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The Resurrection by Carl Heinrich Bloch, 1881.

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Palm Sunday Enters Us into Holy Week

BY KATIE MURRAY

Bishop Rhoades began the most sacred week of the liturgical year on Sunday, March 24, at the Cathedral of the Immaculate Conception in Fort Wayne as he celebrated Mass on Palm Sunday – an event, he said, that initiates a sacred journey through Holy Week and is a time of profound reflection and spiritual renewal within the Catholic faith. As we embark on this pilgrimage of faith, Bishop Rhoades told those in attendance, we are called to immerse ourselves in the rich tapestry of liturgical traditions that unveil the mysteries of Christ's passion, death, and resurrection.

Central to Palm Sunday is the commemoration of Jesus' entry into Jerusalem, a moment of profound significance in the Christian narrative. In his homily, Bishop Rhoades articulated the deliberate and symbolic nature of Jesus' actions as He meticulously fulfills the prophecy of Zechariah to reveal His identity as the long-awaited Messiah-King.

"Today we commemorate Jesus' triumphal entrance into the holy city of Jerusalem," Bishop Rhoades preached. "Jesus went up to Jerusalem with His disciples, like so many other pilgrims, to celebrate the Passover. Notice how intentional Jesus was: He gave two of the disciples very precise instructions to go into the nearby village to find a colt, to untie it, and to bring it to Him. Why is this noteworthy? Because Jesus had a purpose. He was intent on entering the holy city on a donkey because He was fulfilling the prophecy from the Book of the Prophet Zechariah that one day the Messiah-King would enter Jerusalem riding on a donkey."

Bishop Rhoades noted that through His humble arrival on a donkey, Jesus challenges conventional expectations of kingship. Unlike earthly rulers who assert dominance through force, Jesus demonstrates a kingship rooted in meekness and service. He enters not to conquer but to redeem – a theme echoed throughout His passion, as depicted in the Gospel accounts.

In his portrayal of Jesus' agony in the Garden of Gethsemane, Bishop Rhoades invited the congregation to contemplate the depth



Photos by Joe Romie

A basket of palm fronds awaits worshippers before Mass on Sunday, March 24, Palm Sunday, at the Cathedral of the Immaculate Conception in Fort Wayne.

of Christ's suffering. Jesus, grappling with the weight of humanity's sin, surrendered Himself entirely to the will of the Father. Through His obedient acceptance of the cross, Jesus initiated a profound reversal – namely, the restoration of humanity's relationship with God.

The pinnacle of Jesus' sacrifice is witnessed on the cross, where He utters the poignant words of Psalm 22: "My God, my God, why have you forsaken me?" In this moment of apparent abandonment, Jesus bore the full extent of human alienation from God, offering Himself as the ultimate sacrifice for our redemption. It is through His selfless act of love that the barrier between God and humanity was shattered, paving the way for reconciliation and salvation.

The centurion's proclamation – "Truly this man was the Son of God!" – epitomizes the transformative power of Jesus' sacrifice, and His resurrection on Easter Sunday signifies the ultimate triumph of love over death, inviting us to share in His victory. Through our participation in the liturgies of Holy Week, we are called to enter into the mystery of Christ's passion, death, and resurrection, embracing the immense love of our Redeemer.

Beyond Palm Sunday, the

*Beyond Palm Sunday, the
liturgical journey unfolds
through a series of poignant
ceremonies known as the
Paschal Triduum.*

PALMS, page 16



Bishop Rhoades blesses attendees with holy water at the beginning of Palm Sunday Mass on Sunday, March 24, in Fort Wayne.



Worshippers use a missalette to follow along with the liturgy during Palm Sunday Mass at the Cathedral of the Immaculate Conception.



University of Saint Francis

After serving as interim president since last May, officials with the University of Saint Francis in Fort Wayne announced that Dr. Lance Richey has been chosen as its 11th president.

Richey Named President of the University of Saint Francis

Officials with the University of Saint Francis announced on Thursday, March 21, that its sponsoring congregation – the Sisters of St. Francis of Perpetual Adoration – has appointed Dr. Lance Richey as its next president. Richey, who has held various roles at the university throughout his 13-year career at Saint Francis, had been serving as its interim president since last May. Richey will become the school's 11th president – and its first lay president – in the school's 134-year history after he is inaugurated at a ceremony on the university's Fort Wayne campus on Friday, June 7.

"I am incredibly honored and excited to serve the University of Saint Francis as its next president," Richey said in a statement released by the university. "By providing students with an intellectually rigorous education that is firmly rooted in the Catholic, Christian tradition, Saint Francis has been transforming lives and serving the Church and world for 134 years. As the first layperson to lead the university, I want to thank the Sisters of St. Francis of Perpetual Adoration and the Board of Trustees for their trust in me. As the university

begins planning for the next era in its history, I want everyone to know that its mission and values will continue to guide all we do. Now more than ever, the world needs the excellent, faith-based education for which Saint Francis is known and loved."

Members of the Sisters of St. Francis of Perpetual Adoration and the Saint Francis Board of Trustees expressed their excitement regarding Richey's appointment.

"We are very grateful to Dr. Lance Richey for serving as interim president this past year, and we warmly welcome him to serve as the next president of the University of Saint Francis," Provincial Superior Sister Margaret Mary Mitchel, OSF, said. "Dr. Richey has a deep love for the university and its Catholic and Franciscan mission. He has been an exemplary model of faithfulness and dedicated service during his 13 years at Saint Francis. We offer him our heartfelt congratulations and assure him of our prayerful support as we go forward together following Christ in the footsteps of St. Francis of Assisi."

Richard A. Poinsette, Chairman of the Board of Trustees, said: "The Board of Trustees joins the Sisters of St. Francis of Perpetual Adoration

in enthusiastically welcoming Dr. Richey as our new president. Dr. Richey's faithful service to the University of Saint Francis is well-documented, and his commitment to its mission makes him the right person to lead the university. We are all very optimistic about the future of the University of Saint Francis under his leadership."

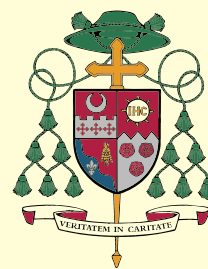
Richey will succeed former University President Father Eric Albert Zimmer, who announced his resignation on April 5, 2023. Richey holds the rank of Professor of Theology and has served Saint Francis in several capacities during the past 13 years, most recently as Vice President for Academic Affairs from April of 2018 to May of 2023. Richey served more than four years as Dean of the School of Liberal Arts and Sciences. He also previously served as Director of the John Duns Scotus Honors Program.

According to a university news release, Richey holds doctorates in philosophy and religious studies from Marquette University in Milwaukee and has published widely in both disciplines. He also holds a certificate of pre-theological studies from Conception Seminary College in Conception, Missouri, and a bachelor of arts in history from Furman University in Greenville, South Carolina. Before joining Saint Francis, Richey taught at Cardinal Stritch University in Milwaukee, Conception Seminary College, and Assumption College in Worcester, Massachusetts.

Richey and his wife, Carol, have five children, all of whom have earned or are earning degrees at Saint Francis.

