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TODAY'S CATHOLIC

Volume 96 No. 15

TODAYSCATHOLIC.org

A Beautiful Holy Week



Joshua Schipper

Bishop Rhoades prepares the Paschal candle before a blazing fire outside the Cathedral of the Immaculate Conception in Fort Wayne to begin the Easter Vigil on Saturday, April 8.



CNS photo/Chris Warde-Jones

Deacon Zane Langenbrunner chants the Exsultet, the Easter proclamation, at the beginning of the Easter Vigil Mass with Pope Francis in St. Peter's Basilica at the Vatican on April 8. Langenbrunner, a seminarian at the Pontifical North American College, is preparing for ordination to the priesthood at the Cathedral of the Immaculate Conception, Fort Wayne, in June.

TODAY'S CATHOLIC

(ISSN 0891-1533)
(USPS 403630)

Official newspaper of the
Diocese of Fort Wayne-South Bend
P.O. Box 11169
Fort Wayne, IN 46856

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260-456-2824

Published weekly, except for the last Sunday in December and every other week from the fourth Sunday in May through the last Sunday in August by the Diocese of Fort Wayne-South Bend, 915 S. Clinton St., P.O. Box 390, Fort Wayne, IN 46802. Periodicals postage paid at Fort Wayne, IN, and additional mailing office.

POSTMASTER: Send address changes to: Today's Catholic, P.O. Box 11169, Fort Wayne, IN 46856-1169 or email: circulation@diocesefwsb.org

MAIN OFFICE: 915 S. Clinton St., Fort Wayne, IN 46802. Telephone 260-456-2824. Fax: 260-744-1473.

BUREAU OFFICE: 1328 Dragoon Trail, Mishawaka, IN 46544. Telephone 260-456-2824. Fax 260-744-1473.

News deadline is 10 days prior to publication date. Advertising deadline is nine days before publication date.

Today's Catholic may be reached at:

Today's Catholic,
P.O. Box 11169, Fort Wayne, IN
46856-1169; or email:

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CNS photos/Chris Warde-Jones

Deacon Zane Langenbrunner carries the Paschal candle during the Easter Vigil Mass with Pope Francis in St. Peter's Basilica at the Vatican on April 8.

'You Sing, and The Holy Spirit Does the Rest': Fort Wayne-South Bend Deacon to Chant Easter Proclamation at St. Peter's Basilica

BY GINA CHRISTIAN

(OSV News) — As a kid, 29-year-old Deacon Zane Langenbrunner loved to sing in church.

"The people in the pew in front of us would turn around and say to my parents, 'He sings so loud, and we love that,'" Deacon Langenbrunner, a Mishawaka, Indiana, native studying at the Pontifical North American College (PNAC) in Rome, told OSV News.

Now, the deacon — a high school marching band alumnus who will be ordained to the sacred priesthood in June — is set to sing the Easter proclamation, or Exsultet, at the Easter Vigil Mass Pope Francis celebrates on April 8 at St. Peter's Basilica.

"Every year, one of the deacons in the PNAC choir gets to help in singing it. It's kind of a little tradition that one of (our) guys gets to do it, and this year, I was fortunate enough to be asked," said Deacon Langenbrunner. "I said yes." Bishop Rhoades of Fort Wayne-South Bend, Deacon Langenbrunner's home diocese, told OSV News he was "thrilled" at the prospect.

"Deacon Zane is a humble young man and exemplary seminarian," said the bishop, adding "the privilege of chanting the Exsultet" was "not an easy musical task."

In the Latin Church led by the pope, the bishop of Rome, the ancient text of the Exsultet — named for its first word, Latin for "exult" — is normally sung by a deacon (or a priest, or lay cantor if necessary) as the Paschal candle is blessed



Deacon Zane Langenbrunner chants the Exsultet, the Easter proclamation, at the beginning of the Easter Vigil Mass with Pope Francis in St. Peter's Basilica at the Vatican on April 8. The deacon, a seminarian at the Pontifical North American College, is preparing for ordination to the priesthood for the Diocese of Fort Wayne-South Bend.

during the Easter Vigil.

The solo piece, which on average takes from 10 to 13 minutes to sing, lauds Jesus Christ's triumph over sin and death, narrating the sweep of salvation history as the triumph of light over darkness. The text in its present form is largely identical with that used since the 9th century.

"It's amazing how it speaks to earthly, created things, and ... how they are united forever now in Christ with the things of heaven," Deacon Langenbrunner said. "This is a victorious prayer about proclaiming this reality right now: the Son of God, taking flesh for our salvation, (coming) to unite earth and heaven."

Deacon Langenbrunner said he only learned of his selection "about two or three weeks ago," and his practice time was curtailed by a five-day silent retreat.

But the tenor said any twinges of anxiety he might have about singing the Exsultet, especially with Pope Francis as the principal celebrant, are offset by his excitement over "using the gift of music to glorify God."

Thanks to his experience as percussionist — he played drums in high school, and has been doing the same for his seminarian rock band, "PNAC at the Disco" — Deacon Langenbrunner plans to bring a gentle cadence to chanting the Exsultet.

"Chant notation doesn't have a specific rhythm lined out, but it does have some kind of movement," he said.

Although he has sung with fellow seminarian choir members in St. Peter's Basilica, singing solo in the world's "most enormous church" will take an act of faith, he admitted.

"You sing, your voice goes out, and you don't hear it come back," he said. "You have to trust that the sound will get to the place where it needs to be projected. You sing, and the Holy Spirit does the rest."

Deacon Langenbrunner likens the process to that of his own vocational journey.

"It's amazing what the Lord has had in store for me," he said. "It's beyond what I ever would have imagined."

Gina Christian is a National Reporter for OSV News.

Pope at Easter: Roll Away the Stone of Sadness, Encounter the Risen Lord

BY CINDY WOODEN

VATICAN CITY (CNS) — Easter is the time “to roll away the stone of the tombs in which we often imprison our hope and to look with confidence to the future, for Christ is risen and has changed the direction of history,” Pope Francis said as he celebrated the Easter Vigil Mass.

“The power of Easter summons you to roll away every stone of disappointment and mistrust,” the pope said in his homily at the Mass on April 8. “The Lord is an expert in rolling back the stones of sin and fear.”

The liturgy began in the back of St. Peter’s Basilica, rather than in the atrium as usual, with the blessing of the fire and the lighting of the Easter candle.

As the procession moved further into the darkened basilica and candles were lighted from the Paschal candle, Deacon Zane Langenbrunner chanted, “Lumen Christi” (“the light of Christ”) three times. The deacon, a seminarian at the Pontifical North American College, is preparing for ordination to the priesthood for the Diocese of Fort Wayne-South Bend.

Despite the glow of cell-phone screens, the basilica became increasingly brighter as the 8,000 people in the congregation lighted their candles as well.

Once Pope Francis in his wheelchair, all the concelebrants, the altar servers, and two Swiss Guards were in place, Deacon Langenbrunner chanted the solemn Easter proclamation, the Exsultet.

During the Mass, Pope Francis baptized eight people: three people from Albania, two from the United States — Auriea Harvey and Francis X. Phi — and one each from Nigeria, Italy, and Venezuela.

Two deacons carried the baptismal font to the pope and held it in front of him during the rite so that he could baptize the men and women without having to walk or stand, something he does with difficulty.

Pope Francis also confirmed the eight adults and gave them their First Communion during the Easter Vigil.

While Pope Francis presided over the two-and-a-half-hour Mass, Cardinal Arthur Roche, Prefect of the Dicastery for Divine Worship and the Discipline of the Sacraments, was the main concelebrant at the altar.

In his homily, the pope



CNS photo/Vatican Media

Pope Francis inscribes a cross on the Paschal candle held by Deacon Zane Langenbrunner of the Diocese of Fort Wayne-South Bend at the beginning of the Easter Vigil Mass in St. Peter’s Basilica at the Vatican on April 8.

focused on the Gospel story of the women going to Jesus’ tomb, “bewildered and dismayed, their hearts overwhelmed with grief at the death that took away their beloved.”

In the life of faith, he said, “sometimes we too may think that the joy of our encounter with Jesus is something belonging to the past, whereas the present consists mostly of sealed tombs: tombs of disappointment, bitterness, and distrust” or of thinking “things will never change.”

People get weary or feel helpless when confronted with evil, or they see relationships torn apart, injustice, or corruption go unchecked, he said. “Then too, we may have come face to face with death, because it robbed us of the presence of our loved ones or because we brushed up against it in illness or a serious setback.”

“In these or similar situations, our paths come to a halt before a row of tombs, and we stand there, filled with sorrow and regret, alone and powerless, repeating the question, ‘Why?’” the pope said.

But the Gospel says Jesus’ women disciples did not stand frozen before the tomb. Rather, he said, they run to the disciples “to proclaim a change of course: Jesus is risen and awaits them in Galilee.”

Pope Francis often speaks of the post-Resurrection call to go to Galilee. At the Easter Vigil, he said it is a call to leave the “upper room” where the disciples were hiding in fear and to set out on a mission.

But, he said, it is also a call back to the origins of their relationship with Jesus because

they met him in Galilee and began following him there.

The call to go back to Galilee, he said, “asks us to relive that moment, that situation, that experience in which we met the Lord, experienced his love and received a radiantly new way of seeing ourselves, the world around us and the mystery of life itself.”

For each person, he said, Galilee “is the ‘place’ where you came to know Jesus personally, where he stopped being just another personage from a distant past, but a living person: not some distant God but the God who is at your side, who more than anyone else knows you and loves you.”

As an Easter exercise, Pope Francis asked people to think back to a time when they experienced the love of Jesus, when they heard God’s word speak directly to them or when they felt “the great joy” of forgiveness after going to confession.

