

The Resurrection is depicted in this 14th-century painting by Master of Santacroce. (OSV News artwork/Agnew's, Bridgeman Images)

An Easter Message from Archbishop Charles C. Thompson

Dear Sisters and Brothers in Christ:

Greetings in the Risen Lord Jesus Christ! Having reached the pinnacle of our liturgical year, we have great cause to celebrate with Easter joy. Perhaps the only experience more profound than discovering an empty tomb of a loved one is that of encountering that same person having risen from the dead. We embark on the 50 days of Easter—culminating with



Pentecost Sunday—to celebrate what was beyond human imagination, namely, the resurrection of the dead.

When it comes to being raised from the dead, we should be clear about the distinction between resurrection and resuscitation. One who is resuscitated, such as Lazarus, eventually dies again. One who is resurrected, such as Jesus, dies no more. The Easter celebration of the Resurrection of Jesus Christ marks His victory over sin and death. While we mourn for loved ones who have gone before us in death, longing to see them again, our greatest desire is for their resurrection with Jesus Christ.

Through His passion, death and resurrection, in unity with the Father and the Holy Spirit, Jesus Christ has proven to be the Savior of the world and the Redeemer of humanity.

At one time or another, more often some than others, we have all lived under the shadow of the cross—experiencing grief, despair, loneliness, injustice, sickness and loss. Many carry wounds of sadness, fear, guilt, bitterness, shame, uncertainty, anxiety, illness and hurt. Uniting our wounds with the Risen Lord Jesus Christ, the transforming grace of healing, forgiveness and reconciliation is made available to us. Whatever our plight in

life, we have cause to rejoice in Him.

I pray that this Easter season be filled with an abundance of grace, mercy, peace and joy beyond what we can possibly imagine. Jesus Christ is Risen! He lives! He remains present to us, especially in the Eucharist—His Body and Blood, Soul and Divinity—leading us on the path of salvation. Alleluia, Alleluia!

Blessings in the Risen Lord Jesus Christ,

+ Charles C. Thompson

Archbishop Charles C. Thompson

Mensaje de Pascua del Arzobispo Charles C. Thompson

Queridos hermanas y hermanos en Cristo:

¡Saludos pascuales en Cristo resucitado! Habiendo llegado a la cumbre de nuestro año litúrgico, tenemos grandes motivos para celebrar con alegría la Pascua. Quizá la única experiencia más profunda que descubrir el sepulcro vacío de un ser querido sea la de encontrarse con esa misma persona resucitada de entre los muertos. Nos embarcamos en los 50 días de la Pascua, que culminan con el Domingo de Pentecostés, para celebrar un hecho que superó la imaginación humana: la resurrección de los muertos.

Cuando se trata de resucitar de entre los muertos, debemos tener clara la distinción entre resurrección y reanimación (o resucitación): aquel que es reanimado, como Lázaro, al final vuelve a morir; aquel que resucita, como Jesús, ya no

muere. La celebración pascual de la resurrección de Cristo marca su victoria sobre el pecado y la muerte. Si bien lloramos la partida de los seres queridos que nos han precedido en la muerte y anhelamos volver a verlos, nuestro mayor deseo es su resurrección en Cristo.

Por su pasión, muerte y resurrección, en unidad con el Padre y el Espíritu Santo, Jesucristo ha demostrado ser el salvador del mundo y el redentor de la humanidad.

En algún momento y con más frecuencia unos que otros, todos hemos vivido bajo la sombra de la cruz, experimentando dolor, desesperación, soledad, injusticia, enfermedad y pérdida. Muchos arrastran heridas de tristeza, miedo, culpa, amargura, vergüenza, incertidumbre, ansiedad, enfermedad y dolor. Al unir nuestras heridas con Cristo resucitado, se nos

abre la oportunidad de gozar de la gracia transformadora de la curación, el perdón y la reconciliación. Cualquiera que sea nuestra situación en la vida, tenemos motivos para alegrarnos en Él.

Rezo para que este tiempo de Pascua esté lleno de abundancia de gracia, misericordia, paz y alegría, más allá de lo que podamos imaginar. ¡Jesucristo ha resucitado! ¡Está vivo! Está presente entre nosotros, especialmente en la Eucaristía—su cuerpo y su sangre, su alma y su divinidad—guiándonos por el camino de la salvación. ¡Aleluya, aleluya!

Bendiciones en Cristo resucitado,

+ Charles C. Thompson

Arzobispo Charles C. Thompson

Pope says be close to unborn, migrants and to those ‘abandoned’ like Christ

VATICAN CITY (CNS)—The unborn, migrants, the elderly and the disabled are “living icons” of Jesus that call Christians to draw close to those who feel abandoned just as Christ did on the cross, Pope Francis said.

In his homily for Palm Sunday Mass in St. Peter’s Square on April 2, the pope reflected on the phrase Jesus uttered on the cross in St. Matthew’s Gospel, and which echoed through the square when sung in the responsorial psalm: “My God, my God, why have you forsaken me?” (Mt 27:46)

“Christ, in his abandonment, stirs us to seek him and to love him and those who are themselves abandoned, for in them we see not only people in need, but Jesus himself,” he said.

According to the Vatican gendarmes, some 60,000 people were present in the square for the Mass.

Fighting off coughs as he began his homily but otherwise speaking without difficulty, Pope Francis said that in his Passion, Jesus experienced the distance of God so he could be “completely and definitively one” with humanity.

The pope was released from the hospital on April 1 after a four-day stay for treatment of bronchitis. He processed into St. Peter’s Square on the popemobile wearing his winter coat on an early spring day in Rome.

In his homily, Pope Francis highlighted the many “abandoned Christs” that exist in society: “the poor who live on our streets and that we don’t have the courage to look at, migrants who are no longer faces but numbers.”

He also recalled those who are “discarded with white gloves: unborn children, the elderly left alone, who could be your mom or dad,” as well as the “sick whom no one visits, the disabled who are ignored, and the young burdened by great interior emptiness with no one prepared to listen to their cry of pain and who don’t find another path but suicide.”

Putting his prepared text aside, Pope



Pope Francis, holding a woven palm branch, stands in front of the obelisk in the center of St. Peter’s Square at the beginning of Palm Sunday Mass at the Vatican on April 2.
(CNS photo/Chris Warde-Jones)

Francis remembered Burkhard Scheffler, a German homeless man who died in November “alone and abandoned” under the colonnade that surrounds St. Peter’s Square.


“He is Jesus to each one of us,” said the pope.

“So many are in need of our watch, so many are abandoned,” he said. “I also need Jesus to caress me, to come close to me, and that’s why I go to find him in the abandoned, in those who are alone.”

The pope delivered the homily after listening to the account of Jesus’ Passion from St. Matthew’s Gospel, but Cardinal Leonardo Sandri, vice dean of the College of Cardinals, was the principal celebrant at the altar.

After Mass, the pope prayed the *Angelus* with the faithful in St. Peter’s Square and thanked them for their prayers that “have intensified in the past days.”

“Thank you, truly,” he said. †



Public Schedule of Archbishop Charles C. Thompson

April 7-16, 2023

<p>April 7 – Noon Way of the Cross with Knights of Columbus at American Legion Mall, Indianapolis</p> <p>April 7 – 3 p.m. Good Friday Service at SS. Peter and Paul Cathedral, Indianapolis</p> <p>April 8 – 8:45 p.m. Easter Vigil Mass at SS. Peter and Paul Cathedral</p> <p>April 11 – 10:30 a.m. Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis</p> <p>April 12 – 11 a.m. Catholic Center department gathering at Archbishop Edward T. O’Meara Catholic Center</p> <p>April 12 – 7 p.m. Confirmation for youths of St. Mary and St. Joseph parishes, Indianapolis, and St. Susanna Parish, Plainfield, at SS. Peter and Paul Cathedral</p>	<p>April 13 – 8:15 a.m. Virtual Judicatories meeting</p> <p>April 13 – 10 a.m. Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center</p> <p>April 13 – 7 p.m. Confirmation for youths of St. Jude Parish, Indianapolis; St. Thomas the Apostle Parish, Fortville; and St. Michael Parish, Greenfield, at SS. Peter and Paul Cathedral</p> <p>April 15 – 10 a.m. CST Diaconate ordinations at Saint Meinrad Archabbey Church, St. Meinrad</p> <p>April 16 – 10 a.m. Disabilities Awareness Mass at SS. Peter and Paul Cathedral, followed by reception at Archbishop Edward T. O’Meara Catholic Center</p>
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As Pope Francis leaves hospital, he comforts couple, jokes with reporters

ROME (CNS)—“I’m still alive,” Pope Francis joked to reporters who asked how he was doing as he left Rome’s Gemelli hospital on April 1.

The 86-year-old pope, who had been hospitalized since March 29 for treatment of bronchitis, stopped his car and got out to greet well-wishers and reporters waiting outside the hospital.

He embraced a sobbing mother, whose daughter had died the night before. He reached out to the father, too, and holding their hands, he prayed with them. The pope then traced a cross on the forehead of each of them and gave them both a kiss on the cheek.

Reporters present said he also signed the cast of a boy who said he broke his arm playing soccer.

Before returning to the Vatican, he stopped to pray at the Basilica of St. Mary Major, a stop he makes before and after every trip abroad and a stop he also made in July 2021 after undergoing colon surgery at the Gemelli.

“Pausing before the icon of Mary, ‘*Salus Populi Romani*,’ he prayerfully entrusted to her the children he met ... in the hospital’s pediatric oncology and children’s neurosurgery wards, all the sick and those suffering from illness and the loss of their loved ones,” the Vatican press office said.

When greeting the reporters outside the hospital, Pope Francis told them, “I know some of you spent the night here—that’s

too much. But thank you, thank you for your work of keeping people informed.”

A reporter for CNN asked the pope if he was frightened on March 29 when he experienced difficulty breathing, which was the explanation the Vatican gave for why he went to the hospital.

The pope shook his head and said the question reminded him of something “an old man, older than me, told me in a similar situation: ‘Father, I have not seen death, but I’ve seen it coming, and it’s ugly.’”

The CNN correspondent also noted that the pope did not spend his whole time in the hospital resting, but visited children in the cancer ward and even baptized an infant who was at the hospital for tests.

“But that’s the most beautiful thing, you know,” he responded. “I’m a priest. The most beautiful thing is being a priest.”

While in the hospital, the pope was treated with intravenous antibiotics for his bronchitis; the Vatican said he tested negative for COVID-19. †

Correction

In an article on three pregnancy care centers in the March 31 issue of *The Criterion*, the issue date of a press release from the office of U.S. Sen. Elizabeth Warren was listed as Aug. 5, 2002. The correct date is Aug. 5, 2022. †

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

The Easter liturgical schedules for SS. Peter and Paul Cathedral, 1347 N. Meridian St. in Indianapolis, and the Archabbey Church of Our Lady of Einsiedeln of Saint Meinrad Archabbey, 200 Hill Dr. in St. Meinrad, are as follows:

SS. Peter and Paul Cathedral
April 8, Easter Vigil—8:45p.m., celebrated by Archbishop Charles C. Thompson.
April 9, Easter Sunday—10 a.m. (will also be livestreamed at www.ssppc.org/streaming).

Saint Meinrad Archabbey Church
Both of the following Masses will also be livestreamed at www.saintmeinrad.org/live.
April 8, Easter Vigil—8 p.m. CST
April 9, Easter Sunday—10:30 a.m. CST. †



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Eucharistic revival reflection series aims to form disciples on mission

WASHINGTON (OSV News)—The National Eucharistic Revival announced it will release what it called the “first-of-its-kind” mystagogy series of weekly catechetical reflections throughout the Easter season to “invite all Catholics deeper into the mysteries of Christ by reflecting on the truth, goodness and beauty of the Mass,” a news release on the series said.

Indianapolis Archbishop Charles C. Thompson is the author of the first reflection in the series, which begins on April 13, the Thursday before Divine Mercy Sunday, and runs through May 25, which is the Thursday before Pentecost.

“Mystagogy” is an intentional deepening of a disciple of Jesus Christ’s understanding of the faith following the reception of the sacraments. The term also refers to the period between Easter and Pentecost, following a new Catholic’s reception into the Church at the Easter Vigil, where he or she reflects more deeply on the sacraments and this new life of following Christ.

The new series, titled “Beautiful Light: A Paschal Mystagogy,” is being offered through the online “Heart of the Revival Newsletter,” a weekly publication of the National Eucharistic Revival, which was established in June 2022 to provide resources to reaffirm and deepen the Eucharistic faith of Catholics across the country.

Seven prominent Catholics have written articles for the series: Archbishop Thompson; Sister Maria Miguel Wright of the Dominican Sisters of Mary, Mother of the Eucharist; biblical scholar and author Jeff Cavins; retired Archbishop J. Peter Sartain of Seattle; Canadian priest and author Father Harrison Ayre; Kately Javier, coordinator for Adult Formation and Hispanic catechesis for the Washington Archdiocese; and Archbishop Timothy P. Broglio of the Archdiocese for the Military Services, USA, who is president of the U.S. Conference of Catholic Bishops.

The newsletter (accessed at eucharisticrevival.org/heart-of-the-revival-newsletter) offers various resources, videos, stories and reflections from voices from across the Church. It also is a channel to communicate events, special announcements and highlights from grassroots developments throughout the United States in support of the National Eucharistic Revival.

“Whether you are just joining the Church at Easter Vigil this year or have been Catholic your entire life, this series is for you,” said Sister Alicia Torres, a Franciscan of the Eucharist of Chicago, who is a National Eucharistic Revival executive team member.

“Each and every one of us is not a static being—we grow and develop. So, too, does our faith,” she said in a statement announcing the new series.

“At every age and stage of life, Jesus invites us to discover the joy of friendship with him. For Catholics, this happens in a most special way during Mass—the source and summit of the Christian life,” Sister Alicia said. “Many of us haven’t had the chance to really explore the beauty and mystery God invites us into at Mass. That is the goal of ‘Beautiful Light’: to



Archbishop Charles C. Thompson elevates the Eucharist on April 12, 2022, at SS. Peter and Paul Cathedral in Indianapolis during the annual archdiocesan chrisem Mass. A new series of reflections from the National Eucharistic Revival features several Catholic authors, including Archbishop Thompson. (Criterion file photo by Sean Gallagher)

give every Catholic a chance to go deeper this Easter season.”