*"Now more than ever,
the world needs the excellent,
faith-based education for which
Saint Francis is known and loved."*

LANCE RICHEY, PRESIDENT OF THE
UNIVERSITY OF SAINT FRANCIS



Public schedule of Bishop Kevin C. Rhoades

Tuesday, April 2: 7 p.m. – Little Flower Holy Hour, St. Mother Theodore Guerin Chapel, Fort Wayne
Wednesday, April 3: 7 p.m. – Confirmation Mass, St. Anthony of Padua Church, Angola
Friday, April 5: Noon – Easter Mass for Diocesan Employees, Good Shepherd Chapel, Archbishop Noll Center, Fort Wayne
Friday, April 5: 7 p.m. – Confirmation Mass, St. Mary of the Assumption Church, Decatur
Saturday, April 6: 10 a.m. – Confirmation Mass, St. Michael Church, Plymouth



Forty Hours Devotion



APRIL

St. Vincent de Paul, Fort Wayne: April 14-16
Blessed Sacrament, Albion: April 14-16
Our Lady of Good Hope, Fort Wayne: April 21-23
St. Adalbert, South Bend: April 21-23
St. Robert Bellarmine, North Manchester: April 21-23
Sacred Heart, Notre Dame: April 28-30

MAY

St. Joseph, LaGrange: May 12-14

JUNE

St. Anthony of Padua, Angola: June 2-4
St. John the Baptist, South Bend: June 23-25

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

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DIocese of
FORT WAYNE-SOUTH BEND

Bishop Confirms Young People at St. Matthew Cathedral

BY KASIA BALSBAUGH

On Saturday, March 16, at St. Matthew Cathedral in South Bend, Bishop Rhoades confirmed 76 young people from seven parishes in the South Bend area.

The Gospel reading featured the parable of the talents, which Bishop Rhoades drew on for his homily. The bishop first put the idea of a talent into historical context, noting that in Jesus' time it was a way of measuring. One silver talent, the bishop said, was worth 15 to 20 years of wages. Just one talent would be more than \$1 million today, he added.

Of course, the word's modern usage helps listeners draw connections to the deeper connotations behind the parable. "Oftentimes, when we think of talents, we think of our natural abilities. ... Now, I think more important what Jesus is talking about are the spiritual talents, the spiritual gifts that we might receive," Bishop Rhoades said.

Bishop Rhoades then asked the congregation, "The question is, what do we do with these amazing gifts or talents that God has given us?"

The answer? Service and evangelization – as modeled by the saints.

Bishop Rhoades asked some of the confirmands why they chose the saint names they did.



Incense floats up before the procession during the beginning of the 2024 Confirmation Mass at St. Matthew Cathedral on Saturday, March 16.

Photos by Kasia Balsbaugh



Bishop Rhoades anoints the foreheads of the young confirmands with chrism as the sponsors stand nearby.



He is Alive!

MATTHEW 28:6



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The Gospel is read at the confirmation Mass while Bishop Rhoades and those assisting with the Mass stand.

He was very excited to find a student who had St. John as his confirmation name, since Bishop Rhoades' confirmation name was John. Though the student had chosen a different John – John the Baptist instead of John the Apostle – he and the bishop still talked about John the Baptist's significance. Bishop Rhoades asked why the student had chosen that saint. "He paved the way for Jesus," was the reply.

Another student had also chosen a St. John. "St. John Baptist or St. John the Apostle?" Bishop Rhoades asked, to which the student responded with St. John the

Apostle. "Oh good, same as me!" Bishop Rhoades said. "You can be the next bishop," he said, to which the student responded, "OK."

"Fill out an application after Mass," Bishop Rhoades joked.

Bishop Rhoades also held up St. Matthew – co-patron of the diocese, and another chosen confirmation saint by a student in the crowd – as a wonderful example of discipleship. When none of the confirmands could name the primary patron of the Fort Wayne-South Bend diocese (Our Lady), Bishop Rhoades joked that he would take them all on a personal tour of the Cathedral of the Immaculate Conception in Fort



In his homily, Bishop Rhoades exhorts the young people who are about to be confirmed.

Wayne.

Bishop Rhoades also asked the students about the work of the Holy Spirit. "What happens when we live by the Spirit? We will see fruits of the Holy Spirit in our lives," Bishop Rhoades said, likening the gifts and fruits of the Holy Spirit to the roots and fruits of a tree.

Bishop Rhoades encouraged each confirmand "to really be a Christian, not just to be called a Christian."

"Today," Bishop Rhoades said, "the world needs committed Christians who are led by the Spirit."

Sign up to Stay Informed

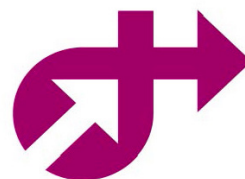
Dear Brothers and Sisters in Christ,

We as Catholics have a duty to bring morality into the public forum. The Indiana Catholic Conference (ICC) works to bring morality into the public forum by educating policy makers and politicians on Catholic Social Teaching and the impact it can have on proposed laws. While the ICC had some successes during the most recent Indiana General Assembly session with expanding school choice and curbing predatory lending, we need assistance. Those who stay informed on local and national issues can help the ICC help the Church. Signing up to receive information on matters of importance to the Church from the ICC is a small first step. After receiving information, you can prayerfully discern which matters you want to share with family and friends, or which matters move you to engage in some way with your local or national representatives or senators.

Sign up via email icc@archindy.org

or by calling 317-236-1458.

Thank you for your consideration.



PRIESTHOOD ORDINATIONS

THE CONGREGATION OF HOLY CROSS *announces the Ordination to the Priesthood of*

REV. MR. EDWARD DOLPHIN, C.S.C., REV. MR. NICHOLAS GUINEY, C.S.C.,
REV. MR. STEPHEN JAKUBOWSKI, C.S.C., REV. MR. RYAN KERR, C.S.C.,
REV. MR. TYLER KREIPKE, C.S.C., REV. MR. PETER PULEO, C.S.C.,
REV. MR. MICHAEL RYAN, C.S.C., REV. MR. BRIAN VETTER, C.S.C.

Saturday, April 6, 2024 @ 1:30pm EDT

*Basilica of the Sacred Heart
Notre Dame, Indiana*

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Rev. Brian Kennedy, C.S.C., celebrating the Eucharist at André House of Arizona, a Holy Cross ministry to the homeless and poor populations of the Phoenix area.

U.S. Bishops Ask Faithful to Pray for End to Israel-Hamas war

WASHINGTON, D.C. (OSV News) – The president of the U.S. Conference of Catholic Bishops and the chairman of the USCCB's Committee on International Justice and Peace called upon the faithful to renew prayers during Holy Week for an end to the Israel-Hamas war. "As the Church enters Holy Week and Christ's suffering on the cross and His resurrection are made present to us so vividly, we are connected to the very source of hope. It is that hope that spurs us to call on Catholics here in the United States and all those of goodwill to renew their prayers for an end to the raging Israel-Hamas war," wrote USCCB President Archbishop Timothy P. Broglio of the Archdiocese for the Military Services USA and Bishop A. Elias Zaidan of the Maronite Eparchy of Our Lady of Lebanon, Chairman of the Committee on International Justice and Peace, in a March 23 statement. "To move forward, a cease fire and a permanent cessation of war and violence is absolutely necessary. To move forward, those held hostage must be released and civilians must be protected. To move forward, humanitarian aid must reach those who are in such dire need," they wrote.

Russian, Ukrainian Church Leaders React to Moscow Terror Attack

MOSCOW (OSV News) – Russia's Catholic archbishop has echoed condemnations of a March 22 terror assault that left dozens dead and injured at a Moscow concert venue, although a bishop from war-torn Ukraine warned the atrocity should also remind Russians of what his country was suffering at their hands. "Our hearts are filled with horror and pain – but we ... (should) not forget our lives are in God's hands," said Archbishop Paolo Pezzi, who heads the Moscow-based Mother of God archdiocese. "Trusting in Him, I ask you to pray for the salvation of all whose lives are still in danger, peace for the dead, help and healing for the injured, and courage and patience for all called to help them." The archbishop issued the statement on Saturday, March 23, following an overnight attack by gunmen on the Crocus concert hall in the capital's Krasnogorsk suburb, which claimed more than 130 lives and an additional 100 injured. However, a Ukrainian bishop said he feared the attack would also serve as a "great provocation," enabling Vladimir Putin's government to "inflammatory international opinion" and "jus-

Holy Land Christians 'Are Not Alone, Abandoned, or Afraid'



OSV News photo/courtesy Latin Patriarchate in Jerusalem

Altar servers process during Palm Sunday Mass at Holy Family Church in Gaza City on Sunday, March 24. More than 500 Christians shelter in the parish amid the ongoing Hamas-Israel war. "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. Father Waldemar Cislo, Director of the Polish section of pontifical charity Aid to the Church in Need, said, "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."

tify the terrible acts" committed against his country.

