



The

Criterion

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Autism Awareness

Parishes must move beyond labels, offer a sense of belonging, page 12.

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Pope calls all Catholics to be missionaries of God's mercy

ROME (CNS)—Like the disciples, who experienced Jesus' divine mercy after the resurrection, all Christians are called to become missionaries, sharing the Gospel of



Pope Francis

God's love and mercy with others, Pope Francis said.

"Today Jesus tells us, too, 'Peace be with you! You are precious in my eyes. Peace be with you! You are important for me. Peace be with you! You have a mission.

No one can take your place. You are irreplaceable. And I believe in you,'" the pope said on April 11.

Pope Francis celebrated the Mass for Divine Mercy Sunday at the Rome Church of the Holy Spirit, just a block away from St. Peter's Square. The church is the Rome Shrine of Divine Mercy, a devotion begun by St. Faustina Kowalska and promoted by St. John Paul II.

Because of COVID-19 restrictions, fewer than 100 people were present for the Mass, wearing masks and seated only two people to a pew, except if they were members of the same family.

At the end of the Mass, Pope Francis thanked those invited: nurses and doctors from the hospital next door, refugees, people with disabilities, priests serving as "missionaries of mercy," inmates from several correctional institutes and representatives of Italy's civil protection service. The pope told them they represent "realities where mercy becomes concrete, draws close and serves those in difficulty."

After reciting the "Regina Coeli" prayer with those present, the pope greeted each individual personally, shaking hands, blessing them and even posing for a few selfies.

In his homily at the Mass, Pope Francis focused on how, prior to the resurrection, the disciples misunderstood so much of what Jesus said and how they abandoned or even denied him at the hour of his passion and death.

But when the disciples are hovering
See MERCY, page 2



Jeff Crittendon, Braelynn Crittendon and Tiffany Underwood pose for a family photo at Holy Angels School in Indianapolis, where Braelynn is attending school with the help of Indiana's Choice Scholarship Program, more commonly known as the voucher program. (Photo by John Shaughnessy)

In its 10th year, Indiana's voucher program aids the dreams of Catholic school families

By John Shaughnessy

There's a certain blend of joy and emotion that fills parents when they know their child is in a place where he or she is happy and thriving.

Jeff Crittendon exudes that feeling when he describes the education that his 12-year-old daughter Braelynn is getting.

"I feel our child is receiving the love and attention that she needs to grow," he says. "I feel the education she's receiving now empowers her for what's to come in her future."

Crittendon's description of Braelynn's experience at Holy Angels School in Indianapolis becomes even more powerful

when he compares it to the experience she had in a public school in the Indianapolis area.

"We wanted to find the right fit for her. We wanted a smaller feel, some place where we didn't feel she was a number. Now there's an excitement to go to school. It's drastically improved her ability to learn in the classroom as well as outside it. From where we came from, this is leaps and bounds. On a scale of 1 to 10, this is a 10."

Braelynn confirms her dad's assessment with a bright smile.

"It's fantastic," she says. "The teachers are nice, and they help me more with my work. They go slow to help

See VOUCHERS, page 8

As Indiana marks a decade of school choice, legislation would expand innovative program to more families

By Victoria Arthur

Exactly 10 years after the passage of groundbreaking legislation that made Indiana a national leader in school

choice, the Statehouse is in the spotlight again as lawmakers weigh the first major expansion to the program since 2013.

More than 270,000 students have benefited from Indiana's Choice Scholarship Program, more commonly known as the voucher program, since it was signed into law by then-Gov. Mitch Daniels in the spring of 2011. The current legislation under

review would expand eligibility to allow even more parents to select the school they believe is best for their children—a move that advocates say is critical to extend educational opportunities to as many Hoosier families as possible.

As he was a decade ago, the lawmaker behind the current effort is Rep. Bob Behning (R-Indianapolis), chairman of the House Education Committee.

"The whole focus on what we did in 2011 was to put kids first," Behning said. "That is not a condemnation of our traditional educational model. It's just an acknowledgement that people are

different, and as with everything else in life, choices are important. We have excellent schools across the state, but it is nearly impossible for them to meet every unique need of every child.

"While many Hoosier families already enjoy the flexibilities of Indiana's school choice program, there is still a large group shut out of these opportunities," Behning added. "When we started looking at the current eligibility requirements, we found a lot of hardworking families still could not send their child to the school of their choice."



Rep. Bob Behning

See ICC, page 8





Transitional Deacon Michael Clawson, left, and transitional Deacon Matthew Perronie pose on April 10 with Archbishop Charles C. Thompson after a Mass at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad during which the deacons and three other men were ordained transitional deacons. Deacon Clawson is a member of Annunciation Parish in Brazil. Deacon Perronie is a member of St. Malachy Parish in Brownsburg. (Photos courtesy of Saint Meinrad Archabbey)

Two men are ordained transitional deacons for the archdiocese

During an April 10 Mass at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad, Archbishop Charles C. Thompson ordained five men transitional deacons.

Two are seminarians for the Archdiocese of Indianapolis: Deacon Michael Clawson of Annunciation Parish in Brazil, and Deacon Matthew Perronie of St. Malachy Parish in Brownsburg.

Both deacons are receiving priestly formation at Saint Meinrad Seminary and School of Theology in St. Meinrad. They are expected to be ordained priests for the Church in central and southern Indiana in June 2022.

Archbishop Thompson, those ordained in the liturgy, and those who assisted at it had all previously received full doses of a coronavirus vaccine. That is why they did not wear facemasks during the liturgy, although they did before and after the Mass as well as during the distribution of Communion.



Archbishop Charles C. Thompson ritually lays hands on seminarian Michael Clawson during an April 10 Mass at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad in which Clawson and four other men were ordained transitional deacons.

For more information on a vocation to the priesthood in the Archdiocese of Indianapolis, visit www.HearGodsCall.com.



Seminarian Matthew Perronie lays prostrate in prayer during an April 10 Mass at the Archabbey Church of Our Lady of Einsiedeln in St. Meinrad in which he and four other men were ordained transitional deacons.



Public Schedule of Archbishop Charles C. Thompson

April 16–27, 2021

April 16 – 6 p.m.
Legacy Gala Dinner in support of Catholic Charities, archdiocesan Catholic Schools and Bishop Simon Bruté College Seminary at JW Marriott Hotel, Indianapolis

April 18 – 2 p.m.
Confirmation for youths of St. Paul Catholic Center and St. Charles Borromeo Parish, both in Bloomington, at St. Paul Catholic Center, Bloomington

April 18– 5 p.m.
Confirmation Mass for youths of St. Martin of Tours Parish, Martinsville; St. John the Apostle Parish, Bloomington; St. Vincent de Paul Parish, Bedford; St. Mary Parish, Mitchell; Our Lady of the Springs Parish, French Lick; and St. Jude the Apostle Parish, Spencer, at St. John the Apostle Church, Bloomington

April 20 – 7 p.m.
Confirmation Mass for youths of St. Roch Parish in Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

April 21 – 10 a.m.
Department Heads meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

April 21 – 7 p.m.
Confirmation Mass for youths of Christ the King Parish at SS. Peter and Paul Cathedral

April 22 – 7 p.m.
Confirmation for youths of Nativity of Our Lord Jesus Christ Parish in Indianapolis at SS. Peter and Paul Cathedral

April 24 – 11 a.m.
Confirmation for youths of Immaculate Conception Parish, Millhousen; St. John the Baptist Parish, Osgood; St. Mary Parish, Greensburg; St. Maurice Parish, Napoleon; and St. Catherine of Siena Parish, Decatur County, at St. Mary Church, Greensburg

April 24 – 3 p.m.
Confirmation Mass for youths of Holy Family Parish in Oldenburg at Holy Family Church

April 27 – 10 a.m.
Spring Business Meeting for priests and parish life coordinators at St. John the Apostle Parish, Bloomington

April 27 – 1 p.m.
Priest Council meeting at St. John the Apostle Parish, Bloomington

MERCY

continued from page 1

in fear in the closed room, he noted, the risen Lord appears to them and “raises them up with his mercy.

“Having received that mercy, they become merciful in turn,” the pope said. “It’s very difficult to be merciful if you have not been shown mercy.”

Saying, “Peace be with you” (Jn 20:19), Jesus sets their troubled hearts at ease and forgives their failings, he said, lifting them up and filling them with the courage they need to be his witnesses.

“The disciples were guilty; they had run away, they had abandoned the master,” the pope said. “Sin brings torment; evil has its price. Our sin, as the psalmist says, is always before us.

“Like those disciples, we need to let ourselves be forgiven,” the pope said. “Let us ask for the grace to accept that gift, to embrace the sacrament of forgiveness. And to understand that confession is not about ourselves and our sins, but about God and his mercy.

“We do not confess to abase ourselves, but to be raised up,” he said, and “we—all of us—need this badly.”

Speaking to priests, Pope Francis said that anytime they hear someone’s confession, they “ought to convey the sweetness of

mercy ... the sweetness of Jesus, who forgives everything. God forgives everything.”

When Jesus showed the disciples the wounds of his crucifixion, the pope said, he was not simply proving he had risen, but also made it possible for them to see and touch “the fact that God has loved us to the end. He has made our wounds his own and borne our weaknesses in his own body.”

The day’s first reading, from the Acts of the Apostles, recounted how the early Christian community shared everything they had in common. “This is not communism, but pure Christianity,” the pope said.

The disciples “discovered that they shared the mission, the forgiveness and the body of Jesus, and so it seemed natural to share their earthly possessions,” he said. “Their fears had been dispelled by touching the Lord’s wounds, and now they are unafraid to heal the wounds of those in need, because there they see Jesus. Because Jesus is there in the wounds of the needy.”

Catholics today, he said, need to ask themselves if they show others the mercy they have been shown by God and if they feed the hungry like Jesus feeds them in the Eucharist.

“Let us not remain indifferent,” Pope Francis said. “Let us not live a one-way faith, a faith that receives but does not give, a faith that accepts the gift but does not give it in return.” †



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Cupich: 30 years ago Cardinal Bernardin developed plan to address abuse

WASHINGTON (CNS)—When Cardinal Joseph L. Bernardin of Chicago developed a comprehensive plan during a two-year period, in 1991 and 1992, to



Cardinal Blase J. Cupich

address clerical sexual abuse issues in the Illinois archdiocese, he provided a copy of those procedures to all his fellow U.S. bishops at a meeting at that time.

“Their response was decidedly mixed,” Cardinal Blase J. Cupich, Chicago’s current

cardinal-archbishop, said in recounting these efforts by the late prelate.

“Imagine if all the bishops had taken those documents home and fully implemented them in their dioceses, how much further ahead we would be ... how many children might have been spared,” he said.

Cardinal Cupich made his remarks as part of a quartet of clergy who delivered separate prerecorded messages during an April 9 session, “The Role of Faith and Faith Leaders in Preventing and Healing Child Sexual Abuse.”

It was part of an international symposium, “Faith and Flourishing: Strategies for Preventing and Healing Child Sexual Abuse,” presented on April 8-10 by the Human Flourishing Program at Harvard University’s Institute for Quantitative Social Science.

The event also was sponsored by numerous organizations, including the Pontifical Commission for the Protection of Minors and The Catholic Project at The Catholic University of America.

Cardinal Bernardin “submitted himself to the archdiocesan review process” when he was falsely accused of abuse, Cardinal

Cupich said. “Cardinal Bernardin reached out to his accuser when he recanted, he prayed with the young man as he was dying, and offered him pastoral care and reconciliation. His example speaks powerfully to me today.”

The framework of the Chicago Archdiocese’s plan nearly 30 years ago “committed resources to put the child in the center of the room, figuratively,” Cardinal Cupich said.

This framework included an Office of Victims Assistance—“we believe it is the first of its kind in the United States,” Cardinal Cupich said—an independent Office of Child Abuse Investigations and Review, and a Safe Environment Office overseeing prevention efforts and training for adults and children.

“Archdiocesan policies have evolved over the past three decades ... but they are not a substitute for pastoral care. Faith, justice, compassion, recognition of the dignity of each person, recognition that we are all equal siblings children of God,” Cardinal Cupich said.

The cardinal told the story of a successful businessman who came to him in his first episcopal assignment. Starting at age 9, he had been abused by the parish priest—who, after the abuse, often “walked with the boy, hand in hand,” to his house to have dinner with the family.

According to Cardinal Cupich, when the boy asked his mother if he had to do something the priest wanted him to do, even if he didn’t want to do it, the mother replied—not knowing the nature of the priest’s requests—“Whatever Father asks you to do, you have to do it.”

“And so the child did, for four agonizing years,” Cardinal Cupich said. “Then the child told the father, and the abuse ended.”

When the businessman came forward, he asked then-Bishop Cupich permission to “confront the priest” about the abuse,

and “the priest did not deny it,” the cardinal said.

The prelate offered to go to the parish where the abuse had taken place, informed police and the Vatican, and notified other parishes where the priest had been assigned, asking other victims to come forward.

The episode “forced me to be an adult in a way I had never experienced,” Cardinal Cupich said, and it gave him a fresh insight into “leaders who abuse power and expect privilege and protection because of their status in the Church.”

Rabbi Diana Gerson, associate executive vice president of the New York Board of Rabbis, recalled that, as a newly ordained rabbi, she counseled a woman even though she did not belong to Rabbi Gerson’s synagogue. “As a rabbi, I had a sacred obligation to help,” but “had never heard about these issues in the classroom.”

“I realized my voice could make a big difference” from this experience, and so in 2002 for Yom Kippur—the Day of Atonement Rabbi Gerson called “The Jewish Super Bowl”—she gave a sermon on family violence before 6,000.

“People were shocked. How could I talk about this? How could I talk about this on this most sacred day?” she said.

“For me, it was about the forgiveness



The late Chicago Cardinal Joseph L. Bernardin is pictured with children in an undated photo. During a two-year period, in 1991 and 1992, the cardinal developed a comprehensive plan to address clergy sexual abuse and shared the plan with his fellow bishops, said Cardinal Blase J. Cupich, Chicago’s current archbishop, in an April 9 address for an international symposium on clergy sex abuse. (CNS photo/courtesy John H. White)

of self—finding a pathway toward healing,” Rabbi Gerson added. “I decided religion was never going to be a roadblock for those who needed our help.”

Following that sermon, “my congregation was shifted. My calendar was full,” Rabbi Gerson said.

Three years ago, she received an e-mail from a man who had heard that 2002 sermon. “It was this sermon that changed his life. He finally had come to terms with the clergy sexual abuse he had endured in his youth. He sought out the help that he needed. He connected to other resources and survivors,” Rabbi Gerson said.

“He shared his story, he sent me photos of his life: ‘I would not be here today, I would not have this full and rich life if you had not had the courage to go on the pulpit and give this sermon that was so controversial.’” †

What role has the Blessed Mother played in your life of faith?

