



An Easter Message from Archbishop Charles C. Thompson

Dear Sisters and Brothers in Christ:

Easter greetings in the Risen Lord Jesus Christ! Easter arrives early this year, being celebrated on the last day of March.



While Easter can never arrive too early—especially for children looking forward to Easter egg hunts and baskets of candy—it is good to be reminded that the season of Lent began

this year with Ash Wednesday falling on Valentine's Day. While Ash Wednesday may have caused a wrinkle in some plans to celebrate romantic love, it marked the Christian understanding of God's sacrificial love for us.

In his Lenten Message, released just before Ash Wednesday, Pope Francis focused on the theme, "Through the desert, God leads us to freedom." He likened the Lenten journey to that of the Israelites being led out of slavery in Egypt through the desert to the promised land.

Our journey has been one of being led out of the slavery to sin. While few, if any, come through the experience perfected, we are hopefully better for any progress we have made through the disciplines of prayer, fasting and almsgiving as well as any graces drawn from the various penitential practices and sacramental celebrations we embraced along the way.

Through His passion, death and resurrection, Jesus Christ frees us from slavery to sin. Having endured the desert-like journey of Lent, culminating in the Sacred Triduum, we rejoice in the glory of salvation and redemption as revealed in the empty tomb and encounter with the Risen Lord Jesus Christ.

We certainly have not been made perfect. Neither the world nor the Church has been made perfect, as both are made up of sinful human

See EASTER, page 16

The resurrection of Christ is depicted in a mural in the sanctuary of Holy Family Church in the West Bank city of Ramallah. (OSV News photo/Debbie Hill)

Mensaje de Pascua del Arzobispo Charles C. Thompson

Queridos hermanas y hermanos en Cristo:

¡Saludos pascuales en Jesucristo resucitado! Este año celebramos temprano la Pascua de Resurrección en el último día de marzo.

Aunque nunca es demasiado temprano para que llegue la Pascua—especialmente para los niños que esperan con impaciencia la caza de huevos de Pascua y las cestas de caramelos—es bueno recordar que la temporada de Cuaresma comenzó este año con el Miércoles de Ceniza que cayó en el día de San Valentín. Si bien el Miércoles de Ceniza quizá haya interferido con algunos planes para celebrar el amor romántico, puso de manifiesto la interpretación cristiana del amor sacrificial de Dios por nosotros.

En su Mensaje de Cuaresma, publicado justo antes del Miércoles de Ceniza, el Papa Francisco se centró en el tema: "A través del desierto Dios nos guía a la libertad." Comparó el viaje cuaresmal con el de los israelitas que salieron de Egipto escapando de la esclavitud y cruzaron el desierto hasta la tierra prometida.

Nuestro viaje ha sido el de escapar de la esclavitud del pecado. Aunque pocos—de ser el caso—salen de la experiencia perfeccionados, es de esperar que seamos mejores gracias a cualquier avance que hayamos hecho mediante las disciplinas de la oración, el ayuno y la limosna, así como por cualquier gracia que se derive de las diversas prácticas penitenciales y celebraciones sacramentales que hayamos realizado a lo largo del camino.

Mediante su pasión, muerte y resurrección, Jesucristo nos libera de la esclavitud del pecado. Tras haber soportado la travesía desértica de la Cuaresma, que culmina en el Triduo, nos regocijamos en la gloria de la salvación y la redención que se manifiestan en la tumba vacía y el encuentro con el Señor Jesucristo resucitado.

Ciertamente no somos perfectos, como tampoco lo son ni el mundo ni la Iglesia, ya también están conformados por seres humanos pecadores. Existen muchas preocupaciones y problemas que deben abordarse, como las diversas formas de violencia, la polarización, la injusticia, las adicciones, los abusos, la soledad,

Ver PASCUA, página 16

Need for volunteers who speak various languages to welcome and help others during National Eucharistic Congress

Criterion staff report

The Church is universal, a truth displayed even within one country. For instance, the Church in the United States is filled with those who might speak English but not as their primary language.

Such Catholics will be among those who come to Indianapolis for the National Eucharistic Congress (NEC) on July 17-21.

“We need a lot of volunteers, period,” says Ken Ogorek, executive director of the archdiocesan Secretariat for Evangelizing Catechesis. “But we definitely need volunteers who speak various languages who can be that welcoming, smiling face to help and guide people who communicate more easily in their native language, be it Spanish, Burmese, French, Tagalog and so on.”

He explains that, while the NEC is a national effort of the U.S. Conference of Catholic Bishops and is led by a national planning team, “most who come will experience it as an Indianapolis event or an Archdiocese of Indianapolis event.

“To all who come to the National Eucharistic Congress, what they experience will reflect on the local Church in their minds. So we want to put our best foot forward in showing our famous Hoosier hospitality in many languages. A smile is the same in every language, but to hear a welcome and receive guidance in your native language will go a long way.”

While efforts are underway to seek volunteers directly within various groups in the archdiocese, English speakers of various languages are also invited to volunteer—if not you, then perhaps share this information with someone you know who might be interested in helping.

Volunteers must be age 18 and older.

To express an interest in volunteering, an online form is available at eucharisticcongress.org/volunteer. It takes about a minute to complete.

Volunteers must complete the archdiocese’s online safe environment training, which is available 24/7.

To participate in the National Eucharistic Congress events and sessions, volunteers must register separately. To register for a day, weekend or five-day pass, go to eucharisticcongress.org/register. †

Necesidad de voluntarios que hablen diversos idiomas para dar la bienvenida y ayudar a otros durante el Congreso Eucarístico Nacional

Reportaje del personal del *The Criterion*

La Iglesia es universal, una verdad que se aprecia incluso dentro de un mismo país. Por ejemplo, la Iglesia en Estados Unidos está llena de personas que pueden hablar inglés pero no como lengua materna.

Muchos de ellos se darán cita en Indianápolis para el Congreso Eucarístico Nacional (NEC) que se celebrará del 17 al 21 de julio.

“La realidad es que necesitamos muchos voluntarios,” afirma Ken Ogorek, director ejecutivo del Secretariado de Catequesis Evangelizadora de la Arquidiócesis. “Pero sin duda necesitamos voluntarios que hablen diversos idiomas y que puedan ser esa cara sonriente y acogedora para ayudar y guiar a las personas que se comunican más fácilmente en su lengua materna, ya sea español, birmano, francés, tagalo, etc.”

Explica que, si bien el Congreso es un esfuerzo nacional de la Conferencia de Obispos Católicos de Estados Unidos y está dirigido por un equipo de planificación nacional, “la mayoría de los visitantes lo vivirán como un acontecimiento de Indianápolis o de la Arquidiócesis de Indianápolis.

Ver Congreso, página 15



NATIONAL EUCHARISTIC CONGRESS WEEKLY UPDATE



Public Schedule of Archbishop Charles C. Thompson

March 29–April 9, 2024

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, Indianapolis

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, Indianapolis

April 4 – 10 a.m.
Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

April 4 – 2 p.m.
Virtual National Eucharistic Congress Board of Directors meeting

April 4 – 8 p.m.
Virtual YouTube Live series “Beautiful Light: A Paschal Mystagogy”

April 5-6
Faith and Science Retreat at Mother of the Redeemer Retreat Center, Bloomington

April 9 – 10:30 a.m.
Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center

April 9 – 7 p.m.
Confirmation Mass for youths of St. Michael Parish, Greenfield; St. Jude Parish, Indianapolis; and St. Thomas the Apostle Parish, Fortville, at SS. Peter and Paul Cathedral

Archbishop Thompson to speak on April 4 in YouTube Live series on the Mass

Criterion staff report

The National Eucharistic Revival (NER) team will launch a live, seven-part YouTube series on the Mass at 8 p.m. on Thursdays starting on April 4.



Archbishop Charles C. Thompson

Each episode of the series, which is called “Mystagogy Live!” will feature a bishop explaining a different portion of the Mass. Archbishop Charles C. Thompson will speak during the first episode on April 4.

“We’ve heard the Gospel and professed our faith,” a summary of the episode notes. “Now the Offertory begins. As the priest prays over the bread and wine, we, too, can spiritually unite our own offerings to the total self-gift that Jesus offers to the Father.”

While addressing profound topics, each episode will allow time for questions. The series is “meant to feel welcoming and inviting, like our guests at home are sitting with us in a living room sharing an important, engaging conversation.”

The word “mystagogy” comes from an early tradition of the Church, Franciscans of the Eucharist Sister Alicia Torres explains in a promotional video about the series.

“From the most ancient times of the Church, when people were being initiated into Christianity, preparing

for the Easter sacraments—baptism, Eucharist, confirmation—it was also a time of persecution,” she says. “Those people who were being formed needed to go deeper into the mysteries after they were initiated, because they needed to be tested—we needed to make sure they weren’t coming in to infiltrate and add to the persecution.

“So [began] this beautiful tradition of, after those Easter sacraments, having a period of what they called *mystagogy*, where they would go deeper into the mysteries, particularly of the liturgy. It was a time of catechesis.”

A seven-week period of *mystagogy* following Easter was re-established after the Second Vatican Council as part of the Rite of Christian Initiation for Adults.

The NER team chose to use this year’s period of *mystagogy* to explain the Liturgy of the Eucharist as part of the three-year National Eucharistic Revival launched in 2022 by the U.S. Conference of Catholic Bishops.

Other bishops in the series include Bishop Andrew H. Cozzens of the Diocese of Crookston, Minn., who is serving as chairman of the revival’s Bishop’s Advisory Group; Bishop Joseph L. Coffey of the Archdiocese for the Military Services; Bishop Robert J. Brennan of the Diocese of Brooklyn, N.Y.; Archbishop Gregory J. Hartmayer of the Archdiocese of Atlanta, and more.

The series, which will be recorded, can be viewed live for seven Thursdays at 8 p.m. beginning on April 4 at tinyurl.com/NERStreams under the “Live” tab. †



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Roncalli student's joy of serving others leads to rare national honor

By John Shaughnessy

The joyful memories flow easily from Juliana Riddle.

The teenager recalls a special moment when she served as a youth minister during a summer camp for younger children at her parish—a moment when the children were so enthralled by the faith-related lesson she was sharing with them that they kept their focus on it even when they were repeatedly being called to lunch.

“Just seeing the love that people have for the Lord keeps me going,” says Juliana, a senior at Roncalli High School in Indianapolis.

She then shares a favorite, re-occurring scene from her volunteer efforts at the St. Vincent de Paul Food Pantry in Indianapolis.

“My absolute favorite moment is on Saturdays when the people are there,” she says. “I get to bag up their groceries. I get to listen to them, and I get to share a smile. Sometimes there’s a language barrier, but a smile goes a really long way.

“When you go out and interact with people, you learn their stories, and ultimately you learn more about God and about yourself. I just love learning people’s stories.”

Juliana’s focus on being there for people in their moments of need and their moments of wanting to draw closer to Christ has led to her own memorable story.

She was recently chosen as one of just 12 Catholic school students from across the country to receive the Youth Virtues, Valor and Vision Award from the National Catholic Educational Association (NCEA). She received the award in recognition of her more than 700 hours of service during high school to the food pantry and to the youth ministry program at St. Jude Parish in Indianapolis.

“Teaching the whole child is not just about what the student learns in isolation. It’s about how they relate to their community,” says Lincoln Snyder, the president of the NCEA. “The students who have won the Youth Virtues, Valor and Vision Award articulate the goal of Catholic education to educate and nourish the whole person, to understand that Jesus loves us so much he asks us to do something great for others.

“These young people have answered that call in light of our faith and are examples to us all.”

As the campus minister at Roncalli, Katie Hibner has seen the way that Juliana has constantly lived the light of

Catholic faith.

“Juliana pours her heart and soul into everything she does,” Hibner says. “She knows that when she works on behalf of the Church, her faith and God himself, it really matters. Everything she does is done with the intention of making a difference for other people.

“She is one of the leaders on my Campus Ministry Student Leadership Team. I jokingly say often, ‘Juliana runs this show,’ because she does. She just gives so much of herself to all of our liturgies and outreaches at Roncalli.”

For Juliana, one of the blessings of receiving the award was that it was presented to her as a surprise, in front of the Roncalli community.

“I knew I was nominated, but I had no idea I was getting the award. Glory be to God!” she says. “I have such an amazing community around me that it just felt really good to have so many people supporting me.

“Roncalli and St. Jude give me so much love. I can’t imagine going to any other school. I’m on the campus ministry team. I love setting up for Mass. I’m at a school where twice and sometimes three times a week, I get to go to adoration. I’m in a school that constantly makes me better, not just academically but spiritually. They want to see the whole person grow and that’s very important to me.”

So is sharing her faith and sharing

her love of God.

“I love working with the younger kids of my parish,” she says. “I just love seeing people coming together and just be filled with God’s love and love for one another.

“People give me so much unlimited support and love, and it would be selfish of me not to give them the love back. I want to show them the love and the joy that God gives them.” †



Juliana Riddle is often drawn to the chapel at Roncalli High School in Indianapolis, where she is a senior. The National Catholic Educational Association recently chose her as one of just 12 Catholic students from across the country for its Youth Virtues, Valor and Vision Award. (Submitted photo)

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. †



Pope Francis' prayer intentions for April

- **For the role of women**—We pray that the dignity and immense value of women be recognized in every culture, and for the end of discrimination that they experience in different parts of the world.

See Pope Francis' monthly intentions at archindy.org/popesintentions.



TODAY & TOMORROW

Is there an Archdiocesan ministry that has impacted your life? Have you thought about how you can impact the future of that organization forever? You can when you establish an endowment fund with the Catholic Community Foundation (CCF), the official foundation of the Archdiocese of Indianapolis.