Often associated with the Order (formerly Rite) of Christian Initiation for Adults, or OCIA, “mystagogy” comes from the Greek word meaning “to lead through the mysteries.”

The *Catechism of the Catholic Church* describes mystagogy as a “liturgical catechesis that aims to initiate people into the mystery of Christ” (#1075).

In a Feb. 14, 2019, address Pope Francis said, “Mystagogy: this is a suitable way to enter the mystery of the liturgy, in the living encounter with the crucified and risen Lord. Mystagogy means discovering the new life we have received in the people of God through the sacraments, and continually rediscovering the beauty of renewing it.”

“The National Eucharistic Revival involves an intentional effort to both evangelize and catechize, predicated on the long-standing Catholic belief in the real presence of Jesus Christ—his body and blood, soul

and divinity—in the Eucharist,” Archbishop Thompson said in a statement.

“Rooted in the invitation to a personal encounter with Jesus, every baptized person is called to a life of holiness and mission as a missionary disciple in him,” he said. “This mystagogy series provides a special opportunity to link our Catholic faith in the Eucharist with the daily lived experience of Christian witness and service to others.”

The Archdiocese of Indianapolis is the host of the upcoming National Eucharistic Congress on July 17-21, 2024, the culmination of the three-year National Eucharistic Revival.

(To access “Beautiful Light: A Paschal Mystagogy,” subscribe to the online “Heart of the Revival Newsletter” at www.eucharisticrevival.org/heart-of-the-revival-newsletter. Those who want to attend the July 2024 National Eucharistic Congress in Indianapolis can sign up at its website, www.eucharisticcongress.org.) †

Patriarchs place ‘ultimate hope only in God’ amid attacks on Christian sites

JERUSALEM (OSV News)—Just as early Christians were sustained by the words of St. Peter describing Jesus’ resurrection as offering a “new birth into a living hope,” so too should the Christians of the Holy Land today be encouraged and empowered by this knowledge as they face tumultuous times, when their own faith continues to be tested, said the patriarchs and heads of Churches in their March 31 Easter message.

“As we have all seen in recent months, escalating violence has engulfed the Holy Land,” they wrote. “Local Christians in particular have increasingly suffered adversities similar to the ones about which St. Peter wrote.”

Following the November election of Israel’s most politically and religiously right-wing government, Israel has experienced Israel Defense Forces army raids into northern West Bank Palestinian

cities; Palestinian terrorist attacks against Israelis and almost three months of growing Israeli protests against the new government’s attempts to carry out a judicial overhaul.

Many Israelis believe it will break Israel’s already fragile democracy. In addition, attacks against Christian sites also have increased.

The patriarchs and Church leaders noted in their statement that over the past year some churches, funeral processions and other Christian places of public gathering have become targets of attacks, and some holy sites and cemeteries have been desecrated.

This includes vandalizing a statue of Jesus at the Franciscan Church of Flagellation in the Old City on Feb. 2, as well as what was called “a violent incident” at the Tomb of Mary church in annexed east Jerusalem on March 19.

Church leaders also noted that ancient liturgies, such as the Palm Sunday procession and the Orthodox Holy Fire Ceremony, have been closed off to pilgrims. The Holy Fire ceremony takes place on Orthodox Holy Saturday when thousands of local Orthodox Christians and Orthodox pilgrims celebrate the traditional miracle of fire at the Tomb of Jesus in the Church of the Holy Sepulcher and which Israeli police see as a fire hazard because there is only one entrance into the church.

“This is in spite of our agreements to

cooperate with the governing authorities, and to accommodate any reasonable requests that they might present,” the patriarchs and Church leaders said in their statement.

“While we will persevere in these good-faith efforts, we ask the overseeing officials to work cooperatively and collaboratively with us, even as we call upon international community and local residents of goodwill to advocate on our behalf, in order to help secure the safety, access, and religious freedom of the resident Christian community and the millions of Christian pilgrims annually visiting the Holy Land—as well as the maintenance of the religious status quo.”

Though they welcomed this support, their final hope was not placed in the hands of any human source, they said.

“We place our ultimate hope only in God. For through Christ’s resurrection, we have the blessed assurance of the Almighty’s gracious providence through the Holy Spirit, a source of divine power that is able to sustain us today, just as it sustained Jerusalem’s first Christians those many centuries ago,” they said in the statement.

“And so it is in the hope offered in Christ’s resurrection that we exchange with our fellow believers around the world that ancient Christian greeting that continues to resound so powerfully today: ‘Christ is risen!’ ” †



Archbishop Pierbattista Pizzaballa, Latin patriarch of Jerusalem, center, walks the traditional path that Jesus took on his last entry into Jerusalem during the Palm Sunday procession on the Mount of Olives in Jerusalem on April 2. (OSV News photo/Debbie Hill)



Archbishop Charles C. Thompson, *Publisher*
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Editorial



Pope Francis gives his homily at Palm Sunday Mass in St. Peter's Square at the Vatican on April 2. (CNS photo/Chris Warde-Jones)

A question that challenges us, and a challenge for us to draw near the 'Christs of today'

The crowds preceding him and those following kept crying out and saying: "Hosanna to the Son of David; blessed is he who comes in the name of the Lord; hosanna in the highest." And when he entered Jerusalem, the whole city was shaken and asked, "Who is this?" And the crowds replied, "This is Jesus the prophet, from Nazareth in Galilee." (Mt 21:9-11)

The words shared in the Gospel during the procession with palms at the beginning of Palm Sunday Mass on April 2 celebrated Jesus as he entered the holy city of Jerusalem. Moments later during that same liturgy, we witnessed the agony of our Savior as he entered into his Passion and was crucified by a people who chose to put him to a horrible death.

We have walked our Lenten journey and arrived at Holy Week, and yet, on Palm Sunday—through another Gospel reading—we are among those who call for Christ to be crucified. If we lived in that time, would we be among those who supported such a heinous and senseless act? With many pushing for a more secularized society where faith and morals don't guide people, it is a fair question to ask in 2023.

If we committed our Lent to be a continuous time of prayer, fasting and almsgiving, we should be stronger, more committed people of faith. And during Holy Week, our focus should be on Christ's Passion, death and resurrection, where he defeats sin and death.

Today, Good Friday, we mark Jesus Christ's Passion and death. But two days later, a great revelation will bring us unimaginable joy. On Easter Sunday, April 9, we celebrate Christ's glorious resurrection. More than 2,000 years later, we are still awed to realize we will receive no greater gift in life—our Savior dying on a cross to fulfill God's will for humanity. And taking it a step further, we know that Jesus Christ rose from the dead, bringing a glorious light to a world enveloped by darkness and continuing his earthly mission of salvation.

Our faith teaches us that the Cross of Jesus opens the way to abundant life. This weekend is also a special time as we welcome the approximately 600 people throughout the archdiocese who will be received into the full communion of the Church during the Easter Vigil

on Saturday evening. Catechumens—people not yet baptized—will be baptized, confirmed and receive their first Communion at the Easter Vigil. Candidates, who are already baptized Christians, will enter the full communion of the Church by making a profession of faith, being confirmed and receiving their first Communion.

It is an opportune time to remind our new brothers and sisters in faith that each time they receive the body of Christ, they become the body of Christ. During this ongoing National Eucharistic Revival being celebrated across the U.S., we would do well to remind ourselves and others of this wonderful gift of our Lord that he gave us through his death and resurrection and that lives on today.

Easter is a season of hope and joy, but as we proclaim this truth, we must not forget the many "abandoned Christs" that exist today, which Pope Francis referenced in his homily during his Palm Sunday Mass on April 2 at St. Peter's Square at the Vatican. They include "the poor who live on our streets and that we don't have the courage to look at, migrants who are no longer faces but numbers."

They are also "people who are abandoned, invisible, hidden, discarded with white gloves: unborn children, the elderly who live alone—the elderly who live alone could also maybe be your dad, your mom, your grandpa, grandma, abandoned in geriatrics—the sick whom no one visits," he continued, "the disabled who are ignored, and the young burdened by great interior emptiness, with no one prepared to listen to their cry of pain and who find another way toward suicide. The abandoned of today, the Christs of today."

We are all children of God, made in his image and likeness. And as disciples of Christ, we are called to make sure no one is forgotten. We must be people of mercy, tenderness and compassion.

As we begin marking this season of Easter joy, let us not forget to be the hands of feet of Christ to those in need and that we are strengthened in this service by growing closer to Christ in the Eucharist.

It is a time to proclaim Christ is alive! Christ is risen! He is risen, indeed! Alleluia!

—Mike Krokos

Be Our Guest/Dr. Brian Disney

Safety and well-being of students, staff are top priorities in our Catholic schools

In light of the recent tragic school shooting at The Covenant School in Nashville, Tenn., we want to reiterate our commitment and our top priorities: the safety and well-being of the students and staff in our Catholic schools. The loss of young life, especially due to a school shooting, is tragic and brings tears to our eyes and hearts. Events like



this cause us to pause and recommit to the safety and well-being of all.

Though no safety plan can guarantee absolute security, our schools continuously plan and adjust safety procedures with assistance of local law enforcement.

Vigilance by school staff, students, parents and community members is essential. Notifying administration of potential threats, following security protocols to enter the school during the day, and keeping outside doors locked are key factors to keeping our schools safe. The partnership of all stakeholders is important to maintaining a safe school environment.

In addition to the physical safety of

our buildings, our Catholic schools are committed to the spiritual and emotional well-being of our students. Church teaching and Gospel values are infused throughout our schools and curriculum.

Love of God and love of neighbor are core values. All humans are treated with dignity, love and respect because we are all made in the image and likeness of God. When someone is hurting, we, like the Good Samaritan, treat their wounds and provide ongoing care. Our students participate in the sacraments and pray throughout each school day. We value everyone and continually promote spiritual and emotional health.

As we participate in the events of the holiest week in the Church year, let us remember to pray for all those who are hurting, especially those impacted by the shooting in Nashville.

Let us ask God to end all hatred, division and war so that his peace may rule in the world. Let us experience God's mercy, grace and love so that we can more fully love God and neighbor. Let our Catholic schools be the light on the hill showing forth the glory of God. Let us experience the awesomeness of Easter joy.

(Dr. Brian Disney is the archdiocesan superintendent of Catholic schools.) †

Be Our Guest/Gretchen Crowe

An Easter Octave challenge to grow, to love

"This is the day the Lord has made; let us rejoice and be glad."

Easter is here! Alleluia, he is risen! We have made it through our Lenten fast, we have walked with the Lord during his passion and death, and we rejoice now in his resurrection. It is, quite rightly, a time for feasting and celebration.

But how might we appropriately celebrate the Easter season? Too often, I find that my efforts of growing in the spiritual life that begin on Ash Wednesday abruptly end with the Triduum. Sound familiar? Sometimes there is the danger, as we transition from Lent into Easter, of leaving our "best selves" behind. For Lent, we plan. During Lent, we sacrifice. During Lent, we pray more. During Lent, we take time to read Scripture. During Lent, we make sure to go to confession. But what plans do we make for Easter?

It may be worth considering, as we enter into this new season, how we might use the coming weeks to intentionally continue to grow as disciples of Jesus Christ. What fruit might we carry over from our Lenten experiences? How might we be able to have the best Easter yet?

To do this, we might start by considering the Church's great gift of the Easter Octave. There is no better time in the year to celebrate than Easter Sunday and the week that follows. For eight days in a row, the Church celebrates the Solemnity of Easter in what is "an unparalleled opportunity for celebration and reflection," D.D. Emmons writes at SimplyCatholic.com.

If your Lenten commitment was to attend daily Mass throughout the season, don't stop now! As Emmons explains: "During the Octave Days of Easter, the Mass readings tell us the beautiful Resurrection story so that we can take time to ponder the reality that Calvary was not the end. Each of us can relate to the sadness, confusion and then elation of the disciples on the Emmaus road. Like Mary Magdalene we can encounter the risen Lord in the garden. In our hearts we can race with Peter and John to see the empty tomb."

Continuing to attend daily Mass during the Easter Octave is a powerful way to enter into the new season and to reflect upon the gift of the Resurrection.

There are other ways, too, of celebrating the Octave. Perhaps your family can have ice cream every day? Or make a lamb cake for Easter Sunday that you snack on all week long. Perhaps you pick one thing you really love to do, but never make time for, to do every day: a hobby, a nap, time with a good book. Perhaps, too, you can involve your parish community in your Easter Octave challenge. How might you be able to celebrate together? One parish I know advocates for turning Easter Friday into "Meating Friday"—a chance for the community to come together, after weeks of meatless Fridays, to celebrate with a feast on the Friday during the Easter Octave. I kind of love it.

We might also use the Easter Octave to read Scripture—the Resurrection narratives in all four Gospels are a great place to start—or commit to additional devotions. Or pick up a new spiritual book? Any healthy habits that we forge during the Easter Octave can be carried over into the whole Easter season, and hopefully beyond.

Pope Benedict XVI, in a 2011 general audience during the Easter Octave, said beautifully: "Easter ... brings the newness of a profound and total passage from a life subjected to the slavery of sin to a life of freedom, enlivened by love, a force that pulls down every barrier and builds a new harmony in one's own heart and in the relationship with others and with things. Every Christian just as every community, if he lives the experience of this passage of resurrection, cannot but be a new leaven in the world, giving himself without reserve for the most urgent and just causes, as the testimonies of the saints in every epoch and in every place show."

What a challenge—a challenge that can begin by celebrating the Easter Octave to its fullest.

Alleluia, he is risen! What a gift we have in our risen Lord. "This is the day the Lord has made; let us rejoice and be glad."

(Gretchen Crowe is the editor-in-chief of OSV News.) †

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Celebrating Christ's wondrous love and sacrifice for all of us

Christ became obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name which is above every other name. (Gospel verse for Good Friday)

Today we celebrate Good Friday. This seems like a contradiction in terms—to “celebrate” what is, in fact, a day of intense sorrow, agony and mourning because of the painful death of someone we love. And yet, the Church insists that this holy day should be celebrated because it expresses the incomparable love of God and shows us how far Christ was willing to go to save us from the deadly consequences of sin.

