Bridging the racial divide
Bust of Cardinal Joseph E. Ritter is unveiled at Irish coffee event, page 7.

Easter, the chief feast in the Church’s liturgical calendar, commemorates Christ’s resurrection from the dead. Easter is on March 27 this year. (CNS/Bridgeman Images)

Rejoice in the Lord
Good Friday is the pathway to Easter joy, page 5.

Faith Alive!
Christ’s Resurrection is God’s ‘ultimate act of mercy,’ page 11.

The Risen Christ is depicted in the painting “Resurrection” by 15th-century Italian master Andrea Mantegna. Easter, the chief feast in the Church’s liturgical calendar, commemorates Christ’s resurrection from the dead. Easter is on March 27 this year. (CNS/Bridgeman Images)
In his passion, Jesus reveals the God of mercy, pope says

VATICAN CITY (CNS)—Just as the crowds and government officials tried to dodge responsibility for Jesus’ fate after he was arrested, so today too many individuals and countries want someone else to care for refugees fleeing violence and migrants seeking a better life, Pope Francis said.

Preaching about the story of Jesus’ passion and death on Palm Sunday, March 20, the pope said that in addition to betrayal and injustice, Jesus experienced indifference as the crowds who had hailed his entry into Jerusalem, Herod, Pilate and even his own disciples washed their hands of him.

“This makes me think of so many … migrants and refugees for whom many do not want to assume responsibility for their fate,” the pope said in his homily.

Greece and other European countries have been overwhelmed by refugees, particularly from Syria, Iraq and Afghanistan. An agreement between Turkey and the European Union went into effect on Palm Sunday to prevent refugees from attempting dangerous sea crossings from Turkey, and to stem the continuing flow of refugees into Europe. Under the agreement, most refugees arriving in Greece will be returned to Turkey. For each refugee returned, one who has not left Turkey should be resettled in the European Union.

Carying a woven palm branch, known as a “palmarelo,” Pope Francis led the Palm Sunday Mass with more than 60,000 people gathered on a warm spring morning in St. Peter’s Square.

Young people from Poland and around the world assisted at the Mass, carrying long palm branches in the procession and proclaiming the Scripture readings. With Krakow, Poland, set to host the international gathering of World Youth Day with Pope Francis in July, the day’s second reading was in Polish.

At the end of Mass, before reciting the Angelus, Pope Francis expressed his hope that in July many young Catholics would converge on Krakow, “homeland of St. John Paul II, who began World Youth Day.”

The Palm Sunday liturgy began with a commemoration of Jesus entering Jerusalem to acclamations of “Hosanna” from the crowd. In his homily, the pope said, “We have made that enthusiasm our own; by waving our olive and palm branches, we have expressed our praise and our joy, our desire to receive Jesus who comes to us.”

“The commemoration is not just about a historical event, the pope said. “Just as he entered Jerusalem, so he desires to enter our cities and our lives. As he did in the Gospel, riding on a donkey, so too he comes to us in humility.”

Pope Francis prayed that nothing would “prevent us from finding in him the source of our joy, true joy, which abides and brings peace, for it is Jesus alone who saves us from the snares of sin, death, fear and sadness.”

On the cross, at the height of his humiliation, Jesus reveals God’s identity as the God of mercy, Pope Francis said, adding that the cross is God’s “calligraphy,” the place from which he teaches people all they need to know about him.

“In his passion, Jesus reveals the God of mercy, pope says

Easter liturgies are set at

SS. Peter and Paul Cathedral and Saint Meinrad Archabbey

Easter liturgies at SS. Peter and Paul Cathedral in Indianapolis, and the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad are open to the public.

Archbishop Joseph W. Tobin is scheduled to be the principal celebrant at the Easter Vigil Mass at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis at 8:30 p.m. on March 26.

Starting times for all liturgies at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad are Central Time. Due to space constraints, The Criterion is only able to list these Easter liturgical schedules. For information about liturgies at parishes or other religious communities, contact them individually.

SS. Peter and Paul Cathedral

• March 26, Holy Saturday—8:30 p.m. Easter Vigil.

• March 27, Easter Sunday—10:30 a.m. Easter Sunday Mass.

Archabbey Church of Our Lady of Einsiedeln

• March 26, Holy Saturday—5 p.m. Vespers; 8 p.m. Easter Vigil.

• March 27, Easter Sunday—8:30 a.m. Lauds; 11:30 a.m. Midday Prayer; 5 p.m. Vespers.

• March 29, Easter Monday—9:30 a.m. Mass; 5 p.m. Vespers.

• March 29, Easter Tuesday—7:30 a.m. Mass; 5 p.m. Vespers.

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Published weekly except the last week of December and the first week of January.

1400 N. Meridian St., Indianapolis, 46202-2367

Periodical postage paid at Indianapolis, IN.

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Christians, Jews, Muslims, and Buddhists may have different theology and doctrines, but there is one tenet they share: faith traditions hold in common: care for creation. This viewpoint was made clear during the Interfaith Voices for the Earth: Our Common Home panel discussion on March 12 at Christian Theological Seminary in Indianapolis. Archbishop Joseph W. Tobin served as one of the panelists.

The idea for the event was presented to Archbishop Tobin by members of the Creation Care Ministry, which encouraged Hoosier Interfaith Power & Light to co-sponsor an interfaith panel discussion on care for the environment with the Sisters of St. Francis in Oldenburg.

"We're invited to seize this moment to go forward boldly in hope and confidence that the spirit of God has filled the universe with possibilities," he said. "Therefore, from the very heart of things, something should be happening here: care for creation. We are to comfort the poor and to care for creation so that it would be 'enriching—people seemed to come away with possibilities,' he said. "Therefore, from the very heart of things, something should be happening here: care for creation."

Archbishop Tobin agreed, as evidenced by the closing comments of his address to the interfaith audience.

"We're invited to seize this moment to go forward boldly in hope and confidence that the spirit of God has filled the universe with possibilities," he said. "Therefore, from the very heart of things, something should be happening here: care for creation."

Archbishop Joseph W. Tobin talks with Sharon Horvath, a member of St. Thomas Aquinas Parish in Indianapolis, after addressing a multi-faith audience at the Interfaith Voices for the Earth: Our Common Home panel discussion on March 12 at Christian Theological Seminary in Indianapolis. Horvath is also a member of her parish's Creation Care Ministry, which encouraged Hoosier Interfaith Power & Light to co-sponsor an interfaith panel discussion on care for the environment with the Sisters of St. Francis in Oldenburg.

