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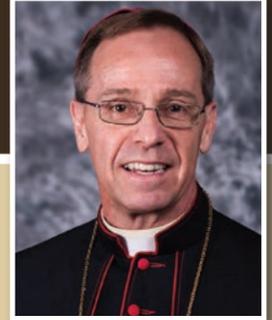
Speakers challenge, equip participants to live faith more deeply, pages 8-9.

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## AN EASTER GREETING from Archbishop Charles C. Thompson



The risen Christ is depicted in this 19th-century painting titled "The Resurrection of Christ" by Gebhard Fugel. Easter, the chief feast in the liturgical calendars of all Christian Churches, commemorates Christ's resurrection from the dead. Easter is on April 21 this year. (CNS photo/Bridgeman Images)

Dear Brothers and Sisters in Christ,

I greet you in the grace and peace of the Risen Jesus Christ. In the words of Pope Francis' most recent apostolic exhortation, following the 2018 Synod of Bishops on "young people, the faith and vocational discernment," "*Christus Vivit*" ("Christ is Alive")!

Easter is the pivotal moment of our entire liturgical year for Catholics, indeed, for all Christians. Throughout the course of the liturgical year, we proclaim the Good News of salvation, the Kingdom of God at hand. Imbued with the Gospel joy of Easter, we celebrate Jesus Christ's victory over sin and death for our salvation.

Having journeyed through the Lenten season, culminating with Holy Week, especially the three great days known as the Triduum, we now begin 50 days of Easter celebration to mark our belief in the forgiveness of our sins and redemption through the passion, death and resurrection of our Savior Jesus Christ. Over the course of these 50 days leading up to the feast of Pentecost, we take the opportunity to raise our minds, hearts and voices in gratitude of what God has done for us, and to rejoice in praise and thanksgiving.

Regardless of the burdens, injustices and brokenness that may continue to plague our world, families and lives, we rejoice in the divine triumph that transforms all things in Jesus Christ.

The celebration of Easter reminds us that, as the cross was transformed from being a sign of condemnation, shame and death into the ultimate sign of redemption, forgiveness and eternal life, our lives are also being transformed. We have cause for rejoicing, once again announcing to all the world, *Christ is Alive!*

Blessed Easter!

+ *Charles C. Thompson*

Archbishop Charles C. Thompson

## Mensaje de Pascua del Arzobispo Charles C. Thompson

Queridos hermanos y hermanas en Cristo:

Los saludo en la gracia y la paz de Jesucristo Resucitado. En palabras del papa Francisco en su exhortación apostólica más reciente, luego del Sínodo de los Obispos de 2018 sobre "los jóvenes, la fe y el discernimiento vocacional," ¡*Christus Vivit* ("Cristo vive")!

Para los católicos y, de hecho, para todos los cristianos, la Pascua es el momento que marca la transformación de todo el año litúrgico. A lo largo de todo el año proclamamos la Buena Nueva de la salvación, el reino de Dios a nuestro alcance. Inmersos en la alegría pascual del Evangelio, celebramos la victoria de Jesús sobre el pecado y la muerte por nuestra salvación.

Luego de haber atravesado la época de la Cuaresma que culmina en la Semana Santa y, especialmente los tres días más importantes conocidos como el triduo, ahora comenzamos 50 días de celebraciones pascuales para señalar que creemos en el perdón de los pecados y la redención a través de la pasión, muerte y resurrección de nuestro Salvador Jesucristo. En el transcurso de esos 50 días que nos llevan a la Fiesta de Pentecostés, aprovechamos la oportunidad para elevar nuestras mentes, corazones y voces con agradecimiento por lo que Dios ha hecho por nosotros y para regocijarnos con alabanzas y gratitud.

Independientemente de las cargas, las injusticias y las carencias que sigan

plagando nuestro mundo, nuestras familias y nuestras vidas, nos alegramos por el triunfo divino en Jesucristo que transforma todo.

La celebración de la Pascua nos recuerda que, así como la cruz pasó de ser un signo de condena, vergüenza y muerte para convertirse en el símbolo supremo de la redención, perdón y vida eterna, también nuestras vidas se transforman. Tenemos motivos para alegrarnos una vez más al anunciar a todo el mundo que ¡*Cristo vive!*

¡Que tengan una bendecida Pascua de Resurrección!

+ *Charles C. Thompson*

Arzobispo Charles C. Thompson



Pope Francis holds palm fronds as he celebrates Palm Sunday Mass in St. Peter's Square at the Vatican on April 14. (CNS photo/Stefano Dal Pozzolo, pool)

## Embrace the cross, trust God will triumph, pope says on Palm Sunday

VATICAN CITY (CNS)—Acclaimed by the crowds and knowing he was the Messiah they sought, Jesus still chose the path of humility and self-emptying, focused only on doing God's will, Pope Francis said on Palm Sunday.

"There is no negotiating with the cross: one either embraces it or rejects it," the pope told tens of thousands of people gathered in St. Peter's Square on April 14 to commemorate Jesus' entry into Jerusalem and the beginning of his passion.

Processing to the obelisk in the center of the square, dozens of young people carried palm branches taller than they were; bishops, cardinals and the pope carried "palmurelli," woven palms; and all the pilgrims in the square were given olive branches donated by an Italian association of olive oil producers.

After blessing the palms and listening to the Gospel reading of Jesus' entry into Jerusalem, the young people, bishops, cardinals and pope processed to the steps of St. Peter's Basilica for the main part of the Mass, which included the reading of the Passion.

At the Vatican and in many parts of the world, Palm Sunday also is marked as the local celebration of World Youth Day, and Pope Francis spoke specifically to young people in his homily.

"Countless holy men and women have followed Jesus on the path of humility and obedience," the pope said. The holy ones include many young people recognized by the Church as saints or known only to God.

"Dear young people," the pope said, "do not be ashamed to show your enthusiasm for Jesus, to shout out that he is alive and that he is your life."

At the same time, he said, "do not be afraid to follow him on the way of the cross. When you hear that he is asking you to renounce yourselves, to let yourselves be stripped of every security and to entrust yourselves completely to our Father in heaven, then rejoice and exult! You are on the path of the kingdom of God."

Throughout his life, including when he was acclaimed with shouts of "Hosanna" and later stripped and nailed to the cross, the pope said, Jesus showed "us how to face moments of difficulty and the most insidious of temptations by preserving in our hearts a peace that is neither detachment nor superhuman impassivity, but confident abandonment to the Father and to his saving will, which bestows life and mercy."

From the moment of the temptation in the desert until Jesus' death, he said, the devil, "the prince of this world," tried to entice Jesus into abandoning his humility and instead embrace "triumphalism."

"Triumphalism tries to make it to the goal by shortcuts and false compromises," he said. "It lives off gestures and words that are not forged in the crucible of the cross; it grows by looking askance at others and constantly judging them inferior, wanting, failures."

But Jesus chose the path to true triumph, the triumph of God over the devil, the pope said. "He knows that true triumph involves making room for God and that the only way to do that is by stripping oneself, by self-emptying. To remain silent, to pray, to accept humiliation."

"He also overcomes the temptation to answer back, to act like a 'superstar,'" Pope Francis said.

Like Jesus, he said, "in moments of darkness and great tribulation, we need to keep silent, to find the courage not to speak, as long as our silence is meek and not full of anger."

When faced with holy silence, he said, "the devil will take courage and come out into the open," and God will take over the fight.

"Our place of safety will be beneath the mantle of the holy Mother of God," the pope said. "As we wait for the Lord to come and calm the storm, by our silent witness in prayer we give ourselves and others 'an accounting for the hope that is within us.'" †



## Public Schedule of Archbishop Charles C. Thompson

April 19 – 27, 2019

April 19 – 3 p.m.

Good Friday liturgy at SS. Peter and Paul Cathedral, Indianapolis

April 20 – 9 p.m.

Easter Vigil Mass at SS. Peter and Paul Cathedral

April 22 – 6 p.m.

Mass on the Grass at Taylor Hall Courtyard, Indiana University-Purdue University, Indianapolis

April 23 – 9:30 a.m.

Spring business meeting for priests and parish life coordinators at Our Lady of the Greenwood Parish, Greenwood

April 23 – 2 p.m.

Priest Council meeting at Our Lady of the Greenwood Parish

April 23-24

Metropolitans gathering with Archbishop Dennis M. Schnurr and Archbishop Joseph E. Kurtz, Cincinnati

April 24 – 7 p.m.

Confirmation for youths of Holy Spirit and Nativity of Our Lord Jesus Christ parishes, both in Indianapolis, at SS. Peter and Paul Cathedral

April 25 – 10 a.m.

Leadership team meeting at Archbishop Edward T. O'Meara Catholic Center, Indianapolis

April 25 – 5:15 p.m.

St. Elizabeth Catholic Charities "Giving Hope, Changing Lives" gala, Louisville

April 26 – 6 p.m.

St. Vincent de Paul Indianapolis Council's Mission 27 fundraiser at Marian, Inc., Indianapolis

April 27 – 10:30 a.m. CST

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

April 27 – 4:30 p.m. CST

Mass at St. Mark Church, Perry County

(Schedule subject to change.)

## Divine Mercy Sunday services will be celebrated on April 28

Divine Mercy Sunday services are scheduled on April 28 at parish churches across central and southern Indiana. All services are open to the public.

St. Pope 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 who died in 1938—on the first Sunday after Easter.

To learn more about the indulgence and promises connected to Divine Mercy Sunday, go to [www.thedivinemercy.org](http://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 28 reported to *The Criterion* are as follows:

### Batesville Deanery

- All Saints Parish, at St. Martin Church, 8044 Yorkridge Road, Guilford—3-4 p.m., eucharistic adoration, music, prayers, homily, Divine Mercy chaplet. Information: 812-576-4302.
- St. Mary Church, 1331 E. Hunter Robbins Way, Greensburg—3 p.m. service. Information: 812-663-8427.
- St. Nicholas Church, 6461 E. St. Nicholas Dr., Sunman—2:30 p.m.,



A hand-carved statue made in Italy is the focal point of the Divine Mercy grotto at Prince of Peace Parish in Madison. (File photo by Natalie Hoefler)

exposition of Blessed Sacrament, Scripture, reflections, meditation, Litany of the Most Precious Blood. Information: 812-623-2964.

- St. Louis Church, 13 St. Louis Pl., Batesville—noon-7 p.m., exposition of the Blessed Sacrament, veneration of the Divine Mercy image. Information: 812-934-3204.
- St. Theresa Benedicta of the Cross Church, 23455 Gavin Lane, Lawrenceburg—2-3:30 p.m., Divine Mercy chaplet, prayers. Information: 812-656-8700.

See **DIVINE MERCY**, page 14

## Correction

In the April 12 issue, we incorrectly listed in Archbishop Charles C. Thompson's public schedule the time for the Easter Vigil Mass at SS. Peter and Paul Cathedral in Indianapolis. It is at 9 p.m. on April 20. †



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# Principal earns national honor with ‘young at heart’ attitude

By John Shaughnessy

Everything you need to know about Sarah Jean Watson as a principal begins with the announcement that she shares every school day with her students:

“If no one yet has told you today, I love you very much.”

It also helps to know the approach that Watson takes with her teachers, an approach of appreciation defined by the time she told them there would be a staff meeting, and instead she took them for a field trip to an apple orchard.

Then there is the way she lives her Catholic faith so fully that it has a dramatic impact on the community of St. Lawrence School in Indianapolis.

“Many of the students at St. Lawrence are not Catholic,” says Christina Knynch Ugo, president of the school’s Parent-Faculty Organization. “Each year that Miss Watson has been at St. Lawrence, I have witnessed students, parents and faculty joining the Catholic Church. Miss Watson proclaims the Catholic faith daily with her words and actions. It has been wonderful to witness the evangelization that is taking place at our school.”

All these qualities have led Watson to be honored with a 2019 “Lead, Learn, Proclaim Award” from the National Catholic Educational Association (NCEA), for her dedication and commitment to excellence in Catholic education.

Chosen from more than 150,000 Catholic teachers and administrators across the nation, Watson will receive the award during the NCEA’s national convention on April 23-25 in Chicago.

It’s quite an honor for the 39-year-old Watson who considers herself “about 11 at heart.”

“I believe you have to feel young to do this job,” she says with a laugh. “You have to be at the kids’ level to understand them. I love to be young at heart and be right there with the kids when they do things.”

That helps explain some of the fun

and wacky costumes she wears on special days, and the joyous smile that she flashes frequently. Still, there is no mistaking the serious foundation of her approach to the students in her school.

“We need to meet all of their needs before they’re ready to learn,” Watson notes. “St. Theodore Guérin said, ‘Love the child first, then teach them.’ Our goals as Catholic schools are to get everyone to heaven and make saints of our students and our colleagues. That’s how I try to approach every day.”

She also stresses inclusion at St. Lawrence, a school where the student body is “55 percent African-American, 25 percent Hispanic, 15 percent white and 5 percent multi-racial.”

Watson leads one of the five pilot schools in the archdiocese’s Latino Outreach Initiative, according to Gina Fleming, superintendent of Catholic schools for the archdiocese. The initiative seeks to invite Latino students and families to Catholic schools, and then provide support for them.

“She works diligently to ensure that Catholic education is accessible to and affordable for all students,” Fleming notes. “Sarah even works as an advocate for families who are facing deportation within the Indianapolis community.”

For Watson, such efforts are all about embracing the mission of the Catholic faith and Catholic education.

“Those who are new to our country or who are first or second generation, they need Catholic schools,” she says. “We are truly being ‘Church’ when we reach out to the community around us. We benefit when we minister to everyone in our parishes.”

Still, Watson’s influence has never stopped at the boundaries of her school and parish, says Rob Rash, assistant superintendent of Catholic schools in central and southern Indiana. She has served as the president of the Archdiocesan Principal Association. She teaches the history and mission of the Church to new teachers. And she serves as coordinator of the archdiocese’s annual Catholic Schools Week Mass.

At the national level, she has served on the NCEA’s professional development committee and its executive committee on elementary schools.

Asked when she sleeps, Watson laughs and says, “Saturdays!”



Showing her ‘young at heart’ spirit, Sarah Jean Watson, principal of St. Lawrence School in Indianapolis, gets in on the fun with some of her students for a photo opportunity with Clifford the Big Red Dog. (Submitted photo)

“Her résumé will point out her 13 years as a principal and her many accomplishments,” Rash says. “What her résumé will not show is her kindness, graciousness and wonderful sense of humor.”

It’s all part of being young at heart while focusing on what she considers the

four qualities at the heart of a Catholic education: spirituality, academics, behavior and social-emotional learning.