Study Finds Abortions Soar Post-Dobbs

WASHINGTON, D.C. (OSV News) – A recent study from the Guttmacher Institute, an organization that supports abortion access, found that the number of abortions in 2023 – the first full year since the Supreme Court overturned *Roe v. Wade* – increased to the highest number and rate in the United States in more than a decade. In response to this study, Bishop Michael F. Burbidge of Arlington, Virginia, Chair of the U.S. Conference of Catholic Bishops' Pro-Life Activities Committee, told OSV News that pro-lifers need to

be "proactive" and "visible" to women seeking abortion and "show our radical solidarity so that we also transform hearts." Bishop Burbidge called prayer in this matter "critically important," saying the abortion pill not only kills a child in the womb, but that "we've heard from women how extremely upsetting and violent and painful" the experience is.

Pope Urges the Church to 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 dated Thursday, March 21, to participants at a meeting between bishops, Church officials, and migrants in Lajas Blancas, Panama, to discuss accompanying migrants. Migrant brothers and sisters "represent the suffering flesh of Christ" since they are "forced to leave their land, to face the risks and tribulations of a hard road without finding another way out," Pope Francis wrote in his message to the group. Bishops and other members of the Church who

support migrants "are the face of a mother Church that walks with her sons and daughters," he wrote.

Five U.S. Priests Tapped to Share Insights for the Synod

WASHINGTON, D.C. (OSV News) – Five U.S. priests will travel to Rome in April to share their experiences of parish life with the ongoing Synod of Bishops on synodality. The group – selected by the U.S. Conference of Catholic Bishops as part of a 300-member worldwide delegation – also will speak with Pope Francis during the April 28-May 2 meeting. OSV News has learned that the five U.S. priests selected are Father Artur Bubnevych, Pastor of Our Lady of Perpetual Help Byzantine Catholic Church in Albuquerque, New Mexico; Father Joseph Friend, Pastoral Administrator of three Arkansas parishes; Father Donald Planty, Pastor of St. Charles Borromeo Parish in Arlington, Virginia; Father Luis Navarro, Pastor of St. George Parish in Stockton, California; and Father Bill Swichtenberg, Pastor of St. Mary Catholic Community in Appleton, Wisconsin. The five will share their pastoral perspectives for consideration by the second synod assembly, which is scheduled to take place this October.

Wisconsin Bishop Resigns; Detroit Auxiliary Named Successor

WASHINGTON, D.C. (OSV News) – Pope Francis has accepted the resignation of Bishop William P. Callahan, 73, from the pastoral governance of the Diocese of La Crosse, Wisconsin, for health reasons, and has appointed Detroit Auxiliary Bishop Gerard W. Battersby as his successor. The resignation and appointment were publicized in Washington, D.C., on Tuesday, March 19, by Cardinal Christophe Pierre, Apostolic Nuncio to the United States. Bishop Battersby, a Detroit native, was named a Detroit auxiliary in 2016. He will be installed as the 11th bishop of La Crosse on Monday, May 20, at the Cathedral of St. Joseph the Workman in La Crosse. Bishop Callahan has headed the west-central Wisconsin diocese for 14 years. He is two years shy of the age canon law requires bishops to submit their resignation to the pope. In a statement, Bishop Battersby said he received the news of his appointment "with joy." He said, "The Risen One has bid me to follow Him to western Wisconsin, to the banks of the Mighty Mississippi. I leave with hope and anticipatory joy."



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May We Never Forget: We Are an Easter People

BY FATHER MARK HELLINGER

"But now we know the praises of this pillar, which glowing fire ignites for God's honor, a fire into many flames divided, yet never dimmed by sharing of its light, for it is fed by melting wax, drawn out by mother bees to build a torch so precious. O truly blessed night, when things of heaven are wed to those of earth, and divine to the human."

Illuminated by the light of the Easter candle, which is the symbolic presentation of the Light that is Christ in risen glory, we gather to celebrate Easter Sunday, and the Church does this both at night and "at dawn" – in the morning of Easter. How fitting for our Gospel reading, Mary too came to the tomb while it was still dark to discover it empty. And this aspect of the celebration is worth reflecting on, because it cuts to the heart of the logic behind the Church's yearly commemoration of the Lord's Paschal Triduum. These ritual celebrations are not mere retellings of the story but a ritual initiation into the very

mystery they celebrate.

This is a tradition of Moses – the annual Passover meal that keeps the memory of the Passover event alive in the hearts of the Jewish people. But not only does it keep the memory alive, the ritual itself serves to initiate and remind each Jew of his or her deepest identity within the people God has chosen.

So, the Seder meal was celebrated wherein the young children were to ask the adults, "Why are *we* doing this?" and the question – posed in the present plural tense – was answered in the present plural "we/us": "God saved *us* from slavery in Egypt. God has given *us* the Promised Land."

So, too, for us Christians, the overwhelming mystery we have celebrated the last three days is not only a proclamation of its saving action in history but is an initiation – for us all, each time it is celebrated – into

*The tomb is empty, the victory won.
God has triumphed against death
– we have been saved.*

the *us* that is the Church: the holy People of God. The *us* who have been saved from slavery to sin and death and the *us* who have become adopted sons and daughters of God.

And so we fittingly gather, having kept vigil with the Lord in His triumph against death, to join the *us* that is Mary, John, and Peter running to the tomb, while it was still dark. We stand in the midst of the Church knowing that the Lord has been risen, that Mary will soon mistake Him for a gardener. That, as the Sequence proclaims: "*Speak, Mary, declaring what you saw, wayfaring. 'The tomb of Christ, who is living, the glory of Jesus' resurrection; Bright angels attesting, the shroud and napkin resting. Yes, Christ my hope is arisen; to Galilee He goes before you.' Christ indeed from death is risen, our new life obtaining. Have mercy,*

victor King, ever reigning! Amen. Alleluia." Yet, we must keep the memory of the "in between time" – this time of the darkness when the only certainty we have is that of Jesus's promise that He would rise.

In that communal memory of the night when all that is left is faith in God's Word, we grow in trust. We grow in the hope of the Resurrection, the accomplished work of God that redeems the world and offers humanity a hope beyond what it ever could have imagined.

The Triduum itself is like its own ritual Christian novitiate – the time of incorporation into the religious community and its identity. In this novitiate, each one of us needs a yearly renewal – a yearly ritual reminder of our own need for redemption – and an experience of the saving action of God in our lives. God has died, for *us*. God has given

His body and blood to *us*. God has been raised from the dead and comes now to offer *us* this new life. These are not past events but present ones – more present to us than mere memory.

And the dawn has now broken. The darkness of doubt and tottering faith is now overcome with the light of the Rising Son. He comes to us this Easter, wounds still intact, calling us tenderly by name.

May the Easter Eucharist in which we receive the Risen Lord strengthen us to remember our deepest identity as children of God, to remember in the midst of the trials and challenges that will come this year what God has done for us – for each one of us, and for each person we encounter (be they rich or poor, clothed or naked, or even a fellow Christian).

The tomb is empty, the victory won. God has triumphed against death – *we* have been saved. In this new time of grace – in the joys and challenges that come – may we not forget.

Father Mark Hellinger is Parochial Vicar at St. John the Baptist Church in Fort Wayne.

'A Physical Manifestation'

Renovations at St. Elizabeth Ann

BY ERIC PEAT

Nearly a decade after it began as a mere dream, an extensive project at St. Elizabeth Ann Seton Parish in Fort Wayne is finally nearing its conclusion.

