



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960



Retreat launches local ministry for adults whose parents divorced or separated, page 15.

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As the longtime director of the Crisis Office and the Christmas Store for Catholic Charities Indianapolis, Stephanie Davis, second from left, had a gift for surrounding herself with friends, co-workers and volunteers who shared her dedication to helping people in need. Here, she poses for a photo at the Christmas Store with Simata Wilcox, left, Cheri Bush, Eileen Dennie and Helen Burke. (Submitted photo)

Straight from the heart, Stephanie Davis gave herself completely to people in need

By John Shaughnessy

To start a story about Stephanie Davis, it would be natural to focus on the way she made Christmas special for about 4,000 people in need every December.

Yet maybe the even deeper essence of the longtime director of the Crisis Office and the Christmas Store for Catholic Charities Indianapolis can be viewed in how she also gave her heart to the volunteers who helped her take care of vulnerable people.

"The volunteers were very loyal to her," says Cheri Bush, a longtime friend of Davis and the development director for the

archdiocese's Catholic Charities. "There were countless people who have worked with her for years and years because you weren't just a volunteer to her. You were part of the family."

To illustrate that point, Bush shares the story of the bond between Davis and Connie Perry, a volunteer who worked by Davis' side into her 90s.

"If Connie's daughter couldn't take her to a doctor's appointment, Stephanie would. When Connie was sick, Stephanie was going up to the hospital. When Connie passed away during the [COVID-19] pandemic—when not many

See DAVIS, page 8

End of legislative session includes nod to National Eucharistic Congress

By Victoria Arthur

The conclusion of the 2024 legislative session saw numerous highlights for the Indiana Catholic Conference (ICC), including the General Assembly's



recognition of the upcoming National Eucharistic Congress to be held in Indianapolis.

Among the successes for the ICC in this year's short legislative session, which concluded on March 8, were measures expanding disaster relief for Hoosiers and protecting minors from online pornography. Like every year, there were also disappointments, including passage of a long-acting contraceptives bill that the ICC had opposed.

"In this session, like others before it, the ICC didn't get everything it asked for, but we cannot be discouraged," said Angela Espada, executive director of the ICC, the public policy voice of the



Angela Espada

Catholic Church in Indiana. "When we truly believe in something, we stay committed and continue to work with our legislators for positive changes that will benefit not just the faithful, but all Hoosiers."

One example of the ICC's outreach is the annual Catholic legislators' dinner, which is held in Indianapolis before the beginning of Lent and sponsored by businesses, including local members of Legatus, an international organization of Catholic business leaders. The yearly event brings together Catholic lawmakers, ICC leaders and the five Catholic bishops of Indiana in addition to many of the business sponsors.

This year's dinner prompted a Senate resolution recognizing the historic nature

See ICC, page 9

Arise retreat geared to help women 'walk with Jesus' in Lent and beyond

By Jennifer Lindberg

ENOCHSBURG—It's a typical mom moment that Laura Zeck shares at an Arise Women's Lenten Retreat at St. John the Evangelist Church in Enochsburg, a campus of St. Catherine of Siena Parish in Decatur County, on March 2.

Her little girl naps, and she needs to wake her up. She strokes her hair gently and tells her, "We have to get up."

It's a simple moment that happens every day in a mom's life, but it is filled with meaning for Zeck.

It reminds her of how Christ comes to us: gently, soothing,

See ARISE, page 8

Women attending the Arise Women's Lenten Retreat listen to speaker Mary Bielski on March 2 at St. John the Evangelist Church in Enochsburg, a campus of St. Catherine of Siena Parish in Decatur County. (Photo by Jennifer Lindberg)



A part-retreat, part-conference experience awaits teens at NEC

The National Eucharistic Congress (NEC), the first in 83 years, is an historic moment for the Church in the United States, and it needs the whole Church represented—including youths.

Thousands of teens attending the NEC in Indianapolis on July 17-21 will have the opportunity to experience a life-changing encounter with Christ in the Eucharist. They will come to know where—and to whom—they belong.

This part-retreat, part-youth conference experience will include:

- exclusive morning and afternoon sessions tailored to teens,
- dynamic worship experiences,
- opportunities for prayer and the sacraments,
- powerful revival sessions in Lucas Oil Stadium with Father Mike Schmitz, musician Matt Maher, Bishop Robert E. Barron, and more.

The exclusive youth sessions feature popular evangelists like international speaker and performer Oscar Rivera; singer/songwriter, author and vlogger Jackie Francois Angel; and youth and young adult minister Brian Greenfield, with music by Andrew Laubacher and Ricky Vazquez.

The sessions are for high school-age youths—incoming freshmen through just-graduated seniors. Teens cannot attend alone and must participate with a youth group or be accompanied by a parent.

For more information on the NEC youth experience, go to www.eucharisticcongress.org/impact-sessions and select Awaken. †



NATIONAL EUCHARISTIC CONGRESS WEEKLY UPDATE

SS. Peter and Paul Cathedral and Saint Meinrad Archabbey Church announce their Easter liturgies

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

SS. Peter and Paul Cathedral

—March 30, Holy Saturday—8:45 p.m. Easter Vigil at SS. Peter and Paul Cathedral. Livestreaming not available.

—March 31, Easter Sunday—10 a.m. Mass, also available via livestream at www.sppc.org/streaming.

Saint Meinrad Archabbey Church

Times listed below for Easter services are Central Time. All services at the archabbey will be livestreamed at www.saintmeinrad.org/live.

—March 30, Holy Saturday—5 p.m. vespers, 8 p.m. Easter Vigil
—March 31, Easter Sunday—10:30 a.m. Easter Mass During the Day, 5 p.m. vespers.

(For the Easter liturgical schedules of other religious communities or parishes in the archdiocese, contact their offices.) †

Official Appointment

Effective March 20, 2024

Rev. Nicolas Ajpacajá Tzoc, appointed pastor of Saint Mary Parish, New Albany, for a period of six years.

(This appointment is from the office of the Most Rev. Charles C. Thompson, Archbishop of Indianapolis.) †

Lenten penance services are scheduled at archdiocesan parishes

Parishes throughout the archdiocese have scheduled communal penance services for Lent.

The following is a list of services that have been reported to *The Criterion*. An asterisk (*) indicates confession only, not a service.

Bloomington Deanery

March 27, 6 p.m. at St. Paul Catholic Center, Bloomington

Indianapolis East Deanery

March 25, 9 a.m.-7 p.m. “Leave the Light On” at Our Lady of Fatima Retreat House* †



Public Schedule of Archbishop Charles C. Thompson

March 23–April 3, 2024

March 23 – 9:30 a.m.

Synod Listening Session at St. John Paul II Parish, Sellersburg

March 24 – 10 a.m.

Palm Sunday Mass at SS. Peter and Paul Cathedral, Indianapolis

March 26 – 2 p.m.

Chrism Mass at SS. Peter and Paul Cathedral followed by reception at Archbishop Edward T. O’Meara Catholic Center, both in Indianapolis

March 28 – 10 a.m.

Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

March 28 – 7 p.m.

Holy Thursday Mass at SS. Peter and Paul Cathedral

March 29 – noon

Way of the Cross with Knights of Columbus at American Legion Mall, Indianapolis

March 29 – 3 p.m.

Good Friday service at SS. Peter and Paul Cathedral

March 30 – 8:45 p.m.

Easter Vigil Mass at SS. Peter and Paul Cathedral

April 2 – 10 a.m.

Visit to Seton Catholic High School, Richmond

April 3 – 11:30 a.m.

Strategic Pastoral Planning Initiatives meeting at Archbishop Edward T. O’Meara Catholic Center

Papal preacher: Hope helps ‘crippled’ hearts rise up and leap for joy

VATICAN CITY (CNS)—Hope is patient, concrete and extraordinary in that it can change everything, the papal preacher said.

Hope “is the opposite of impatience, of haste, of ‘everything immediately.’



Cardinal Raniero Cantalamessa

It is the antidote to discouragement. It keeps yearning alive,” Cardinal Raniero Cantalamessa told Pope Francis and members of the Roman Curia during a Lenten meditation in the Paul VI Audience Hall on March 15.

Reflecting on Jesus’ words from St. John’s Gospel—“I am the resurrection and the life” (Jn 11:25)—Cardinal Cantalamessa said there are two kinds of resurrection: the resurrection of the body and the “resurrection of the heart that must take place every day!”

The resurrection of the heart is the rebirth of hope, he said.

“Strangely, the word ‘hope’ is absent in Jesus’ preaching,” he said, “even though all his preaching proclaims that there is a resurrection from death and eternal life.”

The reason there are no words about hope in the Gospel is simple, the cardinal said. “Christ first had to die and rise again. By rising again, he opened the source of hope; he inaugurated the very object of hope, which is a life with God beyond death.”

The rebirth of hope in one’s heart is like what happens to the man crippled

from birth whom Peter heals at the gate of the temple. Peter gives him neither silver nor gold but commands, “In the name of Jesus Christ the Nazorean, [rise and] walk” (Acts 3:6), and the man leaps up, jumping and praising God.

“Something similar could happen to us, too,” because of divine hope, carried by the word of God, which says, “Get up and walk,” the cardinal said. The heart can go from being paralyzed by difficulties to getting up and entering “the heart of the Church at last, ready to take on, once again and joyfully, the tasks and responsibilities assigned to us by providence and obedience.

“These are the daily miracles of hope,” Cardinal Cantalamessa said. “It puts thousands of people spiritually crippled and paralyzed back on their feet, thousands of times.

“What is extraordinary about hope is that its presence changes everything, even when outwardly nothing changes,” he said.

It does not let people lay back and dream about an imaginary world, he said. “On the contrary, it is very concrete and practical,” always finding there is something that can be done to improve every situation.

Hope, however, is also patient, he said. Quoting St. Paul’s Letter to the Romans, difficulties produce endurance and “endurance, proven character, and proven character, hope, and hope does not disappoint, because the love of God has been poured out into our hearts through the Holy Spirit that has been given to us” (Rom 5:3-5). †



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E-mail us:
criterion@archindy.org

Staff:

Editor: Mike Krokos
Assistant Editor: John Shaughnessy
Reporter: Sean Gallagher
Reporter: Natalie Hoefler
Graphic Designer / Online Editor: Brandon A. Evans
Executive Assistant: Ann Lewis



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Bishops warn Haiti at ‘critical junction,’ needs urgent help

(OSV News)—As violence and instability ravage Haiti, two U.S. bishops are urging awareness and action by the global community to assist Haitians in restoring peace.

“We’re at a critical junction,” Archbishop Thomas G. Wenski of Miami told OSV News. “It’s a time in which we hope against hope that the Haitian people will be able to resolve some of their differences, and start building back a society that is peaceful and that promotes justice for all citizens.”

“I urge our government and the international community actively to continue to seek ways to address the long-term challenges the country is facing,” said Bishop A. Elias Zaidan of the Maronite Eparchy of Our Lady of Lebanon, chairman of the Committee on International Justice and Peace for the U.S. Conference of Catholic Bishops (USCCB), in a March 15 statement. “This is an unlivable situation for the people of Haiti, where families are unable to provide basic necessities for their loved ones.”

An estimated 80% of Haiti’s capital, Port-au-Prince, is currently under the control of armed gangs, a number of which recently began targeting state institutions, including prisons, police stations and the main international airport. The attacks were believed to be an effort to oust Prime Minister Ariel Henry, who had traveled to Guyana and then Kenya, with troops from the latter nation set to be deployed as part of a now-paused United Nations peacekeeping mission. At least 4,000 inmates were freed by gangs, while scores have been reported killed and some 15,000 left homeless.

The U.S. Embassy has urged its citizens to leave Haiti as soon as possible, and the U.N. has relocated 267 nonessential staff to the neighboring Dominican Republic.

In February, Haitian Bishop Pierre-André Dumas of Anse-à-Veau and Miragoane sustained severe burns over most of his body in what may have been a deliberately set explosion. The injured

bishop is now receiving treatment at a Miami-area hospital, where he is “making progress,” Archbishop Wenski told OSV News.

“When you go to see him, you have to get gowned up with everything, [including sterile] booties,” said the archbishop. “He’s in the trauma ICU of the [hospital’s] burn unit. He’s in good spirits [and] ... communicates by phone and WhatsApp to his priests and people in his home diocese.”

Amid the violence, 4 million in Haiti are facing “acute food insecurity,” warned U.N. World Food Program director Jean-Martin Bauer on March 12.

In his message, Bishop Zaidan—who expressed his “steadfast solidarity” with his “brother bishops and the people of Haiti”—especially commended what he called “the heroic efforts of Haitian and international aid workers, including our own Catholic Relief Services, who are working tirelessly to provide vitally necessary assistance to the people of Haiti.”

Archbishop Wenski—who is fluent in Haitian Creole, and whose archdiocese is home to an extensive and historic Haitian expatriate community—criticized a move by Florida Gov. Ron DeSantis to bolster that state’s border security ahead of a possible influx of Haitian migrants.

“Haitians are not some type of an invasive species,” the archbishop said. “Right now, to deport people back to Haiti ... is just like putting people back into a burning building.”

That tactic also risks violating the fundamental principle of non-refoulement, which under international human rights law—such as the U.N.’s refugee convention and protocol—provides that refugees cannot be expelled to territories where substantial threats to life or freedom exist.

“That’s been happening quite regularly for decades right now, at least in the case of Haitians,” said Archbishop Wenski. “Interdiction [of Haitians] on the high seas began in the 1970s and continues up to the present time.”



People wait in line amid trash along a street to collect water in buckets and containers after Haitian Prime Minister Ariel Henry pledged to step down following months of escalating gang violence, in Port-au-Prince on March 12. (OSV News photo/Ralph Tedy Erol, Reuters)

He added that at present, “The numbers [of Haitians] coming by sea have not been as significant as the numbers across the Texas border.”

Noting that Haiti’s gangs “come from the poorest neighborhoods” and “don’t really have the resources or the means to be as well-armed as they are,” Archbishop Wenski cited the strong possibility that foreign influence—particularly by transnational criminal gangs—could be actively working to destabilize Haiti.

“Some of that gang support could also be coming from these international drug cartels that are wreaking havoc in Mexico, Venezuela, Ecuador, et cetera,” said the archbishop. “If you draw a straight line from Colombia to Florida, that straight line passes through Haiti. ... It’s a natural transshipment point for cocaine and other types of drugs coming out of there.”

Archbishop Wenski said Haiti has

endured “several crosses, one after the other.”

The Caribbean nation has been plagued by multiple, sustained crises such as political instability, natural disasters, foreign intervention and international debt.

In July 2021, Haitian President Jovenel Moïse was assassinated; in April 2023, the head of the U.N. office in Haiti warned the nation was sliding into “a catastrophic spiral of violence.”

At the same time, Archbishop Wenski said, “violence is uncharacteristic of Haiti.”

Following a 7.0 magnitude earthquake in 2010 that killed some 220,000 and injured 300,000 people, Haitians “organized themselves into tent cities” and kept them “free of violence” as they awaited international aid, said the archbishop. “There was no looting, no rioting.” †

Would you like to nominate someone for the 2025 Legacy Award? Do so by March 31

The archdiocese is currently accepting nominations for a faith-filled individual or couple to receive the Legacy Award at the 2025 Legacy Gala. There are three ways to nominate someone for the honor in 2025: share your nomination on the website, www.archindy.org/LegacyGalaNomination; send your nomination by e-mail to LegacyGala@archindy.org, or send it in the mail to Legacy Gala, c/o Office of Stewardship and Development, 1400 N. Meridian St., Indianapolis, IN 46202.

The following information is needed for your nomination to be considered: 1) name of nominee and their parish; 2) address, e-mail address and phone number of nominee; 3) your name, parish name, address, e-mail address and phone number; 4) a narrative of 250-500 words explaining why you are nominating this individual(s).

The deadline for nominations is March 31. †

We are... *United* in the Eucharist

As a Church, we are stronger together. The impact of your gift is essential to the people of our archdiocese and the mission given to us by our Lord and Savior Jesus Christ!

Meet Melvin, one of the smiling faces you will find each week at A Caring Place Adult Day Services.

“This program has been such a blessing for both me and Melvin. He can’t wait to get up each morning and go to A Caring Place. It gives me time to get things done during the day and gives him the interaction he needs. He loves it there so much and that makes me happy.”

Penny
Melvin’s Sister and Caregiver



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Editorial



Cardinal Joseph W. Tobin, right, of Newark, N.J., and other members of the assembly of the Synod of Bishops pray before a working session in the Vatican's Paul VI Audience Hall on Oct. 26, 2023. (CNS photo/Lola Gomez)

Observing a synodal Lent

On Sunday, we begin our observance of Holy Week and the Paschal Triduum. Before we know it, we'll be singing alleluias and sharing with others the joy of Easter.

