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!

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)
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 “palmwreath,” woven palms, and all the pilgrims in the square were given olive branches donated by an Italian association of olimpia.

After blessing the palms and listening to the Gospel reading of Jesus’ entry into Jerusalem, the pope called on the crowds, bishops and cardinals to process 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 by the way only that is by being stripped, by self-emptying. To remain silent, to pray, to accept humiliation.”

“He also overcomes the temptation to answer back, to act like a ‘superstar,’” Papa 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 fall 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,” he 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.”

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 wrote in 1938—on the first Sunday after Easter.

To learn more about the indulgence and promises connected to Divine Mercy Sunday, go to www.divinemercymercy.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, Guiford—3-4 p.m., eucharistic adoration, music, prayers, homily, Divine Mercy chaplet. Information: 812-757-4302.

• St. Mary Church, 1331 E. Hunter Robbins Way, Greensburg—3 p.m. service. Information: 812-663-8427.

• St. Nicholas Dr., Sunman—2:30 p.m., exposition of Blessed Sacrament, veneration of the Blessed Sacrament, Litany of the Most Precious Blood.

Batesville—2:30 p.m., Divine Mercy chaplet, prayers. Information: 812-656-8700.

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

By John Shaughnessy

Everyday 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 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 Knych, Ugo, president of the school’s Parent-Faculty Organization.

“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 Guerin 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. She teaches the history and mission of the Church to new teachers. And she serves as the president of the Archdiocese’s Principal Association.

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

Showling 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)

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.”

For more information, contact: Sr. Margaret Schreiber mschreiber@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. †
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 shall take away his people’s sins (Jn 1:29). 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 11:27).

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 10 years old, 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 how to play 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 decades. That period witnessed various personal struggles, including the breakup of his marriage because of his own infidelity.

He also had serious back problems that made everyday life nearly impossible, alone playing golf at a level that would bring him 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 1,999 on the World Golf Rankings, after having at one time been its top golfer for 638 consecutive weeks.

This time he won a major championship was in 2008. It was his 14th victory in a major, and many thought it was the only 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 of Sunday’s final round, 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 last 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’s love, 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 plan he has for each one of us.

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

But I think he showed for 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. Depending on us, let us encourage one another 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 Garrell

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 taken on 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 with other 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 return to 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. It reminded us that as individuals, as a group, and as a community and as Church we can make a difference.

Here are several ideas for celebrating Earth Day:

• Pray for God’s creation.
• Discuss ways you can make a difference with family members.
• Make an effort to change “to change.”
• Read Pope Francis’ encyclical “Laudato Si’.”
• Sign up for e-mails from Pope Francis’ website “Laudato Si’.”
• Sign up for e-mails from Catholic Climate Covenant at catholicclimatecovenant.org.
• Call, email or write to your senators and congressmen about issues regarding God’s creation.

See EARTH page 16
It is Christ's wounds that we are healed

“He was spurred and avoided by men, a man of suffering, knowing pain, like one from whom you turn your face, spurred, 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 are also culpable. 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 vulnerable members of God’s family. Standing before the cross today, we can only beg the Lord’s forgiveness in the words of Diomas, who tradition identifies as one of two thieves crucified with Jesus: “We have been condemned, hence, 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 so often contribute to the grave wounds experienced in atonement for our sins, 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 grace. No one deserves 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 rejoin in the cross of our daily lives, to the extent to which we contribute 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 glory in the Cross of Christ, his forgiveness, saving grace and abiding love! Happy Easter!
April 25
Indiana Interchurch Center, 1101 E. Clara St., Indianapolis. Caregiver Support Group. Sponsored by Cardinal Glennon Ambulatory Services, Indianapolis, question-and-answer session for family and friends caring for adults age 60 and older, 5:30-7 p.m. Information: Monica Woodward, 317-201-3378, mwoodward@archindy.org.

April 26
Marian, Inc. Ballroom, 1101 E. Clary St., Indianapolis. Society of St. Vincent de Paul Annual Auction, 6-10 p.m., $75 for men and women featuring Vincent de Paul, 1011 E. St. Clair St., Indianapolis. 317-289-3324, jmattbogey@spswm.org. Reservations and opportunities available. If space is still available, call Jenny Matthews, 317-289-3324, mwaigw18@gmail.com or Mary Ann Klein, klein_@sbcglobal.net, or 317-796-6325.

April 27
Sisters of Providence, Motherhouse Grounds, 1 Sisters of Providence, Saint Mary-of-the-Woods. The day will include presentations, whether it’s a painting, small statue, prayer, and participants are asked to bring their favorite image of Mary, whether it’s a painting, small statue, prayer, or anything representing the person.