“Each of us knows the place of his or her interior resurrection, that beginning and foundation, the place where things changed,” the pope said. “We cannot leave this in the past; the Risen Lord invites us to return there to celebrate Easter. Remember your Galilee. Remind yourself.”

“Remember the emotions and sensations,” he suggested; “see the colors and savor the taste of it.”

Rolling away “every stone of disappointment and mistrust,” the pope said, “let each of us return to his or her own Galilee, to the place where we first encountered Him. Let us rise to new life.”



Public schedule of Bishop Kevin C. Rhoades

Monday, Apr. 17: 11:30 a.m. – “You Can Lend a Hand” Luncheon, Century Center, South Bend
Tuesday, Apr. 18: 10 a.m. – Mass and Pastoral Visit, Saint Joseph High School, South Bend
Wednesday, Apr. 19: 10:30 a.m. – Presbyterate Meeting, Sacred Heart Rectory, Warsaw
Thursday, Apr. 20: Noon – Redeemer Radio Sharathon Bishop Rhoades Hour, Redeemer Radio, Fort Wayne
Thursday, Apr. 20: 7 p.m. – Confirmation Mass, St. Mary Church, Huntington
Friday, Apr. 21: 7 p.m. – Confirmation Mass, St. John the Baptist Church, Fort Wayne
Saturday, Apr. 22: 10 a.m. – Confirmation Mass, St. Mary of the Assumption Church, Decatur
Sunday, Apr. 23: 2 p.m. – Confirmation Mass, St. Patrick Church, Arcola



Forty Hours Devotion



Parishes are Listed in Order by Date

MAY

Our Lady of Guadalupe, Warsaw: May 3-5

JUNE

St. Francis Xavier, Pierceton: June 4-6

St. Patrick, Ligonier: June 11-13

St. Pius X, Granger: June 11-13

St. Anthony de Padua, South Bend: June 11-13

St. Mary, Huntington: June 11-13

Sacred Heart, Notre Dame: June 16-18

SS. Peter and Paul, Huntington: June 25-27

St. Stanislaus Bishop and Martyr, South Bend: June 25-27

St. Catherine, Columbia City: June 26

St. Joseph, Roanoke: June 27

For the complete schedule, visit diocesefwsb.org/eucharist.

THE BLESSING OF *our faithful mothers*

In honor of Mother’s Day on May 14, Today’s Catholic will feature a section that shares one of your memories of how your mother practiced her Catholic faith or made the faith meaningful to you.

If you’d like to share a memory, send an email (200 words or less) and attach a high-quality photo to editor@diocesefwsb.org or mail to P.O. Box 11169, Fort Wayne, IN 46856 no later than May 1.

Due to the volume of responses, it may not be possible for Today’s Catholic to publish all memories. Mailed photos will not be returned.



Walter Reed Decision to Cancel Catholic Pastoral Contract Ahead of Holy Week 'Incomprehensible,' says U.S. Military Archbishop

BY GINA CHRISTIAN

(OSV News) — Hours before Holy Week began, a U.S. major military medical center ended a long-standing contract to provide Catholic pastoral care to veterans and service members, violating their religious freedom, according to Archbishop Timothy P. Broglio of the U.S. Archdiocese for Military Services.

On March 31, Walter Reed National Military Medical Center in Bethesda, Maryland, issued a "cease and desist" order to Holy Name College Friary, a community of Franciscan priests and brothers who have served the center's service members and veterans for close to two decades, the archdiocese said in an April 7 news release.

The center is one of several major medical facilities operated within the U.S. Department of Defense and the Defense Health Agency, and so falls within the pastoral jurisdiction of the military archdiocese. According to officials with the

archdiocese, the March 31 order directed Catholic priests to halt religious services on the center's grounds, ahead of the church's commemorations of Holy Thursday, Good Friday, Easter Vigil, and Easter Sunday.

The news release from the archdiocese stated the contract for pastoral care was "awarded to a secular defense contracting firm that cannot fulfill the statement of the work" required. In comments to OSV News late on April 7, Archbishop Broglio faulted those overseeing contracting at Walter Reed "for not doing their homework on what it takes to ensure Catholic coverage."

Sources familiar with the contract told OSV News the cost differences between the nonreligious contractor and the Franciscans were minimal.

The archdiocese has not received a response from the medical center to inquiries placed by its legal counsel.

Gina Christian is a National Reporter for OSV News. Follow her on Twitter at @GinaJesseReina.



Walter Reed National Military Medical Center is seen in an Oct. 2, 2020, photo. The ending of a 20-year Catholic pastoral care contract at Walter Reed National Military Hospital highlights concerns about the Department of Defense pastoral contract process.

OSV News photo/Joshua Roberts, Reuters

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'A Great Moment' as TANF Update Passes the House

Advocates for the poor in Indiana witnessed the culmination of 10 years of tireless efforts as a bill bolstering a key program for the neediest Hoosiers cleared the House of Representatives for the first time.

Senate Bill 265, the latest attempt to update the Temporary Assistance for Needy Families (TANF) program in Indiana, was awaiting the governor's signature at news time and promising the first meaningful change to this lifeline for the poorest of the poor in more than three decades.

"This legislation has passed some major hurdles, and it's closer than it has ever been in getting over the finish line," said Angela Espada, Executive Director of the Indiana Catholic Conference (ICC), the public policy voice of the Catholic Church in Indiana. "We welcome this long-overdue expansion of the TANF program in our state — a program that has benefited only a fraction of the most vulnerable people in Indiana through the years because of various barriers that this bill is designed to overcome."

TANF is a federal government program that provides block grants to the states to administer temporary cash assistance payments, along with job training and other services for families in deepest poverty. But too many Hoosier families have faced obstacles in receiving that help because of outdated state guidelines.

Senate Bill 265, which expands TANF eligibility guidelines and increases the amount of the monthly cash payout that qualifying families receive, passed the House of Representatives on April 4 on a resounding 93-4 vote. This marked the first time ever that legislation aimed at modernizing TANF in Indiana had reached the House floor.

Among those anxiously observing from the gallery that day was Jessica Fraser, who has spent the last decade advocating for TANF reform. Although she had recently left her role as Director of the Indiana Community Action Poverty Institute, nothing could keep her from the Statehouse for this pivotal event.

Fraser describes sitting near another longtime advocate, Emily Weikert Bryant, Executive Director of Feeding Indiana's Hungry, and reacting to the close-to-unanimous vote.

"She held my hand, and I cried," said Fraser, a member of St. Thomas Aquinas Parish in Indianapolis. "It was a great moment. Even though I'd left my previous role, I knew I had to be there because so many of us worked so hard for so long for this moment. This is going

to be a life-changing development for so many of our most vulnerable families."

Indiana's current eligibility level for TANF is the fourth-lowest in the United States, behind Louisiana, Arkansas, and Alabama. This is because Indiana set its income requirements to qualify for TANF in the mid-1990s, when welfare reform was signed into law by then-President Bill Clinton. Those eligibility guidelines have not been adjusted for inflation since then.

Today in Indiana, to be eligible for TANF a family can earn no more than 16 percent of the federal poverty rate, which stands at a little more than \$23,000 for a family of three. That means that a family earning a mere \$400 a month would not qualify for the program currently.

Under Senate Bill 265, authored by Sen. Jon Ford (R-Terre Haute), the eligibility level for TANF would jump from 16 percent of the federal poverty rate to 50 percent by the end of 2027.

"This bill will expand the eligibility for thousands of Hoosier families in need and offer a way out of poverty," said Ford, who has brought forth legislation to modernize TANF since 2019. "Along with financial assistance, TANF provides job training, child care, and transportation so that many of the hurdles that folks face when looking for higher-paying jobs are eliminated."

The second major component of Senate Bill 265 is a long-sought-after increase to the monthly cash payout that families receive, which has not been updated since 1988. For a family of three, that would mean a jump from the \$288 set 35 years ago to \$513 a month.

Through the years, as Fraser called on lawmakers to discuss the need for TANF reform, she

INDIANA CATHOLIC CONFERENCE

BY VICTORIA ARTHUR

illustrated her point by sharing a photo of herself from 1988 — when she was seven years old. For her return to the Statehouse on the day of the House vote, she offered another nod to the 1980s by wearing a Pac-Man-themed dress.

Fraser, who said "the stars just aligned" this year for TANF reform, praised longtime legislative champions including Ford as well as Rep. Ed Clere (R-New Albany), the sponsor of Senate Bill 265 in the House.

This year, as in prior legislative sessions, the TANF bill sailed through the Senate and then unanimously passed its starting point in the House: The Family, Children, and Human Affairs Committee.

The next stop was the House Ways and Means committee, where TANF reform legislation had never received a hearing — until this time. On March 30, under new chairman Rep. Jeff Thompson (R-Lizton), the committee heard Ford's bill and passed it on a 20-1 vote, sending it to the House floor five days later.

"I'm grateful to Chairman Thompson for his willingness to take a fresh look at the issue and consider this legislation, and ultimately to allow the bill to move out of committee," said Clere, himself a member of the House Ways and Means committee and a longtime collaborator with Ford on TANF-related legislation.

"This legislation is all about helping vulnerable people," Clere continued. "We are talk-

ing about Hoosiers for whom a sudden hardship can be devastating and lead to a cascade of other events that not only impact their participation in the workforce but also the stability of their families and the well-being of their children."

Clere, who attends Holy Family Parish in New Albany, offered an amendment to the bill to automatically extend TANF eligibility to women who are pregnant with their first child. Under current law, only pregnant women who have at least one other child qualify for TANF.

The lawmaker praised Fraser for her tireless advocacy, and both thanked ICC leaders past and present for their role in bringing TANF reform efforts to this pivotal point.