“I believe Catholic education is the best education we can provide to children holistically,” she says. “It’s part of who I am. It’s what I believe in.” †

## Share your stories of how your mom has influenced your life of faith

In anticipation of Mother’s Day, *The Criterion* is inviting readers to share their stories, memories and thoughts of how their mothers have lived their faith and shared their faith with their children and grandchildren.

Mothers are also invited to share their stories and thoughts of how they have tried to share their faith with their children

and their grandchildren—and why that is important to them.

Please send your responses and stories to assistant editor John Shaughnessy by e-mail at [jshaughnessy@archindy.org](mailto:jshaughnessy@archindy.org) or by mail in care of *The Criterion*, 1400 N. Meridian St., Indianapolis, IN 46202. Please include your parish and a daytime phone number where you can be reached. †

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# The Criterion

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## Editorial



This is "Christ's Appearance to Mary Magdalene after the Resurrection" by the Russian painter Alexander Andreyevich Ivanov. (CNS photo/Wikimedia Commons)

## We celebrate our redemption

This weekend, we Christians observe the most important dogmas of our Church as we celebrate our redemption achieved through the paschal mystery: the passion, death and resurrection of Jesus.

We celebrate the Holy Trinity because our redemption is a work of sheer love and mercy on the part of the three persons of the Trinity. Hans Urs von Balthasar wrote, "The work accomplished here between Father and Son with the cooperation of the Holy Spirit is utter love, the purest love possible."

We celebrate the incarnation in March because our God chose that our reconciliation with him be done by a human. But our redemption could not be achieved by just any human. As St. Augustine wrote, "God had no power of himself to die for us: he had to take from us our mortal flesh. This was the way in which, though immortal, he was able to die."

Thus the Second Person of the Trinity became human while retaining his divinity. He came because "God so loved the world that he gave his only Son" (Jn 3:16), mandating that his Son be the Lamb of God that will lay down his life for his sheep (Jn 10:15).

Jesus does so willingly. He says, "I lay down my life of my own accord" (Jn 10:17), and, "What should I say? 'Father, save me from this hour?' But it was for this purpose that I came to this hour" (Jn 12:27).

He was fully human though, so he dreaded the suffering that he knew was coming. Therefore, in the Garden of Olives, he prayed, "My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will" (Mt 26:39).

Therefore, Jesus endured the torture of the Roman soldiers who scourged him with the cruel flagellum, a short whip made of leather thongs with pieces of metal attached that would quickly remove the skin. They mocked him with a crown of thorns. He was then crucified on a cross.

On the cross, Jesus said, "It is finished" (Jn 19:30), indicating that his mission had been accomplished; he had

redeemed the world in accordance with his Father's will.

But who would have known that he accomplished that if he had not risen from the dead? The Resurrection confirms Jesus' divinity, that it was true when he said, "Before Abraham was, I am" (Jn 8:58) and the many times he said that he and his Father were one.

The early Christians didn't just believe that Jesus rose from the dead; they knew that it was an historical fact. Eyewitnesses saw the risen Christ.

As St. Paul told the Corinthians, "I handed on to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures; that he was buried; that he was raised on the third day in accordance with the Scriptures; that he appeared to Cephas, then to the Twelve. After that, he appeared to more than five hundred brothers at once, most of whom are still living, though some have fallen asleep" (1 Cor 15:3-6).

It helps that the Apostles at first refused to believe Mary Magdalene and the other women when they said they had seen Jesus alive. Jesus had to convince them that it was really he, allowing them to touch him. "Touch me and see," he told them, "because a ghost does not have flesh and bones as you can see I have" (Lk 24:39). Then he ate a piece of baked fish, something else that a ghost wouldn't do.

But his body was different. Jesus didn't simply return to earthly life as did those he raised from the dead: Lazarus, the daughter of Jairus, and the son of the widow of Nain. Jesus was now the Risen Christ, spiritual and glorified, no longer subject to the limitations of material beings and the human body. He could go through a locked door and appear unrecognized to the disciples on the road to Emmaus. In his risen body, he passed from death to another life beyond space and time—as we will do some day.

It's all this that we celebrate this weekend.

—John F. Fink

## Reflection/Sean Gallagher

# Seeing redemption on the golf course—and in life

On April 13, 1997, Tiger Woods walked off the 18th green at the Augusta National Golf Club in Augusta, Ga., into the arms of his father, Earl Woods. Moments earlier, Tiger, then 21, became the youngest winner in the history of The Masters Tournament, one of golf's most coveted prizes.



It was a poignant moment: a father rejoicing in the victory of his son, whom he taught the game of golf from his youngest days; a son putting love for his father far above the famed green jacket worn by all winners of The Masters.

Last Sunday, 22 years and a day later, Tiger walked off the same green into the arms of his son 10-year-old son Charlie and then his 11-year-old daughter Sam after winning The Masters for the fifth time.

The moment was touching in its own way, primarily because of the struggles that Woods has experienced over the past decade. That period witnessed various personal struggles, including the breakup of his marriage because of his own infidelities.

He also had serious back problems that made everyday life nearly impossible, let alone playing golf at a championship level. Just two years ago, Woods thought his golfing career was over.

But then he finally had the surgery that put him back on the road to being physically sound. By that point though, Tiger was ranked 1,199 on the World Golf Rankings, after having at one time been its top golfer for 638 consecutive weeks.

The last time he won a major championship was in 2008. It was his 14th victory in a major, and many thought then it was only a matter of time that the 33-year-old would break Jack Nicklaus' record of 18 major victories.

In his golfing career, Tiger has now

experienced a redemption that just a couple of years ago seemed impossible.

During the four days of The Masters last week, he kept his emotions in check most of the time, only rarely and in a measured way displaying his trademark fist pump after sinking a birdie putt.

But after sinking the last putt on the last hole to secure his victory, Tiger spread wide his arms, leaned back and let out a roar with a broad smile on his face. He had overcome the struggles of the past several years.

Sports fans the world over, even those who might not like Tiger, will remember this tremendous accomplishment on arguably golf's biggest stage.

It can also remind people of faith that God's redeeming grace can work wonders in the lives of people that we might instinctively think are too far gone for his mercy.

That might be the case in our view for ourselves or others we know. But the Gospel challenges us to broaden our faith in God, trusting that he will lead us who have strayed far from the path he set out for us to make a reality in our lives the beautiful vision he has for each one of us.

Whether or not Tiger has experienced a similar redemption in his personal life is not clear. His personal life in recent years has been, well, more personal and private. And maybe that's for the best.

But the love he showed for his children last Sunday, and for his mother, who was also present, seemed to show that he's trying to put his priorities in order.

God's work of redemption can proceed at different paces in various aspects of our lives.

During this Holy Week, when we solemnly celebrate Christ's death and resurrection which made redemption for all of us possible, let us encourage others when we see them trying to cooperate with God's redeeming grace and allow that grace to flourish in our own lives as well.

(Sean Gallagher is a reporter for *The Criterion*.) †

## Be Our Guest/Linda Gorrell

# Earth Day is a perfect opportunity to thank God for his beautiful creation

Earth Day is celebrated annually on April 22, and events are planned throughout the world in support of the environment and to help raise awareness for the need to protect and care of our planet.

Pope Francis wrote an encyclical in 2015 titled "Laudato Si", on Care for Our Common Home." It is a request for all of us to deeply reflect on our interaction with Mother Earth and the consequences of our actions. We are asked to accept responsibility for our own actions, and to alter our way of thinking and begin anew with a deeper understanding of our role in God's creation.

St. Francis of Assisi asks us to take a look at our life, and to prayerfully consider what is really necessary to live a life in harmony with our Creator.

The U.S. Conference of Catholic Bishops issued a statement in 2001 called "Global Climate Change: A Plea for Dialogue Prudence and the Common Good." There are many Catholic-based groups that have begun this task.

One of the most well-known groups in the United States is "Catholic Climate Covenant." They are a great support group for churches and other organizations who would like some direction on how to begin forming teams within our churches and communities. Several schools, churches, convents, seminaries and dioceses belong to this organization.

Over the past few years, we have heard the phrases "climate change" and "global warming," and these words tend to almost

be fighting words, at times political and divisive.

Pope Francis asserts there is no doubt that climate change is a reality, and it is affecting our brothers and sisters throughout the world.

Earth Day is a good opportunity to start paying attention to what's happening to our common home. We should educate ourselves regarding the reality of this crisis situation and join together to find ways in our "little world" to live day to day in such ways that will affect Mother Earth in good ways.

Our creation care team at St. Benedict Parish in Terre Haute was encouraged by our pastor (Conventual Franciscan Father Martin Day) to take small steps and not become overwhelmed by the big picture of climate change. He reminded us that as individuals, as a group, as a community and as Church we can make a difference.

Here are several ideas for celebrating Earth Day:

- Pray for all of God's creation.
- Discuss ways you can make a difference with family members.
- Make a commitment to "change."
- Read Pope Francis' encyclical "Laudato Si'."
- Sign up for e-mails from Catholic Climate Covenant at [catholicclimatecovenant.org](http://catholicclimatecovenant.org).
- E-mail, call or write your senators and congressman about issues regarding God's creation.



# Christ the Cornerstone

## It is by Christ's wounds that we are healed

*"He was spurned and avoided by men, a man of suffering, knowing pain, like one from whom you turn your face, spurned, and we held him in no esteem. Yet it was our pain that he bore, our sufferings he endured. We thought of him as stricken, struck down by God and afflicted, but he was pierced for our sins, crushed for our iniquity. He bore the punishment that makes us whole, by his wounds we were healed" (Is 53:3-5).*

Today is Friday of the Passion of the Lord (Good Friday.) Today, the Church invites us to walk with Jesus on the *Via Crucis*, the Way of the Cross, and to stand before him as witnesses to the intense, undeserved suffering he experienced in atonement for our sins.

This year, the *Via Crucis* has been especially long and painful. The revelations of scandal and cover-up that were made beginning last summer have deeply wounded our Church, the body of Christ. Standing before the crucified Christ today, we are more keenly aware than ever of the ways in which we as individuals, and the Church as an institution, have contributed to our Lord's passion and death.

This year, those of us who are called to serve as shepherds are especially mindful of our failures to lead and protect the most vulnerable members of God's family. Standing before the cross today, we can only beg the Lord's forgiveness in the words of Dismas, who tradition identifies as one of two thieves crucified with Jesus: "We have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing" (Lk 23:41).

Jesus did nothing to deserve the unjust sentence he received or the mocking, scourging and cruel capital punishment that he was forced to endure. He did it for our sakes, to redeem us from slavery to sin, and to "make us whole" again in spite of the gaping wounds caused by our selfishness and sin.

Every Good Friday is a day of mourning and penance that leads directly to the joy of Easter. This year is no different.

As men and women who inherited the original sin of our first parents and who ourselves have sinned, we must acknowledge and confess our faults while seeking God's forgiveness and

promising to change our sinful ways. The good news today, and every day, is that the Lord has forgiven us. He has redeemed us and set us free.

All of us sinners must observe Good Friday in genuine sorrow and repentance. To approach the Cross of Christ today in a half-hearted or superficial way only inflicts new wounds on the body of Christ, which is us. Sincere repentance and authentic conversion are called for—now more than ever.

Easter joy will follow. The crucified Christ will rise from the dead, and those who have remained with him at the foot of the cross will be the first to experience the wonder and the gladness of the new life his death has gained for us.

By his wounds we were healed, the prophet Isaiah tells us in today's first reading (Is 53:3-5). What a paradox! We who contributed personally, and as a community, to the grave wounds inflicted on this innocent man, God's only Son, are the undeserving beneficiaries of his self-sacrifice, his obedience to his Father's will.

As a result, Good Friday is a day

of both sorrow and joy, of both deep despair and the most profound hope imaginable. We rejoice in the cross of Christ because it is the gateway to our liberation, the source of our inexpressible joy.

During the Easter Vigil tomorrow evening, we will sing in the "Easter Proclamation" (*Exultet*) of the "happy fault that earned so great, so glorious a Redeemer." We will revel in "the sanctifying power of this night" which "dispels wickedness, washes faults away, restores innocence to the fallen and joy to mourners, drives out hatred, fosters concord, and brings down the mighty."

This year, we recall grave sins that cause us to be sorrowful and repentant. But precisely for that reason, we are also called to "Be glad, let Earth be glad as glory floods her, ablaze with light from her eternal King, let all corners of the Earth be glad, knowing an end to gloom and darkness."

During this Easter Triduum, let's be sorrowful and seek repentance, but let's also give joyful thanks to God for his forgiveness, saving grace and abiding love! Happy Easter! †



# Cristo, la piedra angular

## Por las heridas de Cristo hemos sido sanados

*"Despreciado, desechado por los hombres, abrumado de dolores y habituado al sufrimiento, como alguien ante quien se aparta el rostro, tan despreciado, que lo tuvimos por nada. Pero él soportaba nuestros sufrimientos y cargaba con nuestras dolencias, y nosotros lo considerábamos golpeado, herido por Dios y humillado. Él fue traspasado por nuestras rebeldías y triturado por nuestras iniquidades. El castigo que nos da la paz recayó sobre él y por sus heridas fuimos sanados" (Is 53:3-5).*

Hoy es el viernes de la Pasión del Señor, conocido como Viernes Santo. Hoy la Iglesia nos invita a caminar con Jesús en el viacrucis y a pararnos frente a él como testigos del intenso e inmerecido sufrimiento que vivió para expiar nuestros pecados.

Este año el viacrucis ha sido especialmente largo y penoso. La revelación del escándalo y su encubrimiento que se produjo a comienzos del verano pasado han herido profundamente a nuestra Iglesia, el Cuerpo de Cristo. De pie hoy ante Cristo crucificado estamos más conscientes que nunca de cómo cada uno de nosotros, y la Iglesia como institución, hemos contribuido a la pasión y muerte de nuestro Señor.

Este año, aquellos de nosotros que hemos sido llamados a servir como pastores estamos especialmente atentos a nuestras fallas en la labor de guiar y proteger a los integrantes más vulnerables de la familia de Dios. De pie hoy ante la cruz solo podemos pedir perdón al Señor a través de las palabras de Dismas, a quien la tradición identifica como uno de los dos ladrones que fueron crucificados con Jesús: "Nosotros sufrimos [la pena] justamente, porque pagamos nuestras culpas, pero él no ha hecho nada malo" (Lc 23:41).

Jesús no hizo nada para merecer la injusta sentencia que recibió, ni tampoco las burlas, los azotes y la cruel pena capital que le impusieron sufrir. Lo hizo por nuestro bien, para redimirnos de la esclavitud del pecado y para "hacernos íntegros" otra vez, pese a las heridas abiertas que causan nuestro egoísmo y pecado.