"H-IPL was wanting to find a forum where we could bring together people of various faith traditions, so when we would be able to try to find clarity for those things we have in common, and to identify the uniqueness of each faith tradition so that we might gain information and insight from those traditions," said Larry Kleiman, H-IPL executive director and an ordained minister in the United Church of Christ. "Pope Francis' encyclical was a motivating force. That [encyclical] said this is the right time to try to make this [interfaith discussion] happen."
Searching for Jesus’ dead body

Perhaps you’ve seen the new movie Risen, which tells the story of Jesus’ resurrection from the viewpoint of a Roman tribune who was commanded by Pontius Pilate to find the dead body of Jesus after the Apostles supposedly stole it.

While we didn’t particularly like some parts of the movie, we are confident that the Roman soldiers did indeed search for Jesus’ dead body to refute the ridiculous idea that he rose from the dead. They failed, of course, because Jesus did indeed rise from the dead.

This is our belief, which is attested to by our historically reliable Scriptures. Jesus—after dying the cruel death by crucifixion, being wrapped in a shroud and laid in a tomb, and while his tomb was being guarded by soldiers—rose from the dead. He then appeared to Mary Magdalene and other women, to the Apostles, to disciples on the road to Emmaus, and to 500 people at one time.

Nevertheless, there are people who don’t believe it actually happened because it’s not possible for someone who is dead to come back to life. Well, of course not. That’s why Jesus’ resurrection is miraculous.

We don’t doubt that Pilate instructed the soldiers to find the corpse, and even Matthew’s Gospel says that they were instructed to say that Jesus’ death was an accident. But the Roman guards, who were no strangers to death, had witnessed Jesus’ body being wrapped in a shroud and laid in a tomb.

The fact is that Jesus felt that he had to prove to the Apostles that he wasn’t a ghost by telling them to touch him and eat some food (Lk 24:36-43) and by telling Thomas to examine his body (Jn 20:27).

Of course, hallucination theories explain only Jesus’ appearances after his resurrection. They don’t explain the empty tomb, the rolled-away boulder, or the fact that nobody could produce the corpse.

There’s still the possibility that the Apostles made up the whole story. The fact that the Apostles refused to believe the report of the women to whom Jesus first appeared contradicts that theory.

Thomas wasn’t the only Apostle to doubt the Resurrection; all the Apostles did until Jesus appeared to them: “Their story seemed like nonsense and they did not believe them” (Lk 24:11).

If we were to believe that the Apostles made up the story, we’d have to believe that, after Jesus’ death, they got together and plotted how they could deceive everyone. Someone then would have to have Jesus’ body where it was buried and hide it. Then they could claim that he had been raised from the dead and appeared to them. Then they could fan out and preach about Jesus, even while knowing that what they were doing could mean that they’d be killed as Jesus was.

From what we know about the Apostles—fishermen, a tax collector, other simple men—can we really believe that they could do what they did while knowing that it was all a lie? When they came down to their martyrdom, wouldn’t at least one of them admit that they made it up? Quite the contrary. They preached Jesus as risen from the dead because they knew full well that it was true.

—John F. Flinn
El Viernes Santo es el camino a la alegría pascual

La fecha de publicación de esta columna es el 25 de marzo de 2016, Viernes Santo.

A diferencia de lo que ocurre en español, en inglés llamamos a este día “Viernes Bueno”.

Para los cristianos, se trata del peor día de la historia de la humanidad, un día plagado de una maldad inderectible en la que el amor de Dios encarnado fue completamente rechazado y sufrido, torturado y muerto. Sin embargo, el resultado es la alegría de la Pascua! #6

Por eso en inglés llamamos a este día “Viernes Bueno”. El cruce crítico en el que vivimos es un esfuerzo por explicar el pecado humano, una verdadera redención que México el amor y la misericordia infinitos de Dios.

El cruce crítico es en el que vivo mismo fue de trasfondo. Jesús murió por nosotros; ha perdido sus amigos y fue encarcelado. Pero el Señor nos dice que no hay amor más grande que el de dar la vida por sus hermanos (cf. Jn 15:13). El amor abnegado, especialmente el testimonio de los mártires, es algo profundamente bueno porque representa la máxima expresión del amor.

Es por eso que en inglés llamamos a este día “Viernes Bueno”. Allí se puede sentir el poder de la misericordia. Dios ha resucitado a nuestro Señor Jesucristo para que seamos redimidos y perdonados a nosotros. ¡Compartamos la alegría de la Pascua! #6

El Viernes Santo es el camino a la alegría pascual

En referencia a esta parábola, San Juan Pablo II escribió en su segunda encíclica titulada “Divina Misericordia” (Sobre la misericordia de Dios): “Aquí el amor es esencial, es el que motiva a todos, los vivos y los difuntos, a acogerlo. La misericordia de Dios está presente en todas las formas que sea, siempre que sea, para que todos, tanto viven como difuntos, se sientan amados. La misericordia es el amor que da vida a cada uno, que da vida a todos. La misericordia de Dios es la vida, y la vida es amor. La misericordia es lo que da vida a cada uno, a cada uno de nosotros. La misericordia de Dios es la vida, la vida es amor. La misericordia es lo que da vida a cada uno, a cada uno de nosotros.” (cf. Lc 15:11-32). En el paralelo, el padre puede asegurar que el hijo lo que ha llegado a su destino, ha “perdonado al cielo y contra ti” (Lc 15:21), ha regresado.

En un artículo publicado recientemente en la revista America, el Mons. Peter J. Vignell escribió: “La profunidad de los sentimientos del padre se reflejan en sus palabras: ‘Este hijo mío estaba muerto, y ha resucitado; se había perdido y, lo hemos hallado’ (Lc 15:24).””

El hijo pródigo recibe una nueva vida en virtud de la acogida y la celebración jubilosa de su padre.”

La pasión y la muerte de Jesús nos recordan que el amor de Dios, expresado en la forma más profunda que podemos imaginar, es la alegría. El resultado es la alegría de la Pascua, el día en el que el amor triunfó sobre la muerte de una vez por todas.

Los cristianos somos un pueblo alegre porque hemos vivido la misericordia de Dios a través de la vida, la muerte y la resurrección de Jesús. Su amor ha sido salvador, ha redimido nuestra dignidad en pleno como hijos de Dios y hermanos de toda la humanidad — tanto vivos como difuntos, y aquellos que están por nacer—

El Viernes Santo es el camino a la alegría pascual. Cantemos el Alleluia con corazones alegres. ¡La misericordia de Dios nos ha resucitado y nos ha liberado! Perdonemos a otros como nos han perdonado a nosotros. ¡Compartamos la alegría de la Pascua! 