The parish is close to completing major church renovations that began last July but were first envisioned long before. Plans to renovate the church and expand the school were originally made under former Pastor Father Jim Shafer, and a capital campaign helped raise the necessary money for both projects. However, when the decision was made to expand the school to a full kindergarten through eighth grade model, funds were redirected to the school, leaving designs for a church renovation unfulfilled.

"So, we had old designs as a good starting point that were already presented to the parish – people had seen them, people had donated for that purpose," said Father Terry Coonan, Pastor of St. Elizabeth Ann Seton. "And because of that, there was significant desire to see some of that come to fruition. It was, in a sense, a very easy thing for the parish to get on board with."

When Father Coonan arrived as pastor in 2021, he was informed of the previous plans but initially focused on smaller changes – such as moving the tabernacle to the center of the sanctuary and aligning the crucifix with the window behind the altar – before opening dialogue with parishioners who were architects. One of these was Mike Niezer with Design Collaborative, an architecture and engineering design firm in Fort Wayne. According to Niezer, these early conversations revealed not only Father Coonan's ideas and functional requirements for the church but also his underlying desires for the project and what he ultimately wished to achieve.

"Father Terry talked fundamentally, from Day 1, driving home the idea that the church needs to be a space where people can come and connect with the divine nature, and the physical embodiment of that is what we experience in Mass," Niezer said. "So, when we talked about the architecture, we talked about how that can be a physical manifestation of heaven on earth – a space that's worthy of the sacredness of what's actually taking place. We started there before we started anything else, and the architecture was born out of that."



Photos by Eric Peat

This is a look inside the newly renovated St. Elizabeth Ann Seton Church.

Design Collaborative was a natural fit, thanks to its previous involvement in diocesan projects such as the University of Saint Francis Chapel, the Queen of All Saints Chapel at Bishop Dwenger High School, and St. Patrick Church in Ligonier. Niezer helped conduct things from a high level and was aided by Phil Breckler, who brought extensive experience with Catholic liturgical work to the project. They partnered with fellow parishioner Tim Schenkel of Schenkel Construction, who served as project manager after previously overseeing work at a handful of Fort Wayne parishes, including St. Charles Borromeo, St. John the Baptist, the Oratory of St. Mary Magdalene at St. Vincent de Paul, and Divine Mercy Funeral Home. "There's very few parishes that we haven't done some work at, whether it's replacing a door or remodeling a church," Schenkel said. However, he admitted it "makes it extra special when you get to work on your home parish."

While Father Coonan spearheaded the effort on the parish side, he had discussed many aspects of it with previous Parochial Vicars Father Stephen Felichichia and Father Luke Okoye during their assignments at the parish, and he would occasionally "go shopping" for new items with current Parochial Vicar Father Jake Schneider. He also consulted his parish council on multiple occasions and leaned



One of the first stained-glass windows to be completed reflects an event from the life of Christ and a corresponding event in St. Elizabeth Ann Seton's story.

on the experience of parishioner Ron Glotzbach, who served as project manager 10 years ago. This support, along with significant parish savings and individual contributions, enabled Father Coonan to give the renovations the green light without another capital campaign.

Work began last July as



This is a view down the main aisle of St. Elizabeth Ann Seton, from the baptismal font to the altar.

weekday Masses were moved to the Divine Mercy Eucharistic Chapel to allow for construction Monday through Friday. Meanwhile, a temporary wall was constructed in front of the sanctuary to separate the demolition and restructuring from the rest of the church. This was the norm for four months until All Saints' Day, when weekend and school Masses were moved to the gymnasium to give the construction workers free reign

in the church. In the six weeks leading up to Christmas, every inch of the floor was redone, and marble was installed in the sanctuary, as Masses alternated between the gym, the chapel, and the parish hall.

"It was a significant amount of work for Father Jake and myself, and others, kind of designing, setting up all these sanctuaries again and again and again," admitted Father Coonan. "All the extra hours of setup and takedown were

on of Heaven on Earth'

n Seton Parish Near Completion



Father Terry Coonan stands in front of painter's scaffolding in January of 2024.



Marble adorns the sanctuary at the front of the church.



Seven interlocking circles line the Terrazzo floor from the baptismal font to the altar, signifying the seven sacraments.

definitely the hardest things."

However, when parishioners returned to the church for the Christmas liturgies, they were greeted with tangible progress. One of the most noticeable additions was a Scripture passage from Romans 12:1-2 that stretches around the church on a blue banner: "I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal

of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect." Father Coonan selected this passage not only because of its size and fit but also because it captures the essence of offering of oneself as a sacrifice at Mass.

"Day by day, it's going to be a constant reminder for us of what we're supposed to do when we're here," Father Coonan said, "but then what our whole life is meant to be, too."

Other enhancements were additional windows cut into

the top of the rear walls to add natural light, new hanging light fixtures, frontals for the first row of pews, an updated sound system, and a new altar and ambo that were dedicated by Bishop Rhoades on Saturday, March 9. In addition, custom-made stained-glass windows display both events from the life of Christ and corresponding parts of St. Elizabeth Ann Seton's life.

"We can use her story to represent and remind all of us that the story of our lives is, in a sense, a sacred story," Father Coonan said. "It's meant to be enveloped and drawn into the

great story [of Christ], so that's what we're doing with these windows."

Even the more subtle aspects of the church's design are saturated with meaning, and the materials chosen reflect the dignity of the spaces in which they are used. For instance, the floor of the main aisle leading from the baptismal font to the altar is terrazzo, compared to the vinyl tile used throughout the rest of the church, to highlight the importance of these two locations. "The story of our salvation is lived out between the font and the altar," reflected Father Coonan, referencing our baptism and our journey to eternal life. "The sanctuary represents heaven, and Christ comes down from heaven to encounter us. And when we go to Communion, he comes out of heaven to meet us there at the edge."

Many elements of the new designs also hold special significance for the church's patroness. The striped pattern on the walls and the columns behind the altar are reminiscent of the National Shrine of St. Elizabeth Ann Seton in Emmitsburg, Maryland, where the saint is buried. Likewise, the seven interlocking circles down the main aisle, which represent the seven sacraments, were inspired by a similar pattern at the Basilica of St. John Lateran in Rome, where St. Elizabeth Ann Seton likely visited while in Italy.

The final steps are the installation of the remaining stained-glass windows and the painting that is being

completed in studio for the wall behind the altar: a depiction of the crucifixion that blends into a heavenly scene of the Communion of Saints above.

Even before the finishing touches are added, Niezer expressed feeling "really personally fulfilled" by the progress, while the transformation has been powerful for Schenkel and has brought out the best in his team. "Base trim in office buildings gets pretty repetitive. These unique opportunities, whenever you get to do something special, gets you really excited," said Schenkel, noting the efforts of more than 100 individuals who had been involved in the construction. "It stirs something up inside of them and pushes their talents."

While the renovations have also elicited overwhelmingly positive reactions from parishioners – many remarking that the church feels bigger or brighter – Father Coonan acknowledged that "change is hard" and that departing from the familiar will impact people, especially those who have received sacraments or experienced weddings or funerals in the church. However, Father Coonan said, he hopes the new design will give them a greater sense of peace and draw them closer to the source of all beauty: God Himself.

"The main goal is that this helps us to worship better," Father Coonan said. "That peace, and that ability to feel relaxed here, and that sense of wonder and awe – all of that is to support truly worshipping God. The way the architecture is meant to draw the eye and the attention toward the sanctuary, and later, the altar and tabernacle, so that our attention is there and we're able to worship God well – that's what I want above all: that people can reflect and meditate on the story of salvation, on the life of Christ, and offer themselves to the Lord."

Niezer, who grew up going to St. Elizabeth Ann Seton and now has kids attending the school, has already experienced this enhanced sense of worship firsthand with his family.

"We go to Mass every Sunday, and it's been a really positive change for us for our experience during Mass," Niezer said. "I can think of Sundays, when – if it's a bright and sunny day – rays of light come through [the new windows] and hit the altar and change the experience in front of the church sanctuary. It creates a heightened feel of the significance of what's happening up there."