"The Indiana Catholic Conference has always been a huge supporter of this legislation and helped shepherd it, along with the entire team of advocates who have worked

on this issue for so many years," Fraser said. "I offer my sincerest thanks to former ICC Executive Director Glenn Tebbe, Angela Espada, and Associate Director Alexander Mingus for everything they've done to bring us to this moment."

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



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House Committee Subpoenas FBI for Documents Regarding Withdrawn Memo on 'Radical Traditionalist' Catholics

WASHINGTON, D.C. (OSV News) — Rep. Jim Jordan, R-Ohio, Chairman of the House Judiciary Committee, issued new subpoenas to the FBI on April 10 for documents as House Republicans investigate a leaked and withdrawn memo from the bureau's Richmond field office about political extremism in some Catholic groups. In a letter to FBI Director Christopher Wray, Jordan alleged that the FBI "relied on at least one undercover agent to produce its analysis, and that the FBI proposed that its agents engage in outreach to Catholic parishes to develop sources among the clergy and church leadership to inform on Americans practicing their faith." Jordan further alleged the FBI suggested that "certain kinds of Catholic Americans may be domestic terrorists." Jordan said the FBI has provided "limited information" in a probe conducted by a subcommittee investigating the alleged political "weaponization" of the federal government. The FBI is facing congressional scrutiny after a leaked memo dated Jan. 23, suggested some "radical traditionalist" Catholics pose threats of racial or ethnically motivated violence. The memo however distinguished "radical traditionalists" from Catholics who "simply prefer the Traditional Latin Mass and pre-Vatican II teachings." A spokesperson for the FBI acknowledged receipt of the subpoena, telling OSV News that the bureau "recognizes the importance of congressional oversight and remains fully committed to cooperating with Congress's oversight requests consistent with its constitutional and statutory responsibilities."

As Trump Pleads Not Guilty, Catholic Experts Weigh in on Impact of Indictment on 2024 Campaign

NEW YORK (OSV News) — Former President Donald Trump was arraigned on April 4, pleading not guilty to 34 felony counts related to falsifying business records associated with his alleged role in paying hush money to an adult film actress in the closing days of the 2016 campaign, among other alleged misconduct. Trump, who is in the midst of his third bid for the White House and is currently leading polls for the 2024 GOP presidential primary, appeared in a courtroom in Lower Manhattan

Good Friday Gathering in Nicaragua



OSV News photo/Reuters

People gather for a Good Friday procession outside the Metropolitan Cathedral in Managua, Nicaragua, on Friday, April 7, as the government banned Holy Week street processions this year due to unspecified security concerns. Parishes in Nicaragua conducted traditional Viacrucis processions on church grounds or inside churches.

where he was accused under state law of a criminal cover-up of efforts to illegally influence the 2016 election. He is charged with falsifying records of payments made to adult film actress Stormy Daniels with the intent to silence claims from Daniels that could have harmed his candidacy. Daniels has said she had an extramarital sexual encounter with Trump, which he has denied. Robert Schmuhl, Professor Emeritus of American Studies at the University of Notre Dame who critically observes the modern American presidency, told OSV News that "the word 'unprecedented' is becoming the most common word associated with Donald Trump and his political career." Schmuhl said any or all of the investigations could complicate Trump's attempt to return to the White House, noting he is "being investigated for other illegal activities" outside New York. "At a certain point, all of these potential criminal proceedings will impede him from actively campaigning," Schmuhl said. "That could be critical to his winning the Republican nomination."

Archbishop, Governor Call for Prayer as Louisville Mourns Mass Shooting 'In the Shadow of The Cross'

LOUISVILLE, Ky. (OSV News) — Amid calls for prayer and praise for first responders, officials confirmed that five people were killed in an April 10 mass shooting, Easter Monday morning, at a downtown bank in Louisville, Kentucky. According to the Louisville Metro Police Department, at least nine people were injured, including two LMPD officers, during the shooting at the Old National Bank. The shooter also died at the scene. "My heart is heavy as we learn about another mass shooting, now in our own Louisville community," Louisville Archbishop Shelton J. Fabre said in a statement provided to The Record, the weekly newspaper of the Archdiocese of Louisville, reminding the faithful that amid Easter joy, the cross remains. "Even with our Easter hope so recently renewed, we have been quickly reminded that we still live in the shadow of the cross, the cross of senseless violence." He said, "For now, please

join with me in praying for those who have died and for those who have been injured and for their families." Prayer also headlined comments made by Mayor Craig Greenberg and Gov. Andy Beshear, who appeared at a news conference near the scene soon after the incident. "This is awful. I have a very close friend that didn't make it today and another at the hospital," Gov. Beshear said. "When we talk about praying, I hope that we will."

Holy Land Spirals into Violence Amid Celebrations of Passover, Easter, and Ramadan

JERUSALEM (OSV News) — A British-Israeli mother and her two daughters were killed in a drive-by-shooting terrorist attack in the Jordan valley on April 7, during a week that, instead of seeing the holidays of Passover, Easter, and Ramadan celebrated in parallel peacefully, spiraled the region into violence. Rina Dee, 15, and Maia Dee, 20, died at the scene of the attack while their mother Lucy, 48, died of her wounds on

April 10. Following the Jordan valley attack, an Italian tourist identified as Alessandro Parini, 36 — in Israel for the Easter holiday — was killed in what Israeli police have said was a car-ramming terrorist attack on a beach promenade in Tel Aviv which left one other Italian and three British nationals among the injured. The attacks were spurred on by an Israeli police raid into Jerusalem's Al Aqsa Mosque compound in the early morning of April 5, and is on a site known to Jews as the "Temple Mount." Israel police also issued a statement saying they had completed their "extensive ... work" in preparation for the Orthodox Holy Fire ceremony on April 15, following coordination meetings with heads of churches. The fire hazard security regulations imposed by Israeli police on the ceremony, and the way in which it is enforced, is always a point of contention. It imposes restrictions on the number of faithful who can attend the ceremony, which sees the holy fire brought forth from the traditional tomb of Jesus inside Jerusalem's Church of the Holy Sepulcher.

Two Catholic Relief Services Workers Slain in Ethiopia Amid Easter Sunday Unrest

ADDIS ABABA, Ethiopia (OSV News) — Two Catholic Relief Services staff members were shot and killed on Easter Sunday, in Ethiopia's Amhara region, the U.S. bishops' international aid agency revealed on April 10. Details of the murders are still unknown, CRS representatives said, but the incident comes amid several days of unrest and protests in the region after Ethiopia's federal government moved to dissolve paramilitary forces. CRS officials said in the April 10 statement that two of its staff in Ethiopia, Chuol Tongyik, a security manager, and Amare Kindeya, a driver, were murdered. The statement said both aid workers were shot and killed in a CRS vehicle in the Amhara region "as they were returning to Addis Ababa from an assignment." "The depth of our shock and sorrow is difficult to measure and we are saddened over this senseless violence," Zemedu Zewdie, CRS Country Representative in Ethiopia, said in a statement. "CRS is a humanitarian agency dedicated to serving the most vulnerable people in Ethiopia." Kim Pozniak, Senior Director of Global Communications for Catholic Relief Services told OSV News in an email that much of the charity's work in Ethiopia centers around food security, comprising both short-term emergency assistance and long-term development work. "We also do a lot of peacebuilding work and both staff supported this work in their respective positions," she said.

Chrism Mass

Blessing of Holy Oils and Priestly Vows Renewed at Chrism Masses

BY ERIKA BARRON

On Monday, April 3, and Tuesday, April 4, the priests of the Diocese of Fort Wayne-South Bend gathered at the Cathedral of St. Matthew in South Bend and the Cathedral of the Immaculate Conception in Fort Wayne respectively to join Bishop Rhoades in celebrating the Chrism Mass. Each year, this special Mass is held on both sides of the diocese to consecrate and bless the Holy Oils that will be used in the coming year and for the priests to renew their sacred vows.

Held in the first days of Holy Week each year, the Chrism Mass is considered one of the most important Masses of the year. The Chrism Oil, a sweet-smelling mixture of olive oil and balsam (a tree resin), is consecrated to be used beginning at the Celebration of Easter Vigil when the Elect of the Diocese are welcomed into the fullness of the faith and later for confirmations and ordinations. Two other oils, The Oil of the Sick, used during the Sacrament of Anointing the Sick, and the Oil of Catechumens, used prior to the Sacrament of Baptism, are blessed.

Beginning his homily, Bishop Rhoades shared, "For me, one of the highlights of the liturgical year is celebrating the Chrism Masses each year in South Bend and Fort Wayne. I find it always uplifting to have this beautiful celebration of Mass with so many priests during this week when our Lord instituted the priesthood, with the presence and participation of so many of our deacons, religious sisters and brothers, seminarians, and, of course, so many lay faithful who gather especially to pray for our priests as they renew their priestly promises."

He continued by stating what the Second Vatican Council said about the Chrism Mass. "The Chrism Mass, which the bishop concelebrates with his presbyterium, and at which the Holy Chrism is consecrated, and the oils blessed, manifests the communion of the priests with their bishop in the same priesthood and ministry of Christ" (PO 7).

Bishop Rhoades continued his homily with the focus of communion, that of the priests with their bishop, and the whole Church with Christ and with one another in His Body, the Church.

"There is a wonderful richness of diversity within the one Church of Christ. We see this diversity throughout our Diocese and here at the Chrism Mass." He went on to say, "Amid this beautiful diversity, there is a fundamental unity: our unity in the faith received from the apostles; our unity in the common celebration of the sacraments; and our unity through the governance established by Christ, the apostolic succession through the sacrament of Holy Orders."

The bishop then went on to speak of the wounds inflicted on the Church by dissensions and schisms throughout the centuries. He reminded the faithful that the devil hates their unity and wishes to see them divided from one another and divided from the Church. Speaking then to the priests, Bishop Rhoades told them to be shepherds of the whole flock of believers, not just those who share similar views.