May 1
Seton Catholic High School, 22143 Main St., Oldenburg. Learn: Cancer Recovery, an Opportunity for Growth, clinical psychologist Clare Sherman presenting, 11:30-1 p.m., $20 includes lunch. Information and registration: 812-239-2752, mzoeller@saintmeinrad.edu or www.spsmw.org/event.

May 3-5

May 4
Providence Spirituality & Conference Center, 1 Sisters of Providence, Saint Mary-of-the-Woods, of Our Lady of Fatima Retreat, 9:30-11 a.m.-3 p.m., $100 per family ($30 at the door), St. Monica Parish to offer “Mary, Our Mother, Mother House for Living” day of reflection on May 4
St. Monica Parish to offer ‘Mary, Our Mother, Mother House for Living’ day of reflection on May 4

The day will include a group prayer and participants are asked to bring their favorite image of Mary, whether it’s a painting, small statue, prayer, or anything representing the person. Group reservations are available for groups of six or more. To register or for questions, contact Sister Sabine St. Claire, 317-523-4193 or dbarret@comcast.net.

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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 parents have been coerced or dealing with substance abuse or otherwise not part of their lives. We can’t give up on them.”

House Bill 1547 authorizes a pregnant minor of 16 to 17 years of age to consent for her health care services, provided that a reasonable attempt is made to contact her parents or legal guardians. Under current laws, 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 postpartum. 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 woman determines to continue with her pregnancy rather than choosing abortion, we want to ensure that she and her baby receive the best possible pre-, antenatal, active labor and delivery, and post-partum care, before and 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 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 increasing access to prenatal care. “We are always on the side of life, and when a young girl chooses to continue her pregnancy with the best possible care for these babies at every stage, we want to ensure that the parents aware and involved if at all possible.”

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. to 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 an Irish-Catholic family support advocate; “cooking priest” Fr. Leo Patalinghug, a Voluntas Catholic evangelist and priest 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 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. 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 Brownburg, is a correspondent for The Criterion.)
Women's conference speakers challenge, equip participants to live faith more deeply

By Katie Ruder
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 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 to root and outreach Indians to live their faith more deeply.

Heil described her, 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 worshipers would leave the sacred space without even taking notice of her, she explained.

"I was searching. I was looking. I was listening. I was hearing the words, 'Go out and preach the Gospel,' and I felt a pull, I felt a draw, I felt a need— but nobody’s noticing the nuts," Heil said.

Heil challenged the conference attendees to notice to 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 attendees Sherry White could relate to. She shared her story at the stage at the Archangel Parish in Indianapolis for 28 years. Now, feeling a little homesick without any familiar faces in the pews, White wished 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.

These speakers, including Heil, gave faith advice during the gathering. In addition to hearing the talks, conference attendees also had the opportunity to have the Blessed Sacrament in a small private 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 fourth woman’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 Demeny chose this Scripture passage because of the recent publicity sex-abuse 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 Demeny, 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 wise 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 Evansville.

Prayer said she was particularly grateful for the advice given by speaker Rose Sweet. Sweet focused on what she did "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 at it’s worst. You’ll want to speak the language of your children and your spouse; maybe you can better love them and 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 pure to hear our faith alive in this community and just the wonderful participation and just female camaraderie that we have here," said attendee Rose Freyer, a member of St. John the Evangelist Parish in Indianapolis.

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

The keynote of a woman’s life is a trip, addressed by speaker Donna Costello. A singer and songwriter who creates songs prayers, Costello spoke of the opportunity, traditions of the Church like the rosary, and the words of saints. The 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 given. But we have to have, first, before we can go, and that’s [often] only on our hands, in our prayer." From the stage, Costello 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 the kingdom of God," she said.

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

"We’re trying to cram away, way too much into our days and our nights. We don’t have 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 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.

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

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

(Katie Ruder 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.
St. Nicholas Turtle Soup Supper

Saturday, April 27, 2019
Serving 4:00 PM to 6:00 PM

Featuring:
• St. Nicholas Famous Turtle Soup
• Also serving Chicken Noodle Soup along with Fish or Pulled Beef Sandwiches
• Homemade Pies and Cakes
• Carry out available
• Raffle with ties to the Kentucky Derby and Beer Gardens
• Games for the whole family

Directions:
• From I-74 to the Sunman-Milan exit #156
• After RR tracks turn right and follow signs to St. Nicholas Church (approx. 7 miles)
• Contact the parish office with any questions (312) 623-2694

Pope Francis, in a message on April 16 to Archbishop Eamon Martin of Armagh, said, “I am praying the rosary while the fire raged. 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.’”