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Pueri Cantores Youth Choir Sings for Solemnity of St. Joseph

BY KASIA BALSBAUGH

With their performance at Mass about to begin, members of the Pueri Cantores youth choir were finishing up their final rehearsal when conductor Jeremy Hoy took the time to calm their nerves and give the young singers an important, non-logistical reminder: “Make sure you pray with the music, and be joyful.”

St. Pius X Catholic Church in Granger hosted the diocese's annual Pueri Cantores Mass on Tuesday, March 19 – the solemnity of St. Joseph. More than 130 grade school and high school students from across the Diocese of Fort Wayne-South Bend sang a repertoire of choral and chant pieces for the Mass, which was celebrated by Bishop Rhoades, who said after the Mass that their singing was "a little taste of heaven."

Pueri Cantores is an organization based at the Vatican that brings students together to sing choral music from the Church's rich musical history. More than 70,000 young people participate worldwide. According to the organization's website, the mission of Pueri Cantores is "to evangelize and catechize choristers through



Kasia Balsbaugh

Jeremy Hoy, Director of Liturgy and Music at St. Pius X Parish, conducts the Pueri Cantores during their festival Mass on Tuesday, March 19, in Granger.

the medium of sacred music, aiding them in growing in their faith and rooting them ever deeper to the Church.”

This is the 12th year the diocese has had a Pueri Cantores festival Mass. Participants this year came from 21 Catholic schools across the diocese.

One of the participating schools was St. Vincent de Paul School in Elkhart. The adjoining parish's Director of

Sacred Music, Brad Todorovich, teaches a fifth-to-eighth-grade choir at the school. Todorovich said only a set number of students per school are chosen to participate in Pueri Cantores. The chosen students then have short, regular rehearsals during recess, as well as rehearsals with other participating students from schools in their region, before traveling to Granger to rehearse with all participants before the Mass.



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"It's a long process, but I always tell the kids that the more effort they put into learning the music, the more they will benefit from the experience," Todorovich said.

Todorovich said the benefits of participating in Pueri Cantores goes beyond the excitement and experience the student singers have. "I know that our diocesan festival is bearing good fruit because many pieces from Pueri Cantores have become staples of parish repertoire around the diocese," Todorovich said. "I have also seen the general quality of parish music programs much improved since we began offering these festivals back in 2011."

Hoy, Director of Music and Liturgy at the host parish, St. Pius X, said he was "honored" to be asked to conduct. He conducted Pueri Cantores in 2022 when a conductor had to back out at the last minute, but he has been involved with the choir since it came to the diocese in 2011.

"This year's festival was an amazing experience," Hoy said. "The children were so attentive, and their choral sound was so beautiful. I was so proud of them, and it was a privilege to work with all of them."

Hoy also had the opportunity to take the youth choir from St. Pius X to the International Pueri Cantores Congress in Rome this past winter, where the students

sang for Pope Francis. Hoy remembers Pope Francis' opening words from a talk to the choir: "What you do is very important because your voices help communities to pray, to open their hearts to the Lord, and this is fundamental for the life of the Church."

The setlist for the festival at St. Pius X Church reflected the fact that this year's Pueri Cantores Mass coincided with the solemnity of St. Joseph. The offertory piece was French composer Gabriel Fauré's *Ecce Fidelis Servus*, Op. 54 – the title of which translates to "Behold the faithful servant" – very fitting for St. Joseph. The lyrics of the piece also mention the lily, a classic attribute of Jesus' foster father.

The music during the Mass comprised pieces written in English and in Latin, and the music also stretched across different time periods, nations, and styles. Fauré, for instance, was a 19th-century composer. The Mass ended with a rousing version of the *Te Deum* composed by contemporary American organist Michael Bedford. And at the end of Mass, Bishop Rhoades thanked the singers for performing one of his favorite musical pieces: Mozart's *Ave Verum Corpus*.

Bishop Rhoades' homily focused not on music but on the saint of the day – St. Joseph.

"Imagine the great honor God bestowed upon Joseph to be the husband of the woman He chose to be the mother of His Son," Bishop Rhoades said. "God chose this humble carpenter, one whom the Scriptures call 'a just



Lexie Wasinger

The entire 2024 Pueri Cantores choir of the Fort Wayne-South Bend diocese poses with Bishop Rhoades and conductor Jeremy Hoy.

man,' which means he was a righteous man who obeyed God, a man of great faith and devotion to Him. God, the eternal Father of God the Son, called Joseph, as the husband of Mary, to be the earthly father of Jesus, His Incarnate Son, to watch over, to protect, and to teach and guide Him. What an awesome vocation! Joseph lived that vocation faithfully. With tender love, St. Joseph protected Mary and Jesus from danger, especially when Herod sought to kill the child Jesus. St. Joseph took

them to safety in Egypt. He saved Jesus. That's why he is called 'the savior of the Savior.' That's also why the Church invokes St. Joseph as the guardian and protector of the Church. All of us can turn to St. Joseph to guard and protect us, not only from physical dangers, but from the spiritual danger of sin."

During the Mass, Bishop Rhoades wore a vestment bearing the image of St. Joseph. He mentioned to those in attendance that one of his favorite paintings of St. Joseph is located nearby at the Basilica of the Sacred Heart on the campus of the University of Notre Dame. The painting depicts the death of St. Joseph, with Jesus and Mary at his side. "Looking at the painting, you can see and even feel the deep love of the Holy Family," Bishop Rhoades said. "The

Church looks to St. Joseph as the patron saint of a happy death, because what greater happiness than to die with Jesus and Mary at our side."

Bishop Rhoades urged everyone in attendance to become close to St. Joseph, "to go to him with your prayers, especially you who are fathers and husbands. All of us can go to him with confidence in his loving protection. And, to all of you, young students, some of you the same age or around the same age as Jesus was in today's Gospel, 12 years old: may you also have devotion to St. Joseph, like Jesus had. St. Joseph's goodness and love as Jesus' earthly father is an image of the goodness and love of God the Father. May St. Joseph intercede for all of us and watch over our families with his love!"

Alleluia!
Happy Easter!

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From the Cross to the Resurrection with three Marys

Venerable Fulton Sheen once wrote, "Unless there is a Good Friday in your life, there can be no Easter Sunday." None of us can understand the joy of Easter without the suffering of the Passion. John's Gospel tells us, "Standing by the cross of Jesus were His mother and His mother's sister, Mary the wife of Clopas, and Mary of Magdala" (Jn 19:25). These three Marys were special witnesses of the Lord's death.

But their story doesn't end there. Each Mary is a special witness of the Resurrection, too. So, to pass from Good Friday to Easter Sunday, we should follow in the footsteps of the three Marys.

Mary of Clopas is the most obscure of the three Marys. In John's Gospel, she is identified with Jesus as simply "his mother's sister" (Jn 19:25). One tradition holds she was the Virgin Mary's sister-in-law. Mark tells us she was among the followers of Jesus who witnessed His teaching in Galilee and ministered to Him (cf. Mk 15:41).

Some theologians say that Mary of Clopas represents the final vestige of the Old Covenant, making way for the new era inaugurated by Christ. Her presence at the Crucifixion symbolizes the transition from a faith defined by lineage and law to one opened to all through grace. As "His mother's sister," she embodies the

familial and covenantal bonds of the old order, now to be transformed into the universal family of God's children. This transformation is mirrored in the fading of the Old Covenant, replaced by the New, where faith, not blood, defines one's relationship with God.

Mary Magdalene's story is famously one of redemption. Once tormented by seven demons, her purification through Christ's intervention symbolizes the broader cleansing of creation from sin's corruption. Her role as the first to witness the resurrected Christ underscores her emblematic representation of humanity redeemed and restored to glory. John reports she was the first to find the tomb empty (cf. Jn 20:1).