Each year, a portion of the fund’s interest growth is distributed to support the mission of the fund beneficiary. The leftover interest is reinvested into the endowment and the fund grows.

Endowments are designed to last into perpetuity and to benefit ministries year after year. The annual distribution supports ministry today, while the growing fund insures available financial support for tomorrow and beyond.

While we always advise you to speak with your financial advisor to see if an endowment fund might be right for you, we can assist in you with more information and let you know the impact you might have on the ministry of your choice. Please contact us at ccf@archindy.org or call 317-236-1482.



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Editorial



Actors do a live re-enactment on March 30, 2018, of the Stations of the Cross during a mile-long procession in Houston on Good Friday. (OSV News photo/James Ramos, Texas Catholic Herald)

Walking with Christ during Holy Week: a path from heartbreak to unimaginable joy

We have again reached Good Friday, one of the darkest days in human history.

An innocent man is put to death—his alleged crime, claiming he was the Son of God.

Despite the miracles, the good works and the profound faith-filled connection to our Creator, we are confronted with the passion and death of our Lord Jesus Christ on Good Friday. A pain still stings many of us as part of the crowd in the Gospel of John that is eager to see him put to death. “Crucify him, crucify him,” we shout, on more than one occasion.

We reflect on the Apostles’ actions—some tragic, some heartbreaking, some heartfelt—as we remember Jesus’ final days. We see Judas Iscariot, who betrays Christ to the Sanhedrin for 30 pieces of silver. His life offers a reminder that the devil is eager to pounce on us, and our proximity to Christ does not keep us from sin.

We see Peter denying Jesus three times, despite boldly stating earlier he would never abandon him. It reminds us that the Apostles, like each of us, were flawed human beings who were called to rely on the strength of Christ when facing unexpected challenges in life. Sadly, Peter did the opposite, cowering at the thought of being associated with Jesus in our Lord’s most needed moment.

And there is the beloved disciple John, who stands with Jesus’ mother Mary watching the tragedy of all tragedies unfold. They both bravely stand vigil with Christ as he hangs on a cross and eventually succumbs on Good Friday to the brutal beating and crucifixion he has endured. With a heavy heart, John follows through on Christ’s wish and takes the Blessed Mother into his home and cares for her. His unwavering commitment to Jesus reminds us of how each of us is called to do the same.

Holy Week does indeed mark a special time for us as Catholics, but it is still hard to fathom how things changed so quickly for our Savior and Redeemer.

The Triduum led us from the upper

room where Jesus celebrated the Last Supper with his Apostles, to Calvary, where Jesus gave his life for us, to the empty tomb that showed forth his glorious resurrection. We celebrate this paschal mystery on Holy Thursday, Good Friday and Holy Saturday evening.

Our faith teaches us the darkness of Good Friday leads to the dawn of Easter Sunday, when we celebrate Christ’s glorious resurrection, where we see the triumph of the holy cross, the symbol of God’s victory.

Its importance cannot be overstated. As our late Archbishop Daniel M. Buechlein wrote in a column many years ago, “Easter is called the feast of feasts, the solemnity of solemnities. It is the first feast the Church ever celebrated.”

The archbishop continued, “The resurrection of Jesus Christ means that after you and I walk through the vestibule of this life and go through the door of death, as we all will, then life just begins. Joy beyond all imagining, unending happiness and peace of heart just begin.”

“Our first parents locked the door of death. Christ, by his incredible suffering and death, in love, opened the door. He broke the lock of sin and death. That was his Easter,” Archbishop Buechlein continued. “And we celebrate it each year and every Sunday. We have been set free. We are no longer hopelessly locked in the darkness of death.”

As we mark Easter this weekend, let us remember Christ’s ultimate sacrifice done for each of us. The cross was his vehicle of love. His dying and rising remind us that he is a courageous and merciful Messiah. Let’s invite him into every moment of our lives and follow him with our whole heart. In today’s ever-increasing secular society, we know that becomes more challenging by the day.

We must remember: God wishes to bestow his graces on us. We pray our gestures of humility and love lead our Creator to do just that.

—Mike Krokos

Reflection/Natalie Hoefler

Christ’s powerful presence shines in the word and the Eucharist

It was 6 a.m. on March 12 when I stepped up to the ambo at St. Malachy Church in Brownsburg. In a nave that can hold 1,500, only four people were present, and even they seemed like shadows in the darkened space illuminated only by a reading light at the ambo and a candle by our Lord in the Blessed Sacrament on the altar.



I glanced at the living Word in the monstrance. Then I began to proclaim the living word as part of the parish’s The Word Became Flesh Bible Marathon.

To understand this moment, let’s go back a few weeks.

It was late February when I interviewed Nathanael Rea, director of faith formation and evangelization at St. Malachy Parish, about this “marathon.” It would involve reading the Bible aloud from cover to cover in the presence of the Blessed Sacrament, he said, to highlight “the presence of Christ in the word and the Eucharist.” (See article on page 16.)

The idea intrigued me. I asked if I could sign up for a 30-minute reading slot, even though I’m not a member of St. Malachy. He graciously agreed.

The marathon was set to begin around noon on March 10 after Mass and a eucharistic procession. Allowing for pauses for a few Masses and different reading paces, Nathanael estimated it would end sometime during the morning of March 13.

Hoping to avoid the Abimilechs and Zaphenath-Paneahs of the Old Testament, I thought I’d be safe signing up to read on March 12. Wanting to make a little bit of a sacrifice (but not too much), I chose the 6-6:30 a.m. slot.

When I went to bed on March 11, my mind was wired. I think I netted about two hours of sleep.

Rather than toss and turn, I tuned into the livestream of the Bible marathon. I closed my eyes and listened, envisioning the stories as they were proclaimed aloud.

There was a pause at one point. I opened my eyes to check my internet connection. What I saw instead was a moving testament to the impact of God’s word.

The reader was crying. He had paused to wipe tears from his eyes, and his voice was still choked with emotion as he

continued to read.

I don’t recall the passage he read. Perhaps the words bore a message that spoke to a circumstance in his life. Or maybe he was moved by a verse that foretold Christ’s suffering—the same Christ present in the Eucharist on the altar just a few feet away from him.

Either way, his tears spoke to the truth of the power of the living word of God.

Now we return to 6 a.m. on March 12. Standing at the ambo, looking out at the darkened church, I’m glad I chose this time slot—it was like greeting the light of dawn with the light of the word.

I picked up where the previous reader left off in the Book of Psalms (not the New Testament I’d hoped for, but fortunately one of my favorite books of the Bible).

Now, I’ve been lecturing regularly for nearly five decades (since the age of 6). But this was different. Since there was no way to prepare for the reading in advance, it was like discovering each word with a first-time freshness as I read it.

My experience is difficult to explain. As I began to proclaim the word, it was like I suddenly found myself safely carried along in a refreshing, life-giving stream. Sometimes the current was slow and pleasant. Other times it was rapid and exciting. But it was always fresh and full of meaning.

Occasionally, I’d give a quick side glance toward the monstrance, with the fleeting thought, “You are fully present there, and I’m speaking your words here!” The connectedness, the oneness of Christ’s living presence in the scriptural word and the Word made flesh in the Eucharist had never been clearer or more real for me.

I was shocked when my 30 minutes were done. It felt like only 10 minutes had passed, and I wanted to stay in that living stream of words.

I’m so grateful for the opportunity to participate in the proclamation of the entire Bible in the presence of the Eucharist. It’s a

powerful, profound way of connecting the presence of Christ in both.

Where else can you hear the living words, “... and behold, I am with you always, to the end of the age” (Mt 28:20) in the presence of the Word who spoke them?

(Natalie Hoefler is a reporter for The Criterion and is a member of St. Monica Parish in Indianapolis.) †

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Letters Policy

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).

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

On the Cross, Jesus bears our infirmities, endures our suffering

Today we celebrate Friday of the Passion of the Lord (Good Friday). It is a day of immense sorrow and pain, but it is also a day that makes possible true freedom and great joy.

In the second reading for Good Friday (Heb 4:14-16; 5:7-9), we read that our Lord understands our human weaknesses: "For we do not have a high priest who is unable to sympathize with our weaknesses, but one who has similarly been tested in every way, yet without sin" (Heb 4:15).

Jesus suffered and died for us—a statement that we dare not take lightly, especially today. The cruel humiliation and brutal torture he suffered, and the painful death that he endured, were undertaken freely for our sakes. They were a punishment that he did not deserve, but which he accepted as an expiation for sins committed by me and you, and by every human being ever born.

The dictionary defines "expiation" as the act of making amends or reparation for guilt or wrongdoing, atonement. We celebrate today—in a bittersweet way—the atonement for our sins that God's only Son made by dying on a cross for us.

In the first reading for Good Friday (Is 52:13-53:12), the prophet Isaiah foretells this act of divine expiation:

Yet it was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins; upon him was the chastisement that makes us whole, by his stripes we were healed. We had all gone astray like sheep, each following his own way; but the Lord laid upon him the guilt of us all. (Is 53:4-6)

The tragedy of our selfishness and sin is described clearly by Isaiah when he says that we had all gone astray like sheep, each following his or her own way.

In spite of our individual and collective guilt, God did not condemn us or give up on us. Jesus chose to bear the burden of our sins on his own shoulders and to suffer the consequences of our guilt in his own body. "Because of his affliction," Isaiah says, "he shall see the light in fullness of days; through his suffering, my servant shall justify many, and their guilt he shall bear" (Is 53:11).

The Gospel reading for the Good Friday service is the Passion of our Lord Jesus Christ according to John (18:1-19:42). It is the familiar but disturbing story of an honest man's betrayal by his closest friends. St. John tells us in simple, direct language that Jesus went willingly to his unjust trial and cruel sentencing to death on a cross.

In the words of Isaiah:

Though he was harshly treated, he submitted and opened not his mouth; like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth. Oppressed and condemned, he was taken away, and who would have thought any more of his destiny? When he was cut off from the land of the living, and smitten for the sin of his people, a grave was assigned him among the wicked and a burial place with evildoers, though he had done no wrong nor spoken any falsehood. But the Lord was pleased to crush him in infirmity. (Is 53:7-10)

Jesus submitted willingly, although with the great anxiety revealed by his intense agony in the Garden of Olives the night before he was captured and cruelly executed.

Why did our Lord go willingly to his passion and death? It was his Father's will, the reason he became man in the first place. And, as a consequence of his obedience unto death, the prophet Isaiah tells us, "If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the Lord shall be accomplished through him" (Is 53:10).

Good Friday is the culmination of our observance of the 40 days of Lent. It should be the climactic moment in our spiritual journey with Jesus. To be authentic disciples of Jesus, we must take up our individual crosses and follow him. This is the only way to Easter joy: the Way of the Cross.

May our remembrance of his suffering and death be a source of repentance, healing and rebirth. May his acceptance of pain and death for our sakes inspire us to live as he did and to give ourselves completely to the love of God and neighbor that Jesus taught us by his words and example. It is the only way to experience everlasting happiness and peace.

A blessed Good Friday celebration to all. †



Cristo, la piedra angular

En la cruz, Jesús carga con nuestras enfermedades y soporta nuestro sufrimiento

Hoy conmemoramos el Viernes de la Pasión del Señor o Viernes Santo. Es un día de inmensa pena y dolor, pero también hace posible que exista la verdadera libertad y una gran alegría.

En la segunda lectura del Viernes Santo (Heb 4:14-16; 5:7-9), leemos que nuestro Señor comprende nuestras debilidades humanas: "Porque no tenemos un sumo sacerdote que no pueda compadecerse de nuestras debilidades, sino uno que fue tentado en todo de la misma manera que nosotros, aunque sin pecado" (Heb 4:15).

Jesús sufrió y murió por nosotros, una afirmación que no nos atrevemos a tomar a la ligera, especialmente hoy en día. La cruel humillación y la brutal tortura que sufrió, y la dolorosa muerte que padeció, las asumió libremente por nosotros. Fueron castigos que no merecía, pero que aceptó como expiación por los pecados cometidos por mí y por usted, y por todo ser humano jamás nacido.

El diccionario define "expiación" como el acto de enmendar o reparar la culpa o el mal cometido. De forma agrídice, hoy conmemoramos la expiación de nuestros pecados que realizó el Hijo único de Dios al morir en una cruz.

En la primera lectura del Viernes

Santo (Is 52:13-53:12), el profeta Isaías predice este acto de expiación divina:

Ciertamente él llevó nuestras enfermedades y sufrió nuestros dolores. Nosotros lo tuvimos por azotado, como herido por Dios y afligido. Pero él fue herido por nuestras transgresiones, molido por nuestros pecados. El castigo que nos trajo paz fue sobre él, y por sus heridas fuimos nosotros sanados. Todos nosotros nos descarriamos como ovejas; cada cual se apartó por su camino. Pero el SEÑOR cargó en él el pecado de todos nosotros. (Is 53:4-6)

La tragedia de nuestro egoísmo y pecado la describe claramente Isaías cuando dice que todos nos habíamos descarriado como ovejas, siguiendo cada uno su propio camino; sin embargo, pese a nuestra culpa individual y colectiva, Dios no nos condenó ni nos abandonó. Jesús eligió llevar la carga de nuestros pecados sobre sus propios hombros y sufrir las consecuencias de nuestra culpa en su propio cuerpo. Isaías expresa que tras sufrir esa expiación: "Verá el fruto de su propia aflicción, y se dará por satisfecho.

Mi siervo justo justificará a muchos por medio de su conocimiento, y él mismo llevará las iniquidades de ellos" (Is 53:11).