Traducido por: Daniela Guanipa
March 25
Annunciation Parish, 19 N. Alabama St., Brazelton. 812-923-8817. †

March 26
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. 317-523-4193 or altarsociety@stmalachy.org.

March 28
Our Lady of Guadalupe, 59 Allendale, 9:25 a.m. parking. (Little Flower) Church, 4720 E. 100 S., Indianapolis. 317-367-0194. †

March 29
Our Lady of Fatima Retreat House, 5533 E. 56th St., Indianapolis. 317-236-1593. Please include the name of the event, when and where it will take place, cost if applicable, a brief description of the event, and contact information both for publication and if The Criterion staff needs clarification. Event information must be received by 5 p.m. on the Thursday two weeks prior to the desired publication date.

There is no charge to run events in the Events Calendar. For questions on submitting events, call the office at 317-236-1585, or toll free at 800-382-9836, ext. 1585. †

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

The Criterion announces change to Events Calendar and event submission policy

Beginning with the April 1 issue, The Criterion will begin its weekly Events Calendar with events starting on the Monday after the publication date. While the amount of events included each week varies based on the number of submissions, an effort is made to include at least one week’s worth of calendar events. However, a list of one month’s worth of events is always available by logging on to www.archindy.org/events/default.htm.

Events can be submitted to The Criterion by logging on to www.archindy.org/criterion/local/forms/event_form.html or by going to www.archindy.org, selecting the Newspapers tab, then selecting "Set Us Information" from the menu, then selecting Events.

Retreats and Programs

If using the online form is not an option, please send event information to The Criterion, Events Calendar, 1400 N. Meridian St., Indianapolis, IN 46202, or fax information to 317-892-4800.

If you’re in need of consolation after losing a loved one, come to Seasons of Hope, a Christ-centered faith sharing group, at St. Mary Parish, 208 S. East Street, in Greensburg, in the parish’s Education Center. The sessions occur on six consecutive Mondays from 6:30-8:30 p.m. from March 28 through May 2.

For more information, contact Debbie Dillon at 317-994-6821 or eddillon@marian.edu.

Sisters of Providence accepting applications for Providence Associates

Applications to become a Providence Associate of the Sisters of Providence are being accepted through June 30. Providence Associate meetings are held at the Motherhouse monthly and men and women ages 18 years and older who share unique gifts and talents with others while walking with the Sisters of Providence.

Accepted applicants spend a year discerning one-on-one with a Sister of Providence or another Providence Associate companion on a regular basis. During the meetings, the candidate-associates and their “companions” learn to pray together and share about Providence spirituality. The program began in 2006. Currently, there are more than 220 Providence Associates. For more information, contact Debbie Dillon at 317-994-6821 or e-mail ddillon@spsmw.org.

Archbishop Tobin to celebrate Annunciation Parish’s 150th anniversary Mass on April 4

Archbishop Joseph W. Tobin will celebrate Annunciation Parish’s sesquicentennial Mass at the parish church, 19 N. Alabama St., in Indianapolis, at 6 p.m. on April 4. A reception will follow the Mass. All are invited to Mass and reception to help the parish celebrate its 150th anniversary as a faith community in central western Indiana.

The Conventual Franciscan Friars at Mount St. Francis are celebrating 40 years of offering retreats by hosting a special event called “Don’t. Open. Coffee’s On.” The event will be held at their retreat center, 101 St. Anthony Drive, in Mt. St. Francis, from 2-4 p.m. on Divine Mercy Sunday, April 3.

During that time, people of all faiths are welcome to come to the Mount and have a cup of coffee or tea with a friar and have a heart-to-heart talk. The event is designed to encourage those who have drifted away from the Church, or have spiritual questions regardless of faith background. It is intended to be a path to healing, allowing those who attend to re-connect with God.

The Mount will be open for prayer, with prayer partners available to pray for those talking with a friar. Information about local resources—such as Catholic Charities, foodbanks, St. Elizabeth Home, pregnancy resources and more—will be available as a way to reach out to mercy in the local community.

For more information, log on to MountStFrancis.org or call 812-923-8817.

K of state winner

Natalie Lovell of St. Lawrence Parish in Lawrenceburg poses with the trophy she won for the 10th-grade age group in the annual Knights of Columbus statewide free throw shooting contest on March 5 at St. Theodore Guerin High School in Noblesville, Ind., in the Lafayette Diocese. The K of State is the largest Knights of Columbus youth event in the state. Contestants had to advance through the council, district and regional competitions to make it to the state championship. (Submitted photo)
Bust of Cardinal Ritter is unveiled at Irish coffee event

By Patricia Huppell Cornwall
Special to The Criterion

NEW ALBANY—When a crowd of about 50 gathered for the fourth annual Irish coffee lecture at the Cardinal Ritter Birthplace in New Albany on March 14, they were treated to more than the traditional Irish beverage.

Dr. Cecilia A. Moore of the University of Dayton gave an energetic presentation on “Cardinal Ritter, Black Lives Matter, and Bridging the Racial Divide.” In the corner of the community room stood a surprise for those in attendance—a clay bust of New Albany native Cardinal Joseph E. Ritter by southern Indiana sculptor Guy Tedesco.

Moore, the evening’s speaker, is associate professor of religious studies at the University of Dayton and adjunct professor for the Institute for Black Catholic Studies at Xavier University of Louisiana.

She is working on a history of black conversion to Roman Catholicism in the 20th century.

Moore said, “I love what Cardinal Ritter said when he announced he would desegregate the Catholic schools in Indianapolis. ‘The cross on the top of our schools must mean something.’ I love that!”

As bishop, Ritter desegregated Indianapolis’ then-diocesan schools from 1937 to 1943. He faced opposition from many Catholic parents and from the Ku Klux Klan. In 1947, as archbishop of St. Louis, he ordered desegregation of that archdiocese’s Catholic schools as well. This was accomplished years before the U.S. Supreme Court decision of Brown v. Board of Education made desegregation the law of the land in 1954.

“Cardinal Ritter believed segregation was not only anti-Christian, but also anti-American,” Moore said. “He based his decisions on justice. Once he did this, other bishops had the courage to do the same. Cardinal Ritter proved that nothing bad happens when we [blacks and whites] live together and learn together.”