Cada Viernes Santo es un día de duelo y penitencia que nos lleva directamente a la alegría de la Pascua, y este año no es la excepción.

Como hombres y mujeres que heredamos el pecado original de nuestros primeros padres y como pecadores que somos, debemos reconocer y confesar nuestras faltas al mismo tiempo que buscamos

el perdón de Dios y prometemos cambiar nuestra vida de pecado. La buena noticia de hoy (y de todos los días) es que el Señor nos ha perdonado. Nos ha redimido y nos ha liberado.

Todos nosotros, pecadores, debemos observar el Viernes Santo con genuino dolor y arrepentimiento. Acercarnos hoy a la cruz de Cristo sin una verdadera intención o de una forma superficial, solo sirve para crear nuevas heridas en el Cuerpo de Cristo que somos nosotros mismos. Ahora más que nunca estamos llamados a un arrepentimiento sincero y a una auténtica conversión.

La alegría de la Pascua viene a continuación. Cristo crucificado se levantará de entre los muertos y quienes hayan permanecido con él al pie de la cruz serán los primeros en vivir la maravilla y la alegría de la nueva vida que su muerte nos ha otorgado.

En la primera lectura de hoy (Is 53:3-5), el profeta Isaías nos dice que por sus heridas seremos sanados. ¡Qué paradójico! Nosotros, que hemos contribuido personal y colectivamente, a las graves heridas que sufrió este hombre inocente, el Hijo único de Dios, somos los beneficiarios inmerecidos de su inmolación, su obediencia a la voluntad de su Padre.

En consecuencia, el Viernes Santo es un día de tristeza y de alegría, de profunda desesperación y de la esperanza más excelsa. Nos llenamos de júbilo ante la cruz de Cristo porque es el portal hacia nuestra liberación, el origen de esa alegría inexpressable.

Mañana en la tarde, durante la vigilia pascual, cantaremos la Proclamación de la Pascua (*Exultet*) de la "feliz culpa que nos valió un Redentor tan supremo y glorioso." Nos maravillaremos en el "poder santificador de esta noche" que "disipa la crueldad, lava las culpas, restituye la inocencia a los caídos y la alegría a los que sufren, desvanece el odio, promueve la concordia y tumba al poderoso."

Este año recordamos pecados graves que nos provocan dolor y arrepentimiento. Pero justamente por este motivo también estamos llamados a "estar alegres y dejar que la tierra se regocije en la gloria que la inunda, bañada de la luz de su Rey eterno, que todos los rincones de la tierra se alegren sabiendo que ha llegado el fin de la tristeza y la oscuridad."

Sintámonos tristes y busquemos arrepentimiento durante este triduo pascual, ¡pero también agradezcamos jubilosamente a Dios por su perdón, su gracia salvadora y su amor eterno! ¡Feliz Pascua de Resurrección! †

# Events Calendar

For a list of events for the next four weeks as reported to The Criterion, log on to [www.archindy.org/events](http://www.archindy.org/events).

## April 25

Indiana Interchurch Center, 1100 W. 42nd St., Indianapolis. **Caregiver Support Group**, sponsored by Catholic Charities Indianapolis, question-and-answer session for family and friends caring for adults age 60 and older, 5:30-7 p.m. Information: Monica Woodsworth, 317-261-3378, [mwoodsworth@archindy.org](mailto:mwoodsworth@archindy.org).

St. Paul Hermitage, 501 N. 17th Ave., Beech Grove. **Ave Maria Guild Card Party**, 11 a.m.-2:30 p.m. Information: 317-223-3687, [vlgmimi@aol.com](mailto:vlgmimi@aol.com).

## April 26

Marian, Inc. Ballroom, 1011 E. St. Clair St., Indianapolis. **Society of St. Vincent de Paul Annual Fundraiser: Struttin' Our Stuff**, celebrity fashion show for men and women featuring styles from the Mission 27 Resale shop, cocktails, dinner, silent and live auction, 6-10 p.m., \$75 per person, sponsorship opportunities available. Reservations and information: Jenny Matthews, 317-289-3324, [jmattbogey@gmail.com](mailto:jmattbogey@gmail.com) or Mary Ann

Klein, [Klein.j@sbcglobal.net](mailto:Klein.j@sbcglobal.net), or 317-796-6325.

The Montage, 8580 Allison Pointe Blvd., Indianapolis. **Lumen Christi Catholic School "Light in the City" Fundraiser**, 6-10 p.m., hors d'oeuvres, beverages, silent auction, bourbon pull, dessert dash, live music by The Doo, \$100 per person, \$750 table of 10. Information and tickets: [www.lumenchristi.home.qtego.net](http://www.lumenchristi.home.qtego.net), 317-632-3174, [bcollins@lumenchristischool.org](mailto:bcollins@lumenchristischool.org).

## April 27

Sisters of Providence Motherhouse Grounds, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Earth Day Festival and Crafts Fair**, food, crafts and family-friendly educational activities, 10:30 a.m.-3 p.m., freewill offering. Information: 812-535-2931, [wvc@spsmw.org](mailto:wvc@spsmw.org), or [www.spsmw.org/providence-center/events](http://www.spsmw.org/providence-center/events).

St. Bartholomew Church, 1306 27th St., Columbus. **Easter Celebration Concert**, featuring St. Bartholomew Choir, Brass Choir and Children's Choir, 7:30 p.m., free will offering. Complete

list of all concerts: [www.saintbartholomew.org](http://www.saintbartholomew.org) (choose Music Ministry) or [bminut@stbparish.net](mailto:bminut@stbparish.net).

Ivy Tech Community College, 50 Walnut St., Lawrenceburg. **2-Mile Walk for Life**, benefiting the Pregnancy Care Center of SE Indiana, 8:30 a.m. registration, 9 a.m. walk, all ages welcome, free. Information or to donate: 812-537-4357, [www.supportpccindian.org](http://www.supportpccindian.org).

## April 28

St. Luke the Evangelist Parish, 7575 Holliday Dr., E., Indianapolis. **Pancake Breakfast**, sponsored by the Knights of Columbus Council #14895, after 7:30 a.m. and 9:30 a.m. Masses, pre-sale tickets available after Masses two weekends prior, \$25 per family (\$30 at the door), \$7 adult (\$8 at the door), \$4 children 6-12, children through age 5 free; free family admission with donation of one large box of diapers. Information: 317-259-4373, [matkins@stluke.org](mailto:matkins@stluke.org).

## April 30

Indiana Roof Ballroom, 140 W. Washington St., Indianapolis. **Spirit of**

**Service Awards Dinner**, benefiting Catholic Charities Indianapolis, IndyCar driver Ed Carpenter keynote speaker, dinner, awards, silent auction, doors open 6 p.m., dinner and program 6:30 p.m., \$250 per person, \$800 table of eight, sponsorship opportunities available. Tickets: [www.archindy.org/cc/indianapolis](http://www.archindy.org/cc/indianapolis). Information: 317-236-1411, or Cheri Bush, [cbush@archindy.org](mailto:cbush@archindy.org).

SS. Francis and Clare of Assisi Parish, Junipero Serra Room, 5901 Olive Branch Road, Greenwood. **Catholics Returning Home**, six consecutive Tues. through June 4, 7-8:30 p.m. Information: 317-859-4673, ext. 119, [jburianek@ss-fc.org](mailto:jburianek@ss-fc.org).

## May 1

Ritz Charles, 12156 N. Meridian St., Carmel. **"Hats Off to Spring" St. Augustine Guild Luncheon and Style Show**, proceeds benefit St. Augustine Home for the Aged and the Little Sisters of the Poor, 10:30 a.m.-3 p.m., \$55 per person. Information and reservations: [www.littlestertersofthepoorindianapolis.org](http://www.littlestertersofthepoorindianapolis.org).

Archbishop Edward T. O'Meara

Catholic Center, 1400 N. Meridian St., Indianapolis. **Solo Seniors**, Catholic, educational, charitable and social singles, 50 and over, single, separated, widowed or divorced. New members welcome. 6 p.m. Information: 317-243-0777.

## May 3

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father Douglas Hunter presiding, optional tour of center to follow. Information: 317-829-6800, [womenscarecenter.org](http://womenscarecenter.org).

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday** celebration of the Most Sacred Heart of Jesus, Mass, 5:45 p.m., exposition of the Blessed Sacrament following Mass until 9 p.m., sacrament of reconciliation available. Information: 317-888-2861 or [info@olgreenwood.org](mailto:info@olgreenwood.org).

St. Lawrence Church, 6944 E. 46th St., Indianapolis. **First Friday Charismatic Renewal Praise and Mass**, praise and worship 7 p.m., Mass 7:30 p.m. Information: 317-546-7328, [mkeyes@indy.rr.com](mailto:mkeyes@indy.rr.com).

St. John the Evangelist Church, 126 W. Georgia St., Indianapolis. **Race for Vocations Mass**, Archbishop Charles C. Thompson celebrating, 6:30 p.m., followed by pasta dinner in church parking lot. Information and dinner reservation: [www.raceforvocations.org/events](http://www.raceforvocations.org/events).

## May 4

St. Michael Church, 145 St. Michael Blvd., Brookville. **First Saturday Marian Devotional Prayer Group**, Mass, devotional prayers, rosary, 8 a.m. Information: 765-647-5462.

## May 5

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Bikers, Brunch and a Blessing**, 10:15 a.m., followed by optional Sunday brunch in O'Shaughnessy Hall offered at a discount for bikers and spouses, registrations received by May 1 will receive a memento of the blessing. Information and registration: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org) or [www.spsmw.org/event](http://www.spsmw.org/event). †

## Retreats and Programs

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

### May 3-5

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **Being Creative, Being Divine: Freedom and an Ethics of Creativity**, Benedictine Father Adrian Burke presenting, \$255 single, \$425 double. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### May 4

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Aging Gracefully: Exploring the Gift of Years**, Elizabeth

Collins, RN, and Providence well-being coordinator Katie Harich presenting, 9:30-11:30 a.m., \$10. Registration deadline: May 1. Information and registration: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org) or [www.spsmw.org/event](http://www.spsmw.org/event).

### May 7-9

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **The Jesus Prayer**, Benedictine Brother Zachary Wilberding presenting, \$255 single, \$425 double. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

### May 11

Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Book Study: With Open Hands by Henri Nouwen**, (first of three, May 18, May 25) Providence Associates Rev. Rebecca Zelensky and Dr. William Hine presenting, 9:30-11 a.m., \$45 includes book. Registration deadline: May 6. Information and registration: 812-535-2952, [provctr@spsmw.org](mailto:provctr@spsmw.org) or [www.spsmw.org/event](http://www.spsmw.org/event).

### May 14

Oldenburg Franciscan Center, 22143 Main St.,

Oldenburg. **Lunch and Learn: Cancer Recovery, an Opportunity for Growth**, clinical psychologist Claire Sherman presenting, 11:30-1 p.m., \$20 includes lunch. Information and registration: 812-933-6437, [oldenburgfranciscancenter.org](http://oldenburgfranciscancenter.org).

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

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**,

8 a.m.-4 p.m., \$35, includes breakfast and lunch, room to use throughout the day, access to common areas and grounds. Depending on availability, overnight stay costs additional \$28, \$9 cold plate dinner when available. Information and registration: Kristine Meyer, 317-545-7681, [kmeyer@archindy.org](mailto:kmeyer@archindy.org), [www.archindy.org/fatima](http://www.archindy.org/fatima).

### May 17-19

Saint Meinrad Archabbey Guest House and Retreat Center, 200 Hill Dr., St. Meinrad. **The King of History: Finding Christ in the Past**, Benedictine Brother Stanley Wagner presenting, \$255 single, \$425 double. Information: 812-357-6585 or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu). †

Events and retreats can be submitted to *The Criterion* by logging on to

[www.archindy.org/events/submission](http://www.archindy.org/events/submission),

or by mailing us at 1400 N. Meridian St., Indianapolis, IN 46202, ATTN: Cindy Clark, or by fax at 317-236-1593.

## St. Monica Parish to offer 'Mary, Our Mother, Model for Living' day of reflection on May 4

A Marian day of reflection called "Mary, Our Mother, Model for Living" will be held in the Emmaus Center at St. Monica Parish, 6131 N. Michigan Road, in Indianapolis, from 8:30 a.m.-3 p.m. on May 4.

Among the day's presentations are a talk on "Mary, Model and Teacher of Faith" by Indianapolis St. Vincent Ascension chaplain Father Jude Nwaigwa, and a witness talk by Erin Jeffries, archdiocesan coordinator of ministry to persons with special needs.

The day will also include group prayer, and participants are asked to bring their favorite image of Mary, whether it's a painting, small statue, rosary or something different.

The day of reflection, which includes a light breakfast and a lunch, is free of charge, although freewill offerings will be accepted.

Walk-ins are welcome, but reservations are requested for planning purposes. To register or for questions, contact Dabrice Bartet at 317-523-4193 or [dbartet@comcast.net](mailto:dbartet@comcast.net). †

## Bloomington parish to hold Marian 'Mother and Daughter Day of Reflection' on May 4

"Mother and Daughter Day of Reflection: The Beauty and Mystique of the Feminine Genius" will be held in the St. John the Apostle Parish Life Center, 4607 W. State Road 46, in Bloomington, from 10 a.m.-3 p.m. on May 4.

This day of reflection is designed for grandmothers, mothers and daughters to ponder in their hearts their God-given dignity of femininity, how to safeguard this beautiful gift during

these present times, and how living out the feminine genius is indispensable to the restoration of the family and all of society.

The day will include presentations, a luncheon, a history of the fashion industry and a fashion show.

A freewill offering will be collected to offset costs.

RSVP by April 27 to Monica Siefker at [monica.siefker@gmail.com](mailto:monica.siefker@gmail.com). †

## Seton Catholic High School to host annual bazaar and flower sale on May 4

Seton Catholic High School, 233 S. 5th St., in Richmond, will host its fifth annual Bazaar and Vintage Market in the school gymnasium from 9 a.m.-3 p.m. on May 4.

Vendor booths include handmade

crafts, re-purposed furniture, baked goods, jewelry, plants, flowers and more.

Admission is free.

For information, call 765-965-6956 or e-mail [smkitchin3@gmail.com](mailto:smkitchin3@gmail.com). †

## Eastside Catholic Community to hold health fair at Our Lady of Lourdes on April 28

The Eastside Catholic Community of Indianapolis will host a health fair in the Lyons Hall Gymnasium of Our Lady of Lourdes Parish, 5333 E. Washington St., in Indianapolis, from 9 a.m.-1 p.m. on April 28.

