



The

Criterion

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Twenty Something

Writing in the attic: the Catholic call to creativity, page 12.

‘How we go forth as the Church’



Ken Ogorek listens as Tom Feick, center, raises a point with a small group during a March 5 meeting at St. Bartholomew Parish in Columbus at which a draft report on a synodal process in the archdiocese that started last October was reviewed. Feick and the others at the table are members of St. Luke the Evangelist Parish in Indianapolis. The others include Judy Corbett, third from left, Gayle Spencer and Marcia Capuano. Ogorek coordinated the synodal process in the archdiocese. (Photo by Sean Gallagher)

Catholics from across the archdiocese come together in a synodal meeting

By Sean Gallagher

COLUMBUS— Catholics from across central and southern Indiana gathered on March 5 with Archbishop Charles C. Thompson in one of the final steps in a synodal process launched last October in the archdiocese and in dioceses around the world.

The meeting, held at St. Bartholomew Parish in Columbus, was one of the final steps in the process that is part of the preparation for a 2023 meeting of the world Synod of Bishops at the Vatican that will discuss

synodality. This is a word to describe how all the faithful are called to contribute to the guiding of the life of the Church through prayerful listening and sharing their own thoughts.

Archbishop Thompson noted that synodality was emphasized at the Second Vatican Council and was a trait of the Church in its earliest days.

“This is how we go forth as the Church,” the archbishop.

He appreciated the discussion and suggestions of the 37 participants in the meeting who came from 16 parishes.

See SYNOD, page 8

As refugee crisis grows, pope continues his call to end war in Ukraine

VATICAN CITY (CNS)—In a telephone call with Russia’s foreign minister on March 8, the Vatican secretary of state “conveyed Pope Francis’ deep concern about the ongoing war in Ukraine”—a war that has led more than two million Ukrainians to seek refuge in other countries.



Pope Francis

The phone call by Cardinal Pietro Parolin continued the message that Pope Francis shared in his *Angelus* address on March 6 when he countered Russia’s assertion that it was conducting a “special military operation” in Ukraine.

“Rivers of blood and tears are flowing in Ukraine. It is not merely a military operation, but a war, which sows death, destruction and misery,” the pope said on March 6.

During the phone call, Cardinal Parolin “reiterated his call for an end to armed attacks, for the securing of humanitarian corridors for civilians and rescuers, and for the replacement of the violence of weapons with negotiation,” said Matteo Bruni, director of the Vatican press office.

“The secretary of state reaffirmed the Holy See’s willingness ‘to do everything to put itself at the service of this peace,’” Bruni said.

Despite Russian and Ukrainian representatives agreeing during negotiations to open corridors for civilians to flee and for the delivery of aid, Ukraine has accused Russia of consistently shelling the routes.

According to the Reuters news agency, Russia offered Ukrainians passage through humanitarian corridors that would lead civilians to Russia or its ally Belarus, an offer that a spokesman for Ukrainian President Volodymyr Zelenskyy called “completely immoral.”

See UKRAINE, page 10

Walks of faith with God lead three pilgrims to life-changing Lents

(Editor’s note: The Criterion is inviting our readers to share the approaches, sacrifices and acts of joy and love that have brought them closer to God during Lent. We offer their responses as a way of helping all of us have a more meaningful Lent this year.)

Part three

By John Shaughnessy

The idea was to do something different, something that would take advantage of a beautiful location that stretches more than 400 acres across the Indiana countryside, something that

See LENT, page 2



Conventual Franciscan Father Vincent Petersen leads pilgrimages through nature to open people to God’s presence. (Submitted photo)

LENT

continued from page 1

would help people turn their hearts toward God while immersing themselves in the scenic setting.

The idea led Conventual Franciscan Father Vincent Petersen to thoughts of Christ praying in nature, to thoughts of the people who through the centuries have walked the *Camino*, “The Way,” in Spain with the desire to draw closer to God.

And so Father Vincent came up with the idea to lead a five-hour, walking pilgrimage that combines prayer, exercise, contemplation, music and an appreciation of the beauty of nature—a pilgrimage on the grounds of the Mount Saint Francis Center for Spirituality in the southern Indiana community of St. Francis.

Father Vincent views these monthly pilgrimages as a wonderful opportunity to experience a more meaningful Lent.

“The beginning of Lent itself is going into the wilderness, going into a place of vulnerability—making us vulnerable to God,” he says.

“In the wilderness, we discover our limitations, our vulnerabilities. God can do a lot with that. It humbles us. We’re not the center of reality.”

During Lent, Father Vincent will lead a pilgrimage from 9 a.m. to 2 p.m. on April 9 that will concentrate on the paschal journey.

“There are more than 400 acres here with a lot of trails, shrines and places of beauty and prayer along the way,” says Father Vincent, the associate retreat director and resident artist at the Center for Spirituality.

“The pilgrimage is not a race. It’s a slow, mindful walk. We stay together. We pray together. Sometimes we walk in silence. At each station, there’s some faith sharing, reflection and music. It’s feeling the goodness of ourselves, the goodness of creation. It’s connecting the season of Lent and new spiritual life and the understanding of God’s light in our lives.”

While Father Vincent hopes people will join him on a pilgrimage, he also encourages people to spend time in nature wherever and whenever they can—praying to God and being open to God’s presence.

“Being in the middle of God’s sanctuary and beauty can be life-changing. It’s good for the body, good for the soul.”

A mother’s journey of faith

As a child, Peggy McCracken rarely got to celebrate her March birthday on its actual date because of her family’s approach to Lent.

“Each year, our family faithfully ‘gave up’ sweets, cake, ice cream, soft drinks and similar treats. But Sundays were exempt, and so my March birthday was always a Sunday event,” she recalls. “I’m not sure waiting a few days for my birthday cake brought me closer to God. What *did* change my life was *taking on* more during Lent.”

Her most meaningful Lent came when she was the mother of a child

and living in the Archdiocese of Cincinnati.

“Many years ago, there was a notice in my parish bulletin inviting people to gather each morning at 6:20 for the Liturgy of the Hours to offer Morning Prayer,” she recalls. “Although, the church was on my way to work and the day care, my first reaction to the notice was that it wouldn’t be possible for me to attend. I worried my toddler son would disturb the gathering. A friend said simply, ‘Just try it, Peggy.’”



Peggy McCracken

“It appears God wanted me at that prayer group because my son slept peacefully every morning in a nearby pew as I sang, prayed and received the Eucharist.”

When Lent ended that year, the Morning Prayer group continued. Making it a daily part of her life changed her. She became a lector at Mass, a member of her parish’s bereavement committee, a religious education teacher and an extraordinary minister of holy Communion.

“The words of the psalms, repeated day after day, month after month, became a part of me,” McCracken says. “The words I studied and prepared as a lector were planted into my bones. The words started becoming part of my thinking and speech.”

She has continued her service to the Church since she moved to the Archdiocese of Indianapolis in 2010 and became a member of St. Rose of Lima Parish in Franklin, serving as a lector and a faith formation teacher.

This March, she will celebrate her birthday later this month *and* the opportunity to draw closer to Christ. She recommends *taking on* something new as this Lenten season continues.

“Try the Liturgy of the Hours. Return to the rosary. Join a Bible study. Attend Mass more than once a week. Or consider reading the daily Scripture passages and reflections on the U.S. Conference of Catholic Bishops website at www.usccb.org.

“As we reflect how Jesus took on suffering and the cross for us, perhaps we can draw closer to him by taking on his word.”

“We should feel privileged to try to use

Following in Christ’s steps to love

It was a year that marked a turning point in her relationship with Christ, a year when Beth Arnold participated in the Rite of Christian Initiation of Adults to become a Catholic.



Beth Arnold

During Lent that year, Arnold decided to give up her “number one vice”—chocolate—viewing it as a small yet important way of drawing closer to Christ.

“Because Jesus has given so much for us, it is but a mere inconvenience for us to walk in his shoes, so to speak, by offering him something of ourselves,” says Arnold, a member



Public Schedule of Archbishop Charles C. Thompson

March 11–26, 2022

March 11 – 11 a.m.-5:30 p.m.
Virtual USCCB National Advisory Committee meeting

March 12 – 4 p.m.
Mass at Holy Angels Church, Indianapolis

March 13 – 11 a.m.
Deacon formation retreat at Our Lady of Fatima Retreat House, Indianapolis

March 15 – 8:15 a.m.
Mass for students of St. Joseph School, Shelbyville, at St. Joseph Church

March 16 – 10 a.m.
Catholic Center Connection at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

March 17 – 11:30 a.m.
St. Patrick’s Day Parade, Indianapolis

March 19 – 10:30 a.m.
Mass at the Little Sisters of the Poor’s St. Augustine Home for the Aged, Indianapolis

March 20 – 2 p.m.
Mass for Burmese communities of St. Mark the Evangelist, St. Pius X and St. Barnabas parishes, Indianapolis, at St. Mark the Evangelist Church

March 22 – 10 a.m.
Mass for students of Cathedral High School, Indianapolis, at Cathedral High School

March 22 – 1 p.m.
Council of Priests meeting at Archbishop Edward T. O’Meara Catholic Center

March 23 – 7 p.m.
Confirmation for youths of Holy Spirit and St. Mary parishes, Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

March 24 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

March 24 – 2 p.m.
Legal Department meeting at Archbishop Edward T. O’Meara Catholic Center

March 25-26
Vatican II, Pope Francis and the Way Forward conference at Loyola University, Chicago, Ill.

of Mary, Queen of Peace Parish in Danville.

“Each time I was presented with chocolate, it gave me a chance to again reflect on what Jesus has done for each of us. It is amazing what we can live without—if we choose to.”

For Arnold, what’s important is not the small sacrifice we make, but the reason we choose to make it.

“We should feel privileged to try to use

something in our life that is very dear to us as an opportunity to reflect on Jesus and his hopes for each of us. Jesus loves all of us. Yes, each of us. And he hopes one day that we will come to him with love.”

Ultimately, Arnold believes, Lent is about love—the love of God for us and our choice to love him in return.

“Lent allows each one of us time to think about Jesus when we choose something to remind us of his love.” †

Funeral arrangements for Msgr. Joseph Riedman announced

Criterion staff report

Msgr. Joseph Riedman, a retired archdiocesan priest, died on March 4 in his home in Connersville. He was 93.



Msgr. Joseph Riedman

The reception of the body will occur at 3 p.m. on March 14 at St. Gabriel Church, 232 W. Ninth St., in Connersville. Visitation will follow in the church until 7 p.m. when a vigil service will be celebrated.

A second visitation will take place at St. Gabriel Church from 10-11 a.m. on March 15. The Mass of Christian Burial will begin at 11 a.m. in the church.

The Rite of Committal and burial will follow at the priest circle at St. Michael Cemetery, 1220 John St., in Brookville.

A complete obituary for Msgr. Riedman will be published in the March 18 issue of *The Criterion*. †



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Successful session for non-public schools includes one disappointment

By Victoria Arthur

The final chapter of the 2022 legislative session in Indiana stopped short of the rewrite advocates for non-public schools were aiming for in implementing a new school choice program for the special-needs students they serve.

Senate Bill 331, which had been designed to correct some aspects of the new Education Scholarship Account (ESA) program as they pertain to non-public schools, was eventually stripped of many of the fixes that Catholic and other non-public schools say would make the program workable for them. The ESA program, which offers dedicated funding for students with disabilities and is set to take effect in the 2022-23 school year, was passed by the General Assembly last year as part of sweeping changes to extend the reach of Indiana's school choice programs.

"We want to be sure that ESAs are structured in a way that works both for our schools and for our families," said John Elcesser, executive director of the Indiana Non-Public Education Association (INPEA), which represents the state's more than 400 non-public schools, including Indiana's 175 Catholic schools. "That's what our whole push has been. Senate Bill 331 attempted to fix things that weren't taken into consideration when the ESA program was passed last year in the state budget."

Those key elements included moving the ESA application deadline from April 1 to Sept. 1 to allow families adequate time to make school choice decisions, ensuring that administrative costs did not pose an undue burden on participants, and making the structure of the ESA program parallel to that of Indiana's Choice Scholarship program, more commonly known as the voucher program.

But non-public school advocates saw only partial success on Senate Bill 331 at a March 7 conference committee meeting—the mechanism to reconcile House and Senate versions of a bill. Lawmakers did vote to extend the ESA application deadline to September and removed the surety bond requirement that posed another obstacle for non-public schools.

Other important provisions fell short and, according to Elcesser, non-public schools will be discouraged from embracing the program without all of the sought-after changes.

"How all of this will impact the rollout of the new ESA program and the participation of non-public schools remains to be seen," Elcesser said.

A key issue for advocates is ensuring that special education dollars from the state flow directly to the non-public school when it provides services, the same way they do in the voucher program.

"In the current voucher program, when the family of a student with special needs selects a non-public school to be the special education service provider, that school receives both the voucher amount and the state special education dollars," Elcesser explained.

"But as it stands now, the ESA only ensures the 90% of state tuition support (the voucher amount), but it doesn't ensure that the state special education dollars will follow. In other words, schools would get less money to meet the needs of a student than what they would get if they simply participated in the special-ed component of the voucher program.

"Unless there are administrative remedies, with no assurance of receiving the special education funding, getting non-public schools to participate could be a challenge."

Throughout the process, Elcesser and other advocates have worked closely with the state treasurer's office, which has been designated to manage the Education Scholarship Account program.

"The office has been very responsive, and the fixes for the program have been coming from them after listening to our concerns," Elcesser said. "Our worry is that without those fixes, most non-public schools are going to choose not to participate, because they will be receiving less funding to meet a student's needs."

At the time *The Criterion* was going to print on March 8, Senate Bill 331 was awaiting votes by the full House and Senate.

The INPEA devoted most of its attention to Senate Bill 331 in this short, swiftly moving legislative session—tracking 33 education bills of interest to



'From a non-public-schools perspective, the less legislation that deals with us, the better—because that means less regulation on non-public schools. In this legislative session, there were a lot of controversial bills out there, contentious bills, and to a great extent we were able to steer clear of that. In general, we try to stay under the radar unless there is a bill that's going to have a significant positive impact on our families or on our schools.'

—John Elcesser, executive director of the Indiana Non-Public Education Association

non-public schools that were ultimately whittled to 10 as the session progressed. House Bill 1134, a controversial measure that would have limited what teachers can say about race, gender, ethnicity and religion, did not pertain to non-public schools.

"From a non-public-schools perspective, the less legislation that deals with us, the better—because that means less regulation on non-public schools," Elcesser said. "In this legislative session, there were a lot of controversial bills out there, contentious bills, and to a great extent we were able to steer clear of that."

"In general, we try to stay under the radar unless there is a bill that's going to have a significant positive impact on our families or on our schools," he continued. "That's true every legislative session, but this session just happened to be plagued with more contentious and controversial measures."

"All in all, we still see this as a successful session because we did mostly

stay under the radar. Now, on to planning for next year."

To get involved in the advocacy efforts of the INPEA, visit www.inpea.org. The website includes access to podcasts, research data, position papers, a legislative action center and other information concerning non-public schools and their mission.

The Indiana Catholic Conference (ICC), the public policy voice of the Catholic Church in Indiana, also has been supportive of the efforts to correct details of the ESA program. To follow priority legislation of the ICC, visit www.indianacc.org. This website includes access to I-CAN, the Indiana Catholic Action Network, which offers the Church's position on key issues. Those who sign up for I-CAN receive alerts on legislation moving forward and ways to contact their elected representatives.