Lent is an inherently synodal season; it calls us to participate in a spiritual journey, and it combines introspection (meditation on God's word) with actions that are both penitential and oriented to the common good. This Lenten season has been uniquely "synodal." It is happening during a time when the Church has been asked to reflect on the synod synthesis published last fall after the October 2023 Synod in Rome.

"Synodal" is a word that is frequently misunderstood. Some react negatively to the idea that synodality is a priority for the Church today. Others are simply confused by what this seemingly vague term really means.

The word *synod* comes from Greek. "*Syn*" and "*hodos*" combine to mean a journey that is undertaken together. Synodality means that we walk together as pilgrim people on a path that has been marked out for us by the Holy Spirit. The challenge of synodality is to discern God's will for us (God's way, not our way) and to walk together in peace and harmony in spite of our differences and diversity.

The season of Lent is an excellent time to practice synodality, walking together as members of God's family united in faith, hope and love. The traditional Lenten practices, which are too often seen as individualistic, are in fact other-directed.

We pray in order to converse with God and discern God's will for us. We fast in order to deny ourselves and live for others. We give alms in order to help our sisters and brothers in need to travel with us. These are synodal activities—prayerful discernment, openness to the world around us, and the commitment to reach out to others and walk with them on our common journey.

It should not be surprising that our spiritual father, Pope Francis, has identified synodality as a priority for today's Church. We are a deeply divided people who too often vilify those who are different from us or who disagree with us. We have lost our way as individuals, families and communities, and we need guidance and support as we

struggle to understand who we are and what we are called to become as God's faithful people.

If the concept of synodality seems vague, it is because we are accustomed to the separation and indifference of the individualistic "my way or the highway" attitude promoted by our society.

Often, we have a hard time imagining what it would be like to journey together in peace and harmony with "those people," whoever those people happen to be.

We too often resist the idea of synodality because we are uncomfortable traveling with people who are strangers to us or who openly disagree with us by their words or actions. We don't want to be seen as sisters and brothers to those we believe are inferior to us in their beliefs, actions or morality. We judge others to be unworthy and, so, justify our refusal to walk with them.

These are harsh words, but they are ideas that Pope Francis rejects as being profoundly unchristian. Indifference to our sisters and brothers is not the way of Jesus. Outright disdain for those who live differently, or who see the world in ways that we find offensive, is contrary to the Gospel precepts that we are challenged to live. Lent is an excellent opportunity to rediscover these values and to put them into practice in a synodal way.

Lent is a synodal season because it challenges us to let go of our prejudices and presumptions. To discern God's will, we must let go of any preconceived notions. To open our minds and hearts to the truth, we must consciously let go of ideas that we cling to uncritically. And to be a synodal Church, we must be willing to listen to those who disagree with us even as we share with them our most fervent beliefs.

As we prepare for Holy Week, which is an opportunity given to us by the Church to walk with Jesus in a way that is truly synodal, let's keep in mind that we are not self-directed individuals, but a people called to discern God's will.

This Holy Week, let's enter into communion with God, who wants us to be united with one other in spite of all our differences.

—Daniel Conway

Reflection/John Shaughnessy

A hope for the total solar eclipse: May the wonder of that event continue in our lives

It was one of those moments that sometimes makes me wonder about the state of humanity.



An Indianapolis television news segment was focusing on how a central Indiana community is preparing for the total solar eclipse on April 8 when it showed a grinning man promoting a T-shirt he is hawking, a T-shirt with this message on its front: "I got mooned!"

Not exactly the kind of special tribute for an event that has been described by some as "an unforgettable celestial celebration, a rare and awe-inspiring experience that transcends boundaries and unites people from all walks of life."

Not wanting to let the T-shirt guy rain on this approaching parade of celestial spectacle, hope, hyperbole and joy—and let's offer a small prayer that it doesn't actually rain that day—I've tried to stay focused on the one feeling, the one experience that will bring countless people from across the country and perhaps from around the world to Indiana, which is firmly in the main path of this total solar eclipse.

That feeling? That experience? Wonder.

For one afternoon, for a period of just less than four minutes, for the first time in nearly 1,200 years in our area, according to some researchers—a sense of wonder will unite many people, all of them hoping for clear skies.

It all leads to another hope that I have for myself, for all of us—to not let that sense of wonder burn out after that day, to let it continue to brighten our lives.

Indeed, knowing we are all made in the image and likeness of God, wonder is at the heart of our Creator. We find it there in a sunrise, in a hike through the woods, in standing by the ocean, in looking up at the stars, in appreciating the incredible intricacies of how our bodies and our minds work.

We also find it in the way that Jesus lived. Jesus tells us to never take another day for granted—to savor each day instead of thinking that we can keep drawing from an unlimited bank of days. He lived his life with a sense of

urgency—a *breathlessness*—to teach, heal and connect with people in the limited time that God gave him on Earth. He also found time to slip away from the world, heading into nature to pray and replenish his spirit. In living this way, he offered us the best example of how to live.

In the hectic pace and the demanding routine of our lives, the ever-present challenge is to never lose sight of the beauty and wonder in the world that God has created, to never lose sight of the special relationships that mark our lives, to never lose sight of the potential for something new and different in us.

So let the beauty and the wonder of the world continue to take your breath away. Savor that sunrise. Take that hike. Stare up at the stars. Or get that breathless feeling by doing something you've always wanted to do—take music lessons, write a story, lace up your running or dancing shoes, or make the first stroke on a canvas.

In doing something that leaves us breathless, the senses heighten, the heart beats faster, the adrenaline rushes. And for a moment, life is vivid, intense and breathtaking again.

Yet the true gift comes when we strive to begin each day knowing the beauty and the wonder of the world will be revealed to us in at least some small way—and when we stay open to the opportunities for renewal and discovery in our lives.

And maybe that renewal and discovery comes in our relationships, too. We take a new look and see the gift in a spouse or a friend we have taken for granted. We reach out to someone who has hurt us or someone we have hurt, seeking to find a way to heal the relationship, to heal ourselves.

Maybe we even take a fresh look at our relationship with God. Think again—as if you are learning this news for the first time—that God loves us so much that he sent his Son to us, a Son who lives in this world and who still wants to live in us.

It can leave you breathless, full of wonder. Let that feeling last.

(John Shaughnessy is the assistant editor of *The Criterion* and the author of *Then Something Wondrous Happened*.) †

Letter to the Editor

Readers: Reporter does a 'great job' covering southeastern part of archdiocese

We would like to express our gratitude for Sean Gallagher's reporting and articles he has written for *The Criterion*.

He does a great job with coverage of

southeastern Indiana.

**Steve and Edith Lecher
Greensburg**

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit

letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to "Letters to the Editor," *The Criterion*, 1400 N. Meridian Street, Indianapolis, IN 46202-2367. Readers with access to e-mail may send letters to criterion@archindy.org. †

ARCHBISHOP/ARZOBISPO CHARLES C. THOMPSON



Christ the Cornerstone

Holy Week: Embracing the love that leads to true joy

This weekend, we begin the holiest week of the Church's year with our celebration of Palm Sunday of the Passion of the Lord. Palm Sunday inaugurates our observance of Holy Week by inviting us to participate in the Lord's passion and death—not as ends in themselves, but as the only way to truly experience the joy of Christ's resurrection.

Holy Week runs the full gamut of human emotions, beginning with the joy occasioned by Christ's exuberant welcome into Jerusalem and culminating with the profound sorrow caused by his excruciating passion and death on the cross.

We know, of course, that the outcome of this week of intense sorrow will be the incomparable joy of Easter, but we dare not forget what this resurrection joy cost our Lord and Savior.

His pain set us free. His intense suffering, cruel torture and humiliating death were undertaken freely for our sakes, so if we are to truly appreciate the gift of our redemption, it is essential that we walk with Jesus on the Way of the Cross and share in his passion and death.

The ancient Christian hymn that St. Paul incorporated into his

Letter to the Philippians can be read as a recapitulation of the events of Holy Week. As this hymn proclaims:

Christ Jesus, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to the point of death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name, which is above every name, that at the name of Jesus every knee should bend, of those in heaven and on Earth and under the Earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (Phil 2:6-11)

In the Gospel reading for the entrance procession (Mk 11:1-10), Jesus is hailed as a Messianic figure as he enters Jerusalem, but his is perhaps the humblest triumphant procession ever witnessed in the ancient world. He rides on a donkey, and everything about him displays his decision to "empty himself" and take on our humanity rather than boast of his divinity.

The Passion of our Lord Jesus Christ

according to St. Mark recounts the story of Jesus' ultimate self-emptying, his surrender to the powers of sin and death, and his "obedience to the point of death" (Phil 2:8).

Beginning with this passion narrative on Palm Sunday, the Christian community is invited to accompany Jesus on his *Via Dolorosa*, his journey of suffering. We share in his sorrow in order to experience the joy of his victorious resurrection and ascension into heaven.

The Philippians hymn celebrates the joyous outcome of our Lord's self-emptying. It was because of Christ's humiliation, and his surrender to forces that he would subsequently overcome, that he was exalted and "given the name which is above every other name" (Phil 2:9). Jesus Christ is our Redeemer. His name (*Yeshua*) means "one who saves," and by the miracle of his death and resurrection, we bend our knees and "confess that Jesus Christ is Lord, to the glory of God the Father."

Bishop Robert E. Barron has offered the following reflection on the unity of our Lord's divine and human natures:

The Jesus who is both divine and human is the Jesus who is evangelically

compelling. If he is only divine, then he doesn't touch us; if he is only human, he can't save us. His splendor consists in the coming together of the two natures, without mixing, mingling, or confusion.

By choosing to empty himself of his divinity and take on our human nature, Jesus renounces his divine prerogatives and assumes the form of a slave, the lowliest human condition.

In this great act of self-sacrificing love, our Redeemer gives himself completely for our sakes. As a result, he is exalted above every creature in heaven and on Earth. Seated at the right hand of his Father in heaven, his divine and human natures reflect the glory of God.

As we celebrate Palm Sunday and prepare to accompany Jesus on the Way of the Cross, let's remember that humility and self-giving love are the only roads that lead to true joy. As Jesus says during his Last Supper, "I have given you a model to follow, so that as I have done for you, you should also do" (Jn 13:15).

We should follow Christ's example—by emptying ourselves and filling our minds and hearts with the self-sacrificing love that is God himself. Have a blessed Holy Week! †



Cristo, la piedra angular

Semana Santa: El momento para acoger el amor que conduce a la verdadera alegría

Este fin de semana comenzamos la semana más santa del año litúrgico con la celebración del Domingo de Ramos de la Pasión del Señor. Con esta festividad se inaugura la observancia de la Semana Santa y se nos invita a participar en la pasión y muerte del Señor, no como fines en sí mismos, sino como la única forma de experimentar verdaderamente la alegría de la resurrección de Cristo.

La Semana Santa abarca la gama completa de las emociones humanas, comenzando con la alegría que causa la exuberante bienvenida de Cristo a Jerusalén y culminando con el profundo dolor causado por su insoportable pasión y muerte en la cruz.

Por supuesto, sabemos que el resultado de esta semana de intenso dolor será la incomparable alegría de la Pascua, pero no nos atrevemos a olvidar lo que esta alegría de la resurrección le costó a nuestro Señor y Salvador.

Su dolor nos liberó; asumió libremente un intenso sufrimiento, una tortura cruel y la humillación de muerte en la cruz, todo ello por nosotros. Por lo tanto, si queremos apreciar realmente el don de nuestra redención, es esencial que caminemos con Jesús por el vía crucis y compartamos su pasión y su muerte.

El antiguo himno cristiano que

san Pablo incorporó a su Carta a los Filipenses puede leerse como una recapitulación de los acontecimientos de la Semana Santa. Como proclama este himno:

Haya en ustedes esta manera de pensar que hubo también en Cristo Jesús: Existiendo en forma de Dios, él no consideró el ser igual a Dios como algo a que aferrarse; sino que se despojó a sí mismo, tomando forma de siervo, haciéndose semejante a los hombres; y, hallándose en condición de hombre, se humilló a sí mismo haciéndose obediente hasta la muerte, ¡y muerte de cruz! Por lo cual, también Dios lo exaltó hasta lo sumo y le otorgó el nombre que es sobre todo nombre; para que en el nombre de Jesús se doble toda rodilla de los que están en los cielos, en la tierra y debajo de la tierra; y toda lengua confiese para gloria de Dios Padre que Jesucristo es Señor. (Flp 2:6-11)

En la lectura del Evangelio de la procesión de entrada (Mc 11:1-10), Jesús es aclamado como figura mesiánica al entrar en Jerusalén, pero la suya es quizá la procesión triunfal más humilde jamás presenciada en el mundo antiguo. Cabalga sobre un burro y todo en él revela su decisión de entregarse y asumir nuestra humanidad en lugar de jactarse de su divinidad.

La Pasión de Nuestro Señor Jesucristo según san Marcos relata la historia del autosacrificio supremo de Jesús, su sometimiento a los poderes del pecado y de la muerte, y su obediencia "hasta la muerte" (Flp 2:8).

A partir de este relato de la Pasión del Domingo de Ramos, se invita a la comunidad cristiana a acompañar a Jesús en su *vía dolorosa*, su viaje de sufrimiento. Compartimos su dolor para luego experimentar la alegría de su victoriosa resurrección y ascensión al cielo.

El himno de Filipenses celebra el gozoso resultado del autosacrificio de nuestro Señor. Debido a su humillación y a su entrega a las fuerzas que posteriormente vencería, Cristo fue exaltado y se "le otorgó el nombre que es sobre todo nombre" (Flp 2:9). Jesucristo es nuestro Redentor. Su nombre (*Yeshua*) significa "el que salva," y por el milagro de su muerte y resurrección, doblamos nuestras rodillas y "confesamos que Jesucristo es el Señor, para gloria de Dios Padre."

El obispo Robert E. Barron ha ofrecido la siguiente reflexión sobre la unidad de la naturaleza divina y humana de nuestro Señor:

El Jesús a la vez divino y humano es el Jesús evangélicamente convincente. Si solamente fuera divino, no nos

tocaría; si solamente fuera humano, no podría salvarnos. Su esplendor consiste en la unión de las dos naturalezas, sin mezcla, ni confusión.

Al elegir despojarse de su divinidad y asumir nuestra naturaleza humana, Jesús renuncia a sus prerrogativas divinas y asume la forma de un esclavo, la condición humana más baja.

En este gran acto de amor abnegado, nuestro Redentor se entrega completamente por nosotros y como resultado, es exaltado por encima de toda criatura en el cielo y en la Tierra. Sentado a la derecha de su Padre en el cielo, sus naturalezas divina y humana reflejan la gloria de Dios.

Mientras celebramos el Domingo de Ramos y nos preparamos para acompañar a Jesús en el vía crucis, recordemos que la humildad y el amor abnegado son los únicos caminos que conducen a la verdadera alegría. Como dice Jesús durante la Última Cena: "Porque les he puesto el ejemplo, para que lo mismo que yo he hecho con ustedes, también ustedes lo hagan" (Jn 13:15).

Deberíamos seguir el ejemplo de Cristo, despojándonos de nosotros mismos y llenando nuestras mentes y corazones con el amor abnegado que es Dios mismo. ¡Que tengan una bendecida Semana Santa! †

Events Calendar

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

FISH FRIES

For a complete list, go to www.archindy.org/fishfries.

EVENTS

March 25

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Leave the Light On**, 9 a.m.-7 p.m., priests available for sacrament of reconciliation, no appointment needed. Information: 317-545-7681, lcoons@archindy.org.

Marian University, Marian Hall Chapel, 3200 Cold Spring Road, Indianapolis. **Tenebrae Service**, 8-9 p.m., readings, prayers, choral pieces. Information: 317-955-6000, jgarcia@marian.edu.

March 28

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis. **Cor Jesu: Holy Thursday Altar of Repose**, 7-8 p.m., night of communal prayer, adoration, Benediction and fellowship, free. Information: megt2014@gmail.com.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. **Simple Soup**

and Bread Luncheon, 11:45 a.m.-1 p.m., fundraiser for Catholic Charities Crisis Office, \$10, online registration preferred by March 22, but walk-ins welcome. Information, registration: 317-236-1411, cbush@archindy.org, tinyurl.com/ccsoupbread24.