Free blood pressure, cholesterol, blood glucose and bone density

screenings will be offered.

Various health agencies, along with the Indianapolis Fire Department, will also be present.

This is a free event; registration is not required.

For more information, contact Jeff Fleak at 317-356-7291 or e-mail [jfleck@ollindy.org](mailto:jfleck@ollindy.org). †

# Bill aimed to help young mothers, unborn children passes in legislature

By Victoria Arthur

The scenario is all too common: A teenage girl in Indiana, facing an unplanned pregnancy, is denied medical treatment until she and her unborn child are in emergency circumstances—all



because her parents are unable to provide consent or are completely absent from her life.

A bill that unanimously passed both chambers of the Indiana General Assembly aims to change that, with the ultimate goal of reducing the state's troubling infant and maternal mortality rates. House Bill 1547—"Consent to pregnancy services of a minor"—was awaiting Gov. Eric Holcomb's signature as *The Criterion* went to press. The Indiana Catholic Conference (ICC) supports the bill.

"We have got to take care of that unborn baby and that young mother," said Rep. Cindy Kirchhofer (R-Beech Grove), the bill's author. "In most of these cases, we are not talking about girls with intact families. Some of them are living on the streets, or their parent is incarcerated or dealing with substance abuse or otherwise not part of their lives. We can't give up on these girls."

House Bill 1547 authorizes a pregnant minor of 16 to 17 years of age to consent for health care services, provided that a reasonable attempt is made to contact her parents or legal guardians. Under current Indiana law, minors cannot consent to their own medical treatment.

For Kirchhofer, this matter hits close to home: At 17, she became pregnant and chose to carry her child to term. In her case, she benefited from strong family support, but she knows that

countless other teenagers are not as fortunate.

"It happened to me," said Kirchhofer, a risk manager for Franciscan Health Indianapolis and a member of Holy Name of Jesus Parish in Beech Grove. "I had an unplanned pregnancy during my senior year of high school. I chose life, and I had good health care and a great outcome. But for teenage girls who don't have that kind of family support, they should not be penalized for their bad choices."

House Bill 1547 provides for health care services for the young mother and her baby at three critical stages: prenatal, active labor and delivery, and post-partum. Before treatment is provided in any of the three phases, the health care provider must attempt to reach the girl's parents or guardians. If the physician is unable to make contact or the parent or guardian refuses to give consent, the provider then can proceed with offering health care in the best interest of the mother and baby. The bill does not include abortion services.

For the ICC and other pro-life advocates, those provisions were essential for providing support to the bill.

"We are always on the side of life," said Glenn Tebbe, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. "When a young mother decides to continue with her pregnancy rather than choosing abortion, we want to ensure that she and her baby receive the best possible care before, during and after the child's birth. But in considering this bill, we also wanted to make sure that parental involvement wasn't circumvented."

Earlier in the legislative session, a similar measure—Senate Bill 352—died in the Senate because attempts to contact the parent or guardian were not required. Sen. Jean Leising (R-Oldenburg), one of the legislators



**'It happened to me. I had an unplanned pregnancy during my senior year of high school. I chose life, and I had good health care and a great outcome. But for teenage girls who don't have that kind of family support, they should not be penalized for their bad choices.'**

— Rep. Cindy Kirchhofer

behind that bill, acknowledges that she and her co-authors "did not have the language right." When House Bill 1547 reached the Senate, Leising became its sponsor, even strengthening the language concerning parental notification and involvement.

"This is a pro-life bill," said Leising, a member of St. Louis Parish in Batesville. "It's designed to provide the best possible care for these young moms and their babies at every stage. Of course, we want the parents aware and involved if at all possible, and this bill requires not just one but three attempts to notify them during the full range of pregnancy and post-partum care."

"But we know that in all too many cases, the parents are absent," she continued. "Doctors say that many times they see girls in the emergency room about to deliver their babies—and this is the first time they've received treatment during the course of their pregnancy."

Lack of good health care for these young mothers and their babies is one factor contributing to Indiana's high rates of maternal, fetal and infant death, according to Leising. Indiana's infant mortality rate is the seventh worst in the nation, and the maternal mortality rate is twice the national average.

"These are terrible statistics," said Leising, who has introduced other bills aimed at turning those numbers around. She shares these objectives with Gov. Holcomb, who has set a goal for Indiana to be "Best in the Midwest" by

the year 2024 in terms of reducing infant mortality rates.

Ensuring early access to health care for young mothers is critical to improving outcomes, according to Dr. Mary Abernathy, a maternal and fetal medicine specialist and professor at the Indiana University School of Medicine. Abernathy consulted with the legislators involved in House Bill 1547 and testified in support of the bill several times before the General Assembly.

"We have about 1,300 16- and 17-year-olds delivering babies in Indiana

each year," said Abernathy, who serves as chair of the Indiana section of the American College of Obstetricians and Gynecologists. "What we worry about is that not all of them come from households with active levels of parental involvement. In order to decrease maternal and infant

**'This is a pro-life bill. It's designed to provide the best possible care for these young moms and their babies at every stage.'**

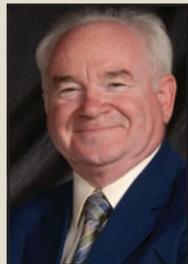
—Sen. Jean Leising



mortality rates, we have to make sure that these girls are able to get into care early in their pregnancies and with no barriers."

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

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



**'When a young mother decides to continue with her pregnancy rather than choosing abortion, we want to ensure that she and her baby receive the best possible care before, during and after the child's birth. But in considering this bill, we also wanted to make sure that parental involvement wasn't circumvented.'**

—Glenn Tebbe, executive director of the Indiana Catholic Conference

## Super Bowl champ, cooking priest to speak at men's conference on June 15

"Being a Family Man" is the theme of the Cincinnati Men's Conference to be held at St. Maximilian Kolbe Parish, 5720 Hamilton Mason Road, in Liberty Township, Ohio, in the Archdiocese of Cincinnati from 8:15 a.m.-2:15 p.m. on June 15.

The conference is sponsored by the Catholic Order of Foresters and the Archdiocese of Cincinnati, and organized by the Catholic Speakers Organization.

Featured keynote speakers include Matt Birk, a former Super Bowl champion with the Baltimore Ravens and a pro-life advocate; "cooking priest" Father Leo

Patalinghug, a Voluntas Dei priest who serves in the Archdiocese of Baltimore and hosts "Savoring Our Faith" on Eternal Word Television Network; and Rich Donnelly, a former professional baseball player and longtime coach who

was recently hired by the New York Mets.

The day includes two opportunities for Mass and confession. Vendor and informational booths will also be available during the conference.



Rich Donnelly

The cost to attend is \$50 for adults ages 18 years and older, and \$30 for those 17 and younger. There is no charge for priests.

Admission includes lunch and a copy of Catholic evangelist Matthew Kelly's most recent book.

There is no deadline when registering online. However, there are a limited number of tickets, so early registration is suggested. A link to register online and registration instructions are available at [catholicspeakers.com/cincinnati-mens-conference](http://catholicspeakers.com/cincinnati-mens-conference).

Mail-in ticket orders must be sent no later than June 1. To print out an order form, go to [catholicspeakers.com/cincinnati-mens-conference](http://catholicspeakers.com/cincinnati-mens-conference).

Discount pricing is available for groups of 50 or more by e-mailing [info@catholicspeakers.com](mailto:info@catholicspeakers.com) or calling 657-777-2535.

Walk-ins are allowed on the day of the conference. However, there is no guarantee tickets will still be available.

Additional information can be found at [catholicspeakers.com/cincinnati-mens-conference](http://catholicspeakers.com/cincinnati-mens-conference). †



Fr. Leo Patalinghug



Matt Birk



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# Women's conference speakers challenge, equip participants to live faith more deeply

By Katie Rutter

Special to *The Criterion*

"Evangelization is simply an invitation," Barbara Heil said from the stage at the Indiana Convention Center in downtown Indianapolis.

Before her conversion to Catholicism, Heil had researched the faith and frequently asked questions and spoke with Catholics, but it was 11 years before a Catholic couple invited her to attend church with them.

She shared her story at the Indiana Catholic Women's Conference to the audience of about 530 women on March 23. The annual conference gathered dynamic speakers like Heil to challenge and equip the women of the Church in central and southern Indiana to live their faith more deeply.

Heil described that, during her journey to Catholicism, she would sit in the back of churches and listen to the Mass, even though she did not understand what was happening. Time after time, all the worshippers would leave the sacred space without even taking notice of her.

"There they were, hearing the words, 'Go out and preach the Gospel,' and the fish are trying to jump into the boat—but nobody's manning the nets," Heil said.

Heil challenged the conference attendees to take notice of new faces in church and extend an invitation to those around them both in the pews and in their daily lives.

It was a sentiment that attendee Sherry White could relate to. She recently moved to a new area after attending St. Michael the Archangel Parish in Indianapolis for 28 years. Now, feeling a little homesick without any familiar faces in the pews, White wishes that community members would welcome her to her new parish home.

"Don't worry about how you're gonna feel when you approach someone, you can always say, 'I've never seen you here, and I just want to make sure someone welcomes you,'" she suggested.

Three speakers, including Heil, gave faith advice during the gathering. In addition to hearing the talks, conference attendees also had the opportunity to adore the Blessed Sacrament in a small partitioned chapel, attend Mass as a group, and visit vendor booths selling Catholic products. The sacrament of reconciliation was also available throughout the day.

This daylong event was the 14th women's conference sponsored by the Marian Center of Indianapolis. The theme of the day was, "When sin abounds, grace abounds all the more." Conference organizer Kathy Denney chose this Scripture passage because of the recent priestly sex-abuses scandals devastating the Church and an overall worry that she felt about the direction of society.

"When it looks the bleakest, [be ready for] something wonderful, because God doesn't fail us, and if he said this happens, it happens," explained Denney, who serves as the director of the Marian Center of Indianapolis.

As an example of the outpouring of grace, the attendees were shown a short video about Servant of God Rhoda Wise. The wife and mother, who lived in Ohio from 1888 to 1948, is believed to have been visited by the Virgin Mary and Jesus and to have received the stigmata—wounds mirroring the wounds from Christ's passion. The Church is currently investigating whether or not she should be declared a saint.

"I was meant to be here today. I mean, I've had just some things in my

life that has been bothering me, and I definitely thought God guided me to be here today," said attendee Marilyn Freyer, a member of St. Louis Parish in Batesville.

Freyer said she was particularly grateful for the advice given by speaker Rose Sweet. Sweet focused on what she called "the four temperaments," or different ways that people behave and communicate with each other.

"It really is about four unique ways that we image God in a visible world," Sweet explained. "People speak different languages, four different languages as it were. You'll want to speak the language of your children and your spouse so that you can better love them and they can better love you."

During the talks, frequent laughter and murmurs of agreement could be heard from the women in attendance. Between speakers, the women chatted together about matters of the faith, life, family and upcoming events.

"It's so great to see our faith alive in this community and just the wonderful participation and just female camaraderie that we have here," said attendee Erica Costello, a member of St. John the Evangelist Parish in Indianapolis.

"It helps me to get that jump-start again," White agreed. "[Knowing] that this many people would take that much time. ... You can get very, very busy with your life."

The busyness of a woman's life was a topic addressed by speaker Donna Cori Gibson. A singer and songwriter who creates sung prayers, Gibson draws her lyrics from Scripture, traditions of the Church like the rosary, and the words of saints. Her goal is to make it easier for people to pray regularly.

"Women in general, they want to nurture, they want to help," she explained. "We're givers. But we have to have, first, before we can give, and that's [obtained] only on our knees, in prayer."

From the stage, Gibson sang several of her prayers, to which the women quickly caught on and sang along. Her advice to the crowd was to plan their schedules around prayer times, rather than trying to fit prayer into an already-crowded schedule.

"It's all about seeking first the kingdom of God," she said.

Rose Sweet agreed with Gibson on the importance of prioritizing prayer, especially in the midst of a busy schedule.

"We're trying to cram way, way too much into our days and our nights. We don't need to," Sweet said. "We are on performance trips; we're on guilt trips. We're trying to be the perfect parent, the perfect spouse, the perfect minister at Church, or whatever."

Sweet pointed out that even Jesus took time away from the crowds to rest and pray, seeking God before heading back afresh to proclaim the Gospel.

Participants came away from the conference in much the same manner: recharged, ready to seek God more fully, and more equipped to serve others.

"I was blessed to be here," said Freyer. "I just feel so much better today, leaving here."

"I think overall, this has been such a wonderful experience," Costello summarized.

(Katie Rutter is a freelance writer and member of St. Charles Borromeo Parish in Bloomington.) †

To see a related video, read this story online at [www.CriterionOnline.com](http://www.CriterionOnline.com).



Left, Harla Lyle, a member of St. Susanna Parish in Plainfield, prays during Mass in St. John the Evangelist Church in Indianapolis during the Indiana Catholic Women's Conference on March 23. (Photos by Katie Rutter)



Above, Sarah Stew, a member of St. Elizabeth Ann Seton Parish in Richmond, laughs during one of the talks at the Indiana Catholic Women's Conference on March 23.



Above, Barbara Heil shares her conversion story with the attendees of the Indiana Catholic Women's Conference on March 23.



Above, about 530 women gather at the Indiana Convention Center in Indianapolis on March 23 for the 14th annual Indiana Catholic Women's Conference sponsored by the Marian Center of Indianapolis. Servants of the Gospel of Life Sister Diane Carollo, far right, served as the event's emcee.

Left, Donna Cori Gibson, a singer and songwriter, addresses the crowd at the Indiana Catholic Women's Conference at the Indiana Convention Center in Indianapolis on March 23.



Left, Kristina Birchler, a member of St. Thomas More Parish in Mooresville, prays during Mass in St. John the Evangelist Church in Indianapolis during the Indiana Catholic Women's Conference on March 23.



Right, Sarah, left, Jennifer and Jamie Bube, sisters and members of St. Agnes Parish in Nashville, enjoy a break during the Indiana Catholic Women's Conference at the Indiana Convention Center on March 23.



Above, author and speaker Rose Sweet addresses the crowd gathered for the Indiana Catholic Women's Conference on March 23.



Below, holding a processional cross, an altar server leads a procession out of St. John the Evangelist Church in Indianapolis at the conclusion of a Mass celebrated for women attending the Indiana Catholic Women's Conference on March 23.

# Blaze erupts at Paris' iconic Notre Dame Cathedral; cause unknown

PARIS (CNS)—A major blaze engulfed the iconic Notre Dame Cathedral on April 15, sending pillars of flame and billowing smoke over the center of the French capital.