La lectura del Evangelio del Viernes Santo es la pasión de nuestro señor Jesucristo según san Juan (18:1-19:42). Es la conocida pero inquietante historia de la traición de un hombre honesto por parte de sus amigos más íntimos. San Juan nos dice en un lenguaje sencillo y directo que Jesús acudió voluntariamente a su injusto juicio y cruel condena a muerte en una cruz.

En palabras de Isaías:

Se verá angustiado y afligido, pero jamás emitirá una queja; será llevado al matadero, como un cordero; y como oveja delante de sus trasquiladores se callará y no abrirá su boca. Sufrirá la cárcel, el juicio y la muerte; ¿y quién entonces contará su historia, si él será arrancado por completo de este mundo de los vivientes y morirá por el pecado de mi pueblo? Se le dará sepultura con los impíos; morirá en compañía de malhechores; a pesar de que nunca hizo violencia a nadie, ni jamás profirió una sola mentira. Pero al Señor le pareció bien quebrantarlo y hacerlo padecer. (Is 53:7-10).

Jesús se sometió voluntariamente, aunque con la gran ansiedad revelada por su intensa agonía en el Huerto de los Olivos la noche antes de ser capturado y cruelmente ejecutado.

¿Por qué nuestro Señor fue

voluntariamente a su pasión y muerte? Para comenzar, se hizo hombre por la voluntad de su Padre. Y, como resultado de su obediencia hasta la muerte, el profeta Isaías nos dice: "Cuando se haya presentado a sí mismo como ofrenda para la expiación de pecado, verá a su descendencia, tendrá una larga vida, y por medio de él se verá prosperada la voluntad del Señor" (Is 53:10).

El Viernes Santo es la culminación de nuestra observancia de los 40 días de la Cuaresma y debería también ser el momento culminante de nuestro viaje espiritual con Jesús. Para ser auténticos discípulos de Jesús, debemos tomar nuestras cruces individuales y seguirle, ya que este es el único camino a la alegría de la Pascua: el vía crucis.

Que nuestro recuerdo de su sufrimiento y muerte sea fuente de arrepentimiento, sanación y renacimiento. Que el haber aceptado el dolor y la muerte por nosotros nos inspire a vivir como Jesús y a entregarnos por completo al amor a Dios y al prójimo que él mismo nos enseñó con sus palabras y su ejemplo como la única forma de experimentar la felicidad y la paz eternas.

Que tengan una bendecida observancia del Viernes Santo. †

Events Calendar

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

April 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 Chapter 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.

Violet Center for Eco-Justice, 1 Sisters of Providence, Saint Mary-of-the-Woods, St. Mary-of-the-Woods. **Total Eclipse of the Herd: An Alpaca Encounter**, 1-4 p.m., talk on how alpacas and chickens might react during the upcoming eclipse, \$6. Information, registration: 812-535-2932, wvc@spsmw.org, tinyurl.com/svceclipse24, 812-535-2932.

April 8

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **Free Solar Eclipse Event**,

2-4 p.m., \$5 donation for solar glasses, snacks and drinks provided. Information, registration: 812-933-6437, oldenburgfranciscancenter.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.

April 21

Crane Bay Event Center, 551 Merrill St., Indianapolis. **Light in the City Annual Dinner**, benefiting Lumen Christi Catholic School, 4-9 p.m., 4 p.m. cocktails, hors d'oeuvres, silent auction viewing and bidding, 6 p.m. dinner, 6:45 p.m. program, 7:45 p.m. silent auction closes, 8:25 p.m. silent auction checkout, \$125 per person, \$1,000 table of eight, register by April 14. Information,

registration: lumenchristi.home.qtego.us, 317-632-3174.

April 25

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

April 27

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

White River State Park, 801 W. Washington St., Indianapolis. **St. Vincent de Paul Love Your Neighbor 5K Run/Walk**, prices for one-three participants: 5K ages 23 and older \$34 through April 26, \$39 on site; ages 22 and younger \$25; \$5 discount per person when registering four or more. **One-mile Fun Run**: one-three participants: \$24.99 through April 26, \$29.99 on site; \$5 discount per person when registering four or more. Walk-ups welcome. Information, registration: 317-924-5769, ext. 238, dsweeney@svdpindy.org, svdpindy.org/neighbor. †

Retreats and Programs

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

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 16

Our Lady of Fatima Retreat House, 5353 E. 56th St., Indianapolis. **Flourishing in Seasons of Surrender: Day of Reflection**, 8:30 a.m.-2 p.m.,

Teresa Venatta presenting, \$45, includes Mass and lunch. Registration: archindy.org/fatima, 317-545-7681, lcoons@archindy.org.

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

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.

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: fm.retreatportal.com/events, 317-545-7681, lcoons@archindy.org.

April 27

Oldenburg Franciscan Center, 22143 Main St., Oldenburg. **E.A.R.T.H. (Energy Awareness for Rural Towns and Homes)**, 9:30 a.m.-11:30 p.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.

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.

May 3-5

Saint Meinrad Archabbey Guesthouse, 200 Hill Dr., St. Meinrad. **Young Adult Retreat**, 5 p.m. Fri. (vespers)-1 p.m. Sun. (lunch), for young adults ages 18-39, quiet day of reflection with spiritual direction available, includes overnight accommodations and meals, \$50 single room. Registration: 812-357-6501, yae@saintmeinrad.edu. †

Project Joseph retreat for men grieving after abortion will be offered in Bloomington area on April 20-21

A Project Joseph post-abortion healing retreat for men will take place in the Bloomington area on April 20-21 from 9 a.m. on Saturday to 4 p.m. on Sunday. The location will be disclosed upon registration.

Designed specifically for men who struggle with the emotional and spiritual pain of abortion, this retreat is a unique and effective process designed specifically to help men experience the mercy and compassion of God.

One study cited by the U.S. Conference of Catholic Bishops on men and their experiences with abortion (cutt.ly/USCCBAbortion) notes that "men tend to exert greater control over the expression of painful emotions, intellectualize grief and cope alone; are inclined to identify their primary role as a supporter for their partner, even after an abortion, and even if they opposed the decision; were more likely to experience feelings of despair long after the abortion than women; and are more at risk for experiencing chronic grief."

A second study quoted on the same site reports that 40% of the men surveyed "experienced chronic post-traumatic stress disorder symptoms, occurring on average 15 years after the abortion." The men also reported experiencing grief and sadness, guilt, anger, isolation, anxiety, sexual issues and helplessness.

Project Joseph offers a supportive, confidential and non-judgmental environment where men can reconcile past abortion pain and begin the process of healing. Each retreat includes a licensed therapist and a deacon familiar with post-abortion ministry. A priest offers Mass and the opportunity for confession. Many team members have also lived this experience, understand this pain and will be available to affirm and support attendees throughout the event.

For more information or to register for this retreat, contact David Bangs at dlbangs1@gmail.com or 765-860-6006. Inquiries, registration and participation are strictly confidential. †

'Hats Off to Spring' luncheon and style show benefiting St. Augustine Home is set for May 1; register by April 19

"Hats off to Spring," a luncheon and style show benefiting the Little Sisters of the Poor's St. Augustine Home for the Aged in Indianapolis, will be held at the Ritz Charles, 12156 N. Meridian St., in Carmel, Ind., from 10 a.m.-2 p.m. on May 3.

The event, sponsored by the St. Augustine Home Guild, starts with a social hour with complimentary mimosas and shopping opportunities with local vendors who are donating 20% of their proceeds. There will also be a 50/50 raffle and a "Golden Ticket" raffle for a dinner for 10 with wine pairings, to be hosted at the Lucas Estate in Carmel.

Terri Stacy of WIBC radio will serve as emcee, and the fashion show will feature guild members wearing the latest styles from the

Secret Ingredient of Indianapolis.

Hats Off to Spring is one of the primary fundraisers for the St. Augustine Home, a charitable ministry of the Little Sisters of the Poor serving elderly people of limited means throughout the state. Continuing the work of their founder St. Jeanne Jugan, the Little Sisters' mission is to offer the neediest elderly of every race and religion a home where they will be welcomed as Christ, cared for as family and accompanied with dignity until God calls them to himself.

The cost for the event, which typically draws more than 400 attendees, is \$65, and registration is required by April 19.

For more information or to register, call 317-294-1955 or e-mail joannedyer@aol.com. †

Divine Mercy Sunday services will be celebrated on April 6-7

Divine Mercy Sunday services are scheduled on April 6-7 at parish churches across central and southern Indiana. All services are open to the public.

St. Pope John Paul II instituted the observance of Divine Mercy Sunday—which is based on the visions of St. Faustina Kowalska, a member of the Sisters of Our Lady of Mercy—on the first Sunday after Easter.

To learn more about the indulgence and promises connected to Divine Mercy Sunday, go to www.thedivinemercy.org.

A plenary indulgence is available to those who go to confession about 20 days before or after the feast day, and who on the feast day receive Communion, pray for the intentions of the pope, and either take part in Divine Mercy Sunday devotions or, in the presence of the Blessed Sacrament exposed or reserved in the tabernacle, recite the Our Father and the Creed, adding a prayer to the merciful Lord Jesus, such as “Merciful Jesus, I trust in you!”

Divine Mercy Sunday prayer services reported to *The Criterion* are as follows:

Batesville Deanery

All Saints Parish, Dearborn County, St. Martin Campus, 8044 Yorkridge Road, Guilford—3 p.m. Divine Mercy service, ice cream social in parish hall after service. Information: 812-576-4302, emilyalig.asp@gmail.com.

St. Lawrence Church, 542 Walnut St., Lawrenceburg. **April 6:** 5 p.m. Divine Mercy Chaplet prior to 5:30 p.m. Mass. **April 7:** 8:45 a.m. Divine Mercy Chaplet prior to 9:15 a.m. Mass, 3 p.m. sung Divine Mercy Chaplet followed by Liturgy of the Hours. Information: 812-537-3992, parishoffice@dccatholics.com.

St. Mary of the Immaculate Conception Parish, 203 Fourth St., Aurora—7 a.m. sung Divine Mercy Chaplet 30 minutes prior to 7:30 a.m. Mass, 3 p.m. Divine Mercy Chaplet, 3:20 p.m. Liturgy of the Hours, 3:45 p.m. sundae bar and fellowship in school cafeteria. Information: 812-537-3992, parishoffice@dccatholics.com.

St. Michael Church, 145 St. Michael Blvd., Brookville—3-4 p.m. service with Divine Mercy Chaplet and Stations of the Cross. Information: 765-647-5462, brookvilleparishes@gmail.com.

St. Teresa Benedicta of the Cross Church, 23303 Gavin Lane, Bright—3 p.m. Divine Mercy service. Information: 812-537-3992, parishoffice@dccatholics.com.

Bloomington Deanery

Mother of the Redeemer Retreat Center, Sacred Heart Chapel, 8220 W. State Road 48, Bloomington. **April 6:** 9 a.m.-1 p.m. Day of Reflection, Mass at noon, Friars of the Immaculate Father Terrance J. M. Chartier presenting “The Message of Divine Mercy,” free.

April 7: 1 p.m. adoration and confessions, 1:45 p.m. Benediction, 2 p.m. Mass and blessing of Divine Mercy images, 3 p.m. procession with relic and sung Divine Mercy Chaplet. Information: 812-825-4642, ext. 1.

St. Martin of Tours Church, 1709 E. Harrison St., Martinsville—11 a.m. Divine Mercy service. Information: 765-342-6379.

St. Vincent de Paul Church, 1723 “I” St., Bedford—2 p.m. confession, 3 p.m. Divine Mercy service. Information: 812-275-6539, parish@svsbedford.org.

Connersville Deanery

St. Gabriel Church, 232 W. 9th St.,

Connersville—3 p.m. service with exposition, confession, Benediction, sung Divine Mercy Chaplet. Information: 765-825-8578, mfronckowiak@stgabrielconnersville.org.

Indianapolis North Deanery

Christ the King Church, 5884 N. Crittenden Ave., Indianapolis—2:30-3:30 p.m. Divine Mercy service. Information: 317-255-3666, ctk@ctk-indy.org.

St. Luke the Evangelist Church, 7575 Holliday Dr. E., Indianapolis—2-3 p.m. confession, 2-4 p.m. service with adoration, eucharistic procession, Benediction, Praises of Divine Mercy, solemn act of entrustment of the world to Divine Mercy, Divine Mercy Chaplet, music. Information: 317-259-4373, ejeffries@stluke.org.

St. Pius X Church, 7200 Sarto Dr., Indianapolis—2:30 p.m. service with exposition, confession, blessing and veneration of Divine Mercy image, liturgy of the word service. Information: 317-466-3350.

Indianapolis South Deanery

Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood—2-3 p.m. eucharistic adoration, 3 p.m. Divine Mercy Chaplet. Information: 317-888-2861, info@olgreenwood.org.

Our Lady of the Most Holy Rosary Church, 520 Stevens St., Indianapolis—3 p.m. service with Divine Mercy Chaplet, exposition, Benediction, sermon, public and private prayer. Information: 317-636-4478 info@holyroaryindy.org.

St. Barnabas Church, 8300 Rahke Road, Indianapolis—3-4 p.m. Divine Mercy service and holy hour. Information: 317-882-0724, jsheehan@stbindy.org.

SS. Francis and Clare of Assisi Church, 5901 Olive Branch Road, Greenwood—9:30 a.m. Divine Mercy Chaplet immediately following 8:30 a.m. Mass. Information: 317-859-4673, ssfcparish@ss-fc.org.