Later in his homily, Bishop Rhoades spoke more about unity. "My brothers and sisters, the Holy Spirit is the Spirit of unity and the Spirit of Truth. The devil is the divider and the father of lies. Some claim to be following the Holy Spirit when they are actually accommodating to the spirit of this world. It is not of the Holy Spirit if it is in contradiction to Christ and His teachings, if it is contrary to the Word of God transmitted through Sacred Scripture and Sacred Tradition."

He told those present that the Holy Spirit does not sever our bond with the apostolic faith, but instead safeguards it.

Speaking again to the priests, he reminded them that their pastoral strength comes from the Holy Spirit, through their ordination. It is He who guides them to serve the Church and its unity.

Bishop Rhoades closed his homily by thanking the priests of the diocese for their commitment to unity. "My brother priests, I thank you for your faithful service of the Church and her unity, through your fidelity to the teaching of the Gospel in union with the Church's Magisterium, through your fidelity to the celebration of the sacraments according to the directives of the Church, and through your humble and loving service of the people entrusted to your pastoral care."

Following the homily, the priests renewed their vows, pledging to be more united to the Lord and more closely

conformed to Him and committing once again to be faithful stewards of the sacraments. Bishop then asked the people of the congregation to pray for the priests to remain faithful in their promises, and to pray also for the bishop that he may be faithful to the office entrusted to him.

After the renewal of vows, the gifts and the oils were brought forward for consecration and blessing by members of the community. The Oil of the Sick was the first to be blessed, followed by the Oil of Catechumens. Finally, the Balsam oil was mixed with the olive to create the sacred Chrism. The congregation stood while this holy oil was consecrated. The Sacred Chrism is used during confirmations and ordinations. On Easter Vigil, the new Catholics who are to be confirmed will be anointed with this sweet-smelling oil, bringing them into the fullness of the apostolic faith, calling the Holy Spirit to descend upon them. In June, seven young men of our diocese will be anointed with this Sacred Oil as they become priests. It is a powerful symbol of Unity with Christ, the Church, and all those who have partaken of the sacraments before them.

St. Matthew Cathedral, South Bend



Derby Photography

Father Royce Gregerson, Pastor at St. John the Evangelist in Goshen, holds The Order of Blessing the Oil of Catechumens and of the Sick and of Consecrating the Chrism as Bishop Rhoades performs the blessing at the Chrism Mass at St. Matthew Cathedral in South Bend on Monday, April 3.

Cathedral of the Immaculate Conception, Fort Wayne



Joshua Schipper

Father Royce Gregerson, Pastor at St. John the Evangelist in Goshen, holds The Order of Blessing the Oil of Catechumens and of the Sick and of Consecrating the Chrism as Bishop Rhoades breathes across the opening of the vessel as part of the blessing at the Chrism Mass at The Cathedral of the Immaculate Conception in Fort Wayne on Tuesday, April 4.

Holy Thursday

Cathedral of the Immaculate Conception, Fort Wayne



Photos by Joshua Schipper

Bishop Rhoades washes the feet of 12 parishioners as part of Holy Thursday Mass at the Cathedral of the Immaculate Conception in Fort Wayne on April 6. Following Mass, Bishop Rhoades processes with the Blessed Sacrament to place at the Altar of Repose at St. Mother Theodore Guérin Chapel.



St. Hedwig, South Bend



Father Cyril Fernandes, with assistance from Father Carlos Benitez and Father David Kashangaki, washes the feet of a female parishioner during the Holy Thursday Mass at St. Hedwig Parish in South Bend.



Photos by Phil Niswonger

The Holy Altar of Repose is ornately decorated for adoration following the Holy Thursday Mass at St. Hedwig Parish.

St. John the Evangelist, Goshen



Photos by Denise Federow

Father Royce Gregerson, with assistance from Deacon Christian Nieves (left) and Deacon Giovanni Muñoz (right), washes the feet of a parishioner during the Holy Thursday bi-lingual Mass at St. John the Evangelist Parish in Goshen.



Father Royce Gregerson processes to the Altar.



The Altar of Repose is prepared for adoration.

The Sacred Paschal Triduum Begins

BY ERIKA BARRON

The Cathedral of the Immaculate Conception in Fort Wayne was filled with the faithful in celebration of the Lord's Supper on Holy Thursday, April 6.

During his homily, Bishop Rhoades shared, "This Evening Mass of the Lord's Supper begins the Sacred Paschal Triduum, three days in which we celebrate the greatest mysteries of our redemption. In the liturgies of the Paschal Triduum, we celebrate the memorial of Our Lord crucified, buried, and risen. Tonight, we recall the Last Supper in which, on the night He was betrayed, Jesus instituted the sacraments of the Holy Eucharist and the priesthood. We also recall Our Lord's commandment of love and His own humble love and service in washing the feet of the twelve apostles, reminding us that Jesus came (as He said) 'not to be served, but to serve.'"

Bishop Rhoades then reminded those gathered that the word pascal means passage or Passover. "Jesus' Passover from death to life was foreshadowed by the Old Testament Passover," he said. He recalled the first reading for the night from Exodus where God told Moses and Aaron to instruct the entire community to procure a year-old spotless male lamb, not a bone of the lamb to be broken, slaughter it, and wipe the blood on two doorposts and tops of doorways of their homes.

Bishop Rhoades continued, "Then at meal that same night, they were to eat the roasted lamb, along with unleavened bread and bitter herbs. God told Moses and Aaron that the people were to eat the meal ready to depart from Egypt. He said: 'It is the Passover of the Lord' because that night when the first born would be struck down, He would pass over the houses marked with the blood of the lambs." He went on to talk about how that same night after the last of the ten plagues occurred, Pharaoh let God's people go and that began the Exodus.

"When the Jewish people celebrated Passover, they remembered the past, that night in Egypt when the Exodus began, but they also looked to the future — they looked forward with hope that God would one day give them definitive and lasting freedom. And that was Jesus' mission and purpose from the Father: to bring that freedom. Jesus, the Son of God, was sent by the Father to set us free, to liberate us from the slavery of sin, and to deliver us from the power of death."

He continued, "Jesus approached the Passover feast



Joshua Schipper

A contingent of seminarians joins Bishop Rhoades in procession into the Cathedral of the Immaculate Conception in Fort Wayne for the Holy Thursday Liturgy on April 6.

with the awareness that He Himself was the Passover lamb foreshadowed in the book of Exodus as a lamb that would be sacrificed. He went into Jerusalem at Passover time to institute a new Passover and establish a new covenant between God and His people. At the Last Supper, He gave a new meaning to the blessing of the Passover bread and cup."

Later in his homily, Bishop Rhoades said, "Jesus inaugurated the new Passover Holy Thursday night with the prescribed unleavened bread and the wine, but there's no mention of a lamb. Looking at the details of the Jewish Passover, we see very clearly that Jesus Himself was the lamb at the Last Supper, the new Passover Lamb. This was foretold by John the Baptist at the beginning of Jesus' public ministry."

The bishop then asked people to, "Remember when John saw Jesus approach him at the Jordan River, he exclaimed: '*Behold the Lamb of God who takes away the sins of the world.*' Like the Passover lamb, Jesus was without blemish. He was without sin. Like the Passover lamb, none of His bones were broken at the crucifixion. Like the Passover lamb, Jesus was sacrificed. Like the Passover lamb whose blood was poured out on the wood of the houses, Jesus' blood was poured out on the wood of the cross. Like God instructed the people to eat flesh of the Passover lamb, Jesus instructed the apostles to eat His flesh when He took the bread, broke it, gave it to them and said, 'Take and eat. This is my body which is given up for you.'"

On this Holy Night, Jesus also washed the feet of his disciples, the traditional task of a servant of the house.

Bishop explained, "By this action, Jesus was displaying in anticipation what would happen the next day on the cross: the cleansing from sin and the incorporation of the disciples into His divine life. That's why when Peter objected to Jesus

washing his feet, Our Lord told him: 'Unless I wash you, you will have no inheritance with me.' The washing of the feet is also an allusion to Baptism which communicates to us the forgiveness of sin and incorporation into the divine life. Jesus' washing of the feet of the disciples was a prophetic action, an anticipatory gesture that displayed His saving work on the cross. He offers us salvation as a gift, a gift that we are called to say 'yes' to, as Peter eventually did."

He added that, by Jesus washing the feet of the disciples, he also set an example for the priesthood and for us all. "Since the foot washing signifies the cross, Jesus commands the disciples to practice the same kind of self-emptying humility and love that He will show them on the cross. Later, in His farewell discourse at the Last Supper, Jesus said to His disciples: 'I give you a new commandment: love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples.'"

After his homily, while the choir echoed those very words of Christ, the bishop knelt and washed the feet of 12 members of the community.

Before the washing of the feet, Bishop Rhoades ended his homily with these words, "I pray that our hearts may be touched anew by the love and humility of Jesus as we enter into the mystery of His passion, death, and resurrection during this sacred Triduum. May the Lord Jesus, who loved us to the end, who gave us the sacrament of His love in the Eucharist, strengthen us to love one another as He has loved us, so that one day we will share in His banquet of love with the saints for all eternity!"

May in this Holy season of Easter, the people of Christ show each other the same love and humility that He poured out for all.

Good Friday

St. Peter, Fort Wayne



Photos by Joshua Schipper

Parishioners of all ages come forward to venerate the Holy Cross at the Good Friday service at St. Peter's in Fort Wayne on Friday, April 7.

St. Patrick, South Bend



Phil Niswonger

Father Cyril Fernandes removes the covering to expose the Holy Cross on Good Friday, April 7, at St. Patrick Parish in South Bend.

St. Charles Borromeo, Fort Wayne



Christopher Lushis

During Good Friday service at St. Charles Borromeo Parish on April 7, the Cross of Christ is brought forward by Father Daniel Koehl as he announces, "Behold the wood of the Cross, on which was hung our salvation," to which all respond, "O come let us adore."