The fire erupted about 6:30 p.m. local time. Authorities said the cause was not certain, but that it could be linked to renovation work that the cathedral was undergoing, the BBC reported.

Officials ordered an evacuation of the area around the 850-year-old cathedral that has withstood world wars and political turmoil throughout France's history.

*Le Monde*, a Paris daily newspaper, reported that the fire erupted in the attic of the cathedral. Televised images showed the church's iconic steeple ablaze.

In 2018, the Catholic Church in the Archdiocese of Paris opened an urgent fundraising appeal to save the cathedral, which was starting to crumble.

The Associated Press reported that Paris Mayor Anne Hidalgo said about an hour after the fire started that firefighters were attempting to contain a "terrible fire" at the cathedral. An AP reporter at the scene said the roof at the back behind the cathedral, behind the nave, was in flames and yellow-brown smoke and ash filled the sky.

City officials cordoned off the area around the Gothic-style church and urged people to evacuate the immediate surroundings.

As the sun set over Paris, the fire consumed the upper portion of the cathedral and the main steeple was filled with flames. It eventually collapsed into the church.

One who witnessed the collapse was Kattien Rosario, who had just two days earlier married Matthew Pavey, a former member of St. Vincent de Paul Parish in Shelby County. The couple was in Paris for their honeymoon, trying to fulfill their mutual lifelong dream of visiting Notre Dame.

"It was really heartbreaking," said Rosario, who, along with her husband, spoke with *The Criterion* on April 16. "I turned to Matthew and told him that I felt like crying."

The couple, who had arrived in Paris earlier that day, was taken by an Uber driver close enough to see the fire.

"It was shocking and really sad," said Pavey, whose mother Della Pavey is still a member of St. Vincent. "It was emotional

to see something that famous and iconic literally falling apart in front of your eyes. It was just a shock."

As Rosario watched fire trucks struggle to get through the clogged streets to the church, she turned to God in prayer.

"I was just praying at that time that as much of the cathedral as possible [could be saved]," she said. "We had firefighters passing right behind us. It was chaotic and hard for them to pass. We wanted the firefighters to get there and save everything they could."

Rosario and Pavey were encouraged when they learned on April 16 that the stone structure of the church had been saved and that the entire building would be restored.

"This building will rise again, just like Christ rose again for all of us," said Pavey.

At one point, emergency responders entered the cathedral in an attempt to preserve priceless art and statues from destruction. A priest who serves as a chaplain for the parish fire department went into the church and retrieved the Blessed Sacrament and the relic of Christ's crown of thorns.

The blaze elicited emotional responses from throughout France as Christians began the observance of Holy Week.

"I had a scream of horror. I was ordained in this cathedral," Bishop Eric Moulin-Beaufort of Rheims, president of the French bishops' conference, said in reaction to the disaster.

"For a Parisian, Our Lady is kind of obvious," he said. "I've been here this afternoon. This tragedy reminds us that nothing on this Earth is made to last forever. I think a lot about the Archdiocese of Paris. The chrisma Mass will not be celebrated. It is a part of our flesh that is damaged. But I hope this will create a new momentum, a universal movement."

French President Emmanuel Macron tweeted, "Our Lady of Paris in flames. It is emotional for a whole nation. Thoughts for all Catholics and for all French. Like all our countrymen, I'm sad tonight to see this part of us burn."

The magnitude of the fire resonated with Church leaders as well as those involved in preserving culturally important sites around the world.

The Vatican issued a statement in the evening saying that it learned "with shock and sadness the news of the terrible



Flames and smoke billow from the Notre Dame Cathedral after a fire broke out in Paris on April 15. Officials said the cause was not clear, but that the fire could be linked to renovation work. (CNS photo/Benoit Tessier, Reuters)

fire that has devastated the Cathedral of Notre Dame de Paris, symbol of Christianity, in France and in the world.

"We express our closeness to the French Catholics and to the people of

Paris. We pray for the firefighters and for all those who are doing everything possible to face this dramatic situation," the statement said.

"The horrific fire that is engulfing the Cathedral of Notre-Dame de Paris is shocking and saddens us all, for this

particular cathedral is not only a majestic church, it is also a world treasure," said Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops.

"Noble in architecture and art, it has long been a symbol of the transcendent human spirit as well as our longing for God," the cardinal said in a statement on April 15. "Our hearts go out to the archbishop and the people of Paris, and we pray for all the people of France, entrusting all to the prayers and intercession of the Mother of God, especially the firefighters battling the fire.

"We are a people of hope and of the

resurrection, and as devastating as this fire is, I know that the faith and love embodied by this magnificent cathedral will grow stronger in the hearts of all Christians," he added.

Archbishop Charles C. Thompson of Indianapolis, who has visited Notre Dame Cathedral twice—once as a seminarian, the other as a priest—said the church has stood for centuries as a symbol of faith in and glory to the Holy Trinity.

"My heart goes out, especially to the people of Paris and all of France," Archbishop Thompson said. "While buildings, even great edifices like that of Notre Dame, may crumble, faith in God the Father, Son and Holy Spirit ... remains ever steadfast. It was especially moving to witness the people singing and praying the rosary while the fire raged.

"This event is yet another reminder that all things of the world are fleeting, while those of heaven are everlasting," he continued. "Amid the sadness and heartbreak caused by the massive destruction of this iconic structure, we must also be grateful that no human life was lost in this tragedy. Notre Dame will be restored, raising our minds and hearts to God in and through the inspiration and intercession of Our Lady."

(Criterion reporters Sean Gallagher and Natalie Hoefler contributed to this article.) †

## Hope from the ashes: President, archbishop vow to rebuild Notre Dame

ROME (CNS)—The president of France and the archbishop of Paris have vowed to rebuild Notre Dame Cathedral after a devastating fire, continuing what a professor of architecture described as the natural lifecycle of a historic building.

Steven W. Semes, a professor and director of graduate studies in the Historic Preservation Program at the University of Notre Dame in northern Indiana, said he was as shocked and pained as everyone watching on television as the building burned on April 15.

"Like all historic monuments," he said, Notre Dame

Cathedral is "the result of hundreds and hundreds of years of development" with an initial idea, a long and labor-intensive construction process, design changes, additions, demolitions and remodeling over and over again as fashions and usages change.

So, from the initial construction, which began in 1160, the cathedral "was transformed multiple times," he told Catholic News Service (CNS) in Rome, where he regularly teaches. When looking at Notre Dame before the fire, "we weren't seeing the cathedral as it was built, we were seeing it through layers of change."

"Buildings and cities do change through time," Semes said. "We wouldn't go see a painting by Rembrandt that four people had painted over, but we look at almost any historic building and we see something that has been restored multiple times—sometimes restored in a way very faithful to an early state and sometimes not.

"One thing about buildings and cities is that they are more like natural phenomena than other art works. Think of a forest. You can have a fire in a forest, but then it comes to life again," he said. "Buildings are resilient.

"Hope springs from seeing monuments that have endured," even though they almost never remain unchanged, Semes said.

"A lot of people are feeling today, 'We can't do it again' or 'It can't be restored.'" And while that would be true of a painting, the professor said, "we do have the skills to restore this building."

The key to understanding Notre Dame Cathedral was summarized by Paris Archbishop Michel Aupetit in a television interview in the wee hours of April 16: "Why was this beauty built? What jewel was this case meant to contain? Not the crown of thorns [a relic saved from the fire], but a piece of bread that we believe is the body of Christ."

Pope Francis, in a message on April 16 to Archbishop Aupetit, expressed his solidarity with the sadness of Parisians, calling Notre Dame "an architectural jewel of a collective memory, the gathering place for many major events, the witness of the faith and prayer of Catholics in the city."

The pope also expressed his confidence that the cathedral would be rebuilt and continue its vocation as "a sign of the faith of those who built it, the mother Church of your diocese, [and] the architectural and spiritual heritage of Paris, France and humanity."

French President Emmanuel Macron is also determined to have the cathedral rebuilt, saying, "We realize once again that the Christian roots of the country are still at the heart of France." †

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## Christ's resurrection happens anew in celebration of the Eucharist

By Mike Nelson

Near the end of “Jesus of Nazareth,” the acclaimed 1977 miniseries, those who put Jesus to death are alarmed, to say the least, at the news his tomb was empty—and that maybe, just maybe, Jesus has done exactly what he said he would do: rise from the dead.

“And now,” murmurs one of the alarmed, “it begins.”

Such is Easter: a beginning. But of what?

Let's start at the empty tomb, discovered—as we see in the passage from St. John's Gospel proclaimed on Easter Sunday Mass during the day—first by Mary of Magdala and then by Peter, accompanied by “the other disciple whom Jesus loved” (Jn 20:2).

That disciple, says the Gospel, “saw and believed,” even though neither he nor Peter nor Mary fully understood what Scripture and Jesus himself had already proclaimed about rising from the dead (Jn 20:8).

*Living Liturgy*, Liturgical Press' annual guide to deeper and more spiritual celebration of liturgy, notes that this episode “becomes something of a model of faith,” in which “we, like the beloved disciple, believe before we understand completely. Upon believing, we spend the rest of our lives contemplating the mystery of faith.”

That is how faith begins. “How often,” asks *Living Liturgy*, in its commentary on Easter Sunday, “do we say yes before completely understanding the ramifications of our assent?”

The beloved disciple, the commentary notes, likely “spent the rest of his life” pondering Jesus' life, death and resurrection, connecting Scripture to what he had witnessed.

So, too, are we—like Jesus' first followers—invited to contemplate and believe this mystery of all mysteries, for it is what the Catechism of the *Catholic Church* tells us is the center of the Christian message: that “God's saving plan was accomplished ‘once for all’ by the redemptive death of his Son Jesus Christ” (#571, quoting Heb 9:26).

Redemption for all is linked inextricably to the resurrection of Christ that we celebrate every Sunday. “The paschal mystery of Christ's cross and resurrection,” the catechism says, “stands at the center of the good news that the Apostles, and the Church following them, are to proclaim to the world” (#571).

By the blood Jesus shed for us, we who believe are redeemed. And our redemption is a gift greater than any we have ever received or could possibly imagine, for it comes with the promise of eternal life.

Certainly, redemption was not a gift we earned, nor anything we deserve; it was given out of the love God has for each us. But it also comes with an expectation that we who are baptized are called to fulfill, something proclaimed at every Sunday liturgy.

“Through the liturgy,” notes the catechism, “Christ, our redeemer and high priest, continues the work of our redemption in, with and through his Church” (#1069).

In other words, it is our baptismal call to serve, to live the life that Christ—through his death and resurrection—has made possible for us.

“Taken up to heaven and glorified after he had thus fully accomplished his mission, Christ dwells on Earth in his Church,” says the catechism (#669). “The redemption is the source of the authority that Christ, by virtue of the Holy Spirit, exercises over the Church.”

This is especially significant to recall when we gather on Easter Sunday (and, hopefully, every Sunday throughout the year) to offer praise and thanks to God for those gifts he has given us, most especially that of his resurrected Son.

Indeed, Psalm 118, proclaimed on Easter Sunday, exhorts us to “give thanks to the Lord, for he is good” (Ps 118:1). But it also prompts us to “declare the works of the Lord” (Ps 118:17).

“The resurrection does not mean that Christ's earthly ministry becomes a thing of the past, a phase now finished,” wrote the late Reginald H. Fuller, biblical scholar and Anglican priest, in *Preaching the Lectionary*.

“Rather, it is through the resurrection that all Christ stood for in his life ... can now continue in the Church. It is not the continued influence of a figure in history through his teaching and example, ... but the continuation of that same word and work.”

At Easter, we are invited to recall and renew our baptism through the rite of blessing and sprinkling of water, a sign of a new beginning of our life in Christ. Jesus left us with the admonition to “go and make disciples,” to live the word of God in our earthly lives—in more modern vernacular, to “pay it forward” (Mt 28:19).

If Jesus spoke against hatred and injustice, why shouldn't we? If Jesus ministered lovingly to the poor and the lame, why shouldn't we? If Jesus showed mercy to sinners, why shouldn't we?

And if Jesus endured persecution and scorn for preaching a gospel of love, why shouldn't we?

The best and most meaningful “thank you” for our redemption is by our actions, the way we live our lives—by being the presence of Christ in the world. Listen to the final words of the Easter sequence:

“Christ indeed from death is risen, our new life obtaining. Have mercy, victor King, ever reigning!”

Amen. Alleluia!

(Catholic journalist Mike Nelson writes from Oxnard, Calif.) †



Father Michael Meany baptizes a boy during the Easter Vigil at St. Damian Church in Oak Forest, Ill., in this 2010 file photo. At Easter, we are invited to recall and renew our baptism through the rite of blessing and sprinkling of water, a sign of a new beginning of our life in Christ.

(CNS photo/Karen Callaway, *Catholic New World*)



We gather on Easter Sunday to offer praise and thanks to God for the gifts he has given us, most especially his resurrected Son.



Deacons unveil an image of the risen Jesus as Pope Francis celebrates Easter Mass in St. Peter's Square at the Vatican on April 1, 2018. Each celebration of the Eucharist brings the resurrection of Christ into the time and place of the worshippers. (CNS photo/Paul Haring)

## Coming of Age/Maria-Pia Negro Chin

## Young people, thank you for your example and witness

Three years ago, I wrote my first column focused on Pope Francis' message to young people during his 2016 apostolic visit to Mexico.

"They tell us we are the hope for a better world. But who gives us hope?" a young woman asked the pope. He replied that the horrors of the world are no match for Jesus.

Through Jesus, the pope said, "it is possible to believe that life is worth the effort, it is worth giving of your best, to be leaven, salt and light among friends, in neighborhoods, communities and families."

The message still rings true today. Besides a determination to make the world a better place, many young people try to glorify God with actions and prayers every day.

Most recently at World Youth Day and V *Encuentro* events, I met young adults and students who are connected to the hopes, worries and dreams of young people, and have a heart for ministry.



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Besides a determination to make the world a better place, many young people try to glorify God with actions and prayers every day.

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Their authentic and hopeful opinions, and commitment to their faith and doing God's will, remind me that the Church and the world will be in good hands.

When young people are challenged and trusted, they do great things. I saw an example of this in Taiwan, where migrant workers in their 20s teamed up with a priest to run different programs at a parish.

Or in the countless stories in Catholic media of young people who want to share God's love with others by helping those on the peripheries.

These short three years have marked me and often inspired me.

It is now time to let new voices share a hopeful and inspiring perspective for young people. In this last column, I want to thank you. Thank you, young people, for your example, witness and creativity in finding solutions. You are a reminder of God's grace. Your witness gives me hope. Keep striving to be modern-day saints.