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

Retired Father Paul Hulsman served in parishes and high schools

Criterion staff report

Father Paul Hulsman, a retired priest of the Archdiocese of Indianapolis, died on Feb. 28 at his home in Louisville, Ky. He was 90.



Fr. Paul Hulsman

The Mass of Christian Burial was celebrated on March 8 at Our Lady of Mount Carmel Church in Louisville by retired Louisville Archbishop Joseph E. Kurtz.

Burial followed in a family section at Calvary Cemetery in Louisville.

Paul Edward Hulsman was born on Feb. 28, 1932, in Indianapolis, where he grew up as a member of Our Lady of Lourdes Parish.

He became an archdiocesan seminarian after graduating from the eighth grade and received priestly formation at Saint Meinrad Seminary and School of Formation in St. Meinrad from 1946-54, and the Catholic University of America in Washington from 1954-58.

Archbishop Paul C. Schulte ordained Father Hulsman to the priesthood on May 3, 1958, at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad. Father Hulsman celebrated his first Mass at St. Raphael the Archangel Church in

Louisville the following day.

His first pastoral assignment was as assistant pastor of St. Charles Borromeo Parish in Bloomington, serving there from 1958-59.

From 1959-60, Father Hulsman ministered as assistant pastor of the former St. Ann Parish and as an instructor at the former Archbishop Schulte High School, both in Terre Haute.

In 1960, he was assigned to serve as assistant pastor of Holy Angels Parish and as an instructor at Cathedral High School, both in Indianapolis.

In 1962, Father Hulsman began ministry as assistant pastor of SS. Peter and Paul Cathedral Parish in Indianapolis while continuing as an instructor at Cathedral High School.

Beginning in 1964, he began service as an instructor at Bishop Chatard High School in Indianapolis while continuing as assistant pastor of SS. Peter and Paul Cathedral Parish.

In 1970, Father Hulsman resigned from active priestly ministry with permission. He was allowed to return to active ministry as a retired priest in 2015. Since then, he celebrated daily Mass at Our Lady of Mount Carmel Church in Louisville and assisted in prison ministry.

Memorial contributions may be sent to Catholic Relief Services, 228 W. Lexington St., Baltimore, MD 20201-3443, or at crs.org. †

“...and giving you thanks he said the blessing, broke the bread and gave it to his Disciples.”

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Editorial



The *Kyiv Post* placed this photo on Twitter on March 6 showing a statue of Jesus being taken out of the Armenian Cathedral in Lviv, Ukraine, to be stored in a bunker for protection. The *Post* said the last time it was taken out was during World War II. (CNS photo/*Kyiv Post*)

Praying for peace and the conversion of hardened hearts

“You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ But I say to you, love your enemies, and pray for those who persecute you, that you may be children of your heavenly Father ...” (Mt 5:43-45).

When a sovereign nation faces an unprovoked attack by its neighbor, it is hard to love your enemy.

When thousands of innocent women and children—including one reported as young as 18-months-old—are killed by bombs indiscriminately unleashed on civilians, it is hard to love your enemy.

When a nation doesn’t follow through on its agreement to observe a partial cease-fire so citizens in a neighboring country can escape what has become a war zone, it is hard to love your enemy.

The above Scripture passage from Matthew’s Gospel (Mt 5:43-45) comes to mind as we watch the death and destruction reigning down on Ukraine and its people by its Russian neighbor, specifically Russian President Vladimir Putin and his military forces.

And tragically, we see no signs as of yet that this war will come to an end any time soon as the fighting continues and we witness more than 1 million Ukrainian women and children fleeing their homeland, ending up as refugees in other countries.

There is history between Ukraine and Russia, but it should tell us something that thousands of Russian citizens recently took to the streets to protest Putin’s actions against their neighbor. Many were arrested for having the courage to stand up for what they believe are heinous and unjustified actions by the Russian leader. Thousands of other Russians continue to protest.

The U.S. and many other nations have also justifiably condemned Putin’s actions, and we must continue to provide all the aid we can to our Ukrainian brothers and sisters in harm’s way.

As a result of the developing humanitarian crisis, the chairman of the U.S. bishops’ international policy committee urged the U.S. government “to provide all possible assistance to the people of Ukraine and to work closely with faith-based partners who are already on the ground providing emergency aid.”

Bishop David J. Malloy of Rockford, Ill., chairman of the U.S. Conference of Catholic Bishops’ (USCCB) Committee on International Justice and Peace, on March 4 encouraged everyone “to give generously to organizations such as

Catholic Relief Services [CRS] and [the] USCCB’s Collection for the Church in Central and Eastern Europe that are bringing tangible relief and the hope of Christ to those in need.”

Donations to CRS, the U.S. bishops’ overseas relief and development agency, can be made at cutt.ly/CRS4Ukraine.

Information on how to give to the USCCB collection can be found at cutt.ly/ChurchCEEurope.

As we watch what is unfolding thousands of miles away, prayer must also unequivocally be an integral part of our response as we seek peace, not bombs, to reign again in that part of the world.

Pope Francis said the Vatican “is ready to do everything to put itself at the service of peace” in Ukraine.

“Rivers of blood and tears are flowing in Ukraine,” the pope said on March 6 as he led thousands of people in St. Peter’s Square in praying for peace after reciting the *Angelus*.

“War is madness! Stop, please! Look at this cruelty!” the pope added.

We believe a thirst for more power is at the heart of Putin’s actions, and our faith reminds us that power is one of the world’s greatest temptations. As Los Angeles Auxiliary Bishop Robert E. Barron wrote in a recent Lenten reflection, “Power is extremely seductive. Many would gladly eschew material things or attention or fame in order to get it.

Bishop Barron reflected on the thirst for power in light of the story of Jesus’ temptation by the devil. When the devil offered Jesus worldly power, the Lord replied, “Get away, Satan” (Mt 4:10). Bishop Barron then noted that “to seek power is to serve Satan.”

We believe for the people of Ukraine—and for many beyond that part of the world—it is a challenge to pray for Putin and his military causing death and harm to countless innocent people. But as disciples of Jesus, we must extend our love to all humanity, yes, even to those who persecute their fellow man.

It is no easy task—especially at a time of what we believe is an unjust aggression—but as children of God, we must follow our Savior’s example.

And pray unceasingly, as Scripture suggests, that there is a conversion of hardened hearts and peace is reached as soon as possible in that part of the world, where light overcomes the darkness.

—Mike Krokos

Reflection/John F. Fink

Christianity in Ukraine

Let’s hope that, by the time you read this, President Vladimir Putin of Russia hasn’t destroyed the magnificent churches in Kyiv, Ukraine.



I admit that I was not prepared to see those beautiful churches during my visit to Kyiv. The towers of St. Sophia’s Cathedral, St. Nicolas Cathedral, and St. Alexander’s Cathedral, all close to one another in the middle of the city, dominate the landscape.

But the most impressive place is the Kyiv Pechersk Lavra, standing on a hill by the Dnieper River. A *lavra* is a place where monks and hermits live, so this place is also known as the Kyiv Monastery of the Caves. The Great Lavra Bell Tower, standing at nearly 330 feet tall, was the tallest bell tower of its kind when it was constructed in the 18th century.

There are a number of churches and other buildings in the Upper Lavra, including the Church of the Assumption. It was destroyed during World War II, but was rebuilt after Ukraine won its independence in the 1990s.

Under all these buildings, the Lower Lavra, is a network of caves. There are hundreds of them, all dug by the monks and dating all the way back to the 11th century. There are numerous chapels as well as mummified remains of the monks. It’s a fascinating place to visit.

Christianity in Ukraine is traced back to the year 989. A few years before that, Prince Vladimir (or Volodymir) the Great became prince of Kievan Rus. He was a great conqueror who had many wives, and he was a pagan. But after he became prince, he learned about other faiths and decided to send envoys to the West to find out the true faith.

The envoys met with Muslims, Jews and Christians from western Europe, but were unimpressed. But then they went to Constantinople, where they attended the Divine Liturgy in the Hagia Sophia,

the enormous church built in the sixth century and which was the largest building in the world at the time. They reported back, “We did not know where we were, in heaven or on Earth. ... All we know is that God lives there with people and their service is better than in any other country.”

Prince Vladimir was duly impressed, and ordered that the pagan god Perun be thrown into the Dnieper River. Then he had himself, and thousands of his subjects, baptized in the river. He turned his life around, destroyed all the pagan statues and replaced them with churches. He also lived from then on with one wife, Anna, the sister of the emperor of Constantinople.

The Orthodox Church honors him as St. Vladimir.

Within a century of the start of the Christian history of the Kievan Rus, the Church became divided between the Catholic West and the Orthodox East. The Church in the Kievan Rus remained in communion with the Christians of the East. However, it was not always to be that way. In 1595, seven Orthodox bishops in Ukraine re-established full communion with the Catholic Church, thus beginning what would become known as the Ukrainian Greek Catholic Church.

While Ukraine was part of the Soviet Union, Ukrainian Catholics were persecuted, many of them martyred. In 1945, all the Ukrainian Catholic bishops were arrested or killed. Today the Ukrainian Greek Catholic Church is the largest Eastern Catholic Church.

In the 19th century, many Ukrainian Catholics emigrated to Canada and the United States.

Recently, I was able to link onto a ZOOM discussion of Ukrainian religious leaders on “Ukrainian Churches in the Time of War.” They described how their churches were providing shelter and food to the refugees. They agreed that “the war has united the people into one strong nation” and that “religion gives people hope in a time of despair.”

(John F. Fink is editor emeritus of The Criterion.) †

Be Our Guest/Mike O’Connell

Mom was right: Jesus is my best friend

Growing up in a conservative Catholic family, I always saw Jesus as very demanding. If I broke one of his rules or laws, well, then he was going to judge and condemn me. This created much fear and anxiety for me. So I would attend Mass on Sunday and all holy days of obligation.

Fast forward through the years after living life, seeing suffering, reversals and difficulties with all their ups and downs. I soon discovered that this Jesus wasn’t a dominating, judging and condemning God. I discovered that he would become my best friend.

I often heard my mother throughout her life say, “Remember, God is your best friend,” but I never really thought much about that comment.

Jesus tells us in the Bible, “No one has greater love than this, to lay down one’s life for one’s friends. ... I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father” (Jn 15:13, 15).

Also, the Book of Proverbs states, “There are friends who bring ruin, but there are true friends more loyal than a brother” (Prv 18:24).

Once you see what a true friend really offers, you will realize that no one could be closer as a friend than Jesus, God-made-man. Your life will truly change for the better, and you will experience true happiness.

What does Jesus offer in true friendship? He truly loves you

unconditionally, accepting you with all your faults. He is always there to listen to you, no matter the topic. Jesus is truly non-judgmental. He is always honest and will always be there for you when others denounce you. Jesus always wants the best for you.

How can you become best friends with Jesus? The first step is knowing him. You can’t love or be friends with someone unless you know who they are and what they believe and stand for. Scripture is one way to know him. St. Jerome once said that ignorance of the word is ignorance of Jesus.

Another way to become best friends with Jesus is to obey his commandments and to avoid sin. Sin separates us from our Creator. Jesus said, “You are my friends if you do what I command you” (Jn 15:14).

To become friends with Jesus, follow the examples that he gave us while here on this Earth. Be merciful, love your neighbor, be forgiving, seek always to serve others, be grateful, feed the hungry, clothe the naked, visit the sick.

Also, keep the Blessed Mother in your life. Pray to her, walk with her and imitate her ways.

Finally, remember to pray often, “Jesus, I trust in you.”

I guess my mother was right after all these years—Jesus is our best friend.

(Mike O’Connell is a member of St. Charles Borromeo Parish in Bloomington.) †



Christ the Cornerstone

Jesus became a man so we might be transformed in God's image

"Our citizenship is in heaven, and from it we also await a savior, the Lord Jesus Christ. He will change our lowly body to conform with his glorified body" (Phil 3:20-21).

The Gospel readings for the first two Sundays of Lent offer us contrasting images of Jesus, the Son of God and Son of Mary.

Last week, we were presented with Jesus in his weakest and most vulnerable condition as a man. After fasting in the desert for 40 days and nights, he was hungry, tired and probably very lonely (Lk 4:1-13).

The devil, who is the father of lies and the master of deceit, insinuates himself into the mind of Jesus and attempts to persuade him to abandon his mission and his fidelity to his Father in heaven. Jesus successfully resists the temptations of the devil, but we have to imagine that it was an exhausting process for him. Only the agony in the garden, and his passion and death, will be more demanding.

The Gospel for this weekend, the Second Sunday of Lent (Lk 9:28b-36) provides a very different portrait of

Jesus. Here we are given a glimpse of our Lord in all his glory:

"While he was praying, his face changed in appearance and his clothing became dazzling white. And behold, two men were conversing with him, Moses and Elijah, who appeared in glory and spoke of his exodus that he was going to accomplish in Jerusalem" (Lk 9:29-31).

What Jesus will accomplish in Jerusalem is the transformation of all humanity from a people enslaved to the powers of darkness to a people who have been forgiven and redeemed by the passion, death and resurrection of God's only Son. The transfiguration we witness (with Peter, James and John) in this Sunday's Gospel is a foretaste of Easter joy. It is a prophetic vision of what will happen to Jesus—and to all who are faithful to him—in the resurrection from the dead.

The presence of Moses and Elijah in today's Gospel reading is an affirmation of the fulfillment of God's promise to Abraham in the first reading from the Book of Genesis (Gn 15:5-12, 17-18). This promise is both spiritual and material. The descendants of Abraham are God's chosen people, and he has

given them the promised land as their inheritance. Through his incarnation, Christ not only shares in the spiritual and material blessings of this promise, he also fulfills God's covenant with Abraham by his sacrifice on the cross accomplished in Jerusalem at the time of his passion, death and resurrection.

In the second reading from the Letter to the Philippians (Phil 3:17-4:1), St. Paul tells us that we, too, are chosen by God and that, as a result, "our citizenship is in heaven and from it we also await a savior, the Lord Jesus Christ" (Phil 3:20).

Our destiny, St. Paul says, is to one day be like Christ "who will change our lowly body to conform with his glorified body by the power that enables him also to bring all things into subjection to himself" (Phil 3:21). In other words, at the end of time, if we have remained faithful to God's commands, our bodies will be transformed like the resurrected body of Jesus.

The transfiguration of the Lord is an epiphany, a manifestation of the Triune God—Father, Son and Holy Spirit—who loves us so much that God gives himself to us unreservedly to save us

from our selfishness and sin. All God asks in return is that we *listen* to him, *encounter* him, and *discern* his will for us. This is the threefold purpose of our Lenten journey, and it is especially meaningful now as we prepare for a worldwide synod in October 2023 whose theme is synodality itself: communion, participation and mission.

Jesus became a man and exposed himself to both the devil's lies and the cruelty of his fellow men, so that we might be freed from the power of sin and death and one day be transformed in body and soul. The prophetic vision that is revealed in Sunday's Scripture readings is that you and I, and all our sisters and brothers everywhere, are called to be like the resurrected Jesus—transformed by the power of the Holy Spirit so that our lowly bodies conform with Christ's glorified body in the joy of eternal life.

As we continue our Lenten journey, let's give thanks to God for all his gifts. Let's also ask God to help us prepare for the joy of Easter and for the life we have been promised in the resurrection of the dead and the life of the world to come. †



Cristo, la piedra angular

Jesús se hizo hombre para que podamos ser transformados a imagen de Dios

"Nosotros somos ciudadanos del cielo, de donde anhelamos recibir al Salvador, el Señor Jesucristo. Él transformará nuestro cuerpo miserable para que sea como su cuerpo glorioso" (Fil 3, 20-21).