St. Matthew Cathedral, South Bend



Derby Photography

The reading of the Passion takes place on Good Friday with Bishop Rhoades at the service of the Passion of the Lord at St. Matthew Cathedral in South Bend on April 7.

Why Do We Call It Good Friday?

BY LISA KOCHANOWSKI

“I sometimes get asked why we call this day of Christ’s death Good Friday since it is the day of our Lord’s horrible crucifixion. I usually answer with the words that I learned and memorized when I was a little boy, the answer that was given in Baltimore Catechism, and that is Good Friday is good because, on this day, Christ showed His great love for man and purchased for him every blessing. That’s why we call today Good Friday,” said Bishop Rhoades to the congregation during his homily on Friday, April 7, as he celebrated the Passion of the Lord at St. Matthew Cathedral in South Bend.

Bishop Rhoades shared with the hundreds gathered in prayer that Good Friday has different names in different parts of the world. In many places, it is called Holy Friday, or as members of the Latino culture call it, Viernes Santo. Eastern Catholics and Orthodox Christians refer to the day as Great and Holy Friday or simply Great Friday.

“Today is truly good. It is great and holy because it is the day of our redemption. It is a day of hope, but it is also a day of sorrow,” noted Bishop Rhoades.

German-speaking countries call Good Friday Karfreitag which translates into suffering or sorrowful Friday and St. Ambrose in the 4th century called the occasion the day of bitterness.

“Good Friday is both a day of sorrow and a day of hope. First, it is a day of great sorrow. We express our sorrow for our sins by fasting today and by abstaining from meat,” said Bishop Rhoades. “It’s also the only day of the year in both the East and the West when Mass is not celebrated. Back in the 3rd century, the ancient Christian writer Tertullian gave the reason. He said it is not fitting that we should celebrate a feast on the day when the bridegroom is taken from us.”

On Good Friday, we contemplate the passion and death of our Lord Jesus Christ.

“We contemplate the man of sorrows, the suffering servant, prophesied by Isaiah in the first reading, ‘whose face was marred beyond human semblance ... spurned and avoided by people, a man of suffering ... one of those from whom people hid their face,’” said Bishop Rhoades. “We heard, as Isaiah foretold, that ‘though the servant 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.’”

Bishop Rhoades said, “Jesus often remained silent during the passion and trial. He was condemned to death by Pontius Pilate, and was taken away to the place of the Skull, Golgotha, and nailed to the cross.”

He continued, “After Jesus died, a soldier thrust a lance into Jesus’ side. St. John tells us that this fulfilled another

prophecy from Scripture. In the passage from Zechariah, which says: ‘They will look upon Him whom they have pierced.’ On Good Friday, that’s what we do. We gaze in contemplation upon the face of Jesus nailed to the cross, on the Suffering Servant of God, on Him whose heart was pierced with a sword.”

Bishop Rhoades explained that our sorrow comes from knowing that Isaiah’s words were true, that Jesus was pierced for our offenses, crushed for our sins, and that He wore our inequities when He carried the cross. He also shared that Catechism says, “The Church has never forgotten that ‘sinners were the authors and ministers of all the sufferings that the divine Redeemer endured.’”

Bishop Rhoades continued his homily, saying, “St. Francis of Assisi once said to his brother friars words that can be addressed to us: ‘Demons did not crucify Jesus. It is you who have crucified Him and crucify Him still, when you delight in your vices and sins.’ So, today, Good Friday, should be a day of repentance and sorrow for our sins.”

The Reproaches, a litany sung as people honor or meditate about the cross, were part of the liturgy.

“This part of our Good Friday liturgy may be uncomfortable. The Reproaches are difficult to hear, but they help us to remember that Jesus died for our sins. Yet, we should listen to the Son of God asking us these questions ‘not with the

accusatory voice of a judge, but with the quiet cry of a lover.’ Otherwise, we could fall into the sin of despair. When we look at Jesus on the cross, we should be filled with sorrow for our sins, but not fall into despair because we are looking at the face of God’s mercy, the face of the One who loved us to the end,” said Bishop Rhoades. “We are looking at the pierced heart of Jesus from which flowed cleansing water and the blood of the new covenant which was poured out for the forgiveness of sins. We’re looking at the Sacred Heart of Jesus from which the Church was born and the sacraments of Baptism and the Eucharist came forth. We are gazing at the Heart which reveals to us the love of God for every human being, and from which we receive His spirit. So, we do not despair like Judas. We repent like Peter.”

According to Bishop Rhoades, “We must beware of the sin of presumption, which is why we need to hear the Reproaches and recognize that we are sinners who need to repent and turn to our merciful Savior with true sorrow for our sins.”

Bishop Rhoades then spoke about the second reading from the letter to the Hebrews that says, “We have a great high priest who has passed through the heavens, Jesus, the son of God. So, let us confidently approach the throne of grace to receive mercy and to find grace for timely help.” He told those in attendance, “We believe, as the letter says, that when Jesus

‘was made perfect (by his obedience to death), He became the source of salvation for all who obeyed him.’”

Bishop Rhoades continued, “So today is not only a day of sorrow, it is a day of hope. It really is Good Friday. It truly is Great Friday because it is the day of our redemption.”

During the liturgy, the cross was venerated, not as an instrument of torture and death or a sign of defeat, but as a luminous sign of God’s love.

“We will venerate the cross of Jesus because by his Holy Cross, He has redeemed the world. We will venerate the cross as the tree of life because our crucified Lord overcame evil and death with the power of merciful love,” said Bishop Rhoades. “His resurrection, the celebration of which will be the climax of this Pascal Triduum, gives us this certainty. Our crucified Lord became our risen Lord.”

At the end of the homily, the congregation was invited to entrust themselves to the Blessed Virgin Mary who accompanied her son on His journey.

“From the cross, Jesus gave her to us as our mother and entrusted us to her loving care. She accompanies us in all of our sorrows. Our Blessed Mother is always with us, especially when we’re hurting and going through trials and sufferings. She gives us comfort with her compassion and love,” said Bishop Rhoades. “She is Our Lady of Sorrows and our Mother of Consolation.”

Easter Vigil



Photos by Joshua Schipper

Fifteen Received Into the Church at Cathedral Vigil in Fort Wayne

BY JOSHUA SCHIPPER

Bishop Rhoades baptized several elect and received candidates into full communion with the Catholic Church during the Easter Vigil at the Cathedral of the Immaculate Conception in Fort Wayne on Saturday, April 8.

At the beginning of the vigil, Bishop Rhoades prepared the Paschal Candle before a blazing fire outside of the cathedral. Then, Deacon Ryan Timossi carried the candle into the building, leading a procession of people lighting smaller candles. With flickering light illuminating the cathedral's interior, Deacon Timossi proclaimed the Exsultet (Easter Proclamation).

After several readings and the proclamation of the Gospel, Bishop Rhoades talked about the "Alleluia" and Jesus' redemptive sacrifice.

"I'd like to begin this homily by inviting you to look at the crucifix. Why would I ask you to look at the crucifix during the Easter Vigil? That was our focus yesterday — Good Friday. In fact, we venerated the crucifix at the liturgy yesterday afternoon. We venerated the cross because, by His Holy Cross, Jesus redeemed the world. The cross of Christ, as Pope St. Leo the Great taught, is the fount of all blessings: the source of all graces. So, it's still important that we gaze at the



cross. But we did not sing 'alleluia' yesterday, but we venerated the cross.

"And we didn't sing it today on Holy Saturday until tonight, before the Gospel was proclaimed. Today, Holy Saturday, we meditated on our Lord's body lying in the tomb. We reflected on His descent into Hell — or, to be more exact, the descent of Christ's soul into the underworld: His soul which was separated from His body after His death."

Bishop Rhoades continued to say that Jesus' soul descended to those who were deprived of the vision of God like Abraham and Moses, as well as others awaiting their savior.

"Jesus did not descend into Hell to deliver the damned, but to free the just who had come before Him. This descent into Hell brings the Gospel message of salvation to complete fulfillment. It was the last phase of Jesus' redemptive mission. Jesus released those who were in the bondage of death. He opened Heaven's gates for them. But still, we did not sing 'alleluia.'"

Even during the Easter Vigil, Bishop Rhoades said, the Church reflects on God's blessings in the Old Testament and the events of Salvation History before singing the 'alleluia.'

"When the new Passover took place, Jesus is passing from death to life. With His resurrection, Jesus' human body was reunited with His human

soul and was no longer in the tomb. Then we can sing 'alleluia' when His humanity, body and soul, was perfectly introduced into the Blessed Trinity. Risen from the dead, Christ's humanity is no longer confined to earth, nor limited by time and space. He can appear how and where He wills, as He appeared to Mary Magdalene and the other Mary in the Gospel we just heard, and later to the Apostles in various places. Jesus appeared for 40 days with the same body that was crucified and laid in the tomb, but now had the properties of a glorified body."

Bishop Rhoades contrasted this with the story of Lazarus, saying that Jesus did not simply return to earthly life like Lazarus did. Rather, Jesus passed from the state of death to another life beyond time and space.

"We say 'alleluia' at Easter because Jesus, who died and was buried, who descended into hell, truly rose from the dead on the third day. Through His Paschal Mystery, He conquered sin and death. We sing 'alleluia' because we now know that evil does not have the last word because the crucified and risen Christ overcame it through the power of merciful love. We wouldn't have this certainty without the resurrection."

After the homily, the elect walked to the baptismal font. Bishop Rhoades blessed the water in the font, dipping



the Paschal Candle into the water which would be poured over the head of the several elect as they were presented to the bishop and baptized. White garments were given to the newly baptized, as were

candles lit from the Paschal Candle. Catholics gathered at the vigil then renewed their baptismal promises before the candidates were received into full communion with the

Church. Following the Rite of Reception, the newly baptized and newly received were confirmed and later received their First Communion.