In Mary Magdalene, we see the reversal of Eve's transgression. Where Eve reached prematurely for knowledge and brought about the fall, Mary Magdalene's obedience and restraint herald the new creation in Christ. Her pursuit of chastity and the control of her passions brings about a newfound glory.

On Good Friday, the Virgin Mary suffers with Christ at the foot of the cross. Mater Dolorosa, she shares His sorrow. It is a sorrow for our sin – sorrow transformed into love by Easter Sunday. Pious tradition holds that Jesus appeared to the Virgin Mary on Easter morning, allowing her to share in the joy of the Resurrection.



THINGS CONTEMPLATED

FATHER PATRICK BRISCOE

In Mary, we encounter the culmination of divine revelation and the perfect model of discipleship. She is the perfection that both precedes and completes the process of redemption. She is the archetype of the Church, the bride of Christ, fully realized in glory and grace.

The collective presence of the three Marys at the Crucifixion is no mere historical footnote but a theological statement about the nature of God's redemptive work through Christ. The three Marys reflect the journey from the Old Covenant to the New, from sin to salvation, and from discipleship to divine perfection. They symbolize, respectively, faith, hope, and love – the theological virtues present in the Easter mystery.

God, in His providence, brought each of these Marys to the cross that fateful day. And in His loving mercy, He made each of the three Marys a witness of the Risen Christ.

Father Patrick Briscoe is Editor of Our Sunday Visitor.

Joseph's Perfect Wife and Her Perfect Son

A while ago, writing about St. Joseph, I was intent on lifting up His human experience while calling out quick attempts to idealize this important person in Jesus's life. Joseph was a husband, a father, an immigrant, a worker, a neighbor, a friend, a companion.

In response, I received a note from Joe Benevento in July of 2021. A professor of English at Truman State University for 40 years who retired in 2023, Benevento is a novelist, poet, musician, family man, and committed Catholic. We've continued to correspond ever since.

He shared a similar interest in Joseph the human being, the flesh-and-bones husband and father who has been a source of curiosity and inspiration throughout Christian history, and he told me about a novel he had just completed that was accepted for publication.

"My Perfect Wife, Her Perfect Son" (Addison & Highsmith) was released in 2023. As soon as I received a copy, I paused all other reading and delved into the novel. The work did not disappoint. It is a novel, and thus, readers must expect to encounter the literary freedoms that this genre affords.

The novel is written in the first person. Joseph, Mary's husband, tells a story familiar to Christians, yet he does it



JOURNEYING TOGETHER

HOSFFMAN OSPINO

from the perspective of a man whose life is not as extraordinary as his wife's or her son's. Joseph speaks as a man who loves Mary and Jesus sincerely yet struggles to comprehend the demands of that love.

Perhaps this is the novel's greatest achievement. It invites the reader to ponder with Joseph what it means to live with Mary, a woman chosen by God from eternity to be the mother of the Savior of the world, and Jesus, God's Word made flesh.

Benevento introduces us to a Joseph who must contend with the fact that he is an everyday human being, married to a woman adorned with many perfections to fulfill God's salvation plan, raising a son who is unlike any other child – beginning with the way He was conceived.

Throughout the novel, Mary and Jesus seem to have a good sense of God's will for them and about their roles in history. Joseph doesn't! He was not preserved from original sin.

OSPINO, page 13

Rejoice in the Resurrection of the Lord, for He Is Risen



THE SUNDAY GOSPEL

MONSIGNOR OWEN F. CAMPION

The Resurrection of the Lord

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 is unsurpassed among all the feasts of the year.

These reflections center upon the readings for the Eucharist celebrated during the day on Easter itself.

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, Peter addresses a crowd. 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. Jesus 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. The crucifixion redeemed the world. Then, Jesus 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 First Epistle to the Corinthians provides the second reading. Paul calls the Corinthian Christians 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 John furnishes the last reading. It is a triumphant story, revealing the excitement in which it was written. Mary Magdalene, forever faithful, discovered that the 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, dead after being cruelly crucified, Christ 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 could be vicious. 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, 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 is still heard, in the Scriptures. He still is to be found in prayer and in the sacraments.

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

READINGS

Sunday: Acts 10:34a, 37-43; Psalms 118:1-2, 22-23; Colossians 3:1-4 or 1 Corinthians 5:6b-8; John 20:1-9 or Mark 16:1-7

Monday: Acts 2:14, 22-33; Psalms 16:1-2a, 5, 7-11; Matthew 28:1-15

Tuesday: Acts 2:36-41; Psalms 33:4-5, 18-20, 22; John 20:11-18

Wednesday: Acts 2:1-10; Psalms 105:1-4, 6-9; Luke 24:13-35

Thursday: Acts 3:11-26; Psalms 8:2a, 5-9; Luke 24:35-48

Friday: Acts 4:1-12; Psalms 118:1-2, 4, 22-27a; John 21:1-14

Saturday: Acts 4:13-21; Psalms 118:1, 14-15, 16ab-21; Mark 16:9-15

He Is Truly Risen!

Alleluia! Happy Easter to you! There is a traditional greeting used by many Christians during the Easter season in which the first person says, "He is risen!" and the other responds, "He is risen indeed, alleluia!" The language echoes the Gospel of Luke (24:33-34), when the two men who encountered Jesus on the road to Emmaus hurriedly return to Jerusalem to share their experience, and the apostles affirm, "He is risen indeed, and has appeared to Simon!" I've always pondered the fact that the return walk to Jerusalem from Emmaus appears to have been much faster than the walk to get there, but that's a topic for another column.

Easter is such a joyous celebration that it even outlasts the long Lenten period of preparation. The 40 days of Lenten penance is more than counterbalanced by the 50 days of the Easter season, which kicks off with an eight-day octave celebration in which every day is classed with the same solemnity as Easter Sunday. The Friday within the Easter Octave is one of my favorite days of the year, celebrated in my parish as "Meating Friday," where we have a potluck dinner featuring barbecue meats and all the fixings. The joy of the Resurrection outweighs the normally penitential character of Friday, and I like to joke that "if you don't eat meat at every meal on Meating Friday, you're denying the bodily resurrection of the Lord!" I haven't yet gotten any actual theologians to back me up on this, but it seems like solid reasoning to me.

In 2024, because of a quirk of the liturgical calendar, we will actually observe nine days in a row of solemnities, as we observe the feast of the Annunciation on the first day after the Easter Octave ends (this year, observed on April 8). The Annunciation of the Lord, normally celebrated on March 25, nine months before

the Nativity (Christmas), commemorates the beginning of our salvation, as God the Son becomes incarnate in the womb of the Blessed Virgin Mary by the power of the Holy Spirit. Every moment of His life – His conception, His birth in Bethlehem, His childhood in Nazareth, His itinerant preaching throughout Galilee and Judea, to His passion, death, and resurrection – stems from Mary's response to the Archangel Gabriel: "Let it be done unto me according to your word."

The nine months Jesus spent in the womb underscores the truth of what we read in the Letter to the Hebrews, which says that Jesus was "like us in all things but sin" (cf. Heb 4:15). He, too, began as a single cell, developing through the same stages of growth as all human babies do. As a newborn, He needed to be swaddled, carried, fed, bathed, and changed. He needed lullabies sung to Him, encouragement as He learned to walk, and comfort when He stubbed His toe. How strange to think the Son of God, by whom and for whom all things were created, chose to set aside His own power and enter His own creation, yet Luke affirms that "He went down with them and came to Nazareth, and was obedient to them" (Lk 2:51).

The juxtaposition of the Annunciation and the Paschal Triduum is a happy coincidence for us, as we are invited to ponder at the same time the joy of the Incarnation and the reason it happened at all. And this coincidence has long been celebrated in the Christian Church, since at least A.D. 240. But why on March 25, specifically?

In the mid-sixth century, theologian Dionysius Exiguus undertook the project of investigating various dates in sacred Scripture. The Gospel of John (19:14) tells us that Jesus's passion and death took place on the preparation day for Passover, on the 14th of Nisan on the Jewish calendar.