She said the Catholic bishops provided the model for public schools that had to integrate after the Supreme Court decision.

Moore described today’s Black Lives Matter movement, begun by four young black women, as a campaign for justice, accountability and transparency regarding police actions, failing schools, unsafe housing, income disparity and other issues of inequality.

“Black Lives Matter is a black, white and Latino movement,” she said. “The Church is part of the movement. It is not anti-white, it’s anti-white supremacy. There is still racial division today, but we don’t talk about it anymore. It is real, and it is in our Church, not just in our country.

Moore focused on a pastoral letter dealing with race—published in 2015 by Bishop Edward K. Braxton of Belleville, Ill., in which he developed a program of reflection for communities to begin to heal “the racial divide.”

She quoted Bishop Braxton’s pointed reminder from his pastoral letter: “Never forget that racism is a sin. It keeps us from being what God intends us to be.”

The influence Cardinal Ritter had on race issues may soon be celebrated in a very public manner. David Hock, board president of the Cardinal Ritter Birthplace Foundation, revealed that the board is working with the Indiana State Museum in Indianapolis to create an exhibit there about the life and work of the cardinal.

Representatives of the Archdiocese of Indianapolis, Ritter family members and others are involved in the discussions, although as yet there is no timeline for the project. A bronze bust made from the clay “study bust” unveiled during the evening event would be a likely anchor for the display.

Dr. Cecilia A. Moore of the University of Dayton speaks at the fourth annual Irish coffee lecture at the Cardinal Ritter House in New Albany on March 14. She spoke on “Cardinal Ritter, Black Lives Matter, and Bridging the Racial Divide.”

Ray Day, board secretary, said the board has been “brainstorming” with sculptor Tedesco about the creation of a life-size bronze sculpture of Cardinal Ritter, perhaps surrounded by children, to serve as the centerpiece of a planned rose garden at the property at 1218 Oak St. in New Albany. The garden would honor the cardinal’s hobby of rose gardening and serve as the centerpiece of a planned rose garden at the property at 1218 Oak St. in New Albany. The garden would honor the cardinal’s hobby of rose gardening and serve as the centerpiece of a planned rose garden at the property.

Jefferonville, in which Jesus is shown crucified on one side and “rising” on the other. He said he is excited about the prospect of creating a life-size sculpture of the cardinal.

“Oh, I like to have students work with me,” he said. He added that “it would be wonderful to work on it with” art students from Cardinal Ritter Jr./Sr. High School in Indianapolis, Our Lady of Providence Jr./Sr. High School in Clarksville, and even possibly Cardinal Ritter High School in St. Louis.

“Cardinal Ritter’s life is such a great story to tell,” Tedesco continued. “When you create a significant work of art like this [sculpture of the cardinal], you’re not just representing history; you’re creating history. The art will be remembered because it’s saying something about our society. How do we tell the story of this person who was part of the change that we are still involved in today?”

(For more information about Cardinal Ritter Birthplace Foundation, log on to cardinalritterhouse.org.)
Muslim restorers feel history in work on mosaics above Jesus’ burial site

Jerusalem (CNS)—It’s quiet and dark in the cavernous gallery above Jesus’ burial site in the Church of the Holy Sepulcher.

Raed Khalil and his small team of trained restorers have been patiently and methodically cleaning off centuries of soot and dirt from 39 ancient mosaics and two carved marble pieces, some of which may date back to the Byzantine period. All but one of the restorers are Muslims.

The framed mosaics hang from the thick stone walls of the Franciscan gallery, and some include both tiny stone and glass pieces. Some of the mosaics are missing big chunks; all have been brought to the church from different places, at different times. The true history of the works will not be known until they are fully researched, a process that will take about two years.

This is the second restoration project at the Church of the Holy Sepulcher the team has taken part in this year. Workers have just completed restoring the colorful 1926 mosaics in the small Franciscan chapel on the 11th station, next to the spot where tradition holds the crucifixion of Jesus took place. They began that work in 2001.

“For a long time we would be in church, but not caring about our work. I did not feel a reaction. But now they see the results, and I feel a reaction to what we are doing. The guides with pilgrims start talking about it, and are so happy to see it,” Khalil said of the completed project.

The current project is being done in collaboration with the Association for Terra Sancta and the Mosaic Center of Jericho.

“This is a very interesting job to work with our history,” said Dana Hamdan, a Muslim from Jerusalem who was studying and working with the Mosaic Center for four years, as she meticulously washed off a layer of dirt from a piece of marble hanging on the wall. “Before I started here, I didn’t know anything about the Christian religion, but now I have more information. Before, I did not feel any connection to any of this, but now I do. These are historical places, and we are protecting them.”

“I am very happy I can secure a holy place,” added Anas Abu Nour, 23, also from Jerusalem.

Khalil said he appreciates the opportunity to work in such an important place of another faith.

“This is history. We must save it,” said Khalil. “This is important. Putting aside all the politics, the heritage remains. There are layers of history here. Before the Muslims there were Christians here, before the Jews there were Canaanites. There were all these people living here in this place. Some people left, but the land remains, the culture remains. History is history.”

—Raed Khalil

What was in the news on March 25, 1966? An historic meeting with the then archbishop of Canterbury, and a light-hearted take on the Batman sitcom

This week, we continue to examine what was going on in the Church and the world 50 years ago as seen through the pages of The Criterion.

Here are some of the items found in the March 25, 1966, issue of The Criterion:

• Historic meeting enlarges Rome, Canterbury dialogue
• VATHIAN CITY—In an atmosphere carefully compounded of Friendliness and formality, a pope and an Anglican archbishop of Canterbury met officially for the first time since the Reformation.
• Archbishop Michael Ramsey, spiritual leader of the worldwide Anglican Communion of 17 independent churches and 45 million members, arrived at Rome’s Fiumicino airport [on March 22] for his historic three-day visit. The overworked word ‘historic’ rings clear and strong in this case for several reasons. The previous visit of the then archbishop of Canterbury, De Geoffrey Fisher, to Pope John XXIII, symbolised a new era of good feelings, and was strictly personal.

• Theologians agree: ‘People of God’ concept seen as major council contribution
• St. Meinard will host conference
• Ecumenical overtones: Vatican rules revives for ‘married’ marriage
• Bible ‘no longer barrier’ among Catholics, others
• Cardinal Eugene Tisserant: Top prelate once aspiring to military
• Text of Church in Modern World schema
• Notre Dame will inaugurate graduate theology program
• Creators will received ND’s Laetare Medal
• Editorial: Batty, what?
• Unlike the hula hoop and swallowing goldfish, television’s Batman show sets no age limits.