Las lecturas del Evangelio de los dos primeros domingos de la Cuaresma nos ofrecen imágenes contrapuestas de Jesús, Hijo de Dios e Hijo de María.

La semana se nos presentó una imagen de Jesús en su condición más débil y vulnerable como hombre. Después de ayunar en el desierto durante 40 días y noches, estaba hambriento, cansado y probablemente se sentía muy solo (Lc 4,1-13).

El demonio, que es el Padre de la mentira y el maestro del engaño, se insinúa en la mente de Jesús e intenta persuadirle de que abandone su misión y su fidelidad a su Padre celestial. Jesús resiste con éxito las tentaciones del diablo, pero hemos de imaginar que fue un proceso agotador para él. Apenas la agonía en el jardín, y su pasión y muerte, serán pruebas más arduas.

El Evangelio de este fin de semana, el segundo domingo de la Cuaresma (Lc 9,28b-36), ofrece un retrato muy diferente de Jesús, en el que se nos

muestra en toda su gloria:

"Mientras oraba, su rostro se transformó, y su ropa se tornó blanca y radiante. Y aparecieron dos personajes —Moisés y Elías— que conversaban con Jesús. Tenían un aspecto glorioso, y hablaban de la partida de Jesús, que él estaba por llevar a cabo en Jerusalén" (Lc 9,29-31).

Lo que Jesús llevará a cabo en Jerusalén es la transformación de toda la humanidad, que pasará de ser un pueblo esclavizado por los poderes de las tinieblas a un pueblo que ha sido perdonado y redimido por la pasión, la muerte y la resurrección del Hijo único de Dios. La Transfiguración que presenciamos (con Pedro, Santiago y Juan) en el Evangelio de este domingo es un atisbo de la alegría pascual.

Es una visión profética de lo que le ocurrirá a Jesús —y a todos los que le son fieles— en la resurrección de los muertos.

La presencia de Moisés y Elías en la lectura del Evangelio de hoy es una afirmación del cumplimiento de la promesa de Dios a Abraham en la primera lectura del Libro del Génesis (Gn 15,5-12; 17-18). Esta promesa es tanto espiritual como material. Los descendientes de Abraham son el Pueblo Elegido de Dios, a quienes les ha dado como herencia la Tierra

Prometida. Mediante su encarnación, Cristo no solamente participa en las bendiciones espirituales y materiales de esta promesa, sino que también cumple la alianza de Dios con Abraham mediante su sacrificio en la cruz, realizado en Jerusalén en el momento de su pasión, muerte y resurrección.

En la segunda lectura de la Carta a los Filipenses (Fil 3,17;4,1), san Pablo nos dice que también nosotros somos elegidos por Dios y que, por tanto, "somos ciudadanos del cielo, de donde anhelamos recibir al Salvador, el Señor Jesucristo" (Fil 3,20).

Según afirma san Pablo, nuestro destino es llegar a ser como Cristo quien "transformará nuestro cuerpo miserable para que sea como su cuerpo glorioso, mediante el poder con que somete a sí mismo todas las cosas" (Fil 3,21). En otras palabras, al final de los tiempos, si hemos permanecido fieles a los mandatos de Dios, nuestros cuerpos se transformarán como el cuerpo resucitado de Jesús.

La Transfiguración del Señor es una epifanía, una manifestación del Dios Trino (Padre, Hijo y Espíritu Santo) que nos ama tanto que se entrega a nosotros sin reservas para salvarnos de nuestro egoísmo y pecado. Todo lo que Dios

pide a cambio es que lo *escuchemos*, que *nos encontremos* con él y que *discernamos* su voluntad para nosotros. Este es el triple propósito de nuestro viaje cuaresmal, y es especialmente significativo ahora que nos preparamos para un sínodo mundial en octubre de 2023 cuyo tema es la sinodalidad misma: comunión, participación y misión.

Jesús se hizo hombre y se expuso tanto a las mentiras del demonio como a la crueldad de sus semejantes, para que pudiéramos ser liberados del poder del pecado y de la muerte y ser transformados un día en cuerpo y alma. La visión profética que se revela en las lecturas de las Escrituras del domingo es que tanto usted como yo —y todos nuestros hermanos y hermanas del mundo— estamos llamados a ser como Jesús resucitado y ser transformados por el poder del Espíritu Santo para que nuestros cuerpos humildes se asemejen al cuerpo glorificado de Cristo en la alegría de la Vida Eterna.

Al proseguir nuestro camino cuaresmal, demos gracias a Dios por todos sus dones. Pidamos también a Dios que nos ayude a prepararnos para la alegría de la Pascua y para la vida que se nos ha prometido en la resurrección de los muertos y en la vida del mundo futuro. †

Events Calendar

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

March 16

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

March 17

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

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

March 18

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, Joy's House founder Tina McIntosh presenting "Lessons Learned from People of All Ages," rosary 6:35 a.m., Mass 7 a.m., buffet breakfast and program following, \$18 members, \$24 non-members. Register by 4 p.m. on March 15. Information and registration: cutt.ly/CBE-Reg.

St. Jude Parish, 5353 McFarland Rd., Indianapolis.

Lenten Fish Fry, 4-7 p.m., fish filets, grilled cheese, coleslaw, macaroni and cheese, green beans with potatoes, soda or bottled water, freewill offering, fundraiser benefits Scout troops. Information: 317-752-2829 or bpholtz@gmail.com.

March 18, 25

St. John Paul II Parish, St. Joseph Campus, 2605 St. Joe Rd. West, Sellersburg. **Lenten Fish Fry**, 5-7 p.m., dine in or drive-through, fried or baked fish, fried shrimp, baked potato, French fries, coleslaw, mac and cheese or baked beans, fish sandwich \$7, sandwich and fries \$9, dinners \$12. Information: 812-246-2512.

All Saints Parish St. Martin Campus, 8044 Yorkridge Rd., Guilford. **Lenten Fish Fry**, 5-7 p.m., includes hand-breaded cod, French fries, green beans, mac and cheese, coleslaw, applesauce, cheese pizza, drink, dessert, \$12 adult, \$6 children. Information: 812-576-4302 or emilyalig.asp@gmail.com.

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis. **Lenten Fish Fry**, 11 a.m.-5:30 p.m., dinners include choice from eight entrées, two sides,

soda, white or wheat bread and dessert, \$11.50-\$14.75, entrée only \$10.25-\$13, side orders à la cart \$.70-\$4, mask required, walk-in or order in advance, to-your-car delivery available. Advance orders must be received by 9 a.m. Friday: call 317-536-1047 or 317-632-9349, ext. 111; fax 317-426-5004; or e-mail stritchsecretary71@yahoo.com.

St. Anthony Parish, 316 N. Sherwood Ave., Clarksville. **Men's Club Fish Fry**, 5-7:30 p.m., dine in or carry out, baked fish, fried fish, oysters and shrimp, choice of two sides, adult dinner \$11-\$12, child dinner \$3-\$7. Information: 812-282-2290 or parish.office@stanthony-clarksville.com.

St. Joan of Arc Church, 4217 Central Ave., Indianapolis. **Lenten Friday Devotions**, adoration noon-6 p.m., rosary 6 p.m., Mass 6:30 p.m., Stations of the Cross 7 p.m. Information: 317-283-5508 or mrivelli@sjoa.org.

March 19

St. Malachy Parish, 9833 E. County Road 750 N., Brownsburg. **Marriage on Purpose—Rediscovering Joy and Sanctity in Marriage**, 8 a.m.-4 p.m., sponsored by St. Malachy's FIAT

Marriage Ministry, authors of *Three Secrets to Holiness in Marriage* Dan and Amber DeMatte presenting, \$50 per couple, \$30 for individuals. Information and registration: cutt.ly/stmalachyFSG or 317-852-3195.

March 21

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

St. Simon the Apostle Parish, St. Elizabeth Room, 8155 Oaklondon Rd., Indianapolis. **SHIP (Singles Hoping Involved Partnership)**, 6:30 p.m., fellowship ministry for singles ages 40-65, potluck pitch-in, personal safety presentation by school police officers, free. Information: martinlow8@cs.com or 317-826-6000.

March 23

Group Lectio via Zoom, 7 p.m., second and fourth Wednesdays of each month, Benedictine Sister Jill Marie Reuber, facilitator, sponsored

by Sisters of St. Benedict, Ferdinand, Ind. (Diocese of Evansville). Information: vocation@thedome.org.

St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis. **A Cry for Justice: A Prayer of Lamentation**, prayer service and talk, Indiana Catholic Conference executive director Angela Espada presenting, virtual option available, free. Information: 317-255-6244 or staindy.org/church.

March 26

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

White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Alpaca Encounter**, 1-3 p.m., meet at White Violet Farm Store, \$25, register by March 21. Information and registration: Events.SistersofProvidence.org, 812-535-2932 or wvc@spsmw.org.

St. Mark the Evangelist Parish, 535 E. Edgewood Ave., Indianapolis. **Food Drive**,

11 a.m.-2 p.m., sponsored by Msgr. Downey Knights of Columbus 3660, benefits Officer David Moore Food Pantry and Hunger Inc., non-perishable foods, cereal, peanut butter, jelly, soup, canned pasta, canned fruit, Hamburger and Tuna Helper, financial donations accepted on site or mailed to: Msgr. Downey Knights of Columbus P.O. Box 17547, Indianapolis, IN 46217-0547. Information: 317-691-5369.

March 26-27

St. Gabriel Church, 232 W. 9th St., Connersville. **Bruté Weekend**, Sat. 5:30 p.m. Mass, Sun. 10:30 a.m. Mass celebrated by Bishop Simon Bruté College Seminary spiritual director Father Daniel Bedel, talk on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org.

March 27

St. Brigid of Ireland Church, 404 E. Vine St., Liberty. **Bruté Weekend**, 8:15 a.m. Mass celebrated by Bishop Simon Bruté College Seminary spiritual director Father Daniel Bedel, talk on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1501 or esanders@archindy.org. †

Retreats and Programs

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

March 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$40 per day, includes room, continental breakfast, lunch and use

of the common areas and grounds, overnight stays available for additional \$30 per person, dinner additional \$10. Registration: cutt.ly/fatimaretreats, 317-545-7681 or jburger@archindy.org.

March 25-27

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Lenten Weekend Retreat with Father James Farrell**, Fri. 6:30 p.m.-Sun. 1 p.m., includes

program, meals, snacks, accommodations, \$200. Registration: cutt.ly/fatimaretreats, 317-545-7681 or jburger@archindy.org.

March 28, April 4, 11, 18

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **"Brother Bob's Bible Study"**, Mondays 10:30 a.m. or 6:30 p.m., led by Andrew Hennessy, free. Information and registration: mountsaintfrancis.org/bible-study or 812-923-8817.

March 29, April 5

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Coffee and Conversation**, 8-11:30 a.m., sessions four and five of five stand-alone sessions based on Ann Voskamp's book *One*

Thousand Gifts, Patty Moore presenting, \$25 per session, journals provided. Information and registration: benedictinn.org/programs, 317-788-7581, benedictinn@benedictinn.org.

March 29

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Miracles of Healing: the Power of the Sacraments—Evening of Reflection**, 5:30-9 p.m., Father Keith Hosey facilitating, includes light supper, program, healing service, \$45. Registration: cutt.ly/fatimaretreats, 317-545-7681 or jburger@archindy.org.

March 31, April 7

The Scriptures of Lent 2022, 6:15-7:45 p.m., virtual program hosted by the Sisters of Providence, six stand-alone

sessions, \$5 each, register three days before each event. Information and registration: 812-535-2952, provctr@spsmw.org or spsmw.org/events.

April 1

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$70 with spiritual direction. Information and registration: 812-934-6437, www.oldenburgfranciscancenter.org.

April 4

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Keeping a Spiritual Journal**, 9 a.m.-4 p.m., \$75 includes lunch and supplies. Information and registration: mountsaintfrancis.org/spiritual-journal or 812-923-8817. †

Catholic Charities-Social Concerns offers women's morning of reflection on April 9

The archdiocesan Catholic Charities-Social Concerns ministry will offer "Called to Love: Lenten Morning of Reflection for Women" at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, from 9 a.m.-noon on April 9.

Called to Love is a non-political, discipleship-focused look at how Christian women are called to put love into action.

This Lenten retreat offers time for spiritual reflection on the labyrinth walk at Benedict Inn.

From there, participants will reconvene at Holy Name of Jesus Parish, 89 N. 17th Ave., in Beech

Grove, for a guided discussion to go deeper following the personal reflection time and engage in fellowship over light refreshments.

Finally, participants will have the opportunity to respond to an invitation to find out more about how they're being called by Christ to put their love more deeply into action for those around them during this Lenten season and beyond.

There is no cost to register or attend, although registration is required by April 8.

To register or for more information, go to cutt.ly/CtL2022, call 317-236-1401 or e-mail tchamblee@archindy.org. †

St. Patrick's Day fundraiser on March 13 benefits St. Philip Neri Parish community outreach

St. Philip Neri Parish will hold its St. Patrick's Day Celebration Fundraiser at Holy Cross Gym, 125 Oriental Ave., in Indianapolis, from 3-7:30 p.m. on March 13.

Doors will open at 3 p.m. The event includes live music by Irish Stew from 4-7:30 p.m. with St. Patrick's Day Rouge Pipes and Drums performing at 5 p.m.

Corned beef and cabbage, soda

bread, desserts, drinks and bakery items will be available for purchase. The event also includes an auction and a raffle. Raffle tickets cost \$5 or purchase five for \$20.

The cost for admission is \$5. Proceeds from the event benefit St. Philip Neri Parish community outreach.

For more information, call the St. Philip Neri parish office at 317-631-8746. †

Wedding Anniversaries

Michael and Mary Temple



MICHAEL AND MARY (KOERBER) TEMPLE, members of St. John the Baptist Parish in Starlight, celebrated their 50th wedding anniversary on March 10.

The couple was married in St. John the Baptist Church in Starlight on March 10, 1972.

They have two children: Christa Simons and Amy Temple.

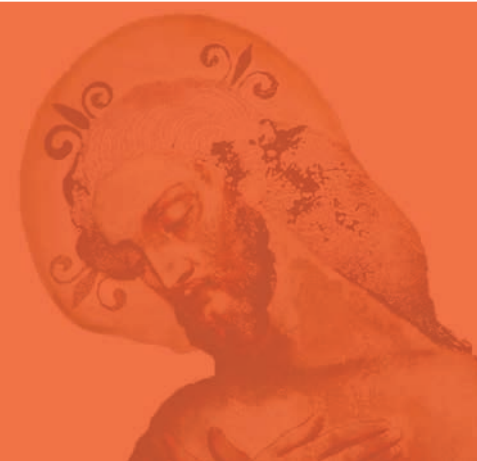
The couple also has four grandchildren. †

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



The Face of Mercy

By Daniel Conway



Lenten season is a favorable time for renewal

“Let us not grow tired of doing good, for in due time we shall reap our harvest, if we do not give up. So then, while we have the opportunity, let us do good to all” (Gal 6:9–10).

In his 2022 Lenten message, Pope Francis reminds us that the season of Lent is a time for personal and communal renewal. It is an exercise in the virtues of patience and perseverance that prepares us for the joy of Easter. Quoting St. Paul’s Letter to the Galatians, the Holy Father speaks of Lent as an opportune moment (*kairos*) for “sowing goodness in view of a future harvest.”