Hearing your voices, opinions and initiatives made me admire your resilience, maturity, honesty and hopeful take on life, even amid hardships.

A Venezuelan pilgrim attending a

catechesis at World Youth Day Panama had a message of hope for the youths of the world. "At the most difficult moment of your life, be thankful for your life," he said. "That experience will make you greater as a person. It is going to strengthen you, give you hope, give you the will to fight for your future."

While researching, I also learned of older "every day" saints: the professionals who dedicate themselves to serve young people—counselors, youth ministers, mental health professionals, mentors and friends—who listen to young people and support them in their journey to adulthood.

Each column helped me grow. It also pushed me to make time to truly be there for younger relatives—even when we live far apart.

I'm grateful to have been able to share what limited insight I can in regard to issues affecting teens today.

May you continue to know the presence of God in your journey. I'll be praying and rooting for you. God bless.

(Maria-Pia Negro Chin is bilingual associate editor at Maryknoll Magazine.) †

## Worship and Evangelization Outreach/Theresa Inoue

## We are family rooted deeply in love of Christ

My mom has one consistent concern for me: my safety. I can still hear the echoing "Don't talk to strangers." But before you think I am going to dismiss parental advice,



because that is not what I intend, I do rather want to commend the hospitality of the Hoosier State and encourage us as Christ's body to bring that same warm welcome to our parish communities.

I have served the Church in central and southern Indiana for almost two years now, and one of the first things that struck me was the hospitality here. I'm originally from San Diego, and while the weather is nice and the people are friendly, there is something quite different about the welcome and continual hospitality I have received here.

During my first couple of months, I was often invited to parishioners' homes for dinner and a good chat following weekend Masses. Anytime I had car problems, I would have about a dozen offers from co-workers and friends to look at my vehicle. I've had young adults offer to be my running or workout buddies.

Most recently while visiting Our Lady of the Greenwood Parish, I had one of the parishioners invite me to pray the Divine Mercy chaplet after an early Saturday morning Mass with other parishioners. I truly have felt like I have become part of the Hoosier family over the last two years, and I am so grateful.

I can't help but think of Christ's call to building the family as he was breathing his last on the Cross. "When Jesus saw his mother and the disciple there whom he loved, he said to his mother, 'Woman, behold, your son.' Then he said to the disciple, 'Behold, your mother.'" (Jn 19:26-27a). Christ entrusted each of us to his Blessed Mother, and through the waters of baptism, we are entered into the family of the Church.

While every family has its dysfunction and its pain because of sin, there is always some part of our heart that calls us to love our brothers and sisters unconditionally. We are called to love each other just the same.

This Easter season, we will be receiving new brothers and sisters in Christ, building the family of the Church. Additionally, there will be many neighbors and families who have stopped attending weekly Mass but will attend the Easter liturgy. Here we have an opportunity to embrace our family with loving and open arms.

My mom was not wrong in advising me to avoid the stranger, but in the Catholic community, we are not called to be strangers, but rather family. Here in the Hoosier State, there is such a strong familial commitment, which I believe can continue to strengthen our parishes.

This Easter, we are given an opportunity to be good Hoosiers, and even better followers of Christ by welcoming our brothers and sisters with a big smile, a warm hello, and an invitation into our parish family.

If the usual pew you sit in is taken during the Easter liturgy, use it as an opportunity to greet new faces. If you can, invite the catechumen being received into the parish family over for a meal. If there is a new face at Mass, introduce yourself. Nothing can beat the genuine love of the family.

Now more than ever is a time to rejoice, for Christ has conquered every division, sin, and even death. Where sin has alienated us, the grace won by Jesus Christ has restored our relationship with God and with one another. We are not called to be strangers, but rather family rooted so deeply in the love of Christ.

(Theresa Inoue is an Echo Apprentice within the archdiocesan Secretariat for Worship and Evangelization. She can be reached at [tinoue@archindy.org](mailto:tinoue@archindy.org).) †

## That All May Be One/Fr. Rick Ginther

## Plant seeds of kindness with Muslim neighbors during Ramadan

As we Christians begin our holy Easter season this weekend, our fasting comes to end, and our rejoicing begins. Alleluia!

On May 5-6, the Muslim holy month of Ramadan commences. It ends on June 4-5.

Tradition states that the Quran, Islam's holy book, was completed in this month. Devout Muslims remain very focused in their faith throughout this time.

Muslims fast from dawn to sunset the entire month. They refrain from eating, drinking, smoking and sexual relations. They work hard to refrain from any sinful behavior such as lying, cursing, false speech and negative emotions like anger.

These practices are meant to teach them the true meaning of perseverance and tolerance.

Generous support of the poor also marks this period. It is believed that the rewards of all good deeds (praying, giving charity) are increased during the month of Ramadan.

Like the Greek Orthodox fast during Lent, Ramadan can seem extreme to many of us. I have asked some of my Muslim friends about this. They simply state that they are used to it. It is a part of their life of faith expressed through discipline. It is a response to God's goodness.

Recently, I was re-reading a talk given at the 2012 Muslim-Catholic national

plenary. Jesuit Father Thomas Michel delivered a keynote titled "Living our Faith Together." His focus was Abraham, the father of faith for Jews, Christians and Muslims.

He stated that "[b]oth the Qur'an and the Bible teach us that one of Abraham's key virtues is hospitality. Both religions teach that hospitality should be our special concern. ..." Not only of our fellow religionist, but to all "outside our immediate circle."

He recounted studying Arabic in 1992 in Cairo. One afternoon during Ramadan, he took a walk through the streets of the city's old neighborhood. It was nearly sunset. The streets were quiet. Families were gathering to break the fast together.

"[Suddenly], ... a man came running out of one of the small houses, grabbed my arm, and started pulling me toward his home. 'Hurry!' he said, 'It's almost time for *iftar*' [*Iftar* is the meal with which Muslims break the fast.]

"Thinking that he was presuming I was a Muslim who had nowhere to eat, I said, 'But I'm a Christian.' He said, 'Ma'laish! [That doesn't matter!] It's a blessing from God for us to have a guest for *iftar*.' So, after some more persuading, I went in and met his wife and five children, we enjoyed good food and experienced the joy of what we might call 'table fellowship.'

"It's a blessing from God to have a guest! Through the hospitality of this

simple man—Faruq, a barber," Father Michel continued, "I learned something about the graces, the blessings, that God grants to Muslims who piously perform their Ramadan fast. ...

"... I came to understand something about Islam that I couldn't have learned from books, that is, what Abrahamic hospitality is really like when it is practiced in modern life, and the way that God wants us to accept 'the stranger in our midst.'"

We may not be so fortunate to be such a welcome guest this Ramadan. But we can be good Christian neighbors to our Muslim brothers and sisters throughout Ramadan 2019. Pray for them. Let them know you are praying for them.

One neighborly action could be placing a "To our Muslim Neighbors: Blessed Ramadan" sign in our yards. To see a sample, search "blessed Ramadan signs images" on the Internet.

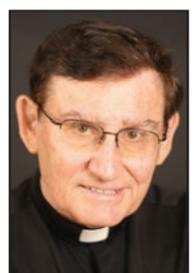
I have a limited supply at a reasonable cost. (E-mail me at [rginther@archindy.org](mailto:rginther@archindy.org)). Or you can go directly to [BlessedRamadan.org](http://BlessedRamadan.org) through the Minnesota Council of Churches. Click on "Respectful Communities," then "Interfaith Programming," then "Blessed Ramadan Signs" for how to order.

(Father Rick Ginther is director of the archdiocesan Office of Ecumenism and Interreligious Affairs. He is also the pastor of Our Lady of Lourdes Parish in Indianapolis.) †

## The Human Side/Fr. Eugene Hemrick

## Discipline of liberal arts an exercise of mind, reason and reflection

Beautiful memories surfaced as our board reviewed the curriculum of the newly formed School of Arts, Humanities and Social Sciences at St. Vincent College in Latrobe, Penn.



Some of its subjects are anthropology, communication, history, classical languages, music, philosophy, psychology, sociology and theology.

Years ago, during a visit from my friend Richard Becker, president of then-

Illinois Benedictine College in Lisle, Ill. (now Benedictine University), we conducted an interview with renowned Church historian Msgr. John Tracy Ellis. During the interview, Becker asked Msgr. Ellis what he considered the most important education a college could offer. Without hesitation,

Msgr. Ellis replied, "liberal arts."

In our modern technological age, why pick liberal arts when students can study scientific wonders or economics leading to better management of money and becoming CEOs, lawyers, doctors or experts in international affairs?

The above studies are very valuable and when combined with liberal arts, these subjects can create amazing progress. When liberal arts are neglected, however, it is possible for schooling to focus solely on the pursuit of money and a narrow mentality in which humanity takes second place.

Thanks to a history teacher who would travel Europe and explain its history, I was inspired to travel Europe, Central and South America and experience their rich cultures. History expanded my understanding of the breadth of humanity: one of liberal arts' gifts.

Courses in philosophy enabled me to discern the difference between logical

and illogical thinking, how well terms are defined, what idealism a person reflects and getting at the truth of the matter.

As a social scientist, I have traveled the country studying how our society operates.

Psychology taught me counseling is best achieved when clients can solve their own problems and become more self-sufficient.

In his book, *The Idea of a University*, Cardinal John Henry Newman states, "Liberal education and liberal pursuits are exercises of mind, of reason, of reflection."

We can add it is also at the heart of living more fully. Although other disciplines also accomplish this, without a liberal arts component, they are less able to touch our very soul as, for example, does music and theology.

(Father Eugene Hemrick writes for Catholic News Service.) †

Easter Sunday of the Resurrection of the Lord/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, April 21, 2019

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

The Church begins the solemn and joyful celebration of Christ's resurrection with the Easter Vigil late in the evening on Holy Saturday.



These readings are those proclaimed during Masses 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 then it recalls the initial spread of Christianity.

Important in the early chapters of Acts is a series of sermons delivered by St. Peter, who spoke for the Church and especially for the surviving Apostles. In this sermon, Peter briefly gives a synopsis of the life of Jesus. Sent by God, Jesus was crucified, the victim of human scheming. He rose after death. He commissioned the Apostles to continue the work of reconciling God and humanity. The Apostles learned from Jesus.

St. Paul's Epistle to the Colossians, the source of the second reading, places Christ at God's right hand. It says that Christians already have "been raised" because they have taken Christ into their hearts (Col 3:1). Having given themselves to Jesus, they have died to earthly things and rejected earthly ideas. In the process, they have been drawn into the eternal life of the risen Lord.

St. John's Gospel supplies the last reading. It goes into some detail about the Resurrection and its aftermath. The first figure mentioned in the story is Mary Magdalene. She was a beloved figure in early Christianity, because she was so intensely a follower of Jesus. Indeed, according to John's Gospel, she stood beneath the cross on Calvary rather than abandon the dying Lord.

It was risky. She might have been construed to be an accomplice in treason against the Roman empire. Yet, she remained despite the danger of the unforgiving Romans.

She went to the tomb before daybreak. Finding it empty, she hurried to Peter and the disciple whom Jesus loved. (Tradition long has assumed this disciple to be John, although this disciple is never identified by name in this Gospel.)

Peter and the disciple then rushed to the tomb themselves. It was overwhelming for them. Grasping what exactly had happened at the tomb was not easy. Love and faith made the process easier. The beloved disciple saw that the tomb was empty, and moreover, he believed that Jesus had risen from the dead.

## Reflection

The Church excitedly tells us that the Lord lives. He rose from the dead. It is a proclamation of the greatest and central belief of the Church, namely that Jesus, the Son of God, overcame even death.

More than simply affirming once again the Church's trust in the resurrection of Christ, actual and physical, these readings call upon us to respond. Such was the message in Colossians, the second reading. Such is the important lesson in the references to Mary Magdalene, Peter, the disciple whom Jesus loved, and the Apostles in Jerusalem. They had faith. They believed. So must we.

First, we must be open to God ourselves. Limited and bruised by sin, we must be healed and strengthened to receive the grace of faith. Hopefully, Lenten penances these past weeks have refreshed and uplifted us and made us free to long for and receive God.

In the meantime, the Church shares with us the testimony of Peter and the Apostles, who were not just bystanders as the mission of Jesus occurred, but the Lord's especially commissioned agents, students and empowered representatives, to tell us about our own salvation. Their testimony, so guarded by the Church, is our avenue to knowing and meeting the risen Christ. †

## Daily Readings

### Monday, April 22

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

### Tuesday, April 23

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

### Wednesday, April 24

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

### Thursday, April 25

Thursday within the Octave of Easter  
Acts 3:11-26  
Psalm 8:2a, 5-9  
Luke 24:35-48

### Friday, April 26

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

### Saturday, April 27

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

### Sunday, April 28

Second Sunday of Easter  
Divine Mercy Sunday  
Acts 5:12-16  
Psalm 118:2-4, 13-15, 22-24  
Revelation 1:9-11a, 12-13, 17-19  
John 20:19-31

## Question Corner/Fr. Kenneth Doyle

### 'Balance and discretion' needed in addressing crying children at Mass

**Q**I love children, and I know that babies will cry at inopportune times. That said, I am puzzled at the young parents in our parish who allow their children to cry loudly in church for extended periods of time.



I tend to believe that it might be part of our American culture of "freedom." But freedom comes with responsibility. In our church of 700 congregants, those three or four babies are ruining the Mass

experience for all the rest of us. (Louisiana)

**A** St. John Chrysostom wrote this more than 1,500 years ago: "Nothing so becomes a church as silence and good order. Noise belongs to theaters, and baths, and public processions, and marketplaces; but where doctrines ... are the subject of teaching, there should be stillness and quiet and calm reflection and a haven of much repose" (Homily 30 on the Acts of the Apostles).

On the other hand, Pope Francis, celebrating Mass in 2014 at a parish in Rome, said this: "Children cry, they are noisy, they don't stop moving. But it really irritates me when I see a child crying in church and someone says they must go out. God's voice is in a child's tears."

As in many things, the truth is probably somewhere in the middle. Congregations do have a special responsibility to welcome children, and parishioners need to be patient with small children's occasional outbursts. (As one adage has it, "Your parish is dying if no baby is crying.")

But crying that is constant and loud can hold a congregation hostage and, as the letter writer says, "ruin the Mass experience for the rest of us." The answer lies in balance and discretion; parents need to be sensible and take their child for a "walk" when they recognize behavior that is seriously distracting.

Certainly, no celebrant should go suddenly silent, focusing attention on a disruptive child and the offending family, but perhaps an occasional bulletin announcement, prudently stated and in a kindly fashion, can remind parents that the Mass should be, as far as possible, a positive experience of prayer.