Read all of these stories from our March 18, 1966, issue by logging on to our archives at www.CriterionOnline.com.
Bishop Rhoades disagrees with Notre Dame's decision to honor Biden

FORT WAYNE, Ind. (CNS)—Bishop Kevin C. Rhoades of Fort Wayne-South Bend said he disagreed with University of Notre Dame officials for honoring Vice President Joe Biden with the Laetare Medal for outstanding service to the Catholic Church and society.

He said Biden’s stance of not opposing abortion and his support of same-sex marriage make him ineligible to receive the award.

Biden, along with former Speaker of the House John Boehner, will be honored on May 15 during Notre Dame’s 171st commencement ceremony. Both men are Catholic.

While not calling upon Holy Cross Father John Jenkins, Notre Dame’s president, to reverse the decision, Bishop Rhoades explained that “it is wrong for Notre Dame to honor any ‘pro-choice’ public office holder,” which he said includes Biden.

Bishop Rhoades explained that although a public official has had many positive accomplishments in public life, that person’s stance on fundamental Church teaching disqualifies him or her for any honor.

Father Jenkins offered a brief statement in response to the bishop’s concerns, saying, “While Bishop Rhoades and I do not always agree, I am grateful that he acknowledged, in his words, ‘Notre Dame’s efforts to encourage civility, dialogue, mutual respect and cooperation in political life.’

“I know this honor is also an attempt to recognize two Catholics from different political parties at a time when our national politics is often mired in acrimonious partisanship. I appreciate Notre Dame’s efforts to encourage civility, dialogue, mutual respect and cooperation in political life,” the bishop’s statement said.

Still, Bishop Rhoades said, he disagreed with the decision to honor Biden in any way.

“I realize Notre Dame is trying to separate or distinguish conferment of the Laetare Medal upon the recipients from their positions on public policies. I do not think this is realistically possible or intellectually coherent,” he said.

He suggested that the university would better promote civility, cooperation and dialogue in politics to host both men in a program on American politics “rather than bestow an honor that can provoke scandal.”

“At the present time,” he said, “I know this honor is also an attempt to recognize two Catholics from different political parties at a time when our national politics is often mired in acrimonious partisanship. I appreciate Notre Dame’s efforts to encourage civility, dialogue, mutual respect and cooperation in political life,” the bishop’s statement said.

Bishop Rhoades disagreed with Notre Dame’s decision to honor Biden.

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Secretary Kerry says Islamic State is committing genocide against minorities

WASHINGTON (CNS)—U.S. Secretary of State John Kerry said atrocities carried out by the Islamic State group against Yazidis, Christians and other minorities were genocide, the first U.S. declaration of genocide since Sudanese actions in Darfur in 2004.

Kerry said he was not judge and jury, but the Islamic State had self-defined itself as genocidal because of its actions against Yazidis, Christians, Shiites Muslims and other minorities.

A six-member coalition is “working intensively to stop the spread of Daesh,” Kerry said, using the Arabic acronym for Islamic State. He said the world must “marginalize and defeat violent extremists, once and for all,” so they were not replaced by another extremist group with a different acronym.

“We must recognize and hold the perpetrators accountable,” Kerry said in a March 17 statement that included a litany of atrocities such as rape and murder. He said Christians often were given the choice of converting to Islam or death, which was a choice between two types of death.

Kerry said military action to defeat Islamic State was important, but so were other actions. He said he would work with the Islamic State trying to strengthen the group’s finances and to ensure that people who fled would someday be able to return.

In February, he said, “We are taking steps to prevent the spread of Daesh, and reducing the threat that it poses to the region and the world.”

Kerry said military action to defeat Islamic State was important, but so were other actions. He said he would work with the Islamic State trying to strengthen the group’s finances and to ensure that people who fled would someday be able to return.

In February, he said, “We are taking steps to prevent the spread of Daesh, and reducing the threat that it poses to the region and the world.”

“By joining its voice to that of the House of Representatives, the American people and the international community, the United States today makes clear to Daesh that it will not shy away from confronting religious minorities and other communities,” he said in a statement. “The world and the United States are united on this, just as it has been on the other side of the world.”

In Defense of Christians said in a statement that Kerry’s declaration “used the word that the military immediately to raise the international consciousness and compel the international community of responsible nations to act.”

By acknowledging that religious and ethnic minorities are victims of genocide, the organization said, “the United States has done a great justice to the victims of the atrocities committed by Daesh, including the over 1,100 Christians who have been killed because of their faith.”

The Iraq Coordinating Committee of the North American Dominicans’ Justice and Peace Promoter’s office also hailed the declaration in a statement, saying it is in the group’s “mutual interest” to see the commitment of the United States to ending the group’s activities.

The statement said that before any Catholic institution honors a Catholic public official, “we should make sure that there is a basic consistency between their political decisions and sound Catholic moral and social teaching.”

“Without honorees who claim to personally accept Church teaching, but act contrary to that teaching in their political choices,” he said.

Kerry said the Laetare Medal has been given annually since 1883 to a Catholic “whose wisdom has enabled the arts and sciences, illustrated the ideals of the Church and enriched the heritage of humanity.”

The Laetare Medal has been given annually since 1883 to a Catholic “whose wisdom has enabled the arts and sciences, illustrated the ideals of the Church and enriched the heritage of humanity.”

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People gather in Minya, Egypt, on Feb. 16, for the funeral of Coptic Christians kidnapped and killed by Islamic State rebels in Libya. U.S. Secretary of State John Kerry said atrocities carried out by the Islamic State group against Yazidis, Christians and other minorities were genocide, the first U.S. declaration of genocide since Sudanese actions in Darfur in 2004.

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Students wait in line outside the Basilica of the Sacred Heart on the campus of the University of Notre Dame in this March 3, 2015, file photo. Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Ind., said he disagreed with University of Notre Dame officials for deciding to honor Vice President Joe Biden with the Laetare Medal for outstanding service to the Catholic Church and society. (CNS photo/Brian Johnson, University of Notre Dame)
Students from Immaculate Heart of Mary School in Indianapolis add a splash of green and an extra “O” to their school name as they march in the St. Patrick’s Day parade in Indianapolis on March 17. (Photo by John Shaughnessy)
Easter Scripture readings show the Resurrection’s eternal implications

By Fr. Lawrence E. Mick

Christmas and Easter are the biggest feasts in the Church’s liturgical year. Even those who rarely gather for worship tend to show up on those two days.