“What wondrous love is this!” we exclaim in the words of a popular hymn as we hear the Passion of our Lord Jesus Christ according to John proclaimed during the Good Friday liturgy. “What wondrous love is this that caused the Lord of bliss to bear the dreadful curse for my soul, for my soul, to bear the dreadful curse for my soul?” Yes, the human race was cursed—not by an angry or vengeful God, but by the sinful choice of our

first parents to turn away from God's grace. This “dreadful curse” could not be lifted by human efforts. God alone was capable of bearing it away and, so, setting us free.

The readings for the Good Friday liturgy remind us of the enormous sacrifice that our Savior was required to make. As the prophet Isaiah foretold (Is 52:13-53:12):

Yet it was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins; upon him was the chastisement that makes us whole, by his stripes we were healed. We had all gone astray like sheep, each following his own way; but the Lord laid upon him the guilt of us all. (Is 53:4-6)

He was “crushed” for our sins. And upon him was the “chastisement” (a strong verbal reprimand or severe criticism) that should rightly be leveled only against us.

“When I was sinking down,” the hymn “What Wondrous Love Is This” continues, “When I was sinking down beneath God's righteous frown, Christ laid aside his crown for my soul, for

my soul.” Of course, the idea that God “frowns” is contradicted by the fact that he has sent his only Son not to condemn us, but to redeem us. Even as the world and all its people seemed to be “sinking” under the dead weight of sin and death, Christ “laid aside his crown” becoming a man, a lamb ready to be slaughtered for our sakes.

The second reading for the Good Friday liturgy is taken from the Letter to the Hebrews (Heb 4:14-16; 5:7-9). It assures us that “Son though he was, [Jesus] learned obedience from what he suffered; and when he was made perfect, he became the source of eternal salvation for all who obey him” (Heb 5:8-9). Suffering, we are told, is the way to perfection. In fact, the lived experience of Jesus teaches us quite clearly that the only way to heaven is the Way of the Cross. The “wondrous love” that we celebrate on Good Friday is a self-sacrificing love.

The Gospel reading for the Good Friday liturgy is always the Passion of our Lord Jesus Christ according to John (Jn 18:1-19:42). St. John tells the story of Jesus' Passion and death from his unique perspective as “the disciple Jesus loved” (Jn 19:26). Jesus loved all

his disciples, of course, just as he loves all of us, but St. John alone among the evangelists refers to himself in this way.

As if to emphasize the “wondrous love” that was characteristic of Christ's entire life, including his Passion and death, St. John's Passion narrative makes it clear that this great act of self-sacrificing love was done, as the hymn insists, “for my soul.” Christ died to save the souls of each and every one of us. And in so doing, he has set us free from slavery to sin and death.

It's most appropriate that the hymn “Wondrous Love” was used by the enslaved people of the southern United States to express both their pain and their profound hope. This is exactly why we celebrate Good Friday. Today, of all days, we are right to exclaim as we stand at the foot of the cross:

And when from death I'm free, I'll sing on, I'll sing on;

and when from death I'm free, I'll sing on.

And when from death I'm free, I'll sing his love for me. ...

Today, let's “sing his love for me.” And let's celebrate the depth of God's love for each and every one of us, his children. †



Cristo, la piedra angular

Celebración del maravilloso amor y sacrificio de Cristo por todos nosotros

Hallándose en condición de hombre, se humilló a sí mismo haciéndose obediente hasta la muerte, ¡y muerte de cruz! Por lo cual, también Dios lo exaltó hasta lo sumo y le otorgó el nombre que es sobre todo nombre. (Versículo del Evangelio del Viernes Santo)

Hoy celebramos el Viernes Santo. Pareciera una contradicción utilizar la palabra “celebrar” para referirnos a un acontecimiento que, de hecho, constituye un día de intenso dolor, agonía y luto por la dolorosa muerte de un ser querido. Y, sin embargo, la Iglesia insiste en que este día santo debe celebrarse porque expresa el incomparable amor de Dios y nos muestra hasta dónde estuvo dispuesto a llegar Cristo para salvarnos de las consecuencias mortales del pecado.

“¡Cuán admirable amor!” exclamamos al son del popular himno inglés, mientras escuchamos la proclamación de la pasión de nuestro Señor Jesucristo según san Juan durante la liturgia del Viernes Santo. “¡Cuán admirable amor es este que hizo que el Señor de la dicha cargara con la terrible maldición por mi ser, por mi ser, cargara con la espantosa maldición por mi ser!” Sí, la raza

humana fue maldecida, no por un dios enfadado o vengativo, sino por la elección pecaminosa de nuestros primeros padres de alejarse de la gracia de Dios. Esa “terrible maldición” no podía deshacerse por medios humanos; solamente Dios era capaz de llevárselo y, así, de liberarnos.

Las lecturas de la liturgia del Viernes Santo nos recuerdan el enorme sacrificio que nuestro Salvador tuvo que hacer. Tal como predijo el profeta Isaías (Is 52:13-53:12):

Ciertamente él llevó nuestras enfermedades y sufrió nuestros dolores. Nosotros lo tuvimos por azotado, como herido por Dios y afligido. Pero él fue herido por nuestras transgresiones, molido por nuestros pecados. El castigo que nos trajo paz fue sobre él, y por sus heridas fuimos nosotros sanados. Todos nosotros nos descarriamos como ovejas; cada cual se apartó por su camino. Pero el SEÑOR cargó en él el pecado de todos nosotros. (Is 53:4-6)

Fue “molido” por nuestros pecados. Y sobre él recayó el “castigo” (una fuerte reprimenda verbal o crítica severa) que con toda razón sólo debería estar dirigido a nosotros.

El himno “¡Cuán admirable amor!” prosigue: “Cuando me hundía bajo el justo ceño de Dios, Cristo se despojó de

su corona por mi ser, por mi ser.” Por supuesto, la idea de que Dios “frunce el ceño” se contradice con el hecho de que ha enviado a su único Hijo no para condenarnos, sino para redimirnos. Incluso cuando el mundo y todos sus habitantes parecían “hundirse” bajo el peso insoportable del pecado y la muerte, Cristo “se despojó de su corona” haciéndose hombre, un cordero dispuesto a ser sacrificado por nosotros.

La segunda lectura de la liturgia del Viernes Santo está tomada de la Carta a los Hebreos (Heb 4:14-16; 5:7-9), donde se nos asegura que “aunque era Hijo, [Jesús] aprendió la obediencia por lo que padeció. Y habiendo sido perfeccionado, llegó a ser Autor de eterna salvación para todos los que le obedecen” (Heb 5:8-9). Se nos dice que el sufrimiento es el camino hacia la perfección; de hecho, la experiencia vivida por Jesús nos enseña con toda claridad que el único camino al cielo es el de la cruz. El “admirable amor” que celebramos el Viernes Santo es un amor abnegado.

La lectura del Evangelio del Viernes Santo siempre es la pasión de nuestro señor Jesucristo según san Juan (Jn 18:1-19:42). San Juan narra la pasión y muerte de Jesús desde su singular perspectiva del “discípulo a

quien Jesús amaba” (Jn 19:26). Por supuesto que Jesús amaba a todos sus discípulos, al igual que nos ama a todos nosotros, pero entre todos los evangelistas, sólo san Juan se refiere a sí mismo de esta manera.

Como para hacer énfasis en el “admirable amor” que caracterizó toda la vida de Cristo, incluida su pasión y muerte, la narración de la pasión de san Juan deja en claro que este gran acto de amor abnegado se hizo, como repite el himno, “por mi ser.” Cristo murió para salvar el alma de todos y cada uno de nosotros, y al hacerlo nos ha liberado de la esclavitud del pecado y de la muerte.

Resulta muy apropiado que el himno “¡Cuán admirable amor!” fuera utilizado por los esclavos del sur de Estados Unidos para expresar tanto su dolor como su profunda esperanza. Esta es justamente la razón por la que celebramos el Viernes Santo. Precisamente hoy tenemos motivo para exclamar al pie de la Cruz:

Librado de morir, cantaré, cantaré;

librado de morir, cantaré.

Librado de morir, con gozo he de seguir. ...

Cantemos y avancemos con gozo, y celebremos la plenitud del amor de Dios por todos y cada uno de nosotros, sus hijos. †

Events Calendar

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

April 7-May 28

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

May-August

Marian University, 3200 Cold Spring Rd., Indianapolis. **Summer Youth Camps**, Innovation Through Engineering, Missionary Disciples Institute, theatre, Launch Your Future 21st Century Scholars, SYO Summer Music, athletic camps; age levels, registration deadlines and fees vary. Information: 317-955-6102, camps@marian.edu, cutt.ly/mariancamps23.

April 11

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

April 14

Our Lady of the Most Holy Rosary Parish, 520 Stevens St., Indianapolis. **Pro-Life Lecture Series: Balloon Day Massacre—Childlessness on Purpose**, 6-8:30 p.m., doors open 6 p.m., lecture 6:30 p.m., panel discussion including medical professionals and Catholic ethicists, pizza provided, free. Information: holyrosary.prolife@gmail.com.

April 14-16

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

April 15

Father Thomas Scecina Memorial High School gym, 5000 Nowland Ave., Indianapolis. **Club 53 Fundraiser**, 6-11 p.m., \$10,000 reverse raffle, silent auction, catered meal by IndyAnna's, beverages, live music by The Doo!, \$90, benefits Scecina academics, technology, arts, athletics and

tuition assistance. Information, registration: 317-352-3228, mleming@scecina.org, scecina.org/club53.

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

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

April 15-29

Virtual St. Vincent de Paul Love Your Neighbor 5K Run/Walk, prices for one-three participants: ages 23 and older \$34 through April 16, \$39

from April 17-29; \$25 ages 22 and younger; \$5 discount per person when registering four or more, register by April 29. Information, registration: 317-924-5769, ext. 238, dweeney@svdpindy.org, svdpindy.org/neighbor.

April 16

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

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

SS. Peter and Paul Cathedral, 1347 N. Meridian St., Indianapolis. **Disabilities Awareness Mass**, 10 a.m., Archbishop Charles C. Thompson presiding, breakfast reception to follow at Archbishop Edward

T. O'Meara Catholic Center, 1400 N. Meridian St. Information: 317-236-1448 or jbyrans@archindy.org.

April 17

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

April 19

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

April 20

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

Carnegie Center of Art and History, 201 E. Spring St., New Albany. **Celestial Clergy: Vested Angels in the Art of the Flemish Primitives**, 6:30-7:30 p.m.,

Louisville, Kentucky-based art historian Brenda Edgar presenting, free, reservations required. Information, reservations: 812-944, 7336, cutt.ly/vestedangels23.

April 21

Northside Events and Social Club, 2100 E. 71st St., Indianapolis. **Catholic Business Exchange**, filmmaker and director Ted Green presenting "Films that are Good for the Soul," 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 April 18. Information, registration: cutt.ly/CBE-Reg.

April 22-23

SS. Francis and Clare of Assisi Church, 5901 Olive Branch Rd., Greenwood. **Bruté Weekend**, Sat. 5:30 p.m., Sun. 7 a.m., 8:30 a.m. and 11:30 a.m. Masses celebrated by Father Joseph Moriarty, Bishop Simon Bruté College Seminary rector and Father Andrew Syberg, vice rector, talk on how the seminary forms future priests. Information: Ellen Sanders, 317-236-1502 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.

April 22

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

April 29

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Blessed Mother's Beads**, 9 a.m.-noon, Benedictine Sister Nicolette Etienne and Kathy Willis presenting, \$60, includes materials, class limited to 25. Information, registration: benedictinn.org/programs, 317-788-7581, benedictinn@benedictinn.org.

April 28-30

Our Lady of Fatima Retreat Center, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, 7 p.m. Fri.-11:45 a.m. Sun., for engaged couples only, includes materials, meals, snacks, presentations and separate overnight accommodations, \$298 per couple. Registration: cutt.ly/TOBITIndy-042823 or 317-545-7681. Information on

program: www.archindy.org/fatima, 317-545-7681 x. 106 or cmcsweeney@archindy.org.

May 3

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

May 5

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

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$40, includes room, lunch and use of common areas and grounds, overnight stay available for additional

\$30, dinner additional \$10. Registration: fm.retreatportal.com/events, 317-545-7681, lcoons@archindy.org.

May 6

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Pause and Let Your Soul Catch Up**, 9 a.m.-3 p.m., Cindy Sturgeon presenting, \$75 includes lunch. Information, registration: benedictinn.org/programs, 317-788-7581, benedictinn@benedictinn.org.

May 9

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Personal Day of Retreat**, 9 a.m.-4 p.m., \$40, includes private room for the day and lunch; spiritual direction available for additional \$30, must be scheduled in advance. Information, registration: benedictinn.org/programs, 317-788-7581, benedictinn@benedictinn.org.

May 19-21

Saint Meinrad Archabbey

Guesthouse, 200 Hill Dr., St. Meinrad. **Contemplative Christianity: God's Call to Holiness**, Benedictine Father Adrian Burke presenting, \$300 single, \$425 double. Registration: saintmeinrad.org/retreats.

Mother of the Redeemer Retreat Center, 8220 W. State Road 48, Bloomington. **The Spiritual Exercises of St. Ignatius**, 6:30 p.m. Fri.-11 a.m. Sun., Franciscans of the Immaculata Father Ignatius Manfredonia facilitating, \$241 per adult, includes meals and accommodations. Information, registration: 812-825-4642, ext. 1, or motheroftheredeemer.com.

May 20

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **"Laudato Si'" Spirituality: Challenges and Opportunities**, 9:30-11:30 a.m., Carolyn Cromer facilitating, \$30, \$45 CEU. Information, registration: 812-933-6437, www.

Presentation at Benedict Inn will address Benedictine values on care for creation

A presentation titled "Benedictine Values in Caring for Our Creation" will be held at the Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove, from 9 a.m.-noon on April 22.

In this workshop, participants will look at Scripture, the *Rule* of St. Benedict and Pope Francis' encyclical, "Laudato Si': On Care for Our Common Home," to gain awareness of the power of love to bring about a deep change in ourselves and our world.

It will be presented by Benedictine Sister Sheila Marie Fitzpatrick. She has completed Master Naturalist and

Tree Steward training and has led efforts at the Sisters of St. Benedict's Our Lady of Grace Monastery in Beech Grove in caring for creation. Sister Sheila initiated and led the project to create the Peace & Nature Garden at the Benedict Inn and works closely with the Archdiocese of Indianapolis and the Beech Grove community on numerous environmental initiatives.