Indianapolis West Deanery

St. Gabriel the Archangel Church, 6000 W. 34th St., Indianapolis. **March 29-April 7**, 7:30-8:30 p.m. Divine Mercy novena. Information: 317-291-7014, ext. 0.

St. Malachy Church, 9833 E. County Road 750 N., Brownsburg—2:30 p.m. Divine Mercy service with music, readings from the Diary of St. Faustina Kowalska. Information: 317-852-3195.

St. Monica Church, 6131 Michigan Road, Indianapolis—11:45 a.m.-12:45 p.m. service with adoration, confession, bilingual Divine Mercy Chaplet. Information: 317-253-2193.

St. Thomas More Church, 1200 N. Indiana St., Mooresville—3-4 p.m. Divine Mercy service. Information: 317-831-4142, pweber@stm-church.org.

New Albany Deanery

Holy Family Church, 129 W. Daisy Lane, New Albany—2-3 p.m. Divine Mercy service



Polish Sister St. Faustina Kowalska is depicted with an image of Jesus Christ the Divine Mercy. St. Faustina, a nun with the Sisters of Our Lady of Mercy in Warsaw, is known as the apostle of divine mercy. (CNS photo/Nancy Wiechec)

with adoration, confession, Divine Mercy Chaplet. Information: 812-944-8283.

Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany—3 p.m. Divine Mercy service with adoration, Divine Mercy Chaplet, confession. Information: 812-944-1184.

St. John Paul II Parish, St. Joe Hill Campus, 2605 W. St. Joe Road, Sellersburg—2:30-3 p.m. confession, 3-4 p.m. Divine Mercy service with adoration, Scripture readings, hymns, sung Divine Mercy Chaplet, reception afterward. Information: 812-246-3522.

St. Joseph Parish, 312 E. High St., Corydon—2-3:30 p.m. Divine Mercy service with adoration, confession, Divine Mercy Chaplet, veneration of Divine Mercy image, blessing with relic of St. Faustina Kowalska, blessing of religious articles, refreshments afterward. Information: 812-738-2742, parish.office@catholic-community.org.

St. Michael Church, 101 St. Michael Dr., Charlestown—3-4 p.m. Divine Mercy holy hour. Information: 812-256-3200, communications@northclarkcountycatholic.org.

Seymour Deanery

St. Bartholomew Church, 1306 27th St., Columbus—3-4 p.m. Divine Mercy service. Information: 812-379-9353.

Terre Haute Deanery

St. Joseph University Church, 113 S. 5th St., Terre Haute—2:45 p.m. Divine Mercy service. Information: 812-232-7011, parishoffice@stjoeup.org. †

In a hostile world, the vocation of Christians is to hope, pope says

VATICAN CITY (CNS)—Though the global situation risks plunging people into pessimism, Christians are called to pursue their vocation of becoming “men and women of hope,” Pope Francis said.

“As individuals and as communities, amid the variety of charisms and ministries, all of us are called to embody and communicate the Gospel message of hope in a world marked by epochal challenges,” the pope wrote in his message for World Day of Prayer for Vocations on April 21.

Global challenges such as war, migration, rising poverty rates and climate change, in addition to personal difficulties encountered daily, “risk plunging us into resignation or defeatism,” the pope wrote in the message released on March 19. He encouraged Christians to instead “cultivate a gaze full of hope and work fruitfully in response to the vocation we have received, in service to God’s kingdom of love, justice and peace.”

To be “pilgrims of hope and builders of peace” means “to base our lives on the

rock of Christ’s resurrection, knowing that every effort made in the vocation that we have embraced and seek to live out will never be in vain,” the pope wrote.

Pursuing a vocation, he explained, is not an imposed duty, but rather “the surest way for us to fulfill our deepest desire for happiness.

“Our life finds fulfillment when we discover who we are, what our gifts are, where we can make them bear fruit, and what path we can follow in order to become signs and instruments of love, generous acceptance, beauty and peace wherever we find ourselves,” he wrote.

The pope expressed his gratitude for the “hidden efforts” of those who consistently respond to their calls in life, namely parents, workers, consecrated men and women religious and priests, and he urged young people to make room for Jesus in their lives in order to discover their vocation.

“Let Jesus draw you to himself; bring him your important questions by reading the Gospels; let him challenge you by his presence, which always provokes in us a healthy crisis,” he told young people.

The pope also highlighted the “synodal character” of the World Day of Prayer for Vocations, noting how “amid the variety of our charisms, we are called to listen to one another and to journey together in order to acknowledge them and to discern where the Spirit is leading us for the benefit of all.”

Pope Francis encouraged people to prepare for the Holy Year 2025 by engaging in the current year of prayer, in which “all of us are called to rediscover the inestimable blessing of our ability to enter into heartfelt dialogue with the Lord and thus become pilgrims of hope.”

Prayer, he added, “is more about listening to God than about talking to him.”

The pope called on Christians to “open the doors of the prison in which we so often enclose ourselves, so that each of us can discover his or her proper vocation in the Church and in the world.

“Let us be passionate about life and commit ourselves to caring lovingly for those around us in every place where we live,” he wrote. †



“Our life finds fulfillment when we discover who we are, what our gifts are, where we can make them bear fruit, and what path we can follow in order to become signs and instruments of love, generous acceptance, beauty and peace wherever we find ourselves.”

—Pope Francis



Pope Francis blesses palms with holy water as he celebrates Palm Sunday Mass in St. Peter's Square at the Vatican on March 24. (CNS photo/Lola Gomez)



Young people walk in procession carrying palm fronds or olive branches at the start of Palm Sunday Mass in St. Peter's Square at the Vatican on March 24. (CNS photo/Lola Gomez)

On Palm Sunday, pope prays people open hearts to God, quell all hatred

VATICAN CITY (CNS)—Only Jesus can deliver humanity from hatred and violence, Pope Francis said on Palm Sunday.

"Jesus entered Jerusalem as a humble and peaceful king," he said in brief remarks after celebrating Palm Sunday Mass in St. Peter's Square. He prayed that the faithful would open their hearts to the Lord because he alone "can deliver us from animosity, hatred, violence, because he is mercy and the forgiveness of sins."

On a sunny and windy day, about 60,000 people attended the Mass on March 24, which began with a solemn

procession of hundreds of people carrying green palm branches followed by about 60 cardinals and bishops, carrying "palmurelli," pale green palm branches that were woven and braided.

Dressed in red vestments, the color of the Passion, Pope Francis presided over the Mass, the solemn beginning of Holy Week, but he skipped the homily and did not have an aide read any prepared remarks. Cardinal Claudio Gugerotti, prefect of the Dicastery for Eastern Churches, was the main celebrant at the altar.

The Vatican offered no explanation about why there was no homily. The

pope did read brief remarks after praying the *Angelus*, greeted the cardinals in attendance from his wheelchair, and he rode in the popemobile for about 15 minutes enthusiastically greeting the faithful, waving, offering a thumbs up and occasionally calling out remarks to those he saw.

In his brief remarks, he expressed his sorrow over a deadly attack in Moscow on March 22 in which more than 130 people were killed inside a crowded concert venue.

He prayed for the victims of this "cowardly terrorist attack" and called for the conversion of the "hearts of those

who plan, organize and carry out these inhumane actions that offend God, who commanded, 'Thou shalt not kill.'"

The pope extended his prayers to all people who suffer because of war, particularly those in Ukraine, "where so many people find themselves without electricity because of intense attacks against the infrastructure that, in addition to causing death and suffering, carry the risk of an even larger humanitarian catastrophe."

He also asked people not to forget about the people of Gaza, who "are suffering so much" and the many other places experiencing war. †

'We are not alone, abandoned or afraid,' patriarch of Jerusalem says

JERUSALEM (OSV News)—When Christians gathered in Jerusalem to remember Jesus' entry into the city, it was one of a few joyful moments in the Holy Land, "crushed by so much hatred" in the months following the Oct. 7 Hamas attack on Israel.

"Despite the war and everything going on around us this year, we have once again chosen to celebrate Jesus' triumphal entry into the Holy City," said Cardinal Pierbattista Pizzaballa, Latin patriarch of Jerusalem, as the traditional Palm Sunday procession moved through the streets of the city.

"We have joined voices with those who sang in Jerusalem 2,000 years ago: 'Hosanna Filio David,' Hosanna to the Son of David," he said. Especially now, it is "even more important and necessary to shout strongly that Jesus is our Messiah, he is our Lord," the patriarch said on March 24.

During recent months, Cardinal Pizzaballa said, many felt "lost or alone and without reference points," and "crushed by so much hatred."

"This war, which is so terrible and seems never-ending, sometimes leads us to fear for the future of our families," he added.

Walking through the unusually empty streets of Jerusalem, given the Holy Week and Easter time, the patriarch emphasized that the celebration in this time,

when many of the dioceses "could not join us," makes it all the more important to "shout with strength and faith that we have a point of reference, Jesus Christ."

"We are not alone, we are not abandoned, and above all we are not afraid!" the Church leader emphasized in his message for Palm Sunday.

"Following Jesus also means accepting the way of the cross," something Christians in the Holy Land "unfortunately know well," he continued, because their "ordinary life is often a 'Via crucis,' a painful road, marked by many obstacles, misunderstandings, rejections and hostilities of all kinds."

"Yet this does not discourage us," the patriarch said.

Father Waldemar Cislo, director of the Polish section of pontifical charity Aid to the Church in Need (ACN), said that when he saw the patriarch as they entered Holy Week, "he told me it's the saddest experience that he has ever had in the Holy Land—to see empty streets of Jerusalem for Easter" and experience the suffering of so many Christians in the region.

"There are no pilgrims, and that means no income for local Christians, who also are barred from working in Jerusalem," if their permanent residency is in the Palestinian West Bank, Father Cislo told OSV News.

Cardinal Pizzaballa said Jerusalem is a land that is holy, but "wounded because it is invaded by so much

hatred and resentment. Woe to us if we allow ourselves to be contaminated by all of this," he said in his Palm Sunday message. "Today, we want to ask God to preserve our hearts from these feelings of enmity. For we cannot remain friends of Jesus if we cultivate enmity in our hearts. We cannot love Jesus, if we do not love one another, and if we do not have the courage to be close to all, even in the present tragic circumstances in which we live in. We want to live, suffer, and act with him and for him."

Father Cislo, who spends Holy Week in the Holy Land, said that the painful division between Jews and Palestinians is very much visible today throughout the Holy Land. Hamas militants killed more than 1,200 people on Oct. 7 in an attack that brought back horrors of the Holocaust to many Israelis.

Israel started a war with Hamas right after the attack, which as of March 25 has killed more than 32,000 people in the Gaza Strip, according to the Health Ministry in Gaza.

"Cardinal Pizzaballa told me he prays that the Lord slides the stone over the tomb of hatred, so that it ends once and forever here in the Holy Land," Father Cislo said.

Praying for peace for Jerusalem and the region, the patriarch asked for "peace, which is a cordial and sincere welcoming of the other, a tenacious willingness to listen and to be in dialogue, that opens roads on which fear and suspicion give way to understanding, encounter and trust."

"Peace is the element that is missing," continued Father Cislo. "Jesus came and said, 'Peace be with you' [Jn 20:19], and it's precisely peace and peace only that this land needs. Enough killing children," he lamented.

Cardinal Pizzaballa said the thoughts of Christians present during the Palm Sunday celebration were with "those who cannot be here with us today, and especially with our brothers and sisters in Gaza," to whom he had a message of closeness: "You are not alone," assuring them of prayer.

"The whole Church in Jerusalem is united with you, embraces you and appreciates your testimony of strength and courage," the patriarch emphasized.

According to sources close to ACN, conditions for the small Christian community that remains in the Gaza Strip have deteriorated during the last four months. Since the conflict began, 30 Christians have died in Gaza.

The situation in Gaza is increasingly desperate, with the region divided into two parts: north and south. Finding food and fuel continues to be very difficult in the north, where exorbitant prices make life even harder.

But despite dire conditions, a group of more than 500 Christians sheltering in Holy Family Parish in Gaza City celebrated Palm Sunday "in the most solemn way," said a social media post on X, formerly Twitter, by the Latin Patriarchate, which also shared joyful pictures of the celebration.

"We know well how difficult it is, after almost six months, to stand amidst this terrible dark night that never seems to end, to stand united and steadfast, amidst the hunger and violence that surrounds you," Cardinal Pizzaballa said, adding, "For you, too, as for all, will come the dawn of the third day, the news of the resurrection."

The patriarch also urged pilgrims to return to the Holy Land: "We are waiting for you. Do not be afraid, return to Jerusalem and to the Holy Land! Your presence is always a presence of peace, and we sincerely need peace today. May you come and bring us your peace." †



Cardinal Pierbattista Pizzaballa, Latin patriarch of Jerusalem, waves as he walks the traditional path that Jesus took on his last entry into Jerusalem during the Palm Sunday procession on the Mount of Olives in Jerusalem on April 2, 2023. (OSV News photo/Debbie Hill)

Priests have worldwide reach in serving as national eucharistic preachers

By Sean Gallagher

Father Jonathan Meyer and Dominican Father Patrick Hyde have experienced great joy in speaking to people across the country about the Eucharist.

Nearly two years ago, the two priests who serve in the archdiocese were selected by the U.S. Conference of Catholic Bishops (USCCB) as two of more than 50 national eucharistic preachers in support of the three-year National Eucharistic Revival.

Recently, Father Meyer, who helps lead the four parishes in Dearborn County, has seen the impact of his preaching on the Eucharist reach around the world.

He gave a presentation on Jan. 27 at a Catholic men's conference in the Diocese of Palm Beach, Fla., on how the Eucharist is the re-presentation of Christ's sacrifice of himself on Calvary.