Perhaps no saint in heaven is more beloved, fosters more devotion or is called upon more frequently for intercession and aid than the Blessed Mother Mary.

The month of May is dedicated to the Blessed Mother. To honor her, *The Criterion* is seeking reader responses on the role Mary plays in your faith. How has she worked in your life to offer assistance or consolation? Do you have special devotion to her under a particular

title, and if so, why? How has she brought you closer to the Lord Jesus Christ?

Send your thoughts, experiences and stories by April 30 to Natalie Hoefler at nhoefler@archindy.org or by mail to The Criterion, attention, Natalie Hoefler—Mary, 1400 N. Meridian St., Indianapolis, IN, 46202. Please include the name of your parish and a daytime phone number where you can be reached. †

“God gives where He finds empty hands.” - St. Augustine

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Editorial

Every prayer—including yours—is needed to increase vocations

Mark April 25 on your calendar. It is the day the Vatican and many dioceses around the world—including the Archdiocese of Indianapolis—will celebrate the World Day of Prayer for Vocations.

In a letter to priests and parish life coordinators, archdiocesan vocations director Father Michael Keucher wrote, “The Church in the whole world will be storming heaven for God to bless his Church with numerous holy vocations!”

And echoing the words of the late Franciscan Sister Norma Rocklage, a longtime educator at Marian University in Indianapolis, he added, “Every prayer counts.”

We’ve editorialized about praying for religious vocations in the past, and we believe those petitions should be offered daily, asking for more holy men and women to minister in our Church.

In this time of pandemic, the ministry they offer cannot be underestimated or unappreciated. We need to offer them thanks for their unwavering commitment to being the hands and feet of Christ to so many.

We understand the challenges priests and religious currently face, spreading the word of God and being present to those desperately seeking assistance.

They serve parishioners, the hungry and homeless and others through countless ministries. But for the past year, COVID-19 has had them ministering to an ever-growing population—those impacted by the coronavirus—some of them living in nursing homes and assisted living facilities, others who are patients in hospitals, still others staying at home because they feel safest without having to step outside their comfort zones.

Pope Francis reminds us vocations to ordained ministry and religious life are all about the gift of being present and giving to others.

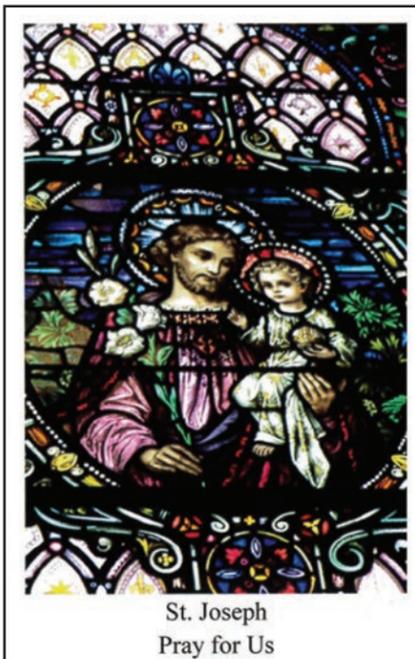
“The Lord desires to shape the hearts of fathers and mothers: hearts that are open, capable of great initiatives, generous in self-giving, compassionate in comforting anxieties and steadfast in strengthening hopes,” the pope wrote in his World Day of Prayer for Vocations message released at the Vatican on March 19.

“The priesthood and the consecrated life greatly need these qualities nowadays, in times marked by fragility, but also by the sufferings due to the pandemic, which has spawned uncertainties and fears about the future and the very meaning of life,” he wrote.

The Holy Father said religious and priestly life must be filled with the simple joy of caring every day for what really matters—faithful friendship with God and one another.

“I pray that you will experience this same joy, dear brothers and sisters who have generously made God the dream of your lives, serving him in your brothers and sisters through a fidelity that is a powerful testimony in an age of ephemeral choices and emotions that bring no lasting joy,” Pope Francis wrote.

Released on the feast of St. Joseph, the message was dedicated to the saint and “the dream of vocation.” The pope declared a special year devoted to the saint starting on Dec. 8, 2020,



A prayer card of St. Joseph is pictured. (Courtesy of the archdiocesan Office of Vocations)

to encourage a greater love for and inspiration from Jesus’ guardian and patron of the universal Church.

As the protector of Jesus and the Church, St. Joseph can be a model for all vocations, which are meant to be the “ever-active hands of the Father, outstretched to his children,” the pope wrote.

St. Joseph has “the heart of a father, able to give and generate life in the midst of daily routines,” which is the same aim of vocations, he wrote.

Jesus’ earthly father, the pope said, is one of those gentle “saints next door” whose “strong witness can guide us on the journey.”

The saint’s heart was always listening to God, who spoke to him in his dreams, the Holy Father added.

“This applies also to our calling: God does not like to reveal himself in a spectacular way, pressuring our freedom,” Pope Francis wrote. “He conveys his plans to us with gentleness,” speaking through one’s thoughts and feelings, and unveiling “profound and unexpected horizons.”

Like St. Joseph, we each must find the courage to understand and follow God’s will. In our vocations, the pope continued, “there can be no faith without risk.”

In this Year of St. Joseph, let us each make a concerted effort to pray for more vocations to the priesthood and consecrated life.

There are resources on the archdiocese’s vocations website at hearsgodscall.com, including videos, prayer resources, links and other helpful information.

As Father Keucher wrote, “The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into the harvest” (Mt 9:37-38).

May our faith lead us to plant seeds for religious vocations. And through our efforts, we pray that more people will risk truly hearing—and following—God’s call to the priesthood and religious life.

—Mike Krokos

Be Our Guest/Ana Borovecki

The Lord will transform us through the love and hope of the Resurrection

This year, the time of Lent was important for me as a physician and a person of faith. During this time of



pandemic, I embarked on a journey with Jesus the man, prophet and also God. I contemplated his life following the accounts in Scripture.

When everything in our world was in turmoil—when the COVID-19 pandemic

entered its third wave, when all our human flaws were seen in the countless problems we were facing, in our doubts and uncertainties and squabbles regarding vaccination—I saw him being tempted in the desert as we were tempted in our lives.

However, he was victorious over the temptations because he displayed courage, humility and trust in God, a lesson so important in these times of pandemic.

Letting Jesus be a part of our lives, knowing him as a good friend, experiencing his love in everything around us, deepens our faith. It enables us to meet him, to walk on the water as Peter tried but failed because of his lack of faith. We must put our trust in God.

I also saw Jesus being transfigured, announcing his future glory in eternity. I saw him raise Lazarus as he has raised our lives from the ashes and as he has raised the lives of many who have faced uncertainty, fear and a lack of faith during the past year.

Then as we approached Easter, the greatest mystery of our faith, Jesus’ human existence was condensed before our eyes. Thirty-three years of a man’s life were put to the test in three last days of his earthly existence, culminating in the three hours of agony on the cross.

In the passion of Jesus and his suffering on the cross, the mystery of our own lives is revealed, precisely as it

was witnessed by many of those health care workers who cared and still care for the people dying in this pandemic. They saw the suffering of Christ in their fellow brothers and sisters and tried as he did in his last days and hours to display love and understanding for the dying, and patience for their fears and doubts.

We may feel sadness as we remember those moments, but we should not be lost in despair. We may feel anguish, but we are not without hope, because we know that after the suffering comes resurrection.

When all our hope seems to be lost, we are reminded that we have witnessed the suffering of a man who is also God, the risen Christ. And the act of his resurrection brings a new turn in our lives, but also puts us to the test.

Can our everyday existence, which has been plagued so long with the darkness of the pandemic, really be transformed? Can we truly find through our faith in the risen Christ love and hope for our fellow men and women and continue protecting health as a personal and social value? Can his patience and humility teach us patience and humility in continuing our journey until the end of this pandemic?

The message of the risen Christ is clear: “I am the resurrection and the life” (Jn 11:25). Let him transform your life, bringing the good news that love, hope and faith will be victorious.

In the end, only the love of God will remain, and the path to this love goes through loving and understanding our fellow men and women.

Let us all hope that, in preparing for Pentecost, the spiritual gifts of wisdom, understanding, knowledge, good counsel, fortitude, piety and the fear of the Lord will guide us and enlighten us.

(Ana Borovecki is a physician with the school of medicine at the University of Zagreb in Croatia and is a corresponding member of the Pontifical Academy for Life.) †

Be Our Guest/Maureen Pratt

Faith and autism: Adults and children need resources and encouragement

As our churches reopen, we pray everyone will return, including children and adults with autism spectrum disorder.



It is fortuitous timing: April is National Autism Awareness Month. Or for the National Catholic Partnership on Disability, Autism Appreciation Month.

This presents us with a good opportunity to

discover more about autism and resources that parishes and individuals can use for faith formation, spiritual growth and more.

Autism spectrum disorder is, according to the Centers for Disease Control and Prevention (CDC), a developmental disorder that affects approximately 1 in 54 children, as well as adults diagnosed, in some cases, long after childhood. Persons with autism have social, behavioral or communication challenges, which can sometimes be quite severe.

“Autism is a different brain structure that creates advantages and disadvantages for life,” says Legionaries of Christ Father Matthew Schneider, who was diagnosed with autism in 2016. “This brain structure means that we have less of a filter on sensory input, so often need special sensory conditions or need to do things to regulate sensory input.”

Other challenges include having

trouble understanding what other people are thinking or feeling, and an inability to interpret the social cues of others as persons who do not have autism would. This can make interaction with others difficult.

“I find that our brain structure differences,” says Father Schneider, “are often like being a foreigner in a neurotypical [nonautistic] world.”

Still, as members of the body of Christ, all people with autism have unique gifts to bring and a right to a place at the table. The National Catholic Partnership on Disability’s (NCPD) decision to use the word “appreciation” in regard to autism harmonizes beautifully with our faith.

Charleen Katra, executive director of NCPD, explains, “NCPD often highlights the importance of words and the meanings they carry. Hence, in April, NCPD chose to transition from autism ‘awareness’ and ‘acceptance’ to autism ‘appreciation.’”

The NCPD website—www.ncpd.org—offers informational resources on autism in English and Spanish and catechetical materials specific to faith formation. It has also produced virtual opportunities for everyone to hear from important voices in the autism faith community.

These include a blog post on autism appreciation by Father Mark Nolette, who lives with autism, and a bilingual Facebook event with an autism self-advocate and an autistic mother of three.

There have not been many resources

See PRATT, page 10



Christ the Cornerstone

Jesus' resurrection calms our troubled hearts

"Thus it is written that the Christ would suffer and rise from the dead on the third day and that repentance, for the forgiveness of sins, would be preached in his name to all the nations, beginning from Jerusalem" (Lk 24:46-47).

The Gospel reading for the Third Sunday of Easter (Lk 24:35-48) shows how Jesus went out of his way to persuade his frightened disciples that he is not a ghost. Yes, his body is different after the resurrection. He appears and disappears unrestrained by the ordinary limitations of space and time. And he isn't always recognized even by those who were close to him, including Mary Magdalen who mistook him for a gardener, and the two disciples on the road to Emmaus who thought he was a stranger.

These same two were telling the other disciples how their hearts leapt with joy "as they recognized him in the breaking of bread" (Lk 24:35) when Jesus interrupted their story, suddenly standing in their midst, saying "Peace be with you" (Lk 24:36).

The sight of Jesus struck terror in the hearts of the disciples. They thought he

was a ghost or some frightful apparition from the netherworld. Jesus immediately put them at ease:

"Why are you troubled? And why do questions arise in your hearts? Look at my hands and my feet, that it is I myself. Touch me and see, because a ghost does not have flesh and bones as you can see I have." And as he said this, he showed them his hands and his feet. While they were still incredulous for joy and were amazed, he asked them, 'Have you anything here to eat?' They gave him a piece of baked fish; he took it and ate it in front of them" (Lk 24:38-43).

Ghosts do not have flesh and bones. They also do not eat baked fish. Jesus wants the disciples to acknowledge him as fully human because once they receive the gift of the Holy Spirit they will be responsible for proclaiming the humanity of the risen Christ "to all the nations" (Lk 24:47). They are to be witnesses to the miracle of our redemption. In order to succeed in this great missionary task, they must see him, touch him and break bread with him.

In the first reading for this Third Sunday of Easter from the Acts of the Apostles (Acts 3:13-15, 17-19), St. Peter

admonishes us, saying:

"The author of life you put to death, but God raised him from the dead; of this we are witnesses. Now I know, brothers, that you acted out of ignorance, just as your leaders did; but God has thus brought to fulfillment what he had announced beforehand through the mouth of all the prophets, that his Christ would suffer" (Acts 3:15, 17-18).

All humanity shares in the guilt of those who crucified Jesus, but God's mercy, which was foretold by all the prophets, has transformed our weakness and our sin. The passion, death and resurrection of Jesus has redeemed us and set us free. The joy we experience during this Easter season is overwhelming, and we are compelled to share our enthusiasm just as the two disciples did who encountered the risen Christ on the way to Emmaus.

The second reading from the First Letter of John (1 Jn 2:1-5a) assures us that Jesus is our Advocate with the Father. "He is expiation for our sins," St. John tells us, "and not for our sins only but for those of the whole world" (1 Jn 2:2).

This same Jesus who assures us that

he is no ghost, that he is flesh and bone as we are, stands before his heavenly Father, the supreme judge, and pleads our cause. Not only that, he offers himself as "expiation"—which means "the act of making amends or reparation for guilt or wrongdoing; atonement for the sins of others." Although we remain accountable for our sins, Jesus has suffered and died for us. He has made it possible for us to avoid the fatal consequences of sin and death by becoming one with him as members of his Body, the Church.

As we continue our joyful celebration of the Easter mystery, let's pray for the grace to encounter Jesus as he is—truly God and truly one of us. We may not recognize him at first, but he has assured us that he is present among us, especially in our brothers and sisters who are poor, vulnerable or living on the margins of society.

As missionary disciples, we have the privilege and the awesome responsibility to share our joy with everyone, beginning with those who are closest to us. Let's also pray that we can fulfill our obligation to be missionary disciples who give witness to all the nations. †



Cristo, la piedra angular

La resurrección de Jesús calma nuestros corazones atribulados

"Así está escrito, y así era necesario, que el Cristo padeciera y resucitara de los muertos al tercer día, y que en su nombre se predicara el arrepentimiento y el perdón de pecados en todas las naciones, comenzando por Jerusalén" (Lc 24:46-47).

La lectura del Evangelio del tercer domingo de Pascua (Lc 24:35-48) muestra cómo Jesús se desvivió por convencer a sus atemorizados discípulos de que no es un fantasma. Sí, su cuerpo es diferente después de la resurrección. Aparece y desaparece sin las limitaciones ordinarias del espacio y el tiempo, y ni siquiera los que estaban cerca de él lo reconocían siempre, como María Magdalena, que lo confundió con un jardinero, y los dos discípulos de Emaús, que pensaron que era un extraño.