The pope tells us that “Lent invites us to conversion, to a change in mindset, so that life’s truth and beauty may be found not so much in possessing as in giving, not so much in accumulating as in sowing and sharing goodness.” This is why we pray, fast and give alms during Lent—to renew our minds and hearts so that we can rediscover the meaning of life in the sowing and sharing of goodness.

“Let us never grow tired of doing good,” St. Paul says in his Letter to the

Galatians, “for in due time we shall reap our harvest, if we do not give up. So then, while we have the opportunity, let us do good to all” (Gal 6:9-10).

During Lent, fasting and abstinence are important because they are forms of spiritual discipline that prepare us for the foretaste of joy that we will experience at Easter when we celebrate Christ’s resurrection and his decisive victory over sin and death. At the same time, doing good (active charity toward our neighbors) is also central to our observance of Lent.

Lent this year is taking place during a special time of preparation for the 2023 meeting of the world Synod of Bishops at the Vatican whose theme is synodality itself: communion, participation and mission. Pope Francis has asked Catholics throughout the universal Church in all regions of the world to commit to a threefold process of 1) *listening* to God’s word and to one another; 2) *encountering* Jesus in prayer, reception of the sacraments, and service to others, especially those who are most in need of our help; and 3) *discerning* God’s will for our Church. Lent is indeed an opportune

time to practice synodality, to listen prayerfully, to encounter Jesus and to discern God’s will—if only we can seize the moment and allow the Holy Spirit to guide and empower us with its sevenfold gifts.

“Let us not grow tired of doing good” (Gal 6:9), St. Paul admonishes us. We are prone to weariness and discouragement, and we run the risk of losing hope in the presence and power of God.

As Pope Francis says, “Bitter disappointment at shattered dreams, deep concern for the challenges ahead, and discouragement at the poverty of our resources, can make us tempted to seek refuge in self-centeredness and indifference to the suffering of others.” Lent can be a graced moment for us if we use this time to “place our faith and hope in the Lord,” and to ask for forgiveness regularly in the sacrament of penance.

In our observance of Lent this year, the pope urges us to avoid superficiality and seek authentic encounters with our Lord. He urges us not to be passive in our charity but to “be generous in doing good to others,” and to “seek out—and

not to avoid” those who are most in need of our help.

“Let us put into practice our call to do good to all,” the Holy Father says, “and take time to love the poor and needy, those abandoned and rejected, those discriminated against and marginalized.”

Through patience and perseverance, we can overcome our reluctance and indifference and become zealous in our commitment to sowing and sharing goodness. With the guidance and the support of the Holy Spirit, and with the help of the intercessory prayers of Mary and all the saints, we can make this Lent a blessed time and a “foretaste of joy.”

“May the Virgin Mary, who bore the Savior in her womb and pondered all these things in her heart [Lk 2:19], obtain for us the gift of patience,” Pope Francis prays. And may the gifts of the Holy Spirit give us the courage, wisdom and fortitude we require to persevere in avoiding evil and doing good—during this Lenten season and always.

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

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

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



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

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

El rostro de la misericordia/Daniel Conway

El tiempo de Cuaresma es un momento propicio para la renovación

“No nos cansemos de hacer el bien, porque a su debido tiempo cosecharemos si no nos damos por vencidos. Por lo tanto, siempre que tengamos la oportunidad, hagamos bien a todos, y en especial a los de la familia de la fe” (Gal 6, 9–10).

En su mensaje para la Cuaresma de 2022, el Papa Francisco nos recuerda que este es un tiempo de renovación personal y comunitaria. Es una oportunidad para ejercitar las virtudes de la paciencia y la perseverancia que nos prepara para la alegría de la Pascua. Citando la carta de san Pablo a los Gálatas, el Santo Padre habla de la Cuaresma como un momento oportuno (*kairós*) para “para sembrar el bien con vistas a la cosecha”.

El Santo Padre nos señala que “la Cuaresma nos invita a la conversión, a cambiar de mentalidad, para que la verdad y la belleza de nuestra vida no radiquen tanto en el poseer cuanto en el dar, no estén tanto en el acumular cuanto en sembrar el bien y compartir”. Por eso rezamos, ayunamos y damos limosna durante la Cuaresma, para renovar nuestra mente y nuestro corazón y redescubrir el sentido de la vida al sembrar y repartir el bien.

“No nos cansemos de hacer el bien”, dice san Pablo en su carta a los

Gálatas, “porque a su debido tiempo cosecharemos si no nos damos por vencidos. Por lo tanto, siempre que tengamos la oportunidad, hagamos bien a todos” (Gal 6, 9-10).

Durante la Cuaresma, el ayuno y la abstinencia son importantes porque son formas de disciplina espiritual que nos preparan para el anticipo de la alegría que experimentaremos en la Pascua, cuando celebremos la resurrección de Cristo y su decisiva victoria sobre el pecado y la muerte. Al mismo tiempo, “hacer el bien” (la caridad activa hacia el prójimo) también es fundamental para nuestra observancia de la Cuaresma.

La Cuaresma de este año se desarrolla en un tiempo especial de preparación para la reunión del Sínodo mundial de los obispos de 2023 en el Vaticano, cuyo tema es la sinodalidad misma: comunión, participación y misión. El Papa Francisco ha pedido a los católicos de toda la Iglesia universal, en todas las regiones del mundo, que se comprometan con un triple proceso de 1) *escuchar* la Palabra de Dios y de los demás; 2) *encontrarse con* Jesús en la oración, la recepción de los sacramentos y el servicio a los demás, especialmente a los más necesitados de nuestra ayuda; y 3) *discernir* la voluntad de Dios

para nuestra Iglesia. La Cuaresma es, en efecto, un tiempo oportuno para practicar la sinodalidad, para escuchar piadosamente, para encontrar a Jesús y para discernir la voluntad de Dios, si sabemos “aprovechar el momento” y dejar que el Espíritu Santo nos guíe y nos empodere con sus siete dones.

“No nos cansemos de hacer el bien” (Gal 6,9), nos advierte san Pablo. Somos propensos al cansancio y al desánimo, y corremos el riesgo de perder la esperanza en la presencia y el poder de Dios.

Como dice el papa Francisco, “frente a la amarga desilusión por tantos sueños rotos, frente a la preocupación por los retos que nos conciernen, frente al desaliento por la pobreza de nuestros medios, tenemos la tentación de encerrarnos en el propio egoísmo individualista y refugiarnos en la indiferencia ante el sufrimiento de los demás”. La Cuaresma puede ser un momento de gracia para nosotros si la utilizamos para “poner nuestra fe y esperanza en el Señor”, y para pedir perdón sistemáticamente en el sacramento de la penitencia.

En nuestra observancia de la Cuaresma de este año, el Papa nos insta a evitar la superficialidad y a buscar encuentros auténticos con nuestro Señor. Nos exhorta a no ser pasivos en nuestra

caridad, sino a “ser generosos en el hacer bien a los demás”, y a “buscar —y no evitar— a quien está necesitado” de nuestra ayuda.

“Pongamos en práctica el llamado a hacer el bien a todos”, nos invita el Sumo Pontífice, “tomándonos tiempo para amar a los más pequeños e indefensos, a los abandonados y despreciados, a quienes son discriminados y marginados”.

A través de la paciencia y la perseverancia, podemos superar nuestra reticencia e indiferencia y llegar a ser celosos en nuestro compromiso de sembrar y compartir la bondad. Con la guía y el apoyo del Espíritu Santo, y con la ayuda de las oraciones de intercesión de María y de todos los santos, podemos hacer de esta Cuaresma un tiempo bendito y empezar “a saborear la alegría”.

“Que la Virgen María, en cuyo seno brotó el Salvador y que conservaba todas estas cosas y las meditaba en su corazón” (Lc 2,19) nos obtenga el don de la paciencia» reza el Papa Francisco. Y que los dones del Espíritu Santo nos den el valor, la sabiduría y la fortaleza que necesitamos para perseverar en evitar el mal y hacer el bien, durante este tiempo de Cuaresma y siempre.

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

SYNOD

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“This is a very intelligent, articulate group,” Archbishop Thompson said of the 37 people gathered from 16 parishes. “This was very fruitful for me.”

‘A good opportunity to share’

Those gathered reviewed and discussed a 10-page draft summarizing more than 2,000 pages of input gathered as part of the preparation process.

The input was collected from multiple sources: an archdiocesan online survey, the archdiocesan pastoral council, parish pastoral councils, young adults, Hispanic Catholics, those involved in Catholic schools and leaders of Christian and leaders of other faith communities in central and southern Indiana.

“Anytime that you invite an enormous group of people to share a lot of thoughts and feelings on a broad variety of topics and questions, the process itself is going to be a little bit messy—and I mean that in a good way,” said archdiocesan director of catechesis Ken Ogorek, coordinator of the archdiocese’s synodal process. He and a group of other archdiocesan leaders reviewed the input collected and created the draft report.

“We’ve provided quite a few people a good opportunity to share their thoughts and feelings in a prayerful way,” he said.

One such way was the March 5 meeting, which opened and closed in prayer.

In small groups, participants reviewed and discussed the draft. It included such topics as parish life; how people offer their perspectives and are listened to in the Church; liturgy; dialogue between the Church and society; ecumenism; authority and participation; and discernment and deciding.

Representatives from each group shared with all the participants what they affirmed in the report and edits that could be made.

‘The discussion ... was inspiring’

Karla Hudacek, a pastoral associate at St. Thomas Aquinas Parish in Indianapolis, told *The Criterion* that she was impressed by the meeting.

“The discussion that we had at our table was inspiring,” she said. “They took it seriously. They were informed and hoped that this input would matter.”

One young adult present was glad to see the Church’s use of social media mentioned.

“Interacting with society is a big thing right now, especially with the expansion of social media,” said Katherine Morris, 20, of Our Lady of the Greenwood Parish in Greenwood. “It’s nice to know that the Church



Archbishop Charles C. Thompson speaks on March 5 at St. Bartholomew Parish in Columbus to participants of a meeting to review a draft report on a synodal process in the archdiocese that started last October. (Photo by Sean Gallagher)

is taking that into account in working to spread the Gospel in a new way.”

Morris’ fellow parishioner, 23-year-old Shae Beechler, appreciated the chance to contribute to the life of the Church through the synodal process.

“This is a great opportunity to be involved in the Church, to be engaged and possibly see a change in our Church,” said Beechler. “We can use our voices as young people. We’ve never had the opportunity to speak out like this and to engage with the worldwide stage of the Church. It’s a great opportunity to voice our own concerns.”

Accompanying the young adults was Sarah Wood, Our Lady of the Greenwood’s director of youth and young adult evangelization. She sees the synodal process as being valuable for her faith community, which is seeking to nurture greater unity among its ethnically diverse members.

“Being one parish and community is something that we hope for and are striving for,” said Wood. “This is such a blessing to be a part of this and to witness it. I want to take this back home to Greenwood.”

‘Called to participate in the life of the Church’

Ogorek and other archdiocesan leaders will review the input offered at the March 5 meeting, plus any follow-up

contributions from its participants, in formulating a final report, which is expected to be submitted to the USCCB by the end of March.

The contents of the archdiocesan report will be made available to the public.

The USCCB, in turn, will formulate a report based on input from dioceses across the country. This report, along with others from bishops’ conferences from around the world, will then be sent to the Vatican as it prepares for the Synod of Bishops meeting in October 2023.

Hudacek said the way Catholics from across central and southern Indiana came together in the process to discuss the life of the Church should be a model for the future.

“It’s our responsibility as members of the body of Christ,” said Hudacek. “We’re called to participate in the life of the Church. This is a huge opportunity for us to be able to express our opinions about where the Church is headed and what we feel is important to be emphasized and enlivened.”

Archbishop Thompson agreed in comments he made to the participants, encouraging them to continue the kind of interactions that have marked the synodal process.

“Pope Francis isn’t asking us to do synodality for one year,” he said. “It’s not just something that we do one time. We’ll continue to do it in parishes, in dioceses.” †

French Lick parish and area draw visitors from around the world

By Natalie Hoefler

Beginning in the mid-1800s, the mineral springs in French Lick in south-central Indiana were advertised for their “healing” powers (until 1971, when the naturally-occurring Lithium in the water was classified as a controlled substance).

By the 1880s, people were flocking to the area seeking physical healing from the springs. The need grew for a parish to address the spiritual welfare of the tourists, as well as resident Catholics.

From that need sprung Our Lady of the Springs Parish. It was founded in 1887 with the dedication of a wood-framed church on a small hill overlooking the town of French Lick.

‘People ... as far away as Poland’

That church still exists today.

“It’s a quaint, country church with old doors and a beautiful rose [circular] window,” says parish secretary and bookkeeper Beverly Allen. “The bells call every hour.”

She calls the 123-family parish “close-knit.”

“Our Ladies Club is active with giving their time fundraising for the church,” especially the chili supper they offer during Orange County’s annual Pumpkin Festival in late September-early October, says Allen.

The parish also supports a local food pantry project providing packaged lunches for elementary school children and recently paired with nearby

Our Lord Jesus Christ the King Parish in Paoli to form a Knights of Columbus chapter.

Perhaps its largest ministry is serving the thousands of visitors who still come from around the world to the historic French Lick Resort and West Baden Springs Hotel, both founded during the height of the “healing water” craze.

“The hotels draw internationally because they’re just stunning,” says Allen. “We have a guestbook, and people have signed from as far away as Poland.”

With so many visiting the hotels and nearby Lake Patoka, “There’s always someone walking the church grounds,” she says. “The church doors remain open during the day to walk-in traffic. People always remark how friendly and warm [the parish] is.”

“We love showing off our parish to visitors,” says pastor Father Randall Summers. He invites all to “consider worshipping with us whenever you are in the area [and] experience a warm welcome from our parishioners.

“And don’t forget to sign our visitor book in the back of the church!”

One day might not be enough

There is much to see and do in and near French Lick, enough to fill a day, a weekend or more.

Historic French Lick Resort and West Baden Springs Hotel are world-renown for their architecture, beauty, recreation and sports—like the Pete Dye Golf Course, host of the 2015 Senior PGA Championship (frenchlick.com/golf).

Marvel at West Baden Springs Hotel’s atrium and massive free-spanning dome, the world’s largest until 1965, or take a chance at the French Lick Resort casino.

Stroll the resort, hotel and grounds

for free, or take a guided tour of one or both structures to learn about their history, such as West Baden’s use as a Jesuit seminary from 1934-1964 (cutt.ly/FLWBtours).

From the Buffalo Trace to a basketball great (French Lick native Larry Bird), the independent French Lick West Baden Museum offers a wider look at the history of the area, including a massive, detailed panorama depicting West Baden’s years as Hagenbeck-Wallace circus’ winter home (www.flwbmuseum.com).

Water has always been a big draw to the area, and today is no different. With its retractable roof, the town’s 40,000-square-foot Big Splash Adventure water park is open year-round (bigsplashadventure.com).

For a more outdoorsy water experience, try swimming, renting a boat or taking a boat tour at nearby Patoka Lake. For a more refined liquid experience, enjoy wine-tasting at Patoka Lake Winery.

Much of the lake is located in the Hoosier National Forest. The forest offers 260 miles of trails, archaeological remnants of the Lick Creek free-Black settlement, the 1874 Rickenbaugh House and more (www.fs.usda.gov/main/hoosier/home).