The two feasts are quite different in character. Christmas might be seen as a rather intimate feast, with the focus on the Holy Family and the birth of a child. The manger scenes tend to evoke tender emotions in us, and “Silent Night” seems to be the dominant anthem.

Easter, on the other hand, is a feast with a vast scope. It encompasses all of history and beyond. Many people may think of Easter simply as the celebration of the Resurrection of Christ from the tomb (which is certainly central!), but the reading assigned to this great feast depicts a much broader view.

The primary celebration of Easter is the Vigil on Holy Saturday night. There the readings begin by revealing the creation of the universe (Gn 1:1-2:3).

The subsequent readings then guide us through the history of God’s dealings with humanity, with Abraham and Isaac, Moses and the Exodus, and several readings from the prophets of Israel.

The vigil readings culminate, of course, with the proclamation of the Resurrection, with accounts from Matthew, Mark and Luke assigned to the three different cycles of the Lectionary.

So, in a brief time, we move from the creation of the universe to the new creation that begins with the Resurrection. But this new creation doesn’t stop there.

Even before the proclamation of the Gospel at the vigil, St. Paul reminds us that Resurrection is not an experience only for Jesus: “We were indeed buried with him through baptism into death, so that just as Christ was raised from the dead by the glory of the Father, we too might live in the fullness of life” (Rom 6:4).

In the midst of the vigil liturgy, we celebrate the baptism, confirmation and first Eucharist of those who have been prepared through the catechumenate, revealing in their own lives the power of the Resurrection to bring us to new life.

New life that comes out of death is a basic theme of the Christian life. Through baptism, we share in Christ’s death and Resurrection. But we must embrace that mystery throughout our lives, dying to sin and selfishness in order to rise to fuller life in Christ.

On Easter Sunday morning, the reading for the dozen or so Masses that occur that day is this: “For you have died, and your life is hidden in Christ. When your life appears, then you too will appear with him in glory” (Col 3:3-4). It is a lifelong process that culminates in our final death and Resurrection to life that lasts forever.

The final reading for Easter Sunday is an option for afternoon and evening Masses. The story in Luke 24 of the two disciples whose eyes are opened to see the Risen Lord “in the breaking of the bread” at Emmaus reminds us that we encounter Christ and embrace his death and Resurrection in every celebration of the Mass (Lk 24:35).

The Eucharist sustains us on our journey through all our dying and rising in Christ.

(†Mike Nelson is former editor of The Tidings, newspaper of the archdiocese of Los Angeles.)

Christ’s Resurrection is God’s ‘ultimate act of mercy’

By Mike Nelson

As a country, we celebrate Thanksgiving in late November. As a Church, we celebrate Thanksgiving every time we worship at Mass.

And never more so than on the holiest of all days, Easter Sunday, as we are reminded in the opening of the Easter sequence: “Christians, to the Paschal Victim/Offer your thankful praises!”

“Christians, to the Paschal Victim/Offer your thankful praises!”

Forgive us our trespasses, as we forgive those who trespass against us

Christ's words hit home. Directly to me. Throughout the passage, but he may as well have been speaking...
The Church celebrates the Easter Vigil late in the evening on Holy Saturday. These readings are chosen on the basis of the reading on Easter Sunday itself. For its first reading on this extraordinary feast of Christian faith, the Church presents us with a passage from the Acts of the Apostles. Acts is, in effect, a continuation of St. Luke’s Gospel. Scholars say that this Gospel and Acts were the work of the same author. Beginning with the Ascension, Acts reports what life was like for the infant Church in Jerusalem, and it recalls the initial spread of Christianity. Important in the early chapters of Acts is a series of sermons delivered by St. Peter. He spoke for the Church as the leader, chosen by Christ himself, of the Apostles. In this reading, Peter clearly gives a synopsis of the life of Jesus. Sent by God, Jesus was crucified, the victim of human scheming. Yet, after his death, he commissioned the Apostles to continue the work of reconciling God and humanity. The Apostles learned Jesus’s Gospel from St. Paul. St. Paul’s Epistle to the Colossians, the second reading, places Christ at God’s right hand. Paul says that Christians have been drawn into the eternal life of God here and now. †

**Daily Readings**

**Monday, March 28**

Monday within the Octave of Easter

Acts 2:14-22, 24-25

Psalm 16:1-1, 3, 7-11

Matthew 28:15-18

**Tuesday, March 29**

Tuesday within the Octave of Easter

Acts 2:36-41

Psalm 33:4-5, 18-20, 22

John 20:11-18

**Wednesday, March 30**

Wednesday within the Octave of Easter

Acts 3:1-10

Psalm 105:1-4, 6-9


**Thursday, March 31**

Thursday within the Octave of Easter

Acts 3:11-26

Psalm 82:6b, 9

Luke 24:35-48

**Question Corner/Fr. Kenneth Doyle**

The Church does not require a Mass of Christian Burial for deceased Catholics

Unless illness prevented it, I have attended daily Mass most of my life. (I love starting the day with the Lord in his house!) Now in my late 80s, I have already paid for my funeral arrangements. Because I have only a few relatives still living, I have requested that there be no a wake. For the same reason, I do not want a funeral Mass. I would like only a private committal service at the grave site. Does the Catholic Church require both services? (New York)

Catholicism is a strong part of my identity, and all my friends and loved ones know that. But on the other hand, few of my family and friends are practicing Catholics. Since they would be unable to participate fully in the Mass, I am thinking that I would prefer a non-Mass funeral service (in my parish church if possible), followed at some point by a memorial Mass. Does this choice make sense, given my circumstances? (Minnesota)

Strictly speaking, the Church’s Code of Canon Law does not mandate a funeral Mass, which is known in the Church as a “Mass of Christian Burial.” However, I have said this, rarely would there not be a funeral Mass. The Eucharist is the central prayer of Catholics.

It is the act of worship that gives praise and thanks to God for the victory of Jesus over sin and death, and it commends the deceased to God’s tender mercy. This is the most powerful prayer that can be offered on a deceased person’s behalf. Why should a person who has died be deprived of that benefit?