Esos mismos dos discípulos estaban contando a los demás cómo su corazón saltó de alegría "al reconocerle al partir el pan" (Lc 24:35) cuando Jesús interrumpió su relato, poniéndose de repente en medio de ellos y diciendo "La paz esté con ustedes" (Lc 24:36).

La visión de Jesús infundió terror en los corazones de los discípulos porque pensaban que era un fantasma o una espantosa aparición del

inframundo. Jesús los tranquilizó de inmediato:

"¿Por qué se asustan? ¿Por qué dan cabida a esos pensamientos en su corazón? ¡Miren mis manos y mis pies! ¡Soy yo! Tóquenme y véanme: un espíritu no tiene carne ni huesos, como pueden ver que los tengo yo.' Y al decir esto, les mostró las manos y los pies. Y como ellos, por el gozo y la sorpresa que tenían, no le creían, Jesús les dijo: '¿Tienen aquí algo de comer?' Entonces ellos le dieron parte de un pescado asado, y él lo tomó y se lo comió delante de ellos" (Lc 24:38-43).

Los fantasmas no tienen carne ni huesos, ni tampoco comen pescado asado. Jesús quiere que los discípulos lo reconozcan como un ser humano pleno porque, una vez que reciban el don del Espíritu Santo, serán los encargados de proclamar la humanidad de Cristo resucitado "a todas las naciones" (Lc 24:47). Deben ser testigos del milagro de nuestra redención. Para tener éxito en esta gran tarea misionera, deben verlo, tocarlo y partir el pan con él.

En la primera lectura de este tercer domingo de Pascua de los Hechos de los Apóstoles (He 3:13-15, 17-19), san Pedro nos amonesta diciendo:

"Fue así como mataron al Autor

de la vida, a quien Dios resucitó de los muertos. De eso nosotros somos testigos. Hermanos, yo sé que tanto ustedes como sus gobernantes lo negaron por ignorancia, pero Dios cumplió de esta manera lo que ya había anunciado por medio de todos sus profetas, es decir, que su Cristo tenía que padecer" (He 3:15, 17-18).

Toda la humanidad comparte la culpa de los que crucificaron a Jesús, pero la misericordia de Dios, anunciada por todos los profetas, ha transformado nuestra debilidad y nuestro pecado. La pasión, muerte y resurrección de Jesús nos ha redimido y liberado. La alegría que experimentamos durante este tiempo de Pascua es abrumadora, y nos vemos obligados a compartir nuestro entusiasmo como hicieron los dos discípulos que se encontraron con Cristo resucitado en el camino de Emaús.

La segunda lectura de la Primera Carta de Juan (1 Jn 2:1-5) nos asegura que Jesús es nuestro intercesor ante el Padre. "Y él es la propiciación por nuestros pecados; y no solamente por los nuestros, sino también por los de todo el mundo" (1 Jn 2:2).

Este mismo Jesús que nos asegura que no es un fantasma, que es de carne y hueso como nosotros, se presenta ante su Padre celestial, el

juez supremo, y defiende nuestra causa. No solamente eso, sino que se ofrece como "expiación," lo que significa "el acto de reparar o enmendar la culpa o la mala acción; la expiación de los pecados de otros." Aunque seguimos siendo responsables de nuestros pecados, Jesús ha sufrido y ha muerto por nosotros. Él ha hecho posible que evitemos las consecuencias fatales del pecado y de la muerte al unírnos a él como miembros de su Cuerpo, la Iglesia.

Mientras continuamos nuestra alegre celebración del misterio de la Pascua, pidamos la gracia de encontrar a Jesús tal como es: verdaderamente Dios y verdaderamente uno de nosotros. Quizá que no lo reconozcamos al principio, pero nos ha asegurado que está presente entre nosotros, especialmente en nuestros hermanos y hermanas pobres, vulnerables o que viven al margen de la sociedad.

Como discípulos misioneros, tenemos el privilegio y la enorme responsabilidad de compartir nuestra alegría con todos, empezando por los más cercanos. Recemos también para que podamos cumplir nuestra obligación de ser discípulos misioneros que den testimonio a todas las naciones. †

Events Calendar

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

April 17-May 1 (virtual), April 24 (in person)

Indianapolis St. Vincent de Paul "Love Your Neighbor 5k Run/Walk," run or walk 5K with two options—

Virtual: April 17-May 1 anytime/anywhere. **In-person:** April 24, 9 a.m., White River State Park, 801 W. Washington St., Indianapolis, paved trail. Race packet for in-person participants includes MyLaps Chip Timing for live results, pace breakdown and placing. Cost: ages 23 and older \$35, or \$30 with no T-shirt; students ages 6-22 \$20, or \$15 with no T-shirt. Registration and information: www.svdpindy.org/neighbor. Questions: dsweeney@svdpindy.org or 317-924-5769, ext. 238.

April 21

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

April 22, 29, May 6, 13

The Third Option virtual marriage crisis/enrichment

class, 7-8 p.m., series offered most Thursdays through May 20, no registration needed, free. Upcoming topics: April 22, "Speaking the Truth in Love;" April 29, "How to Fight Fair and Conflict Resolution;" May 6, "Feelings and the Hurt Spiral;" May 13, "Forgiveness and Repair." Go to carmelthirddoption.org/web, click on link at top of page. Information: carmelthirddoption.org/web, or Keith Ingram, kingram@aicinvest.com or 317-324-8446.

Bible Study: St. Paul's Letter to the Romans, via Zoom, sponsored by St. Michael Parish, Greenfield, 1-2:30 p.m., series of stand-alone sessions offered Thursdays through May 20, led by graduates of Guadalupe Bible College, free. Information and registration: Darlene Davis, ldarlene@gmail.com or 317-498-2242.

April 24

Celebration Roncalli, via Zoom, 6:30-8 p.m., fundraiser and silent auction benefitting Roncalli High School, silent auction site open for bidding

April 19: www.roncalli.org/celebration, raffle for \$10,000, free. Information and registration: 317-787-8277, jendris@roncalli.com, www.roncalli.org/celebration.

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

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **2nd Annual Free Tree Giveaway**, sponsored by the Franciscan Earth Care Initiative of the Province or Our Lady of Consolation, 9 a.m.-1 p.m., two free seedlings per car, tree varieties include white oak, sycamore and river birch, Information: Debbie Nichols, d.nichols@franciscansusa.org or 502-500-3953.

Virtual Dialogue on Intercultural Competency

via Zoom, monthly series, sponsored by archdiocesan Black Catholic Ministry,

10 a.m., "Importance of Africentric Catholic Catechesis," director of the Institute for Black Catholic Studies at Xavier University in New Orleans Dr. Kathleen Dorsey Bellow facilitating, free. Registration: cutt.ly/VDIC. Information: Pearlette Springer, pspringer@archindy.org or 317-236-1474.

April 25

The Willows Event Center, 6729 Westfield Blvd., Indianapolis. **Light in the City Annual Dinner**, benefitting Lumen Christi Catholic School, 5-9 p.m., silent auction, bourbon pull, dancing, COVID-19 safety protocols observed, \$100 per person or \$600 for table of six. Tickets: lumenchristi.home.qtego.net. Information: Bob Collins, 317-632-3174 or bcollins@lumenchristischool.org.

May 5

MCL Cafeteria, 5520 Castleton Corner Lane, Indianapolis. **Solo Seniors**, 5:30 p.m., Catholic,

educational, charitable and social singles—separated, widowed or divorced—age 50 and older, new members welcome, also call about regular Friday night dinner events. Information: 317-796-8605 or 317-243-0777.

May 7

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., Father James Farrell, celebrant, optional tour of center to follow. Information: 317-829-6800, www.womenscarecenter.org.

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. **First Friday bilingual 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: 317-750-7309, msross1@hotmail.com.

May 8

John Paul II Parish, St. Paul Chapel, 216 Schellers

Ave., Sellersburg. **First Saturday Marian Devotion**, 8 a.m. rosary, meditation, prayer; 8:30 a.m. Mass with confessions prior. Information: 812-246-3522.

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 12

Catholic Charities Bloomington online fundraiser, noon-1 p.m., success stories in mental health assistance in response to three times the normal requests during the pandemic. Event link: www.facebook.com/cebIndiana. Donations: ccb.in.org. Information: cbush@archindy.org or 317-236-1411.

May 19

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

Webinar 'Cry of the Earth and Cry of the Poor' scheduled for April 22

A webinar titled "The Cry of the Earth and the Cry of the Poor: Care for God's Creation and Root Causes of Migration" will take place from noon to 1 p.m. on April 22.

The event hosted by the archdiocesan Catholic Charities - Social Concerns and CARE (Catholic Accompaniment and Reflection Experience) Ministry in partnership with the ArchIndy Creation Care Ministry, will explore the relationship between care for God's creation, migrants and every person. It will be led by CARE coordinator Simona Reising and ArchIndy Creation Care Ministry coordinator Benedictine Sister Sheila Fitzpatrick.

The webinar will include prayer, an overview of creation care and migration, and time for questions and answers. Reising will present on factors of migration and how care for creation and care for undocumented persons are connected. Sister Sheila will offer an overview of the recent publication from the Vatican's Dicastery for Promoting Integral Human Development, titled "Pastoral Orientations on Climate Displaced People."

The event is free, but registration is required.

To register, go to creationandmigration.eventbrite.com. For more information or questions, call 317-236-1457. †

Retreats and Programs

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

April 21-June 2

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Plein Air Classes: Painting the Springtime Landscape**, Wednesdays 9:30-1:30 a.m. or 5-7 p.m., learn outdoor painting techniques from Conventual Franciscan Father Vincent Petersen, open to all levels, bring paints, canvases and brushes; chairs, easels and drawing tables provided, \$25 per session. Registration: mountsaintfrancis.org/retreats or 812-923-8817.

April 30

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr.,

Mt. St. Francis. **Painting with Padre**, last Friday monthly through May, doors open 5:30 p.m., painting instruction from Conventual Franciscan Father Vincent Petersen 6-9 p.m., subject matter changes monthly, cheese and light snacks, bring your own beverage, \$40 per session. Registration: mountsaintfrancis.org/retreats or 812-923-8817.

April 30-May 2

Our Lady of Fatima Retreat Center, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, 7 p.m. Fri.-11:45 a.m. Sun., for engaged couples only, includes materials, meals, snacks, presentations and separate

overnight accommodations, \$298 per couple. Registration: cutt.ly/TOBITRetreat or 317-545-7681, must also complete "Tobit Required Info Sheet" at cutt.ly/TOBITForm and email to jburger@archindy.org. Information on program: cutt.ly/fatimaretreats, 317-545-7681 x. 106 or cmcsweeney@archindy.org.

May 5

Contemplative Prayer, via Zoom, sponsored by Oldenburg Franciscan Center, 3-4:30 p.m., Franciscan Sister Olga Wittekind presenting, free will donation. Information and registration: 812-933-6437, www.oldenburgfranciscancenter.org. †

STEAM team powers to nationals



The Rube Goldberg STEAM Team of St. Louis School in Batesville poses with their "Back 2 the '80s" machine. The goal of the machine is to "shake and pour a box of Nerds candy." It placed in the top 10 for their division, sending the group to the national competition, held virtually this year. While the team did not place in the national competition, they did win first place in an in-person event held in Ripley County on April 10. Starting in the bottom row, the team members are Karsyn Watson, left, Lucy Meyer, Olivia Leising, Avery Austin and Bridget Lohmueller. In the top row are Meg Ritter, left, Sophia Hohenstein, Rachel Suttman, Ben Greiwe, Ethan Rahschulte and Felicity Brelage. (Submitted photo)

Wedding ANNIVERSARIES

MARVIN AND ANN (HAMILTON) STIER



MARVIN AND ANN (HAMILTON) STIER, members of Immaculate Conception Parish in Millhousen, will celebrate their 50th wedding anniversary on April 17.

The couple was married in St. Mary Church in Greensburg on April 17, 1971.

They have five children: Angie, Kevin, Mark, Pat and Paul Stier.

The couple also has 10 grandchildren. †

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to bit.ly/2M4MQms or call 317-236-1585.

Friend's wisdom guides a woman during challenging time

(Editor's note: As part of our coverage of the ongoing influence that the pandemic is having on the faith lives of people, The Criterion invited our readers to share their experiences.)

Fifth part of a series

By John Shaughnessy

It's one of the best pieces of advice that Janet Schnorr Tosick has received about facing the challenges of the pandemic and making the most of one's life.

The advice came from her friend, Providence Sister Susan Dinnin, who told Tosick, "Don't worry about doing big things, but live each day with intention."

As part of her connection with the Sisters of Providence at Saint-Mary-of-the-Woods, Tosick recently volunteered in their annual phone-a-thon, contacting potential donors. She found that Sister Susan's advice rang true in many of the calls she made.

"There were a few women I'll never forget," says Tosick, a member of St. Paul Catholic Center in Bloomington. "There was a woman who recently lost her husband of 63 years. It was a blessing to listen to her stories and share her sadness. "Another woman was lonely for her grandchildren whom she hadn't seen in a year because of COVID. Then I heard the excitement of a woman who had her vaccine shots and was soon leaving to visit her grandchildren. Another woman entertained me with stories of her husband. We laughed and shared coincidences in our lives."

Tosick and her husband Michael have also used the time of the pandemic to reconnect with people from different points in their lives.

"We had hard times missing friends and family," she says. "Recently, I wrote a list of friends and family to call and pray for during and after Lent. We are thankful we are able to write a note, say 'I love you' and stay in touch.

"As we continue calling friends, their warmth and our excitement in hearing their voices are beautiful. This has been a blessing for me and Michael."

The blessings have extended to their faith journey together.

"Our faith and praying as a couple have expanded," she says. "We pray for COVID victims, the end of abortion, for our parents, all priests, Pope Francis, world peace and our family members."

Her approach of living life with intention continues to guide her.

"As I smile while wearing a mask, I am finding God in small miracles, and hope to bring peace and love to others."

'The Great Reset'

Monica Santangelo uses an intriguing phrase to describe the impact that COVID-19 has had on her relationship with God.

She calls it "The Great Reset."



Monica Santangelo

There were times in the past when "all the outside distractions" of life seemed to make it hard for her to get as close to God as she wanted. And then the pandemic brought its own challenges.

Churches were closed, and opportunities to personally receive Christ in the Eucharist were no longer available.

So Santangelo searched for ways to replace those missing parts of her faith life. That search has led her to a deeper relationship with God.

"I began watching the Mass on YouTube. It was a poor substitute from worshipping in person, but it would have to do," says the member of Nativity of Our Lord Jesus Christ Parish in Indianapolis.