A video of that presentation posted on YouTube in two months has received more than 600,000 views. That has led to many invitations for him to speak at conferences and for requests for copies of a devotional text on the Eucharist he has written.

"I actually received a communication from people in Dubai," said Father Meyer. "It's what the internet does, right? It can do great things. It's a great privilege to be a voice of peace and hope about the Eucharist. Praise God for that!"

All Saints Parish in Dearborn County, where he has ministered since 2014, has a robust presence online, posting more than 1,400 YouTube videos.

Still, Father Meyer was taken aback by the response to the video of his presentation in Florida, which was posted on an account unrelated to his parishes.

"It's humbling," he said. "This is how God works. He surprises us in beautiful ways."

The ministry of Father Meyer and Father Patrick as national eucharistic preachers has mushroomed in other surprising ways.

At first in their ministry, the USCCB would refer requests for them to speak in various places. But as the cohort of national eucharistic preachers became well-known, more requests for speaking engagements have come to them, often directly from dioceses, parishes and schools.

Father Patrick, pastor of St. Paul Catholic Center in Bloomington, has preached on the Eucharist as far east as the Diocese of Camden, N.J., and as far west as the Archdiocese of Omaha, Neb. He has also shared the good news of the Eucharist in parishes across central and southern Indiana.

"In a way, it's falling in love all over again with our blessed Lord in the Blessed Sacrament," said Father Patrick. "I've been able to speak about what God has done in my life, but also to point other people to what Jesus is doing for them and inviting them to by being present to them in the Eucharist."

While he has experienced much fulfillment as a national eucharistic preacher, Father Patrick has also witnessed the hardship of people who have a love for the Eucharist.

"They have seen and experienced friends and family walk away and turn their backs on the Lord," he said. "It's very painful."

Father Patrick believes, though, that the National Eucharistic Revival has the potential to help people reach out to those whose relationship to Christ in the Eucharist has faded.

"People have come to realize that we've taken the Eucharist for granted," he said. "In order for us to be personally and communally the best that we can be, the Eucharist has to be the most important thing in our lives."

For Father Meyer, being a national eucharistic preacher is "a powerful experience and a humbling one."

"I'm being asked to speak about the greatest thing that we have, which is Jesus himself," he said. "This revival is about a person. It's about us knowing Jesus in the Blessed Sacrament. I have the honor to go out and introduce people to know Jesus and to enter into a



Father Jonathan Meyer addresses a Catholic men's conference on Jan. 27 at St. Ignatius Loyola Cathedral in Palm Beach, Fla. As a national eucharistic preacher commissioned in 2022 by the U.S. Conference of Catholic Bishops, Father Meyer, who serves in the four parishes of Dearborn County, has spoken about the Eucharist across the country and in many archdiocesan parishes. (Submitted photo by William Conel/Florida Catholic)



Dominican Father Patrick Hyde, pastor of St. Paul Catholic Center in Bloomington, speaks about the Eucharist on March 16, 2023, during a eucharistic evening of reflection at Holy Family Church in New Albany. As a national eucharistic preacher commissioned in 2022 by the U.S. Conference of Catholic Bishops, Father Patrick has spoken about the Eucharist across the country and in many archdiocesan parishes. (File photo by Sean Gallagher)

deeper relationship with him. It's a tremendous honor and blessing to be able to do that."

It's also a challenge for him when he experiences in places across the country the reality behind the launching of the National Eucharistic Revival, that a large number of Catholics do not believe that Christ is present in the Eucharist.

"And those who do believe, even what they believe about Jesus being present in the Blessed Sacrament does not have much more depth than just the fact that he's there," Father Meyer said. "It's been eye-opening, I'll say that."

That's a reason why he has preached many times on the Mass as a re-presentation of Christ's sacrifice on Calvary and how Catholics can incorporate that into their daily life of faith.

"I've found people to be very responsive to that," Father Meyer said. "There's a place to take their own sufferings and sacrifices. And it's the sacrifice of Jesus offered for us and re-presented on the altar."

Both priests are excited to take part in the National Eucharistic Congress that will happen in Indianapolis on July 17-21.

"Because of what I've seen in various dioceses, I'm really excited to see how this congress and the revival will translate to an ongoing eucharistic revival in parishes and in people's lives throughout the country,"

said Father Patrick. "We think we know what's going to happen here. But God's probably going to move in a different direction and it's going to cause so many things that we can't foresee right now. That's really the exciting piece."

Father Meyer is helping to organize a eucharistic procession scheduled to take place on July 20 on the streets of downtown Indianapolis that could involve thousands of congress attendees.

"I'm so honored," he said. "I absolutely love that stuff."

Father Patrick said that the congress, which is expected to draw to Indianapolis tens of thousands of Catholics from across the country, will dramatically highlight the importance of Christ's gift of himself in the Eucharist to the life of the Church.

"When we put Jesus at the center, he's going to call us to a radical new way of life," Father Patrick said. "And we just don't know what that means until we get there."

(For more information on the National Eucharistic Revival, visit www.eucharisticrevival.org. For more information on the National Eucharistic Congress, including how to purchase passes for it, visit www.eucharisticcongress.org. Members of the archdiocese can receive a discount on five-day passes using the code *Indy24* when registering.) †



NATIONAL
Eucharistic
Revival

Investing with Faith/Kimberly Pohovey

Endowments support Christ's mission now and for the long term

Wise stewards know that it is important to maintain a balance between providing for their current needs and being able to provide for the needs that



will arise in the future. Figuring that out is usually the key to managing our resources—our blessings—well.

When it comes to planned giving, many of us make the mistake of thinking that we have to make

a choice between providing immediate financial support to the causes that are important to us or creating a vehicle that will fund them in the future.

The good news is that doesn't have to be the case. With endowment funds, it isn't. An endowment fund enables donors to support the Church's mission both now and for the long term.

How do endowments work?

An endowment is a permanent fund established by a person or organization. Because the money in the fund is invested, the value of the endowment grows through time by utilizing the growth of the market.

The principal is never touched, but each year, a portion of the fund's growth—currently set at 5%—is distributed to support the ministry or mission designated as the beneficiary. The remaining interest earned is reinvested to keep the endowment growing.

When does a gift have impact?

Endowments begin making a difference immediately. Annual distributions benefit the Church's mission, specifically those ministries and organizations close to the donor's heart, every year from the start. And the continued growth of the invested fund provides ongoing support in perpetuity. That's the kind of long-term financial sustainability that keeps ministries going and growing.

How long does an endowment last?

An endowment fund is designed to last forever. Remember, it is a permanent fund. While many other vehicles for giving have an expiration date, endowments do not.

This means that every contribution a donor makes, one time or more than once, keeps having an impact year after year.

Does the Catholic Community Foundation (CCF) have experience with endowments?

You might be surprised to learn that CCF currently manages more than 600 endowment funds with combined assets of more than \$220 million. That enabled us to give away more than \$10 million in support to Catholic ministries and charitable organizations throughout the archdiocese last year.

How are investment decisions made?

With CCF, you don't have to wonder—or worry—about how your gift is invested. We follow the U.S. Conference of Catholic Bishops' socially responsible investment guidelines. That means that the growth of your endowment fund will come from investments that are completely aligned with the teachings of the Catholic Church. All investment decisions are based on Catholic moral principles.

What kinds of things do endowments support?

Endowments have made so many good things possible! These include financing student scholarships, priestly formation, professional development, cemetery

maintenance, ongoing operation costs, and even giving support to needy sister parishes in Haiti and Guatemala.

Our ministries in central and southern Indiana reach out with the compassion of Christ where it is needed most. The works of mercy are at the heart of Jesus' commandment: to love one another the way he has loved us. (Jn 13:34) For many, the Church's initiatives aren't just a lifeline—they're life-changing.

Are endowment funds right for you?

New endowment funds can be created with a minimum donation of \$5,000. Donors can also give to any of the CCF's more than 600 existing funds.

Interested in learning more? The CCF staff is here to help. Contact us at ccf@archindy.org or 317-236-1482.

(Kimberly Pohovey is the director of major and planned gifts for the archdiocese. Tax or legal information provided herein is not intended as tax or legal advice. Always consult with your legal, tax or financial advisors before implementing any gift plan. For more information on the Catholic Community Foundation, visit www.archindy.org/CCF, e-mail ccf@archindy.org, or call 317-236-1482.) †




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Pope: See the face of Christ in migrants

VATICAN CITY (CNS)—The Catholic Church can draw closer to Jesus by accompanying migrants in their pursuit of a better life, Pope Francis said.

In the faces of migrants, the Church "discovers the face of Christ," he wrote, and like St. Veronica who offered a cloth to wipe Jesus' face during his passion, the Church "brings relief and hope on the 'Way of the Cross' of migration."

The pope wrote his comments in a letter on March 21 to participants at a meeting between bishops, Church officials and migrants in Lajas Blancas, Panama, near the Darién Gap jungle crossed by thousands of migrants each day. The meeting took place during a three-day conference organized by the Dicastery for Promoting Integral Human Development. †




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SIMPLY CATHOLIC

Easter is a celebration of gratitude for God's forgiveness

By Paul Senz

The resurrection of Jesus Christ is at the heart of the Christian faith. This is the point at which God defeated death and reconciled the world to himself, forging a new and eternal covenant with his people.

Christ's resurrection is so important that the early Christians quickly began to commemorate it every week, on Sunday. Of course, it is celebrated in a special way each year at Easter.

When Jesus prophesied his own suffering and death, his Apostles refused to accept it. It was unthinkable for them. Imagine their horror when the man they thought was the Messiah was hung upon a cross to die, slowly and painfully, in utter humiliation. Then, imagine their joy when three days later: an empty tomb! The Lord is walking among them once again!

Easter is a time of pure and boundless joy. The Easter season lasts 50 days, from Easter Sunday until Pentecost. The joy that comes from the Resurrection cannot be contained in a single day.

The long tradition of the Church has passed down to us numerous ways to cultivate Easter joy in the weeks and months following Easter Sunday.

One way of cultivating Easter joy that the Church provides is to celebrate the resurrection of Jesus Christ by receiving him—body, blood, soul and divinity—in the Eucharist.

Every Sunday is set aside as a special celebration of the resurrection, a commemoration of Christ's victory over death. But we must bear in mind that every celebration of the Mass makes present the sacrifice of Christ on the cross and celebrates his glorious resurrection. In that sense, there is no better time than the Easter season to attend Mass every day whenever possible, making it a priority.

More and more parishes offer evening Mass during the week to allow people to attend at the end of their workday. Seeking out opportunities like this is one way to cultivate Easter joy and live in the Resurrection.

The word "Eucharist" is derived from a Greek term meaning "thanksgiving." And the Easter season is perfectly suited to help in forming habits of gratitude. One way we can help ourselves recognize and truly internalize just what happened at the Resurrection would be to diligently work to grow in gratitude in our own lives. All of us are given countless blessings by God, and far more often than not they are blessings we do not even recognize or acknowledge. It takes effort, but it is important to try to recognize these blessings and be grateful.

We can start by reflecting on the Resurrection itself. What a tremendous blessing, a gift that can never be adequately reciprocated: God became incarnate, offered himself as a sacrifice for the sins of all humanity and defeated death once and for all. We should give thanks to God every day for this blessing and grow in a general sense of gratitude for the blessings he bestows upon us.

Another way Catholics can cultivate Easter joy during this season is by putting ourselves in the shoes of the Apostles, spiritually walking with Jesus during the period

after the Resurrection.

The Stations of the Cross are one of the most widely known and practiced devotions among Catholics. This method of walking with Jesus, prayerfully joining him in his own journey to Calvary helps Catholics to understand Christ's passion and death. Following Easter, we should consider walking with Jesus in the same way in regard to his earthly life between the resurrection and the ascension.

The Gospels and the Acts of the Apostles recount these last days of Jesus' life on Earth, at some points in great detail. Prayerfully reflecting on these passages can lead to great insights, and foster a deeper connection with this relatively little-thought-of period.

There are stories of the profound and boundless joy experienced by the disciples of Jesus when they encountered him risen. Even St. Thomas, the eponymous doubter, upon realizing that Jesus had truly risen and was standing before him, showing his wounds, was so overcome that he could but say, "My Lord and my God" (Jn 20:28). This is the awe-filled joy we all should, with the help of God's grace, cultivate in ourselves and help foster in our community.

The Easter season is also a wonderful opportunity to extend Lenten observances—or add more. If one's Lenten observance was to pray 15 minutes a day, why stop at Easter? This should be a habit formed in Lent and continued with joy throughout Easter and beyond. This may even be a time to add things like regular adoration of the Blessed Sacrament, praying the rosary or joining the ordained, religious and many lay men and women all over the world in the praying of the Liturgy of the Hours.

This is not a penitential season, however. Jesus said, "Can the wedding guests mourn as long as the bridegroom is with them? The days will come when the bridegroom is taken away from them, and then they will fast" (Mt 9:15). The bridegroom is with us! He is risen! This is not a time for fasting, but for celebration and joy. And we can foster that joy by uniting ourselves with Jesus.

If there is one thing that can be learned from the resurrection of Jesus Christ, it is that death is no longer the final answer. In willingly sacrificing himself for the sake of all humanity—and every single individual person specifically—and dying on the cross, only to gloriously rise on the third day, our Lord overcame death once and for all. The gates of heaven have been thrown open and God extends a hand of welcoming to each and every one of us. We need simply to accept the forgiveness he offers and be welcomed into his loving embrace.