KEN HALLENIUS

Dionysius calculated that this corresponded to March 25 on the Julian calendar (which predated the Gregorian calendar that we now use). There was a longstanding belief in antiquity that one's birthday and one's death would fall on the same day of the year. So, the date of the incarnation of Jesus (the what) and His crucifixion (the why) took place on the same day.

An interesting side note, in his novel, "The Lord of the Rings," Catholic author J.R.R. Tolkien set the destruction of the One Ring of Power and the fall of Sauron as also taking place on March 25. Tolkien, who spoke of his literary work as "sub-creation" (because, unlike God, he did not create his fictional world from absolutely nothing), thus implicitly acknowledged that the incarnation and redemption of Jesus in our real world has a cosmic effect, even in fictional worlds of our own making.

In this Easter season, we are invited to be witnesses to the passion, death, and resurrection of the Lord Jesus. Those of us who have been baptized into His death have been given a great gift, one we are called to share with friends and strangers alike. Be not afraid to be bold, and to proclaim to all that you meet: "He is risen! He is truly risen, and has appeared to Simon! Alleluia!"

Ken Hallenius is a syndicated radio host and podcaster living in South Bend.

appear as an absentee or disengaged one.

The Scriptures don't tell us whether Joseph ever came to terms with the experience of living with a perfect wife and her perfect son. Benevento, however, imagines Joseph on his deathbed holding their hands with much gratitude and feeling "blessed ... perfectly blessed" because of them.

Hosffman Ospino is a Professor of Theology and Religious Education at Boston College.

OSPINO, from page 12

He does not enjoy any special knowledge of reality, except for what he hears in dreams. In Benevento's novel, Joseph is attracted to Mary in the human ways that a regular husband is attracted to his wife. He loves her company, provides for her, seeks her affection, and desires intimacy. He also quarrels with Mary and sometimes feels distant from her. Joseph is not devoid of humanhood. I have read a good number of books and short stories about Joseph that portray him in almost angelic ways. Many

of these have been written by unmarried authors. Benevento, who is married and a father of four children, has the audacity to tackle some topics that may seem taboo when reflecting about the relationship between Joseph and Mary. He does it with care, creativity, and faithfulness to the tradition. In his relationship with Jesus, Benevento's Joseph teaches and mentors Him as a father; he gets upset and distressed at certain behaviors. He corrects Jesus when necessary. As Jesus grows into adulthood, Joseph must learn to let go. Although not a perfect father, Joseph does not

HUMOR IN THE MIX

SCRIPTURE SEARCH®

Gospel for March 31, 2024
Mark 16:1-7

Following is a word search based on the Gospel reading for the Easter Vigil, Cycle B: Mary Magdalene and the women at the tomb. The words can be found in all directions in the puzzle.

SABBATH	MAGDALENE	MARY
SALOME	SPICES	ANOINT
EARLY	FIRST	TOMB
SAYING	ROLL	STONE
ENTRANCE	BACK	YOUNG MAN
ROBE	JESUS	NAZARETH
NOT HERE	GALILEE	TOLD YOU

NOT HERE

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

1	2	3	4		5	6	7	8	9		10	11	12	13	
14					15						16				
17					18						19				
20				21						22					
23								24	25						
			26				27					28	29	30	
31	32	33				34					35				
36						37					38				
39						40					41				
42				43						44					
			45										47	48	49
50	51	52						53							
54								55	56			57			
58								59				60			
61								62				63			

www.wordgamesforcatholics.com

ACROSS

- 1 "...from now on will all ____ call me blessed." (Lk 1:48)
- 5 W.C. Handy street of song
- 10 La Santa ____
- 14 One of the divisions of a window
- 15 A feint in fencing
- 16 Knighted Catholic actor
- 17 Scheme
- 18 Sea of ____
- 19 Vex
- 20 Read at Mass
- 22 The Archdiocese of Bologna is here
- 23 Ways in
- 24 Actor and convert Cooper
- 26 Unwell
- 27 Not hourly
- 31 An epistle
- 34 Who's Afraid of Virginia Woolf? playwright
- 35 Narrow beam of light
- 36 Amo, ____, amat
- 37 Nimble
- 38 California diocese named for
- Saint Joseph (with "San")
- 39 Animation frame
- 40 "One does not live by bread ____" (Mt 4:4)
- 41 Makes money
- 42 Mixing dough
- 44 The Solemnity of Mary is celebrated in this month (abbr.)
- 45 June 6, 1944
- 46 Biggest
- 50 "...of my ____ and flesh of my flesh..." (Gen 2:23)
- 53 Exodus event
- 54 Large flightless birds
- 55 Acute
- 57 Very small quantity
- 58 Scratch and ____ sale
- 59 Red cosmetic
- 60 Slip
- 61 Scottish Gaelic
- 62 Convert from agnosticism, Mortimer J. ____
- 63 Word on a biblical wall
- DOWN
- 1 Eden fruit?
- 2 Ancient Greek physician
- 3 Make real

- 4 Guards
- 5 Roll one out and we'll have fun
- 6 They're in hand when 15A is performed
- 7 Mimicked
- 8 Took charge
- 9 High trains
- 10 One who dies for the faith
- 11 Hip bones
- 12 Do an eBay transaction
- 13 ____ decuy
- 21 Some ambry contents
- 22 Second word of a Latin hymn
- 24 Catholic actor of "Gone with the Wind" fame
- 25 On sheltered side
- 27 David used this to kill Goliath
- 28 In I Kings, the false prophet Zedekiah made himself two horns out of this
- 29 The Wise Men came from here
- 30 Stains
- 31 Catholic movie star Lemmon
- 32 Last word
- 33 One of every type of animal on the ark
- 34 ____ in the Garden
- 37 Inter ____
- 38 Bellicose chauvinism
- 40 Increases
- 41 Roman god of war
- 43 First word of a Latin hymn
- 44 Variety of quartz
- 46 Where a criminal may be "at"
- 47 Call forth
- 48 Start to have an effect
- 49 Commerce
- 50 Monk called "The Father of English History"
- 51 Biblical dry measure
- 52 They take solemn vows
- 53 Major character of Acts
- 55 Mme., across the Pyrenees
- 56 Coal scuttle

Answer key can be found on page 15

Volleyball League Serves Up Fellowship to Young Adults

BY JOSHUA SCHIPPER

In a recent Meta-Gallup survey, 24 percent of respondents who are 15 and older reported feeling very or fairly lonely, with young adults ages 19 to 29 leading the loneliness cohort. To combat this epidemic of isolation, experts have suggested forging connections with others, but to some young adults, there may not be a great opportunity to do so.

Coming back from school in Indianapolis, Courtney McGrew saw a need to bolster the young adult community at her home parish of St. Elizabeth Ann Seton in Fort Wayne. After brainstorming with Parochial Vicar Father Jacob Schneider, an encounter at Theology on Tap connected her to a handful of peers who also recognized a need for opportunities for young adults to connect.

"I heard Alec [DeVries] come up to a friend of mine at the table, and he's like, 'We want to start intramurals, but we just need some people to get together to help plan it. Do you want to be a part of it?' And I just kind of scooted over and said, 'Yeah, I want to help!'"

Throughout the next several days, the group met with the Office of Youth and Young Adult Ministry for the diocese.

"And from there, we pretty much were able to get the bare bones of the volleyball league planned and recruited more young adults to help us execute. And the rest is history," McGrew said.

Now in its inaugural season, the Catholic Young Adult recreation league (CYA) – run for young adults by young adults – is made up of seven teams competing for dominance in volleyball during the course of seven Wednesday evenings.

"A lot of teams were made of individuals who might not have known each other, and so, we're seeing a lot of new friendships being formed," McGrew said.

"We're seeing collegial play. People are just coming out and having fun, and I think that [it's] great to have the opportunity to make these new friendships, to play for the sake of play, to exercise, and to have fun. It's been going great so far."