"I discovered some Catholic programs on YouTube and priests like Father Mark Goring, Father Mike Schmitz and Father James Altman. These priests and programs I watch daily. In me, there was a significant awakening and yearning for God and the Mass."

She now prays the rosary daily. She says she has also grown to rely upon God completely.

"Watching these priests and Catholic programs made clear to me that God's natural law is what is perfect for me and all people. 'The Great Reset' has made my faith stronger, my trust in God stronger and my love of God stronger."

'I thank God every night'

Like many people, Angela Gilmer has needed a connection with others during this past year of the pandemic.

Hoping that connection would also help her grow in her Catholic faith, Gilmer started searching for an online rosary site. After trying several that she describes as "sterile and impersonal," she found just what she was looking for at www.praytherosary.com/live.

"I'm not sure how I even found this site, but since October I have prayed every night with this group—*every night!*" says Gilmer, a member of St. Lawrence Parish in Indianapolis. "What separates this rosary prayer site is that it's *live* and interactive. Starting with the national shutdown in March of 2020, two men have prayed the rosary daily, live and in real time on the internet. They log on at or around 9:30 p.m. Eastern time.



Angela Gilmer



Janet and Michael Tosick, members of St. Paul Catholic Center in Bloomington, have expanded their prayer life during the pandemic.

(Submitted photo)

"People who are on the site can offer their intentions by posting them on the comment section. Between the decades, they read the intentions out loud as we all watch the postings scroll by and offer our prayers for them."

Another bonus of the website is that it offers a monthly retreat via a Zoom meeting, Gilmer says.

"Because of this website, I have grown in my faith so much deeper. Knowing that hundreds of people are praying with me from all over the world at the same time is comforting and inspiring. I encourage all to log on at 9:30 p.m. to experience this global rosary community. I thank God every night that he guided me to it." †

Catholic educators share unexpected lessons of teaching in pandemic

WASHINGTON (CNS)—No one has to tell Catholic school teachers how different this past year has been.

At the start of the pandemic last spring, most Catholic schools adapted to online schooling and continued that way until the end of the school year.

At the start of this school year, many of these schools across the country reopened in person, with multiple safety protocols in place, or they operated under a hybrid model with some students attending classes in person and other students in class virtually.

Pandemic learning impacted Catholic preschools to high schools across the country, and its success seemed to hinge primarily on the flexibility of students and teachers alike.

That's why it's not surprising the topic of pandemic learning was a theme of so many of the workshops offered during this year's annual National Catholic Educational Association (NCEA) convention on April 6-8. Even the convention, which often draws thousands of participants, was virtual for the second year in a row, due to pandemic restrictions.

At the start of the online convention with participants joining in from all 50 states, retired Bishop Gerald F. Kicanas of Tucson, Ariz., who is chairman of NCEA's board of directors, thanked Catholic educators in a video message for how they "stepped up in the midst of the pandemic," saying their enthusiasm and creativity enabled many schools to keep going.

Los Angeles Archbishop Jose H. Gomez, president of the U.S. Conference of Catholic Bishops (USCCB), similarly thanked Catholic educators in an April 7 message to convention participants where he noted the challenges of the past year and thanked teachers and principals for their response, which he said was a "testimony to your faith."

Workshops focused on best practices in the pandemic, remote assessment of students, plans for students not returning next year and learning gaps during COVID-19.

One April 6 workshop highlighted what schools might keep from their virtual learning experiences and what they might not.

"We've had a year," said presenter Michelle Lia, co-director of the Greeley Center for Catholic Education at Loyola University Chicago, reminding educators they

likely had some "amazing Hail Mary saves" and many opportunities to think on their feet.

When she invited the online participants to respond in the chat section with a few words to describe what they learned in the past year, responses included "flexibility" (several times), "patience," "grace," "humor" and "adaptability."

One educator said they had been stretched this year. Another said they were tired.

Lia said she has heard a fair amount of criticism from students and parents about busywork homework during the pandemic and said that going forward, "Google-able" homework, where students can find the answers online, should be eliminated.

But she also noted: "Technology is here to stay, and it can be our friend," noting students might be able to attend school virtually if they have a long illness and that parent-teacher conferences, which seemed to work better on Zoom, also might continue.

Teaching students who are virtually learning requires teachers to be very clear about their expectations, which of course should also continue, Lia said.

Another April 6 workshop on pandemic learning was led by a panel of teachers and principals from the Chicago Archdiocese and Julie Ramski, director of early childhood education for the Archdiocese of Chicago's Office of Catholic Schools.

Ramski said when Chicago Cardinal Blase J. Cupich announced last summer that Catholic schools would reopen in person in the fall, this initially caused a lot of anxiety.

She said she spent a lot of time doing her own research and talking to teachers to reassure them they could do this.

"I kept saying, 'if you're all right, the kids will be all right,'" she said, adding she was convinced the best place for these students was to be in the classroom, with schools following numerous safety protocols.

The preschool teachers and elementary school principals told their online audience, many of whom went through much of the same experience, about keeping young students socially distanced and masked.

For preschoolers, it was important that they had more personal space and weren't sharing crayons or other

supplies, something that will continue in the future, these teachers said.

They also said they will likely continue Zoom parent-teacher conferences as these were convenient for both groups, and they would absolutely continue with the safety protocols already in place, especially the daily cleaning of classroom surfaces.

"We are going to keep up [these practices] for the coming school year," said Denise Spells, principal of St. Ethelreda School in Chicago, noting that if you change policies and then have to go back to them, it is confusing.

"Let's just keep working with what's working for right now," she said.

"There are so many things you can do, so just drop the negative of what you can't do and your whole experience will be much, much better," Lisa Abner, a preschool teacher at St. Benedict's School just outside Chicago, told the online workshop participants.

Amid all the challenges and new ways of doing things for teachers and principals, there have also been lessons for students that likely won't come up on any assessment tests.

Martha Holladay, who teaches Advanced Placement English literature and composition at Padua Academy, a girls Catholic school in Wilmington, Del., said her students are learning what they need to learn and also are "learning intangibles.

"They're learning gifts of the Holy Spirit. They're practicing wisdom, fortitude, self-control, other-centeredness, resilience. These are all things that we want our children to learn, and they are learning it," she told Catholic News Service (CNS) on March 30.

Holladay, like other teachers at Padua Academy, has been teaching a hybrid format since the fall. Some students are there in person while others are attending virtually, often by FaceTime on other students' phones, which are moved around the classroom so the virtual students are included in every discussion and activity.

She said if someone told her decades ago she would be teaching this way, she wouldn't have believed it. But the experience has taught her "that these girls are flexible, they're resilient. They want to learn, and they really want to be good people.

"That encourages me," she added. "It gives me hope." †

Great-grandparents, vouchers help change the lives of three children

By John Shaughnessy

Jo Griffiths cried when she received the news that she believed would make a dramatic change in the lives of her three great-grandchildren.

Actually, that change had begun years earlier when she and her husband Evan made a choice about the children.

When their granddaughter couldn't take care of her three children—and no one else in the extended family stepped forward—the Griffiths chose to welcome the two girls and the boy permanently into their lives.

At that time about 13 years ago, Mykiah and Aidan were under the age of 4, and Lola was 9 months old.

"They don't throw baby showers for great-grandparents," Jo says with a laugh before turning serious. "We had to buy everything. We had to buy a bigger house and a family van."

As Joe and Evan have worked to give their great-grandchildren a better life, they have also found that their lives have been enriched.

"It was a lot to take on, but it's been a blessing for everybody—for the kids, for us, for the family," Jo says.

Still, there was one more blessing the Griffiths hoped to give their children—a Catholic school education.

Faced with other expenses, they initially sent Mykiah

and Aidan to a public school. Yet when it was time for Mykiah to go to middle school, the Griffiths had concerns about the option awaiting her. So Jo made a call to SS. Francis and Clare of Assisi Catholic School in Greenwood to explore the cost for Mykiah to attend school there. That's when the school's principal Betty Popp invited Jo to visit the school.

"I could tell that they wanted a good school for Mykiah, but it would be a question of finances when they inquired about tuition," Popp recalls. "Most always, I speak to people about the fact that every parent should have the ability to send their children to a Catholic school if they felt it was important."

During the meeting, Popp mentioned Indiana's educational voucher program that provides funds for economically qualified families to send their children to the school of their choice. Popp said she would not only check about that possibility for Mykiah, but Aidan and Lola, too.

A short while after that meeting, Popp told the Griffiths that with the help of vouchers and some additional assistance from the school, all three children could receive a Catholic education there.

"I cried," Jo says. "It meant a lot for them to go to a Catholic school—the religion, the top-notch education, the spirituality. There's a camaraderie there, and they're implementing religion into everyday activities. They're teaching about what's right and wrong.



Evan and Jo Griffiths pose for a family photo with their three great-grandchildren, Mykiah, 16, Aidan, 14, and Lola, 13. Members of SS. Francis and Clare of Assisi Parish in Greenwood, the Griffiths were able to give their great-grandchildren a Catholic education at the parish school with the help of Indiana's Choice Scholarship Program, more commonly known as the voucher program. (Submitted photo)

"There's a secret sauce at SS. Francis and Clare, and maybe at all Catholic schools—the teachers, the atmosphere they create, the care and compassion, and the faith in God."

Six years have passed since the three children started together at SS. Francis and Clare. Now, Mykiah is a junior at Martinsville High School, Aidan is a freshman at Roncalli High School in Indianapolis, and Lola is a seventh-grade student at SS. Francis and Clare.

For all three of them, their great-grandparents see the impact that their years of Catholic education have had on

their lives—and will continue to have in the future.

"They'll all be able to go out in the world and have a successful life," Jo Griffiths says. "They're all talking college, and that's part of the education in a Catholic school. They set higher standards, and they get more out of them. It's been such a blessing."

She has a similar regard for Indiana's voucher program.

"We couldn't give them a Catholic education without the vouchers. It provided an opportunity we wouldn't have been able to give them at all." †

Vouchers benefit Catholic school students

Now in its 10th year, the voucher program in Indiana has benefited students and families seeking a Catholic education in the archdiocese. Here is a breakdown, by school year, of the number of Catholic school students in central and southern Indiana who have received a voucher.

2020-2021 Vouchers	8,333
2019-2020 Vouchers	8,463
2018-2019 Vouchers	8,621
2017-2018 Vouchers	8,299
2016-2017 Vouchers	8,042
2015-2016 Vouchers	7,712
2014-2015 Vouchers	6,775
2013-2014 Vouchers	4,786
2012-2013 Vouchers	2,300
2011-2012 Vouchers	1,058

VOUCHERS

continued from page 1

us understand it better."

Crittendon says he wouldn't have been able to find that right fit for his daughter without a voucher from the state of Indiana to help pay for her Catholic school education.

"It would have been a struggle, definitely," he says. "The voucher has empowered us to put her in the right place."

The voucher program is now in its 10th year in Indiana, giving parents across the state a choice in where they want their children to attend school.

Having that choice is a reality that many parents of Catholic school students in the archdiocese appreciate. Of the 20,313 Catholic school students across central and southern Indiana this year, 8,333 of them attend their school with the help of a voucher. That's 40% of the enrollment.

"We are grateful to live in a state where Indiana Choice Scholarships are available for students and their families," says Michelle Radomsky, assistant superintendent of Catholic schools in the archdiocese.

"We believe that parents, as the primary educators of their children, know what is best for them—and that includes having the ability to choose the school that fits their children's needs."

A faith-filled path to living a dream

At 23, Htoo Thu is among the earliest group of students whose life was changed dramatically by the voucher system in Indiana.

In the spring of 2011, she arrived in the United States as a refugee from Burma (also known as Myanmar), looking forward to the freedom and opportunity that her new country offered her and her family. She found that opportunity when her family moved into St. Mark the Evangelist Parish in Indianapolis, where she started at the parish school as an eighth-grade student in the 2011-12 school year.

"Although we attended a public school back in Burma, my siblings and I had always received Catholic education," she says. "Every morning before school, my mom sent us to our church for a Bible class.

"My parents saw St. Mark as a place where we can continue the same kind of education, even more so with faith embedded in the classrooms. For me, it felt like home away from home, because faith was something I had in common with my classmates amongst the many differences."

It was the beginning of a faith-filled, educational journey for her that has also included graduating from Roncalli High School in Indianapolis in 2016.



Htoo Thu

"Catholic education has provided me with rich opportunities to stay connected to the members of my community and also with God," Htoo says. "In addition to studying theology in the classroom, we live out the mission of the Catholic faith through service."

She plans to pursue a life of service to others. Since graduating from Marian University in Indianapolis in 2020, she has been working the past year as she prepares to continue her education at the Indiana University School of Medicine in Indianapolis this fall.

"I hope to serve the medically underserved communities throughout the Indianapolis region as a doctor."

She says the foundation of her dream was reinforced through her Catholic education—an education made possible because of the voucher system in Indiana.

"The voucher system was probably the number one factor that allowed my parents and the parents of my fellow Burmese students to be able to afford this education."

That ability to impact a life is why Catholic schools across the archdiocese are "committed to serving any students and families who want to be in our schools," Radomsky says.

"The Indiana Choice Scholarship program allows us to do that for those who may not be able to pay the full amount of tuition," she says. "The educational future of each of our Catholic school students is our priority, as is preparing the entire student—mind, body and soul—for life." †

School choice myths and facts

The same arguments that opponents of school choice leveled against Indiana's voucher program when it was introduced a decade ago are back in the public arena.

Then and now, one of the leading voices countering those attacks is the Indiana Non-Public Education Association (INPEA), the only organization focused solely on supporting the 400 non-public schools in the state.

"There has been a growing negative narrative in the media from opponents to the proposed school choice expansions under consideration at the Statehouse," said John Elcesser, executive director of the INPEA. "Let's separate fact from fiction. Of course, if you want the full story, take a look beyond the numbers and ask a parent whose children's lives have been impacted by the program."

The INPEA, whose member schools include Indiana's 175 Catholic schools, has compiled a list of common myths about school choice—along with the facts that refute them.

MYTH 1: CHOICE UNDERMINES PUBLIC SCHOOL FUNDING AND COSTS TAXPAYERS AND PUBLIC SCHOOLS.

FACTS:
• Students who receive a voucher make up 3 percent of Indiana's entire K-12 student population, but they receive only 2 percent of the funding allocated for K-12 education.

• For the 2019-20 school year, the average voucher amount in Indiana was \$4,707, compared to the average traditional public-school state tuition support amount of \$6,872 (the amount allocated per student from the state). This means that a voucher student receives, on average, \$2,000 less in state money for his or her education. In addition, voucher students do not receive any federal or local dollars.