Altars of Repose

Our Lady of Good Hope, Fort Wayne



Queen of Angels, Fort Wayne



St. Peter, Fort Wayne



Photos by Christopher Lushis

Following the Mass of the Lord's Supper on Holy Thursday, the Blessed Sacrament is processed to an Altar of Repose, recalling the journey Christ made to the Garden of Gethsemane with His disciples. Each parish has the freedom to move the Eucharist to a space where the faithful are invited to keep watch and pray next to Our Lord in the Eucharist throughout the night.

Easter

St. Patrick, South Bend



Photos by Phil Niswonger

Father David Kashangaki gives the homily to more than 150 in attendance at the late morning Easter Mass at St. Patrick Parish in South Bend on Sunday, April 9.

St. John the Baptist, New Haven



Bethany Beebe

Father Nathan Maskal celebrates Easter Mass on Sunday, April 9, at St. John the Baptist Parish in New Haven.

St. Mary, Huntington



Nicole Hahn

Lillies are set in front of the altar and the gifts are set to be presented at the late morning Easter Mass at St. Mary Parish in Huntington on Sunday, April 9.



CNS photos/Vatican Media

Pope Francis celebrates Easter morning Mass in St. Peter's Square at the Vatican on April 9, amid thousands of flowers provided by growers in the Netherlands.

Pope Prays that Easter Joy Would Break Through Gloom of Sin, War, Strife

BY CINDY WOODEN

VATICAN CITY (CNS) — On a bright spring morning, Pope Francis prayed that Christians would experience the joy of Easter and allow Christ's resurrection to be "the light that illumines the darkness and the gloom in which, all too often, our world finds itself enveloped."

"In Jesus the decisive passage of humanity has been made: the passage from death to life, from sin to grace, from fear to confidence, from desolation to communion," the pope said on April 9 after celebrating the Easter morning Mass in St. Peter's Square.

In his Easter message, Pope Francis prayed for an end to the war in Ukraine and remembered Christians celebrating Easter "in particular circumstances," specifically mentioning Nicaragua, where the government has imposed restrictions on public celebrations, has deported dozens of priests and has imprisoned Bishop Rolando Álvarez de Matagalpa.

As is traditional, Pope Francis did not give a homily during the morning Mass but bowed his head and observed several minutes of silent reflection after the chanting of the Gospel in both Latin and Greek.

Marking the 38th year they have provided the Easter flowers for St. Peter's Square, Dutch flower growers sent 38,000 blooming bulbs — tulips, daffodils, and hyacinths

— to the Vatican. The floral gift, arranged in the square by Dutch and Vatican workers, also featured 6,000 Avalanche roses, as well as hundreds of anthurium, delphinium, and chrysanthemums. Flowering azaleas, ivy, and celosia completed the Easter garden set up on the steps leading to the basilica, the area around the altar and the balcony of the church.

Some 45,000 people were present in the square for the morning Mass, Vatican officials said, and by noon there were close to 100,000 people inside and outside the square for the pope's Easter message and blessing "urbi et orbi" (to the city and the world).

U.S. Cardinal James M. Harvey, Archpriest of Rome's Basilica of St. Paul Outside the Walls, stood alongside Pope Francis on the balcony of St. Peter's Basilica for the blessing, announcing a plenary indulgence available for everyone present, listening by radio or watching on television or following with "other means of communication."

Wishing everyone a happy Easter, Pope Francis prayed that the day would mark "a passage from affliction to consolation" for all, especially "the sick and the poor, the elderly, and those experiencing moments of trial and weariness."

"We are not alone: Jesus, the living one, is with us forever," he said. "Let the Church and the world rejoice, for today our hopes no longer come up against the wall of death, for

the Lord has built us a bridge to life."

"Yes, brothers and sisters, at Easter the destiny of the world was changed," he said, "and on this day, which also coincides with the most probable date of Christ's resurrection, we can rejoice to celebrate, by pure grace, the most important and beautiful day of history."

Pope Francis noted how the various Gospel accounts of Easter mention Jesus' followers rushing or going in haste to share the news of his resurrection, spurred on by joy and renewed in hope.

"At Easter, then, the journey quickens and becomes a race, since humanity now sees the goal of its journey, the meaning of its destiny, Jesus Christ, and is called to make haste to meet Him, who is the hope of the world," the pope said.

He prayed that all people would "make haste to progress on a journey of reciprocal trust: trust among individuals, peoples, and nations," overcoming conflicts and divisions and opening their hearts to those in need.

"Let us hasten to pursue paths of peace and fraternity," he said.

"Help the beloved Ukrainian people on their journey toward peace and shed the light of Easter upon the people of Russia," the pope prayed. "Comfort the wounded and all those who have lost loved ones because of the war, and grant that prisoners may return safe and sound to their families."

"On this day, Lord, we entrust to you the city of

Jerusalem, the first witness of your resurrection," he continued, adding to his prepared text his "deep concern" about the attacks that had taken place in the Holy Land in the previous few days, leading to deaths, injuries, and an increase of tensions.

The attacks, he said, make it difficult to resume "dialogue, in a climate of trust and reciprocal respect, between Israelis and Palestinians, so that peace may reign in the Holy City and in the entire region."

The pope also offered special prayers for Syria, Lebanon, Haiti, Tunisia, Congo, Myanmar, and other nations experiencing hardship and unrest.

He prayed that God would "comfort refugees, deportees, political prisoners, and migrants, especially those who are most vulnerable, as well as the victims of hunger, poverty, and the dire effects of the drug trade, human trafficking, and all other forms of slavery."

"Lord," he continued, "inspire the leaders of nations to ensure that no man or woman may encounter discrimination and be violated in his or her dignity; that in full respect for human rights and democracy these social wounds may be healed; that the common good of the citizenry may be pursued always and solely; and that security and the conditions needed for dialogue and peaceful coexistence may be guaranteed."



The Paschal candle, blessed during the Easter Vigil Mass, stands near the altar in St. Peter's Square at the Vatican as Pope Francis celebrates Easter morning Mass.

In New Book, Mother Shares Memories of Faith and Love

Did she ever dream of being a writer? Antonia Acutis chuckles at the question.

The answer is a decided no. Authorship was never a goal for her, but you would never know it from reading her book. Antonia has a way with words, and whether you are reading them on the page or listening to her speak, she draws you in with a combination of frankness and humility that is inherent to who she is. There is a passion evident in her voice, one that indicates certainty and surety. This is a woman who knows in the very depth of her being that God is good, that He does move, and that His will is always for our well-being.

And underneath it all is joy. I was moved by her honesty and her openness, but it was her laughter that surprised me most in our hourlong conversation.

This is perhaps unexpected from a woman who lost her only son to cancer at just 15 years old, but Antonia doesn't see it that way. She holds tightly to the words of Job: "The Lord has given, and the Lord has taken away. Blessed be the Name of the Lord."

Her new book, "My Son Carlo: Carlo Acutis Through the Eyes of His Mother" (OSV, \$27.95), is clearly the product of love and hard work, infused with the gifts and talents of teaching and evangelism of its author.

A Mother's Insights

There are many biographies available about Blessed Carlo Acutis, the first millennial to be beatified, but there is none like this one. If you are pressed for reading time and want to learn about the first millennial to be beatified, "My Son Carlo" is the book you should choose.

Each chapter contains firsthand accounts of defining moments from Carlo's life, from his days at school to his hobbies. As a mom myself, I found that I was most struck by the everyday moments Antonia remembers, both the funny and the poignant — the time Carlo was mortified when his grandmother smuggled their small dog into a museum in her purse or the gentle tone of his voice when he spoke on the phone to a friend who was struggling.

In an excerpt of "My Son Carlo," Antonia Acutis shares how her son's devotion to God helped to inspire her to live a life of faith. She writes: "Carlo showed me how to spend my days in the light of eternity. He taught me always to look toward heaven, toward the absolute, and not bent down toward the temporary, the relative. Day by day, he helped me glimpse a way to leave the relative and become a pilgrim of the absolute, which is a synonym for the supernatural and also for grace."

Notable, of course, are the anecdotes about the growth of Carlo's faith — and there



ELEVATOR TO HEAVEN

COLLEEN PRESSPRICH

are many — all told with the details and the context that only his mother could provide. Through her words, we find out Carlo's emotional state, his innermost thoughts, his hopes and his dreams.

These are interspersed with carefully chosen selections from Carlo's writings. The biography is worth reading for these alone. Had I read them without the attribution, I would have never guessed they were the work of a teenager. Deeply profound and yet simply written, the passages cut to the heart. I found myself reaching for my journal as I highlighted passages to take to prayer.

Sharing The Faith

But more than that, even more than the treasure trove of Carlo's writings and insight into his inner workings, this book is valuable because it contains the faith, knowledge, and wisdom of its author, a woman who has walked a road that most of us would shrink from, of a woman who has given her *fiat* to the Lord in the same way that our Blessed Mother did, and has never taken it back, no matter the

sorrows.

Read only the first chapters and you will quickly realize that the structure of this biography is unlike most. Catechesis and evangelism go hand in hand with narration in a way that feels effortless, though Antonia herself acknowledges that it was purposeful by design. A practical and busy woman, she doesn't like to waste her time on the frivolous, saying, "And so, knowing this, I understood that writing a book, I couldn't write a book only to say, 'How good is Carlo, how *saintly* is Carlo.' I wanted a book in which I helped people to follow a right path, to enrich spiritually other people. This is the reason why it has a 'catechetical aspect.'"

