with this game.

"I'm just trying to show my belief and my faith in the game I play in. I play for an audience of one every night I go out there and play. I just got to continue to keep getting better. The sky's the limit for me, but I just take one day at a time." †

FAITH

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times their lives to care for the wounded. We need men and women who are so convicted by what Jesus has done for them that they boldly and confidently invite others into a relationship with Jesus, who can set them free.

It is only through self-possession that one can make an authentic self-donation.

Setting captives free ... this indeed is what Jesus asks of his Church right now. How can we help young people be free to say yes when they hear Jesus whisper deep in their hearts, "Can I keep you?"

(Join the conversation. E-mail inlightoffaith@catholicnews.com. Sister Alicia Torres is a member of the Franciscans of the Eucharist of Chicago, and serves at the Mission of Our Lady of the Angels on Chicago's West Side.) †

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Christmas volleyball tournament at St. Paul Parish, Tell City

On Dec. 30, 1984, a Tell City Deanery Christmas volleyball tournament was held in the gym at St. Paul Parish in Tell City. Seventy youths from the parishes of St. Paul, St. Augustine in Leopold, and St. Mark in Perry County participated in the tournament. The winning team from St. Paul Parish is pictured here. The St. Augustine team earned second place in the tournament.

(Would you like to comment on or share information about this photo? Contact archdiocesan archivist Julie Motyka at 800-382-9836, ext. 1538; 317-236-1538; or by e-mail at jmotyka@archindy.org.)

Jesus does not give up on anyone, Pope Francis tells prisoners

ROME (CNS)—Before washing the feet of 12 prisoners, Pope Francis told them and hundreds of inmates to remember that Jesus constantly stands before them with love, ready to cleanse their sins and forgive them.

“Jesus takes a risk on each of us. Know this: Jesus is called Jesus, not Pontius Pilate. Jesus does not know how to wash his hands of us; he only knows how to take a risk on us,” the pope said on March 29 during his homily at Rome’s Regina Coeli prison.

Pope Francis celebrated the Holy Thursday Mass of the Lord’s Supper at the prison and washed the feet of a dozen inmates. Four were Italian; two were from the Philippines; two from Morocco; and one each from Moldova, Colombia, Nigeria and Sierra Leone, the Vatican press office said. Eight of the 12 were Catholic; two were Muslim; one was Orthodox; and one was Buddhist.

In his brief homily before the foot-washing ritual, Pope Francis explained to the prisoners that in Jesus’ day, the job of washing feet was the task of a slave. “There wasn’t asphalt or cobblestones, there was dust and people’s feet got dirty,” so before they went into a house, the slaves would wash the person’s feet.

The Gospel recounts Jesus washing the feet of his own disciples “to give us an example of how we must serve one another,” the pope said.

Another time, he said, Jesus explained to his disciples that kings want to be served.

“Think of the kings and emperors back then, so many were cruel, they insisted on being served by slaves,” the pope said.

But Jesus told his followers: “Among you, it must not be like this. The one who rules must serve,” the pope explained.

“Jesus overturns the historic and cultural attitudes of his age—and of today, too,” Pope Francis told the inmates. Jesus says that “the one who rules, in order to be a good boss, must serve. I often think—not of people today because they still are

alive and can change their lives, so we cannot judge them—but think of history. If many kings, emperors, heads of state had understood this teaching of Jesus, instead of ruling, being cruel, killing people, if they would have done this, how many wars would not have been fought?”

In his earthly life and still today, the pope said, Jesus goes to “people who are thrown away by society, at least for a while,” and he says to them, “‘You are important to me,’ and Jesus comes to serve us.”

“The sign that Jesus serves us today in Regina Coeli is that he wanted to choose 12 of you today for the washing of the feet,” the pope said.

“I am a sinner like you, but I represent Jesus today. I am his ambassador,” the pope said. “When I kneel before each of you, think, ‘Jesus took a risk on this man, a sinner, to come to me and tell me he loves me.’ This is service. This is Jesus. He never abandons us. He never tires of forgiving us. He loves us so much.”

The pope celebrated the Mass of the Lord’s Supper in the rotunda of the prison, a small central area formed from the intersection of various wings of the jail.

The prison is designed to house 600 inmates, but currently houses more than 900 men. Some 65 percent of the inmates are non-Italians, Vatican News reported.

At the end of the Mass, a prisoner publicly thanked Pope Francis for his visit and said the inmates would try to do, at least symbolically, what he recommended at his general audience at the Vatican the day before: celebrate Easter by splashing water on their eyes to look at the world with fresh eyes.

The 81-year-old pope responded by confiding in the prisoners that, like many people his age, he is developing cataracts and will have an operation next year to fix them.

But, he said, as life goes on and people get busy or make mistakes, they can develop “cataracts of the soul” that prevent them from seeing the world with the hope that is born of Jesus’ resurrection. †

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Pope Francis kisses the foot of an inmate during Holy Thursday Mass on March 29 at Regina Coeli prison in Rome. The pope celebrated Mass and washed the feet of 12 inmates at the prison. (CNS photo/Vatican Media)

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