March 29

Calvary Mausoleum Chapel, 435 W. Troy Ave., Indianapolis. **Way of the Cross**, noon. Information: 317-784-4439, catholiccemeteries.cc.

Our Lady of Peace Cemetery and Mausoleum, 9001 Haverstick Road, Indianapolis. **Way of the Cross**, noon. Information: 317-574-8898, catholiccemeteries.cc.

Sisters of Providence, 1 Providence Pl., Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Way of Cross for Justice**, 10:30-11:30 a.m. Information: 812-535-2952, provctr@spsmw.org.

American Legion Mall, 500-600 N. Meridian St., Indianapolis. **86th Annual Indiana Knights of Columbus Way of the Cross**, noon, led by Archbishop Charles C. Thompson,

assemble on the mall on North Street between Meridian and Pennsylvania streets, free. Information: 317-258-7740, cic@indianakofcc.org.

April 2-18

St. Elizabeth Catholic Charities Virtual Auction, items include bourbon basket, kids' electronics basket, wine classes, tickets to experiences in Indiana and Kentucky and more, silent auction items available for general bidding from April 2-18, premium items from April 11-18. Auction site: bidpal.net/stegala2024.

April 5

Women's Care Center, 4901 W. 86th St., Indianapolis. **First Friday Mass**, 5 p.m., optional tour of center to follow. Information: 317-829-6800, 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 6 p.m. followed by adoration until 9 p.m., sacrament of reconciliation available. Information: 317-750-7309, msross1@hotmail.com.

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg,

First Friday Devotion, 11:40 a.m., litany, consecration to the Sacred Heart, Divine Mercy Chaplet followed by noon Mass. Information: 812-246-2512.

April 6

St. John Paul II Church, 2253 St. Joe Road W., Sellersburg. **First Saturday Devotion**, 8 a.m., rosary, litany, consecration to the Immaculate Heart of Mary, confession 8-8:30 a.m. followed by 8:30 a.m. Mass. Information: 812-246-2512.

April 7

Monthly Prayer with Sisters of Providence: "Prayer on Spring," for single Catholic women ages 18-42, via Zoom, 7-7:45 p.m., seventh day of each month. Information, registration: Events.SistersofProvidence.org, 361-500-9505, jluna@spsmw.org.

April 9

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

April 17

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

April 18

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

The Galt House, 140 N. Fourth St., Louisville.

St. Elizabeth Catholic Charities Giving Hope ~ Changing Lives Annual Gala, 5:30-9 p.m., doors open 5:30 p.m., dinner served 7 p.m., client testimonials, videos, live auction, free, register by April 3. Information, registration: 812-949-7305, CREid@steCharities.org.

April 19-21

Theater at the Fort, 8920 Otis Ave., Indianapolis. **Alice in Wonderland**, Fri. 7:30 p.m., Sat. 3 p.m. and 7:30 p.m., Sun. 3 p.m., performed by Agape Theater Company youth actors, tickets \$5-\$15. Information, tickets: 317-450-5171, info@agapetheatercompany.com, tinyurl.com/agape-alice24.

April 20

Sidewalk Advocates for Life training,

8:30 a.m.-4:30 p.m., location and other details given by phone, \$10 for materials, trainees must be available to volunteer as sidewalk advocate or prayer partner at Planned Parenthood facility at 8590 Georgetown Road in Indianapolis during normal business hours Mon.-Fri., register by April 11. Information, registration: Sheryl Dye, smdye1@gmail.com, 317-407-6881.

Sisters of Providence White Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Earth Day Festival**, 11 a.m.-3 p.m., nature shows, kids' activities, craft demonstrations, exhibits, tours of the organic gardens and horse barns, bake sale, free admission, donations accepted. Information: 812-535-2932, wvc@spsmw.org, WhiteViolet.org.

Sisters of Providence, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Youth Volunteer Day**, 11 a.m.-3 p.m., ages 12-18, assist residents in attending Earth Day Festival at Saint Mary-of-the-Woods. Information, registration: teenvolunteer.sistersofprovidence.org, jluna@spsmw.org, 361-500-9505. †

Retreats and Programs

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

April 5, May 3

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **A Day of Quiet Renewal**, 9 a.m.-4 p.m., \$20, \$80 with spiritual direction. Information, registration: 812-933-6437, oldenburgfranciscancenter.org.

April 5-7

Sisters of Providence, 1 Providence Pl., Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Open - Discover - Blossom: A Retreat for Women**, 7 p.m. Fri.-1 p.m. Sun., Providence Sister Mary Montgomery facilitator, \$300 includes meals, snacks, accommodations (limit of nine for overnight accommodations), \$225 commuter includes meals and snacks. Information, registration: 812-535-2952,

provctr@spsmw.org.

April 6

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove. **Holy Boldness: Women Who Have Encountered Jesus**, 9 a.m.-3:30 p.m., Catholic author and storyteller Sandra Hartlieb presenting, \$75, includes lunch. Information, registration: benedictinn.org/programs, 317-788-7581, benedictinn@benedictinn.org.

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Creativity is a Form of Prayer: Cardmaking**, 9:30 a.m.-2:30 p.m., Franciscan Sister Kathleen Branham presenting, \$50 includes materials and lunch. Information,

registration: 812-933-6437, oldenburgfranciscancenter.org.

April 10, May 14

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

April 12-14

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Forgiving as We Have Been Forgiven**, Benedictine Brother Zachary

Wilberding presenting, \$300 single, \$425 double. Registration: 812-357-6611, saintmeinrad.org/retreats.

April 22-26

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Priests Retreat: The Gospel of Mark—Lessons in Rejection**, Benedictine Father Eugene Hensell presenting, \$465 single, \$200 commuter. Registration: 812-357-6611, saintmeinrad.org/retreats.

April 23, May 21

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Day of Silence**, 8 a.m.-4 p.m., \$45, includes room, lunch, Mass and use of common areas and grounds, overnight stay available for additional \$32, dinner additional \$11. Registration:

archindy.org/fatima, 317-545-7681, lcoons@archindy.org.

April 26-28

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Tobit Marriage Preparation Weekend**, 7 p.m. Fri.-11:45 a.m. Sun., \$298 per couple, includes separate rooms, meals and materials. Information, registration: ftm.retreatportal.com/events, 317-545-7681, lcoons@archindy.org.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. **Women's Weekend of Peace**, Fri. 7 p.m.-Sun. noon, \$250, includes accommodations, meals and materials, limited to six participants. Information, registration: offmgr@mountsaintfrancis.org,

812-923-8817, tinyurl.com/msfwomenwknd24.

April 27

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **E.A.R.T.H. (Energy Awareness for Rural Towns and Homes)**, 9:30-11:30 a.m., Franciscan Sister Claire Whalen, Peter Schubert and Kathryn Lisinicchia presenting, \$30. Information, registration: 812-933-6437, oldenburgfranciscancenter.org.

May 1

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

Retreat centers in archdiocese offering special events related to April 8 total eclipse

Two retreat centers in the archdiocese will offer special events related to the April 8 solar eclipse in Indiana.

A presentation titled "Total Eclipse of the Herd: An Alpaca Encounter" will take place in the alpaca barn at the Sisters of Providence White Violet Center for Eco-Justice at 1 Sisters of Providence, Saint Mary-of-the-Woods, in St. Mary-of-the-Woods, from 1-4 p.m. on April 7. Ministry outreach and animal care manager Tara Elmore, along with other White Violet Center staff, will explain how alpacas and chickens might react the next day during the eclipse. Participants will have an opportunity to get up close to the animals.

The event is \$6. To register, go to tinyurl.com/svceclipse24 or contact

the White Violet Center for more information at 812-535-2932 or by e-mail at wvc@spsmw.org.

On April 8, a free solar eclipse event will be held at the Oldenburg Franciscan Center at 22143 Main St. in Oldenburg from 2-4 p.m. Snacks and drinks will be provided. Oldenburg is in the line of totality for the celestial event. The eclipse will begin at 1:51 p.m. in Oldenburg, with totality occurring from 3:07-3:10 p.m.

A \$5 freewill donation is requested for solar glasses. Pay cash at the event or pay in advance via PayPal at tinyurl.com/OFCeclipse24.

For more information, contact Franciscan Sister Olga Wittekind at 812-933-6437. †

Day of reflection for people challenged with 'letting go' set for April 15 in Indianapolis

A day of reflection called "Flourishing in Seasons of Surrender" will be held at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, from 8:30 a.m.-2 p.m. on April 15.

Life is full of seasons of surrender—times of transition, moving away from something familiar and comfortable into a space of unfamiliarity and discomfort. These times of "letting go" can sometimes be intentional, but often uncontrolled circumstances impose this space of surrender upon us, and we must yield to what is happening around us, to us and within us.

Teresa Venatta, an experienced spiritual director, will guide

participants through this day as they explore how these seasons can be times of discovery—of themselves, others and God—that lead them to real growth and intimacy with God. Venatta also serves as archdiocesan discernment companion, connecting seekers with spiritual directors and coordinating the archdiocese's registry of spiritual directors in providing both community and continuing formation.

The cost for the day of reflection is \$45, which includes Mass and lunch.

For more information or to register, go to ftm.retreatportal.com/events, call 317-545-7681 or e-mail lcoons@archindy.org. †

St. Ambrose Parish in Seymour does ‘welcoming right’

By Natalie Hoefler

Catholics were reported to reside as far back as 1834 in the area now known as Seymour. But it took the growth brought by the expansion of railroads in the southern Indiana town to lead to the creation of St. Ambrose Parish in 1860.

With railroads come people, and the parish population began to grow.

It is still growing, says parish pastor Father Daniel Staublin.

“We’re a blend of families that have been here several generations and a lot of newer, younger folks,” he says. “Many Latinos are settling here, too. We’re about 25% Latino, so we’ve been able to blend the [Anglo and Latino] groups and do a lot of things bilingual.”

The largest parish ministry is its school, which Father Staublin says has a student population of “about 50-50 English and Latino. The [state] vouchers have enabled us to serve many families that otherwise might not be able to afford a Catholic education.”

With the church located downtown, the parish is greatly involved in serving the community, says Father Staublin.

“We have a very active St. Vincent de Paul conference that really reaches out—the whole community benefits from that,” he says.

“Our Knights of Columbus is very involved in the community, too, and integral to Seymour’s Octoberfest. They offer a third Friday broasted chicken dinner every month that brings in more non-Catholics than Catholics!”

A large part of the parish’s volunteer efforts goes toward Anchor House, Jackson County’s only housing shelter. The

non-profit organization offers two homes, life skills classes, help in finding permanent housing and employment, and a twice-weekly food pantry.



“A lot of our parishioners volunteer there,” Father Staublin says. “As a parish, we take up a food collection for the pantry during Lent. The Knights of Columbus, St. Vincent de Paul and our youth ministry serve meals at Anchor House. And the parish was instrumental in helping feed those in need during the COVID shutdown.”

One unique feature Father Staublin notes about the parish church is that it is open every day from 7 a.m.-8 p.m.

“I’m always amazed how many people stop by to pray,” he says. “Whenever I walk in the church, there’s almost always someone there lighting a candle or praying.”

The church, dedicated in 1871, is more than 150 years old. Father Staublin calls it “a beautiful structure with wooden altars at the front and side. There’s an icon of St. Ambrose and an almost life-size print of Our Lady of Guadalupe from the Basilica” of Our Lady of Guadalupe in Mexico City.

A good time to come to Seymour to worship with the members of St. Ambrose is during the fall for the parish’s Hispanic Heritage Fiesta, says Father Staublin.

“It brings together people from different backgrounds—Mexican, Guatemalan, Venezuelan, Columbian. They all prepare native dishes and perform traditional dances. It happens each year around the end of September or early October.”

Father Staublin recommends visitors check out the colorful murals painted on the historic buildings in downtown Seymour. He particularly notes the mural of John Mellencamp.

“His song ‘Small Town’ is about Seymour,” he says. “He grew up here and still visits quite frequently.”

Father Staublin also recommends eating at Larrison’s Diner, which he says is “popular among the locals, with photos of celebrities who stopped in there to eat.”

He says St. Ambrose Parish is

known for being welcoming.

“I get many letters from people who visited, and they write to say how nice it was here, how welcoming it is,” says Father Staublin. “We invite all to come to Seymour for the day and come celebrate Mass with us at St. Ambrose. We do welcoming right.”

St. Ambrose is located at 325 S. Chestnut St., in Seymour. For Mass times, call the parish office at 812-522-5304 or go to www.stambroseseymour.org.



Other things to see and do in Seymour:

—Freeman Army Airfield, active during World War II from 1942-1946, and Freeman Army Airfield Museum. While stationed here, members of the all-Black “Tuskegee Airmen” bomber group attempted to integrate the white Officer’s Club. The incident was a catalyst for the desegregation of the U.S. armed forces, according to the airfield’s website. Information: 812-271-1821, freemanarmyairfieldmuseum.org.

—Muscatatuck National Wildlife Refuge, where natural wetlands attract and provide habitat to birds and other wildlife. It has been designated as a Continentally Important Bird Area. Muscatatuck offers walking trails, an auto tour and events and programs throughout the year. Information: www.fws.gov/refuge/muscatatuck.

—Chateau de Pique Winery and Brewery offers wine and handcrafted ales and lagers, live music events and camping. Information: 812-522 9296, www.chateaudepique.com.

—Shadowood Golf Course, offering a par-72 course, indoor golf, a driving range and a bar-and-grill. Information: 812-522-8164, shadowoodgolf.com.

—Shieldstown Covered Bridge, 1917 E. County Road 200 N., in Seymour. Built in 1876, this “rare variant of the Burr Arch Truss” style was restored for more than \$1 million in 2019. Information: tinyurl.com/ShieldstownBridge.

(Mass Excursions is a monthly feature highlighting an archdiocesan parish and local attractions, encouraging a trip to the area that includes Mass with the members of that parish. Each month will highlight a parish in a different deanery to showcase faith communities throughout central and southern Indiana.) †

Hawthorne’s remarkable life in the spotlight as sainthood cause advances

(OSV News)—Losing a young child. Struggling in a troubled marriage with an alcoholic husband. Separating. Starting a nursing career in midlife, downsizing to a rental apartment and becoming a widow.

And now, moving one step closer to sainthood.

On March 14, Pope Francis authorized the Dicastero for the Causes of Saints to decree as “venerable” Mother Mary Alphonsa Hawthorne—also known as Rose Hawthorne, the daughter of an American literary icon and founder of the Congregation of the Dominican Sisters of St. Rose of Lima.

Her extraordinary journey from 19th-century U.S. and European literary circles to religious life and caring for the critically-ill poor is “very relevant” to the faithful today, Mother Marie Edward Deutsch, superior general of the Hawthorne Dominicans, told OSV News.

Born in 1851 in Massachusetts as the third child of writer Nathaniel Hawthorne and his wife, Sophia Peabody, Rose Hawthorne enjoyed a comfortable life as her father gained literary acclaim. She grew up in



Rose Hawthorne, daughter of author Nathaniel Hawthorne, is pictured in a photo taken before her work with cancer patients. Later known as Mother Mary Alphonsa, she founded the Dominican Sisters of Hawthorne, N.Y., and Rosary Hill Home, a Dominican-run facility in Hawthorne. Pope Francis advanced her sainthood cause on March 14, declaring her venerable.

(OSV News photo/courtesy Hawthorne Dominicans)

England, where her father had been appointed U.S. consul in 1853. During their travels throughout Europe, the Protestant Hawthorne family encountered Catholicism.

The Hawthornes returned to the U.S. in 1860, but four years after Nathaniel’s death in 1864, Sophia moved the family to Germany to conserve finances amid New England’s high cost of living. In Dresden, Rose met fellow American expat, George Parsons Lathrop, an aspiring writer from a prominent family. The Hawthornes returned to England, followed by Lathrop. Shortly after her mother’s death in 1871, Rose—over the objections of her family—married Lathrop in the Anglican Church.

The couple struggled with financial difficulties and with the loss of their 5-year-old son Francis (“Francie”) to diphtheria in 1881. During the subsequent decade, Rose and George pursued their literary careers, but the latter’s depression and alcoholism began to strain their union.

Returning to the U.S., the Lathrops settled in Connecticut and, to the shock of many friends, converted to Catholicism. The husband and wife founded the Catholic Summer School Movement in Connecticut and New York, and co-wrote a history of the Georgetown Visitation convent.

However, the Lathrop’s marriage foundered due to George’s alcoholism, and Rose sought Church permission for a permanent separation in 1895. She then focused on a life of charity and service, training as a nurse at age 45 to serve the poor, especially those with cancer—and she was at the bedside of her estranged husband when he died of kidney and heart disease in 1898.