• In the 2019-20 school year, Indiana awarded approximately \$173 million in school vouchers. If each of the 36,707 voucher students would have attended their district public school instead of a private school, the state would have spent approximately \$239 million in tuition support for those students. That's a savings to the state of about \$66 million.

MYTH 2: CHOICE DOES NOT LEAD TO BETTER ACADEMIC OUTCOMES FOR STUDENTS.

FACTS:
• Student academic growth scores from the Indiana Department of Education, which measure the amount of assessed learning through a one-year period, found that in 2019:

• Eight out of the top 10 schools were voucher-accepting schools.

• The top five schools in terms of growth were all voucher-accepting schools.
• In terms of student proficiency, which is measured by pass rates on state standardized tests, findings from the 2018 ILEARN/ISTEP tests revealed:
• Six of the top seven schools in the state on the ISTEP 10 were non-public (voucher) schools.
• Twenty-five of the top 50 high schools were non-public (voucher) schools.
• Nineteen of the top 50 grade 3-8 schools were non-public (voucher) schools.

MYTH 3: CHOICE PROGRAMS DO NOT HAVE THE SAME ACCOUNTABILITY AS PUBLIC SCHOOLS.

FACTS:
• All voucher-accepting non-public schools must be accredited.
• Voucher-accepting non-public schools must administer the ILEARN test and receive A-F grades like all other schools.

• Unlike public schools, voucher-accepting non-public schools are subject to consequences if they are low academic performers for two years (D- or F-rated schools).

• The truest form of accountability is choice. No one is automatically assigned to a non-public school. Parents have to choose to send their child to one of these schools, and they can also choose to leave that school if it is not working.

MYTH 4: CHOICE PROGRAMS ALLOW FOR DISCRIMINATION.

FACTS:
• Nine out of 10 national empirical studies show that choice programs lead to less segregation.

• Voucher students are lower-income compared to traditional public school students. Statewide, 70% of voucher students are on free and reduced-price lunch compared to 47 percent of public school students.

• Voucher students in Indiana are more racially diverse compared to traditional public school students.

• Voucher students: 57 percent white, 43 percent minority
• Traditional public school students: 68 percent white, 32 percent minority.

Established in 1974, the INPEA is a leading advocate for parents' ability to choose the best school setting for their children. The organization has been an important choice coalition partner during the 10 years of the Indiana Choice Scholarship (Voucher) Program and is a key resource for schools, education leaders and public officials.

For more information, including access to INPEA podcasts, position papers and research data, visit www.inpea.org. †

ICC

continued from page 1

Behning's proposed legislation, House Bill 1005, would help middle and upper-middle-class families still struggling to pay for private school tuition by raising the financial eligibility requirements for vouchers. Among other provisions, it also would increase the scholarship amount that a voucher student receives in a school year and create the Indiana Education Scholarship Account, which would provide eligible families funding to directly pay for tuition or other education-related expenses.



Then-Gov. Mitch Daniels signs Celia Ward's arm following the school choice bill signing ceremony on May 5, 2011. At the time, Celia was a fourth-grade student at Central Catholic School in Indianapolis, one of four schools which now make up the Notre Dame ACE Academies in Indianapolis. (Criterion file photo courtesy of the Governor's Office)

The bill, which passed out of the House, was not heard in committee in the Senate. Instead, efforts to expand school choice are now focused on negotiations over the state budget. The House version of the budget included all of the choice language found in Behning's bill. Meanwhile, the recently released Senate version of the budget contained a scaled-down version of the expansions.

Choice advocates are hopeful that the final budget, through conference committee negotiations, will more closely resemble the House's version of the choice expansions. Two of the strongest supporters of these efforts are the Indiana Catholic Conference (ICC) and the Indiana Non-Public Education Association (INPEA)—two organizations that were instrumental in the creation and passage of the original measure 10 years ago.

"Approximately 273,000 Hoosier students have been blessed with the ability to make an educational choice because of the Choice Scholarship legislation enacted in 2011, and I have been privileged to directly hear the life-changing stories shared by many of those families," said John Elcesser, executive director of the INPEA, which represents the state's more than 400 non-public schools, including Indiana's 175 Catholic schools.

"It is heartening that both the Indiana House and Senate, too, see the value of providing more educational opportunities as evidenced in their budget commitments to expand choice in Indiana. The question that remains during the final days of the 2021 General Assembly session is how many more families will be provided that same opportunity? We hope our legislators will be bold in that decision by providing more opportunities for more families—for the betterment of all Hoosier students."

The idea that choice would improve all schools, both public and non-public, and the efforts that culminated in the 2011 legislation, were bold from the beginning. For decades, lawmakers and advocates, including the ICC and the INPEA, had been working toward making school choice a reality in the state. Those plans finally reached fruition under the leadership of Daniels, who made education

reform one of the cornerstones of his agenda.

"We must begin to honor the parents of Indiana," Daniels had said in his 2011 State of the State address, a few months before passage of the Choice Scholarship legislation. "We must trust them and respect them enough, to decide when, where and how their children can receive the best education, and therefore the best chance in life.

"For families who cannot find the right traditional public school or the right charter public school for their child, and are not wealthy enough to move near one, justice requires that we help. We should let these families apply dollars that the state spends on their child to the non-government school of their choice."

Now, 10 years later, the former governor reflected on the initiative.

"Providing poor and minority families the same choice of schools that their wealthier neighbors enjoy is the purest example of 'social justice' in our society today," said Daniels, who has served as president of Purdue University since completing his second term as governor of Indiana in 2013.

"The baseless and plainly self-interested arguments made against this program by the usual special interests only underscore its validity. I will always be proud that Indiana has established itself as a national leader in expanding opportunity and protecting the interests of its less fortunate citizens in this critical realm of life."

'Every piece is essential'

For Glenn Tebbe, who served as executive director of the ICC during those years, Daniels' support and influence cannot be overstated when looking back on what occurred a decade ago.

"His commitment was critical to enable it to happen," said Tebbe, who retired last May after 16 years at the helm of the ICC, the public policy voice of the Catholic Church in Indiana. "[School choice] will always be one of his greatest legacies in state government."

Tebbe recalled strategy sessions at the governor's

residence with other key players, including Elcesser, who took over Tebbe's former role at the INPEA in 2008.

"Gov. Daniels was very engaged throughout the process," Tebbe said. "He put several questions directly at me, making sure we were going to do our part if he was doing his part."

The issue of providing support for families to help them direct their children's education had been a matter of long-standing importance to the Catholic Church, according to Tebbe. In fact, it was one of the priorities that the ICC took on after its formation in 1966.

An early success came 50 years ago, when the ICC, working in partnership with other stakeholders including Lutherans in the state, built a strong case that non-public schools provided a vital public service and saved Indiana taxpayers at least \$78 million annually. History was made on March 12, 1971, when the Indiana House passed the first bill that would have provided state aid to non-public schools.

Although the bill was later voted down by the Senate, this effort laid the groundwork for future efforts by the ICC and its allies, who would see major success in decades to come. In 2009, also during the Daniels administration, the state legislature passed the Scholarship Tax Credit program, which built momentum for the school choice legislation that would follow two years later.

From the beginning of the ICC's efforts, and now continuing under the leadership of Tebbe's successor, Angela Espada, partnering with allies has been key.

"Working collaboratively with others was the model from the beginning, and this is how the school choice legislation eventually passed," Tebbe said. "It's like a mosaic. There are a lot of different pieces, and every piece is essential. It's not a complete picture until that last piece is in place, and that's what happened 10 years ago."

'Still the gold standard'

Another key player—and one who brought experience in both private and public school education to the table—was Dr. Tony Bennett, who was elected state superintendent of public instruction during the Daniels administration.

A product of Catholic schools, the graduate of Our Lady of Providence High School in Clarksville ran for the office in 2008 and won, playing a critical role in shepherding the governor's ambitious education reform agenda. In doing so, he and others in state government at the time faced fierce opposition from teachers' unions and other organizations—many of the same critics opposing the expansion legislation at the Statehouse today.

Legal challenges followed the 2011 legislation, but in 2013, the Indiana Supreme Court unanimously ruled the program constitutional, arguing that it is the families—not the schools—that mainly benefit from it.

Bennett says he is heartened by the fact that since Indiana led the way in 2011 with the most comprehensive school choice program in the nation, so many states have passed or are currently considering school choice legislation.

"I believe that what we did has withstood the test of time," said Bennett, who now serves as senior vice president of K12 Inc., the nation's leading provider of online school curricula. "Indiana's school choice program is still considered the gold standard."

He and others credit key members of the coalition, including Robert Enlow, currently president and chief executive officer of education reform organization EdChoice, with helping to craft the robust public policy case behind the Choice Scholarship legislation.

In recent months, *The Wall Street Journal* has covered school choice extensively, including research from the University of Arkansas that reveals better test results and student growth in states offering more school options.

Betsy Wiley, who served as deputy chief of staff in the



'The question that remains during the final days of the 2021 General Assembly session is how many more families will be provided that same opportunity? We hope our legislators will be bold in that decision by providing more opportunities for more families—for the betterment of all Hoosier students.'

—John Elcesser, executive director of the INPEA

Daniels administration and remains heavily involved in the school choice movement, points to this and other evidence to support the case for school choice. And like other advocates, she is a staunch supporter of the expansion legislation under review at the Statehouse.

"Mitch was always a true believer in education being the great equalizer," said Wiley, now president and chief executive officer of the Institute for Quality Education and Hoosiers for Quality Education. "Having that support at the very top, combined with the support that our coalition was able to put together at the grassroots level is what drove success 10 years ago.

"But not every family in Indiana has every option available to them yet," Wiley continued. "Until that happens, we still have more work to do."

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

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

Author: Holocaust's 'righteous' need to be remembered, too

WASHINGTON (CNS)—The number of Holocaust survivors is dwindling but so, too, are those “righteous Gentiles”



Jonathan Sacerdoti

who saved Jews who were almost certain to perish, according to the son of one such survivor.

“On my father’s side, he and his parents and his brother all survived in Italy because of the kindness and bravery and human decency of the people

who saved them,” said Jonathan Sacerdoti, a London-based writer and broadcast journalist, in an April 9 phone interview with Catholic News Service (CNS).

Three of those who protected Sacerdoti’s father, uncle and grandparents have been recognized by Yad Vashem, Israel’s official memorial to Holocaust victims, as Righteous Among the Nations. They include the mother superior of a convent who took in the boys, ages 5 and 3, in 1943, and their mother; and two priests who arranged for new hiding places in Italy when the Nazis got too close for comfort.

“It was a traumatic experience, but one that saved them,” Sacerdoti told CNS. He wrote an essay, “How should we honor the ‘angels’ of the Holocaust when they’re gone?” for *Spectator* magazine. The article was posted on April 8, recognized in Israel as Yom HaShoah, or Holocaust Remembrance Day.

Sacerdoti’s father, Cesare, was the son of an Italian rabbi. “This emphasis he put on these people is as good people. These are people they should all try to emulate,” Jonathan Sacerdoti said of his father.

“My father had an exceptional memory in life,” he added. “He remembered everything, remembered enormous

amounts of that experience,” Jonathan Sacerdoti said, recalling that his father would speak often of his experiences in hiding under the religious sister’s protection. The mother superior, Maria Agnese Tribbioli, the convent’s founder, did not tell even the other sisters that the new children in their care were Jews.

Cesare Sacerdoti, who married an English woman and settled in Great Britain, returned to Italy about 11 years ago with his son to visit the places where he had been hidden. While there, they tracked down a couple of the nuns who had been in the convent during the war.

“They remembered the same stories my father told me about his time in the convent,” Jonathan Sacerdoti told CNS. In one instance, little Cesare refused to make the sign of the cross. The mother superior brushed aside the obstinacy, saying the boy was traumatized after having been forced to leave his home.

Another story a nun corroborated: Seeing the priest in the sanctuary of the convent chapel in his vestments must have reminded Cesare’s 3-year-old brother of the robes his rabbi father would have worn in the synagogue, for he cried out, “Papa! Papa!” It was a case of mistaken identity.

Cesare’s mother knew two hairdressers. One was named Licia. “Her husband was a policeman who told the family to run away at the right moment and go into hiding,” Jonathan Sacerdoti said. “Another hairdresser friend of my grandmother’s was called Margo. She hid my grandfather in their home. The pharmacist gave money every month to Margo, who couldn’t afford to keep him” based on her meager hairdresser income.

All of Cesare’s rescuers, Jonathan Sacerdoti said, had died by the time of that visit. Cesare Sacerdoti died in 2019.

But Jonathan Sacerdoti, using his journalist’s training, recorded interviews

with his father about his experiences as a Jewish child during the war. “I have them on tape—literally, on tape. So I have that for the next generation—and future generations, I guess. He was pleased to tell the stories, I would say, the last 10 or 20 years. He seemed reinvigorated, re-energized to tell the story more,” he told CNS. “We knew his gratitude to the people who saved him.”

Others helped the Sacerdoti family, although their names are lost to history. These include the people who ran an orphanage where the Sacerdoti boys lived for several months when they could no longer stay at the convent.

“My father’s overriding memories of his nine months in the orphanage were of hunger and cold, but also of the warmth of the nuns who protected him—he told us that warmth stayed with him all his life,” Jonathan Sacerdoti wrote in his essay.

“As my father once said, ‘They seemed to appear where and when you needed them, like angels,’” Jonathan Sacerdoti wrote in the *Spectator*. “In fact, their actions were decidedly human, actively choosing to protect their fellow man at a



In 2009 Cesare Sacerdoti, center, and his brother, Vittorio, traced and met Sisters Gennarina and Caterina, who remembered looking after them as children in their convent during the Holocaust. (CNS photo)

time when evil and indifference prevailed. When faced with the question of what our duty is as citizens of the world, each of us can choose to make a difference.”

Jonathan Sacerdoti also wrote the number of surviving Righteous Among the Nations has shrunk to 193, as two died during Holy Week.

“They weren’t Jews, but whatever their backgrounds—nuns or priests in my father’s case, peasants in Eastern Europe or Poland, or teachers or industrialist in the famous case of Oskar Schindler,” Sacerdoti told CNS, “even [the recently deceased] Prince Philip, the Duke of Edinburgh; his mother was recognized as a Righteous Among the Nations for saving people she knew.” †

PRATT

continued from page 4

about Catholic spirituality and autism, but there is some progress. Father Schneider, familiar to some via his Twitter handles @AutisticPriest and @FrMatthewLC, explores faith, particularly prayer, and autism through regular interaction with others from around the world on social media. He has also written an upcoming book, *God Looks on the Autistic Mind with Love: 52 Devotions for Autistics, Aspies, and Those Who Love Us*, slated for publication by Pauline Books and Media.

“The first part [of the book],” says Father Schneider, “covers how autistics pray differently from neurotypicals, and the second half has a series of 52 daily devotions for autistics.”