The cost is \$35. For more information or to register, go to benedictinn.org/programs, call 317-788-7581 or e-mail benedictinn@benedictinn.org. †

Enjoy 'A Day with Mary' at Mount St. Francis Center for Spirituality on May 13

A day of reflection called "A Day with Mary" will be offered at Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., in Mt. St. Francis, from 9 a.m.-4 p.m. on May 13.

The day, which takes place on the feast of Our Lady of Fatima, will include presentations of Mary's words in Scripture, excerpts from Edward Sri's book *Walking with Mary*, walking the Stations of the Cross

from the voice of Mary, and more.

The day will be presented by experienced retreat facilitator Judy Ribar, associate director at Mount Saint Francis Center for Spirituality.

The cost to attend is \$75. For more information or to register, go to mountsaintfrancis.org/a-day-with-mary, call 812-923-8817 or send an e-mail to retreatcommunications@mountsaintfrancis.org. †

Wedding Anniversaries

LESTER AND SHIRLEY (MITCHELL) WISE, members of St. Elizabeth Ann Seton Parish in Richmond, celebrated their 70th wedding anniversary on April 6.

The couple was married at St. Mary Church (now a campus of St. Elizabeth Ann Seton Parish) in Richmond on April 6, 1953.

They have four children: Jean Bedore, Renee Ullinsky, Michelle and the late Gregory Wise.

The couple also has five grandchildren and five great-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.

Pope names Dominican sister to lead Academy of Social Sciences

VATICAN CITY (CNS)—Pope Francis has named Dominican Sister Helen Alford, dean of the faculty of social sciences at the Angelicum University in Rome, to be president of the Pontifical Academy of Social Sciences.



Sr. Helen Alford, O.P.

The Vatican announced the appointment of Sister Helen, 58, on April 1.

She has been a member of the academy since 2020 and will be the third woman to lead the group of scholars. Mary Ann Glendon, a

professor of law and former U.S. ambassador to the Holy See, served as president 2004-2014; and Margaret S. Archer, a British sociologist, served as president 2014-2019.

Sister Helen succeeds Stefano Zamagni, an Italian economist.

The pontifical academy brings together social scientists—mainly scholars in the fields of economics, sociology, law and political science—to study questions of interest to the Vatican as it develops and promotes the application of Catholic social teaching.

Born in London, she worked in industry and earned her Ph.D. in engineering management from Cambridge

University before joining the Dominicans. A member of the order's Congregation of St. Catherine of Siena of KwaZulu-Natal, she teaches Catholic social doctrine, business ethics and corporate responsibility.

In a 2020 interview with Catholic News Service, Sister Helen said St. John Paul II, who established the academy in 1994, "was really important in terms of relaunching the whole idea of Catholic social thought," which teaches that the Gospel has clear and concrete principles for living together in a way that recognizes the God-given human dignity of each person and promotes societal living that is good, just and peaceful. †

Open house for St. Andrew the Apostle Catholic School in Indianapolis set for April 23

Criterion staff report

St. Andrew the Apostle Catholic School, 4050 E. 38th St., in Indianapolis, is hosting an open house from noon-2 p.m. on Sunday, April 23. All families interested in enrolling their children or learning more are invited to attend. Tours will be provided in English and Spanish.

St. Andrew School will join three other Indianapolis Catholic schools in forming the archdiocesan Mother Theodore Catholic Academies (MTCA): Central Catholic School, Holy Angels School and St. Philip Neri School.

"MTCA lives the mission of the Catholic Church by teaching, serving and forming students in the heart of

Indianapolis. St. Andrew will embrace this mission," says St. Andrew principal Kacy Naab. "Daily life at St. Andrew will be wrapped in the Catholic Gospel values that will motivate students to become the best versions of themselves. Our school will be dedicated to forming the whole child: spiritually, academically, socially and emotionally."

St. Andrew is currently enrolling students from pre-kindergarten through eighth grade, according to Ronda Swartz, executive director of MTCA.

(For more information about St. Andrew the Apostle Catholic School, call 317-832-4980.) †

La jornada de puertas abiertas de la escuela St. Andrew the Apostle Catholic School de Indianápolis se celebrará el 23 de abril

Reportaje del personal del The Criterion

La escuela Andrew the Apostle Catholic School, ubicada en 4050 E. 38th St., en Indianápolis, organizará una jornada de puertas abiertas de 12 a 2 p.m. el domingo 23 de abril. Todas las familias interesadas en inscribir a sus hijos o en obtener más información están invitadas a asistir. Se realizarán visitas guiadas en inglés y en español.

La escuela St. Andrew se unirá a otras tres escuelas católicas de

Indianápolis para formar las academias católicas Madre Theodore (MTCA), a la que pertenecerán además Central Catholic School, Holy Angels School y St. Philip Neri School.

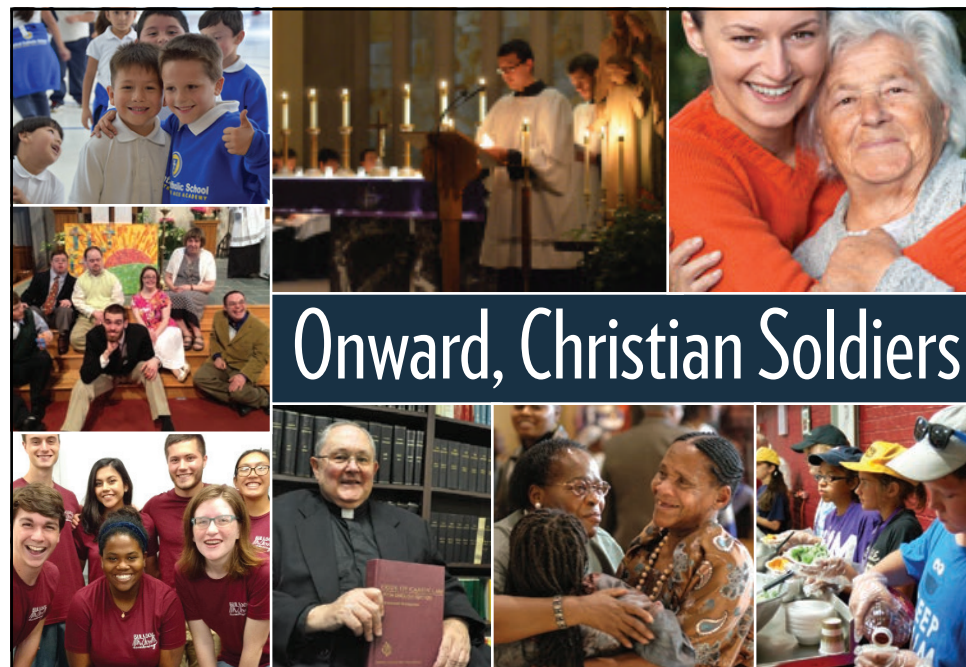
"MTCA vive la misión de la Iglesia Católica al enseñar, servir y formar estudiantes en el corazón de Indianápolis. St. Andrew acogerá esta misión," afirma Kacy Naab, directora de St. Andrew. "La vida diaria en St. Andrew estará envuelta en los valores del Evangelio católico que motivarán a

los alumnos a convertirse en la mejor versión de sí mismos. Nuestra escuela se dedicará a formar al niño de manera integral: en lo espiritual, lo académico, lo social y lo emocional."

En este momento, St. Andrew recibe inscripciones de alumnos desde

preescolar hasta octavo grado, según Ronda Swartz, directora ejecutiva de MTCA.

(Para obtener más información sobre St. Andrew the Apostle Catholic School, llame al 317-832-4980.) †



Onward, Christian Soldiers

"Like a mighty army moves the Church of God;
Brothers, we are treading where the saints have trod.
We are not divided, all one body we,
One in hope and doctrine, one in charity."

From the hymn *Onward, Christian Soldiers*

Together, we can do many great things. We can feed the hungry, clothe the naked, and give homeless families a safe place to rest. We can educate our future priests and care for our retired priests. We can support our youth and young adults with faith-centered programs and activities. And that's not all!

Your support of the United Catholic Appeal makes all of these things possible. Please give today at www.archindy.org/UCA.

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Faithful turn to prayer as tornadoes take at least 33 lives across U.S.

(OSV News)—Catholic faithful turned to prayer as tornadoes carved a deadly path through the center of the United States on March 31, killing at least 33, injuring dozens and devastating thousands of homes and businesses.

More than 100 preliminary tornado reports have been received in at least 11 states: Alabama, Arkansas, Delaware, Illinois, Indiana, Iowa, Maryland, Michigan, Mississippi, Tennessee and Wisconsin.

In Sullivan County, Ind., three deaths were reported as a result of a tornado that struck the area. At McCormick's Creek State Park in Owen County, a couple camping there were among the casualties.

According to archdiocesan officials, St. Jude the Apostle Parish in nearby Spencer received slight roof damage in the storm and playground equipment at St. Rose of Lima Parish in Franklin was destroyed.

At Our Lady of the Greenwood Parish in Greenwood, a parish staff member told OSV News a tornado in nearby Whiteland had destroyed several parishioners' homes. The parish is "coming up with a plan" that will combine fundraisers and donated labor to assist the families, she said.

In Belvidere, Ill., the roof of the Apollo Theater collapsed during a concert, killing one and sending 28 others to the hospital.

Father Brian Geary, pastor of St. James Parish in Belvidere, Ill., told OSV News he blessed the body of tornado victim Frederick Livingston Jr., who was killed when the roof collapsed during the concert.

The theater is owned by a St. James parishioner, said Father Geary, adding that he also ministered to first responders, many of whom are parishioners as well.

By the afternoon of April 1, powerful winds had knocked out the power in more than 850,000 homes and businesses in 14 states, according to PowerOutage.us.

Arkansas Gov. Sarah Huckabee Sanders declared a state of emergency after multiple devastating tornadoes struck the state, including Little Rock, the state capital. She promised to "spare no resource to assist with response and recovery efforts."

Parishes throughout the affected areas canceled planned Lenten devotions for Friday evening, with many advertising disaster safety and relief information on their social media accounts.

Kristy Dunn, principal of St. Teresa Catholic School in Little Rock, told OSV News the tornadoes were all too familiar.

"I actually experienced a tornado destroying my house when I was 14," she said. "So it's a part of my experience. It's a little emotional to speak about."

Dunn said one student's home was flattened by the tornado, with "a very generous school family" taking in the child and her family, as Dunn and the school community gathered clothing and other necessities.

The St. Teresa students had been in church when a storm watch—quickly upgraded to a warning—was issued in the 2 p.m. hour, said Dunn. Students and staff

relocated to the school to shelter, following emergency guidelines developed in part by her brother, a National Weather Service meteorologist, and a school parent who is an engineer.

"The Lord is abundantly good," said Dunn. "Having those two [experts] in addition to law enforcement helped us to stay safe."

Dunn, who said school faculty did "a tremendous job" in reassuring the children, checked on the classes throughout the warning, saying she "wanted to be with every single class, in every single safe space."

She was especially concerned about the third grade classes, who had been hard hit by news of the March 27 mass shooting at The Covenant School in Nashville, Tenn., which claimed the lives of six, including three 9-year-old students.

"Our third grade classes realized they were the same age as the victims," said Dunn. "They had a lot of emotions yesterday already, and then we're telling them to shelter in place for [tornadoes]."

Students turned to prayer, with one kindergarten boy excitedly telling Dunn he and his classmates had "prayed two times."

St. Teresa pastor Father Stephen Gadberry told OSV News that students at other area Catholic schools had done the same, sharing videos from Christ the King Catholic School in Little Rock, where children sang Christian composer Michael W. Smith's song "Our God Is An Awesome God," and from Sacred Heart Catholic School in Morrilton, whose students sang the Divine Mercy chaplet to guitar accompaniment.

Father Gadberry said while his parish did not sustain any direct damage, he was "still assessing" the storm's impact on parishioners, who are also organizing to assist cleanup efforts.

His mother and two brothers some 100 miles northeast in Wynne, Ark.—where a tornado killed four, destroying schools, homes, businesses and churches—were unharmed, although the town was "obliterated," he said.

"Thank the Lord, [our] house is out in the country on a family farm, so it didn't have any damage," he said.



Father Patrick Friend, chaplain and spiritual guidance counselor of Little Rock Catholic High School for Boys in Arkansas, helps to salvage belongings from a friend's home in the aftermath of a tornado on April 1. Powerful storms swept through a large swath of the nation the evening of March 31 into April 1, unleashing deadly tornadoes and carving a path of destruction that killed at least 33 people in the South, Midwest and Mid-Atlantic. (OSV News photo/Cheney Orr, Reuters)

"But they all saw it go south of the house."

St. Peter's Church in Wynne was spared, said Father Gadberry, who spoke with Father Alfhones Perikala, its pastor.

"There's no major damage to the church, which is truly a miracle, since right across the road from them, other buildings were obliterated," said Father Gadberry. "But a number of parishioners have completely lost their homes. Having grown up there, it was very surreal to see the news headlines."

Little Rock Bishop Anthony B. Taylor has been calling clergy, said Father Gadberry.

"He knows all of us by name, and he was checking on me this morning, especially with my family in Wynne," Father Gadberry said. "The communication among the clergy has been phenomenal."

Amid the loss of life and property, the storms have helped to reveal God's mysterious plans, he said.

"Any time a natural disaster hits ... it brings us to our knees, and not in a cute theological sense," Father Gadberry said. "It levels the playing field and shows we're not the big and strong individuals we think we are. We really do need community. Literally, overnight, enemies are working together in the same yard, getting past their differences. ... We're a pilgrim people, and we have to journey on together."

Dunn agreed, saying that her school community members have been "texting wildly" asking how they can help.

"The Lord is so good ... and there is so much good in humanity," she said. "Praise God I'm able to see it up close and personal now." †

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In time of despair, Bible verse leads to life-changing moment

(Editor's note: The Criterion has invited our readers to share a favorite Bible verse or a favorite quote that helps remind them of God's presence in their lives and/or helps center them in their relationships with other people. Here is part one of their responses.)

By John Shaughnessy

Jon Smith remembers that summer as a time of despair in his life.