A funeral Mass can also be inspirational and comforting for those in attendance, including non-Catholics as well as Catholics who may have fallen away from the faith. Of course, one’s family and friends are not the only ones invited to a funeral Mass. Members of one’s parish may also participate in a funeral Mass to pray for the repose of the soul of the deceased. Each element—the scriptural readings, the homily, the music, the prayers, especially those centered on the Eucharist—reminds those in attendance that God conquers all things, including death. I would not think long and hard before deciding not to have a Mass—especially for myself.

I am a cradle Catholic, still practicing and now 75 years old. I have fasted all 40 days of Lent for years and years, as I understood was prescribed. How is it that I am just hearing now about the lifting of that rigorous rule? For many years, fasting—with only one full meal a day—was extremely difficult for me. Why was there no broadcast of the change? (Indiana)

I have just read online an Associated Press story from Feb. 17, 1966, which ran on front pages of newspapers across America. The article leads by saying that “Pope Paul VI decreed major changes today in the centuries-old rules of fasting and abstinence for Roman Catholics.” It goes on to explain that “days of fasting during the Lenten season were reduced to two—Ash Wednesday and Good Friday.” This does not mean, of course, that the change was explained well and thoroughly from every Catholic pulpit in America, so you may well have missed it through no fault of your own. But looking back now, what have you lost?

You made a greater sacrifice, in my memory of the sufferings of Jesus, than you were required to do—and I can only believe that you have stored up, with the help of God’s grace, merit where it matters most.

I should add, though, that if fasting might prove harmful to someone’s health, any reasonable priest would dispense that person immediately. In any case, the Church today only requires fasting on Ash Wednesday and Good Friday for Catholics who are 18 years of age but not yet 59. Therefore, you are not obliged to fast on these days, but still may do so if you wish and if your health permits it.

**Easter Sunday/Mgr. Owen F. Campion**

**Sunday Readings**

Sunday, March 27, 2016

Acts 10:33-44, 37-43

Acts 5:31-37

John 20:1-9

The Church celebrates the Easter Vigil late in the evening on Holy Saturday. These readings are chosen on the basis of the reading on Easter Sunday itself. For its first reading on this extraordinary feast of Christian faith, the Church presents us with a passage from the Acts of the Apostles. Acts is, in effect, a continuation of St. Luke’s Gospel. Scholars say that this Gospel and Acts were the work of the same author. Beginning with the Ascension, Acts reports what life was like for the infant Church in Jerusalem, and it recalls the initial spread of Christianity. Important in the early chapters of Acts is a series of sermons delivered by St. Peter. He spoke for the Church as the leader, chosen by Christ himself, of the Apostles. In this reading, Peter clearly gives a synopsis of the life of Jesus. Sent by God, Jesus was crucified, the victim of human scheming. Yet, after his death, he commissioned the Apostles to continue the work of reconciling God and humanity. The Apostles learned Jesus’s Gospel from St. Paul. St. Paul’s Epistle to the Colossians, the second reading, places Christ at God’s right hand. Paul says that Christians have been drawn into the eternal life of God here and now. †

**My Journey to God**

I Was Thinking of You

By Greg Hublar

When I prayed in the garden and sweated drops of blood I was prayerfully thinking of you.

When my heart was broken with the betrayal of a kiss I was devotedly thinking of you.

When my friends turned and ran away in fear I was courageously thinking of you.

When my enemies brutalized me and took me away in chains I was mercifully thinking of you.

When I was jeered, despised, spit upon and falsely accused I was justly thinking of you.

When my flesh was ripped from my bones and my blood poured out I was sacrificially thinking of you.

When a crown of thorns was pierced deep into my brow I was peacefully thinking of you.

When I carried my heavy cross on legs that could no longer stand I was physically thinking of you.

When nails were driven through my hands and feet and I was lifted up on the cross I was eternally thinking of you.

When insults were hurled in an attempt to get me to think of my own pain and suffering I was selflessly thinking of you.

When I struggled to take my last painful breath I was resolutely thinking of you.

When I was resolutely thinking of you.

When I rose from the dead and ascended into heaven in glorious victory I was selflessly thinking of you.

When I struggled to take my last painful breath I was prayerfully thinking of you.

When I was resolutely thinking of you.

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The archdiocese are listed by date of death. Obituaries of natives of the archdiocese or related to it; those are separate obituaries on this page.


Barnhardt, Therisa Taggart, Dixie Vogel, Bill and Jim Vierling. Great-grandfather of five.

St. John the Evangelist Church in Green Bay, Wis. (CNS photo/Sam Lucero, The Compass)


Barnhardt, Therisa Taggart, Dixie Vogel, Bill and Jim Vierling. Great-grandfather of five.


Barnhardt, Therisa Taggart, Dixie Vogel, Bill and Jim Vierling. Great-grandfather of five.


VATICAN CITY (CNS)—Pope Francis, condemning the “blind violence” of the terrorist attacks in Brussels, offered his prayers to the victims, the injured, their families and all those offering assistance in the aftermath of the bombings.

Cardinal Pietro Parolin, Vatican secretary of state, sent the pope’s condolences on March 22 to Archbishop Jozef De Kesel of Mechelen-Brussels.

“Holy Father again condemns the blind violence which causes so much suffering, and he implores from God the gift of peace,” the message said.

“Pope Francis littles to God’s mercy those who died and, in prayer, he shares the pain of their loved ones,” the message said.

“He expresses his deepest sympathy to the injured and their families, as well as to all those providing assistance asking the Lord to give them comfort and consolation amid this ordeal,” Jesuit Father Federico Lombardi, Vatican spokesman, told reporters the attacks in Brussels would not lead to any changes in Pope Francis’ Holy Week and Easter schedule. Already for the Holy Year of Mercy, especially after the November terrorist attacks in Paris, the Italian police presence at the Vatican has been increased.

Three nearly simultaneous attacks—two at the Brussels airport and one on the Brussels area of Maalbeek, near where much of the European Union is based—left at least 31 dead and dozens more injured. At least one of the airport attacks was attributed to a suicide bomber.

The Associated Press reported that a spokesman for the Brussels Metro said 20 people were killed and more than 100 injured in an explosion on a train, and Belgian media reported at least 11 dead in two explosions at the airport, with many others injured. No one immediately claimed responsibility for the attacks, but European security officials had been bracing for an attack for weeks, AP reported.

After the attacks, Belgium raised its terror alert to the highest level.

Belgium’s Catholic bishops said they shared “the anguish of thousands of passengers and their families, aviation professionals and aid teams called to the breach once more.”