Within the faith family, parishes can build fellowship with persons with autism by, for example, providing a sensory-friendly environment for prayer or offering a Catholic social group or Bible study. And within Scripture, although there is no direct mention of autism, there are verses with deep meaning all can relate to.

“If I had to pick one verse, it might be 1 Samuel 16:7: ‘The Lord sees not as man sees; man looks on the outward appearance, but the Lord looks at the heart,’” says Father Schneider. “Often we on the spectrum have pure hearts, but to others we can appear differently. Nonetheless, God, the relationship that really matters, knows our heart.”

(Maureen Pratt writes for Catholic News Service. Her website is www.maureenpratt.com.) †

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Filipino Catholics celebrate 500 years of faith in the island nation

By Fr. Ricky Manalo, C.S.P.

This year is a significant event in the faith lives of Filipino Catholics throughout the world. This year, we celebrate the quincentenary of Christianity in the Philippines.

It was 500 years ago, in 1521, that the Portuguese explorer Ferdinand Magellan, representing the Spanish Empire, arrived in the Visayan region of the Philippines.

Thus, began the process of European colonization, which eventually led to the establishment of Christianity. To this day, the Philippines remains the only major predominantly Catholic nation in Asia.

The background that led up to this monumental event is worth remembering. When news of Christopher Columbus' discovery of the Americas in 1492 reached Europe, a fervor and thirst for treasures, fame and potential Christian converts took hold of those empires that were navigationally competent to expand beyond their borders.

The Spanish and the Portuguese empires were rivals, so the 1494 Treaty of Tordesillas essentially divided the world into two halves: the Americas and Asia. The Spanish Empire was granted exploration rights to the Americas, and the Portuguese Empire was granted these rights to Asia.

Enter the Portuguese navigator and explorer Ferdinand Magellan (1480-1521). From 1505-1513, he sailed for his own Portuguese Empire to the eastern coasts of India and the western coasts of Africa. But after disputes with his own King Manuel over rewards for his services, he moved to Seville, Spain, and switched allegiance to King Charles I.

Based on his interpretation of the Treaty of Tordesillas, Magellan convinced the Spanish king that the exploration rights to the Spice Islands or Moluccas (located just northeast of Indonesia and south of the Philippines) was debatable. Of course, there was only one way to find out: The king would need to send someone out there right away and claim it for the Spanish Empire, before the



A woman prays during Ash Wednesday Mass at the National Shrine of Our Mother of Perpetual Help in Manila, Philippines on Feb. 26, amid the coronavirus pandemic. Church organizers continue with commemorations marking the 500th year of Christianity in the Philippines even as the pandemic continues to affect daily life. (CNS photo/Eloisa Lopez, Reuters)

Portuguese arrived there first.

Thus on Sept. 20, 1519, the most ambitious exploration began with the goal of not only claiming the Spice Islands, but also circumventing the entire world, all for the glory, fame and wealth of the Spanish Empire.

On March 31, 1521, Easter Sunday, Magellan and his crew celebrated Mass on a small island off the coast of Leyte, just northeast of Cebu in the southern region of the Philippines. There was much

to celebrate because two weeks prior to this Mass, during the week of March 20, his fleet had reached the shores of these islands.

Their discovery simultaneously began the process of converting the indigenous people to the Christian faith. In large part, their strategy was straightforward: If they could convince the chiefs of each island to convert, then everyone else would follow suit. So, Magellan set his sights to the island of Cebu (located to the left of Leyte) where Chief Humabon reigned.

At first, both leaders exchanged gifts, with Magellan offering 13 pieces of Spanish iron and Humabon offering 10 pieces of the island gold. Conversations about whose God was more powerful transpired, but it was the performance of a miracle that finally convinced the chief to consider baptism.

His grandson had been ill for two years, and after the accompanying chaplain baptized the young man, resulting in his cure, Humabon was convinced and asked to be baptized himself. And as predicted, more than 2,200 of his people were baptized afterward.

With the success of establishing a working relationship with the island inhabitants of Cebu, it didn't take long for Magellan to set his sights on more ambitious and expansive goals by considering the colonization of the entire archipelago, comprising more than 4,400 islands and islets.

However, in his attempts to expand beyond Cebu and other neighboring islands, Magellan eventually was struck by a spear and died during a battle. Alas, Magellan never completed his goal of circumventing the entire world, but his crew eventually accomplished this significant feat in his name.

The quincentenary that marks the introduction of the Catholic faith in the Philippines cannot go unnoticed, given

the impact and influence that Catholicism has and continues to have in the everyday lives of Filipinos.

Today, eight in 10 Filipinos profess Catholicism as their faith. After Brazil and Mexico, the Philippines boasts the third largest number of Catholics, followed by the United States.

Even beyond numbers, it is easy to experience and appreciate how the Catholic faith has been integrated within the myriad social and spiritual practices that mark the everyday lives of Filipinos.

These include but are not limited to: the sacramental practices that are fostered within the family systems; the countless devotions to the saints, especially to Mary, as expressed through daily rosary recitations, novenas and pilgrimages; the sequence of Advent Masses known as in the native Filipino language of Tagalog as "Simbang Gabi" ("Night Masses") that continues to grow in popularity throughout the U.S.; and the active participation of so many Filipinos in their local parish liturgies, pastoral outreach programs and diocesan social events.

To help celebrate this milestone, a website has been created that lists all the quincentenary festivities that are happening in U.S. dioceses throughout the next 12 months (www.1521stories.com). A national celebration is being planned to cap off this year during the weekend of March 18-20, 2022.

Indeed, Filipino Catholics not only pray in thanksgiving for the gift of our Catholic faith, but we also look forward to the next 500 years!

(Paulist Father Ricky Manalo is a composer, theologian and author. He is the co-author of a new book on Filipino American Catholicism, *A Treasured Presence: Filipino American Catholics. He resides at St. Paul the Apostle Parish in New York City.*) †



A boy carries a Santo Nino statue in Manila, Philippines, prior to Pope Francis' closing Mass in Rizal Park on Jan. 18, 2015. (CNS photo/Tyler Orsburn)

Worship and Evangelization Outreach/Michael Ware

Moving beyond labels, offering a sense of belonging

(April is Autism Awareness Month, and the Office of Worship and Evangelization invited Michael Ware, a young adult member of St. Vincent de Paul Parish in Bedford who serves as the parish's catechetical leader, to tell his story. Below are his answers to the questions we asked. It is our hope that growth in understanding of autism and other disabilities will lead to relationships of support and increase a sense of belonging.)



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autism and other disabilities will lead to relationships of support and increase a sense of belonging.)

Would you please tell us a little bit about yourself?

"I was born in Bloomington and diagnosed [with autism] at Riley Children's Hospital in Indianapolis when I was around 2½ years old. I really became on fire for my Catholic faith at 16, and I started discerning the priesthood as a senior at Indiana State University in Terre Haute. Go Sycamores!"

What drew you to seek formation as a Third Order Dominican?

"Most religious orders have a Third Order which consists of laity committed

to shaping their lives based on the charisms of that particular order (secular Franciscans, Benedictine oblates, etc.). I was an oblate at St. Meinrad originally, but a friend of mine told me to check out the Dominicans in 2015. The rest is history. I read up on anything I could to learn more, and in 2017 a Dominican laity group began at St. Paul Catholic Center in Bloomington."

What have been some challenges you've experienced as you have moved forward in formation?

"The discernment experience has been pretty rough. Some vocation directors and religious don't completely understand what autism is, its variations or how to handle it. Some orders won't take candidates if they are autistic, especially if there are no available resources in the seminaries. My goal now is to help priests understand what we in the autistic community experience. I think we would be great priests and religious in the right circumstances."

What are some areas of growth you've noticed since you began formation?

"Humility and empathy for sure, and a deeper appreciation for devotions such as the rosary, and for saints such as St. John

Paul II the Great, St. Theodora Guérin and Blessed Pier Giorgio Frassati for inspiration."

What advice would you give a parish or a community that is seeking to be a place where people on the autism spectrum can belong and thrive?

"I think educating everyone—particularly clergy and seminarians—in psychology with a focus on disabilities would be huge. Even though there may be parents who have children who are autistic in the parish, that doesn't mean collectively [the faith community] would know how to approach us. Offering [times where there is not as much stimulus or distractions] such as daily Masses would help people who are autistic focus, relax and appreciate the sacraments."

What advice would you give someone who is on the autism spectrum and is discerning a vocation or seeking a spiritual "home" as you seem to have found with the Dominicans?

"[Similar to the words of] Winston Churchill: Never, ever, ever, ever, ever give up. Values like perseverance, patience and honesty have been crucial [to me], along with a great spiritual

See WARE, page 14

For the Journey/Effie Calderola

Let me be your servant

Nothing speaks so beautifully to the heart of ministry as "The Servant Song" hymn by Richard Gillard.



"Will you let me be your servant. ... Pray that I may have the grace to let you be my servant too."

After a year of isolating because of the COVID-19 pandemic and staying away from many volunteer activities,

people are beginning to get back to normal routines. One thing they're evaluating is how they will once again serve others in more person-to-person ministries.

My friend Sean works at a Catholic hospital as the director of mission integration. He guides the hospital in maintaining Catholic identity in ethics, spiritual and pastoral care.

Sean told me about the dramatic changes the pandemic brought to his hospital and mentioned that as everything changed in March 2020, all the hospital volunteers were sent home.

That's a huge loss, not just for his hospital. You could hear doors slamming shut across the U.S. as volunteers were let go, both because facilities were closing to outsiders or because of liability and concern for volunteers' personal safety.

This especially affected that army of senior citizen volunteers.

Now vaccinations are picking up, and we move timidly forth into this brave new post-pandemic world. A return to servant ministry beckons.

In what seems like the distant past to me, in March 2020, I offered my last first Friday Communion service in the absence of a priest at an assisted living facility. The facility closed to all visitors, and I couldn't visit any longer. Neither could the priest who offered Mass on Sunday in the recreation room, or the scores of volunteers who took the Eucharist to nursing homes and facilities all over town and all over the country.

Now many of these facilities are welcoming volunteers again.

At our parish, volunteer lectors and extraordinary ministers of holy Communion are still not used at Masses. The staff handles all those things. That will probably change soon.

Previously, our library had a weekly book sale. Volunteers would sort donated books and serve as cashiers for purchases. Everyone I saw working at these sales was a senior citizen. Now we haven't had a sale in more than a year.

Did those volunteers make it through COVID-19? Are they still healthy and eager to return? Or have their interests and intentions shifted during this crazy year?

I think it's one aspect of the pandemic we haven't considered, this forced exodus of volunteers, many of them retirees, from the good work of service to others.

COVID-19 did present some new opportunities. My 83-year-old friend in Ireland still helps with her beloved St. Vincent de Paul Society ministry, but now she makes phone calls for them. My parish asked for people to phone those who needed a friend through the pandemic, so I did some regular calling. And many younger people picked up the slack, including my friend Lisa, who volunteered to deliver lunches to low-income citizens, a job formerly done by a senior.

But now, fully vaccinated, millions of people are venturing back into the realm of service, allowing those they serve to be Christ for them, all in a more personal way.

Have our priorities changed? Do we want to try something new? Do we look forward eagerly to getting out? Or has isolation appealed to the introvert in some of us? How should we serve now?

Those are the questions we ponder this Easter season.

(Effie Calderola writes for Catholic News Service.) †

Amid the Fray/Greg Erlandson

With numbers down and 'nones' up, where to now?

As if the bishops needed anything more to worry about these days, Gallup released a poll just before Easter documenting a sharp decline in religious membership among Americans during the past two decades.



Unfortunately, the percentage decline for Americans belonging to the Catholic Church was one of the steepest. What this means for the future is a subject of growing concern in the wake of the COVID-19 pandemic and the drop-off in Mass attendance that the pandemic forced.

Gallup, which has been monitoring Americans' affiliation with churches, synagogues and mosques for more than 80 years, says that last year was the first time that the membership number has dropped below 50%.

According to the polling company, 47% of Americans belong to some house of worship, down from 50% in 2018 and 70% in 1999. The third millennium, far from inspiring a religious revival, has seen a rapid shrinkage in religious practice in what has been one of the most religious countries in the developed world.

A growing number of Americans are not expressing any religious preference, and in all age groups, the number that are explicitly saying they are unaffiliated with any church is growing. This includes 31% of millennials and 33% of Generation Z—that is, the future.

When looked at in terms of religious groups, the largest decline is for Catholics. From 1999 until today, the percentage of Catholics has declined from 76% to 58%, double the percentage decline for Protestants. Other studies have noted

a decline in sacramental marriages and baptisms among Catholics as well, also boding ill for the future.

For Catholics, the past two decades span the peak of the sexual abuse crisis. The corresponding lack of faith in the institution may be mirroring broader trends in society, however, including a decline across religious faiths and demographic groups that suggests strong cultural forces at work.

While the United States remains a religious country compared to Europe, for example, the pace of decline in the past 20 years suggests no quick turnaround in the trend line. Should the decline pick up speed in the wake of the pandemic, business as usual for many churches will not be an option.

One consequence of this decline may be an intensifying of political divisions. That is the conclusion of Shadi Hamid, writing in *The Atlantic*. He notes the sharp decline in church membership and the growth in "nones"—people who don't identify with any religious affiliation. But contrary to what secularists may hope, he says society may be becoming more divided, not less.

"As Christianity's hold, in particular, has weakened," he writes, "ideological intensity and fragmentation have risen. American faith, it turns out, is as fervent as ever; it's just that what was once religious belief has now been channeled into political belief. Political debates over what America is supposed to mean have taken on the character of theological disputations. This is what religion without religion looks like."

This has impacted the Catholic Church as well, where the melding of political ideology with ostensibly religious belief has meant that the fault lines in the Church increasingly mirror political fault lines.

See ERLANDSON, page 14

Guest Column/Richard Etienne

We 'should and ought' to remember God is always with us

How many times a day do you find yourself thinking, "I should have called her." Or, "I ought to take them some

food." Or, "I should have offered to help." A wise person once told me that a person can "should and ought themselves to death."

Yes, there is great value in examining your conscience. There are many times when the Spirit's urgings

must be acted upon.

But when there are too many shoulds and oughts in your life at one time, it can become paralyzing.

A person can only do so much and does nobody any favors—especially those people who are closest to them—by failing to maintain healthy boundaries and a healthy sense of balance in life. And at the end of each day, doesn't there always

seem to be much "unfinished" business?

This fact points to another important axiom that was passed on to me: "God will provide the grace needed for each day."

When each day is finished, we must say: "The rest is up to you, O God," and "tomorrow is another day" when we can start once again.

Our task is to be faithful to God's action in our life—to stay alert to what may come, and to stay open to pursuing it. And in the end, doesn't it often seem to come back to self-awareness?