If you'd expect the catechetical aspect to make for dry reading, you'd be mistaken. In fact, some of my favorite sections of the book were the places where she expounds on a topic, explaining its deeper meaning, theology, or history. Antonia guides and instructs with the gentleness and ease of a born teacher, and the book is stronger for it. Her expertise is as clear as her passion. This is a woman who knows her faith like the back of her hand and whose great desire is that others will, too.

A Desire for Holiness

It wasn't always that way though. Antonia is the first to admit that it was her son who brought her to faith and not

the other way around. She's blunt in her self-assessment. "I didn't know anything. I was ignorant, terribly. But I did my first Holy Communion, it was my first Mass. And I did the confirmation, as well, and it was the second Mass. Then it was my marriage, it was the third Mass. So, you can imagine my level of faith; I was terrible. And this, of course, was a problem."

It's not an easy thing to acknowledge one's own deficiencies. To speak with someone who can openly and honestly speak about something that so many of us would pretend didn't exist is refreshing, but what I love most about Antonia's story is that she didn't wallow in her inadequacy, nor did she shrink from it. She allowed it to drive her forward.

And this, too, is part of the story of "My Son Carlo." Though she is constantly pointing the reader's attention back to the Lord and the witness of her son, Antonia's journey to faith is also found within the pages. The ways that she changed as a mother, the steps she took to learn more about the Church, the simple prescriptions she offers to Catholics today seeking to become saints — these are all woven into the story of her son's life.

Her witness is imminently relatable to those of us who weren't raised in practicing

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Have Faith — Trust in the Lord



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Second Sunday of Easter John 20:19-31

With deep faith and faith-filled excitement the Church continues the celebration, begun a week and a day ago at Easter, of the Lord's resurrection and final victory over death and sin.

As is the case in almost every Mass of this season, the first reading this weekend comes from the Acts of the Apostles. Acts originally was seen as a continuation of St. Luke's Gospel, and these books should be considered as being in sequence.

Together they tell an unin-

terrupted story of salvation in Jesus, from Mary's conception to a time years after the Ascension.

This weekend's reading reveals to us what life actually was in the time shortly following the Ascension. The first Christians, many of whom likely knew Jesus, reverently following the Apostles, were together in a most realistic sense of community, eagerly caring for the needy, praying, and "breaking the bread," a term referring to the Eucharist in Early Christianity. Clearly, Peter was the chief of the Apostles. He was special.

Most importantly, through the Apostles, and in the Church, Jesus still lived and acted. The sick were cured. The deaf heard. The blind saw. No one was beyond the Apostles' concern.

For its second reading this weekend, the Church offers us a passage from the First Epistle of Peter.

Obvious, and inspiring, in this reading is the first Christians' intense love for, and faith in, the Lord. It was a

faith that hardly went unchallenged. The culture in which Christianity was born and grew in almost every respect either rejected the ideals of the Gospel or held them in outright contempt.

Many of the first Christians died as martyrs, because they so steadfastly held to what Jesus had taught ... St. Stephen and all but one of the Apostles themselves.

John's Gospel provides the last reading. It is one of the beloved, and most familiar, of the Resurrection Narratives.

In this reading is the story of the reluctance of the Apostle Thomas to accept that Jesus indeed had risen from the tomb. Then, as all recall, dramatically Jesus appeared on the scene. He invited Thomas to believe. In awe, and the uttermost faith, Thomas declared that Jesus not only is his teacher, but indeed Jesus is God.

The Lord then conferred upon the Apostles that most divine of powers, the power to judge what is sinful and to forgive sin.

Reflection:

In two days, the people in Israel, and Jews everywhere, will remember the millions who died in Adolf Hitler's savage persecution of Jews. For many years before the collapse of the Soviet system, it was the great celebration of Communism, a philosophy that also brought death and heartache to many millions.

Evil in the world has been, and still is, overwhelming. Violence and hatred in this country. Nicaragua. Ukraine. Blatant immorality.

These historic and current evils provide half of the picture of human existence. The other side of the picture shows how beautiful life is when the Risen Christ reigns and is acknowledged.

This weekend is Divine Mercy Sunday. In mercy, God sent the Lord Jesus to us. Christ redeemed us. He strengthens us. He shows us how to live. He leads us away from evil.

Christ's victory over evil has been demonstrated so many times in history. He has never failed. The Apostles and their suc-

cessors brought Christ to their contemporaries, and they bring it still, connect us with Jesus, and with God. They still act through the Church, so vivid in Early Christianity.

As differences among themselves unsettle Catholics today, these readings tell us to gather around Peter and the Apostles. Be strong of faith. In the end, all will be good.

Trust in the Lord, as the martyrs trusted. His truth will prevail.

READINGS

Sunday: Acts 2:42-47 Ps 118:2-4, 13-15, 22-24 1 Pt 1:3-9 Jn 20:19-31

Monday: Acts 4:23-31 Ps 2:1-9 Jn 3:1-8

Tuesday: Acts 4:32-37 Ps 93:1-2, 5 Jn 3:7b-15

Wednesday: Acts 5:17-26 Ps 34:2-9 Jn 3:16-21

Thursday: Acts 5:27-33 Ps 34:2, 9, 17-20 Jn 3:31-36

Friday: Acts 5:34-42 Ps 27:1, 4, 13-14 Jn 6:1-15

Saturday: Acts 6:1-7 Ps 33:1-2, 4-5, 18-19 Jn 5:16-21

Reviewing the Holiest — and Most Joyful — Week

I don't know how the six weeks of Lent went for you, but I was really glad when we reached Holy Week. I love the liturgies and traditions that we observe together in this most sacred time. Everything we do is packed with meaning, from the veiling of statues to the darkness in the church at the beginning of the Easter Vigil. And I'm really looking forward to the Easter Season this year, especially because of a special feast that I am delighted to share with you. But first, let's talk about some of the little joys that we encounter in Holy Week and the Paschal Triduum.

As a child, I always looked forward to Palm Sunday, if only because I got to wave palm branches (and annoy my siblings by tickling them with the palms throughout the rest of the Mass). And I love the opening procession, where we get to walk and sing like the people of Jerusalem did on that first Palm Sunday when Jesus was welcomed joyfully into the city. How quickly that joy turns to sorrow, however, when we hear (and participate) in the reading of the Passion, again being invited to play the part of the people who shouted, "Crucify Him! Crucify Him!"

Most Catholics have never attended a Chrism Mass, which is one of the most beautiful liturgies of the year. At this Mass, which typically falls in Holy Week, the bishop blesses and consecrates the holy oils and the Sacred Chrism, which are used throughout the diocese in the sacraments of Baptism, Confirmation, Anointing of the Sick, and Ordination (as well as to consecrate new churches and altars). The Chrism Mass is a wonderful opportunity to see the fullness of the Church at prayer, and it is particularly marvelous for anyone preparing to be received into the Church at Easter. Plus, it's the one time each year you get to see the "liturgical spoon," which the bishop uses to stir the fragrant oil into the Sacred Chrism!

Wednesday of Holy Week has a special nickname, "Spy Wednesday." This alludes to the Gospel passage for the day's Mass, recounting how Judas agreed to betray Jesus to the authorities for 30 pieces of silver (which was the amount that the Mosaic Law decreed be paid to a slave owner if his ser-

vant was gored by an ox). The Gospel says that "from that time on Judas looked for an opportunity to hand Jesus over" (Matt 26:16), he "spied" on Jesus's comings and goings, and thus the nickname for the day.

Holy Thursday, Good Friday, and Holy Saturday together form the "Paschal Triduum", which means "three days of Passover," a reference to the original Passover which freed the Jewish people from slavery in Egypt. Our Christian Passover is the three days encompassing Jesus's passion and death, culminating in His resurrection. At the Last Supper on Holy Thursday, Jesus sacramentally anticipated the sacrifice He would offer the next day on the altar of the cross by giving Himself to His Apostles in the Eucharist, His Body and Blood poured out to seal "a new covenant" (1 Corinthians 11:25) — this time not just with the Jewish people, but for the whole world.

On Good Friday, we once again hear and participate in the reading of the Passion, and venerate the cross itself upon which our salvation was offered. Parishes around the world perform this ritual in different ways; when I was in formation as a Dominican Friar, the tradition was to remove one's shoes and lay face down in prayer as one approached the cross. This echoed the encounter of Moses with God in the burning bush, where he was told, "Remove your sandals from your feet, for the place where you stand is holy ground," and "Moses hid his face, for he was afraid to look at God" (Exodus 3:1-6).

The Easter Vigil is without doubt the most glorious of celebrations. From the bonfire outside, and the huge Paschal candle leading the way into a darkened church, to the singing of the ancient Exsultet prayer with its description of "the happy fault, the necessary sin of Adam that gained for us so great a Redeemer!" I love the return of the joyful "Alleluia," singing the Litany of the Saints as we bless the baptismal font, and of course the delight of welcoming our newest brothers and sisters in Christ through Baptism and Confirmation. The entire night is full of happiness. Some parishes even follow the Vigil with a party to welcome

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Catholic families but want to be able to answer our children's questions well. Antonia's example reminds me that I am called to sanctify myself, even as I attempt to raise saints. It gives me courage and pushes me to keep learning and grow-

ing in my own faith.

There are many reasons to read "My Son Carlo." Whether you are looking to learn about the saintly teen himself, or perhaps, like me, you are on the hunt for wisdom to help you on your own journey, to spur you on as you try to get your family to heaven, this book will



KEN HALLENIUS

HUMOR IN THE MIX

the neophytes (that's the fancy name for newly baptized people). Who doesn't love a piece of Easter cake at midnight?

But the absolute best part is that the Vigil kicks off the 50-day Easter Season. Think about that: while we've been slogging along for 40 days of our Lenten journey, the joyful season of Easter is even longer! The first eight days of the Easter Season are what's called the "Octave of Easter" — eight consecutive days that are celebrated as one. Each day's prayers are the same as Easter Sunday's prayers, underscoring the fact that Jesus's resurrection has recreated the world anew. A traditional Easter greeting says, "Jesus is risen!" with the response, "He is truly risen!" I like to make the response a little more Catholic by adding, "and has appeared to Simon!"