The bishops said airport chaplains were “at the service of all,” and would “offer the necessary spiritual service,” adding that it counted on the entire country “to live through these days with great civic responsibility.”

Brussels Auxiliary Bishop Jean Kockel told the French Church’s Cathobel news agency he was shocked by the savagery of the “completely absurd attacks.”

“We must support the efforts of the public authorities we’ve elected and mandated to serve and maintain law and order—it’s not for us to start polemicking and making accusations today, nor to whether they fulfilled their duties and did all they could,” Bishop Kockel said.

“It’s a great mystery that this has all happened on the threshold of Holy Week, the most sacred time for Christians, when we are about to mark Good Friday and Easter. In the face of such madness, we should adopt the courageous attitude of Mary, who remained at the foot of the cross in silence.”

Cathobel issued an emergency appeal for people seeking information about missing family members, and said it had been in contact with Father Michel Gaillard, the Brussels airport chief chaplain.

Meanwhile, German Cardinal Reinhard Marx, who heads the Brussels-based Commission of the Bishops’ Conferences of the European Union, or COMECE, said Catholics would be “praying especially in Holy Week” for victims of the violence.

In a statement, he said he had been concerned about COMECE staff, who later issued a message confirming that all personnel were safe.

A bishops’ conference staffer, Father Geert Lesage, told Catholic News Service he expected Catholic clergy to visit sites of the attacks to offer pastoral care, as well as to organize special Masses as soon as security conditions permitted.

However, he added that all mobile phone connections were now down in Brussels, making it impossible to obtain news of Catholic victims or damage to Church property.

Father Charles De Clercq, a Brussels priest, told Cathobel he had been in the first car of the bombed Metro train, which had been “plunged into darkness and filled with smoke” after the explosion.

“Smashed windows fell on my knees—there was light, smoke and shouts. The driver arrived after two minutes with a lamp and the made the passengers leave via an emergency window,” the priest said.

“On the floor, passengers were curled up, obviously in pain, who could have been crushed by those flames. I knew there’d be two explosions in the morning at Zaventem [airport], so I knew there was a real possibility this was also an attack.”

A day earlier, gunman in Bamako, Mali, targeted a hotel that was serving as the headquarters of EU troops who were there to train the country’s military. Mali and other West African countries have been under attack by Islamic extremists.

Catholic Relief Services, which has programs in Mali, announced on March 22 that its staffers were safe after the attack.
Robotics team at St. Thomas Aquinas earns spot in world championship

By John Shaughnessy

The six students from the small Catholic school on the north side of Indianapolis kept hoping and dreaming that all their efforts at the Indiana state tournament would earn them a place in the world championship.

And now that the final results were about to be announced—on a day of competition that began at 7:30 in the morning and now neared 5 p.m.—their nervousness began to overflow.

They crossed their fingers, they closed their eyes, and they shifted from leg to leg—waiting, waiting, waiting.

In the end, the wait was far more than worth it for the team from St. Thomas Aquinas School. The students’ dream became a reality as it was announced that they had earned a place in the 2016 Vex Robotics World Championship in Louisville, Ky., for their efforts at the Indiana state tournament in February.

“We were so excited,” said Grace Gerdenich on a recent morning at the school where she was surrounded by her teammates, Bradley Basile, Julia Dugan, Maggie Gonzalez, Jackson Herrera and Maggie Timpe. “None of us had done this before. The trophy was so tiny, but it meant so much to us.

Actually, there is one more member of the team—their robot that they affectionately named “Fluffy Sylvester.”

“They think of their robot as a personality, not a machine,” said Sandy Hoy, a St. Thomas science teacher who coordinates the school’s robotics program. “Some of the kids wanted to name it Fluffy and some wanted to name it Sylvester, so we just combined the two. The name indicates what it’s all about—having fun. I want them to learn some things, explore some things, and go through the engineering process, but it has to be fun for them.”

Fun is definitely built into the competition as teams played a game called VEX IQ Bank Shot.

Plastic balls are set up on a ramp at one end of a small court. Team members have to drive their robot up the ramp to dislodge all those balls. Then the robot has to scoop the balls up one at a time and take them to the opposite end of the court, where they earn one point for flinging each ball over a fence and three points for shooting a ball into a basket. And they have a minute to score as many points as possible.

“One of the things the judges do is to make sure the participants can talk about the process, to make sure they’re the ones who are doing the work and not adults. Our kids did a really excellent job in fielding the questions. They were enthusiastic and knowledgeable,” said Hoy.

“It’s definitely built into the competition as teams played a game called VEX IQ Bank Shot. Plastic balls are set up on a ramp at one end of a small court. Team members have to drive their robot up the ramp to dislodge all those balls. Then the robot has to scoop the balls up one at a time and take them to the opposite end of the court, where they earn one point for flinging each ball over a fence and three points for shooting a ball into a basket. And they have a minute to score as many points as possible. There are also other components of the competition, including a STEM (science, technology, engineering and math) project. The St. Thomas team earned a special award at the state tournament in February for its STEM project, comparing the climate-friendly use of alternative energy—wind and solar technology—to fossil fuel energy.

“One of the things the judges do is to make sure the participants can talk about the process, to make sure they’re the ones who are doing the work and not adults,” said Hoy. “Our kids did a really excellent job in fielding the questions. They were enthusiastic and knowledgeable. I was really proud of them.”

The team members hope to continue their success with a good showing in the world championship.

“We’re the only Catholic school in Indiana going to worlds,” said Maggie Gonzalez. “We just want to show people we can do it.”

So far, the experience has taught them lessons that extend beyond an understanding of robotics and knowledge of programming skills.

“We learned how to communicate with other people, to set goals,” said Maggie Timpe.

“Everybody on the team contributed to where we are,” said Julia Dugan. “We’ve really bonded from this experience, working together through all the ups and downs.”

Grace Gerdenich nodded in agreement and added, “If one of us wasn’t there, I don’t think we would have made it to worlds.”

A robotics team at St. Thomas Aquinas School in Indianapolis is the only one from a Catholic school in Indiana to earn a place in the 2016 Vex Robotics World Championship in Louisville, Ky., on April 20-23. Members of the team in the first row are Bradley Basile, left, Maggie Gonzalez (holding the team robot “Fluffy Sylvester”) and Julia Dugan. Team members in the second row are Jackson Herrera, left, Grace Gerdenich and Maggie Timpe. (Photo by John Shaughnessy)

For a complete list of events, visit www.marian.edu/faithandideas.

All events are free and open to the public.