In many instances, it does seem too easy to fall into a "messiah complex," where a person feels that they alone must save everyone around them and personally fix every situation that needs correcting in their surroundings.

I must remind myself that there was one Messiah and the rest of us play a secondary role in God's story. I also must remember that I am only one human

and therefore can't be "everything" for everyone.

In the Book of Psalms, we hear, "I relieved their shoulders of the burden; their hands put down the basket" (Ps 81:7).

And in the Gospel of Matthew, we read, "Come to me, all you who labor and are burdened, and I will give you rest. Take my yoke upon you. ... For my yoke is easy, and my burden light" (Mt 11:28-29, 30).

God will give us the grace necessary for each day. As Jesus said, "Do not worry about tomorrow; tomorrow will take care of itself" (Mt 6:34).

Are there any burdens that you need to lay down today? Do you need to find some time with the Lord to determine what needs to be laid aside?

(Richard Etienne is a member of St. John the Baptist Parish in Newburgh, Ind., in the Evansville Diocese.) †

Third Sunday of Easter/Msgr. Owen F. Campion

The Sunday Readings

Sunday, April 18, 2021

- Acts of the Apostles 3:13-15, 17-19
- 1 John 2:1-5a
- Luke 24:35-48

The Acts of the Apostles again furnishes the first biblical reading for Mass this weekend. Almost every Sunday in the Easter season features a reading from this book of the New Testament.

In this reading, St. Peter preaches to a crowd in Jerusalem. Americans are very accustomed to impassioned preaching. They hear it in their own churches and on the radio, television and online. Preaching about salvation and God's mercy is common.

Actually, to preach is to assume a mighty role and a great responsibility. Preaching, after all, by definition, is not simply lecturing or speaking aloud. It is speaking in the very name of God.

Those who preached by ancient Jewish standards were privileged people in this sense. None chose to be a preacher. Rather, God selected each preacher. Peter stood before this Jerusalem crowd after having been called to preach. Most importantly, though, he spoke in the place of Jesus.

He preached the words of Jesus, on behalf of him. This reading makes three points. First, it establishes the identity of Peter. He is an Apostle. Second, clearly, he is the chief of the Apostles. He speaks in the name of them all.

Finally, through Peter and the other Apostles, the salvation given by Jesus still reaches humanity. They continue the Lord's work.

The First Epistle of St. John provides the second reading. The epistles of John are alike in their eloquence and splendid language. They are alike in the depth of their theology and revelation.

This reading proclaims the majesty of Jesus the Savior. It cautions, however, that accepting Jesus as Lord is more than lip service. It is the actual living of the commandments, by which and through which humans realize the perfection, love, order and peace of life in God.

St. Luke's Gospel provides the last reading.

It is another Resurrection narrative, and it looks back to the Emmaus story, which reports the walk to a small town outside Jerusalem by two disciples and by the risen Lord, and the disciples' recognizing Jesus in the "breaking of the bread" or Eucharist (Lk 24:35).

As this group of disciples was talking, Jesus stood in their midst. He was no longer bound by location or time. Risen from earthly life, victorious over sin, Jesus now lived in the fullness of eternity—still in the Incarnation, true God and true man.

He showed them his pierced hands and feet. Indeed, these disciples were encountering the Crucified, but the Crucified had overcome death and lived!

Reflection

The Church continues to summon us to the joy of Easter celebration. He lives! The readings once more this week exclaim the Church's great trust in and excitement about the Resurrection. As St. Paul said, the Resurrection is the bedrock of our belief.

In these readings, the Church calls us to the fact that our redemption is in Jesus. He rescues us from death, from the living death of sin and hopelessness, from eternal death.

As did the Lord, all people, including believers, must die. As Jesus rose, they, too, will rise if they do not relent in their love of and obedience to God. Thus, all believers can anticipate and provide for eternal life in God.

Christians further can rejoice in the fact that salvation did not pass away when Jesus, who lived for a time on Earth, ascended into heaven. His mercy and power remain. His words endure. God has provided for us, so that we, too, may have salvation. We may encounter Jesus. We may hear the Lord's words.

We learn of the risen Jesus from the Apostles. The Church carefully protects and echoes the words of Jesus as repeated by the Apostles. He lives for each of us! †

Daily Readings

Monday, April 19

Acts 6:8-15
Psalm 119:23-24, 26-27, 29-30
John 6:22-29

Tuesday, April 20

Acts 7:51-8:1a
Psalm 31:3cd-4, 6, 7b, 8a, 17, 21ab
John 6:30-35

Wednesday, April 21

St. Anselm, bishop and doctor of the Church
Acts 8:1b-8
Psalm 66:1-3a, 4-7a
John 6:35-40

Thursday, April 22

Acts 8:26-40
Psalm 66:8-9, 16-17, 20
John 6:44-51

Friday, April 23

St. George, martyr
St. Adalbert, bishop and martyr
Acts 9:1-20
Psalm 117:1bc, 2
John 6:52-59

Saturday, April 24

St. Fidelis of Sigmaringen, priest and martyr
Acts 9:31-42
Psalm 116:12-17
John 6:60-69

Sunday, April 25

Fourth Sunday of Easter
Acts 4:8-12
Psalm 118:1, 8-9, 21-23, 26, 28, 29
1 John 3:1-2
John 10:11-18

Question Corner/Fr. Kenneth Doyle

Eastern Catholics may receive sacraments in the Latin Church

QI know a family originally from Jordan, but who are now U.S. citizens. They are members of a local



Eastern Catholic parish. They would like to get their 5-year-old grandson baptized in the Latin Church.

Also, they said that while a relative who is an Eastern Catholic nun was visiting here from Jordan, she

was refused holy Communion at a Latin church.

So, I have two questions: What are the rules for receiving Communion if you are an Eastern Catholic? And how should I advise her about her grandson's baptism? (Virginia)

A First, as to holy Communion, which is the easier part, Eastern Catholics are in full communion with Rome and the Vatican and are, of course, welcome to receive the Eucharist in any Catholic church.

As to baptism, a valid baptism in the Latin Church is recognized as a valid baptism in the Eastern Churches, and vice versa.

But I do have a couple of questions: First of all, why is it the grandparents who are deciding about the baptism? Normally it is the parents of the child who make that determination, and in fact the *Code of Canon Law* provides that "for an infant to be baptized licitly, the parents or at least one of them or the person who legitimately takes their place must consent" (#868).

And second, in which Church is the child going to be brought up? If the boy is going to be raised and formed as an Eastern Catholic, doesn't it make sense to begin his sacramental path in the particular Eastern Catholic Church in which he would grow up?

QMy boyfriend and I are starting to have conversations about marriage. I am a Catholic; he is a Baptist. I have not felt called to have children and have health issues that will make it difficult to get pregnant. My boyfriend is not primarily interested in having kids.

I know that to be married in the Catholic Church, couples are expected to be open to having children. Is it possible to get married in the Church if you're not open to having kids? (Location withheld)

AYour understanding of the Church's view of marriage is correct. If a couple enters into marriage consciously intending never to have children, that would make the marriage, in the Church's eyes, invalid.

The Church sees being open to children as an essential part of marriage. This is reflected in the *Catechism of the Catholic Church*:

"The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring" (#1601).

This understanding is written right into the ritual of the marriage ceremony itself, where the priest asks the couple, "Are you prepared to accept children lovingly from God and to bring them up according to the law of Christ and his Church?"

Why not talk over your situation with a priest whom you know?

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

My Journey to God

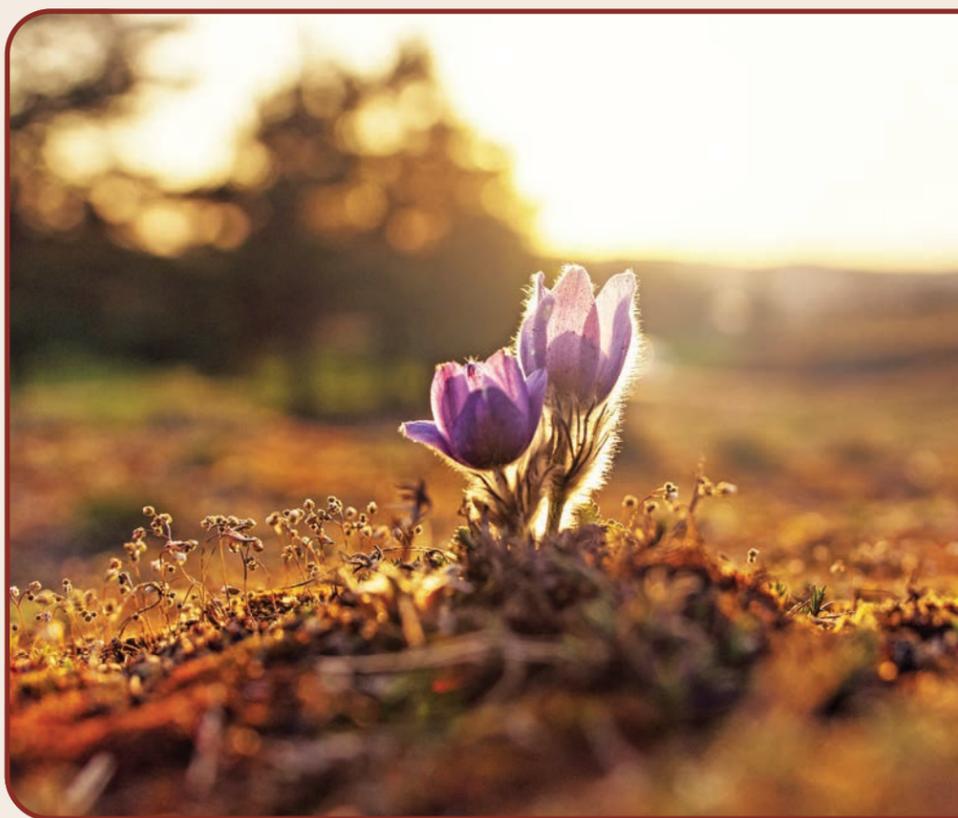
From Darkness into Light

By Cathy Lamperski Dearing

I saw how a flower grew
From seed to bloom
From darkness into light
And I knew that could happen
To our world too—
This growing in
And emerging from
Darkness into Light:
A Light that illuminates
Hope;
Whose beams radiate
Healing, Renewal, and
Transformation;
Whose rays shine
On the promise
Of Life again.

And what of our world?
It will be flowering
For all to see!

(Cathy Lamperski Dearing is a member of St. Barnabas Parish in Indianapolis. Photo: New buds of purple pasque bloom in the early morning light in Trnava, Czech Republic.) (Photo by Ales Maze on unsplash.com)



Rest in peace

Please submit in writing to our office by 10 a.m. Thursday before the week of publication; be sure to state date of death. Obituaries of archdiocesan priests serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and religious sisters and brothers are included here, unless they are natives of the archdiocese or have other connections to it; those are separate obituaries on this page.

BAUGH, Theresa M., 56, St. Bartholomew, Columbus, April 1. Wife of Paul Baugh. Mother of Brittany, Derrick, Logan and Travis Thrash. Stepmother of Shelby and Paul Baugh. Sister of Dot Canoles, Debbie Ernest, Pat Keppley, Mary Muir and Kathleen Phillips. Grandmother of one. Step-grandmother of five.

BEACH, William, 83, Holy Family, New Albany, April 2. Husband of Juanita Beach. Father of Vickie Batliner, Cheryl Korb and Kathleen Krueer. Grandfather of four. Great-grandfather of eight.

BRYANT, Sarah A., 75, St. Vincent de Paul, Bedford, March 3. Mother of Aaron Bryant. Sister of Louise Morgan and James Zuttarelli. Grandmother of five. Great-grandmother of five.

DIRBIN, Tonya, 27, St. Elizabeth of Hungary, Cambridge City, March 25. Daughter of Joseph Durbin and Teresa Jo Riall. Sister of Emily Jo Durbin. Granddaughter of Marilyn Riall.

GILL, Scott, 60, All Saints Parish, Dearborn County, April 1. Husband of Sandy Gill. Father of Brooklynn, Courtney, Serena and Tyler. Brother of Joyce Hillard and Michael Gill.

HADLEY, Irma, 96, St. Elizabeth Ann Seton, Richmond, April 1. Mother of Donna DeCamp, Mary Gadd, Julie Taborn and David Hadley. Grandmother of six. Great-grandmother of five.

HARRISON, Marion E., 93, St. Bartholomew, Columbus, March 31. Mother of Merri Jo Sims. Sister of James Preuss. Grandmother of five. Great-grandmother of four.

KARNATZ, Marilyn F., 75, Christ the King, Indianapolis, March 29.

KRAUS, Joyce M., 67, St. Anthony of Padua, Morris, April 6. Wife of Albert Kraus. Mother of Krystle Follick, Carrie Gerth, Lea Henson and Keith Kraus. Sister of Dorita Hodges, Betty Hoff, Jim, Joe, Leroy and Paul Hountz. Grandmother of 11.

LEE, John J., 90, St. Pius X, Indianapolis, March 26. Husband of Martha Lee. Father of David, James, Kenneth and Steve Lee. Brother of Marianne Kirkhoff, Patricia Mattick, Bob, Gary, Richard and Tom Lee. Grandfather of five. Step-grandfather of four. Great-grandfather of two. Step-great-grandfather of two.

MCDONALD, Nancy, 79, Prince of Peace, Madison, March 30. Wife of Aaron McDonald. Mother of Victoria Cottle. Grandmother of one. Great-grandmother of two.

NAVARRA, Jr., Michael A., 59, Our Lady of the Most Holy Rosary, Indianapolis, March 24. Father of Gina Green, Angela and Laura Navarra. Son of Frances Navarra. Brother of Theresa Halvorson, Francie O'Mahony, Michele Roth, Mary Ann Swiss, Anthony, Charles and Gus Navarra. Grandfather of two.

PATTERSON, Lois A., 87, St. Bartholomew, Columbus, March 27. Mother of Alan Patterson.

RECEVEUR, Cletus A., 78, St. Mary-of-the-Knobs, Floyd County, March 30. Husband of Rose Receveur. Father of Mindy Brockwell, Melanie Roberts and Adam Receveur. Brother of Evelyn Graf and Doris Klein. Grandfather of four.

RIHA, Edward C., 83, St. Pius X, Indianapolis, March 21. Father of Barbara Bohling, Christine Kassebnia, Patricia Yeager, Edward, Michael, Steven and Thomas Riha. Grandfather of 14. Great-grandfather of nine.

SCHEBLER, Edgar W., 80, St. Louis, Batesville, April 3. Husband of Joyce Schebler. Father of Marty Owens and Rob Schebler. Brother of Carolyn Heppner, Alvin, Kevin, Randy and Wilber Schebler. Grandfather of four.