Without warning, the father of three had been laid off from his job, leading him to worry about how he would be able to provide for his family.

Yet in the midst of those dark days, everything began to change for Smith because of one seemingly out-of-the-blue moment.

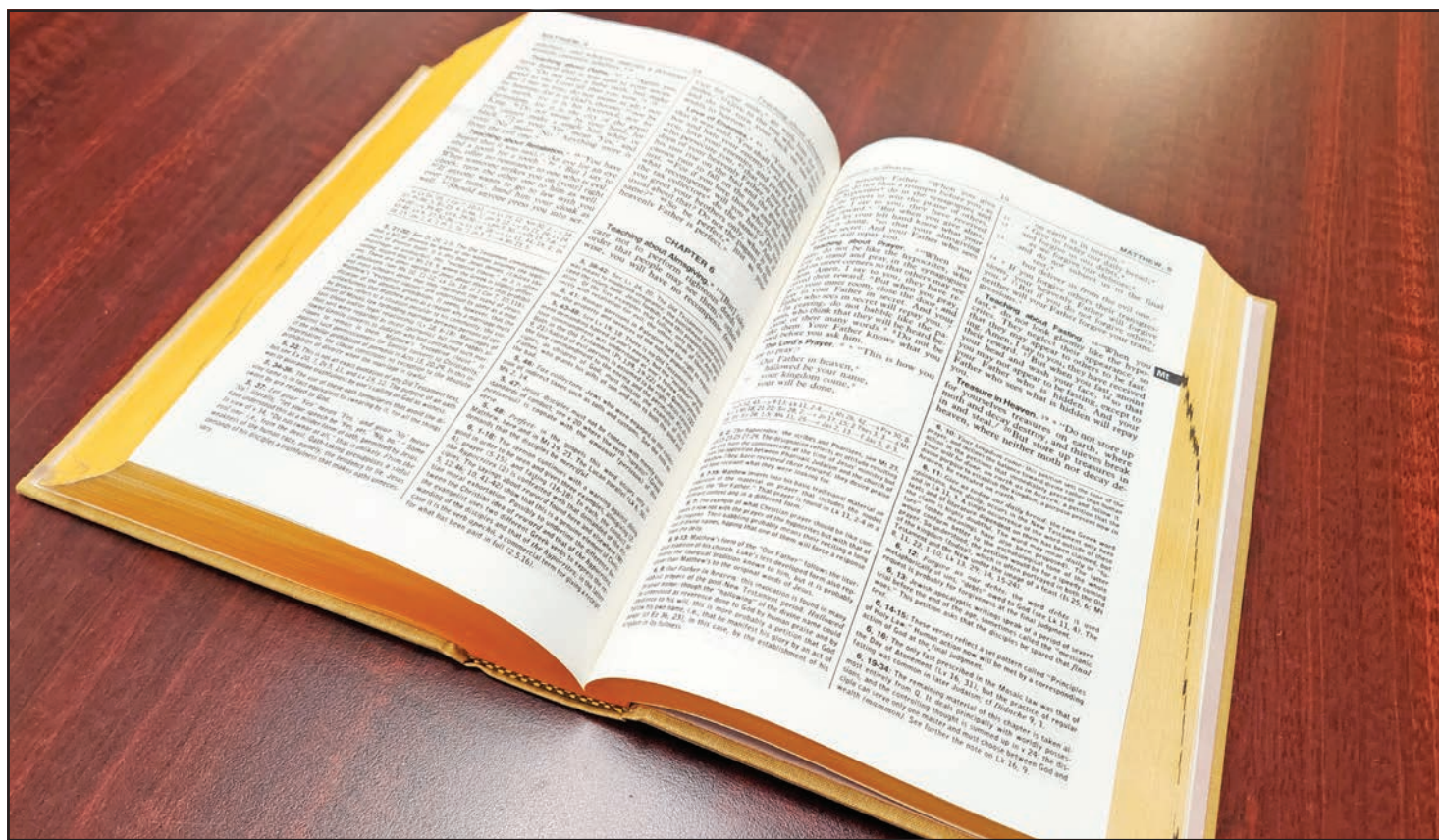
It happened when the member of St. Thomas the Apostle Parish in Fortville was invited to attend a Bible institute in Cincinnati, Ohio, where he signed up for a three-day seminar called "Life in the Spirit."

"At the end of the three days, as I was being prayed over, a [Scripture verse] came to one of the men ministering to me," Smith recalls. "He said, 'I don't know if this is prophecy or not, but Matthew 6:33 keeps coming into my mind: Seek first the kingdom of God and his righteousness, and all else will be given you besides.'"

"When he said that, it was like an electric charge shot down my spine and all worry and stress vanished. He did not know me personally, and certainly did not know my employment status or state of despair.

"I knew in my heart that God was speaking to me through him to say that he was in charge, that I was loved, and that he would provide. From that life-changing moment, I have turned my life and every area of my life over to him, and I trust in him completely."

That trust in God has been at the core



(Photo illustration by Brandon A. Evans)

of his life for the past 22 years, Smith says, noting that he was laid off in July of 2001. And that trust in God guided him through the months ahead before he gained employment in January of 2002. That trust was apparent in a defining moment during November of 2001, before Smith found a job.

"My oldest daughter Rachel and I attended an open house at [Father Thomas] Scecina Memorial High School in November 2001," Smith recalls. "On the way home, she expressed a true desire to attend high school there. I told her that she could. She said to me, 'Dad, how is that possible? Tuition is a lot, and you

don't have a job!'

"I told her that if the Lord wanted her to attend Scecina, that he would provide a way, and two months later I was employed with a strong company and she attended all four years at Scecina, graduating in 2006."

Smith says the wisdom of Matthew 6:33 "changed the course of my life and has become my mantra."

"I have given my testimony and witness many times in classes and conferences, as well as personal counsel since that time, encouraging others to trust in him and believe his promises. "God is good! All the time!"

What is God up to?

David Garrison has always had an appreciation for the late C.S. Lewis, the author of *Mere Christianity*, *The Screwtape Letters* and *Chronicles of Narnia*.

"Virtually anything Lewis has ever written has had an impact on me and my faith, starting with his masterpiece, *Mere Christianity*," says Garrison, a member of St. Martin of Tours Parish in Martinsville. "He has a way of boiling our faith down to its pure essence."

That essence—God's love, hope and plan for all people—is especially captured for Garrison in this quote from Lewis:

"Imagine yourself as a living house. God comes in to rebuild that house. At first, perhaps, you can understand what he is doing. He is getting the drains right and stopping the leaks in the roof and so on; you knew that those jobs needed doing and so you are not surprised. But presently he starts knocking the house about in a way that hurts abominably and does not seem to make any sense.

"What on earth is he up to? The explanation is that he is building quite a different house from the one you thought of—throwing out a new wing here, putting on an extra floor there, running up towers, making courtyards. You thought you were being made into a decent little cottage: but he is building a palace. He intends to come and live in it himself."

There is an undeniably bold power in God's plan for people, Garrison believes. "The audacious claim God makes on our lives leaves no room for negotiation,"

Garrison says. "We can't play at being a Christian. It asks a lot of us, it can be uncomfortable, and maybe it will lead us where we don't want to go."

Accepting the struggles and celebrating the successes of life

One of the joys for Mary Withem through the years has been seeing how her four children and five grandchildren have come to embrace the three phrases that she has constantly used to accept the struggles and celebrate the successes of life.

"I must have used the same three catch-phrases all my life," says the member of Nativity of Our Lord Jesus Christ Parish in Indianapolis. "Now I hear my children and grandchildren say them."

When she faces disappointments and heartbreaks in life, Withem relies upon these words, "This too shall pass."

When she experiences times where she has to wait on people or deal with moments that take far longer than she would have hoped, she tells herself, "Patience is a virtue."

"Most of all," she says, "when you can thank God for winning some of these battles, you can say, 'All's well that ends well.'"

'This is what God asks of you'

Dee Suding has a gift for doing calligraphy, which once led to a special request from the late Msgr. Paul Koetter, a priest of the Archdiocese of Indianapolis.

The priest asked her to use her flowing writing talent for a Bible verse he wanted to have framed for his desk.

So Suding did her artistic lettering of Micah 6:8, "This is what God asks of you: Only this, to act justly, to love tenderly, and to walk humbly with your God."

In creating the artwork for Msgr. Koetter, Suding was inspired to read more from Micah, but the verse she copied for the priest always stayed special for her. It also became special to her husband, Gene.

"It became my husband's and my favorite quote, and we placed it on the bathroom mirror as a daily reminder," says Suding, a member of St. Agnes Parish in Nashville.

"I had it placed on the memorial card for my husband who passed away this past November." †



'I knew in my heart that God was speaking to me through him to say that he was in charge, that I was loved, and that he would provide. From that life-changing moment, I have turned my life and every area of my life over to him, and I trust in him completely.'

—Jon Smith

What would you tell the people who only come to church at Easter what the Mass and the Eucharist mean to you?

For Catholics who attend Mass weekly or more throughout the year, there is always the hope that our churches will be filled year-round as they are on Easter. That hope is even true for some of the faithful who get momentarily bothered that their usual pew is occupied by someone who only comes to church once or twice a year.

Yet, if you had the opportunity, what would you tell these Catholics about what regularly attending Mass and receiving the Eucharist means to you—and how it can

make a difference in their life?

The Criterion invites you, our readers, to share what your answer to that question would be—to share your story of what attending Mass and receiving the Eucharist means to your life.

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

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

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

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

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

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



'The audacious claim God makes on our lives leaves no room for negotiation. We can't play at being a Christian. It asks a lot of us, it can be uncomfortable, and maybe it will lead us where we don't want to go.'

—David Garrison

Divine Mercy Sunday services will be celebrated on April 16

Divine Mercy Sunday services are scheduled on April 16 at parish churches across central and southern Indiana. All services are open to the public.

St. John Paul II instituted the observance of Divine Mercy Sunday—which is based on the visions of St. Faustina Kowalska, a member of the Sisters of Our Lady of Mercy—on the first Sunday after Easter.

To learn more about the indulgence and promises connected to Divine Mercy Sunday, go to www.thedivinemercy.org.

A plenary indulgence is available to those who go to confession about 20 days before or after the feast day, and who on the feast day receive Communion, pray for the intentions of the pope, and either take part in Divine Mercy Sunday devotions or, in the presence of the Blessed Sacrament exposed or reserved in a tabernacle, recite the Our Father and the Creed, adding a prayer to the merciful Lord Jesus, such as “Merciful Jesus, I trust in you!”

Divine Mercy Sunday prayer services on April 16 reported to *The Criterion* are as follows:

Batesville Deanery

St. Vincent de Paul Church, 4218 E. Michigan Road, Shelbyville—2 p.m. Information: 317-398-4028, stvincent4218@gmail.com.

Bloomington Deanery

Mother of the Redeemer Retreat Center Sacred Heart Chapel, 8220 W. State Rd. 48, Bloomington—1 p.m. adoration and confession, 1:45 p.m. Benediction, 2 p.m. Mass and blessing of images, 3 p.m. procession with sung Divine Mercy chaplet. Information: 812-825-4642, ext. 1.

St. Bartholomew Church, 1306 27th St., Columbus—2:30 p.m., adoration, sung Divine Mercy chaplet. Information: 812-379-9353.

St. Martin of Tours Church, 1709 N. Harrison St., Martinsville—11 a.m. Information: 765-342-6379.

St. Vincent de Paul Church, 1723 “I” St., Bedford—2 p.m. confession; 3 p.m. service. Information: 812-275-6539, parish@svsbedford.org.

Connersville Deanery

St. Elizabeth Ann Seton Parish, St. Andrew Church, 235 S. 5th St., Richmond—3 p.m. Information: 765-962-3902, miller@setoncatholics.org.

Indianapolis North Deanery

Christ the King Church, 5884 N. Crittenden Ave., Indianapolis—2:30-3:30 p.m. Information: 317-255-3666, ctk@ctk-indy.org.

St. Joan of Arc Church, 4217 Central Ave., Indianapolis—3-4 p.m., adoration and Benediction. Information: 317-283-5508, mhorvath@sjoa.org.

St. Luke the Evangelist Church, 7575 Holliday Dr. E., Indianapolis—2-3 p.m. confession, 3-4 p.m. adoration, eucharistic procession, Benediction, Divine Mercy chaplet with music. Information: 317-259-4373, events@stluke.org.

St. Simon the Apostle Church, 8155 Oaklandon Road, Indianapolis—2:15-3:15 p.m., adoration, chaplet, Benediction. Information: 317-826-6000, brutski@saintsimon.org.

Indianapolis South Deanery

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood—2-3 p.m. eucharistic adoration and chaplet. Information: 317-888-2861, info@olgreenwood.org.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis—3 p.m. prayer service. Information: 317-636-4478 or info@holyroaryindy.org.

St. Barnabas Church, 8300 Rahke Road, Indianapolis—3 p.m., prayer service. Information: 317-882-0724, ext. 221, parishoffice@stbindy.org.

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis—3 p.m., healing service, confession, adoration, chaplet, praise and worship prayer teams. Information: 317-635-2021, office@stjohnsindy.org.

St. Patrick Church, 950 Prospect St., Indianapolis—2-4 p.m., adoration. Information: 317-631-5824, office@stpatrickindy.com.

SS. Francis and Clare of Assisi Church, 5901 Olive Branch Road, Greenwood—9:30 a.m. Information: 317-859-4673, ssfcparish@ss-fc.org.

Indianapolis West Deanery

St. Thomas More Church, 1200 N. Indiana St., Mooresville—3-4 p.m., adoration, Divine Mercy prayers, confession. Information: 317-831-4142, mshea@stm-church.org.

New Albany Deanery

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany—3-4 p.m., adoration, chaplet, confession.

Information: 812-944-1184, kstumler@olphna.org.

Most Sacred Heart of Jesus and St. Augustine parishes at St. Augustine Church, 315 E. Chestnut St., Jeffersonville—2-3:30 p.m., adoration, confession, chaplet, readings from St. Faustina’s diary. Information: 812-282-2677, communications@jeffersonvillecatholic.org.

St. John Paul II Parish, St. Joe Hill Chapel, 2605 W. St. Joe Road, Sellersburg—2:30-4 p.m., adoration, scripture readings, hymns, singing of divine mercy chaplet, confession, reception with rectory renovation tour following. Information: 812-246-2512.