Finally, enjoy the natural beauty of the region throughout the year on a French Lick Scenic Railway train excursion (frenchlickscenicrailway.org). Special events include the Dinosaur Adventure Train (available during two weekends in June and two weekends in September) and the Polar Express Train Ride in November and December, which brings the book and movie to life.

Whether visiting the area for a day, a



Our Lady of the Springs Church in French Lick, built in 1887, is decked out for Christmas in this Jan. 29, 2020, photo. (File photo by Natalie Hoefler)

weekend or more, make Christ a priority of your excursion. Worship at Mass with the members of Our Lady of the Springs Parish (go to occ-indy.org or call 812-936-4568 for Mass times). And don’t forget to sign their book!

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



Sorrowful Mysteries of the Rosary for Peace

(The Rosary for Peace was first published by the U.S. Conference of Catholic Bishops following the attacks on 9/11. Pope Francis has called on all Catholics to pray for peace for Ukraine. We are publishing the Sorrowful Mysteries of the Rosary for Peace for all who wish to pray the rosary for an end to the terrible violence there.)

Sorrowful Mysteries

THE FIRST DECADE: MEDITATE ON THE MYSTERY OF THE AGONY IN THE GARDEN

Our Father...

"My heart is nearly broken with sorrow; stay here and keep watch with me."

Monday of Holy Week, Morning Prayer, Antiphon I

Hail Mary...

"Help us to bear witness by following Christ's example of suffering."

Passion Sunday, Evening Prayer I, Prayer

Hail Mary...

"Here I am, Lord God, I come to do your will"

(Ps 40:7-8)

Passion Sunday, Office of Readings, Responsory

Hail Mary...

"You have redeemed us with your precious blood; hear the prayer of your servants and come to our help."

Monday of Holy Week, Office of Readings, Responsory

Hail Mary...

"My soul is in anguish, my heart is in torment."

Good Friday, Evening Prayer, Antiphon 2

Hail Mary...

"Father, if this cup may not pass, but I must drink it, then your will be done" (Mt 26:42).

Passion Sunday, Communion Rite

Hail Mary...

"Through her heart, his sorrow sharing/ All his bitter anguish bearing."

Our Lady of Sorrows, Sequence

Hail Mary...

"Be glad to share in the sufferings of Christ! When he comes in glory, you will be filled with joy"

(1 Pt 4:13).

Our Lady of Sorrows, Communion Antiphon

Hail Mary...

"Grant that we may bring love and comfort to our brothers and sisters in distress."

The Blessed Virgin Mary at the Foot of the Cross I,

Collect

Hail Mary...

"For the sake of you, who left a garden, I was betrayed in a garden."

Holy Saturday, Office of Readings, from an ancient homily on Holy Saturday

Hail Mary...

Glory be...

THE SECOND DECADE: MEDITATE ON THE MYSTERY OF THE SCOURGING AT THE PILLAR

Our Father...

"Now you come to scourge me and lead me to the cross."

Passion Sunday, Evening Prayer I, Antiphon I

Hail Mary...

"Christ was scourged and treated with contempt, but God's right hand has raised him up."

Passion Sunday, Evening Prayer II, Antiphon I

Hail Mary...

"On my back, see the marks of the scourging I endured to remove the burden of sin that weighs upon your back."

Holy Saturday, Office of Readings, from an ancient homily on Holy Saturday

Hail Mary...

"Bruised, derided, cursed, defiled,/ she beheld her tender Child,/ all with bloody scourges rent."

Our Lady of Sorrows, Sequence

Hail Mary...

"Though he was sinless, he suffered willingly for sinners."

Passion Sunday, Preface

Hail Mary...

"He offered himself as a victim for our deliverance."

Holy Eucharist, Preface I

Hail Mary...

"By your own blood, Lord, you brought us back to God."

Passion Sunday, Morning Prayer, Responsory

Hail Mary...

"The Father of mercies has given us an example of unselfish love in the sufferings of his only Son."

Passion Sunday, Prayer of the People

Hail Mary...



(CNS photo/Bob Roller)

"He humbled himself for our sakes; may you follow his example."

Passion Sunday, Prayer of the People

Hail Mary...

"I fill out in my flesh what is lacking in the sufferings of Christ, for the sake of his Body, which is the Church."

The Blessed Virgin Mary at the Foot of the Cross I,

Communion Antiphon

Hail Mary...

Glory be...

THE THIRD DECADE: MEDITATE ON THE MYSTERY OF THE CROWNING WITH THORNS

Our Father...

"The head that once was crown'd with thorns/ Is crown'd with glory now."

Exaltation of the Holy Cross, Office of Readings, Hymn

Hail Mary...

"Christ is the King of all creation."

Christ the King, Prayer after Communion

Hail Mary...

"Have mercy on us for whose sake you endured so much."

Monday of Holy Week, Office of Readings, Responsory

Hail Mary...

"You will rule over all."

Christ the King, Evening Prayer I, Responsory

Hail Mary...

"You choose the weak and make them strong in bearing witness to you."

Preface of Martyrs

Hail Mary...

"You have entered on the way that the Lord has graciously opened up for you, until you receive the crown of glory."

Common of Several Martyrs, Office of Readings, from a letter by St. Cyprian, bishop and martyr

Hail Mary...

"I have kept the faith; now a crown of holiness awaits me."

Common of One Martyr, Office of Readings,

Responsory

Hail Mary...

"By your own blood, Lord, you brought us back to God."

Monday of Holy Week, Morning Prayer, Responsory

Hail Mary...

"The Lord will bless his people with peace."

Christ the King, Midmorning Prayer, Responsory

Hail Mary...

"Come let us worship Jesus Christ, the King of Kings."

Christ the King, Invitatory

Hail Mary...

Glory be...

THE FOURTH DECADE: MEDITATE ON THE MYSTERY OF THE CARRYING OF THE CROSS

Our Father...

"Jesus Christ accepted the cross and freed us from the power of the enemy."

Wednesday of Holy Week, Collect

Hail Mary...

"If anyone wishes to come after me, he must deny himself, take up his cross, and follow me."

Common of One Martyr, Evening Prayer II, Antiphon 1

Hail Mary...

"Through the cross you brought joy to the world."

Good Friday, Song at the Veneration of the Cross

Hail Mary...

"Lord, by the suffering of Christ your Son you have saved us all from death."

Good Friday, Prayer

Hail Mary...

"See the cross of the Lord; let all his enemies flee."

Exaltation of the Holy Cross, Office of Readings,

Antiphon 1

Hail Mary...

"If we share fully in the sufferings of Christ, through Christ we shall know the fullness of his consolation."

Common of One Martyr, Evening Prayer I, Antiphon 3

Hail Mary...

"You suffered for us; have mercy on us."

Exaltation of the Holy Cross, Evening Prayer II,

Antiphon 2

Hail Mary...

"Grant that by carrying our cross each day, we may come to share in his Resurrection."

The Blessed Virgin Mary at the Foot of the Cross II,

Prayer after Communion

Hail Mary...

"Though innocent, he accepted death to save the guilty."

Passion Sunday, Preface

Hail Mary...

"Lord, through your cross bring us to the glory of your kingdom."

Exaltation of the Holy Cross, Evening Prayer I,

Intercessions

Hail Mary...

Glory be...

THE FIFTH DECADE: MEDITATE ON THE MYSTERY OF THE CRUCIFIXION

Our Father...

"We must glory in the cross of our Lord Jesus Christ."

Exaltation of the Holy Cross, Evening Prayer I,

Antiphon 3

Hail Mary...

"Christ our Savior, on the cross you embraced all time with your outstretched arms."

Good Friday, Morning Prayer, Intercessions

Hail Mary...

"O Christ, you humbled yourself and became obedient unto death, even death on a cross."

Exaltation of the Holy Cross, Evening Prayer I,

Intercessions

Hail Mary...

"The death of your Son gives us hope and strengthens our faith."

Passion Sunday, Prayer after Communion

Hail Mary...

"We worship you, O Christ, and we praise you; because by your cross you have redeemed the world."

Good Friday, Midmorning Prayer, Responsory

Hail Mary...

"Father, into your hands, I commend my spirit."

Handbook of Indulgences, Pious Invocation

Hail Mary...

"Through his cross, Christ our peace has reconciled us to God."

Our Lady of Sorrows, Evening Prayer, Antiphon I

Hail Mary...

"At the cross with motherly love, she embraces her scattered children, reunited through the death of Christ."

The Blessed Virgin Mary at the Foot of the Cross I,

Preface

Hail Mary...

"Raise us up to share in the triumph of your cross."

Exaltation of the Holy Cross, Morning Prayer,

Intercessions

Hail Mary...

"Christ our life, by your death on the cross you destroyed the power of evil and death."

Good Friday, Morning Prayer, Intercessions

Hail Mary...

Glory be...

(Excerpts from the English translation of Rite of Holy Week © 1972 International Commission on English in the Liturgy [ICEL]; excerpts from the English translation of The Roman Missal © 1973; excerpts from the English translation of The Liturgy of the Hours © 1974 ICEL; excerpts from the English translation of A Book of Prayers © 1982 ICEL; excerpts from the English translation of Collection of Masses of the Blessed Virgin Mary © 1989 ICEL. Used with permission. All rights reserved.) †

UKRAINE

continued from page 1

As the Russian military continued to bombard Ukraine, the Vatican mobilized its efforts to provide humanitarian assistance to those suffering.

After Pope Francis' announcement that he was sending two cardinals to Ukraine, the Vatican said on March 7 that Polish Cardinal Konrad Krajewski, papal almoner, and Canadian Cardinal Michael Czerny, interim president of the Dicastery for Promoting Integral Human Development, intend to reach Ukraine "in the coming days," depending on the situation.

"Cardinal Krajewski is on his way toward the Polish-Ukraine border where he will visit refugees and volunteers in shelters and homes," the Vatican said on March 7. The statement also noted that Cardinal Czerny was to arrive in Hungary on March 8 "to visit some

reception centers for the migrants coming from Ukraine.

"The cardinals will bring aid to the needy and serve as the presence not only of the pope, but of all the Christian people who express solidarity with the people of Ukraine."

According to the Vatican, Cardinal Czerny also intends to raise concerns regarding the treatment of African and Asian residents in Ukraine. Many have reported acts of discrimination against them as they attempt to flee the country.

"There are also worrisome reports of increasing activities of human trafficking and smuggling of migrants at the borders and in the neighboring countries," the statement said.

The office of the papal almoner also organized a collection on March 7 in Vatican City for employees who wished to donate food and medicine. The collection, the office said, "will be immediately sent to Ukraine through the Basilica of Saint Sophia, the church of the Ukrainians in Rome."

Regarding the two million Ukrainians who have left their homeland, a top United Nations official said on March 6 that the world hasn't seen a refugee crisis such as the one developing in Eastern Europe, caused by Russia's attack on Ukraine, since World War II.

It's the fastest growing refugee crisis in Europe since World War II," said Filippo Grandi, the U.N. High Commissioner for Refugees.

The Center for Migration Studies in New York said on its website that after World War II, which lasted from 1939 until 1945, it was clear "there were over a million 'displaced persons,' as they were called, in Germany and Austria." But the center said that "figures for North Africa and Asia were unavailable and figures for Europe were incomplete."

Most Ukrainian refugees fleeing from Russia's attacks have gone into neighboring

countries, such as Poland, where Catholic organizations have been among the humanitarian groups helping.

The crisis was expected to worsen as Russian President Vladimir Putin continued to escalate attacks on Ukraine, a country of more than 44 million. It's unclear how many of those will head for the U.S.

The U.S. Department of Homeland Security (DHS) announced on March 3 that it would grant Temporary Protective Status, or TPS, to Ukrainians already in the U.S. for 18 months so they can remain in the country.

TPS grants a work permit and reprieve from deportation to certain people whose countries have experienced natural disasters, armed conflicts or exceptional situations so they can remain temporarily in the United States.

On its website, DHS said it had granted the designation for Ukrainians based on the ongoing armed conflict and extraordinary and temporary conditions that prevent Ukrainian nationals, "and those of no nationality who last habitually resided in Ukraine, from returning to Ukraine safely."

"These conditions result from the full-scale Russian military invasion into Ukraine, which marks the largest conventional military action in Europe since World War II," DHS said on March 3.

"This invasion has caused a humanitarian crisis," the agency said, "with significant numbers of individuals fleeing and damage to civilian infrastructure that has left many without electricity or water or access to food, basic supplies, shelter and emergency medical services."

By some estimates, about 75,000 Ukrainians in this country may be eligible for the protections, which apply to those who "continuously resided in the United States since March 1, 2022," DHS said, adding that "individuals who attempt to travel to the United States after March 1, 2022, will not be eligible for TPS."

Even before the conflict began, the Reuters news agency reported that U.S. Customs and Border Protection began seeing an increasing number of Ukrainians at the southern border with Mexico asking the U.S. for asylum from October 2021 into January. During that same period, Russians also began seeking asylum, with both groups citing political repression.

"The United States is committed to doing anything we can, first of all, to support the countries that are bearing the immediate burden of taking in Ukrainians," said U.S. Secretary of State Antony Blinken on March 6, speaking to CNN. "And then, as appropriate, if people seek refugee status in the United States, of course we will look at that, and I'm sure act on that." †

Organizations accepting donations to help victims, refugees of war in Ukraine

Several Catholic relief organizations are accepting donations specifically to help victims and refugees of the war in Ukraine.

Catholic Relief Services and other Catholic relief organizations need immediate assistance to provide victims in Ukraine and those fleeing the country with safe shelter, hot meals, hygiene supplies, fuel to keep warm, transport to safe areas, counseling support and more.

Below is a list of those organizations and how to donate online to this cause:

CRS: cutt.ly/CRS4Ukraine

Caritas: www.caritas.org/ukraine-appeal-22

Ukrainian Catholic Archeparchy of Philadelphia: cutt.ly/UkrEparchy

Pontifical Catholic Near East Welfare Association: cnewa.org/campaigns/ukraine

Pontifical Aid to the Church in Need: www.churchinneed.org

Knights of Columbus Ukraine Solidarity Fund: cutt.ly/KnightsAidUkraine

Jesuit Refugee Service: www.jrsusa.org



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‘Prayer is the way we carry on our relationship with God’

By Fr. Herbert Weber

If there is a universal concern among people of faith, it comes with phrases like, “I wish I could pray better” or “I don’t know how to really pray.” Across the spectrum of Church membership, people desire a fuller experience of prayer.

Lurking behind that desire is the discovery that people often don’t know what prayer truly is. The starting point, therefore, is to clarify what prayer is all about.

Benedictine Father Harry Hagan, a monk of Saint Meinrad Archabbey in St. Meinrad, starts an essay on prayer in the Old Testament with the profound sentence, “Prayer is the way we carry on our relationship with God” (see *The Tradition of Catholic Prayer*, Liturgical Press, 2007).

As Father Harry states so succinctly, prayer is all about a relationship with the Lord.

Striving to work on a relationship with God is an ideal goal for Lent. Just as praying well can strengthen a relationship with God, so, too, a developed relationship allows people to move beyond themselves when they enter prayer.

Like many parishes, my parish keeps a list of people for whom to pray. People can add their requests for prayer through the website, generating e-mails to hundreds of parishioners who have signed up to pray for people’s needs.

Bill, who reviews all prayers before they are posted, often sends questionable ones to me before publication. I’m amazed how some people think of prayer as a way of controlling God and other people.