In the Easter season, it seems impossible not to be reminded of the Prodigal Son. There is perhaps no other story, apart from Christ's passion, death and resurrection, that better communicates to us the love and boundless forgiveness of God. The father in the story tells us so much about how God feels about his own children, and the reality of this strikes us even more after the Resurrection: My son who was once lost is now found! How can we contain our joy at this forgiveness and reconciliation? We should not contain it! Death no longer holds sway over us. We have each been given a glorious opportunity to accept God's unending love and



A statue of the risen Christ is seen in a meditation garden at Holy Sepulchre Cemetery in Coram, N.Y. Easter, the feast of the Resurrection, celebrated this year on March 31, is a feast and season in which to celebrate God's gift of forgiveness. (OSV News photo/Gregory A. Shemitz)

forgiveness. There is no greater gift.

We see this tale again and again throughout salvation history: God forms a covenant with his people, only to have them betray that covenant and do their best to sever the bond. And yet, time and again, God remains steadfast—unfailingly steadfast. There is always reconciliation on the horizon, always an opportunity for God's people to accept his offer of forgiveness and be reconciled to him. Recognizing this is one incredibly profound way to celebrate the Easter season.

The theme of God's forgiveness is particularly close to the heart of our Holy Father. In his first Sunday *Angelus* address, only a few days after his election as bishop of Rome, Pope Francis famously said, "God's face is that of a merciful father who is always patient. Have you thought about God's patience, the patience that he has with each of us? That is his mercy. He always has patience, patience with us, he understands us, he waits for us, he does not tire of forgiving us if we are able to return to him with a contrite heart. ... The Lord never tires of forgiving. It is we who tire of asking for forgiveness."

God has provided ultimate and endless forgiveness to us through the death and resurrection of Jesus.

Jesus Christ is risen from the dead. It may seem impossible that the second person of the Trinity became incarnate and dwelt among us. It may seem unthinkable that this incarnate second person of the Trinity suffered and died the most ignominious and humiliating death imaginable. And it may seem utterly absurd that, after all that, he rose again, glorified.

But it is true—all of it. "For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life" (Jn 3:16). Because of this, we are filled with joy. Christ is risen! Let us cultivate that joy in ourselves and everywhere.

(Paul Senz writes from Oregon.) †



Sophie Sandolo, 10, holds a candle prior to receiving the sacraments of initiation—baptism, confirmation and first Eucharist—on April 8, 2023, during the Easter Vigil at St. John the Evangelist Church in Center Moriches, N.Y. Easter is the joy-filled high point of the Church's liturgical year. (OSV News photo/Gregory A. Shemitz)

Faith and Family/Sean Gallagher

Christ invites us into his dying and rising every day in family life

On this Good Friday, we Catholics are in the midst of the three most solemn and ultimately most joyous days of the Church's liturgical year.



These holiest three days, known traditionally as the Triduum, start with the Evening Mass of the Lord's Supper on Holy Thursday. They go on to the Celebration of the

Lord's Passion on Good Friday and are fulfilled at the great Easter Vigil on Holy Saturday night.

In these three days, the Church solemnly celebrates in its worship what all of us Catholics are invited by our Lord to do every day of our lives. He lovingly calls and empowers us by his grace to enter not just into his life in general, but into the paschal mystery of his suffering, death and resurrection in

particular.

This is the life of a missionary disciple of Jesus Christ. And it is the Church's worship on Holy Thursday, Good Friday and Holy Saturday that unveils to us and, even more, leads us into our Lord's eternal glory through the self-giving, sacrificial love of the cross.

This is what we have been spiritually preparing for during the season of Lent.

This beautiful teaching of our faith has taken on a greater power for me in this Lent than it has previously.

About a week after Ash Wednesday this year, I had surgery on my right shoulder. When I learned the timing of it, I knew what I was going to be doing for Lent this year.

Being right-handed, I've fasted from doing things I easily do with my right hand (shaving, brushing my hair and teeth, etc.) and learning to do them with my left hand.

My current condition has also kept me from driving, with the earliest that I might be cleared to get back behind the wheel being sometime next week. So, this has made me more dependent on the chauffeuring of other people. It's also caused my wife Cindy especially to take on many tasks in our daily family life that I would ordinarily be responsible for.

So, I've witnessed Christ-like, self-giving, sacrificial love in others who have cared for me since my surgery.

In trying to return that love, I've endeavored daily to do things around the house that would, pre-surgery, have been easy but now, largely one-handed, can be difficult or at least more time-consuming—simple tasks like washing dishes or folding up clothes and towels. I've also sought to do as much to care for myself that I might understandably have asked others to do for me. I've seen all this as my Lenten almsgiving.

As for Lenten prayer, I've

deliberately sought several times a day to join the inconveniences I experience to our Lord's suffering and death for various people and intentions, often family members and issues going on in their lives.

This Lent has helped me see more clearly how we Catholics spouses, parents and children are called, with the help of God's grace, to live out Christ's suffering, death and resurrection right in the midst of all the ups and downs, glories and crosses of daily life with our loved ones.

This is often the cross our Lord calls us to take up each day as we follow in his footsteps. Family life can be hard.

But it also leads us to glory just as the bleakness of Good Friday gives way to the triumph of Easter.

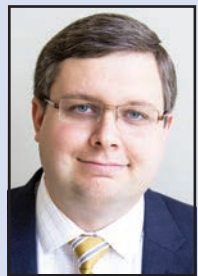
So, enter into Christ's dying and rising in the Church's worship in these holy days and the joyous days of Easter and truly make it your own in your life with your family. †

Guest Column/Michael R. Heinlein

Saint's mission was born in the Eucharist, to which we're each called

"Truly, nothing is more beautiful than to know Christ and to make him known to others."

These words in Pope Benedict XVI's "*Sacramentum Caritatis*" echoed in my mind when watching the recently released *Cabrini*. The film captures the indomitable spirit of America's first citizen-saint, and viewers become well-acquainted with the diminutive nun's spunk and determination.



St. Frances Xavier Cabrini is no doubt one of the most important women in the history of United

States Catholicism, and her character, as portrayed in the film, will inspire Catholics and non-Catholics alike.

The love with which she served the poor and orphaned was clearly an extension of the furnace of charity in Christ's own Sacred Heart, making it apropos that she gave that name to the new congregation she founded. She was relentless in helping the Italian immigrants whom she was sent by the pope to serve in New York City.

Through the international, social and charitable infrastructure she built up, she had the objective of making Christ's love alive and visible in a world needing it so much. And she and the sisters in her congregation brought love where there wasn't love,

brought faith and hope to poor immigrants looking for something to cling to that would help them survive the wretchedness that surrounded them.

"Truly, nothing is more beautiful than to know Christ and to make him known to others."

But, like each of us, this saint couldn't give what she didn't have. That's why she made it a priority for her sisters to spend regular time before the Blessed Sacrament. She wrote to them, "Go often dear ones and place yourself at the feet of Jesus. He is our comfort, our way, and our life."

Doing such enabled Christ's own Sacred Heart to beat in hers and that of the sisters who banded together with her in the early mission she lived and breathed.

"Remember that the Blessed Sacrament is like a pillar of fire that is our light and guide," she argued. It was in the Eucharist that she found the fuel for the firepower that came to define her life and holiness. It's the grace of the same sacrament that makes itself available for you and me, in the circumstances of our lives, to allow Jesus to live in and through us.

Sadly, though, *Cabrini* doesn't give much of a glimpse of the source from which the saint's Gospel witness and charitable zeal flowed. While her life is certainly an embodiment of the virtue to which she strove, rarely was she depicted in prayer, much less before the Eucharist nor attending Mass.

St. Frances Xavier Cabrini once wrote that it is "in the shadow of your tabernacle where I can enjoy that intimate union with you which is paradise on Earth." How I wish the film would've more often captured her in that shadow, impressing upon all of us how vital it is for us to be right there with her.

It was from the tabernacle's shadow, too, that she was sent forth on mission for Christ.

Again, as Pope Benedict wrote, "The love that we celebrate in the sacrament is not something we can keep to ourselves. By its very nature it demands to be shared with all. What the world needs is God's love; it needs to encounter Christ and to believe in him. The Eucharist is thus the source and summit not only of the Church's life, but also of her mission: 'an authentically eucharistic Church is a missionary Church'" (#234).

St. Frances Xavier Cabrini was a woman on a mission—a mission that was born in the Eucharist, from which should be born the Christian mission to which we're each called. After all, the word "Mass" comes from the Latin dismissal "*Ite missa est*"—"missa" meaning being sent. What if our sending forth could be as fruitful as it was for her?

(Michael R. Heinlein is author of *Glorifying Christ: The Life of Cardinal Francis E. George, O.M.I. and a promised member of the Association of Pauline Cooperators*.) †

Guest Column/Elizabeth Scalia

The Year of Mercy was instructive; the Year of Prayer may be immersive

St. Philip Neri once had a penitent confess to indulging in gossip. He advised the contrite soul to bring him a chicken,

and to pluck its feathers as he walked the streets of Rome. When the man showed up with the chicken, his penance fulfilled, the great saint told him, "Now, brother, gather up all the feathers you've strewn about the city."



The man's face fell. "It's impossible," he protested. "They're everywhere ..."

"Yes," Philip nodded, "as is gossip, once it is strewn about ..."

During the "Year of Mercy," concluded in November 2016, I benefited from weekly meditations on what mercy looked like, what it did not look like and how the actual practice of mercy in our lives—be it the simple act of holding one's tongue or something more—was both easier and harder than we believed.

The mercy of showing forgiveness to another, for instance—certainly difficult, when the hurt is huge—can truly set us free, especially when our forgiveness is

unconditional. I learned that on a very deep and personal level, back then, when someone who had spread a terrible lie about me came to admit it and sought my forgiveness.

Part of me wanted more—wanted this person to endure further humiliations by telephoning everyone to whom she'd lied about me, admitting what she'd done.

But I quickly saw that such a requirement would be more vindictive than merciful and that a sincere expression of remorse—while making imperfect amends to the truth, or to the reality of my larger world—was still evidence of a heartfelt regret deserving my respectful response.

Recalling St. Philip Neri's lesson to the gossipy penitent, I suddenly understood that there was nothing this woman could ever do to fully repair my reputation among those who now believed a lie, because in the depths of our hearts we all believe what we really want to believe about others, whether for evil or for good.

So those people who had always rejected her story believed better of me. Those who accepted the lie believed worse and that, I suddenly knew, was

on me. Something existed within my character that made some people willing to believe an untrue thing about me.

Realizing that among some, the shards of my broken reputation could never be gathered up, and that the situation could never be wholly repaired, I felt something like peace well up inside of me. That a small number of people would continue thinking ill of me might not be "fair," but I'd already learned that in life "fairness" is an illusion—something complex and subjective on too many levels to count. I had no doubt that over the course of my life I'd done plenty to deserve a measure of justified enmity, and decided it didn't matter whether the contempt stemmed from a lie or not.

Therefore, I was able to say the words "I forgive you"—and really mean them.

That whole episode has been a valuable gift to me. The woman, by her lie and then her contrition, had administered to me a dose of much-needed self-awareness—given me interior food to chew on for the rest of my life as I contemplate all the ways I hurt others, then help others, and then fail again.

There were plenty of lessons to be learned in that "Year of Mercy," but now we are in a "Year of Prayer"—so designated by Pope Francis in anticipation of the 2025 Jubilee Year. I'd been castigating myself for getting off to a slow start, but a recent, serious bout of pneumonia gave me opportunities to make offerings of my illness and discomforts—to practice a form of prayer that we don't much talk about in the Church, but which takes a direct line through the Apostle Paul's example: "I am rejoicing in my sufferings for your sake, and in my flesh I am completing what is lacking in Christ's afflictions for the sake of his body, the Church" (Col 1:24).

It is a good and intimate prayer to whisper one's agonies into the ear of the suffering, unjustly crucified rabbi-God and ask to be admitted, in the smallest way, into his unfathomable salvific act.

It is a strange privilege to look out from the cross with him and view the terrible beauty, and nearness, of paradise.

(Elizabeth Scalia is editor at large for OSV. Follow her on X [formerly known as Twitter] @the anchoress.) †

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

The Sunday Readings

Sunday, March 31, 2024

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

A variety of biblical readings occurs in the course of liturgical celebrations for Easter. For instance, the liturgy of the word for the Easter Vigil celebrated on the night of Holy Saturday is unsurpassed among all the feasts of the year.



These reflections center upon the readings for the Eucharist celebrated on Easter Sunday.

The first reading is from the Acts of the Apostles. As this season continues, often the Church will draw from Acts its first scriptural reading. In this reading, St. Peter addresses a crowd in Jerusalem. His sermon, one of several in the early chapters of Acts, capsulized the Gospel message.

Jesus is Lord. John the Baptist foretold the coming of Jesus. Jesus was the gift and representative of God. He died on Calvary for the sins of all humanity.

After dying on Calvary, Jesus rose and was seen by witnesses. The Lord sent the surviving Apostles to proclaim the Gospel as they went into places far and near.

The reading, while crisp and not too long, focuses attention upon the Lord. Jesus redeemed the world in his crucifixion. He then rose from the dead. The resurrection is more than a pious assertion of some vague, unearthly way to say that the Lord's power endures from age to age through Christianity and its adherents. Jesus rose from the dead in time and space. Witnesses saw the risen Lord.

St. Paul's Epistle to the Colossians provides the second reading. Paul calls the Christians of Colossae to turn to Jesus. They are with the Lord. The Lord is with them. Such is the effect of the incarnation, of the redemption and of the personal decision to turn to God.