Following George’s death, she established St. Rose’s Free Home for Incurable Cancer, dedicated to St. Rose of Lima, in New York. In 1900, she received official Church approval to found her order, now known as the Dominican Sisters of Hawthorne, Congregation of St. Rose of Lima.

Hawthorne died in 1926. Her cause for canonization was opened in 2003 by the late Cardinal Edward M. Egan of New York, and submitted to the Vatican in 2013.

Today, the order has 47 sisters and cares for “around 45 to 50” incurably ill patients between its two facilities in Hawthorne, New York, and Atlanta, Mother Marie

Edward said, adding that the charism of their foundress continues to infuse the sisters’ day-to-day ministry.

“We’ve always known her to be a saint,” Mother Marie Edward said. “She could not have done what she did without having heroic virtue.”

Mother Marie Edward said once Hawthorne accepted the Catholic faith, “she just kind of ran with it.

“Her growth in sanctity was astounding at certain parts of her life, because I think she was hungering so much for God,” Mother Marie Edward said, noting that the Catholic faith enabled Hawthorne to navigate “the loss of her child when he was so young and [her] marriage [which was] a tremendous frustration.

“I think that the fulfillment came as soon as she received the grace of baptism and the knowledge of the richness of the Catholic Church,” said Mother Marie Edward, who announced the news to her fellow sisters over the Hawthorne community’s public address system and alerted their sisters in Atlanta.

Mother Marie Edward said the beauty of Hawthorne’s charism was “her dependence upon the providence of God.

“[That] has carried over to this day where we still do not take any payment—Medicare, Medicaid, insurance, anything—for the patient’s care” in the order’s homes, she said. “It’s all [funded] by the benefactors that have been so generous to us over these ... 123 years.”

Following the pope’s announcement, the community is mulling a request to Hawthorne’s postulator in Rome for the transfer of their foundress’ remains to their chapel in Hawthorne, N.Y., Mother Marie Edward added.

Mother Marie Edward said she could not speak regarding any possible canonization miracles that may have been effected through Hawthorne’s intercession—but noted that she and her fellow sisters have an “intuition” any such miracle might be “related to a child,” since Francie’s death at age 5 “broke her heart.”

She said Cardinal Timothy M. Dolan of New York, who extended congratulations to the order, told her, “If it weren’t Lent, I would say ‘Alleluia.’”

Mother Marie Edward’s response was even more succinct.

“Our dear mother,” she said. †

ARISE

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and telling us to get up and go about our lives with him at the center, she said.

It's also a deep reminder of why she and two other women picked the passage of Jesus raising Jairus' dead daughter as the theme for their women's conference: "He took the child by the hand and said to her, 'Talitha Koum,' which means, 'Little girl, I say to you, arise.'" (Mk 5:41).

The passage shows that Christ can come into any situation that appears blocked, deadened or impossible and give it new life. It's proclaiming this arising in all areas of a woman's life that led to the women's retreat at the Batesville Deanery faith community's campus in Enochsburg.

It's also a direct result of the E6 Catholic Men's Conference of All Saints Parish in Dearborn County started in 2016, said Father William Ehalt, St. Catherine of Siena's pastor.

After seeing the success of the men's conference just down the road, Father Ehalt was approached by his director of religious education Kelly Bedel to host a women's conference. He was all in.

"This is a way for women to walk with Jesus, and this year to participate in the Lenten journey as we approach Easter," he said.

He told the crowd of 170 women who gathered for the conference that the day was about being instruments of the Lord's peace.

Bedel, Zeck and Julia Strasemeir of St. Ann Parish in Jennings County became those instruments to bring women a day of peace filled with joy, learning and fellowship.

The trio of friends wanted a retreat or conference that wasn't a plane ride or a road trip away. They also

care for small babies and children, and going too far away from home wasn't a realistic option.

"One day we said, let's just do it ourselves," Bedel said. "Surely, we aren't the only women seeking this."

She was right. The conference almost doubled its numbers in its second year from 90 women to 170 women.

Theresa Eckstein of St. Anthony Parish in Morris said she wished there had been a conference close to home when she was raising her three children.

"Just to have a day alone with Jesus, with someone else taking care of the kids, is important," she said. "You have no time for yourself when you are raising little kids, and this gives you the day you need."

The women heard from nationally recognized speakers Mary Bielski and Nell O'Leary. Bielski has spoken to more than 100,000 young adults in her career and has appeared on ETWN with the message of the transformative power of the love of Christ. O'Leary is known for her content work with Word on Fire, Ascension Press and the ongoing National Eucharistic Revival. She led the women through various forms of prayer with a message of God's deep love and desire for them.

In the end, Bedel said the response to the conference humbled her, and the parish wants to continue it.

"Taking any time for ourselves can often feel 'selfish' or be filled with guilt," Bedel said. "But time and time again, we see that you can't pour from an



The speakers and organizers of the Arise Women's Lenten Retreat at St. John the Evangelist Church in Enochsburg, a campus of St. Catherine of Siena Parish in Decatur County, take a moment to chat between events. Speaker Nell O'Leary, left, chats with fellow speaker Mary Bielski, Kelly Bedel, director of religious education at St. Catherine of Siena Parish, and Laura Zeck, a volunteer and member of St. Catherine of Siena.

(Photo by Jennifer Lindberg)

empty cup. Sure, we will try to fill our cup with more coffee [or whatever your preferred quick fix is] and power right through to the next item on the to-do list, but it isn't getting to the root of things.

"We need to fill our cups with living water, and what better way to do that than taking part in a day to be drawn closer to Jesus through prayer, fellowship, engaging speakers, adoration and confession?" Bedel asked. "And meet other women who are seeking the same thing!"

(Jennifer Lindberg is a freelance writer who is a member of St. Mary Parish in North Vernon.) †

DAVIS

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people were allowed to come together—Stephanie reached out to those of us who had met Connie and said, 'Hey, you need to come to her funeral.'

"That's a perfect example of how she went above and beyond to make sure that people felt seen and heard, that they knew that their presence was making a huge impact, that they knew they were valuable."

As she shares that story, Bush becomes emotional thinking about her friend who died at the age of 56 on Nov. 22, 2023. She thought about the way the two of them planned a "Simple Soup and Bread Lunch" every Holy Thursday for years, as a fundraiser for the Crisis Office.

Now as Holy Thursday falls on March 28 this year, Bush is in the midst of planning that meal again, this time as a memorial tribute to Davis, who worked 20 years for Catholic Charities.

The lunch will be held at the Archbishop Edward T. O'Meara Catholic Center in Indianapolis, 1400 N. Meridian St., with doors opening at 11:30 a.m. and the program beginning at 11:45 a.m. All are invited, with the goal of raising \$10,000 for the Crisis Office, which offers help to low-income people in Marion County for food, clothing and limited rental assistance.

"It's hard because she's not here to plan it with me," Bush says. "We're going to have a video tribute to her. It's really important to us to honor her legacy this year and invite more people to love on the

poor and vulnerable like she did, because she really did love on them."

Davis' love for others was reflected in the way she led her team of volunteers at the Christmas Store, a place where people in need can shop—free of charge—for the items and gifts they want to give their children and other loved ones.

"She said we need to help people at Christmas, and we need to help them with gifts," Bush says. "She worked hard to cultivate relationships with 85 different charities across the city to connect with the Christmas Store. It got to the point where we were serving 4,000 individuals every Christmas. It took a whole group of volunteers working round the calendar to do it. She had this amazing ability to rally people around an important cause."

The results have gone beyond heartwarming. Some of the Christmas Store's "customers" have arrived in wheelchairs and walkers. A woman once came for her scheduled time just two hours before she was being induced into labor. All in the hope of adding a touch of Christmas joy for their family that wouldn't have been possible otherwise.

On the flip side, parishes, schools and individuals have consistently donated toys, household items and money through the years, with school children sending their folded, crunched-up dollar bills, quarters, dimes and nickels to the Christmas Store.

It all left its mark on Davis, who once said about the experience, "The favorite part for me is just knowing that families that are struggling day to day can have one special day together, and a child can

get a special toy they would like to have. It's nice to see the volunteers come in, help people and almost feel like Santa Claus in a way. And I get to be involved in the joy of 3,700 kids. It definitely puts a great spin on Christmas."

Longtime volunteer Betty Kohls saw the impact that Davis—a mother of three grown children and eight grandchildren—also made upon the people who came to the Crisis Office year-round.

"She had a real interest in others, a willingness to listen," Kohls says. "She particularly had a way of dealing with the younger women who would come in with an attitude. It just took a couple of minutes before they realized she really cared about them. They would open up to her. Frequently, they ended up in tears—tears of relief. There was the feeling, 'I can do this. Somebody cares.'

"She took the extra step, which you don't find very often anymore. She knew resources off the top of her head, and she was able to connect people with those resources. It was amazing."

At the same time, Davis could be tough when needed, Bush says. If a client showed up intoxicated or became angry, she let them know they crossed a line and held them accountable.

"The clients respected that," Bush says. "The clients have had a hard time with her death. There's a lot of grief. They came to rely on her."

That sense of loss extends to the co-workers and the volunteers who assisted her.

"Stephanie was a true servant leader

in Catholic Charities and has been deeply missed by her colleagues and social service partners in the Indianapolis community," says David Bethuram, executive director of the archdiocese's Catholic Charities. "She always wanted and fought for what was best for the Crisis Office staff, volunteers and, most importantly, the clients."

Kohls fondly recalls Davis' joy, smile and laugh before she notes, "I just miss her like crazy. She was like my kid, and she called me, 'Mom.' She's gone way too soon, way too soon. She had so much to give."

Those emotions emphasize the impact of the love that Davis gave to people.

"I don't want to make her sound like a saint, because people have a tendency to do that after someone dies," Bush says. "I feel like we're really called to love people at a very deep level. Christ gave his life. In some way, I felt Stephanie did too. She worked long and hard for people."

"I always felt I was Stephanie's favorite person. If you talked to other people, you realized she could make everybody feel that way. Because she really cared, and she took the time."

(Registration for the March 28 lunch is preferred by March 22, although walk-ins are welcome. To register, go to www.helpcreatehope.org. Those unable to attend the lunch who still want to make a donation can visit the website or write a check made payable to "Crisis Office" and mail it to Crisis Office, 1400 N. Meridian St. Indianapolis, IN 46202. Please note "luncheon" on the check.) †

Respect life by opposing war, Vatican officials say in Ramadan message

VATICAN CITY (CNS)—The respect religions have for the dignity and value of human life should help them convince their followers that "war must be rejected and peace cherished," leaders of the Dicastery for Interreligious Dialogue said in a message to Muslims around the world.

"Dear Muslim brothers and sisters, let us join in extinguishing the fires of hatred, violence and war, and instead light the gentle candle of peace, drawing upon resources for peace that are present in our rich human and religious traditions," said the message for the month of Ramadan, which began on March 10 in many countries.

Cardinal Miguel Ángel Ayuso, dicastery prefect, and Msgr. Indunil Janakarathne Kankanamalage, secretary, did not mention specific places of war in their letter, which was released on March 15, although Muslim communities in Gaza, Sudan, Yemen, Ukraine and other places are fasting for the month under the shadow of violence.

"The growing number of conflicts in these days, ranging from military combat to armed clashes of varying intensity involving states, criminal organizations, armed gangs and civilians, has become truly alarming," the Vatican officials wrote.

The causes of the conflicts vary, they said, but while "part of our human family suffers grievously from the devastating effects of the use of these arms in warfare, others cynically rejoice in the great economic profit deriving from this immoral commerce," they wrote. "Pope Francis has described this as dipping a morsel of bread in the blood of our brother."

But people have resources to promote peace, and religious faith builds on that, they said.

"The desire for peace and security is profoundly rooted in the soul of every person of good will, since no one can fail to see the tragic effects of war in the loss of human lives, the toll of serious injury and the

throng of orphans and widows," the message said. "The destruction of infrastructure and property makes life hopelessly difficult, if not impossible. Sometimes hundreds of thousands of people are displaced in their own country or forced to flee to other countries as refugees."

Building on their teachings about human dignity, the Vatican officials said, religious leaders need to form consciences "to respect the absolute value of the life of each person and his or her right to physical integrity, security and a dignified life."

Doing so, they said, will "contribute to the condemnation and rejection of war, any war and all wars."

All people of good will and, especially all believers, must condemn and reject war, they said. "Every war is fratricide, useless, senseless and dark. In war, everyone loses. Once again, in the words of Pope Francis: 'No war is holy, only peace is holy.'" †

ICC

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of the National Eucharistic Congress, which will bring tens of thousands of people to Indianapolis on July 17-21 for the first such event to be held in the United States in 83 years.

Catholic lawmaker Sen. Liz Brown (R-Fort Wayne) says she was inspired to draft the resolution after hearing Indianapolis Archbishop Charles C. Thompson discuss the importance and magnitude of the event during the Feb. 12 dinner.

“The archbishop spoke about how historic this event will be and what a huge impact it will have on our state, and I thought that we really should honor this,” said Brown, a member of St. Jude Parish in Fort Wayne. “To have that many people from across the country ... coming to Indianapolis to celebrate something so important—the [National] Eucharistic Revival—is incredibly impactful, and that’s why I did this.”

Brown collaborated on Senate Concurrent Resolution 27 with fellow Catholic lawmakers Sen. Ed Charbonneau (R-Valparaiso) and Rep. Bob Morris (R-Fort Wayne). The resolution was signed on March 5.

“This is not just something significant to Catholics,” Brown said. “It’s significant to this state and to the country. And now it is part of our historical record in Indiana.”

During the 2024 General Assembly,

Brown also co-authored legislation that was among the ICC’s top priorities: Senate Bill 17, a measure aimed at restricting minors from accessing online pornography. With Gov. Eric Holcomb signing the bill into law on March 13, Indiana became the ninth state to require pornography sites to use a robust age verification system to operate within state lines.

“This is a good start to protect our children,” Brown said.

The only opposition came from the American Civil Liberties Union, which may challenge the law as it has done with similar legislation in other states.

Another success for the ICC was the passage of Senate Bill 190, which simplifies access to disaster relief for Indiana residents and increases the maximum assistance a household may receive following a tornado, flood or other natural disaster from \$10,000 to \$25,000.

The bill, also signed into law by Holcomb on March 13, was authored by another Catholic lawmaker—Sen. Cyndi Carrasco (R-Indianapolis)—in her first term as a member of the Indiana General Assembly.

“This legislation will help balance the increasing need for Catholic Charities and other disaster response organizations to assist the uninsured and underinsured as construction and rebuilding costs continue to rise,” said Alexander Mingus, associate director of the ICC.

With respect to pro-life priorities, the ICC tracked a number of bills during the



‘In all times, but especially in an election year, our bishops ask us to pray and form our consciences to better equip us with a moral vision that transcends the secular vision of our age.’

—Alexander Mingus, associate director of the Indiana Catholic Conference

legislative session. It supported Senate Bill 98, which would allow unborn children to be claimed as dependents on state taxes. While the measure received a hearing, it did not go up for a vote during this short, non-budget-year session due to its fiscal impact.

“We expect further conversation on this bill in 2025 and beyond,” Mingus said.

The ICC was dismayed that a bill aimed at providing low-income women with long-acting contraceptives immediately following childbirth moved forward despite its opposition. House Bill 1426, which requires hospitals to offer a woman eligible for or receiving Medicaid assistance the option of having a long-acting, reversible contraceptive implanted before she is discharged from the hospital following delivery of her baby, was signed into law by Holcomb on March 12.

While acknowledging that faith-based hospitals with religious objections would be exempt from the requirement, the ICC expressed concerns about the legislation and unsuccessfully pushed for an amendment to have natural family planning (NFP) offered to new mothers as well.

“If the goal is to prevent unwanted pregnancies, we felt strongly that hospitals should also provide information about NFP—one of the most effective and least costly methods of planning a family, and the only one that does not pose health risks to the woman,” Espada said.

With the conclusion of another legislative session, Espada and Mingus expressed gratitude to everyone who

contacted their legislators about key bills and issues important to the common good. Now, in this election year, they are calling on the faithful to become even more engaged.

They point to numerous resources for reflection, including “Forming Consciences for Faithful Citizenship,” a guide for faithful political responsibility from the U.S. Conference of Catholic Bishops.

“In all times, but especially in an election year, our bishops ask us to pray and form our consciences to better equip us with a moral vision that transcends the secular vision of our age,” Mingus said.