“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 alabaster doors and see something that has been restored multiple times—sometimes restored in a way very faithful to an earlier state and sometimes not.”

“The fire erupted about 6:30 p.m. local time. Authorities said the cause was not yet determined. Local media said the fire began near the Notre Dame bell towers.

“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 its initial construction, which began in 1163, the cathedral “could transform 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.”
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, by 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 celebration of liturgy, notes that this episode ‘becomes something of a model celebration of the paschal mystery of Christ’s cross and resurrection,’ the catechism says, ‘stands inextricably to the resurrection of Christ’ (#571, quoting Heb 9:26).

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.)

Faith Alive!

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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)
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 leaving the country, so to speak, to escape young people during his 2016 apostolic visit to Mexico.

The Criterion  Friday, April 19, 2019

They tell us that we are the hope for a better world. But who gives us hope?” a young woman asked the pope. He replied that the hopes of the world are turned to young people. Through Jesus, the pope said, “it is possible to believe that through the effort, it is worth giving of your best, in order to create positive light among friends, in neighborhoods, communities and families.”

The message still resonates 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 Eucharist Con, young adults and students who are connected to the hopes, worries and dreams of young people, and have a heart for ministry.

That All May Be One/Fr. Rich Ginther

Plant seeds of kindness with Muslim neighbors during Ramadan

As we Christians begin our holy Easter season this week, I met young adults and students who are connected to the hopes, worries and dreams of young people, and have a heart for ministry.

The Human Side/Fr. Eugene Hendrick

Discipline of liberal arts an exercise of mind.

Beautiful memories surface as our bulletin boards open with the newly formed School of Arts, Humanities and Social Sciences at St. Vincent College in Latrobe.

Some of its subjects are anthropology, psychology, literary theory, classical languages, music, philosophy, politics and history and theology.

Years ago, during a break at a conference, Richard Becker, president of the Illinois Benedictine College (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 student without hesitation.

Msgr. Ellis replied, “liberal arts.”

For Becker, “It’s what liberal arts education, age, why pick liberal arts students when can study scientific wonders or economics leading to better understanding of money and becoming CEOs, lawyers, doctors or experts in international affairs?”

But above all, I am very valuable and when combined with liberal arts, these subjects can create amazing progress. When liberal arts are not knowing, it is possible for schooling to focus solely on the pursuit of money and a narrow mentality in which we stand on the periphery.

Thanks to a history teacher who would travel Europe and explain his history, I was able to travel to Europe, Central America 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 love the difference we can only probe logic and reason and reflection, 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 world studying how faith operates.

Psychology taught me counseling is being alleviated when we understand their own problems and become more self-sufficient.

In this book, The Idea of a University, Cardinal John Henry Newman states, “Liberal education and liberal pursuits are ends of mind, not ends in themselves. We can add it is also at the heart of living more fully. Although different denominations also adhering to this, without a liberal arts component, they are less able to touch our very soul as, for example, dance, music and theology.

(Water-Eugene Hendrick writes for Sheet Music News)"

Worship and Evangelization Outreach/Theresa Inoue

We are family

In love of Christ

Our family, we need to continue 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 am after. I want to commend the Hoosier family and all those in Christ’s body as to bring that warm and friendly home to your 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’ve signally 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 have been given rides, and even offers from co-workers and friends to look at my vehicle. I’ve had young adults offer to be my Sunday carsitter.

Most recently while visiting Our Lady of the Greenwood Parish, I had one of the parishioners invite me to his home. It was a Mercy chapter after an early Saturday morning Mass with other parishioners. I truly have felt like I was among the Hoosier family over the last two years, and I am so grateful.

I can help but think of Christ’s call to build the family as he was breathing his last on the Cross. “When Jesus saw his mother and the disciple whom he loved, he said to his mother, ‘Woman, behold, your son.’ Then he said to the disciple, ‘Behold, your mother.’” So in entrust each of us to his Blessed Mother, and through the waters of baptism, we are entered into the family of Christ.

While every family has its dysfunction and its pain because of sin, there is always someone who can love us more than our brothers and sisters unconditionally. We are called to love each other just the same.

God and with one another. 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, I was 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 Vigil, please do not hesitate to greet new faces. If you can, invite the catechumen being received into the parish family, that there is no one with their back to Mass, introduce yourself. Nothing can beat the genuine love of the family.

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

(Theresa Inoue is an Echo Apprentice within the archdiocesan Secretariat for Worship and Evangelization. She can be reached at ginther@archindy.org)
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 began their mission.