St. Joseph Church, 312 E. High St., Corydon—2-3:30 p.m., confession, adoration, chaplet, Benediction, light refreshments afterward. Information: 812-738-2742, parish.office@catholic-community.org.

Seymour Deanery

April 7-16—Prince of Peace Parish Divine Mercy grotto (weather permitting) or St. Patrick Chapel, 305 W. State St., Madison—3-3:30 p.m., daily chaplet of Divine Mercy. Information: 812-265-4166, parishoffice@popeace.org.

St. Mary Church, 629 Clay St., North Vernon—10:30 a.m., eucharistic procession, adoration until 2:30 p.m., chaplet, Benediction, ice cream social afterward. Information: 812-346-3604, communications@stmarysnv.com.

Terre Haute Deanery

St. Joseph University Church, 113 S. 5th St., Terre Haute—2:45 p.m. Information: 812-232-7011, parishoffice@stjoeup.org. †



Polish Sister St. Faustina Kowalska is depicted with an image of Jesus Christ the Divine Mercy. St. Faustina, a nun with the Sisters of Our Lady of Mercy in Warsaw, is known as the apostle of divine mercy. (CNS photo/Nancy Wiechec)

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SIMPLY CATHOLIC

Church celebrates Christ's love for humanity in the Triduum

By Bishop Donald J. Hying

(OSV News)—During the Sacred Triduum—the days of Holy Thursday through Easter Sunday—the strangest thing will occur. Millions of Christians throughout the world will gather to honor the humiliation, torture and crucifixion of Jesus Christ.

In a global culture that usually celebrates power, strength and beauty, this public veneration of something so horrible is always a little shocking. Could it be that what people find so absolutely compelling about the passion narrative is the vulnerability of God?

In the Christ event, God leaves the safety and glory of heaven, in a certain sense, and embraces the limitations of our human condition. He comes to know in the flesh both the glory and tragedy of our nature without ever having sinned.

In the last week of his life, Jesus completely hands himself over to us. In the foot washing and the Eucharist, in the scourging and the crucifixion, the Son of God loves us completely without restrictions, conditions or limits. Whether we accept, reject or ignore this divine love, Jesus never changes his fundamental stance toward us.

In Roman and Greek mythology, the gods are always conspiring to manipulate humanity to serve their often-selfish ends and egotistical schemes.

In Christ, we encounter the surprising subversion of this oppressive game. God serves us! In absolute humility, availability, vulnerability and mercy, God has come to love, pardon and save us.

The weakness of the cross, the simplicity of the Eucharist, the tenderness of the foot washing, the love that seeks to embrace a traitor, a thief and a coward is so beyond the grasp of power politics, the swirl of social hubris and the world of earthly grasping that it takes our breath away.

No wonder that kings would stand speechless in the presence of the Suffering Servant, as the prophet Isaiah proclaimed.

If God could become that poor, humble and vulnerable to love me, how can I ever stand on my own self-importance?



Worshippers hold candles at the beginning of an Easter Vigil at St. Louis de Montfort Church in Sound Beach, N.Y. The high point of the Church's liturgical year, the Easter Vigil is filled with profound symbols that joyously celebrate Christ's resurrection.

(CNS photo/Gregory A. Shemitz)

This week, we celebrate the strangest things: weakness becomes strength, love conquers fear, miserable despair transforms into resurrected hope and perpetual death gives way to eternal life. And it's all because a naked criminal was thrown down on a cross 2,000 years ago, and he embraced it as if it were his marriage bed.

We should let the Lord love us during Holy Week. The palm we held on Palm Sunday should be a symbol of our praise, reverence and love for the humble Master who has saved and set us free.

The Mass of the Lord's Supper on Holy Thursday evening is an opportunity to taste the surprising grace of the Eucharist and surrender to the consolation of the foot washing.

Listening to the passion and venerating the cross on Good Friday gives us the opportunity to embrace the cross in our own lives, no matter what form it may take. Know that the mystery of suffering in our lives is the sacred ladder by which we will ascend to the beauty of the kingdom of heaven.

Holy Saturday is a sacred time of rest and silence, as the Lord sleeps in the tomb and all of creation awaits a salvation it does not yet understand. A beautiful ancient text from the early Church pictures Jesus roaming the abode of



Cardinal Pierre Nguyen Van Nhon of Hanoi, Vietnam, washes the feet of a nun as he celebrates Holy Thursday Mass of the Lord's Supper at St. Joseph Cathedral in Hanoi. Christ showed his humility during the Last Supper by washing the feet of his Apostles. (CNS photo/Kham, Reuters)

the dead on this day, unchaining Adam and Eve and all of the other souls who had been waiting for redemption since the foundation of the world.

Ask the Lord to set you free from the fear, sin and self-seeking that keeps you bound.

Gathering around the Easter fire at the Easter Vigil, we call to mind how we began the Lenten journey marked with the ashes of sin, failure and defeat, but now we have become filled with fire—the mighty force of the risen Christ and the courageous strength of the Holy Spirit.

As we proclaim the resurrection of Christ as the beautiful truth and transformative meaning of human history, know that the Lord walks with you, loves you and is leading you to the fullness of joy and peace.

The shocking, strange and powerful events of Holy Week should lead us to tears and laughter, gratitude and praise, humble awareness of our weakness and joyful acclamation of God's victory.

The Triduum is a time for God to break open our hearts so that the gracious torrent of Divine Mercy that flows from the side of the crucified Christ will wash us clean, forgive our sins and fashion us ever more deeply in the new creation of the Lord's saving death and resurrection.

(Bishop Donald J. Hying is bishop of the Diocese of Madison, Wis. He previously served as the bishop of the Diocese of Gary, Ind., from 2014-19.) †



Washington Cardinal Wilton D. Gregory prays as he elevates the crucifix on Good Friday April 15, 2022, at the Cathedral of St. Matthew the Apostle during the celebration of the Liturgy of the Lord's Passion. Good Friday is among the most solemn days of the Church's liturgical year. (CNS photo/Andrew Biraj, Catholic Standard)

Feeling It/Effie Caldarola

The integrity that roots our modern Catholic heroes

Somewhere in Nicaragua, a Catholic bishop languishes in prison because of his outspoken opposition to the policies of an unjust government.



Bishop Rolando Álvarez, a handsome and youthful 56-year-old, has been accused of “treason” and “undermining national integrity” by the Ortega regime. Earlier, 222 political prisoners, including priests, were

released to the United States. Bishop Álvarez was among them at the airport.

But according to a National Public Radio opinion piece by Scott Simon, the bishop “stopped at the aircraft stairs.”

In “A Bishop of Immense Courage,” Scott recorded Bishop Álvarez’s words: “Let the others be free. I will endure their punishment.”

For someone like me, who generally acknowledges being a chicken, this is breathtaking bravery.

But some of the people I admire most are the ones who simply remain faithful, who hear some call perhaps only they can hear. Even the journalist Simon seemed a bit puzzled by why Álvarez would not get on that airplane.

In 1980, four women, Maryknoll Sisters Ita Ford and Maureen Clarke, Ursuline Sister Dorothy Kazel, and laywoman Jean Donovan were brutally slain by the military in the midst of a civil war in El Salvador. They didn’t have to be there.

Father Frans van der Lugt, a Dutch Jesuit, spent 50 years of ministry in Syria. But when the Syrian government, aided by Russia, began a vicious war against rebel forces, he had every opportunity to leave. Instead, he was the last European left inside the Old City of Homs as fighting destroyed it. Speaking fluent Arabic, he served as a spokesperson for those caught in the destruction.

Then someone came for him, and he was shot in the head in the garden of his residence.

Our Catholic tradition has a long line of martyrs, those who won’t leave even when the average person would be on the next plane. And it always has something to do with fidelity to the poor, that preferential option for the poor at the heart of our faith.

So here’s one more. Father Stanley Rother (now Blessed Stanley Rother) was a farm boy from Okarche, Okla. He was accepted to the seminary, but was sent home because he couldn’t handle the academics, especially Greek and Latin.

Fortunately, his bishop gave him another chance in another seminary and he was

ordained for the Archdiocese of Oklahoma City. This country priest volunteered for a missionary assignment in Guatemala. Again, war. As always, hardest on the poor, whom Father Rother served in a remote village. Where, we add with a nod to his first seminary, he easily learned the Mayan dialect. Knowing he was on a death list, he returned to the U.S. But something called him back to the village. Like Frans van der Lugt, he eventually heard the knock at the door and was killed. (For a compelling biography of Blessed Stanley Rother, read Maria Ruiz Scaperlanda’s *The Shepherd Who Didn’t Run*.)

I can think of many rationalizations for why they could leave. Bishop Álvarez could speak publicly and educate us about the issues facing Nicaragua. Frans van der Lugt was 75 when he was shot—surely he deserved to die in his own bed?

But we’re in Holy Week, with the sacred Triduum leading to Easter, where we see Jesus had the kind of integrity that propelled him to answer a call he could have escaped.

Let’s pray to know Jesus and ask him how he wishes to send us. And let’s pray for Bishop Álvarez.

(Effie Caldarola is a wife, mom and grandmother who received her master’s in pastoral ministry from Seattle University.) †

Amid the Fray/Greg Erlandson

As AI grows, we terminate the humanities at our peril

I confess to being a literature major. My father was a literature major. Two of my children were as well. I wear my bias on my sleeve.



Literature is one of the humanities majors that I consider vital for society. It simultaneously helps us to think and communicate clearly and to reflect on our past while contemplating our

future. The humanities are a means of both self-knowledge and humility. We are not so unique in our crises, our foibles, our disasters and triumphs, as we would like to think. Yet this awareness tempers our vanities and our lusts. If we are lucky, it leads to wisdom.

The humanities are in trouble, alas. The number of Americans majoring in the humanities are in decline. Smaller colleges are doing away with them simply because of a lack of interest and profitability. Eyebrows were raised recently when the board of Virginia’s Marymount University dumped its majors in art, economics, English, history, philosophy, theology and religious studies, among others.

The university explained that the decision reflected “our responsibility to prepare them for the fulfilling, in-demand careers of the future.”

This news arrives as new breakthroughs in artificial intelligence (AI) are reminding us, yet again, that the moral issues being raised by technology continue to outpace our ability to think about such issues, much less address them.

The New York Times recently published a disturbing article by Kevin Roose about a two-hour conversation he had with Microsoft’s new chatbot created with advanced AI capability. In the course of the conversation, the chatbot “said it would like to be human, had a desire to be destructive and was in love with the person it was chatting with.” It even tried to convince Roose that he should leave his wife.

Microsoft quickly went on damage control following the article, but the glimpse of AI as a would-be marriage Terminator got attention.

More frightening, however, was a column by Ezra Klein, also in the *Times*, about how quickly AI development is progressing without any sort of grown-up oversight. While we tech mortals may think these technology developments will take decades to come to fruition, one AI expert wrote that the transformation of the world as we know it by AI will take place in years, not decades, “and there’s a real chance that it’s months.”

Klein cited a 2022 study showing that 10% of the experts working in the field thought AI developments could eventually wipe out humanity. “Would you work on a technology you thought had a 10% chance of wiping out humanity?” Klein asked. It is a question already answered by those who helped to advance nuclear weapons.

Klein, who has been meeting regularly with people on the cutting edge of AI improvement, said these people make up “a community that is living with an altered sense of time and consequence. They are creating a power that they do not understand at a pace they often cannot believe.”

America is more Rome than Greece. We are great at building things rather than philosophizing about them. We have far fewer privacy controls or restrictions on

See **ERLANDSON**, page 14

Guest Column/Russell Shaw

A glimmer of hope: The Congressional Family Caucus

There’s a glimmer of hope for the embattled natural family emanating suddenly from a source that lately has been anything but family-friendly—I mean the federal government.



But before getting into that, consider some landmarks in the family’s decline during the last three decades.

The high point was 1996 when Congress enacted and President Bill Clinton reluctantly signed into law the Defense of Marriage Act. DOMA declared marriage to be the union of one man and one woman and empowered states to decline to recognize same-sex marriages from other states.

The years after DOMA were marked by an all-out effort by the LGBTQ lobby, supported by a media blitz, to turn that around. The Supreme Court got on board in 2015 by affirming a constitutionally protected right to same-sex marriage. Then, last December, Congress passed a horror called the Respect for Marriage Act, repealing DOMA and insisting on across-the-board government recognition of same-sex marriage. President Joe Biden, a pro-DOMA vote as a senator, happily signed it into law before Christmas.

Needless to say, the U.S. Conference of Catholic Bishops was among the groups that opposed the measure. Deploring its enactment, Bishop Robert E. Barron of Winona-Rochester, Minn., chairman of the bishops’ family committee, said social and legal developments during several decades had produced the result of separating sexuality, childbearing and marriage from one another in many people’s thinking. “Much of society has lost sight of the purpose of marriage and now equates it with adults’ companionship,” he said.

Numbers bear out the conclusion that these have not been healthy years for natural marriage in America. In 2020, both the marriage rate and the birth rate fell to record lows. While COVID likely was part of the explanation for that, the figures have risen only marginally since then.

So, what’s the good news?

March 7 saw the establishment of a Congressional Family Caucus to protect and promote the interests of the natural family. In a letter to fellow legislators, co-chair Rep. Mary Miller (R-Ill.) explained the new entity in refreshingly uncompromising terms: “The natural family, a man and a woman committed for life to each other and to their children, was ordained by God as the foundation of our society. The natural family is essential for a nation to prosper because the family is the root of self-government, service, community, and personal responsibility.”

Joining Rep. Miller, a grandmother and second-term congressperson from a rural Illinois district, as co-chairs of the new group are Rep. Diana Harshbarger (R-Tenn.) and Rep. Brian Babin (R-Texas).

According to Tom McDonough, executive director of a group called the American Family Project that has advocated for such a body, well-intentioned members of Congress “often lack the language and sometimes the courage to confront the anti-family, anti-natalist narrative of the progressives.” He said the Family Caucus would provide a “platform” for pro-family thinkers to provide them with information and ideas and be a place for developing pro-family legislation and strategizing opposition to anti-family proposals.