The Gospel of St. John furnishes the last reading. It is a triumphant account of Jesus' resurrection, revealing the excitement in which it was written. Mary Magdalene, forever faithful,

discovered that Jesus' tomb is empty. She immediately alerted Peter and the other Apostles to her discovery.

Peter and the Beloved Disciple hurried to see for themselves. The Beloved Disciple saw the empty tomb and remembered the Lord's prophecy of rising from the dead.

Reflection

The readings make clear that, for believers, Easter is the greatest of days, remembering that spectacular moment—unique among all humans—when the Lord, dead after being cruelly crucified, literally returned to earthly life.

No other day surpasses Easter in Christian worship and expression. This has been true since the event itself.

Christians have reflected upon it, sung about it and dreamed about it. And from their dreams emerged the "Easter bunny."

It is a legend, but it has a message. Supposedly, when Jesus magnificently returned to life, it was early in the morning. The only animal present and awake in the garden was a rabbit.

Rabbits were drab and ugly, fur too dark, ears too large. They hid in the shadows. For the rabbit present at the Resurrection, the sight completely bleached its fur, becoming pure white.

Its behavior changed. It was docile and gentle. Instead of hiding, it anxiously, longingly and hopefully searched its surroundings, yearning for the Lord's return. He will return! Its apparent nervousness is only a disguise for hope to see Jesus again, its gentleness a sign of openness to Jesus.

The legend—who knows if it has fact behind it—teaches us that knowing Jesus should transform us. He gives us a new set of values, perceptions and goals. He can make us beautiful. He lives! Now! He loves us. He still is heard in the Scriptures. He still is to be found in prayer and the sacraments.

Rejoice! Pray to share the experience and response of Easter. Seek to love as if, after encountering the loving Lord, life is forever changed for the better. †

Daily Readings

Monday, April 1

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

Tuesday, April 2

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

Wednesday, April 3

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

Thursday, April 4

Thursday within the Octave of Easter
Acts 3:11-26

Psalm 8:2a, 5-9

Luke 24:35-48

Friday, April 5

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

Saturday, April 6

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

Sunday, April 7

Second Sunday of Easter
Divine Mercy Sunday
Acts 4:32-35
Psalm 118:2-4, 13-15, 22-24
1 John 5:1-6
John 20:19-31

Question Corner/Jenna Marie Cooper

Church gives general guidance for the Prayer of the Faithful at Mass

QIf, indeed, abortion is the Church's pre-eminent issue, then why don't we hear a pro-life petition as part of the Prayer of the Faithful at every Mass?

AMany parishes do include a pro-life intention as part of the Prayer of the Faithful at every weekend Mass. However, it is true that including a pro-life intention is not a stated requirement.



The "General Instruction of the Roman Missal" (GIRM), which sets forth the norms for how Mass is to be celebrated, tells us that: "The intentions announced [during the Prayer of the Faithful] should be sober, be composed with a wise liberty and in few words, and they should be expressive of the prayer of the entire community" (#71).

In a roundabout way, this paragraph of the GIRM is letting us know that, unlike other prayers of the Mass such as

the offertory or the consecration, the Prayer of the Faithful is meant to be somewhat more "free form."

There are Catholic publications that can provide parishes with suggested verbiage for the various intercessions of the Prayer of the Faithful. And an appendix of the *Roman Missal* itself offers sample intercessions for each liturgical season. Still, the Church's law envisions each parish composing their own intercessions, so as to best express the actual intentions on the minds and hearts of the faithful in a given parish or diocesan community.

Still, the GIRM does give us some guidelines on what these intercessions should encompass, indicating that "the

series of intentions is usually to be: a) for the needs of the Church; b) for public authorities and the salvation of the whole world; c) for those burdened by any kind of difficulty; d) for the local community. Nevertheless, in any particular celebration, such as a confirmation, a marriage, or at a funeral, the series of intentions may be concerned more closely with the particular occasion" (#70).

In light of these statements from the GIRM, my thought is that, if you are not hearing a specifically pro-life intention during the Prayer of the Faithful, this might be due to one of several reasons.

First, it could be that other kinds of intentions were seen as more pertinent to a given community or in a particular circumstance. For instance, it may be eminently appropriate to include a pro-life intention during the Sunday Masses at a Catholic chapel or Newman Center serving a secular university. But it might not be as much of a pastoral priority to specifically pray for pro-life causes at the funeral Mass for the grandmother of a large and devout Catholic family, as this might be perceived as merely "preaching to the choir" rather than offering a sincere prayer most relevant to the occasion.

In more typical parish settings, perhaps the pro-life intention might be "hidden" and implicit rather than explicit and obvious in a given intercession. For example, an intercession "for public authorities" to carry out their duties with a well-formed conscience might strongly imply that public leaders should do all they can to protect the sacredness of human life. Or a prayer "for those burdened by any kind of difficulty" might include women facing difficult pregnancy situations. Even without using the word "abortion," such intercessions would still be supporting the Church's pro-life teachings.

On a similar note, it's good to keep in mind that, while being pro-life does certainly mean opposing the act of abortion, it goes well beyond that. A true pro-life stance means supporting vulnerable women, creating spaces where children and families are welcomed, appropriately catechizing young people on the nature of sexuality and teaching them to form healthy relationships and fostering a sense of the immeasurable worth and value of every human person. It could be the needs of a community—and thus the specific wording of their intercessory prayers—are more focused on one of these more foundational pro-life concerns.

(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

He's Not Here

By Natalie Hoefler

The highlight of the pilgrimage,
Christ's tomb in the Holy Sepulchre.
With quickening heart I anticipate it:
Standing at the site of the great miracle,
Where the Holy Spirit breathed life again
Into the inanimate body of the Word Incarnate,
Bursting forth in an explosion of light so intense
It seared Christ's image into His linen shroud.

I'm in the outer room of the aedicule now,
Waiting my turn to enter the tomb itself.
I stand on tip-toe. I crouch. I shift side to side,
But too many people obscure the view.
Impatience, excitement course through me
As I wait, like the Apostle John, to enter the tomb.
At last it is my turn! My heart is racing!

The entryway is low. I crouch and crawl through it.

At last I am here! The site of the Resurrection!
I see the limestone ledge where Christ reposed,
Now covered by a marble slab. I look around this holy space
And one thought consumes me:

"He's not here."
No overpowering feeling of awe.

No wave of emotional tears.
No charged remnants of that Easter miracle.
Disappointment shrouds me.

"He's not here," I think again,
But this time with joy!

"Of course He's not here! He is risen!"
And He is alive and with us still:

In His people,
In His Church,
In the Eucharist,
In the world,
And in the Heaven
He obtained for us.



(Natalie Hoefler is a member of St. Monica Parish in Indianapolis and is a reporter for The Criterion. Photo: In this photo taken from a crouched position in the outer room of the aedicule in the Holy Sepulchre in old Jerusalem on Feb. 14, 2015, then-Indianapolis Archbishop Joseph W. Tobin offers Mass over the tomb of Christ during an archdiocesan pilgrimage he led to the Holy Land.)(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.

BAUMANN, Mary Louise, 88, St. John Paul II, Sellersburg, March 9. Mother of Mary Pat Lilly, Teresa Woodson, James and Robert Baumann. Sister of Paul Ehringer. Grandmother of seven. Great-grandmother of 10.

ELLIOTT, Charles A., 77, St. Mark the Evangelist, Indianapolis, Feb. 8. Husband of Debbie Elliott. Father of Kelly Haskett and Chad Elliott. Brother of Donna Van Winkle and Mike Elliott. Grandfather of five.

FISHERKELLER, Gregory, 54, St. Mark the Evangelist, Indianapolis, Feb. 7. Father of Colin, Kevin and Peter Fisherkeller. Son of Betty Fisherkeller. Grandfather of two.

FLAMION, Jr., Derrel S., 82, Holy Cross, St. Croix, March 8. Husband of Carol Flamion. Father of Kelly Flamion and Shannon Kratzer. Brother of Trudy Esarey, Brenda Pund, Ramona Simpson, Jerry, Kenny and Kevin Flamion. Grandfather of three.

FREDERICK, Frances A., 78, Christ the King, Indianapolis, Feb. 4. Wife of

Dr. Joe Frederick. Mother of Tasha Hosler, Alison Loughran and Melissa Schroder. Sister of Ellen Maglicic. Grandmother of nine.

HERTZ, Anthony, 89, Prince of Peace, Madison, March 15. Father of Laura Jo Black, Joni Lanham, David and Nick Hertz. Brother of Mary Ann Bear, Joan Tucker and Joe Hertz. Grandfather of five. Great-grandfather of six.

JOEST, Shirley J., 89, Holy Spirit, Indianapolis, March 2. Mother of Jennifer Gibson, Julia, Jason and Jerry Joest. Grandmother of nine. Great-grandmother of several.

KRAMER, Roger, 52, St. Mary, Greensburg, March 8. Husband of Jennifer Kramer. Father of Renae Kramer. Brother of Julie Corbett, Sheila Kirchhoff, Anita Scheidler, Susan Springmeyer, Lisa Wagoner, Angie Weber, Alan, Gary and Marvin Kramer. Uncle of several.

LENFERT, Daniel H., 74, St. John Paul II, Sellersburg, March 6. Husband of Theresa Lenfert. Father of Renee Kinnaird and Brian Lenfert. Son of May Lenfert. Brother of Patricia, David and Richard Lenfert. Grandfather of seven. Great-grandfather of one.

MACK, Donald L., 94, SS. Francis and Clare of Assisi, Greenwood, March 5. Father of Lori Aldrich, Constance Rea, Cheryl Rosier, Donald, Jr., Keith and Steve Mack. Grandfather of 17. Great-grandfather of 22. Great-great-grandfather of one.

MILLER, Roy F., 90, St. John the Baptist, Osgood, Feb. 20. Brother of Ralph Miller. Uncle of several.

MORAN, Mary Ann, 82, St. Mark the Evangelist, Indianapolis, Jan. 1. Mother of Dr. Bill, Mike and Dr. Tom Moran. Aunt of several.

MULLIS, Dennis, 90, St. Boniface, Fulda, March 8. Father of Denise Leclere,



Papal posse

Pope Francis greets children from the popemobile as he leaves St. Peter's Square at the Vatican after his weekly general audience on March 20. (CNS photo/Vatican Media)

Carla Williams and Brad Mullis. Brother of Barbara Ross. Grandfather of nine. Great-grandfather of 10.

NIEHOFF, Ralph W., 88, St. Mary, Rushville, March 16. Husband of Janet Niehoff. Father of Kathy Lilegdon, Joanna Tuohy, David, Jim and John Niehoff. Brother of Ruth Battreall, Edna Knecht and Marilyn Moeller. Grandfather of 12. Great-grandfather of eight.

PARKER, Rose, 93, St. Paul, Tell City, March 13. Mother of Pat Harpenau, Donna Irely, Jenny Messmer, Barbara Steen, Sheila Travis, Annette and Steve Parker. Grandmother, great-grandmother and great-great-grandmother of several.

SCHWENDER, William, 85, St. Anthony of Padua, Clarksville, March 13. Father of Elizabeth Farris and Phillip Schwender. Grandfather of two.

THOMPSON, Victor D., 80, St. Michael the Archangel,

Indianapolis, March 5. Husband of Nancy Thompson. Father of Monica Bloomer, Stephanie Esterline and Jeffrey Thompson. Brother of Victoria Blackwell. Grandfather of nine.

TROSSMAN, Violet, 95, All Saints, Dearborn County, March 10. Sister of Rita

Duggins, Rose Martini and Floyd Trossman. Aunt of several.

TYLER, Betty, 92, St. Mary of the Immaculate Conception, Aurora, March 15. Mother of Lori Becker, Carol Bowling, Janie Fehr, Kim Hamilton, Rindy Phillips, Lisa, Brad, Chad and Randy Tyler.

Grandmother of 18. Great-grandmother of 22.

WENKER, Herman H., 91, St. John the Baptist, Osgood, Feb. 28. Husband of Nancy Wenker. Father of Christopher and Gregory Wenker. Brother of Elizabeth and Paul Wenker. Grandfather of six. †

Daniel Rodden, father of Father Kyle Rodden, died on March 11 in Florida

Daniel Rodden, the father of Father Kyle Rodden, pastor of St. Joseph Parish in Corydon and St. Mary Parish in Lanesville, died on March 11 in Venice, Fla. He was 69.

A Mass of Christian Burial was celebrated on March 23 at Most Sacred Heart of Jesus Church in Jeffersonville. Burial followed at Queen of Heaven Cemetery in Jeffersonville.

Rodden was born in Peoria, Ill., to the late Patrick and Leona Rodden. His family later moved to Jeffersonville, where he was a member of Most Sacred Heart of Jesus Parish and a graduate of Jeffersonville High School.

Rodden served for 30 years as a police officer in Jeffersonville. He also was previously president of his local lodge of the Fraternal Order of Police, a member of the Clark County

Council and Clark County Sheriff.

Rodden was a volunteer youth sports coach and a co-founder of the Jeffersonville Soup Kitchen.

His children who survive are his daughter Dr. Natalie King of Utah and Father Rodden. His surviving siblings include his sisters Betsy Summer of Jeffersonville, Kathy Phillips of Ellenton, Fla., Marianne Waldman of Lexington, Ky., and Patty Henderzahs of New Albany, and his brothers, John Rodden of Jeffersonville and Kevin Rodden of Greenville. Also surviving is granddaughter Clare King.

Memorial gifts may be sent to the archdiocesan Vocations Office, 1400 N. Meridian St., Indianapolis, IN 46202. †

Young people are the living hope of a missionary Church, pope says

VATICAN CITY (CNS)—Young people need to understand how much Christ loves them unconditionally and how much the Church needs their voices and presence, Pope Francis said.