SHEEHY, Kathleen, 83, St. Elizabeth Ann Seton, Richmond, April 5. Wife of Ron Sheehy. Mother of Barb Clayton, Julie Hann, Chris Price and Jeff Fox. Grandmother of 12. Great-grandmother of four.

Sunset in England



A swan swims on Caldecote Lake at sunset in Milton Keynes, England, on April 6. (CNS photo/Andrew Boyers, Reuters)

SOUTHERN, James, 53, St. Vincent de Paul, Bedford, March 19. Father of Josie Southern Sanders. Brother of Linda Flanders, Susan Rinne, Thomas and Tony Southern.

SPELLACY, Patricia, 86, St. Michael the Archangel, Indianapolis, April 2. Mother of Kerry Bender, Colleen Cline, Meghan MacKelly, Kathleen Scaletty, Mary Clare, Daniel, Kevin, Patrick and Shawn Spellacy. Grandmother of 16. Great-grandmother of one.

THOMAS, James D., 71, Christ the King, Indianapolis, March 25. Husband of Linda Thomas. Father of Sarah Lashley and Amy Thomas. Brother of John and Morris Thomas.

VERRY, John D., 95, Holy Spirit, Indianapolis, March 23. Husband of Rose Verry. Father of Carol Ann Lovelace and Mark Verry. Grandfather of four. Great-grandfather of four.

WEAFER, Jr., Richard E., 57, St. Bartholomew, Columbus, April 1. Husband of Dorothy Weafer. Father of Misty McQueary, Amanda

Trevey and Richard Weafer, III. Son of Lillian Gentry. Stepson of Norman Gentry. Brother of Janice Baker, Barbara Cecil, Reenee Fogle, Lucy Goetz, Denis, Jimi, Mike and Steve Weafer. Grandfather of five.

WILSON, Donald R., 91, St. Pius X, Indianapolis, March 22. Father of Cynthia Mattingly, Charles and Matthew Wilson. Grandfather of five. Great-grandfather of six.

ZINKAN, Sharon, 86, St. Anne, New Castle, April 1. Mother of Pamela Ottinger, Katherine Paul, Diane Personett and Lisa Zinkan. Grandmother of six. Great-grandmother of six. †

Providence Sister Florence Norton served in education, as a missionary in Peru

Providence Sister Florence Norton, a member of the Sisters of Providence of Saint Mary-of-the-Woods in St. Mary-of-the-Woods, died on April 2 at Mother Theodore Hall on the campus of her religious community's motherhouse. She was 94.

Because of the coronavirus pandemic, a virtual funeral service was held on April 8. Burial followed at the sisters' cemetery.

Sister Florence was born on July 16, 1926, in Chicago. She entered the Sisters of Providence on Jan. 10, 1944, and professed final vows on Aug. 15, 1951.

Sister Florence earned a bachelor's degree at Saint Mary-of-the-Woods College and a master's degree at St. Louis University in St. Louis.

During her 77 years as a member of the Sisters of Providence, Sister Florence ministered as an educator for 24 years in

schools in Illinois, Indiana and Missouri. In 1968, she began seven years of service as a missionary with other members of her community at the Colegio San Jose in Arequipa, Peru.

Upon returning to the U.S., Sister Florence served in schools and parishes with a growing Hispanic population in Chicago. She returned to the motherhouse in 2010 and volunteered in many ministries. In 2019, Sister Florence dedicated herself entirely to prayer.

In the archdiocese, Sister Florence served in Indianapolis at St. Thomas Aquinas School from 1946-50 and at the former St. Catherine of Siena School from 1950-52.

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

Online Lay Ministry Formation

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

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

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



REPORT SEXUAL MISCONDUCT NOW

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

1 Ethics Point
Confidential, Online Reporting
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810

2 Carla Hill, Archdiocese of Indianapolis, Victim Assistance Coordinator
P.O. Box 1410, Indianapolis, IN 46206-1410

317-236-1548 or 800-382-9836, ext. 1548
carlahill@archindy.org

WARE

continued from page 12

director. I've been very blessed in relationships with great priests in our archdiocese like [the late] Father Richard Eldred, our own Archbishop Charles C. Thompson, Father Daniel Bedel my spiritual director, Father John Hollowell and [Dominican] Father Patrick Hyde. I'm also extremely blessed to work with Father Jegan Peter, our administrator at St. Vincent de Paul Parish in Bedford. In terms of a specific religious order, that depends on the individual and their charisms, but having a good spiritual director is a great start.

"It's hard enough being a young adult Catholic. Having autism can be complicated and ostracizing at times. I only hope my witness as a whole, especially my work in my parish, being a future lay Dominican and being involved in other ministries will help everyone in the archdiocese understand how to handle situations like mine."

(Michael Ware serves on the Council on Intellectual and Developmental Disabilities for the National Catholic Partnership on Disability. For additional information about ministry with persons with disabilities in the Archdiocese of Indianapolis, visit our website www.archindy.org/specialneeds or e-mail catechesis@archindy.org.) †

ERLANDSON

continued from page 12

The polarization of the faithful has been accompanied by an apocalyptic retreat to "a smaller and purer Church," on the one hand, and a willingness to embrace unhesitatingly the trends and values of a larger culture increasingly unmoored from Christian teaching on the other.

How Church leaders will steer their dioceses between these twin temptations, what the Church of the future will look like and how Christians will bear witness in an increasingly fractious secular culture are the stark challenges of this millennium's first century.

(Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.) †

Virtual series seeks to explain, discuss, find ways to address systemic racism

By Natalie Hoefler

The archdiocesan Black Catholic Ministry is offering monthly Zoom sessions for all Catholics of central



Pearlette Springer

and southern Indiana on the topic of intercultural competency.

The goal of the series is “to discuss intercultural competency and how we can address systemic and structural racism through dialogue

and action,” said Pearlette Springer, coordinator of Black Catholic Ministry in the archdiocese.

The need for the series evolved from the death of George Floyd, a Black man, under the knee of a white police officer in Minneapolis on May 25, 2020, and the following national outcry to address systemic racism.

Last year, Archbishop Charles C. Thompson expressed to Springer a desire for parishes to dialogue about racism.

“Addressing the evil of racism is obviously a matter of respecting life, upholding the dignity of every person from the moment of conception to natural death, which is part of Catholic social teaching,” he said.

“As implied in our profession of the four marks of the Church—as one, holy, catholic and apostolic—the

Catholic faith transcends all bounds of ethnicity, language, culture and society. Racism strikes against our understanding of what it means to be members of the body of Christ,



Dr. Kathleen Dorsey Bellow

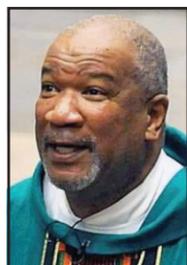
brothers and sisters in him.”

Springer agreed with the archbishop’s wish.

“But I was thinking that some parishes may not have a clue where to start,” she said.

“These Zoom sessions are not only an opportunity

for people to engage in an overview of information, but also to engage in conversation to the point where they’ll feel more comfortable in engaging in conversations in their parishes.”



Deacon Royce Winters

The monthly sessions, which began in January, include prayer and worship, and feature leaders from around the country.

Upcoming speakers include Dr. Kathleen Dorsey Bellow, director of the

Institute for Black Catholic Studies at Xavier University in New Orleans; Fessahaye Mebrahtu, director of Ethnic Ministries for

the Archdiocese of Milwaukee; and Deacon Royce Winters, director of African American Pastoral Ministries for the Archdiocese of Cincinnati.

Upcoming topics include “The Importance of Africentric Catholic Catechesis,” “The Legacy of Racism and the Emerging Immigrant Church,” and “The Catholic Church: Do Black Lives Really Matter?”

The series has enjoyed good participation from Catholics around the archdiocese, said Springer.

“The participants have been engaged, open-minded and diverse in ethnicity,” she said. “They’ve been very positive in their suggestions of how we can engage [in such discussions] at a deeper level in the Church.”

While the response to the series has been positive, the comfort level of participants has not always been so.

“Nobody that comes to the conversation comes to find comfort,” Springer said. “Blacks are not comfortable talking about racism, and

some whites are afraid of mis-speaking and being called racist.

“That’s not what the talks are about. We’re not here to accuse. We’re here to say, ‘This is the problem—let’s work toward a solution.’ We all grew up in this society. We have to break the status quo, because it’s the status quo keeping things the way they are.”

The sessions are scheduled for an hour and a half, but often go longer “because people want to continue talking,” Springer noted. While people can choose to leave at any time, “I don’t want to say a session is over [if people are still discussing] because these are conversations I want them to have.”

Such discussions among those of various races are necessary, she believes, because “racism affects us all. The main thing is to figure out how to help people understand how it’s affecting them, and then for all of us to work toward addressing systemic racism in our Church and our nation.”

(To register for one or more of the monthly sessions, go to cutt.ly/InterculturalCompetency. For questions or more information, contact Pearlette Springer at 317-236-1474 or pspringer@archindy.org.) †

Employment

Administrative Coordinator

This position is a full-time position (35-40 hours per week) and reports to the rector of the Bishop Bruté College Seminary. Qualified applicants will have a bachelor’s degree with experience in administration and accounting and a high skill level working with Microsoft Office software, including database and spreadsheet management, as well as the skills to collaborate with the Archdiocesan development staff who lay-out and design newsletters, brochures and other promotional materials. Applicants must have the proven ability to work with people in a wide variety of situations in a friendly and professional manner and safeguard confidential information. Success in this position requires working independently and taking initiative when appropriate. The seminary is a historic building, so the individual will need to be able to walk up and down stairs and occasionally decorate/prepare for events, such as seminary graduation and seminary board meetings.

Responsibilities include:

- Maintain the seminary office to support of seminary staff in an efficient and professional manner.
- Provide customer service and interact with potential students, families, vendors, priests, Marian University, and (arch) diocesan officials.
- Handle correspondence on behalf of the seminary and the rector and vice rector.
- Plan, coordinate and implement seminary events (4-5 per year).
- Negotiate with vendors on contracts and pricing.
- Purchase food for the seminary kitchen and janitorial supplies for maintenance of the seminary.
- Prepare annual budget in conjunction with the Office of Priest Personnel and the Archdiocesan Accounting Office.
- Process all check requests and expense reports on a weekly basis.
- Maintain employee personnel files and complete new hire paperwork.
- Invoice seminarians and dioceses for seminarian. meals/housing and formation fees (fall and spring each academic year).
- Provide administrative support for annual summer camp as needed to assist Vocations office (Bishop Bruté Days).
- Process all files for admission for seminarians.
- Maintain alumni database.
- Serve as a liaison to many diocesan vocations offices and personnel.
- Work with the Archdiocesan webmaster/development office to keep the seminary website information updated and accurate.
- Create and update the seminary calendar and seminary handbook.
- Perform other duties as assigned by the seminary rector.

Please e-mail cover letter, resume, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46202
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Employment

ST. THEODORE GUERIN HIGH SCHOOL PRESIDENT SEARCH

St. Theodore Guerin High School is a diocesan, college preparatory high school serving approximately 750 students in grades 9-12. The school is dedicated to its mission of educating students from diverse backgrounds and preparing them to be servant leaders through faith formation, academic excellence and student life. Nationally recognized as one of the Top 50 Catholic High Schools in the country, Guerin Catholic is located in the Diocese of Lafayette-in-Indiana, and serves several communities in and around Noblesville, IN.



Essential Duties

- Ensures the Catholic mission of the school is developed and promoted among all stakeholders; embodies the expression of Catholic identity
- Serves as the CEO, overseeing all fiscal, advancement and supervisory operations
- Articulates the mission of the school to alumni, parents, faculty, staff and the wider community
- Inspires collaboration from all internal and external constituent groups, using exceptional relationship-building, interpersonal, and communication skills
- Develops and updates the strategic plan for the future of the school
- Serves as an administrative officer of both the Hamilton County Catholic High School Corporation Board and the School Governing Board

Qualifications

- Practicing Roman Catholic in good standing with the Catholic Church
- Proven success in advancing the mission of a business, nonprofit, or school
- Strong Advancement experience and financial acumen
- Transformational leader with innovative vision
- Leads with humility, serves with love, trusts in Providence

The anticipated start date of the President position is July 1, 2021.

The President Profile and further information for this position can be found at www.guerincatholic.org

Guerin Catholic High School

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St. Theodore Guerin High School is an Equal Opportunity Employer.

Legacy Gala

Keeping in Step with the Spirit

"If we live by the Spirit, let us also walk by the Spirit." Galatians 5:25

JOIN US VIRTUALLY

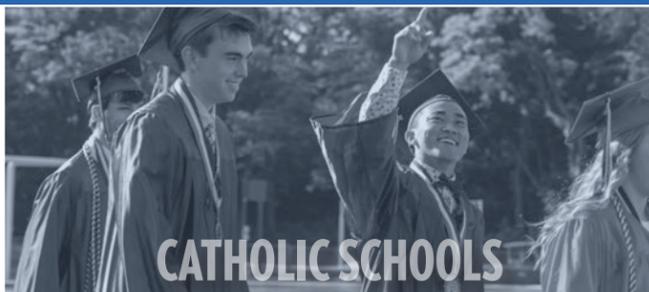
Friday, April 16, 2021 | 6:30 pm

EVENT LINK:

www.archindy.org/LegacyGala2021



CATHOLIC CHARITIES



CATHOLIC SCHOOLS



SEMINARIAN EDUCATION

THIS IS AN EVENT YOU WON'T WANT TO MISS!

Here's What You Can Expect...

Fun | Music by *The Doo* | Amazing Auction Items | Honoring Mickey Lentz
The Best Emcee - Rafael Sanchez (WRTV6) | Hear from Archbishop Thompson
Watch Impactful Ministry Stories | And Much, Much More!

It's FREE to join! Simply visit this link on April 16 at 6:30 pm: www.archindy.org/LegacyGala2021.

REGISTER AND BID EARLY ON AUCTION ITEMS! SIMPLY TEXT LEGACYGALA2021 TO 243725.



Who likes blooper highlights? We thought we should share a quick segment of some funny moments with Rafael and Mickey.



So, what is this event all about?

In an effort to be good stewards of its people, resources and our donors' time, the Archdiocese of Indianapolis has made the decision to combine the Celebrating Catholic School Values and Spirit of Service events. In doing so, we are establishing the inaugural Legacy Gala as a way to garner support among the Catholic community for three vital archdiocesan ministries: Catholic Charities, Catholic Schools and Bishop Simon Bruté College Seminary.

OUR 2021 LEGACY GALA HONOREE IS...

Annette "Mickey" Lentz

Celebrate with us as we honor Mickey Lentz for her 60 years of service to the Archdiocese of Indianapolis.



WE LOOK FORWARD TO CELEBRATING WITH YOU!

A very special THANK YOU to our sponsors for making this virtual event possible!