Andrew D. Cannon’s recent book *Mere Marriage* (Alphonsus Publishing)—an analysis of Pope St. John Paul II’s teaching in relation to Pope St. Paul VI’s encyclical “*Humanae Vitae*”—contains this sentence: “When the dragons are slain and the curtain falls on our culture wars, a stronger and more confident faith will emerge.”

The Congressional Family Caucus gives members of Congress who support natural marriage a badly needed rallying point. It hasn’t yet slain any dragons, but it is good to know it’s there and sharpening its sword.

(Russell Shaw, a veteran journalist and writer, is the author of more than 20 books, including three novels.) †

Guest Column/Richard Etienne

Let’s help build God’s kingdom with our gifts and talents

There is a scene in the popular children’s animated film *Finding Nemo* where a flock of seagulls are seen chirping,



“Mine, mine, mine, mine, mine ... !” What an amazing image!

An unlimited number of creatures see an edible object—and every one of them wishes to claim this morsel as their own.

Aren’t most humans often like these birds at the most basic level?

It is so easy to become territorial and selfish with our belongings. And yet, it becomes quite apparent as we age how little a person really owns

anything for extended periods of time.

Aren’t we just momentary stewards (caretakers) of a few possessions for a time—be it a few minutes, hours, days or years—only to realize that everything is a gift from God and eventually moves beyond our grasp?

As I reflect on this, I am reminded of the “parable of the rich fool” in Chapter 12 of St. Luke’s Gospel (Lk 12:16-21) in which a rich man had a “bountiful harvest” (Lk 12:16).

Because he did not have enough storage space, he decided to tear down his barns and build bigger ones. The man then dies and is asked to account for the use of his possessions. The parable ends with this warning: “Thus it will be for the one who stores up treasure for himself, but is not

rich in what matters to God” (Lk 16:21).

If we live long enough, it becomes clear that almost no material thing is ours for long. Therefore, I believe, it is good to develop an attitude of generosity with both the material gifts—as well as the various skills—with which God has blessed us.

Take time today to reflect on how you can share more of your gifts and talents. And while you’re at it, ask God for the strength to make a plan and to put into motion how our Creator leads you.

Remember: God’s kingdom won’t build itself.

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

Easter Sunday of the Resurrection of the Lord/

Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 9, 2023

- Acts of the Apostles 10:34a, 37-43
- Colossians 3:1-4
- John 20:1-9

Today, the Church celebrates the greatest day of its year, Easter, the feast of the Lord's resurrection.



These readings are proclaimed at Masses during the day on Easter itself.

On Holy Saturday, the day preceding Easter, the Church will have celebrated the Easter Vigil, surely one of its most dramatic and

expressive liturgical moments.

The first reading is from the Acts of the Apostles, a source that will be very much used as the season of Easter progresses. These readings, and certainly this reading, will give us a glimpse into life in the early Christian community in Jerusalem and into the lives of the 11 surviving Apostles after the resurrection and ascension of Jesus.

It is apparent that memories of Jesus, the risen Lord, were fresh in the minds of the Apostles and the other members of the Church. Strong also was the wish to follow the Lord's instructions and example.

The Apostles were committed to making the mercy of God in Jesus known, which the Church continues to do today in evangelization.

Here, Peter spoke for all the Apostles. Indeed, throughout Acts, Peter appeared as the leader of the Apostles and of the Church as a whole.

For its second reading, the Church gives us a passage from St. Paul's Epistle to the Colossians. Paul teaches in it that Christians also have been raised to new life. Their new life is in the resurrected, living Christ. As Christ is in heaven, so the thoughts of Christians must be on heaven.

A Resurrection narrative from St. John's Gospel is the last reading. Mary of Magdala came to Jesus' tomb, but she found it empty. Upset, fearing that the Lord's body had been stolen, she rushed to inform Peter. Reaching Peter, she anxiously said that the Lord's body had been taken away.

"The disciple whom Jesus loved" (Jn 20:2), traditionally thought to

have been the Apostle John—but never actually identified as such in the Gospel—and Peter then hurried to the tomb themselves. The "beloved disciple" arrived first, but he waited for Peter, another indication of Peter's status.

Peter entered the tomb, saw that it was empty, but evidently he did not realize that Jesus had risen, although the Gospel does not say this. It does say that the disciple understood what had occurred.

Reflection

These readings are powerful in their message. Central, of course, is the Gospel passage, highlighting the experiences of Mary Magdalene, Peter and the Beloved Disciple as they find the Lord's tomb empty.

The Gospel is remarkably detailed. The reactions of the principal figures are understandable.

In an age so dismissive of religion, how authentic is the Church's and the Gospels' message that Jesus rose? Was the Lord's body stolen? It is hard to believe.

Other readings say that soldiers guarded the tomb specifically to safeguard the body from being taken. A heavy stone sealed the entrance. Secondly, in John's account, the burial cloths were neatly folded. No thief would have taken the time for such care.

Very convincing is the fact that all four Gospels, while written at different times, in different places and by different authors, all agree that Jesus rose from the dead. Furthermore, it was the fervent view of the first Christians.

In this reading, the Beloved Disciple alone understands what the empty tomb reveals. His devotion to Christ illuminated his mind. It reminds us that faith can open our eyes.

Essential in our own coming to believe that the Lord lives, therefore, is faith. It is more than accepting an intellectual proposition, however verified. It is the acknowledgement that Jesus is the Lord of life, the source of life and the Savior of the world.

Realizing the identity of Jesus, and that the Lord lives forever, is the ultimate wisdom. †

Daily Readings

Monday, April 10
Monday within the Octave of Easter
Acts 2:14, 22-33
Psalm 16:1-2a, 5, 7-11
Matthew 28:8-15

Tuesday, April 11
Tuesday within the Octave of Easter
Acts 2:36-41
Psalm 33:4-5, 18-20, 22
John 20:11-18

Wednesday, April 12
Wednesday within the Octave of Easter
Acts 3:1-10
Psalm 105:1-4, 6-9
Luke 24:13-35

Thursday, April 13
Thursday within the Octave of Easter
Acts 3:11-26

Psalm 8:2ab, 5-9
Luke 24:35-48

Friday, April 14
Friday within the Octave of Easter
Acts 4:1-12
Psalm 118:1-2, 4, 22-27a
John 21:1-14

Saturday, April 15
Saturday within the Octave of Easter
Acts 4:13-21
Psalm 118:1, 14-15, 16-21
Mark 16:9-15

Sunday, April 16
Second Sunday of Easter
Divine Mercy Sunday
Acts 2:42-47
Psalm 118:2-4, 13-15, 22-24
1 Peter 1:3-9
John 20:19-31

Question Corner/Jenna Marie Cooper

Catholics should use prudence in financially supporting charities

QI receive solicitations from many religious organizations with pictures of saints, etc. I cannot afford to give



donations to all, so I trash them. I hope it's not a sin to throw away those pictures of saints? My priority is my contribution to our parish and other areas to which the Church gives donations. (Location withheld)

AOne of the five "precepts of the Church"—i.e., big-picture rules Catholics are obliged to follow—is to provide for the material needs of the Church.

This is reflected in canon 222 of the *Code of Canon Law*, which states: "Christ's faithful have the obligation to provide for the needs of the Church, so that the Church has available to it those things which are necessary for divine worship, for apostolic and charitable work and for the worthy support of its ministers."

You are fulfilling this obligation by contributing financially to the support of your parish. However, in discussing this obligation, the *Catechism of the Catholic Church* clarifies that members of the

faithful are to provide material support for the Church "each according to his own ability" (#2043).

That is, rather than demanding a specific percentage of our income, the Church leaves the dollar amount of our charitable giving up to our own good-faith discernment of what we can realistically afford.

Similarly, canon 222 §2 tells us that besides supporting the administrative needs of the Church, the faithful—being "mindful of the Lord's precept"—are to also "help the poor from their own resources." But here too, the Church's law would only expect us to give insofar as we are truly able.

An overarching principle in the Church's law is that nobody can be bound to do what is impossible, and for most Catholics it would be impossible to give to every charity that sends us a mailing.

Additionally, it is often a matter of justice toward the wider community to use our resources to prudently ensure that our own material needs are met—because if we don't attend to our needs, somebody else will have to.

In some cases, we might justly decline to give to a charity soliciting a donation because we are on a strict budget, a fixed income, or even because we need to save that money for emergencies or retirement.

Finally, our charitable giving is a matter of prudence and discretion on our part. Not all charities are created equal. For example, some charities are better than others at keeping their administrative overhead costs low (meaning that different charities will use different percentages of the donations they collect in directly helping the population they serve).

So, even if you were a billionaire and could give to everyone who asks for donations, it would still be perfectly reasonable to be selective in which charities you choose to support.

In any case, even if you don't give to a charity, it's fine to keep and use whatever free gift they send you.

If you don't want to keep all the saint images (and holy cards, rosaries, medals, etc.) that come in the mail, generally we say that devotional items should be disposed of in a reverent way, such as burning or burying.

But perhaps the best thing to do with the unwanted pious knick-knacks that come in the mail would be to pass them along to someone who can use them. Many parishes have something like a "free table" where people can leave, share, and swap these kinds of small religious articles.

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

My Journey to God

The Magdalen Tree

By Sandra Behringer

There's a willow tree
that waits for me each year.

Still shivering from
its cold Lent.
It wears a thin garment
of green-gold leaves
and grieves in silence
until I lend my voice.

Bending, Lord, before you,
weeping at your feet,
I am the Magdalen of trees,
shaking out my hair,
making my prayer,
RABBONI.

Now soft winds, like hands,
lift my branches
and the sap within me
runs with praise.

Greetings, Risen One.
You call me back to life.
Your tree obeys.



(Sandra Behringer is a member of St. Luke the Evangelist Parish in Indianapolis. Photo: A willow tree is draped in branches of green and gold leaves.) (Photo courtesy of Zhenya at [unspash.com](https://unsplash.com).)

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.

CASEY, Daniel J., 92, SS. Francis and Clare of Assisi, Greenwood, March 20. Father of Erin Chamberlin, Paul and Sean Casey. Grandfather of eight. Great-grandfather of five.

DATTOLO, Thomas M., 79, Prince of Peace, Madison, March 23. Husband of Sandra Dattilo. Father of Marine Molett, Keri Ann and Matthew Dattilo. Brother of Donna Jackson, Clarita Wesbecker, Leonard and Tony Dattilo. Grandfather of five.

EDOUARD, Yanick E., 68, St. Charles Borromeo, Bloomington, March 9. Mother of Michele, Nicole, Michael and Steven Shepherd. Sister of Nicole Cazeau, Carolle Salvant, Clifford, Edmond and Mario Edouard.

FERGUSON, Lois A., 89, Holy Name of Jesus, Beech Grove, March 8. Aunt and great-aunt of several.

GALLAUGHER, Sara J., 81, St. Bartholomew, Columbus, March 13. Mother of Mark Shaffer. Sister of Nancy Fallon. Grandmother of three.

GRIFFIN, Janet B., 90, St. Charles Borromeo, Bloomington, March 10. Mother of Paul and Tom Griffin. Grandmother of nine. Great-grandmother of eight.

HOFF, Richard F., 90, Christ the King, Indianapolis, March 22. Father of Michael Hoff. Brother of Luella Knueven. Grandfather of three. Great-grandfather of two.

MARSHALL, Jerry, 84, St. Elizabeth of Hungary, Cambridge City, March 22. Husband of Corena Marshall. Father of Regina Erlewein and Jerome Marshall. Brother of Jim Marshall. Grandfather of six. Great-grandfather of six.

OCANA, Dominic E., infant, St. Gabriel, Connerville, March 17. Son of Alex and Gail Ocana. Brother of Maria Ocana. Grandson of Edwin and Bonnie Gardiner and Alejandro and Adriana Ocana. Great-grandson of Betty McIntyre and Augustin Ruvalcaba.

POORE, Steven W., 75, St. Jude, Indianapolis, Jan. 5. Husband of Lynn Poore. Father of Robyn Clapp, Laura Hebner, Cheryl O'Bold and Adam Poore. Grandfather of several.

SNODDY, Rita, 96, St. Malachy, Brownsburg, March 23. Mother of Suellen Bertram, Mary Houston, Cynthia Pate, Meade, Stacey and Stephen Snoddy.

Grandmother of 13. Great-grandmother of 10.

SNODDY, William, 92, St. Malachy, Brownsburg, April 20, 2020. Husband of Rita Snoddy. Father of Suellen Bertram, Mary Houston, Cynthia Pate, Meade, Stacey and Stephen Snoddy. Grandfather of 13. Great-grandfather of 10.

WILSON, D. Bradley, 65, St. Gabriel, Connerville, March 9. Husband of Kim Wilson. Father of Christian Cole, Andy and Robbie Wilson. Son of Bill and Nancy Wilson. Brother of Lisa Amrhein. Grandfather of eight.

WITTE, Shawn, 77, St. Elizabeth Ann Seton, Richmond, March 18. Father

of Karen King, Angela Voiles and S. Matthew Witte. Brother of Yvonne Rudicil. Grandfather of six. Great-grandfather of two.

ZIEGLER, Teresa M., 69, St. Mary of the Rock, Franklin County, March 20. Wife of Bob Ziegler. Mother of Amy Ziegler Watson and Angela Ziegler. Sister of Carol

Becker, Ken, Jim and John Ronnebaum. Grandmother of four. Great-grandmother of one.

ZIMMERMAN, Rita H., 89, St. Louis, Batesville, March 24. Mother of Jane Jent and Jack Zimmerman. Sister of Joan Moorman and Mary Weigel. Grandmother of five. Great-grandmother of one. †

Palm Sunday in Jerusalem



A child and other Christians carry palm fronds as they walk the traditional path that Jesus took on his last entry into Jerusalem during the Palm Sunday procession on the Mount of Olives in Jerusalem on April 2. (OSV News photo/Debbie Hill)

ERLANDSON

continued from page 12

social media than other countries, for example, and our instinct is to take a *laissez-faire* approach to technology, as long as it's good for business.

But the destructive impact of social media on our children and grandchildren is not imaginary, and that is a relatively modest threat compared to what is coming down the pike.

All of which is to say that the Church, and its institutions, must be actively engaged in the discussion that needs to happen. Movements like transhumanism,

artificial intelligence, digital surveillance and the weaponization of all these developments are not to be left solely to their creators and exploiters.