**Q**My daughter went away to college last year and now chooses not to attend Mass—although there is a Catholic parish just a couple of miles from her school. When she comes home every few months, she attends church with me.

Should I tell her not to receive Communion—since she has not been to confession and has been consciously neglecting her Sunday obligation? I want to encourage her to stay with the Church, so I am not sure how to proceed. (Virginia)

**A**Your question, as I view it, is more one of strategy than of theology—and reasonable minds could well differ as to how to respond. Everyone's goal, of course, is the same: to get your daughter back to regular practice of the sacraments.

The teaching of the Church is clear. The *Catechism of the Catholic Church* says this: "The Sunday Eucharist is the foundation and confirmation of all Christian practice. For this reason, the faithful are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason [for example, illness, the care of infants]. ... Those who deliberately fail in this obligation commit a grave sin" (#2181).

Gravity of matter, though, is just one of three necessary conditions for a mortal sin—the others being complete consent of the will and full knowledge of the sinful character of the act or omission. In that light, I would not be certain that your daughter has been committing mortal sin because I don't presume to know the state of her mind (how fully she recognizes her duty to be at Sunday Mass.)

So I don't think that I would tell her directly that she can't receive Communion. I would, though, find a way—in a low-key manner that is not confrontational—to explain to her what the Church teaches about the obligation to participate in Mass on Sundays and other holy days of obligation, to share what the sacraments mean in your own life and to suggest that she might find a similar benefit in her own.

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

## My Journey to God

### Await Easter with Longing

By Thomas Rillo

Await Easter with unconditional joyous longing  
Let the longing captivate your heart and soul  
Await with great anticipation of the risen Christ  
May your heart be filled with abundant love.  
Await Easter with Longing

Enter Lenten fasting with obedience and humility  
Make your sacrifices reflect those of Christ's blood  
Decrease in order to increase your inner landscape  
The inner landscape where the seeds of hope are planted.  
Await Easter with Longing

Come into Holy Week with a soul that is cleansed  
Cleansed of sin in the redemption of Christ's blood  
May the risen Lord's sacrifice be always in our heart  
May we give praise that is always on our lips.  
Await Easter with Longing

Await Easter with unconditional love and longing  
Let your body quiver with unprecedented anticipation  
Color and light replace darkness on Easter Day  
Christ died for us so that we would always have salvation.  
Await Easter with longing



(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad. Photo: A stained-glass window depicting the Crucifixion adorns the wall above and behind the reredos of St. Augustine Church in Jeffersonville.)

(File photo by Natalie Hoefler)

# 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.

**CLANCY, James F.**, 89, Christ the King, Indianapolis, March 30. Father of Bridget and Marjorie Brown, Ann Lee, Mary Ellen Poe, Kathryn, James and Joseph Clancy. Grandfather of 21. Great-grandfather of nine.

**EAST, Carolyn**, 76, St. Vincent de Paul, Bedford, March 31. Sister of Opal Lee Beltran, Ruby, Carl, Cecil and Terry East. Aunt of several.

**EAST, Judy**, 80, St. Jude, Indianapolis, April 12. Wife of Bernie East. Mother of Tammy Hanley, Tim and Tom East. Grandmother of six. Great grandmother of one.

**FETTE, Marvin**, 82, All Saints, Dearborn County, April 2. Father of Jan Hartman and Nancy Weber. Brother of Rosemary Galle, Mildred Meyer, Irvin and Russell Fette. Grandfather of six. Great-grandfather of three.

**GEHRING, Cheryl**, 66, Holy Family, New Albany, April 4. Wife of Thomas Gehring. Mother of Christina Merritt and David Gehring. Sister of Barbara Burns, Pat Koral and Carol Gehring. Grandmother of four.

**HALL, Judith**, 79, St. Mark, Perry County, March 29. Wife of Louie Hall. Mother of Edward Hall. Sister of Michael Hardin.

**HOLLKAMP, Eugene G.**, 85, St. John Paul II, Sellersburg, April 1. Husband of Suzann Hollkamp. Father of Dennis, Jeffrey and Timothy Hollkamp. Brother of Phyllis Burkholder, Wilma Smith, Elizabeth Williams and Norma Hollkamp. Grandfather of four.

**ISKANDER, Atef L.**, 72, St. Simon the Apostle, Indianapolis, April 4. Father of Chris, Peter, Steve and Tony Iskander. Brother of Nivine Guirguis and Nagwa Iskander. Grandfather of four.

**KILANDER, Gerald L.**, 84, St. Matthew the Apostle, Indianapolis, April 2. Husband of Jamie Kilander. Father of Kim Brennan, Chris, Mike and Steve Kilander. Grandfather of nine.

**KLEIN, Marilyn**, 85, St. Mary, New Albany, April 5. Mother of Julie Hammond, Joni Meyer and Geri Klein. Grandmother of six. Great-grandmother of one.

**KLINCHOK, Julia**, 94, St. Lawrence, Lawrenceburg,

April 7. Sister of Helen Brede and Irene Minger. Aunt of several.

**KRUER, Edmund H.**, 87, St. Mary-of-the-Knobs, Floyd County, April 5. Husband of Martha Kruer. Father of Kathy Eberle, Marge Robison, Dan and Leroy Kruer. Brother of Birdie Hoehn. Grandfather of three. Great-grandfather of two.

**KRUER, Victoria A.**, 61, St. Mary-of-the-Knobs, Floyd County, April 5. Sister of Rhonda Powell, Sherry Ott and Andrew Kruer, Jr. Aunt and great-aunt of several.

**KUNZ, Harriet**, 81, St. Maurice, Napoleon, March 18. Mother of Mary Ann Palus. Sister of Rosemary Mistler. Grandmother of four.

**LITCH, Bo J.**, 74, St. Mary, Lanesville, April 4. Husband of Pamela Litch. Father of Sarah Barr, Maggie Happel and Trevor Litch. Brother of Marlene Schneider and Rhonda Truman. Grandfather of nine. Great-grandfather of one.

**LYNCH, Robert L.**, 88, St. Michael, Brookville, April 8. Husband of Shirley Lynch. Father of Roberta Haas, Sandy Kocher, Brenda Souders and Terry Lynch. Brother of Elaine Hodges, Elsie Wiggins, Ray, Royce and Russell Lynch. Grandfather of 12. Great-grandfather of 12.

**MAGERS, Rose R. (Longberger)**, 96, St. Lawrence, Indianapolis, March 28. Mother of nine. Sister of Carolyn Davey. Grandmother and great-grandmother of several.



## Spring flowers

Daffodils bloom on April 11 on the grounds of the Archbishop Edward T. O'Meara Catholic Center in Indianapolis. (Photo by Sean Gallagher)

**VAN NOY, Richard J.**, 82, SS. Francis and Clare of Assisi, Greenwood, April 4. Husband of Elizabeth Van Noy. Father of Stephanie Tatarek, Andrew Schoettle Van Noy and R.J. Van Noy. Brother of Charlotte, Madonna, Francis, Greg and Robert. Grandfather of six.

**WENNING, Ralph**, 88, St. Louis, Batesville, April 8. Husband of Rosemary Wenning. Father of Jackie Fitzgerald, Connie Grider,

Mary Kay Mollaun, Brenda Moorman and Kim Wenning. Brother of Marlene Camarota, Don, Eugene and Jim Wenning. Grandfather of seven. Great-grandfather of four.

**WHITMIRE, Bernice E.**, 93, St. Malachy, Brownsburg, April 2. Mother of Ann Gailar, Mary Jordan, Barbara Pittsford, Jean Shanks and Susan Valentino. Grandmother of 10. Great-grandmother of 10. †

## Providence Sister Cecilia Carter served as a music educator for 41 years

Providence Sister Cecilia Carter died on March 31 at Mother Theodore Hall at Saint Mary-of-the-Woods. She was 92.

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

June Carter was born on Aug. 7, 1926, in Santa Ana, Calif. She entered the Sisters of Providence of Saint Mary-of-the-Woods on July 22, 1952, and professed final vows on Aug. 15, 1960.

Sister Cecilia earned a bachelor's degree at Saint Mary-of-the-Woods College, and a master's degree at Mount Saint

Mary's University in Los Angeles.

During her 67 years as a member of the Sisters of Providence, Sister Cecilia ministered as a music educator for 41 years in schools in California, Illinois, Indiana and Maryland. In the archdiocese, Sister Cecilia served at the former St. John the Evangelist Academy in Indianapolis from 1958-59.

After retirement, she assisted in various ways at the motherhouse from 2002-09. Starting in 2009, she dedicated herself entirely to prayer.

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

## Franciscan Sister Donna DeMange served as an educator and hospital chaplain

Franciscan Sister Donna DeMange died on March 29 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 81.

The Mass of Christian Burial was celebrated on April 5 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters' cemetery.

Madonna Louise DeMange was born on May 21, 1937, in Dayton, Ohio.

She entered the Sisters of St. Francis on Feb. 10, 1955, and professed final vows on Aug. 12, 1960.

Sister Donna earned a bachelor's degree in elementary education at Marian University in Indianapolis, a master's degree in elementary mathematics at Clarke University in Dubuque, Iowa, and master's degrees in pastoral counseling and religious studies at Mount

St. Mary's Seminary of the West in Cincinnati.

During 64 years as a Sister of St. Francis, Sister Donna ministered as an educator for 25 years in Catholic schools in Illinois, Indiana and Ohio. In the archdiocese, she served at Our Lady of Perpetual Help School in New Albany from 1956-59, Our Lady of Lourdes School in Indianapolis from 1959-62 and the former Sacred Heart School in Clinton from 1964-65.

Sister Donna began ministry as a hospital chaplain in 1981, serving in hospitals in Ohio for 32 years until her retirement in 2014.

She is survived by a sister, Judy Bon of Dayton, Ohio, and a brother, Thomas DeMange of Bellbrook, Ohio.

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

## DIVINE MERCY

continued from page 2

- St. Vincent de Paul Church, 4218 E. Michigan Road, Shelbyville—3 p.m. Divine Mercy service for St. Vincent de Paul and St. Joseph parishes. Information: 317-398-4028.

### Bloomington Deanery

- St. Martin of Tours Church, 1709 E. Harrison St., Martinsville—3 p.m., Divine Mercy service. Information: 765-342-6379.
- St. Vincent de Paul Church, 1723 "I" St., Bedford—1:30 p.m. confessions; 3 p.m. Divine Mercy prayer service for Catholic community of Lawrence County. Information: 812-275-6539.

### Indianapolis East Deanery

- Holy Spirit Church, 7243 E. 10th St., Indianapolis—3:30 p.m. Divine Mercy service. Information: 317-353-9404.
- St. Michael Church, 519 Jefferson St., Greenfield—2-3 p.m. Divine Mercy chaplet followed by ice cream social in Parish Life Center. Information: 317-462-4240.

### Indianapolis North Deanery

- St. Joan of Arc Church, 4217 Central Ave., Indianapolis—3-4:15 p.m., prayers, readings, sermon, adoration. Information: 317-283-5508.
- St. Luke the Evangelist Church, 7575 Holliday Dr. E., Indianapolis—2 p.m. confessions, adoration; 3 p.m. Benediction, sermon, veneration of image, prayers. Information: 317-259-4373.

### Indianapolis South Deanery

- Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., Greenwood—2-3 p.m. eucharistic adoration; 3-3:30 p.m. Divine Mercy chaplet followed by reception. Information: 317-888-2861.

- Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis—3 p.m. prayer service. Information: 317-636-4478.
- St. Barnabas Church, 8300 Rahke Road, Indianapolis—2:30 p.m., Divine Mercy chaplet, adoration. Information: 317-882-0724.
- St. John the Evangelist Church, 126 W. Georgia St., Indianapolis—11 a.m., eucharistic procession on Georgia St.; 11:45 a.m.-7 p.m. adoration. Information: 317-635-2021.

### Indianapolis West Deanery

- St. Anthony Church, 337 N. Warman Ave., Indianapolis—3p.m., Divine Mercy chaplet, Gospel readings, sermon on Divine Mercy, blessing of the Divine Mercy image; 4:30 p.m., eucharistic procession, Benediction. Information: 317-636-4828.
- St. Malachy Church, 9833 E. County Road 750 N., Brownsburg—2:30 p.m. Divine Mercy service for St. Malachy and St. Susanna Parish, Plainfield. Information: 317-852-3195.
- St. Thomas More Church, 1200 N. Indiana St., Mooresville—2 p.m., exposition of Blessed Sacrament, adoration, Divine Mercy prayers, Benediction, confession available. Information: 317-831-4142.

### New Albany Deanery

- Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany—3 p.m., adoration, Divine Mercy chaplet, confession available. Information: 812-944-1184.
- Holy Family Church, 129 W. Daisy Lane, New Albany—2 p.m., exposition of Blessed Sacrament, Divine Mercy chaplet, Benediction, confession available. Information: 812-944-8283.
- St. John Paul II Parish, at St. Joseph Church, 2606 St. Joe Road W., Sellersburg—2 p.m., eucharistic procession, adoration, Scripture readings, reflection, Divine Mercy chaplet, Benediction, confessions available. Information: 812-246-3522.

- St. Joseph Church, 312 E. High St., Corydon—1:30 p.m., adoration, readings, Divine Mercy chaplet followed by refreshments, confession available. Information: 812-738-2742.
- St. Mary Church, 415 E. 8th St., New Albany—3 p.m., bilingual Divine Mercy chaplet and prayer service. Information: 812-944-0417.

### Seymour Deanery

- St. Bartholomew Church, 1306 27th St., Columbus—5 p.m. Divine Mercy prayer service for the parishes of St. Bartholomew; Holy Trinity Parish, Edinburgh; St. Agnes, Nashville; and St. Rose of Lima, Franklin. Information: 812-379-9353.
- St. Ambrose Church, 325 S. Chestnut St., Seymour—April 19-27, 3 p.m. Divine Mercy novena and chaplet; April 28, Divine Mercy chaplet and reception following 12:30 p.m. Mass. Information: 812-522-5304.
- Prince of Peace Church, 413 E. 2nd St., Madison—April 19 Divine Mercy novena starting after the 3 p.m. Good Friday services on April 19 (about 4:15 p.m.), continuing daily through April 27 at 5 p.m. at Divine Mercy Grotto behind St. Patrick Chapel, 301 W. State St., Madison; April 27-28, celebration at each weekend Mass. Information: 812-265-4166.