The ICC website, www.indianacc.org, also offers a wealth of resources to guide Catholics as they look toward the Indiana primaries in May, the general election in November, and another legislative session in 2025.

“We are grateful for everyone’s prayers and advocacy as we continue to amplify the voice of the Catholic Church in the public arena,” Mingus said.

A page tracking all of the key legislation the ICC followed in the 2024 legislative session may be accessed at www.indianacc.org/bill-tracker.

For more information and ways to get involved with the ICC and its mission, visit www.indianacc.org.

(Victoria Arthur, a member of St. Therese of the Infant Jesus [Little Flower] Parish in Indianapolis, is a correspondent for The Criterion.) †



‘The archbishop spoke about how historic this event will be and what a huge impact it will have on our state, and I thought that we really should honor this.’

—Sen. Liz Brown discussing the Senate resolution she co-authored about the National Eucharistic Congress

ICC welcomes opportunities to speak with groups throughout the state

By Natalie Hoefler

Since Jan. 8, life has been a whirlwind for Angela Espada and Alexander Mingus. The Indiana Statehouse in Indianapolis became their home-away-from-home as they advocated for or against legislation according to the teachings of the Church during the state’s 2024 General Assembly.

The General Assembly ended on March 8, and now the two are ready to hit the road.

“We try to do as much as we can” to meet with the faithful in Indiana, says Espada, executive director of the Indiana Catholic Conference (ICC)—the public policy voice of the Catholic Church in Indiana.

“We think it’s really important to get in front of people to talk about what the ICC does, to give legislative updates, talk about Catholic social teaching, really trying to help articulate what forms the foundation of any position and thought that we are trying to share with legislators and with the broader public on behalf of the Church.”

‘Understanding separation of Church and state’

Espada and ICC associate director Mingus have addressed groups small and large throughout the state. The two share examples of groups they’ve presented to—parishes, parish ministries, Catholic women’s conferences, wives of the Knights of Columbus at a statewide convention, students on college campuses, high school religion and politics classes—even the National Catholic Youth Conference in Indianapolis last November.

“The first thing we usually talk about is why we [ICC] exist,” says Espada. “So many people have heard that religion and politics shouldn’t mix, and [wonder] why does the Catholic Church even have somebody down at the Statehouse.”

Mingus adds that many people consider the U.S. Constitution’s mention of the separation of church and state to mean that “religions [should] stay far away from any sort of public discussion whatsoever.

“But the Church has said, ‘No, that’s not the case.’ And it was certainly not the understanding of anyone who founded our country, but rather that religion has a certain role to play in bringing moral vision to these discussions.”

So, when speaking to groups across the state, Espada

says she and Mingus offer two reminders regarding the role of the ICC.

“One is that we are required to bring morality into the public law, and most people would agree that politics is a place where morality is needed,” she explains.

“But we also remind them of the issues that we’re talking about—education, health care, taking care of the sick, taking care of the marginalized. The Church has been doing that a lot longer than some established governments, so it makes sense for us to weigh in on these topics that we have a history and a connection with, in addition to being faithful citizens and bringing in morality.”

By sharing what the ICC does, says Mingus, “We can really dive into not only understanding separation of church and state, but what are we as Catholics actually called to do?”

‘To come together and share our voice’

One of those actions is voting—another topic Espada and Mingus address with Catholics statewide.

“I think there is a tendency that some people have to be frustrated—and I think rightly so in many cases—with our political system,” Mingus observes. “And then the response is kind of an apathy or a desire to distance themselves from politics.”

But the Church promotes “seeing the ideal [in politics], the usefulness of it as a way for us to come together and share our voice about what we care about and what is good,” he says.

The ICC encourages Catholics to participate in civic engagement, particularly by contacting their legislators and by voting in national and local elections.

“There’ll be more conversations about politics as we get ready for the presidential election,” says Espada. “We’d like to encourage people to be reminded of faithful citizenship, to be more aware and to participate more in local elections—not just get excited about the presidential election. ... We’re going to need a new governor in Indiana. That’s going to be important. The governor will affect our lives and the state legislature.”

She adds that those too young to vote can still have an impact in promoting Catholic values in the political and public arena.

“I’m excited about getting more young people ignited about what’s going on,” says Espada. “The last few

years, when we’ve been at the Statehouse when there’s been conversations about the environment and care for creation, there have been a lot of young people that have been involved.”

‘An outlet for expressing social teaching’

Voting and political and civic involvement are not just a way to forward Catholic social teaching. Such actions form one of the Church’s seven tenets of Catholic social teaching, a topic Espada and Mingus often address.

“Catholic social teaching can help to give us a framework for thinking through difficulties with politics and society,” says Mingus. “Angela and I can help guide parishes and groups through that.

“And we can talk about the practical tools the ICC offers to give an outlet for expressing social teaching in American political life,” such as through its Indiana Catholic Action Network that keeps voters informed of pressing issues, allowing them to easily contact their legislators.

If timing or logistics prevent an in-person presentation on Catholic social teaching, individuals and groups can also watch the ICC’s online, seven-part series of short videos on the topic and read its accompanying blog.

“And if, after viewing [the series], folks want to have a more in-depth conversation, we’ll go anywhere in Indiana,” Mingus adds.

Whether the group is small or large, high school students or senior citizens, in a city, town or rural community in Indiana, Espada and Mingus welcome the opportunity to speak about the ICC’s mission, educate on Catholic social teaching and encourage Catholics to further those teachings through political and civic engagement.

In the meantime, says Espada, “We remind people to pray for elected officials, for their city or town, and for the state.”

(For more information about the Indiana Catholic Conference [ICC] or to request a speaker, go to indianacc.org, e-mail icc@archindy.org or call executive director Angela Espada at 317-236-1455 or associate director Alexander Mingus at 317-236-1458. To sign up to receive Indiana Catholic Action Network updates, go to indianacc.org/register. To view the ICC’s seven-part series on Catholic social teaching, go to indianacc.org.) †



St. Joseph, pray for us

Students of Lumen Christi Catholic School venerate a relic of St. Joseph held by Father C. Ryan McCarthy on March 19, the Solemnity of St. Joseph, in Our Lady of the Most Holy Rosary Church in Indianapolis. Father McCarthy is the pastor of the parish.

As the husband of the Blessed Mother and the stepfather of Jesus, St. Joseph was a beloved, integral part of the Holy Family, staying true to Mary and guiding our Savior during his life on Earth, especially during his younger years. St. Joseph is the patron saint of the universal Church, families, fathers, expectant mothers, travelers, immigrants, house sellers and buyers, craftsmen, engineers and working people, among others. (Photo by Sean Gallagher)

Bishops urge prayer as court poised to hear cases on pill used in abortion

(OSV News)—As the Supreme Court prepares to take up two cases on access to pills commonly used for early abortions, Catholic bishops in the U.S. have issued a nationwide call to prayer to end abortion and protect women and unborn children.

The invitation was issued on March 14 by Archbishop Timothy P. Broglio of the U.S. Archdiocese for Military Services, president of the U.S. Conference of Catholic Bishops (USCCB), and Bishop Michael F. Burbidge of Arlington, Va., chairman of the USCCB's Committee on Pro-Life Activities.

The prayer campaign, which seeks the intercession of St. Joseph as the "Defender of Life," begins on March 25, the day before the Supreme Court hears oral arguments for *Food and Drug Administration v. Alliance for Hippocratic Medicine* and *Danco Laboratories v. Alliance for Hippocratic Medicine*. Both cases center on the abortion drug mifepristone and its widespread availability.

The start date also marks the anniversary of the release of Pope St. John Paul II's 1995 encyclical "*Evangelium Vitae*" ("The Gospel of Life"). The encyclical itself was published on that year's observance of the feast of the Annunciation of

the Lord, which in 2024 will be celebrated on April 8.

The daily prayer for the campaign is available in English and Spanish at respectlife.org/prayer-to-st-joseph.

"We ask Catholics to offer this prayer daily, from March 25 through June, when a decision is expected,"

wrote Archbishop Broglio and Bishop Burbidge.

First approved by the FDA in 2000, mifepristone blocks the hormone progesterone, which maintains proper conditions in the uterus during pregnancy. The drug is paired with misoprostol (initially created to treat gastric ulcers) as part of a chemical regimen used in more than half of all U.S. abortions in 2020.

More recently, the same pill combination has also been prescribed

to women who experience early pregnancy miscarriage in order to expel any fetal remains and residual pregnancy tissue from the womb. The American College of Obstetricians and Gynecologists updated its protocols to recommend a combination of mifepristone and misoprostol as more effective than misoprostol alone for early miscarriage care based on research published since 2018.

Last year, the doctors and medical professionals represented by the Alliance for Hippocratic Medicine challenged the FDA's greenlighting of mifepristone as unsafe.

While it struck down the alliance's request in August 2023, the 5th U.S. Circuit Court of Appeals did revoke the FDA's efforts to increase access to the drug. Nonetheless, an earlier stay issued by the nation's top court has maintained broad access to the drug.

The bishops acknowledged that the upcoming Supreme Court case "is not about ending chemical abortion," but still has the potential to "restore limitations that the FDA has overridden."

"When a Supreme Court decision is released, probably in June, we can expect a public and political reaction similar to the *Dobbs* decision that overturned *Roe v. Wade*," they wrote.

On March 11, Bishop Burbidge issued a statement expressing "great sorrow" after the body of a preterm baby was discovered in a pond in Leesburg, Va.

The bishop asked the faithful to pray "for the child's mother and for anyone involved in this incident" and offered burial services while highlighting diocesan resources for women in challenging pregnancies. †



Archbishop Timothy P. Broglio



Bishop Michael F. Burbidge

Pro-life group deplors Harris' historic visit to Planned Parenthood abortion clinic

(OSV News)—Vice President Kamala Harris on March 14 toured a Minnesota abortion clinic, marking the first time that a president or vice president has done so, according to Harris' office.

During a trip to the Minneapolis-St. Paul area, part of a nationwide tour Harris launched earlier in 2024 to

advocate for expanding abortion access after the U.S. Supreme Court overturned *Roe v. Wade* in 2022, the vice president spoke with staff at a Planned Parenthood clinic.

Harris has frequently argued that access to abortion should be expanded by congressional legislation, a position the

Biden-Harris re-election campaign has also promoted.

In remarks after her visit, Harris said Planned Parenthood "runs the gamut" of reproductive health care, including abortion and cancer screenings.

"Right now in our country, we are facing a very serious health crisis," she argued in comments to reporters about abortion restrictions enacted in a number of states following the *Dobbs v. Jackson Women's Health Organization* ruling.

"As America's largest abortion business, Planned Parenthood is far from benign," Marjorie Dannenfelser, a Catholic and president of Susan B. Anthony Pro-Life America, said in a statement.

"While fewer and fewer cancer screenings or prenatal services are provided, they brutally ended more than 374,000 babies' lives in the last reported year and raked in [more than] half a billion dollars from taxpayers," Dannenfelser said. "Meanwhile, their political arm spends more than any other abortion-related group to lobby the federal government against commonsense policies like protecting babies born alive after failed abortions."

Dannenfelser argued that Planned Parenthood stands in contrast to "the

compassionate and truly empowering support offered by thousands of pregnancy resource centers across America, not only during pregnancy but well after their child is born."

Dannenfelser praised former Vice President Mike Pence for becoming "the first sitting vice president to visit a pregnancy resource center" during his time in office.

"It couldn't be clearer who is aligned with the overwhelming majority of Americans who support pregnancy centers and want fewer abortions, not more," she said. "We need leaders who will champion national minimum protections at least when babies in the womb can feel pain, to stop Planned Parenthood and the Democrats' all-trimester, no-limits abortion agenda. They are extreme and wildly out of step with America."

The Catholic Church opposes abortion, outlining its teaching in the *Catechism of the Catholic Church* that human life "must be respected and protected absolutely from the moment of conception" (#2270). Because abortion takes the life of an already conceived child, it is "gravely contrary to the moral law" (#2271), the catechism says. †



Pro-life supporters demonstrate as U.S. Vice President Kamala Harris visits an abortion clinic in Minneapolis on March 14. It was the first time a president or vice president visited an abortion clinic. (OSV News photo/Nicole Neri, Reuters)

SIMPLY CATHOLIC

Profound Holy Week rituals lead believers into Christ's dying and rising

By Lorene Hanley Duquin

What are you doing for Holy Week?

It's OK if your Holy Week list includes coloring eggs, cleaning and baking for Easter, shopping for new outfits, traveling to a relative's home or going on a spring vacation. There's nothing wrong with secular Easter activities.

But it's important to keep in mind that there is also a profound spiritual basis for the holiday celebration.

Holy Week begins with Palm Sunday and ends at sundown on Easter Sunday.

Our remembrance of the events surrounding the death and resurrection of Jesus makes Holy Week the most sacred time of the year for Catholics.

How will you balance the sacred part of Holy Week with all of the other things you will be doing? All of it is important in your life and in the lives of your family members. But keeping a balance between the spiritual and the secular requires a little planning.

Start by making a list of everything that needs to be done during Holy Week. Then, block out time in your busy calendar for attending Holy Week liturgies. Be sure to set aside specific times every day during the week for Lenten devotions, quiet prayer, Scripture reading and meditation.

Your greatest temptation will be scrimping on your spiritual needs because there is so much going on. If you let that happen, your Easter celebration may look perfect on the surface, but will feel spiritually unsatisfying.

—Palm Sunday of the Lord's Passion

Palm Sunday of the Lord's Passion, the Sixth Sunday of Lent, marks the beginning of Holy Week. The Mass on this day commemorates the triumphal entry of Jesus into Jerusalem when people waved palm branches and shouted "Hosanna."

Before Mass begins, palms are blessed, and there is a procession that symbolizes the beginning of the spiritual journey into the paschal mystery that will unfold throughout Holy Week.

During the Mass, the full Gospel account of the passion and death of Jesus is read. The priest usually takes the lines attributed to Jesus. Several lectors take other parts. The people in the pews read the lines attributed to the crowd.

The Mass continues with the celebration of the Eucharist.

People are encouraged to take the blessed palm branches home where they can be fashioned into crosses or placed behind a crucifix.

The blessed palms that are left in the church are burned and used for ashes the following year on Ash Wednesday.

—Monday of Holy Week

The Gospel reading for Mass this day, John 12:1-11, recalls the woman who anointed Jesus with oil.

—Tuesday of Holy Week

This day's Gospel reading for Mass—John 13:21-33, 36-38—offers a hint of the events to come as Jesus predicts the betrayal of Judas and the denial of Peter.

—Wednesday of Holy Week

This day is traditionally referred to as "Spy Wednesday" because it recalls the decision of Judas to betray Jesus for 30 pieces of silver.

—The chrism Mass

During Holy Week, bishops bless sacred oils in the diocesan cathedral at a special liturgy known as the chrism Mass.

The oil of chrism is used during baptisms, confirmation, ordination and the dedication of altars and churches. The oil of catechumens is used at baptisms. The oil of the sick is used to anoint people during the sacrament of the anointing of the sick.

The oils are then distributed to the parishes for sacramental celebrations throughout the year.

As part of the liturgical reforms of the Second Vatican Council, the renewal of priestly promises was incorporated into the chrism Mass.

The chrism Mass is an ancient celebration that traditionally takes place on Holy Thursday morning. But in recent years, many dioceses celebrate the chrism Mass on a day earlier in Holy Week so that more people can attend. [Editor's note: In the Archdiocese of Indianapolis, the chrism Mass will take place at 2 p.m. on March 26 at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis.]

—Holy Thursday

The Evening Mass of the Lord's Supper on Holy Thursday commemorates the Passover meal that Jesus shared with the Apostles on the night before he died. Before the meal, he washed their feet to impress upon them the call to serve others. The Church recognizes the Last Supper as the institution of the sacrament of holy orders.

During the meal, Jesus also instituted the Eucharist by transforming bread and wine into his own body and blood.

After the meal, Jesus went to Gethsemane where he suffered the agony in the garden, Judas' betrayal and the brutality of being arrested.

After Communion, the altar and sanctuary are stripped and there is a procession with the Blessed Sacrament, which is taken to a separate altar of repose, usually located on a side altar or in a chapel. There is no dismissal or final blessing. It is the last time the Eucharist will be celebrated until the Easter Vigil.

People leave in silence, but continue to keep a vigil with Jesus in their hearts in anticipation of the events that will take place on the next day.

—Good Friday

The Celebration of the Lord's Passion on Good Friday is a somber liturgy that commemorates the crucifixion, death and burial of Jesus. Because as it is considered a continuation of the liturgy from the night before, it begins in silence. The priest enters and lies prostrate at the foot of the altar.