For example, they pray that ex-boyfriends or ex-girlfriends will see the error of their decisions and come back to them. Certainly, people are hurting, but these prayer requests seem very manipulative.

Others ask for prayers that they will find the necessary money to buy what they’ve been wanting. One wonders what this kind of prayer request has to do with a relationship with God. Is he merely a rich uncle?

True prayer focuses on God and not simply on what the petitioner wants. Ultimately, every prayer has to include, at least implicitly, the phrase found in the



Benedictine Father Harry Hagan, center, and other monks of Saint Meinrad Archabbey in St. Meinrad pray in the monastic community’s Archabbey Church of Our Lady of Einsiedeln. Father Harry has written that “prayer is the way we carry on our relationship with God.” (Photo courtesy of Saint Meinrad Archabbey)

Lord’s Prayer, “Thy will be done.”

Once again, prayer is about working on a relationship with God, which means going beyond oneself.

Many equate praying with saying prayers. There certainly is nothing wrong with memorizing prayers or reading prayers that various saints wrote to reflect their relationship with God and to help others in prayer.

In fact, those prayers may be of great

help. In my ongoing correspondence with a prisoner whom I know, I often share the words of prayers from holy men and women like St. Francis of Assisi, St. Ignatius of Loyola, Blessed Charles de Foucauld, St. Teresa of Ávila, St. Margaret Mary Alacoque and others.

These words may call someone toward a fuller experience of that powerful relationship that Jesus offers all his disciples.

Prayer, however, goes well beyond saying prayers. Like any two people who are connecting at a more personal and vulnerable level, prayer needs to come from the heart and be filled with a sharing of who a person is and what may be taking place in his or her life.

For that reason, real prayer requires time and effort. It cannot take place simply on the fly. Reciting a rosary while driving or listening to sacred music while cooking may be a good habit, but there has to be time carved out of one’s schedule just to be with the Lord.

Some years ago, I discovered that having a prayer chair or a prayer corner helps tremendously. When I am sitting at that place, I can almost immediately place myself in God’s presence. Not to jeopardize the space, I try not to sit in the same chair to read the newspaper or to go online to answer e-mails.

Once space and time are established, then the next step for praying is to allow oneself to be immersed in the presence of God. This is the hard part, but it can be done in a number of ways.

Reading holy Scripture while employing imagery helps. It is important, of course, that the passage not simply be analyzed in terms of Scripture exegesis, but that it be allowed to speak in a personal way.

As a priest who is constantly preparing homilies, I find that Scripture-based prayer requires that I go beyond the little preaching gems I find in passages. It’s not that I ignore them, but I try not to think about how I would explain them to others. Instead, I just want to sit with the goodness of the moment.

Then comes perhaps the most peace-filled part of prayer. Knowing that one is in a holy space and with time reserved for God, what is left is for one to listen to God.

In many ways, this kind of prayer can be compared with the Peter, James and John’s experience on the mountaintop during the transfiguration. The experience is often beyond explanation, for it is an immersion into the presence of the divine.

In such prayer, the relationship with God is allowed to grow deeper with the realization that God is an active part of one’s life. The prayer link is established and the relationship with the Lord is strengthened.

(Father Herbert Weber is founding pastor of St. John XXIII Parish in Perrysburg, Ohio. His weekly podcast can be found at 23.church.) †



A man prays during Mass at St. Joseph Church in Ronkonkoma, N.Y., on March 12, 2021. Striving to work on a relationship with God through prayer is an ideal goal for Lent. (CNS photo/Gregory A. Shemitz)

Joyful Witness/Kimberly Pohovey

God's 'goodness' on display at archdiocese's Legacy Gala

Emotion welled up inside me as I looked across at the 800 individuals seated in one room. As I tried to identify what I was feeling, I eventually landed on the word "goodness."



The second annual Legacy Gala in support of the archdiocese and three of our key ministries—Catholic schools, Catholic Charities and Bishop Simon

Bruté College Seminary in Indianapolis—was a sold-out event held on Feb. 25 at the JW Marriott in Indianapolis. While the event was certainly a fundraiser to support our ministries, it was actually much more.

Maybe so many people attended because it's been quite some time since we could gather in a large group. Or perhaps folks came because they too wanted to support the evening's honoree, Msgr. Paul Koetter, who is a beloved priest of the archdiocese and an amazing witness to our faith. Looking out at the audience, I couldn't help but feel grateful that such a large crowd in attendance affirmed support for our local Church and our Catholic faith. That felt like pure goodness.

The program featured several meaningful videos that eloquently told the story of the impact of our schools, charities

and seminary. From the visually-impaired woman who benefitted from the services of Holy Family Shelter in downtown Indianapolis, to the couple whose son was killed in a senseless shooting and how they are making a difference in supporting Catholic education in the inner-city in their son's memory, to the seminarian whose family fled their native country of Burundi due to an assassination attempt on his father's life and how his family's past has played a role in his discerning a call to the priesthood—each story unfolded in God-inspired goodness.

The fact that the archdiocese was able to share its good works with such a large audience gathered at the event, in addition to countless others watching live online from home, created a large-scale forum to make others aware of the goodness we share with the community every day.

So many of our supporters may only know the goodness of a particular ministry they support. This event allowed us to highlight many areas in which we change lives. No amount of advertising can generate the good will created by an event that builds awareness, but does so within the context of our Catholic faith.

Personally, it affirmed for me, a small cog in the wheels of the archdiocese, that I am part of something bigger, something important, something for which the Lord has called each of us.

This event was but a microcosm of the Church as a whole, but it was heartening to see this great Catholic crowd pray together, laugh together, enjoy each other's company and, ultimately, show support for the ministries who care for our brothers and sisters, educate our children, and form young men for the priesthood, and quite literally, the future of our Church. We began the evening united in our prayer for Ukraine. We laughed and enjoyed the humorous commentary provided by the evening's emcee, Rafael Sanchez. We ate, drank, took funny photos and we danced. Goodness all around.

If you came to the event, thank you for celebrating the goodness of our faith with us. If you could not attend or watch online, please take some time to watch the event at the link www.archindy.org/LegacyGala2022. And if you wanted to attend but were told the event was sold out, you will be happy to know that we have booked the grand ballroom at the JW Marriott for Feb. 10, 2023, so that next year we will not have to limit the amount of our faithful who want to join in celebrating the goodness of our God, our faith and each other.

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

Twenty Something/

Christina Capecchi

Writing in the attic: the Catholic call to creativity

Haley Stewart's idea came in a dream. It was just like the movies, the fantasy of every writer who has slogged away at a keyboard, awaiting inspiration.



"I woke up, and I was like: 'I have to write this story! It was just given to me!'"

Through the years, the 36-year-old Catholic from Waco, Texas, had put in her share of toil and sweat

as a freelance writer, juggling to meet deadlines as she homeschooled her four children.

"I've heard writers say this before, and I always thought they were making it up," Haley said. "But that's what it was like: I had these little characters pop into my head, and I just followed their lead and then there was a book."

The characters were, indeed, little. They were mice. Specifically, they were mice nuns, and they lived under the floorboards of G.K. Chesterton's home, where they ran a school and solved crimes. Mice detective nuns!

Haley could see them, and she loved them, and she was itching to write about them. But life was busy, and the mice detective nuns stayed in her head for several months.

Then COVID-19 struck, and the Stewart family quarantined. The only quiet place in the house was the attic, so Haley grabbed her laptop and climbed up, perched among boxes of Christmas decorations, off-season clothing and a kayak paddle.

It was time to tell the mice nuns' story. "It wrote itself," Haley said. "It felt very much like this collaboration with God. I was given the opportunity to give something birth. It was just my fingers being used to type out the story that was already there."

Before long, Haley was signing a contract with Pauline Books for a three-book series featuring her mice—the Sister Seraphina Mysteries. Logging in around 10,000 words, the first book, *The Pursuit of the Pilfered Cheese*, is a heavily illustrated storybook rather than a picture book. It will be published this fall.

In the meantime, Haley is plugging away at her non-fiction, which first garnered her a devoted readership. This month, Ave Maria Press will publish her book *Jane Austen's Genius Guide to Life: On Love, Friendship, and Becoming the Person God Created You to Be*.

Come summer, she'll be writing the third Sister Seraphina book and hopefully carving out time for a young-adult fantasy novel she's drafted—her first work of fiction not aimed at children. New creative avenues keep opening up.

"There's so much to learn," said Haley, who shares updates on her website, carrotsformichaelmas.com.

She believes everyone is creative, though the overstimulation of modern life can squelch that spark. Her best remedies: going on a walk, chatting with a friend or praying at adoration, where she always brings a notebook.

"The silence creates this space where I suddenly have a million ideas," Haley said.

Catholicism fosters creativity, offering a tradition replete with sacred art and a sensory-rich liturgy, she said. "It's hard for me to separate out my Catholicism from my writing."

Creativity is evident in everyday problem-solving: rearranging a room, turning the contents of a fridge into a meal, managing the flow of a party. And it is always a spiritual endeavor, a co-creation with God—an idea Haley has

See CAPECCHI, page 15

Our Works of Charity/David Bethuram

Lent reminds us we have equal value in God's eyes

When James walked into our emergency assistance center, we were his last choice.

Unemployed, with only a meager amount of money, James had run out of food. He had nowhere else to turn. The emotional and difficult decision he made to ask for help was only outweighed by his physical need for food and shelter.



His eyes were down-turned, his voice lowered and his shoulders slumped—all physical symptoms of a person whose circumstances seem to have robbed him of his self-esteem.

Pope Francis once addressed a crowd, stating: "It is certainly necessary to give bread to the hungry—this is an act of justice. But there is also a deeper hunger ... the hunger for dignity."

Human dignity is the innate right to be valued and respected. It's not something that's earned or acquired. It's the right of everyone—regardless of race, religion, ethnicity, IQ or socioeconomic status. Everyone.

At Catholic Charities in the archdiocese, we understand the importance of acknowledging the dignity of those we serve. Recognizing a person's intrinsic worth doesn't have to be a grandiose gesture.

We gave James food that day to nourish his body. But we didn't just hand him a bag of food and escort him to the door—although that in itself would still be considered a corporal work of mercy.

Instead, James shopped. By pushing a grocery cart and selecting his own items from the shelves, James was able to maintain his personal autonomy. Acknowledging his ability to make his own choices is a small way of bringing dignity to an experience most of us can't imagine.

James' case manager listened closely to his narrative, looking him in the eye as he spoke. James' despair stemmed

from unemployment. He was homeless and had been living in his car, but his car was towed while he was away, and he was not able to afford the towing fee. We provided him with hygiene items and clothing, as all his belongings were in his impounded vehicle. We also learned during the interview that James was an honorably discharged veteran, and we were able to refer him to the Veteran's Affairs office which would likely be able to assist James in obtaining health and prescription help as well as help in finding housing.

His difficulty finding consistent work caused him to lose sight of his own inherent value. Catholic social teaching holds that work is dignified and an intrinsic good. Work is more than simply making a living. It's fundamental to the dignity of the person.

The social teaching of St. John Paul II affirms that dignified work not only makes adequate housing, food and medical care possible, but also fosters positive participation in society.

Utilizing our employment support resources, James' case manager helped him obtain meaningful work. More than earning a wage, James' sense of self-worth was restored. He has taken the next step toward self-sufficiency.

The following month, James returned to let us know that the Veteran's Affairs office was helping him both with housing and with his medical needs and that his situation was improving thanks in part because of the time we took to get to know him and find the right people to help him.

At Catholic Charities, we believe that one's circumstance does not define their God-given dignity. We all know someone like James. Perhaps, at some point, we have even been him.

Lent is a perfect time to remind ourselves that Jesus died for us all. Therefore, we all have equal value in God's eyes, regardless of our situation.

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

Guest Column/Richard Etienne

Our faith reminds us marriage is a sacrament of service

Last fall, I was invited to present a Rite of Christian Initiation of Adults presentation on the topic of marriage. Talk about a challenge!



In the process of my preparation, I was reminded that the task of all husbands and wives is to assist their spouse in the lifelong task of building the kingdom of God on Earth, as well as eventually helping them

in achieving the ultimate goal of attaining his or her eternal reward in heaven.

Many in our society would have us

believe that marriage is about the "feel good" definition of love—something that a person "falls" in or out of.

I have come to believe that the love expressed in a healthy marriage is better defined as a commitment to serve our spouse. Again, I see it as quite the challenge from my perspective.

There is a passage in chapter 13 of St. Paul's First Letter to the Corinthians where Paul offers keen insight into love. It is used as a reading by some during their wedding liturgy.

While expounding on true Christian love, I paraphrase some of the characteristics St. Paul shared: Love does not seek its own interests. (Yes, that might be a tough one

to follow.) Love is patient; it is not quick-tempered. (Think about that for a moment. Again, probably not an easily attained goal with a person one lives with daily.) Love does not brood over injury. (Far be it from me to hold a grudge over a small infraction that should have been forgotten.) Love never fails. (It is people who sometimes fail, and that's why we have phrases like, "I am sorry," "Please, forgive me" and "I forgive you.")

I have been married for 38 years, and I have learned it is easy, during lengthier periods of time, to lose an understanding of love in a society that is too often focused on the questions: "What's in it for me?" or "Is there somewhere else new

See ETIENNE, page 15

Second Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 13, 2022

- Genesis 15:5-12, 17-18
- Philippians 3:17-4:1
- Luke 9:28b-36

The Book of Genesis is the source of the first reading for Mass this weekend. It is a story about Abraham, whom the Jews regard as the father of their race. In addition, seeing Abraham as the spiritual father of all who know and honor the one God, he is a special figure in the religious traditions of Christians and Muslims.

Scholars believe that Abraham was an actual person. He is not the figment of imagination, nor a figure constructed in some literary effort. He was an actual person.

Several points are important in hearing or reading this passage. The first is that God communicated with Abraham; God is in Abraham's world, but God is above and beyond Abraham's world. Accordingly, Abraham did not relate to God as if they were equals.

With command over nature and the living beings of nature, God ordered Abraham to capture animals and then sacrifice them.

Since the animals that Abraham captured were sacred, as they were intended for sacrifice to praise God, Abraham protected them from being taken by birds of prey. It is not as if birds of prey were inherently evil, although Jewish tradition later would prohibit eating the flesh of any bird of prey or any other predator.

They simply were victims of their own instincts.

Abraham himself was vulnerable. Darkness overtook him. The sun set. He was terrified, but God provided and protected.

The second reading is from St. Paul's Epistle to the Philippians. Philippi was a Greek city. Its name honored the father of Alexander the Great. A Christian community had formed there.

Paul wrote to these early Christians to direct and encourage them. He taught them about Jesus. He challenged them to be more loyal and fervent disciples.

In this reading, St. Paul said that human beings are imperfect, even without

their willful sinning. Ignorance and confusion are part of being human.

Even if unseen by human eyes, Christ elevates believers. His power gives them insight. His love gives them life. In response, they must acknowledge God.

St. Luke's Gospel provides this evangelist's story of the transfiguration, a story found also in Mark and Matthew.

The story is brilliant and powerful. Peter, James and John were with Jesus. They interacted with him. They certainly saw the human characteristics of Jesus, but in this situation, Jesus' divinity was also revealed to them.

Strong symbols from Hebrew tradition conveyed the reality of this divine identity. God spoke from a cloud. Gleaming light surrounded Jesus.

On either side of Jesus were the great prophets Moses and Elijah.