### Terre Haute Deanery

- Sacred Heart Church, 610 S. 6th St., Clinton—2 p.m. adoration; 3 p.m. Divine Mercy chaplet and Benediction. Information: 765-832-8468.
- St. Joseph University Church, 113 S. 5th St., Terre Haute—2:45 p.m. history of Divine Mercy chaplet; 3 p.m., Divine Mercy chaplet. Information: 812-232-7011.
- St. Paul the Apostle Church, 202 E. Washington St., Greencastle—3 p.m. Divine Mercy chaplet and procession. Information: 765-653-5678. †

# Archbishop: We must see others ‘through the eyes of faith’

By Mike Krokos

FISHERS, IND.—Both the Indiana bishops’ 2015 pastoral letter on poverty and Archbishop Charles C. Thompson’s pastoral letter on Christian anthropology in 2018 remind us that as Catholics we must see everything through the eyes of faith.

“A righteous person sees through the eyes of faith, through the eyes of God, rather than worldly eyes,” Archbishop Thompson said on March 18 during his address at a Catholic Charities statewide conference at the Wellington Conference Center in Fishers, Ind., in the Lafayette Diocese.

Citing Pope Francis on numerous occasions, including from his apostolic exhortation “*Evangelii Gaudium*” (“The Joy of the Gospel”), the archbishop said that we, as a community, can learn much from the poor.

Archbishop Thompson also noted how several bishops have echoed the Holy Father’s words when it comes to society’s most vulnerable: “The unborn are not a problem; they’re human beings. Migrants and refugees are not a problem; they’re human beings. The poor are not a problem; they’re human beings.”

Drawing on the Indiana bishops’ pastoral “Poverty at the Crossroads: The Church’s Response to Poverty in Indiana,” Archbishop Thompson used the document’s “see, judge and act” formula to expand on Pope Francis’ teachings. The bishops’ letter focuses on family, health

care, employment and education. It also emphasizes what Catholics can do as a community of faith to strengthen these areas for those who live in poverty in the state.

“We need to see people first as human beings, not as problems. You do that very, very well in your work at Catholic Charities,” Archbishop Thompson told the approximately 90 people in attendance.

As people of faith, we also need to be willing to sacrifice to lift up poor people, Archbishop Thompson said. “What are you willing to give up in your lifestyle that can lift them up? That’s the great challenge for us today.

“We have to see, judge and act about ourselves as much as we see among the environment of the people we are called to serve.”

“We Are One in Christ: A Pastoral Letter to the Clergy, Religious and Faithful People of Central and Southern Indiana on Fundamentals of Christian Anthropology” was the first pastoral letter issued by Archbishop Thompson since he was installed as shepherd of the archdiocese in July 2017.

In introducing it on Feb. 14, 2018, the archbishop described Christian anthropology as “the way Christians view human dignity and the end or purpose of human society.”

Archbishop Thompson said issues such as immigration, abortion, racism, religious liberty and drug abuse were relevant during the summer of 2017 when he began his leadership of the archdiocese.



Altar server Tim Spreitzer of SS. Peter and Paul Cathedral Parish in Indianapolis holds the *Missal* for Archbishop Charles C. Thompson during a March 18 Mass celebrated during a Catholic Charities statewide conference at the Wellington Conference Center in Fishers, Ind., in the Lafayette Diocese. (Photos by Mike Krokos)

They were also part of the discussions during the U.S. Conference of Catholic Bishops’ November meeting in Baltimore that year. He felt called to write about them as shepherd of the Church in central and southern Indiana.

In discussing his pastoral, the archbishop referenced Pope Francis’ 2015 encyclical, “*Laudato Si*”, on Care for Our Common Home.”

“He [Pope Francis] talked about interconnectedness. You have four relationships: you have a relationship with God, a relationship with self, a relationship with others, and a relationship with creation,” Archbishop Thompson said. “None of these is kept in a vacuum from the others. If one of those is off kilter, all four will be off kilter.”

That interconnectedness we have as human beings, the archbishop said, allowed him to tie these issues together through Christian anthropology.

“... That whole sense of being in Christ, understanding ourselves in the light of Jesus Christ. ... In light of Jesus Christ, how do we respond to the opioid crisis? How do we respond to migration and refugee issues? How do we respond to the gun control issue? How do we respond to racism?”

Archbishop Thompson began the event by celebrating Mass with conference attendees.

In his homily, the archbishop reflected on St. Joseph, whose feast day as the spouse of the Blessed Virgin Mary was

celebrated on the day of the gathering.

“Joseph was righteous. He could be open to God’s plan,” he said. “With Joseph taking Mary into his household, not only was he saving her from shame,

necessarily, or from death, but he was also taking the risk of bringing shame upon himself and his own household.

“It shows even greater depth of his trust in God, in the midst of chaos, in the midst of this [situation] that didn’t make any sense.”

St. Joseph offers a great example for each of us, Archbishop Thompson noted, “to listen amidst the chaos, how God is unfolding that same plan of salvation for us, in our own time, and in our own day. How we’re called to be guardians and protectors of the weak, the poor, the most vulnerable in our midst.”

David Bethuram, executive director of Catholic Charities in the archdiocese, reminded those in attendance that their ministry calls them to be “one, holy, catholic and apostolic,” the “four marks” of the Church.

“Each one of us has been given gifts by God in such a way that it not only provides good services,” he said, “but provides the heart to what we do.” †



David Bethuram



Members of Catholic Charities agencies from throughout the state listen as Archbishop Charles C. Thompson addresses them at the Wellington Conference Center in Fishers, Ind., in the Lafayette Diocese on March 18.

## Ohio governor signs fetal heartbeat law, setting stage for legal challenges

COLUMBUS, Ohio (CNS)—Ohio Gov. Mike DeWine signed a bill that would make it illegal to carry out an abortion once a fetal heartbeat is detected.

“The function of government is to protect the most vulnerable among us, those who do not have a voice. Government’s role should be to protect life from the beginning to the end, to protect those who cannot protect themselves, such as the elderly, the unborn, those who are sick, those who have mental illness or have an addiction,” DeWine said at a mid-afternoon signing ceremony at the Ohio Statehouse on April 11.

“The signing of this bill is consistent with that respect for life” and the ability to protect those who cannot protect themselves, added DeWine, a Republican who is Catholic.

A fetal heartbeat can be detected as early as six weeks into a pregnancy, a timeframe in which many women are unaware they are pregnant.

Opponents of the measure, including American Civil Liberties Union (ACLU) of Ohio, have pledged to challenge the law in court.

The Ohio House on April 10 voted 56-40 in favor of the bill. Agreeing with the House’s changes in the legislation, the Senate adopted it a short time later, 18-13, sending it to DeWine for his signature. Both votes occurred mostly along party lines, with Republicans lined up in favor of it and Democrats opposed.

Voting on the measure followed an impassioned debate in the Ohio House in which proponents and opponents pleaded with legislators to adopt their view as protesters on both sides chanted outside the House chamber.

Under the law, doctors and others who perform an abortion after a heartbeat has been detected or who fail to do an abdominal or transvaginal ultrasound before an abortion face being charged with a fifth-degree felony punishable by six to 12 months in jail and a \$2,500 fine.

Doctors also could have their license revoked or suspended by the State Medical Board of Ohio and would be fined \$20,000 by the board, with the money being sent to a new state fund for foster care and adoption services.

A woman also could sue the abortion provider for wrongful death and a doctor could not legally justify that the measure is unconstitutional unless a court has determined so.

The bill contains no provision for rape or incest, but does include an exception to preserve the life of a woman after a heartbeat is detected.

Bans on heartbeat abortion have been enacted in Arkansas, Iowa, Kentucky, Mississippi, North Carolina and North Dakota, but some of the laws have been blocked by the courts. A Georgia bill passed by the state legislature in March has not been signed by Gov. Brian Kemp, although he has pledged to do so. †

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## Archbishop Joseph E. Ritter poses for a photograph in French Lick

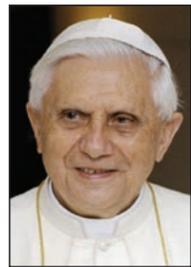
In this photo are then-Indianapolis Archbishop Joseph E. Ritter, right, and Jesuit Brother John Kleinhenz, a seminarian for the Society of Jesus at the former West Baden College in West Baden Springs. The photo was taken on Feb. 5, 1945, at Our Lady of the Springs Church in nearby French Lick. Brother Kleinhenz was ordained a priest for the Jesuits at West Baden College on June 18, 1952.

West Baden College was a Jesuit seminary that opened in 1934 on the grounds of the former West Baden Springs Hotel, which had closed during the Great Depression. The college closed in 1964, and the property had several other uses before reopening as the West Baden Springs Hotel in 2007.

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

# Retired pope publishes reflection on abuse crisis

VATICAN CITY (CNS)—Retired Pope Benedict XVI, acknowledging his role in helping the Catholic Church come to terms with the clerical sexual abuse crisis beginning in the 1980s, wrote an article outlining his thoughts about what must be done now.



Pope Emeritus Benedict XVI

Seeing the crisis as rooted in the “egregious event” of the cultural and sexual revolution in the Western world in the 1960s and a collapse of the existence and authority of absolute truth and God, the retired pope said the primary task at hand is to reassert the joyful truth of God’s existence and of the Church as holding the true deposit of faith.

“When thinking about what action is required first and foremost, it is rather obvious that we do not need another Church of our own design. Rather, what is required first and foremost is the renewal of the faith in the reality of Jesus Christ given to us in the Blessed Sacrament,” he wrote.

The pope’s remarks, presented as a compilation of “some notes,” were to be published in *Klerusblatt*, a German-language Catholic monthly journal for clergy in Bavaria. Several news outlets released their translations of the text early on April 11.

Given the February Vatican gathering of presidents of the world’s bishops’ conferences and other Church leaders “to discuss the current crisis of faith and of the Church,” and given his role as pope during “the public outbreak of the crisis,” the retired pope felt it appropriate he also help contribute “to a new beginning,” he said.

Pope Benedict added that he contacted Pope Francis and Cardinal Pietro Parolin, Vatican secretary of state, before releasing the article.

The retired pope, who turned 92 on April 16, led the universal Church from 2005 to 2013, and for 23 years before that headed the Congregation for the Doctrine of the Faith, which is charged with handling cases of the abuse of minors by priests. He also served as a theological consultant during the Second Vatican Council, between 1962 and 1965.

Beginning in the late 1960s, while Western society at large was facing the “death” or disappearance of God and any moral compass, he said, the Church’s own moral theology suffered “a collapse that rendered the Church defenseless against these changes in society.”

A misreading of the Second Vatican Council, he said, shifted the Church’s understanding of revelation, resulting in a diluted or shape-shifting morality that was no longer grounded in natural law and the existence of absolute good and evil; morality could only make “relative value judgments” contingent on the moment and circumstances, he wrote.

“Indeed, in many parts of the Church, conciliar attitudes were understood to mean having a critical or negative attitude toward the hitherto existing tradition, which was now to be replaced by a new, radically open relationship with the world,” he wrote.

To illustrate this radical openness, he gave an example of an unnamed bishop who had been a seminary rector and “arranged for the seminarians to be shown pornographic films, allegedly with the intention of thus making them resistant to behavior contrary to the faith.”

In an extensive study on the causes and context of the abuse of minors by priests in the United States from 1950 to 2010, the John Jay College of Criminal Justice of the City University of New York found “the majority of abusers [70 percent] were ordained prior to the 1970s,” and 44 percent of those accused entered the priesthood before 1960.

Social factors influenced the increase of abuse incidents during the 1960s and 1970s, the report said, finding the increase consistent with “the rise of other types of ‘deviant’ behavior, such as drug use and crime,” and changes in social behavior such as the “increase in premarital sexual behavior and divorce.”

In another example of how Catholic tradition was being rejected and a “new, modern ‘Catholicity’ ” was being introduced by some bishops, who were “not only in the United States of America,” Pope Benedict cited instances of labeling seminarians “caught reading my books” as unsuitable for the priesthood. “My books were hidden away, like bad literature, and only read under the desk,” he said.

The retired pope emphasized the importance of recognizing, embracing and defending the most essential and foundational principles of faith and of protecting the authority of the Church, particularly in matters of morality.

In fact, he said the original meaning behind the verse in which Jesus says it would be better to toss out to sea, weighed down with a millstone, whoever causes “one of these little ones who believe in me to sin” (Mk 9:42), refers to those who are intellectually arrogant and cause the “little ones”—the common believer—to become confused in the faith.

While it is “not in itself wrong” to associate the verse with “pedophilic misconduct” as many do today, he said, its original meaning must not be obscured because “great goods such as the faith are equally important” and Jesus protects the deposit of faith with a strong threat of punishment to those who would do it harm.

“A balanced canon law,” he wrote, would provide legal protection for the accused, but also for the “legal protection” of the faith.

“In the general awareness of the law, the faith no longer appears to have the rank of a good requiring protection. This is an alarming situation which must be considered and taken seriously by the pastors of the Church,” he wrote.

“What must be done?” he asked.

Creating “another Church” will not work because “that experiment has already been undertaken and has already failed.”

“Only obedience and love for our Lord Jesus Christ can point the way. So, let us first try to understand anew and from within what the Lord wants, and has wanted with us,” he wrote.

The scandal of child sexual abuse reached such terrible proportions, both in society and the Church, he said, because of “the absence of God” and a refusal to hold him as the guiding principle.

“A paramount task, which must result from the moral upheavals of our time, is that we ourselves once again begin to live by God and unto him. Above all, we ourselves must learn again to recognize God as the foundation of our life instead of leaving him aside ...”

“The crisis caused by the many cases of clerical abuse” must not lead to taking the Church “into our own hands” and redesigning it.

The Church is like a fishing net that catches both good and bad fish, like a field where good grain and bad weeds grow, he wrote. “The field is still God’s field and the net is God’s fishing net. And at all times, there are not only the weeds and the evil fish, but also the crops of God and the good fish.”

The idea that people can create a better Church, he wrote, “is in fact a proposal of the devil, with which he wants to lead us away from the living God, through a deceitful logic by which we are too easily duped.

“No, even today the Church is not just made up of bad fish and weeds. The Church of God also exists today, and today it is the very instrument through which God saves us,” he said. †

## EARTH

continued from page 4

- Turn off the water while brushing your teeth.
- Re-use what you can.
- Don’t buy plastic or Styrofoam when you can buy paper. If you belong to a committee, suggest it use paper products.
- Stop buying water in individual bottles. Carry your own container.

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Earth Day is a perfect opportunity for us as individuals or as a community of faith believers to thank God for this beautiful creation and for giving us the responsibility to care for all that is of God.

(Linda Gorrell is a member of St. Benedict Parish in Terre Haute and a member of the Order of Secular Franciscans.) †

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