The service begins with the liturgy of the word, which includes a reading about the suffering servant in Isaiah, a psalm, a reading from the Letter to the Hebrews, and the account of the passion and death of Jesus from the Gospel of St. John. During this part of the liturgy, there are special prayers for all the people in the world.

The second part of the liturgy is the veneration of the cross, an ancient practice that allows each person to touch or kiss the instrument of torture that leads to salvation.

The third part of the liturgy is a Communion service with hosts that were consecrated the night before. Afterward, the tabernacle is left empty and open. The lamp or candle usually situated next to the tabernacle, denoting the presence of Christ, is extinguished.

People leave the church in silence, but continue to keep a vigil with Jesus, who has entered the tomb and will rise on the third day.

—Good Friday fasting regulations:

Only one full meal is permitted on Good Friday for Catholics between 18 and 59. Two smaller meals are allowed, but they should not equal a second full meal. Drinking coffee, tea and water between meals is allowed, but eating snacks between meals is not.

All Catholics who have reached the age of 14 must abstain from meat on Good Friday.

—Holy Saturday

In the first century, the early Christians celebrated every Sunday in commemoration of the resurrection of Jesus. By the second century, they established a particular day for the celebration of the resurrection, which was connected to the Jewish Passover.

Their observance began at sundown on Saturday evening. They called it the Night of the Great Vigil, a time of remembrance and expectation that lasted throughout the night so they could sing "alleluia" at dawn on Easter morning. It was during the Night of the Great Vigil that new Christians were received into the Church.

By the fourth century, it became customary for people to make pilgrimages to Jerusalem to celebrate what was called the "Great Week," which included Holy Thursday, Good Friday, the Easter Vigil and Easter Sunday. The diary of a woman named Egeria in 381 contains the first accounts of the special rites, prayers and devotions that took place in Jerusalem during the Great Week.

Through time, the practice of observing Holy Week



Father Dennis Ryan, priest celebrant at Prince of Peace Parish in Bellevue, Wis., leads parishioners in the Service of Light during the Easter Vigil liturgy on April 8, 2023. Holding the paschal candle is Deacon Jeff Prickette. The Easter Vigil, filled with profound rituals, is the most important liturgy of the Church's liturgical year. (OSV News photo/Sam Lucero)

spread throughout the Christian world, with prayers, historical re-enactments and special liturgies. During the Middle Ages, the celebration of the Easter Vigil as it had been celebrated in the early Church gradually fell out of practice. The important days of the week were Palm Sunday, Holy Thursday, Good Friday and Easter Sunday.

In 1955, the Vatican re-established the Easter Vigil as an important part of Holy Week observances.

During the Second Vatican Council (1962-1965), the bishops called for the restoration of the early Christian rituals for receiving new Christians into the Church at the Easter Vigil. This eventually resulted in the Rite of Christian Initiation of Adults.

Today, the Easter Vigil begins with the Easter fire, the lighting of the paschal candle, several Scripture readings recounting salvation history, the celebration of the sacraments of initiation for catechumens and renewal of baptismal promises for the faithful, which is an integral part of Holy Week celebrations.

As with Good Friday, the celebration begins in silence with people waiting in darkness.

The first part of the Vigil is the light service, which begins outdoors with the Easter fire and the lighting of the paschal candle. The candle is carried into the dark church as a symbol of the light of Christ, a powerful reminder that Jesus is light in the darkness.

Individual candles, held by people in the pews, are lit from the paschal candle. By the time the procession reaches the altar, the church is bathed in candlelight.

The "Exsultet," an ancient song of proclamation that gives thanks and praise to God, is chanted.

During the liturgy of the word, Scripture readings and psalms help people reflect on all of the wonderful things God has done throughout salvation history.

Then the baptismal water is blessed, the candidates and catechumens receive the sacraments of initiation, and the congregation renews baptismal vows.

During the liturgy of the Eucharist, people share in the body and blood of Christ.

The mystery and ritual of the Easter Vigil touch the deepest part of people's souls with elements of darkness, light, silence, music, fire, water and oil, along with bread and wine that become the body and blood of the risen Lord. They are reminded that new life in Christ can never be overcome by darkness or death.

—Easter Sunday

For the early Christians, the celebration of Masses on Easter morning developed as a way to accommodate people who were unable to attend the Easter Vigil.

Today, Easter Sunday Masses are joy-filled celebrations of the risen Lord with the singing of the Gloria and alleluias, the renewal of baptismal vows, and a sprinkling with Easter water. After sharing in the Eucharist, people go forth strengthened in faith to serve the Lord and one another.

Easter Sunday marks the beginning of the Easter season, which lasts for 50 days and includes the celebration of Jesus' ascension and the descent of the Holy Spirit on Pentecost.

(Lorene Hanley Duquin is a Catholic author and lecturer who has worked in parishes and on a diocesan level.) †

Corrections Ministries/Deacon John Cord

New programs will help counties address mental health challenges

We have a mental health crisis. You have read my thoughts on this before.

This week, I was in a meeting where a police officer was reading statistics about 911 calls to the small county where she was located. In February, more 80% of all calls to 911 were for mental health emergencies!



She went on to explain that this is not an abnormal percentage of calls for mental health emergencies. The calls were for many issues, including drug overdoses, dangerous or violent behavior due to a person having an

attack of hallucinations, suicide attempts, and a host of other problems. She did explain that calls to 911 in her county have risen steadily during the past three years. She also told us that the percentage of mental health calls is also rising every month.

This trend is being noticed by Indiana and by many counties. This has led the state to strongly suggest every county create a Crisis Intervention Team, also called a CIT. Several counties have already begun this work, including Marion and Johnson counties. The counties train police officers, dispatch, hospital staffs, emergency

responders and agency workers. These trained people are the ones who would respond to a mental health 911 call.

Emergency Medical Services (EMS) and police officers are trained to recognize mental health issues and work to diffuse these issues rather than escalate them. Instead of arresting the person and taking them to a jail or lockup, the person would be taken to a mental health facility, where they can be further treated and evaluated.

An additional step that is being strongly suggested by the state is that each county create a Sequential Intercept Model, also referred to as a SIM. The county will evaluate their current practices for handling a mental health emergency and determine what is working correctly and what is not.

For example, when a call comes in to 911, does the dispatcher recognize this as a mental health emergency? If so, who do they call to respond? Before the CIT concept, any police officer would respond, regardless of their training for mental health issues. This led to almost all of those in a mental health crisis being taken to a jail, where there are very limited resources to help this person. The correct people to respond would be those trained in CIT.

Indiana is just getting started with the CIT and SIM processes. But in the counties where it has been

implemented, CIT-trained responders have been able to redirect these folks to the correct treatment. This has resulted in a 50% or more reduction in incarceration for people who simply need mental health care.

We are just learning about the proper ways to help those who might experience a mental health crisis. There are only a few facilities scattered around the archdiocese that can work with people suffering a mental health crisis. These include Eskenazi Health in Indianapolis, Hendricks Behavioral Hospital in Plainfield, and the Stride Centers in Columbus and Bloomington.

If you or a loved one are suffering from a mental health crisis and you need to call 911, please explain to the dispatcher that you need someone who is trained to handle a mental health crisis. If you have a person who is considering suicide, call the suicide hotline at 988.

We all need to encourage and support our local governments to implement the CIT and SIM processes as fast as possible.

(Deacon John Cord is the Coordinator of Corrections Ministry for the Archdiocese of Indianapolis. For more information on supporting the office's re-entry ministry, contact Deacon Cord at 317-432-6604 or e-mail jcord@archindy.org.) †

That All May Be One/Fr. Rick Ginther

Paschal season offers hope to our Muslim, Jewish brothers and sisters

We have entered, or are about to enter, three holy seasons of the Abrahamic faiths: Christianity, Islam and Judaism.

Ramadan began on Sunday evening, March 10. It will continue until April 9.

Holy Week begins on March 24; the Easter season is from March 31 through Pentecost on May 19.

Passover spans from April 22-30. This is a tense time in our world for each of these faith traditions. Somewhere in the world, each is bearing the brunt of conflict, religious intolerance and even persecution.

In the midst of this, each prays for peace, cares for the poor and needy and prays for an end to prejudice.

I am aware of the anguish among the local adherents of Islam, Judaism and Christianity. These people of faith struggle with emotions, doubts and questions focused upon others and upon themselves.

In the midst of the current tensions, how can the people of the three Abrahamic faiths cope, reflect and pray toward hope?

I believe their holy seasons offer that hope.

Ramadan seeks cleansing and refocus through fasting and prayer. Charity by its adherents emanates from these. And Allah is praised as the author and center of life.

Passover celebrates the release of the Hebrews from captivity in Egypt. Connections of the ancient liberation are made to current physical, mental or spiritual bondage. The Almighty of the covenant is praised, especially in a seder meal.

The paschal season seeks to celebrate salvation for all in Christ through his atoning sacrificial life, death and resurrection. It is ritually and prayerfully summed up in the Eucharist and the sending we receive to go and live the Gospel.

Yes, there is hope among the children of Abraham through these festivals. They inspire a reframing of our attitudes toward each other.

For Christian Catholics, Holy Week reveals reframed attitudes toward both Jew and Muslim. They are rooted in the Second Vatican Council document "Nostra Aetate" ("In Our Time").

The intercessory prayers on Good Friday clearly seek God's blessing upon all Jews and all those who do not believe in Christ, for example, Muslims.

The U.S. Conference of Catholic Bishops continue to urge us to avoid intolerant emotions and thoughts directed to our Jewish brothers and sisters during the Palm Sunday and Good Friday Passion narratives.

They write in their footnotes for Good Friday of the Lord's Passion: "The passion narratives are proclaimed in full so that all see vividly the love of Christ for each person. In light of this, the crimes during the Passion of the Christ cannot be attributed, in either preaching or catechesis, indiscriminately to all Jews of that time, nor to Jews today. The Jewish people should not be referred to as though rejected or cursed, as if this view followed from Scripture. The Church ever keeps in mind that Jesus, his mother Mary and the Apostles were all Jewish. As the Church has always held, Christ freely suffered his passion and death because of the sins of all, that all might be saved."

It is ours to embrace these prayers. It is ours to mindfully cleanse ourselves of any antisemitic attitudes.

And to cleanse ourselves of any Islamophobic attitudes.

Popes from St. John XXIII through to Pope Francis have consistently reached out to both Jewish and Islamic leaders in peaceful and reconciling ways. We can do the same in our prayers and attitudes.

Let us be so, aware and open to our brothers and sisters in Abraham, as we enter the paschal season.

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

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Faith at Home/Laura Kelly Fanucci

From generation to generation, let's raise our voices together at Mass in song

The first thing I noticed about our parish was the music. Everyone sang.

From the moment the opening hymn began, the sanctuary was filled with a robust chorus. I looked around and couldn't believe my eyes (or ears)—adults, children, women and men were all singing at full voice.

I grew up in a typical Catholic church where the congregation mostly listened to the choir or cantor, so I came to assume the same whenever I'd visit a new parish. You might find beautiful instrumental music or an exceptional choir, but rarely would the people in the pews respond with more than a mumbling "Amen."

But now our parish has changed my mind.

It's a foretaste of heaven to look around Mass and witness the full participation of the people of God. Turns out, the wider Church agrees.

In the Constitution on the Sacred Liturgy issued by the Second Vatican Council, we find robust encouragement for active participation: "Religious singing by the people is to be intelligently fostered so that in devotions and sacred exercises, as also during liturgical services, the voices of the faithful may ring out according to the norms and requirements of the rubrics" ("Sacrosanctum Concilium," #118).

What's more, this vocal participation in the liturgy

becomes a means for grace: "And the people reply to God both by song and prayer ... when the Church prays or sings or acts, the faith of those taking part is nourished and their minds are raised to God, so that they may offer him their rational service and more abundantly receive his grace" ("Sacrosanctum Concilium," #33).

All this makes me wonder: are we teaching younger generations of Catholics how to sing?

Few sports fans would refuse to stand and sing for the national anthem or "Take Me Out To The Ball Game." Many drivers belt out their favorite tunes on the radio in the car. But do we bring the same enthusiastic participation to Mass?

Of course, context matters. Worship is meant to be reverent, not raucous. But full and active participation in the liturgy means not just silent respect but singing, too. The cantor or choir are meant to be the leaders we follow, not the soloists we watch. We are not spectators but participants in these sacred mysteries.

My high school choir director often quoted St. Augustine that "singing is praying twice." Sacred song sinks into our bones, giving God glory. We don't need to be professional singers or have perfect pitch, only to raise our voices in praise and thanksgiving together.

If your own singing has lagged as an adult, what a perfect practice to add to your Lenten observance: singing more at Mass. Remember that your children,

grandchildren and all young people in the pews are watching. What are we teaching children by the way we sing?

You might start by singing more at home. Growing up, my family added a sung grace after the traditional "Bless us, O Lord" prayer. Today my own family sings a short hymn before dinner to match the liturgical season. Each night I get to hear voices, old and young, warble "Lord, Who Throughout These Forty Days" and remember how Christ came for all of us, from toddlers to teenagers to tired adults—and everyone in between.

Music makes us human. From the first rhythms of our mother's heartbeat in the womb, we grow attuned to the world through song: lullabies, childhood ABCs, birthday celebrations and holiday favorites. But if we stop singing in worship—out of insecurity, boredom, habit or sheer laziness—we miss what full participation in the liturgy means: the grace it brings us and the glory it gives to God.

In its ancient roots, the word "enthusiasm" means to be inspired or inhabited by God. Let us bring our enthusiasm to Mass and pray together in song, that we might all be filled with God's Holy Spirit, from generation to generation.

(Laura Kelly Fanucci is an author, speaker, and founder of Mothering Spirit, an online gathering place on parenting and spirituality.) †



Palm Sunday of the Passion of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 24, 2024

- Mark 11:1-10
- Isaiah 50:4-7
- Philippians 2:6-11
- Mark 14:1-15:47

This weekend, in a liturgy majestic in its ability to transport us to the events of the day that began the first Holy Week, the Church celebrates Palm Sunday.



First, a procession will precede Mass, ideally involving the entire congregation, who will carry palms blessed by the celebrant. These palms recall similar branches used to

acclaim the arrival of Jesus in Jerusalem 2,000 years ago.

To set the stage for Holy Week, the procession begins with a reading from St. Mark's Gospel. This reading recalls the coming of Jesus across the Mount of Olives from Bethany to Jerusalem. He approached Jerusalem from the east, just as the Scriptures predicted would be the route of the Messiah.

Jesus came in humility. Roman leaders rode in state and majesty, on horseback or in chariots. Jesus rode a colt. Days later, the Lord would insist to Pilate, the Roman governor of the Holy Land, that the kingdom of God is not of this world.

After this procession, the liturgy of the word will continue. The first reading is from Isaiah, the third "suffering servant" song, emphasizing the fictional servant's absolute devotion to God despite all the difficulties and hardships that would come.

The Book of Isaiah has four hymns of the suffering servant. They are most expressive and moving. Christians always have seen Jesus in this literary figure.

Supplying the second reading is St. Paul's Epistle to the Philippians. Eloquent and most compelling, scholars believe that the origin of this passage was liturgical. Early Christians used this hymn in their worship. It is an exclamation of the humility and the glory of Christ.

For the Gospel reading in the liturgy of the word, the Church this year provides the passion according to St. Mark.

Each of the Gospels has its own perspective of the passion of Christ. For Mark, the special point is that the Lord was utterly alone at this dire moment.

Judas' betrayal, the young man who ran away, Peter's denial, the failure of the religious scholars to recognize the Lord's true identity, the crowd's hysteria and the injustice of the kangaroo court were all important details for Mark.

On trial, Jesus stood willingly helpless before Pilate, the representative of the pagan Roman Empire, earthly power at its zenith.

The suffering servant song exemplifies Jesus, innocent and good, confronted with human sin and death.

This Gospel is a wonderful prelude to the story of the Resurrection to be told on Easter.

Reflection

People always tell where they were when they first heard of the horrible collisions of hijacked planes with the World Trade Center Towers in New York on Sept. 11, 2001. Americans old enough to remember Nov. 22, 1963, recall where they were when they heard that President John F. Kennedy had been assassinated.

People alive on Dec. 7, 1941, always remembered hearing the first reports about Pearl Harbor.

Everyone recalls when he or she heard that something extraordinary—happy or not—had occurred to them or to someone near and dear to them: a death, a birth, a promotion, a bad diagnosis.