Reflection

God loved Peter, James and John. He blessed them, but they never truly saw Jesus in the fullness of his divinity until the transfiguration.

Austrians have a charming story of their legendary Empress Elisabeth (1837-1898), wife of Emperor Franz Josef. She once privately visited a tiny alpine village. Rumors circulated. People heard that she was in town.

A little girl who lived with her grandmother because her parents were dead was at a toy shop window when two strangers approached, both women.

One of them spoke to her. The girl explained that she was in town hoping to see the empress, but that she also came often to look at a doll in the store window. Her grandmother was too poor to buy it for her.

The woman nodded to her companion, who went inside and returned with the doll. The woman gave it to the little girl. Thrilled, but curious, the girl asked, "What should I tell my grandmother?"

The bestower of the gift said, "Tell her that you saw the empress, and that the empress kissed you."

We cannot see God, but the transfiguration reminds us that God is with us, loves us, and gives us the precious gift of himself in Jesus. †

Daily Readings

Monday, March 14

Daniel 9:4b-10
Psalm 79:8-9, 11, 13
Luke 6:36-38

Tuesday, March 15

Isaiah 1:10, 16-20
Psalm 50:8-9, 16b-17, 21, 23
Matthew 23:1-12

Wednesday, March 16

Jeremiah 18:18-20
Psalm 31:5-6, 14-16
Matthew 20:17-28

Thursday, March 17

St. Patrick, bishop
Jeremiah 17:5-10
Psalm 1:1-4, 6
Luke 16:19-31

Friday, March 18

St. Cyril of Jerusalem, bishop and doctor of the Church
Genesis 37:3-4, 12-13a, 17b-28a
Psalm 105:16-21
Matthew 21:33-43, 45-46

Saturday, March 19

St. Joseph, Spouse of the Blessed Virgin Mary
2 Samuel 7:4-5a, 12-14a, 16
Psalm 89:2-5, 27, 29
Romans 4:13, 16-18, 22
Matthew 1:16, 18-21, 24a
or Luke 2:41-51a

Sunday, March 20

Third Sunday of Lent
Exodus 3:1-8a, 13-15
Psalm 103:1-4, 6-8, 11
1 Corinthians 10:1-6, 10-12
Luke 13:1-9

Question Corner/Fr. Kenneth Doyle

The Eucharist is Christ's enduring gift to the Church amid its many troubles

How, in good conscience, can I remain a practicing Catholic with all the scandal and hypocrisy exposed within the Church? So many of the Church's actions seem far removed from the message of Jesus.



The Church gathers riches upon the Earth, has its own country, bank and government and has a hierarchy. Popes have

been bought, cruelty has been inflicted and the Church gets involved in politics.

Would it be a mortal sin if I left the Church? I believe in Jesus as my Savior, and I look forward to receiving the Eucharist. Am I a hypocrite in staying? (Pennsylvania)

About the Church trouble me deeply, but others do not. It doesn't concern me that the Church "gathers riches" when the goal is to help the poor or to preserve sacred items for posterity.

Nor does it bother me that the Vatican is its own nation and therefore needs its own bank and independent government. The Church has a hierarchy because that's

the way Jesus established it, with Peter and his successors in the position of its universal pastor. Nor does it trouble me when the Church takes public positions on issues of human rights; that is its moral obligation.

What does concern me, of course, is that there have been a few bad popes in history and that cruelty has at times been inflicted in the name of the Church.

What centers me in the Church and what constitutes for me its biggest gift is the Eucharist—as you have mentioned. I pray for the Church that it may strive after the perfection of Christ, its founder, and I seek the Lord's strength each day, especially in holy Communion.

My mother-in-law is in the first stages of Alzheimer's disease and has not gone to confession in five or six months. She wants to receive the Eucharist, but my sister-in-law will not let her go up to receive. My mother-in-law is a very religious person and loves our Lord.

In her right mind, she was a God-fearing woman; now, in her unstable mind, she is always talking to the Lord, and receiving Communion is the only thing that she wants to do on Sundays. Can they let her go to Communion? (Texas)

Of course your mother-in-law is eligible to receive holy Communion, and she should be allowed to.

From your question, I'm not sure why your sister-in-law is unwilling to let her receive. Is it because she hasn't been to confession in several months? But one is obligated to confess before Communion only if someone is in serious sin—and I doubt very much that's the case. The precepts of the Church (see the *Catechism of the Catholic Church* #2041-43) also require Catholics to confess their sins in the sacrament of penance at least once a year.

Or is it that your sister-in-law is worried that she doesn't understand what the Eucharist is and won't fully appreciate it?

On that, I would give your mother-in-law the benefit of the doubt—especially since, as you say, receiving Communion is the only thing she wants to do on Sundays. It seems to me that she is aware that the Eucharist is a special gift that unites her with the Lord.

Perhaps it would help to show your sister-in-law this response—or perhaps have a priest she knows speak with her.

(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

Living Light

By M. Lynell Chamberlain

Oh my heavenly Father,
My dear God above,
Draw me to your Living Light,
Your everlasting love.
Lead me from this darkened world,
This cold, foreboding place.
Bring me to your Holy Light
Safe in your embrace.
I know I still have work to do,
And I try to do it well,
But I long to live within your grace,
Away from evil's spell.

But part of what I still must learn
Is to recognize your Light
Still shines in the darkest times,
The coldest, frozen night.
It isn't that you're far away,
It's just that I can't see
That all these things that seem so wrong
Are actually meant to be.

These trials strengthen and temper me
For the toughest test of all,
To look deep inside myself
At the hatred, greed, and gall
That rot my heart and bleed my soul,
Then spew forth from my maw,
When I turn away from you,
And into darkness fall.

(M. Lynell Chamberlain is a member of St. John Paul II Parish in Sellersburg. Photo: A partial solar eclipse is observed at dawn in St. Catharines in Ontario, Canada, on June 10, 2021, in this still image obtained from a social media video.) (CNS photo/Strevor Jones, @Astrobackyard via Reuters)

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.

BENSING, Marilyn, 82, St. Mary, New Albany, Jan. 31. Wife of William Bensing. Mother of Suzanne Julius, Johanna Lively, Julie and Michael Bensing. Grandmother of six. Great-grandmother of four.

BEYERLE, Jr., Jack E., 69, St. Bernard, Frenchtown, Feb. 3. Husband of Therese Beyerle. Father of Michelle and Michael Beyerle. Brother of Sharon Wells. Grandfather of five. Great-grandfather of one.

BOSLER, William, 95, St. Paul, Tell City, Feb. 8. Father of Janet Kuntz, Gary and Ron Bosler. Grandfather of 18. Great-grandfather of several.

BOWMAN, Charles S., 75, St. Pius X, Indianapolis, Feb. 9. Father of Elizabeth Johnson and Bradford Bowman. Brother of Diane Kiemeyer. Grandfather of four. Great-grandfather of one.

BROOKS, Charles R., 78, St. Bartholomew, Columbus, Feb. 4. Husband of JoAnn Brooks. Father of Greg and Steven Brooks. Brother of Beverly Jackson and Sue Tunny. Grandfather of eight. Great-grandfather of two.

CHEESEMAN, Josephine, 90, St. Matthew the Apostle, Indianapolis, Feb. 14. Mother of Charles, Jr., David and Joseph Cheeseman. Sister of Emma Raco, Edith Tamburro and Joseph Lario. Grandmother of 12. Great-grandmother of 12.

CRAIG, James E., 80, St. Vincent de Paul, Bedford, Feb. 10. Husband of Patricia Craig. Father of Stacia Innamorati and James Craig. Brother of Martha Hollars and



Christiana Gorchynsky Trapani, owner of Door County Candle Co. in Sturgeon Bay, Wis., works on March 1 on Ukrainian candles, which are being sold there as a fundraiser to support victims of war in Ukraine. Trapani is a Ukrainian American who has family living in Ukraine. Blue and yellow are the colors of the eastern European country's flag. (CNS photo/Sam Lucero, The Compass)

Gary Craig. Grandfather of one.

CRUM, Sheryl, 46, SS. Francis and Clare of Assisi, Greenwood, Jan. 19. Mother of Kylie and Christopher Crum. Daughter of Ellen and Tom Davel. Sister of Sandi Davel.

DAMIN, Wilma K. (Alvey), 85, St. Paul, Tell City, Feb. 10. Mother of Cindy Light, Bernardine, Bill, Bob and Mike Sweat. Sister of Helen Halliday, Rosalie Howell and Ronny Alvey. Grandmother of six. Great-grandmother of 13.

EDWARDS, Judy M., 70, St. Augustine, Leopold, Feb. 7. Mother of Tammy Hess, Brad, Michael and Tim Edwards. Sister of Bev and John Guillaume. Grandmother of three. Great-grandmother of one.

ERTEL, Rosemary, 98, St. Mary, North Vernon, Feb. 10. Mother of Joanne Campbell, Frances Walker, Andy, Bob, Chris, Kevin and Paul Ertel. Grandmother of 23. Great-grandmother of 33.

FINNEY, Mary E., 70, St. Jude, Indianapolis, Feb. 5.

Wife of Jack Finney. Mother of Erin, Jacqueline, Michael and Timothy Finney. Daughter of Dolores Thie and Donna Williams. Grandmother of 10. Great-grandmother of two.

GOODMAN, Sharon K., 65, St. Mary, Navilleton, Feb. 6. Wife of John Goodman. Mother of Amy Pate and Beverly Weaver. Sister of Bernice Blessett and Mike Sizemore. Grandmother of six.

GRAMAN, Alberta M., 95, St. Meinrad, St. Meinrad, Feb. 6. Mother of Darlene Anslinger, Kaye Otto, Gary and Thomas Graman. Sister of Claud Vaal. Grandmother of 11. Great-grandmother of 19. Great-great-grandmother of two.

HOFFBAUER, Matilda E., 99, All Saints, Dearborn County, Feb. 8. Mother of Marilyn Bower, Ruth Griesser, Larry and Paul Hoffbauer. Grandmother of 10. Great-grandmother of 19. Great-great-grandmother of two.

JUAREZ TELLO, Julia, 77, St. Lawrence, Indianapolis, Feb. 2. Wife of Narividad Amantectl. Mother of Paula,

Reyna, Alejo, Estanislao, Julio, Nazario and Sebastian Amantectl.

LEIBECKE, Mollie J., 67, St. Mary of the Immaculate Conception, Aurora, Feb. 8. Wife of Terry Leibecke. Mother of Patricia Gaines, Mollie-Beth Leibecke Pustelnik and Amanda Wilson. Sister of Rebecca Lancaster and Bill Birkle. Grandmother of seven.

MCCONNELL, Danny L., 71, St. Charles Borromeo, Bloomington, Feb. 3. Husband of Suzanne McConnell. Father of Teresa Carrico, Christa Donegan, Maria Meadows and Shane McConnell. Brother of five. Grandfather of five.

MENNEL, Patricia A., 96, St. Roch, Indianapolis, Feb. 13. Mother of Marsha Brinson, Sandra Jones, Pamela Lohman, Theresa McClung, Madonna Petty, Donald, George III, Paul and William Mennel. Sister of Charlene Carter. Grandmother of 27. Great-grandmother of 35.

MILLER, Jimmy, 60, St. Elizabeth Ann Seton, Richmond, Feb. 7. Son of June Miller. Brother of Becky

Jewison and Mick Miller. Uncle and great-uncle of several.

OSBORNE, Mary V. (Bass), 101, St. Vincent de Paul, Bedford, Feb. 16. Mother of Christina Martin, Brenda Smith, Teresa Walls, Charles and Tim Osborne. Grandmother of eight. Great-grandmother of eight. Great-great-grandmother of two.

PEYTON, David A., 79, St. Roch, Indianapolis, Feb. 10. Father of JoAnn Carter, Susan Phillips and Kathryn Steichele. Brother of Little Sisters of the Poor Sister Chantal Mary Peyton. Grandfather of 12. Great-grandfather of one.

RAMIREZ, Dr. Leticia S., 90, St. Luke the Evangelist, Indianapolis, Feb. 5. Mother of Marietta Dayton, Marianne Ferreol, Mary Petruzzi, Anthony and Joseph Ramirez. Grandmother of eight. Great-grandmother of one.

REDELMAN, Wilma G., 97, St. Mary, Greensburg, Feb. 16. Mother of Sharon Krieger and Judy Mauer. Sister of Betty McCarthy. Grandmother of two. Great-grandmother of three.

RICHART, Rita C., 80, Our Lady of Perpetual Help, New Albany, Feb. 9. Sister of Anthony and William Richart. Aunt and great-aunt of several.

SABINA, Stephanie R., 45, St. Jude, Indianapolis, Feb. 4. Wife of Jim Sabina. Mother of Carrienne Sabina. Daughter of Betty Haney. Sister of Anna Hylton, Theresa Pinder and John Sabina.

SANCHEZ, Hector Mogollon, 93, St. Lawrence, Indianapolis, Feb. 2. Husband of Jeanne Totton de Mogollon. Father of Alicia, Barbara, Margarita, Raquel, Jose and William Mogollon Totton. Brother of Lilia Mogollon de Zapata. Grandfather and great-grandfather of several.

SCHNABEL, Brenda K., 57, Holy Spirit, Indianapolis, Feb. 2. Wife of Robert Schnabel. Mother of Amanda Bradshaw, Amber Dipietro, Abigail and Alexa McElhiney. Stepmother of Dusti Stevens. Sister of Bethann Graves and Bob Eck. Grandmother of five.

SGRO, John D., 85, St. Martin of Tours, Martinsville, Feb. 3. Husband of Renee Sgro. Father of Cindi Sgro-Tinsley, Bryan Nuffer and Gino Sgro. Brother of Mary Caporale. Grandfather of six. Great-grandfather of four.

SIMON, Merrill F., 86, St. Bernard, Frenchtown, Feb. 12. Husband of Ana Perovic Simon. Father of Cheryl Cruze, Ruth and Merrill Simon. Stepfather of Alexandra, Joanna and Paula Corzo. Brother of Vanda Antallia. Grandfather of seven.

VANDEMARK, John, 69, St. Mary, New Albany, Jan. 23. Husband of Donna VanDeMark. Father of Lindsey and Joshua VanDeMark. Brother of Joyce Lambert, Connie Thomas and Carol Turner.

WILHELM, James M., 85, St. Luke the Evangelist, Indianapolis, Feb. 3. Father of Michele Brown, Susan McVey, Maureen TerBeek, Margaret Wheatley, John, Matthew and Michael Wilhelm. Grandfather of 13. Great-grandfather of three. †

Providence Sister Suzanne Buthod ministered in Catholic schools for 23 years

Providence Sister Suzanne Buthod (formerly Sister Mary Judith), a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on Feb. 28 at Union Hospital in Terre Haute. She was 92.

The Mass of Christian Burial was celebrated on March 9 at the Church of the Immaculate Conception at the motherhouse in St. Mary-of-the-Woods. Burial followed at the sisters' cemetery.

Sister Suzanne was born on Oct. 24, 1929, in Fort Worth, Texas. She entered the Sisters of Providence on Feb. 2, 1949, and professed final vows on Aug. 15, 1956.

Sister Suzanne earned a bachelor's degree in English at Saint Mary-of-the-Woods College and a master's degree in religion at Manhattanville College in Purchase, N.Y.

During her 73 years as a member of the Sisters of Providence, Sister Suzanne ministered in Catholic schools for 23 years in Illinois and Indiana. She later served in a

variety of ministries, including as director of novices for her community, in parish ministry, service to the poor and in a canon law tribunal. In 2004, Sister Suzanne returned to the motherhouse and assisted at the former St. Ann Clinic, the Providence Food Pantry and in prison ministry.