St. Paul’s Epistle to the Colossians, the source of the second reading, places Christ at God’s right hand. But 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 before the tomb 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 infamous Roman.

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. Grabbing 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. They saw.

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 mass 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

Daily Readings
Sunday, April 21, 2019

- Colossians 3:1-4
- John 20:1-9

The Reading for the Sunday is:

Apostles in Jerusalem. They had faith. They believed. They saw.

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Question Corner/Fr. Kenneth Doyle

‘Balance and discretion’ needed in addressing crying children at Mass

Q I love children, and I know that they 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 during 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 running the Mass experience for all the rest of us.

A St. John Chrysostom wrote this in the late 4th century: “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 understand. 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 out for a “walk” when they recognize behavior that is seriously distracting.

Certainly, no celebrant should go so far as to single out a disruptive child in 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.

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 Christ’s resurrection 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
Let the longing captivate your heart and soul

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
We give gratitude to God for our salvation.

Await Easter with Longing

Await 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.

(Thomas J. Rillo is a member of St. Charles Borromeo Parish in Bloomington and a Benedictine oblate of Saint Meinrad Archabbey in St. Meinrad.)

(For photos by Nicole Bluhm)


PETTE, Marvin, 82. All Saints Church, Orange County, April 2. Father of Jan Harman and Nancy Weber. Brother of John and Jerome Meyer, Ivan and Russell Fleming. Great-grandfather of three.


BLOOMINGTON DEANERY

Martin of Tours Church, 1307 N. Walnut St., Bloomington—3 p.m., eucharist, divine mercy novena starting after 3 p.m. Information: 317-472-4240.

INDIANAPOLIS EAST DEANERY

Holy Spirit Church, 7243 E. 10th St., Indianapolis—11 a.m., eucharistic procession, exposition of Blessed Sacrament. Information: 317-359-4733.

INDIANAPOLIS NORTH DEANERY


INDIANAPOLIS SOUTH DEANERY


JILLIARD, Gerald L., 85, St. Ann Church, 126 W. Georgia St., Indianapolis—3:30 p.m., prayers, exposition of Blessed Sacrament, Divine Mercy chaplet and eucharistic procession. Information: 317-852-3195.


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


MAGERS, Rose R. (Longberger), 96, St. Lawrence, Indianapolis, March 28, Mother of three. Sister of Carolyn McNamara. Great-grandmother of six.

MINCHUK, Julia, 94, St. Lawrence, Lawrenceburg. April 7. Sister of Helen Brede and Irene Manger. Aunt of several.

NOSKOVIC, John F., 81, St. Michael, Marion, April 5. Husband of Mary Noskovic. Brother of Edward Hall. Sister of Michael Noskovic. Great-grandfather of several.


THURMAN, Eleanor, 68, St. Michael, Brownstown, April 7. Wife of Thomas Thurman. Sister of Marlene Camarota, Don, Eugene and Jim Thurman. Aunt of several.


WINTERHOLT, John, 84, St. Peter Church, 3731 W. 38th St., Indianapolis—11 a.m., Confessions, Adoration, Divine Mercy chaplet, Eucharistic procession. Information: 812-359-4733.
Ohio governor signs fetal heartbeat law, setting stage for legal challenges

By Mike Krokos

COLUMBUS, Ohio (NS)—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, 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.

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

Once in the clinic, they’re human beings. The poor are not a 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.”

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 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 drug and abuse were relevant during the summer of 2017 when he began his leadership of the archdiocese.

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 this 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 that situation (that didn’t make any sense).”

St. Joseph offers a great example for each of us, Archbishop Thompson noted, “to listen amid 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.

“The poor have 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.”

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.

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

Seeing the crisis as rooted in the “irrational event” of the cultural and sexual revolution 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 he 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 World Youth Day at Fatima was facing “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 divide where 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 any contrary 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 abuses [50 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 overtly ‘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, the report said, “a new, ‘modern Catholicity’” was being introduced by some bishops, who were “not only in the United States,” and 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 lose an eye or a hand 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 believers—to become confused about faith.

While it is “not in itself wrong” to associate the verse with “pedophilic missionaries” or “any other,” he said, its original meaning must not be obscured because “great goods such as the faith are equally important” and “it 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. Clergy “anathema” which do not “do their 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 get on with the job and stand anew 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 upheaval of the time, is that we ourselves once again begin to live by God and unto him. Above all, we ourselves must learn again to believe in 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 redenominating it.

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

He said that people can create a better Church, he wrote, “is in fact a proposal of the living God, through a deceitful logic of which we are too easily duped. From the living God, through a deceitful logic of which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped. The Church of God also exists today, and by which we are too easily duped.