Thus, it was, not surprisingly, with the Evangelists. They vividly remembered the passion of Jesus: what they saw or perhaps what they heard from actual witnesses. Their careful reconstructions of Holy Week in the Gospels show this. Why? The events were so critical, so overwhelming.

Today, in this imposing proclamation, Mark's Gospel reveals that Jesus faced the sin of the world alone. His fate belonged to him.

Each Christian is in a similar situation. The Church bluntly reminds us that individually we must choose God or not, good or evil, life or death. Life is hard. We must follow Jesus to Calvary. Easter will remind us that new life awaits the faithful.

Palm Sunday teaches us about reality. †

Daily Readings

Monday, March 25
Monday of Holy Week
Isaiah 42:1-7
Psalm 27:1-3, 13-14
John 12:1-11

Tuesday, March 26
Tuesday of Holy Week
Isaiah 49:1-6
Psalm 71:1-4a, 5-6ab, 15, 17
John 13:21-33, 36-38

Chrism Mass
Isaiah 61:1-3a, 6a, 8b-9
Psalm 89:21-22, 25, 27
Revelation 1:5-8
Luke 4:16-21

Wednesday, March 27
Wednesday of Holy Week
Isaiah 50:4-9a
Psalm 69:8-10, 21bcd-22, 31, 33-34
Matthew 26:14-25

Thursday, March 28
Holy Thursday
Evening Mass of the Lord's Supper
Exodus 12:1-8, 11-14
Psalm 116:12-13, 15-16c, 17-18
1 Corinthians 11:23-26
John 13:1-15

Friday, March 29
Good Friday of the Passion of the Lord
Celebration of the Lord's Passion
Isaiah 52:13-53:12
Psalm 31:2, 6, 12-13, 15-17, 25
Hebrews 4:14-16; 5:7-9
John 18:1-19:42

Saturday, March 30
Holy Saturday
Holy Saturday Night—The Easter Vigil
Genesis 1:1-2:2
or Genesis 1:1, 26-31a

See READINGS, page 14

Question Corner/Jenna Marie Cooper

The Eucharist in the Polish National Catholic Church is valid but illicit

QI greatly enjoyed your recent column about our Orthodox brothers and sisters having a valid celebration of the Eucharist. My question is, can the same



be said of the Polish National Catholic Church (PNCC)?

Given your logic about the Orthodox Churches, it would seem to me that the PNCC also has apostolic succession, given that the founder of the church, Bishop Hodur, was ordained in the

Catholic Church. I attended a PNCC liturgy, and it is nearly identical to our liturgy.

AYes, the Polish National Catholic Church does have a valid—but illicit—celebration of the Eucharist. The validity of the Eucharist means that the sacrament "works," that is, Christ is truly present in the Eucharist in the PNCC. "Illicit" means that it is nevertheless celebrated contrary to the Church's law.

For those who may be unfamiliar with this group, the Polish National Catholic Church was founded in the late 1800s in Scranton, Pa., by Polish immigrants who were dissatisfied with their experience of the Catholic Church in the U.S. for a number of reasons, including the lack of Polish clergy and concerns about parish property ownership.

This group, led by Father Franciszek Hodur, who had served as a priest in their parish, broke away from the established Catholic hierarchy. Father Hodur eventually sought and received ordination as a bishop from another illicitly ordained bishop from a so-called "Old Catholic" group in the Netherlands.

("Old Catholics" separated themselves from the Church in the 1870s following the first Vatican ecumenical council.)

The Old Catholics did have bishops who were ordained via apostolic succession, meaning that the bishops were ordained by other bishops who were ordained in an unbroken chain going back to the time of the 12 Apostles, who were given their sacramental authority by Jesus himself.

Thus, Bishop Hodur would have also been validly ordained a bishop, and was in turn able to validly ordain other men as priests. These priests therefore could validly

consecrate the bread and wine at Mass, turning it into the body and blood of Christ.

However, while the validity of the Eucharist is obviously an important consideration, this is not the only factor we should take into account when discerning whether to be involved with a particular group or to attend Mass at one of their chapels. In our lives as Catholics, we are not only obligated and privileged to partake in the Eucharist, but we are also called to maintain communion with the body of Christ, which is the Church, which is united visibly under the teaching authority of the Holy Father in Rome.

The bishops and clergy of the Polish National Catholic Church and other similar groups—and also, depending on the particular circumstances of their involvement and their level of understanding and intention, those lay Catholics who consider themselves members of such groups—are guilty of the canonical crime of schism, which canon 751 of the *Code of Canon Law* defines as: "the withdrawal of submission to the Supreme Pontiff or from communion with the members of the Church subject to him."

Schism is such a serious sin that in our current canon law any bishop who ordains another bishop without a mandate (i.e., a direct commissioning) from the Holy Father is automatically excommunicated, along with the new bishop he just ordained. This excommunication can only be lifted by the authority of the pope himself (see canon 1387).

It's also good to keep in mind that just because a group has a valid Eucharist, it doesn't follow that their priests can celebrate all the sacraments validly. For example, apart from a scenario involving immediate danger of death, with a few exceptions, even a validly ordained priest needs a faculty from the legitimate bishop of the local diocese to absolve sins validly in the sacrament of penance. (See canon 966, paragraph 1.)

Since the Polish National Catholic Church has separated itself from the Catholic diocesan structure, its priests would not normally be granted this faculty by the proper authority.

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

My Journey to God

The Agony in the Garden

By Christine Turo-Shields

Anguish and agony
Aware of what was to come
Wrestling
Pleading
Begging
Take this away from me...
Surrender
Yielding
Submission to the will of God

Acceptance of the suffering
Anticipation of the promise of new life
Yet not before betrayal and beating and breaking
Beneath the weight of the cross
The heaviness of heart
Shedding drops of blood

His wrestling is ours
Which calls us to
Surrender
Yield
Submit as He did
While holding fast
To the promise of new life



(Christine Turo-Shields is a member of St. Barnabas Parish in Indianapolis. Photo: A sculpture depicting Christ in prayer during the Agony of the Garden serves as one of many stops for prayerful reflection at the Shrine of Christ's Passion in St. John, Ind., in the Gary Diocese.) (File photo by Natalie Hoefler)

Rest in peace

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

ALERDING, Amé M., 64, St. Matthew the Apostle, Indianapolis, Jan. 31. Wife of Joe Alerding. Mother of Ellen Kennedy, Joe, Jr., Rob and Tom Alerding. Sister of Julie and Kim Rettterer and Pam Waymouth. Grandmother of 10.

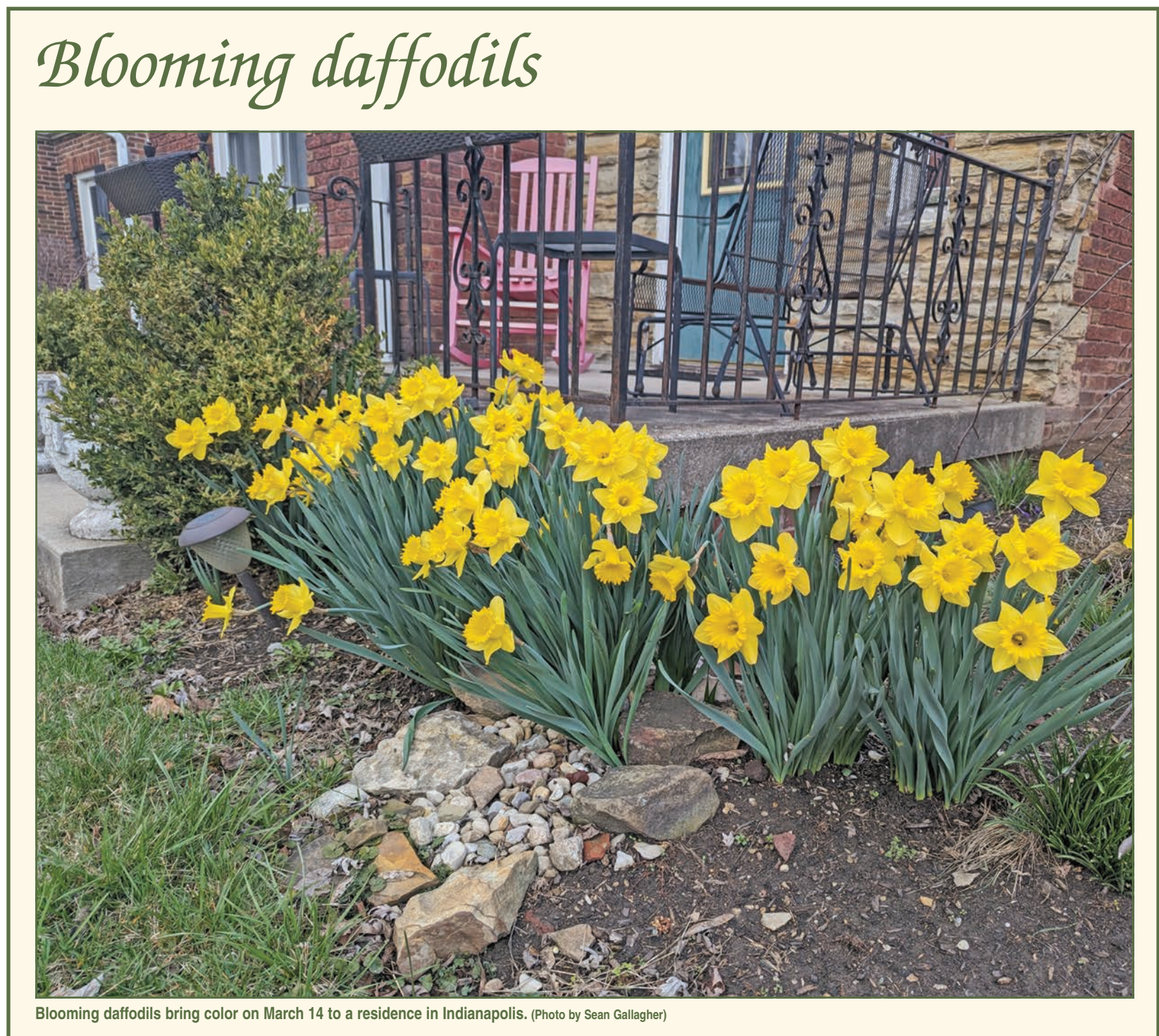
CROOKS, Gina (Guzzino), 65, Annunciation, Brazil, March 6. Wife of Jon Crooks. Mother of Tara Bennett and Matthew Crooks. Sister of Christi Armato, Angel Dugas and Vickie Guarisco. Grandmother of one.

FORSEE, Dr. Donald O., 72, St. Mary-of-the-Knobs, Floyd County, March 2. Husband of Karen Forsee. Father of Hillary Williams. Brother of Michael Forsee. Grandfather of two.

GAYNOR, Ronald L., 72, All Saints, Dearborn County, March 4. Husband of Donna Gaynor. Father of Sarah Leiker, Molly Mason, Amanda Rosselot, Tanya Zengerling and Philip Gaynor. Brother of Mary Jane Sturenberg, Denny, Jake and John Gaynor. Grandfather of six.

GOUGH, Robert, 71, St. Gabriel, Connersville, Feb. 28. Husband of Diane Gough. Father of Michael Gough. Brother of Karen Leach, Kim Wilson, Kevin, Shane and Todd Gough. Grandfather of two.

HOUK, Harlie R., 87, St. Martin of Tours, Martinsville, March 7. Father of Rita and Dinsel Houk. Stepfather of Kim Davis and Tony Hatton. Brother of Teresa Garner, George, John and



Blooming daffodils bring color on March 14 to a residence in Indianapolis. (Photo by Sean Gallagher)

Tomm Houk. Grandfather of two.

KINKER, Theresa J., 80, St. Catherine of Siena, Decatur County, Feb. 26. Wife of Louis Kinker. Mother of Kristine Brown, Kimberly and Kirt Kinker. Sister of Vyana Borchelt. Grandmother of four. Great-grandmother of two.

MARGUET, Charles P., 90, Our Lady of Perpetual Help, New Albany, Feb. 28. Father of Beth Weber, Dan and Charles Marguet. Grandfather of seven. Great-grandfather of two.

MCINTYRE, Dorothea, 83, St. Augustine, Jeffersonville, March 2. Sister of Jeanie Boggs, Kathy Brasill and Evelyn Watkins.

PAYNE, Margaret, 88, Holy Name of Jesus, Beech Grove, Feb. 16. Mother of Cindy Vittorio, Gary, Mark, Phil and Ron Payne. Grandmother of eight. Great-grandmother of eight.

QUEST, Nancy, 88, St. Simon the Apostle, Indianapolis, March 1. Mother of Theresa Krueskamp and Bill Quest. Grandmother of seven.

RADTKE, Alan J., 64, St. Martin of Tours, Martinsville, March 4. Father of Emily Gwaltney, Izzy Long, Brian and Mark Radtke. Brother of Kathleen Millette, Mary Rader and Jack Radtke. Grandfather of four.

ROBINSON, Lowell F., 90, St. Jude, Indianapolis, March 5. Father of Debbie Nail, Patty Todd and Cathy Wimmenauer. Grandfather of six. Great-grandfather of five.

SCHEBLER, Alvin M., 80, St. Louis, Batesville, Feb. 25. Husband of Ada Schebler. Father of Tara Meyers, Tricia Perdue and Tonia Poe. Stepfather of Vicki and Allen Meadows and William Thorp. Brother of Carolyn Heppner, Kevin and Randy Schebler. Grandfather of eight. Step-grandfather of nine. Great-grandfather of two.

SCHRECK, Joyce M., 72, St. Joseph, Corydon, Feb. 28. Wife of Richard Schreck. Mother of Anita Levin, Brian, James and Jeffrey Schreck. Sister of Barbara Bullington, Karen Smith, Gary, Gerald, Mickey and Randy Lowe. Grandmother of 12.

SNYDER, Evelyn, 100, St. Pius V, Troy, March 10. Mother of Sheila Knepper,

Charlotta Winchell and Clifford Snyder. Grandmother of four. Great-grandmother of nine.

STUMLER, Paul L., 73, St. Augustine, Leopold, March 2. Husband of Diane Stumler. Father of Alex, Eric and Sean Stumler. Brother of Frieda Book and Robert Stumler. Grandfather of seven.

THOMPSON, Deborah A., 64, St. Mary, Lanesville,

March 11. Wife of Patrick Thompson, Sr. Mother of Patrick Thompson, Jr. Sister of Donna Colasanti, Ritchie and Wendal Nall. Aunt of several.

WALKER, Mary Lynn, 80, Holy Spirit, Indianapolis, Feb. 22. Mother of Dianna Higginbotham, Monte, Jr., and Nicholas Walker. Sister of nine. Grandmother of 13. Great-grandmother of 18.

WEISENBACH, Ray F., 71, St. John Paul II, Sellersburg, March 2. Brother of Ronnie Weisenbach. Uncle of several.

WOLZ, George B., 84, St. Mary-of-the-Knobs, Floyd County, March 5. Father of Michele Draper and Stephanie Eichenberger. Brother of Mary Bolton, Ruth Ann and Paul Wolz. Grandfather of seven. Great-grandfather of 21. †

Michael Zen Khan Thang, father of Father John Mang, died on March 12 in Myanmar

Michael Zen Khan Thang, the father of Father John Mang, parochial vicar of St. Mark the Evangelist Parish in Indianapolis, died on March 12 in Myanmar. Father Mang is a priest of the Diocese of Kalay in the southeastern Asian country. His father was 84.

Funeral services took place on March 14 at Douwinchang Cemetery in Myanmar.

Thang was born on March 7, 1940, to the late Eng Cin Thang and Ciin Nuam. He civilly married Christina Nian Do Cing, who survives

him, on Jan. 15, 1967, and had this marriage convalidated in the Church on March 11, 1969, which was also the day of Thang's baptism.

Thang, a lay Church leader in Muizawl, Myanmar, for more than 20 years, was the father of five daughters and two sons, including Father Mang. The priest described his father as the "best friend I ever had and the best storyteller."