In the archdiocese, Sister Suzanne served at St. Michael School in Greenfield from 1956-62, at the former St. Catherine of Siena School in Indianapolis from 1962-68, at the former Archbishop Schulte High School in Terre Haute from 1969-74, as director of novices at the motherhouse from 1969-72, as a pastoral associate at Our Lady of the Most Holy Rosary Parish and St. Patrick Parish, both in Indianapolis, from 1985-88 and at Handy Capable Hands and Miracle Place.

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

Online Lay Ministry Formation

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

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

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

Longevity of elderly a reminder to take things slow, pope says

VATICAN CITY (CNS)—Coexistence between older and younger generations can bring about a better appreciation for life that is often lost in today's fast-paced society, Pope Francis said.



Pope Francis

A pervasive "spirit of rejection" exists in the modern world that "tends to be hostile to the elderly and, not by chance, also to children" and "casts them aside," the pope said on March 2 during his weekly general audience.

"The excess of speed puts us in a centrifuge that sweeps us away like confetti," he said. "One completely

loses sight of the bigger picture," and instead is tossed about by an attitude dictated by market forces "for which slower pace means losses and speed is money."

The pope continued his new series of talks dedicated to the meaning and value of old age and reflected on the theme, "Longevity: symbol and opportunity."

The long life of the patriarchs recorded in the Bible, he said, "confers a strong, a very strong symbolic meaning to the relationship between longevity and genealogy."

The Bible, he said, describes how "mutual support among generations is indispensable in order to decipher experiences and confront the enigmas of life."

However, today, "the excess of speed, which now obsesses every stage of our life, makes every experience more superficial and less nourishing."

"Young people are unconscious victims of this split between the time on the clock, which must be rushed, and the times of life that require a proper 'leavening,'" he said. A long life gives a person time to value the processes that take time and to see the "damages of haste."

For this reason, the pope continued, the "slower pace" of old age helps young people and adults discover the true meaning of life and "makes everyone's existence richer in humanity."

"There is a need for dialogue between the generations," he said. "If there is no dialogue between young people and

the elderly, if there is no dialogue, each generation remains isolated."

A young person "who is not bonded to his or her roots, which are the grandparents, does not receive the strength, like the tree, the strength of the roots, and grows up badly, grows up ailing, grows up without points of reference," he said.

Greater life expectancy today, he said, should be welcomed as an opportunity to re-forged the covenant between young and old and help everyone understand "the meaning of life in its entirety."

"The meaning of life is all of it, from birth to death, and you should be able to interact with everyone, and also to have emotional relationships with everyone, so that your maturity will be richer and stronger," the pope said. †

ETIENNE

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and exciting to explore?"

If you're married, how are things? Is it time for a reset in your commitment to serve your spouse? Are there specific actions that you can take? Are there words that need to be spoken for healing to enter the relationship? Have you asked God to

join you in this process?

When it comes to the person you plan to spend the rest of your life with, there will be challenges. But with faith as part of that relationship, love will become central to your marriage.

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

CAPECCHI

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embraced ever since reading Madeleine L'Engle's book *Walking on Water: Reflections on Faith and Art*.

"Creativity is participating in God's image, as creator," Haley said. "It's being human, the way that God has wired us to be, like him."

Sometimes, the first step of creativity is the hardest: slowing down and looking up.

"It comes down to wonder," Haley said. "When we're connected to God, we're awake to the reality that the world is enchanted by the footsteps of God. When we're awake to that truth, we're more open to creativity."

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

Employment

Eastside Catholic School Partnership Admissions Director

The Eastside Catholic School Partnership (ECSP) is a collaboration among the four East Deanery Catholic schools of Holy Spirit, Little Flower, Our Lady of Lourdes, and Scecina Memorial High School. The ECSP Director of Admissions collaborates and operates to attain the ECSP schools' student enrollment goals. The director will be a member of the schools' three elementary school leadership teams and school commissions as well as the Scecina Enrollment Management and Marketing Communications Committee and the ECSP Board.

Interested candidates should send a resume, cover letter, and salary history in confidence to:

Elizabeth Millard
Assistant to the President
Scecina Memorial High School
5000 Nowland Avenue
Indianapolis, IN 46201
emillard@scecina.org

Employment

Principal - St. Michael Catholic School, Muncie, Indiana

St. Michael Catholic School located in Muncie, Indiana is seeking a leader to serve as Principal beginning July 1, 2022. Areas of responsibility include the Spiritual Leadership, Educational Leadership, and Professional Leadership for preschool through 8th grade. As the administrative lead, the principal has responsibility for the effective operation of the school following the policies and guidelines established by the office of Catholic Schools in the Diocese of Lafayette in Indiana. Applicants must be an active practicing Catholic committed to the educational mission of the Church.

St. Michael Catholic School is dedicated to providing a Catholic, Christ-centered, academically excellent education that empowers children to know, love, and serve God. Please send letter of interest and resume by March 30, 2022 to:

Andrew Kremer
Interim Superintendent
Diocese of Lafayette-in-Indiana Catholic Schools
akremer@dol-in.org

Classified Directory

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Employment

Vice President of Institutional Advancement, Bishop Chatard High School

Bishop Chatard High School is seeking to fill the position of Vice President of Institutional Advancement. The Vice President for Institutional Advancement for Bishop Chatard High School is directly responsible to the President and, by extension, to the Board of Directors and Archdiocese for the fulfillment of the school's Catholic mission through the development and maintenance of an ongoing, comprehensive program of institutional advancement encompassing enrollment management, fund development, marketing and communications, alumni affairs and special events.

Qualified candidates must possess a passion for the mission of Bishop Chatard High School and have experience in leadership/sales and marketing in the private or non-profit sector.

The deadline for submission of a resume and letter of interest is April 1, 2022. Please provide your submission to Maureen Malarney at mmalarney@bishopchatard.org. To view a job description, visit <https://www.bishopchatard.org/about/employment>.

Principal, Bishop Chatard High School

Bishop Chatard High School, the North Deanery high school of the Archdiocese of Indianapolis, is seeking to fill the principal position beginning with the 2022/2023 school year.

The principal advances the mission of Bishop Chatard High School through educational advancement, on-going improvement of the teaching-learning process, student services, campus ministry, and co-curricular programs and activities. The principal is responsible to the President for the day-to-day administration of the school's operation.

The principal will be a practicing Catholic who supports the church's teachings and has a passion for the mission of Bishop Chatard High School. An administrator's license is required.

The deadline for submission of a resume and letter of intent is March 23rd, 2022. Please provide your submission to Maureen Malarney at mmalarney@bishopchatard.org. To view a job description, visit <https://www.bishopchatard.org/about/employment>.

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Lenten penance services are scheduled at archdiocesan parishes

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

Batesville Deanery

- March 15, 7 p.m. at St. Catherine of Siena, St. Maurice Campus, Decatur County
- March 18, 9 a.m.-9 p.m. at St. Joseph, Shelbyville
- March 18, 9 a.m.-9 p.m. at St. Mary of the Immaculate Conception, Aurora
- March 25, 9 a.m.-1 p.m. and 2-6 p.m. at St. Louis, Batesville
- March 29, 7 p.m. at Holy Family, Oldenburg
- March 31, 5-8 p.m. at St. John the Baptist, Osgood
- April 1, 9 a.m.-9 p.m. at All Saints Parish, St. Martin Campus, Dearborn County
- April 1, 9 a.m.-1 p.m. and 2-6 p.m. at St. Anthony of Padua, Morris
- April 1, 7-9 a.m. at St. John the Baptist, Osgood
- April 5, 7 p.m. at St. Michael, Brookville
- April 6, 6:30 p.m. at St. Peter, Franklin County
- April 7, 7 p.m. at St. Louis, Batesville
- April 8, 9 a.m.-9 p.m. at St. Mary of the Immaculate Conception, Aurora

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

- Wednesdays 5-6 p.m. at St. Charles Borromeo, Milan
- Fridays 6-7 p.m. at St. Nicholas, Ripley County
- Saturdays 4-5 p.m. at St. Charles Borromeo, Milan
- Before and after weekend Masses at St. Maurice, Napoleon
- Before weekend Masses at SS. Philomena and Cecelia, Oak Forest

Bloomington Deanery

- April 5, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul
- April 7, 6 p.m. at St. Martin of Tours, Martinsville
- April 13, 6-9 p.m. for St. Charles Borromeo, St. John the Apostle and St. Paul Catholic Center, Bloomington; St. Agnes, Nashville; and St. Jude the Apostle, Spencer, at St. Paul Catholic Center

Connersville Deanery

- March 16, 6:30 p.m. at St. Bridget of Ireland, Liberty
- March 18, 1-3 p.m. at St. Anne, New Castle
- March 27, 1-3 p.m. at St. Elizabeth of Hungary, Cambridge City
- March 31, 6:30 p.m. at St. Mary, Rushville
- April 5, 6 p.m. at St. Elizabeth Ann Seton, Holy Family Campus, Richmond

Indianapolis East Deanery

- March 16, 7 p.m. Our Lady of Lourdes and St. Therese of the Infant Jesus (Little Flower) at Little Flower
- March 31, 7 p.m. at Holy Spirit

Indianapolis South Deanery

- March 23, 7 a.m.-7 p.m. at Nativity of Our Lord Jesus Christ
- March 23, 7 p.m. for St. Jude and St. Mark the Evangelist at St. Mark
- April 2, 8:30 a.m. at SS. Francis and Clare of Assisi, Greenwood
- April 5, 6:30 p.m. for St. Ann and St. Thomas More, Mooresville (Indianapolis West Deanery), at St. Ann



Isaac Richert, left, and his father Jerry Richert, kneel in prayer on March 2 during an Ash Wednesday Mass at Our Lady of the Most Holy Rosary Church in Indianapolis. They are both members of fire departments in Indianapolis. (Photo by Sean Gallagher)

- April 7, 6:30 p.m. for Holy Name of Jesus, Beech Grove, and Good Shepherd at Holy Name of Jesus

Indianapolis West Deanery

- April 5, 6:30 p.m. for St. Thomas More, Mooresville, and St. Ann (Indianapolis South Deanery) at St. Ann

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

- Tuesdays 7-8 p.m. at St. Malachy, Brownsburg (March 15, 22 and 29), and 6-7 p.m. at St. Monica
- Wednesdays after 9 a.m. Mass at St. Anthony; 6-7 p.m. at Mary, Queen of Peace, Danville (March 16-April 13); and 6-7 p.m. at St. Monica
- Thursdays after 9 a.m. Mass at St. Anthony, and 6-7 p.m. at St. Monica
- Fridays after 9 a.m. Mass at St. Anthony; 3:30-4:30 p.m. at St. Christopher; and 5-7 p.m. at St. Monica
- Saturdays 3:30-4 p.m. at St. Anthony; 3:45-4:30 p.m. at Mary, Queen of Peace, Danville; 4-4:45 p.m. at St. Monica; and 4:30-5 p.m. at St. Christopher
- Sundays 8-8:30 a.m. at St. Anthony, and 1:45-2:45 p.m. at St. Monica

New Albany Deanery

- March 15, 6:30 p.m. at St. Michael, Bradford
- March 16, 7 p.m. at St. Mary-of-the-Knobs, Floyd County

- March 30, 7 p.m. at Our Lady of Perpetual Help, New Albany
- March 31, 7 p.m. at St. Mary, Navilleton
- April 5, 6:30 p.m. at St. Anthony of Padua, Clarksville
- April 6, 7 p.m. at St. Mary, Lanesville
- April 7, 7 p.m. in English and Spanish at St. Mary, New Albany
- April 10, 1 p.m. at St. John the Baptist, Starlight

Seymour Deanery

- March 31, 6-8 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace
- April 6, 4-6:30 p.m. at St. Patrick, Salem
- April 6, 6-8 p.m. at St. Ambrose, Seymour
- April 7, 7 p.m. at St. Rose of Lima, Franklin
- April 7, 6-8 p.m. at American Martyrs, Scottsburg

Tell City Deanery

- March 20, 3 p.m. at St. Boniface, Fulda
- March 27, 3 p.m. at St. Paul, Tell City

Terre Haute Deanery

- March 23, 7 p.m. at St. Joseph University, Terre Haute
- April 8, 9 a.m.-9 p.m. for St. Patrick and St. Margaret Mary, Terre Haute, at St. Margaret Mary

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

- Wednesdays 7-8 p.m. at St. Benedict, Terre Haute †

Pope's homily: Those who seek worldly rewards never find or foster peace

ROME (CNS)—Prayer, charity and fasting have a medicinal power to purify oneself, help others and change history, Pope Francis wrote in a homily read by Cardinal Pietro Parolin.



Pope Francis

Prayer, charity and fasting "are weapons of the spirit and, with them, on this day of prayer and fasting for Ukraine, we implore from God that peace which men and women are incapable of building by themselves," the pope wrote. Italian Cardinal Parolin, Vatican secretary of state, presided over the March 2 Ash Wednesday Mass instead of Pope Francis, who had been prescribed rest for severe knee pain by his doctors. The 85-year-old pope had led the weekly

general audience earlier in the day.

Before the Mass, Cardinal Parolin, other cardinals, bishops, religious and lay faithful walked from the Benedictine monastery of St. Anselm to the Dominican-run Basilica of Santa Sabina on Rome's Aventine Hill. At the basilica, Cardinal Parolin received ashes on the top of his head from Cardinal Jozef Tomko, titular cardinal of the basilica, and distributed ashes to a number of cardinals, Benedictines, Dominicans and others attending the Mass.

The rite of receiving ashes helps people reflect on "the transience of our human condition," the pope wrote in his homily. "It is like a medicine that has a bitter taste and yet is effective for curing the illness of appearances, a spiritual illness that enslaves us and makes us dependent on the admiration of others.

"Those who seek worldly rewards never find peace or contribute to peace.

They lose sight of the Father and their brothers and sisters," he wrote. "Let us make a diagnosis of the appearances that we seek, and let us try to unmask them. It will do us good."

Lent is also a journey of healing, he wrote, that requires living each day with "a renewed spirit, a different 'style'" that is aided by prayer, charity and fasting, he wrote.

"Purified by the Lenten ashes, purified of the hypocrisy of appearances," prayer, charity and fasting "become even more powerful and restore us to a living relationship with God, our brothers and sisters, and ourselves," he wrote.

"Lenten charity, purified by these ashes, brings us back to what is essential, to the deep joy to be found in giving," without pride and ostentation, but hidden and "far from the spotlights," wrote the pope.

And, he wrote, fasting is not a diet for the body, but a way to keep the spirit healthy, freeing people from being self-centered.

Fasting should also not be restricted to food alone, he wrote. "Especially during Lent, we should fast from anything that can create in us any kind of addiction," so that fasting will have an actual impact on one's life.

"Prayer, charity and fasting are not medicines meant only for ourselves but for everyone: Because they can change history," because those who experience their effects "almost unconsciously pass them on to others" and because these are "the principal ways for God to intervene in our lives and in the world," he wrote.

In his written homily, the pope asked people to stop being in a rush and to find the time to stand in silence before God.

"Let us rediscover the fruitfulness and simplicity of a heartfelt dialogue with the Lord. For God is not interested in appearances. Instead, he loves to be found in secret, 'the secrecy of love,' far from all ostentation and clamor." †