What the world needs now are theologians, teachers, politicians, philosophers, writers and, yes, scientists capable of addressing the threats posed by our own inventiveness. In the face of seemingly boundless advances in bloodless, soulless technology, we need the humanities more than ever.

(Greg Erlandson is an award-winning Catholic publisher, editor and journalist whose column appears monthly at OSV News. Follow him on Twitter @GregErlandson.) †

Online Lay Ministry Formation

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

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

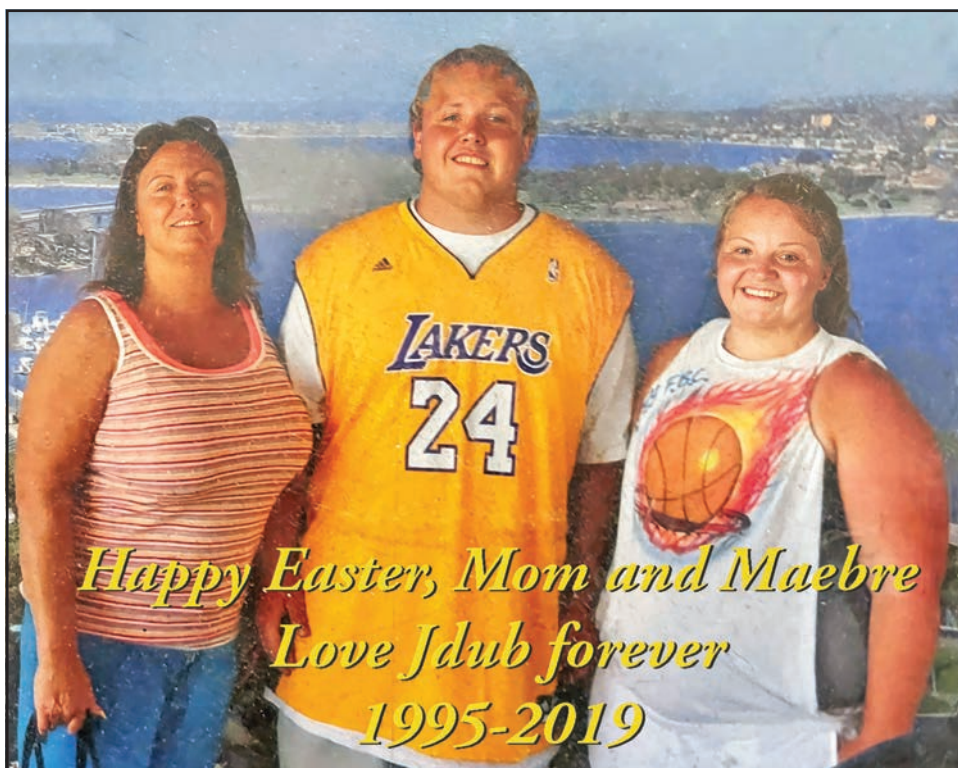
For more information, please log on to www.archindy.org/layministry



REPORT SEXUAL MISCONDUCT NOW

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

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



Disabilities Ministry Coordinator says job is ‘combination of all my passions’

By Natalie Hoefler

Jenny Bryans tears up as she recalls the event that helped impact her career in special education.

She was meeting with the director of the group home where her brother—“born with severe disabilities”—lived. The man mentioned the facility had taken her brother to Mass, which pleased her.



Jenny Bryans

His next words, however, did not. “He questioned whether my brother should be [receiving] Communion,”

Bryans says. “I thought, ‘Who are you to question?’ It was just so poignant that someone would question his right to Communion! It’s very personal to me, that right to be a part of the body of Christ.”

Bryans is channeling that drive—and her years of experience as a special education teacher and in other jobs that had her working closely with those with special needs—into her new position as the archdiocese’s Disabilities Ministries Coordinator. The role falls under the

archdiocesan Office of Catechesis.

The member of St. Barnabas Parish in Indianapolis says helping Catholics with special needs express their spirituality and grow in faith “is near and dear to my heart. You can have limited abilities, but that doesn’t affect your spirituality.”

Bryans says the nature and timing of the job were providential.

“I was volunteering for Meals on Wheels with a 98-year-old volunteer I bonded with,” she recalls. “She kept telling me, ‘You need to do more. The Church needs you.’”

“When I heard about this job, it was a perfect fit with my education, my background and my faith, which has always been very important to me.

“And the timing was right,” says the married mother of four daughters. “I didn’t want a position like this when the girls were growing up. But our youngest just started college. It was like, ‘OK, God, I hear you!’”

Bryans credits her predecessor Erin Jeffries with “establishing so many great programs and events. That has allowed me to step in and continue that work.”

She will continue those well-established events. But Bryans has other ideas she hopes to pursue as well.

One vision is to identify a “go-to” person for special needs and adaptations at each of the archdiocese’s 126 parishes.

“I think we really need for young families with special needs kids to have support at Mass,” says Bryans. “They could go to a point person at the parish, and that person could communicate the needs to our office.”

Maybe it’s pictorial Mass aids or a box of sensory items. Maybe it’s having an American Sign Language (ASL) interpreter, or maybe it’s someone to coordinate a support group for parents with children who have special needs.

“The key is for the family to have someone they can turn to at the parish,” Bryans says. “Then we can support that person in meeting those needs so families with special needs members feel welcomed and cared for by their parish.”

Bryans also hopes to pursue the idea of support groups for siblings of those with special needs.

“They’re dealing with a lot,” she says from personal experience. “They have their own social and faith needs, too. To connect with other kids who understand would be very special, for them to support each other.”

Bryans is also aware of the need for

more assistance for the deaf community in making Mass accessible in ASL.

“There’s no priest in the archdiocese who can do that now,” she notes. “So maybe reaching out to see if there’s a seminarian willing to be ASL-trained to [celebrate] Mass” would be a solution.

When it comes to special needs in general, Bryans sees an overall need to “raise awareness in parishes,” she says. “Some don’t even know they have special needs’ families or how to approach them.”

She puts forth the idea that inclusion can be a way to raise awareness.

“Maybe we start by inviting someone in a wheelchair to sing in the choir,” she suggests. “Maybe someone has a talent to share at Mass but just needs some help.”

Such invitations “serve the person, raise awareness among parishioners and can go a long way in making families feel welcomed.”

Such ideas and visions will take time, Bryans admits. In the meantime, she says, “I really feel called to this job. It’s a combination of all of my passions.”

(For more information on the archdiocese’s Disability Ministry or to find out how you can help, contact Jenny Bryans at 317-236-1448 or jbryans@archindy.org.) †

Florida Senate advances six-week abortion ban with increased pregnancy center funds

(OSV News)—The Florida Senate on April 3 approved a bill to ban abortions after six weeks, a proposal supported by the state’s Gov. Ron DeSantis, who is widely expected to launch his bid for the Republican presidential nomination soon.

Senate Bill 300, the Heartbeat Protection Act, would prohibit most abortions in the state, with exceptions for women who are victims of rape or who face a mortality risk associated with the pregnancy. The bill also would make exceptions for cases of a diagnosis of a fatal fetal anomaly until the third trimester.

If signed into law, the new bill would only go into effect if the state’s current 15-week ban is upheld amid an ongoing legal challenge before the Florida Supreme Court. A concurrent bill to SB 300 has been introduced in the state’s House, where it has advanced out of committee. That bill or the Senate’s version could be approved by the House in the coming days.

DeSantis, who is Catholic, indicated in March he would sign the bill if it reaches his desk. The governor has not yet formally announced his plans for the 2024 election cycle, but is widely seen as a prospective GOP presidential candidate.

SB 300 also allocates some funds to

crisis pregnancy centers, and restricts the use of abortion drugs via telemedicine, requiring in-person visits rather than the distribution of those drugs by mail.

In an April 3 post on its website noting the bill’s Senate passage, the Florida Conference of Catholic Bishops noted that while the bill is “imperfect,” the conference “strongly supported” the legislation calling it a “tremendous improvement over current law.”

State Sen. Erin Grall, R-Vero Beach, said in an April 3 statement that Florida “has been a nationwide leader in defending the rights of the unborn.”

“The Heartbeat Protection Act will make Florida a beacon of hope for those who understand that life is sacred and must be protected,” Grall said. “This bill represents an unprecedented opportunity to protect innocent life, and to stand with the brave moms who choose life for their babies. For 50 years, it was legal in this country to kill unborn children, and during that time, abortion has touched every single one of us. We have to grieve for what we have done as a country. This bill makes certain our laws reflect the strongest protections for innocent life.”

Opponents argued the bill further restricts abortion after the state approved a new 15-week limit.

State Sen. Linda Stewart, D-Orange County, said in an April 3 statement SB 300 is “an insult to women and a direct attack on our fundamental and reproductive health care rights.” She pointed out that the legislature is now passing a six-week ban just a year after passing a 15-week ban.

Katie Daniel, Susan B. Anthony Pro-Life America’s state policy director, praised the bill’s state Senate passage in a statement, arguing it has support in the state.

“Sixty-two percent of Floridians support protecting unborn children from abortion when their heartbeat can be detected, including 61% of Independents and 58% of women,” Daniel said. “Florida’s life-saving heartbeat protection legislation not only represents the will of people by bringing the Sunshine State into line with 19 other states that protect babies with beating hearts, but also by funding vital services for women and families.” †

Employment

Summer Position Totus Tuus Teacher



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

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

Food Services Manager Needed

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

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

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

Persons may send a letter or email of interest to:

Georgene Beiriger, Director
Our Lady of Fatima Retreat House
5353 East 56th Street
Indianapolis, IN 46226
gbeiriger@archindy.org
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Poland remembers, defends John Paul II 18 years after his death

KRAKOW, Poland (OSV News)—Eighteen years after the death of St. John Paul II on April 2, 2005, his native Poland remembered him with vigils and marches.

The biggest one—a crowd of an estimated tens of thousands of faithful—marched through the streets of the capital, Warsaw. Similar marches were organized in cities and towns across the country.

The crowds marking Pope John Paul II's death anniversary were not as large as they had been in the first years after his death, and since his 2014 canonization, but there was a different tone this year following a television station's report that aired on March 6, accusing the Polish pope of a "cover up" of abuse when he was archbishop of Krakow from 1964 to 1978. In response, both the lay faithful and the Polish hierarchy demonstrated their loyalty and love for Karol Wojtyla in a particular way while marking his death anniversary.

In a homily at the Cathedral of St. John the Baptist in Warsaw, Archbishop Józef Michalik of Przemysl said that the teaching of the Polish pope has "had ideological enemies" that "still resent his moral teaching."

"John Paul II doesn't need our defense," he said. "It's us that need it—to rise and defend in ourselves the conviction that it is worth being good, that it is worth defending the truth about man."

John Paul II is for Poles not only a symbol of a complete dedication to Christ and faith, but also a symbol of fighting for freedom and truth," Monika Przybysz, professor of theology and crisis communication at Cardinal Stefan Wyszyński University in Warsaw, told OSV News. "Those sentiments were deeply hurt by the accusations published without proper verification of sources."

Since the airing of the documentary, and the March 8 debut of the book

Maxima Culpa by Dutch journalist Ekke Overbeek, other Polish secular journalists—Tomasz Krzyzak and Piotr Litka of *Rzeczpospolita Daily*—proved that sources used in the previous publications were not verified.

"Poles are a nation that will defend freedom for the price of life. It is a nation that will mobilize amid attack on what they consider sacred. The media in this case caused an unprecedented mobilization to defend John Paul II," Przybysz said.

The Palm Sunday celebration in Łódź, 80 miles west of Warsaw, started in front of John Paul's statue by Łódź Cathedral of St. Stanislaw Kostka that had been vandalized during the night.

"I came to this monument today at 7 a.m. I stood there for the first 15 minutes and didn't know what to do. And then I heard the question inside me: What would John Paul II do? The answer is obvious—John Paul II would have prayed for the perpetrators," Archbishop Grzegorz Rys of Łódź said in his Palm Sunday homily.

Referring to allegations that John Paul was insensitive toward survivors of clerical sexual abuse, Archbishop Rys added: "We confront and we will confront ourselves with that problem every day until the end, and we do it in the name of obedience to John Paul II. We do it out of love for this pope. In obedience to John Paul II, we confront ourselves with evil in the Church."

In Kraków, where Cardinal Wojtyla was archbishop from 1964 to 1978, the year he was elected pope, people gathered for a march and vigil at Franciszkanska 3 in Kraków, the address of the bishop's residence and also the title of the recent documentary.

"We praise the Lord for the fact that we have been given the opportunity to live

in times illuminated by his holiness," Cardinal Stanislaw Dziwisz, longtime personal secretary of St. John Paul II, said on April 2. "This is a great gift, but at the same time an obligation and a task to watch over this heritage, whose name is John Paul II, to pass on the truth about him to future generations."

For the Church in Poland, facing the past and showing accountability for clerical sexual abuse is still difficult. On March 15, the Polish bishops conference announced they will create a commission of experts to investigate cases of abuse of minors by clergy from the past in the country. Many Church leaders urged on April 2 that while remembering John Paul II, the Church can't forget about the victims.

"According to [Pope John Paul II], pastors of the Church should zealously strive for personal sanctification. The Church, in his view, is in constant need of purification, and therefore must constantly follow the path of repentance and renewal," auxiliary Bishop of Kraków, Damian Muskus, wrote on Facebook on April 3.

The Polish magazine *Good News* prepared a special issue for the



People march in Warsaw, Poland, in defense of St. John Paul II on the anniversary of his death on April 2. The Polish faithful, clergy and hierarchy showed their bond with the late pope in the wake of a television station's report on March 6 accusing the pontiff of a "cover up" of abuse when he was archbishop of Krakow 1964-1978, the year he was elected pope. Poland's bishops and others have disputed the TV report, saying it was based on unreliable sources. (OSV News photo/Kacper Pempel, Reuters)

anniversary of John Paul's death. One of the authors, George Weigel, biographer of the late pope, wrote: "I must say, as a friend of Poland, that there is something pathological, something quite sick, about the current wave of attacks on the reputation and legacy of Pope St. John Paul II."

He added that "the most repulsive part of this attack is that the late pope's critics have used the crisis of clerical sexual abuse as a weapon against him. This 'weaponizing' of the suffering of others is morally repugnant." †



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