Many years ago, I started a personal tradition that highlights a practical ramification of Jesus's bodily resurrection. Throughout Lent, we observe the penitential practice of not eating meat on Fridays, as a reminder of Jesus's sacrifice on the cross. (Many Catholics abstain from meat on Fridays throughout the year for the same penitential reason). But the Friday within the Octave of Easter is liturgically the same as Easter Sunday. So I took to hosting a party in the octave called "Meating Friday," where we eat bacon and ribs and brisket and all the meats. The tradition has caught on — I'm pleased to say that my parish will celebrate the coming Meating Friday with a potluck; this year, St. Joseph Parish: next year, the Vatican?

I hope you had a blessed and joyful Holy Week — and a glorious Easter!

Ken Hallenius is a syndicated radio host and podcaster living in South Bend. For more, visit blog.hallenius.org.

be a blessing to you. I highly encourage putting it on your To Be Read List. You won't regret it.

Colleen Pressprich is the Author of "The Women Doctors of the Church" She writes from Michigan.

SCRIPTURE SEARCH®

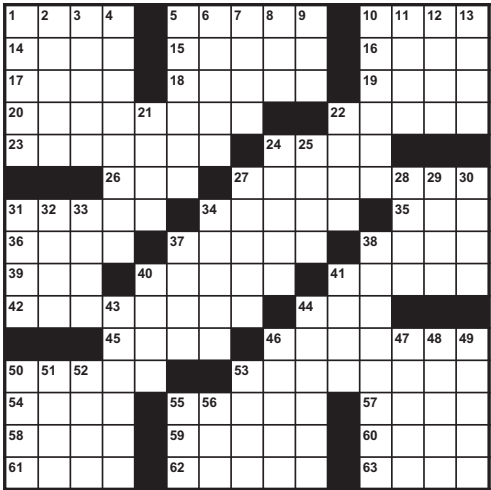
Gospel for April 16, 2023
John 20:19-31

Following is a word search based on the Gospel reading for the Second Sunday of Easter, Cycle A: The risen Lord appears to Thomas. The words can be found in all directions in the puzzle.

EVENING FOR FEAR THE LORD BREATHED TWELVE HAND WRITTEN	FIRST DAY PEACE FATHER FORGIVE NAILS BLESSED THIS BOOK	DOORS SHOWED SENT ME THOMAS FINGER OTHER SIGNS NAME
--	--	---

THOMAS LEARNS

S H O W E D E S S E L B
N A A N F O R F E A R I
G L M N N R E C A E P L
I W K O D A N L A O F Y
S K T L H A M T K J O A
R N H T I T H E L O R D
E E I L D E W T R H G T
H T S D D T N E P O I S
T T B O H Y G U L I V R
O I O F G N I N E V E I
O R O B I S E N T M E F
S W K F A T H E R H U I



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ACROSS

- 1 "... the infant leaped in her ____" (Lk 1:41)
- 5 Does a car repair job
- 10 "Hey, buddy"
- 14 Suffix (zool.)
- 15 Maladroit
- 16 Having a sound mind
- 17 Urges
- 18 Leg bone
- 19 Water, to Pedro
- 20 Sicken
- 22 Reveals
- 23 Flags
- 24 Streetcar
- 26 Denial
- 27 "For where your ____ is, there will also your heart be." (Mt 6:21)
- 31 Prodded
- 34 Eats
- 35 Mon. of the Feast of All Saints
- 36 Parody
- 37 Blended
- 38 10 cents US
- 39 "Am ____ your way?"
- 40 Couches
- 41 Female fox
- 42 Sections
- 44 Catholic newsman Russert
- 45 Distasteful
- 46 Avian symbol of the atonement
- 50 Sermon site
- 53 Burial ground
- 54 Brewery device
- 55 Acute
- 57 Hindmost part of an animal
- 58 "____ time..."
- 59 Student
- 60 "This ____ sudden!"
- 61 Conjunction
- 62 White poplar
- 63 Spotted

DOWN

- 1 The Duke, a convert to Catholicism
- 2 Body of salt water
- 3 Lists
- 4 Baby's cradle
- 5 Series of petition prayers
- 6 Single things
- 7 Parisian infant
- 8 Center starter
- 9 RR stop
- 10 Book of hymns in the Old Testament
- 11 Narrative of heroic exploits
- 12 Rebuff
- 13 Green and Pekoe
- 21 Old expletive
- 22 Ovine cries
- 24 People looked like this to the blind man Jesus cured
- 25 Spawning area of salmon
- 27 State in which the Diocese of Dallas is found
- 28 Windows alternative
- 29 The Holy See
- 30 Fifty-fifty
- 31 Frat letters
- 32 Migrant farm worker
- 33 Christ the ____
- 34 Jubilee number
- 37 A Franciscan, for example
- 38 "Nunc ____"
- 40 Denomination
- 41 Objectionable
- 43 Catholic United States Supreme Court justice, Sherman ____
- 44 Jesus drove the merchants out of this
- 46 Jeopardy
- 47 "... we do not ____ praying for you" (Col 1:9)
- 48 "... and said to her, 'Talitha kum,' which means, 'Little girl, I say to you, ____!' (Mk 5:41)
- 49 Thermoplastic yarn
- 50 Castle's defense
- 51 "Again you have heard that it was said to your ancestors, 'Do not take a false ____.'" (Mt 5:33)
- 52 Annapolis (abbr.)
- 53 Headland
- 55 Mineral spring
- 56 Central part of a wheel

Answer key can be found on page 19

Papal Preacher: Nihilism is the 'Black Hole' of the Spiritual Universe

VATICAN CITY (CNS) — Alone, without God, humanity is nothing, the papal preacher told Pope Francis and thousands of people gathered for the Liturgy of the Lord's Passion. "As believers, it is our duty to show what there is behind or underneath" proclamations of

relativism and nihilism, that is, to show the truth and new life brought by Christ's resurrection, Cardinal Raniero Cantalamessa said in his homily on April 7 in St. Peter's Basilica. Presided over by Pope Francis, the service on Good Friday commemorates Christ's passion and death on the cross. Following tradition, the homily was delivered by Cardinal Cantalamessa, preacher of the papal household. He reflected on the consequences of philosophies that have proclaimed a fatalistic,

hopeless form of the "death of God" in a "de-Christianized Western world." "But history, literature, and our own personal experience tell us" that "there is a transcendent truth that no historical account or philosophical reasoning could convey to us," he said. "God knows how proud we are and has come to our help by emptying Himself in front of us." "At every Mass, after the consecration, we say or sing: 'We proclaim your death, O Lord, and profess your resurrection until you come again.'"



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Candidates must submit a letter of interest, a resume, and professional references. Visit diocesefwsb.org/careers
- Applications are being accepted through May 15, 2023

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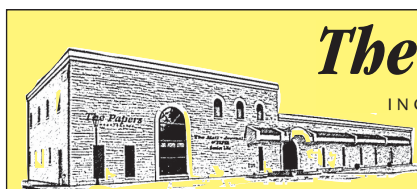
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Sacred Music Concert

GRANGER — As part of the Eucharistic Revival, St. Pius X Parish, 52553 Fir Rd., will host a Sacred Music Concert on Sunday, April 23, at 2 p.m. Classical sacred music centered on devotion to the Holy Eucharist, with polyphony and harmony, will be performed. No cost, but registration is required to reserve a seat. Visit diocesefwsb.org/eucharist.

Bach Collegium Offers Season Finale

FORT WAYNE — The Bach Collegium will offer a beautiful choral and instrumental meditation on the injuries of Christ on the Cross on Monday, April 24, from 4-5:30 p.m., featuring the soloists, choir, and period

instrument ensemble of the Bach Collegium in the amazing acoustics of the USF Chapel, 2701 Spring St. Tickets are \$25, \$10 for students with ID, younger than 10 free. Visit bachcollegium.org. Contact Thomas Remenschneider at 888-857-2224 or tremenschneider@bachcollegium.org for information.

Christ Child Society Plans Diaper Drop

MISHAWAKA — The Christ Child Society will have a diaper drop on Wednesday, April 26, from 9 a.m. to 2 p.m. Drop off diapers in front of the Clothing Center, 2366 Miracle Lane, in

the Town and Country Shopping Center to help moms keep their babies dry, healthy, and happy. Diapers will be distributed through local family-serving organizations. Visit christchildsb.org for information.

Good News! Nights: Sharing Jesus

FORT WAYNE — Good News! Nights will be hosted at parishes around the diocese. Each event includes an explanation of what evangelization is and what it means to be a Eucharistic Missionary. Visit diocesefwsb.org/eucharist-events/#good-news for more information.

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Helen Nix, 96, Queen of Angels

Dorothy Vevia, 91, St. Charles Borromeo

Leopino Angianga, 63, St. Vincent de Paul

Michael Koch, 85, St. Vincent de Paul

Mishawaka

Doris Lehman, 98, Queen of Peace

New Haven

Kathryn Wetoskey, 91, St. John the Baptist

South Bend

Carolyn Haluda, 76, Cathedral of St. Matthew

Maribel Early, 83, Christ the King

Edward Healy, 88, Christ the King

Kenneth Kanczuzewski, 64, Christ the King

James Horvath, 51, Sacred Heart of Jesus

Bethann Paczkowski, 55, Sacred Heart of Jesus

John Schwind, 86, Sacred Heart of Jesus

Colonel Daniel Falvey, 68, St. Jude

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Your word is truth.

As you sent me into the world,
so I sent them into the world,” says the Lord.

- cf. John 17:17-18

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