"He was a hero and model for us all. ... He sacrificed everything for his sons and daughters together with my mom." †

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:

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REPORT SEXUAL MISCONDUCT NOW

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

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

READINGS

continued from page 13

Holy Saturday Night—The Easter Vigil (Continued)

Psalm 104:1-2, 5-6, 10, 12-14, 24, 35 or *Psalm 33:4-7, 12-13, 20, 22*

Genesis 22:1-18 or *Genesis 22:1-2, 9a, 10-13, 15-18*

Psalm 16:5, 8-11

Exodus 14:15-15:1 (Response) *Exodus 15:1-6, 17-18*

Isaiah 54:5-14 *Psalm 30:2, 4-6, 11-13*

Isaiah 55:1-11 (Response) *Isaiah 12:2-3, 4-6*

Baruch 3:9-15, 32-4:4 *Psalm 19:8-11* *Ezekiel 36:16-17a, 18-28*

Psalm 42:3, 5; 43:3-4 or, when baptism is celebrated, (Response) *Isaiah 12:2-3, 4bcd, 5-6* or *Psalm 51:12-15, 18-19* or *Romans 6:3-11* *Psalm 118:1-2, 16-17, 22-23* *Mark 16:1-7*

Sunday, March 31

Easter Sunday of the Resurrection of the Lord

Acts 10:34a, 37-43 *Psalm 118:1-2, 16-17, 22-23*

Colossians 3:1-4 or *1 Corinthians 5:6b-8*

John 20:1-9 or *Mark 16:1-7*

or, at an afternoon or evening Mass, *Luke 24:13-35*

Retreat launches local Life-Giving Wounds chapter for adults whose parents divorced or separated

By Natalie Hoefler

An archdiocesan chapter of Life-Giving Wounds (LGW), an international Catholic ministry for adults whose parents divorced or separated, will launch with an LGW team-led retreat at Our Lady of Fatima Retreat House in Indianapolis on May 3-5.



Gabriela Ross has seen for some time the need for such a ministry. “I see in my marriage preparation ministry how divorce affects a person’s choice

to embrace the vocation of marriage, and how the unaddressed wounds of their family of origin bring discord into their new family life,” said the director of the archdiocesan Office of Marriage and Family Life.

“While there has been some awareness and response to the needs of Catholics who experience divorce,” she said, there was little in the way of Church ministry to address “the wounds and effects of divorce on children, whether they were in childhood or adulthood when the family breakdown took place.”

She began to see a solution to that ministerial need a few years ago after speaking with someone who had attended an LGW retreat.

“They spoke about how they benefited from it and how it impacted their life,” said Ross. “I started having conversations with other people locally who went on a retreat, and they mentioned the impact it had on their faith life—even, for one, deciding to stay in the Church—and how much hope it gave them. So, I knew it was a good thing and a unique ministry of healing that falls under the umbrella of marriage and family life.”

The retreat is for adults age 18 and older who, at any point in their life,

experienced the divorce or separation of their parents.

The retreats are divided into three topics, according to the Life-Giving Wounds website. First, it notes, is “uncovering and grieving various layers of the wound” participants experienced in their parents’ separation or divorce. The focus then shifts to “accepting their deepest identity as a beloved child of God and becoming more aware of Christ in their lives and wounds.” Finally, the retreat helps participants discover “a way forward to sustain healing and a mission in the midst of their suffering.”

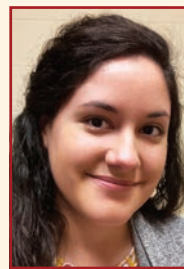
The retreat offers keynotes by “national experts,” as well as “small group sharing, led by national team leaders, to provide a closer-knit community to walk with through the retreat apart from the general sessions,” Ross said.

“It’s a peer ministry, so the people leading it are [primarily] adult children of divorce,” Bethany Meola, co-founder of the ministry with her husband Daniel, said in an article in the Feb. 17, 2023, issue of *The Criterion*. “So they can give that witness of having gone through the experience of healing through Christ and are able to give back to others. It’s a blessing for people to hear from those who really get it.”

To further help mend the wounds created by the divorce or separation of one’s parents, the retreat includes the spiritual healing of Mass on Saturday and Sunday, as well as the opportunity for adoration and the sacrament of reconciliation.

Amanda DeRoche is excited to have the LGW retreat offered in the archdiocese. Previously the distance was too great for her to attend a retreat in person, although she has attended two online retreats.

“We know [divorce and separation are] not what God intended, so it creates a wound,” said the member of St. John the Evangelist Parish in Indianapolis. “It’s the loss of your parents’ love



‘From my heart, I only want the best for the people in the archdiocese and the families of the archdiocese, and to support them. And to me, Life-Giving Wounds is the best ministry out there for this specific wound.’

—Gabriela Ross, director of the archdiocesan Office of Marriage and Family Life

together, regardless of how that pans out, positive or negative, because we know what God intended for the sacrament of marriage.”

The LGW retreat is “a good base for exploring this part of your life story,” said DeRoche. “It brings in psychology and science along with theology” and allows participants to not only “share the same life experience, but also share your theological viewpoint. I can talk to friends at the office whose parents divorced, but it’s different when you can talk about it with people who share your faith.”

After the retreat, a support group will be created to “build community with those on the retreat, to walk with others locally and to help other Catholics who experienced those wounds find support,” said Ross, who added that attending the retreat is not a prerequisite for joining the support group.

Launching the archdiocesan Life-Giving Wounds chapter was made possible by a “generous grant” through the archdiocesan Catholic Community Foundation, said Ross.

“The goal would be, in the future, if there’s enough interest and enough

leaders, to have a local ministry with follow-up retreats and support groups,” she said.

“From my heart, I only want the best for the people in the archdiocese and the families of the archdiocese, and to support them,” said Ross. “And to me, Life-Giving Wounds is the best ministry out there for this specific wound.”

“I feel like this ministry is needed to heal the generational wounds caused to people and families by divorce and separation.”

(The Life-Giving Wounds retreat will be held at Our Lady of Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on May 3-5. It is for those age 18 and older. While involving a Catholic perspective, the retreat is open to those no longer practicing the faith and those of other faiths. The cost is \$275, or \$185 for consecrated religious and for college students ages 18-25. For more information or to register, go to marriageandfamily.archindy.org/lgw. For questions, contact Gabriela Ross, director of the archdiocesan Office of Marriage and Family Life, at gross@archindy.org or 317-592-4007.) †

Classified Directory

For advertising rates call (317) 236-1585.

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Employment

ASL Interpreters Needed!

The Disabilities Ministry of the archdiocesan Office of Catechesis is in need of American Sign Language (ASL) interpreters for special Masses and events. ASL interpreters will be paid an hourly stipend.

It is preferred that interpreters be Catholic, but those who have a strong familiarity with the Catholic Mass and other liturgical rites are encouraged to apply. It is also preferred that interpreters have an Indiana Interpreting Certificate, though allowances can be made depending on experience.

For more information, contact Jenny Bryans, Disabilities Ministry Coordinator, at jbryans@archindy.org or 317-236-1448.

Employment

Holy Spirit Catholic School Principal

Holy Spirit, an Indianapolis East Deanery Catholic parish, is seeking a school principal for the 2024-2025 academic year and beyond. Founded in 1949 as a significant educational ministry of the parish, we are rich in community diversity and serve 410 students from the ages of 12 months to 8th grade. Our teachers and staff are devoted to our students’ faith formation, academic excellence, and service to others.

The principal must be a practicing Catholic, is the chief administrative officer of the school, and is responsible to the parish pastor. The ideal candidate will have a faith-based vision for Catholic culture, collaboration, academic excellence, professional development, community engagement, stewardship of resources, and synergy among East Deanery parish and school partners. Bilingual (Spanish) communication ability is a preferred attribute.

To apply, please contact:

Anne Krieger
Office Manager, Administrative and Teacher Personnel
Office of Catholic Schools
akrieger@archindy.org
Applications due by April 4th.

Maintenance Technician

This full-time, hourly, position is responsible for the maintenance of several buildings.

Duties include:

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- A verifiable background in building maintenance.
- A working knowledge of all building systems and components.
- The ability to evaluate and repair existing equipment.
- The ability to work with contractors, subcontractors, and suppliers.
- An ability to work with the Archdiocesan staff.
- Basic computer skills.
- Good organizational and communication skills.

If you are interested in this position, please send your resume to: dherbertz@archindy.org.

Why the new season of ‘The Chosen’ will be delayed on streaming

(OSV News)—“The Chosen” Season Four will face a delayed arrival on streaming platforms, series creator Dallas Jenkins announced on March 10.

“We cannot release Season Four to streaming now,” Jenkins somberly informed fans of the show in a video message. “There will be a delay, a delay longer than we anticipated and hoped for.”

Jenkins did not announce a date when the show will be streaming. The entire series has now been released in U.S. theaters. In his video message, Jenkins assured fans of the show that staff are hard at work to deliver the series on streaming platforms as soon as possible.

“This is no fun,” Jenkins said. “We are as bothered and urgent as you are. No one wants to get this into your hands more than we do.”

The series creator explained that the delayed arrival on streaming platforms is due to legal matters that await resolution. Jenkins did not further clarify those legal issues, but said the show’s creators are “doing everything in our power to get this taken care of as soon as possible.”

Jenkins appealed to viewers to continue to support the project, reminding fans that “The Chosen” depends on crowdfunding resources. Citing the costs of international marketing, translations and production, Jenkins reminded viewers that the series does not have a studio or network financing those costs.

“Fewer than 5% of the viewers pay for it or donate it to Come and See Foundation,” Jenkins said, adding that the Come and See Foundation is committed to keeping the show free.

“The Chosen” is one of the most-watched series in the world with more than 200 million viewers, generating 770 million episode views, according to the series website. Plans are underway to dub the first three seasons of “The Chosen” into 50 languages and to provide subtitles in more than 600 languages.



Actor Jonathan Roumie, who plays Christ in the series “The Chosen,” is pictured in a scene depicting the sermon on the mount. Season Four will be delayed in coming to streaming platforms due to legal issues. (CNS photo/Angel Studios)

“It’s extremely expensive to be free,” Jenkins told fans. “And without us getting creative and without us figuring out ways to generate incomes so that we can be sustainable and profit, our previous path wasn’t proving to be sustainable.”

Jenkins reassured frustrated fans that the series was not profiting substantially off of the Season Four theatrical release. Responding to criticism that the series

had been released in theaters solely for financial reasons, Jenkins said, “I wish we made enough money on the theatrical [release] to justify that accusation.

“We do have to come up with ways to be more sustainable and to grow this show, so sometimes the long term conflicts with the short term,” Jenkins said.

The series creator did reveal, however, an alternative method for fans to view

Season Four prior to its official release on streaming platforms. Beginning on March 13, the Come and See Foundation, the nonprofit that assists with distribution, began bringing the new season to churches and prisons for in-person viewing.

“No one wants to get this into your hands more than we do, and faster than we do,” Jenkins said. “We are as bothered and urgent as you are.” †

Memory book: Pope Francis reviews his life, shares dreams for future

VATICAN CITY (CNS)—Asked to reminisce about his life and where he was at key moments in history, the 87-year-old Pope Francis obliged, but also used the opportunity to talk about the lessons the events hold today and his hope for the future.

The book, *Life: My Story Through History*, written with Italian journalist Fabio Marchese Ragona, begins with Pope Francis explaining that while he was only 3 years old when World War II started, he remembers his parents talking about a “monster”—Hitler—and his

family and neighbors sharing letters from relatives still in Europe.

“Even though it happened more than 80 years ago, we must never forget the moments that devastated the lives of so many innocent families,” the pope said in the book.

“War eats you up inside,” he said, before adding, “You see it in the eyes of young children who no longer have any joy in their hearts, only terror and tears.” Since Russia’s large-scale invasion of Ukraine in 2022, he has spoken often of meeting Ukrainian children who still look frightened even though they are safe in Italy.

The book, published by HarperCollins, generated headlines on March 14 when excerpts were published with the pope saying he had no plans to resign, he knows some people strongly disapprove of the way he has carried out his ministry, and he defended the Dicastery for the Doctrine of the Faith’s note that priests can give informal blessings to gay couples.

Perhaps less newsy, but still strikingly strong, were his comments about antisemitism, about abortion and about migration.

He talks about growing up as a child of immigrants in a neighborhood full of immigrants and wonders if they initially were considered a threat when, “in fact, they were just trying to make a future for their children.”

Hostility to immigrants, he said, is the fruit of “prejudice that corrupts the soul; it is wickedness that kills.”

While he remembers the tension and worries of adults around him during World War II, it was only as he grew up that he learned about the Shoah and Hitler’s murderous rampage against Jews, Roma, homosexuals and people with disabilities.

“We cannot turn a blind eye to cases of anti-Semitism, racism or discrimination,” the pope said. “We must defend the sanctity of human life. The name of God is profaned and defiled in the madness of hate.”

Describing watching with other young Jesuits as Apollo 11 Commander Neil Armstrong became the first person to walk on the moon in 1969, Pope Francis moves quickly to a discourse on the marvels of scientific and technological advancement, but also the need to ensure that progress is used ethically.

That ethical care is lacking in the development of increasingly sophisticated weapons of war, he said, and especially in the manipulation of unborn human life, such as with *in vitro* fertilization and surrogacy.

“We must always protect human life, from conception to death,” he said. “I shall never tire of saying that abortion is murder, a criminal act; there is no other word for it. It involves discarding, eliminating a human life that is without fault. It is a defeat for everyone who carries it out and anyone who is complicit in it: mercenaries, killers for hire!”

Pope Francis also talks about the state of the Church and the world today.

“I still cultivate a dream for the future: that our Church might be a meek, humble, servant Church, with all the attributes of God—therefore also tender, close and compassionate,” he said. “We must simplify things as we look to the future, overcome clericalism, that is, the view of clerics as an elite with an attitude of moral superiority over and distance from the faithful. It has become a disease, a plague!”

The pope said the Church must act as a mother, “who embraces and welcomes everyone, even those who feel they are in the wrong and have been judged by us in the past. I think, for example, of homosexuals and transsexuals who seek the Lord but are rejected or persecuted.”

The Gospel mission of proclaiming God’s love to all, he said, is the foundation of the approval he gave in December to the Dicastery for the Doctrine of the Faith’s publication of “*Fiducia Supplicans*” (“Supplicating Trust”), which allows Catholic priests to bless individuals of a same-sex or otherwise unmarried couple. However, it cannot be a formal liturgical blessing, nor give the impression that the Church is blessing the union as if it were a marriage.

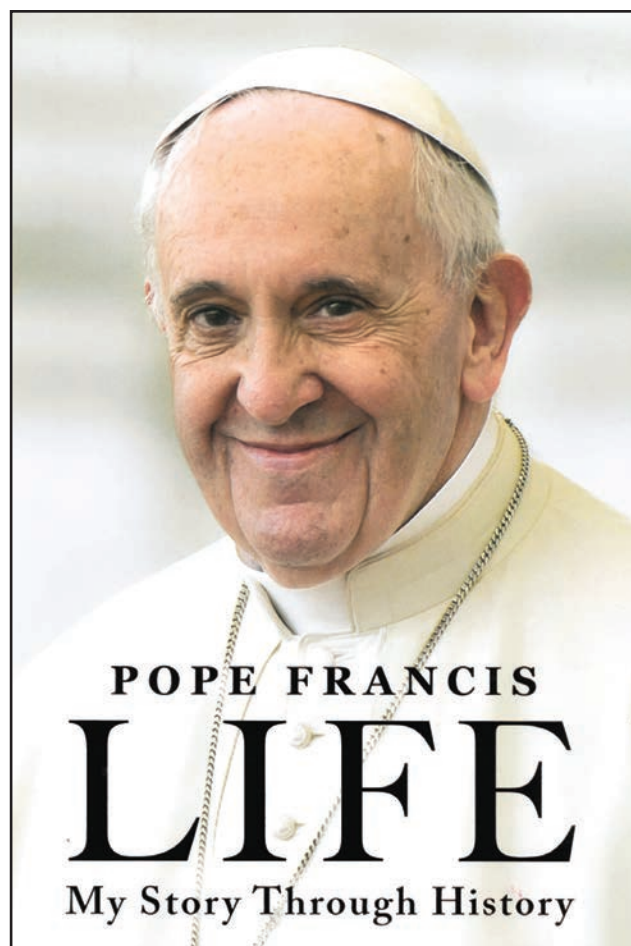
“They are all children of God and must be welcomed with open arms,” Pope Francis said.

However, he said, the blessings do not mean the Church is in favor of same-sex marriage, because “we do not have the power to change the sacraments created by the Lord.”

The pope did, though, reaffirm what he has said in the past about civil unions: “these people who experience the gift of love should have the same legal protections as everyone else.”

The key to the future, Pope Francis said, is for everyone to pray more and to love more.

“How many things would have gone differently in the past 80 years of history if love and prayer had motivated human beings rather than the thirst for power,” he said. †



This is the cover of the U.S. edition of *Life: My Story Through History*, written by Pope Francis with Italian journalist Fabio Marchese Ragona. The book was globally released by HarperCollins on March 19. (CNS photo/courtesy HarperCollins)