“Dear young people, you are the living hope of a Church on the move! For this reason, I thank you for your presence and for your contribution to the life of the body

of Christ,” the pope told the world’s young people in a written message.

The pope’s message was released by the Vatican on March 25 to mark the fifth anniversary of his apostolic exhortation “*Christus Vivit*” (“Christ is Alive”), published in 2019 and reflecting on the 2018 Synod of Bishops on young people, the faith and vocational discernment.

Pope Francis said he wanted to reach out again to young people with a message that could be “a source of renewed hope for you.”

“Christ is alive,” he said in his message, and “his love for you is unaffected by your failings or your mistakes. He gave his life for you, so in his love for you he does not wait for you to be perfect.

“Walk with him as with a friend, welcome him into

your life and let him share all the joys and hopes, the problems and struggles of this time in your lives,” the pope wrote. “You will see that the path ahead will become clearer and that your difficulties will be much less burdensome, because he will be carrying them with you.

“In today’s world, marked by so many conflicts and so much suffering, I suspect that many of you feel disheartened. So together with you, I would like to set out from the proclamation that is the basis of our hope and that of all humanity: ‘Christ is alive!’” he wrote. “He loves you with an infinite love.

“How greatly I want this proclamation to reach every one of you, for you to accept it as living and true in your own lives, and feel the desire to share it with your friends!” the pope wrote.

Pope Francis noted that April 14 will mark the 40th anniversary of the first great gathering of young people that, during St. John Paul II’s Holy Year of the Redemption, “was the seed of the future World Youth Days.”

Pope Francis recalled his first World Youth Day as pope in Rio de Janeiro in 2013, and how “I urged you to make your voices heard! ‘Hagan lio!’ Make a mess!

“Today, once again, I ask you: make your voices heard! Proclaim, not so much in words but by your life and your heart, the truth that Christ is alive! And in this way, help the whole Church to get up and set out ever anew to bring his message to the entire world,” he wrote.

He encouraged young people to never “leave us without your good way of ‘making a mess,’ your drive, like that of a clean and well-tuned engine, and your own particular way of living and proclaiming the joy of the risen Jesus!” †



Online Lay Ministry Formation

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

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

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



REPORT SEXUAL MISCONDUCT NOW

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

- 1 Ethics Point Confidential, Online Reporting**
www.archdioceseofindianapolis.ethicspoint.com or 888-393-6810
- 2 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

CONGRESO

continúa de la página 2

“La experiencia de quienes vayan al Congreso Eucarístico Nacional les hará reflexionar sobre la Iglesia. Así que deseamos dar lo mejor de nosotros mismos y mostrar nuestra famosa hospitalidad *hoosier* en muchos idiomas. Una sonrisa es igual en cualquier idioma, pero escuchar una bienvenida y recibir orientación en su lengua materna es algo que va más allá.”

Aunque se están realizando esfuerzos para buscar voluntarios directamente en varios grupos de la Arquidiócesis, también se invita a los angloparlantes que hablen otros idiomas a que se ofrezcan como voluntarios; si no es

usted, tal vez pueda compartir esta información con alguien que conozca y que pueda estar interesado en ayudar.

Los voluntarios deben ser mayores de 18 años.

Para expresar su interés en ser voluntario puede llenar un formulario en línea en eucharisticcongress.org/volunteer, lo cual le tardará apenas unos minutos.

Los voluntarios deben completar la preparación en línea sobre entornos seguros de la Arquidiócesis, que está disponible todos los días, las 24 horas.

Para participar en los actos y sesiones del Congreso Eucarístico Nacional, los voluntarios deben inscribirse por separado. Para inscribirse con un pase de un día, de fin de semana o de cinco días, visite eucharisticcongress.org/register. †

At audience, pope looks at virtue of prudence, prays for peace

VATICAN CITY (CNS)—“War is always a defeat,” Pope Francis said, urging people at his general audience to pray that leaders in war-torn nations would have the courage to negotiate for peace.

“We must make every effort to discuss, to negotiate to end war. Let’s pray for this,” the pope said at the end of the audience in St. Peter’s Square on March 20.

Although he began the audience by telling the visitors and pilgrims that he was still unable to read his full speech and would have an aide read it for him, Pope Francis took the microphone at the end of the gathering to greet Italian speakers and to pray for “the populations of the

tormented Ukraine and the Holy Land—Palestine and Israel—who suffer so much from the horror of war.”

Continuing his series of audience talks about virtues and vices, the pope’s text said virtues have never been the concern of Christians alone, but “belong to the heritage of ancient wisdom.”

The pope’s main text focused on the virtue of prudence, which is not caution or hesitancy, he wrote.

“The prudent person is creative. He or she reasons, evaluates, tries to understand the complexity of reality and does not allow him- or herself to be overwhelmed by emotions, idleness, pressures and illusions,” the text said. †

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Employment

Coordinator of Youth Formation

We are currently seeking candidates for the position of Coordinator of Youth Formation, Mission & Discipleship. This person is responsible for providing vision, support, and initiative to programs that offer the opportunity for children, youth, and family religious education and faith formation of St. Joseph Church, Lebanon. This full-time position includes coordinating Religious Education formation for PreK through 8th grade and assisting with youth ministry. Qualified candidates must possess good knowledge of the Catholic faith, strong supervisory, administrative, organization leadership and program planning experience. Candidates must be available to work evenings and weekends. Interested and qualified candidates should submit their resume to Shannon Peycha at speycha@parish.dol-in.org.

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.

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Employment

Donor Relations Coordinator

The Archdiocese of Indianapolis is seeking an individual focused on positive donor/customer interactions with a results-based attitude. The ideal candidate will be positive, uplifting, energetic, outgoing, and concerned with positive donor interaction.

Key responsibilities include answering inbound calls, emails and text messages, working within a donor relations software, and ensuring that an overall positive donor experience is achieved. The ideal candidate will be committed to timely responses, be highly proficient using the suite of Microsoft products, and work as part of the Donor Relations Team. Candidates should be comfortable discussing financial data with donors and providing the high level of confidentiality with sensitive data.

This position is onsite only at 1400 N. Meridian St., Indianapolis, Indiana. Candidates should have at least an associate’s degree or equivalent in a related area.

To apply, please e-mail resume, cover letter and list of at least three professional references to Jolinda Moore, Executive Director of the Office of Stewardship and Development at jmoore@archindy.org. Please include in the subject line: Application for Donor Relations Coordinator. Interested candidates should apply immediately, with an anticipated start date in April 2024.

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:

- Completing repairs, preventative maintenance and maintenance tasks on buildings and grounds.
- Responding, in a timely manner, to internal equipment repair needs.
- 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.

St. Malachy 'Bible Marathon' connects Christ's presence in 'the word and the Word'

By Natalie Hoefler

BROWNSBURG—Nathanael Rea wanted to offer the members of his parish—and those beyond—a unique way to experience the Eucharist.

He took the matter before God in prayer, and “the Lord sent me an idea,” said Rea. It even came with a name: The Word Became Flesh Bible Marathon.

The idea was to read the Bible aloud from cover to cover in the presence of the Blessed Sacrament, said the director of faith formation and evangelization for St. Malachy Parish in Brownsburg, “highlighting Christ’s presence in the word and the Eucharist.”

Rea spoke with passion about the Bible in an interview with *The Criterion* before the marathon.

“To fully encounter Jesus in the Church, we need to know his story—which is also our story—which is found in sacred Scripture,” he explained. “It’s the story of God’s children from creation, to the fall, to exile, to the time when Christ came on his amazing rescue mission to bring us back to the Father.”

While the Bible contains many books, said Rea, “It is one long letter of God’s love and affection for his people. And in that sense, it’s our story. It’s the things God wants us to know about him and ourselves.”

Even more effective is reading that love letter aloud, he said, noting “there is power in proclaiming the word, even when no one is listening. There is a unique grace that happens when we use our voice to proclaim God’s word, as opposed to it just being on the page.”

See related reflection, page 4.

That word “shows how God never left us,” he added. “And he is with us now—not just in the word, but in the Word made flesh, the Eucharist.”

Hence the proclamation of the Bible in the presence of the Blessed Sacrament.

Rea planned for the marathon to begin after a eucharistic procession in the church following the 10:30 a.m. Mass on March 10.

When it would end was a mystery.

He found some Protestant websites that estimated reading the entire Bible aloud would take about 48 hours. “But they don’t have as many books as the Catholic Bible,” Rea noted. “And we’ll be stopping for a few Masses. Plus, not everyone will read at the same pace.”

A few weeks before the event, he created an online sign-up with 30-minute slots for readers and one-hour slots for adorers, with a minimum of two adorers per hour. He estimated the marathon would end sometime on the morning of March 13.

It finished at 6:20 a.m. on March 14. Not counting two Masses, The Word Became Flesh Bible Marathon lasted about 89 hours. Nearly 130 volunteers read, with some signing up for more than one slot.

“I have been overwhelmed by all the positive feedback,” Rea said afterward. “People also expressed how special it was to have adoration around the clock. I think it’s that experience of God in the word, the [Blessed] Sacrament and his people.”

In his interview prior to the event, Rea expressed his hope that, “through the proclamation of the word in the presence of the Word, people will have a true encounter with our Lord.”

Such was the case for Barbara Burton. She read Scripture aloud from 9-9:30 a.m. on March 11.

“I was nervous,” she admitted. “You don’t know what you’re going to read, so there’s no preparing like before reading at Mass. But it was really good. I read from [one of the books of] Samuel, which is my son’s name.

“Of course, I got some of the names that are so



Father Michael Clawson, parochial vicar of St. Malachy Parish in Brownsburg, incenses the Blessed Sacrament in St. Malachy Church on March 10 at the beginning of a four-day “marathon” of adoration as the Bible was proclaimed from cover to cover. Deacon Daniel Collier assists at left. (Photos by Natalie Hoefler)

hard to pronounce. I think every time I got them, I pronounced them differently,” she said with a laugh.

But Burton’s tone became serious when she spoke of listening to the word proclaimed during two separate hours she spent in adoration.

“When [they] were reading, it was just so moving,” she said, tears welling in her eyes. “It was like Jesus talking.”

Her fellow parishioner, Kevin Hinkle, read aloud from 1-1:30 a.m. and 2-2:30 a.m. on March 11, and again in the evening of March 12, splitting an hour with his wife Susan.

“It was a fulfilling experience for me, just to be able to read the word in the presence of the Word, the Word made flesh,” he said.

Hinkle is no novice when it comes to proclaiming Scripture—he’s served as a lector since 1980.

“But this was a different experience,” he said, adding it was also likely a “unique experience for each person that read. You don’t know what you’re going to read, so you might get a chapter or verse that really speaks to you and where you are in your life.”

If anyone has a chance to participate in something similar to The Word Became Flesh Bible Marathon, “You should do it,” Hinkle said.



Francis Ray reads aloud from the Bible in the presence of Christ in the Blessed Sacrament in St. Malachy Church in Brownsburg early on the morning of March 12 as part of the parish’s The Word Became Flesh Bible Marathon from March 10-14, an event designed to highlight Christ’s presence in the word and in the Eucharist.

“You’re proclaiming the word of God, so it’s going to have a positive effect on you and anyone who listens. And you’re in the presence of Christ in the Eucharist, so you’re going to get special graces from that.

“It’s proclaiming the word in the presence of the Word. It’s just profound. The word and the Word—I don’t know how better to describe it.” †

EASTER

continued from page 1

beings. There are many concerns and problems that need to be addressed—such as the various forms of violence, polarization, injustice, addictions, abuse, loneliness, depression, disease, wars, persecution

and gross disregard for creation—to name a few.

The sacrificial love of Jesus’ passion, death and resurrection did not alleviate sin and death, but provided the transforming grace for facing and overcoming the challenges of evil.

With faith in the Risen Lord Jesus Christ, relying on the transformative grace of the cross and empty tomb, we

have cause to rejoice. For this reason, we will spend the next 50 days, leading up to the Solemnity of Pentecost, to celebrate the joy of Easter.

Whatever our desert experiences or struggles with slavery to sin, we have a Savior who has won victory over sin and death for all who follow his example of surrendering to the will of the Father, who embrace the cross, and who believe

in all that awaits us beyond the empty tomb. Jesus Christ is Risen! Alleluia! Alleluia!

Blessings in Christ!

+ Charles C. Thompson

Archbishop Charles C. Thompson

PASCUA

continúa de la página 1

la depresión, las enfermedades, las guerras, la persecución y el flagrante desprecio por la creación, por nombrar solo algunos.

El amor sacrificial de la pasión, muerte y resurrección de Jesús no

alivió el pecado y la muerte, sino que proporcionó la gracia transformadora para afrontar y superar los desafíos del mal.

Con fe en el Señor Jesucristo resucitado, confiando en la gracia transformadora de la cruz y la tumba vacía, tenemos motivos para alegrarnos y es por ello que dedicaremos los próximos 50 días, previos a la solemnidad de

Pentecostés, a celebrar la alegría de la Pascua.

Sean cuales sean nuestras experiencias en el desierto o nuestras luchas contra la esclavitud del pecado, tenemos un Salvador que ha obtenido la victoria sobre el pecado y la muerte para todos los que siguen su ejemplo de entrega a la voluntad del Padre, que abrazan la cruz y que creen en

todo lo que nos espera más allá de la tumba vacía. ¡Jesucristo ha resucitado! ¡Aleluya! ¡Aleluya!

¡Reciban la bendición de Cristo!

+ Charles C. Thompson

Arzobispo Charles C. Thompson