Ultimately, this new ministry aims to host several seasons of varying sports throughout the year. And, as the local community grows, more opportunities for connection will blossom.

"There's been some conversation about, maybe we have dance lessons leading up to a ball of some sort," McGrew said. "We've had some talks about



Photos by Joshua Schipper

Shea Steenport prepares to serve the ball during a match at the gymnasium at Queen of Angels Parish on Wednesday, March 20. Steenport is a member of one of seven teams vying for volleyball dominance in the inaugural season of the Catholic Young Adult recreation league.

maybe just a day at a park and maybe a cookout and just invite people to come play cornhole, go on a hike, or play frisbee – just really ways to bring people together and to experience our city in a new way."

As many have found, young adulthood does not last forever. McGrew said that CYA might help to prepare young adults for their next steps in life by fostering connections with other people, whether that be young mothers becoming friends across parishes or making connections to help advance one's career.

"Not only is it faith and friendship connections, but we're making connections that could help us in our occupation; we're making connections that further things at our parish. Young married couples are coming out and meeting other young married couples whom they didn't know, and now they have this new connection to walk with through their life together. So, there's many different ways that this could benefit people, whether they are in college, college grad, married, or single."

For young adults who might be a bit hesitant to get out and make connections, McGrew said that there are a lot of people who are also getting out for the first time, "and they're looking for the same things

you are."

Teams pray before and after each game. The first prayer unites the team by calling players to have good sportsmanship, respect for opponents, and thanking God for the ability to exercise and have fun. The second prayer reaffirms gratitude for the opportunity to come together through sports.

"The young adult community is the future of the Church in our area," McGrew said. "And with the increasing amounts of isolation, and especially post-pandemic, I just felt like, of course, we needed to have more young adult events. The zeal that I have for it, or the need, was that when I was in Indianapolis for school, I just saw how positive an impact having regular social events that drew people out from different parishes, who are from different circles, and they meet and they gather. Whether you were catching up with someone that you've known for five years or meeting someone new, people were just renewing friendships, and renewing community, and learning something new about ways they can get involved [in our diocese]."

For updates on the next CYA season, or if you have a child or grandchild who should get involved, visit diocesefwsb.org/cyar for more information.



John Pratt, Director of Youth and Young Adult Ministry for the diocese, keeps score during the first game of the evening.

WHAT'S HAPPENING?

WHAT'S HAPPENING carries announcements about upcoming events in the diocese. View more Catholic events and submit new ones at todayscatholic.org/event. For additional listings of that event, please call the advertising sales staff at 260-399-1449 to purchase space.

St. Rose to Host Rummage Sale

MONROEVILLE – St. Rose Church will be having its spring rummage sale on Thursday, April 4, and Friday, April 5, in the parish hall, 208 Summit St. Hours are Thursday, 8 a.m. to 5 p.m., and Friday, 8 a.m. to 7 p.m. Friday is the bag sale.

Divine Mercy Sunday at Immaculate Conception

AUBURN – A Divine Mercy Sunday Service that will include adoration and benediction will take place on Sunday, April 7, at Immaculate Conception Church, 500 East 7th Street, beginning at 2:45 p.m. until

4 p.m., with recitation of the Divine Mercy Chaplet and Rosary. Confession will be available from 2 to 3 p.m. Contact Lisa Hess at office@iccauburn.com.

Divine Mercy Sunday in Decatur

DECATUR – St. Mary of the Assumption Parish, 414 West Madison St., will host Divine Mercy adoration and confession on Sunday, April 7, at 2 p.m. A Rosary will begin around 2:10 p.m., and the Divine Mercy Chaplet will begin at 2:40 p.m. Mass will begin at 3 p.m. Contact Richard Reilly at 260-724-9050 or rcrmatthew@hotmail.com.

Divine Mercy Sunday Holy Hour Devotion

FORT WAYNE – Divine Mercy Sunday devotions at St. Jude Church, 2130 Pemberton Dr., will include a Holy Hour from 3-4 p.m. on Sunday, April 7. The Divine Mercy Chaplet will be prayed, and the Divine Mercy image will be present for veneration. A short reception will follow by the youth group. Contact Vickie Lortie at 260-484-6609 or vlortie@stjudefw.org.

REST IN PEACE

Arcola

Shirley Lamboley, 84,
St. Patrick

Auburn

Jane Mack, 91,
Immaculate
Conception

Glenn Todd, 85,
Immaculate
Conception

Bristol

Renee Rose
Zimmerman, 71,
St. Mary of the
Annunciation

Fort Wayne

Rose Gibson, 60,
St. Charles Borromeo

Mary C. Lee, 84,
St. Charles Borromeo

Dawn Hinskamp
Otis, 51, St. Elizabeth
Ann Seton

Michael Bolin, 84,
St. Vincent de Paul

Mishawaka

Jean Baer, 87,
Queen of Peace

Mary B. Martin, 95,
Queen of Peace

Robert A. O'Brien, 88,
Queen of Peace

Lorraine Therrien, 77,
Queen of Peace

South Bend

Kristopher Robinson,
40, Holy Cross

Katie Sullivan, 66,
Holy Cross

Alfreda Banicki, 99,
St. Adalbert

James Palus, 92,
St. Adalbert

Send obituaries to obituaries@diocesefwsb.org.

Inside Sales Consultant

The Inside Sales Consultant (PT) is a part-time position, with a requirement to work 25 hours per week, between the hours of 8 a.m. and 4:30 p.m. at the Ave Maria Press office in Notre Dame, Indiana. This role does not have the capability to work remotely outside of the Ave Maria Press office. This position will manage website chat, provide excellent customer service, and work to meet and exceed predetermined sales goals through inside sales calls.

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- Proven track record of at least 3 years in inside sales.
- Proficiency in Microsoft Office.
- Experience with order entry, account database, and inventory management software is necessary.
- Ability to guide customers through e-commerce websites, helping them set up accounts, obtain PDF files, and place orders.
- Bilingual abilities are a bonus.

For information, contact:

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D	D	A	Y	L	A	R	G	E	S	T		
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GET TICKETS

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Notre Dame's Dick Corbett
Head Football Coach

St. Mary of the Assumption School in Avilla is in search of a licensed and qualified elementary or middle school teacher, preferably someone passionate about working with children in an educational setting.

The ideal candidate would be a person who is faith-filled, dedicated to quality pedagogy, and committed to holistic education of children. St. Mary was founded in 1863 and in 1876 the Fransican Sisters of the Sacred Heart staffed the school and are responsible for its Catholic identity and Fransican spirit of responsible stewardship and service. In addition the school has a reputation for academic rigor and high expectations. Quality candidates should be open to sharing their faith with children and collaborating with their colleagues.

Lastly, familiarity with educational technology and a willingness to grow professionally and spiritually are ideal.



Interested candidates can apply at
diocesefwsb.org/careers
For more information about the position,
you may contact
Mr. Damian Schmitt at 260-897-3481



Photos by Joshua Schipper

Bishop Rhoades blesses palm branches outside of the Cathedral of the Immaculate Conception in Fort Wayne at the beginning of Palm Sunday Mass on March 24.

PALMS, from page 2

liturgical journey unfolds through a series of poignant ceremonies known as the Paschal Triduum. From the solemnity of Holy Thursday, commemorating the Last Supper and the institution of the Eucharist, to the somber reflections of Good Friday, where the crucifixion of Christ is solemnly observed, each liturgy invites believers into a deeper participation in the salvific events of salvation history.

Throughout Holy Week, the faithful are encouraged to actively engage in prayer, reflection, and participation in the sacred liturgies. By immersing ourselves in the Paschal Mystery, we are afforded a profound opportunity for spiritual renewal and transformation, as we journey with Christ from the agony of the cross to the triumph of His resurrection.

"Dear brothers and sisters, I encourage you to make this Holy Week truly 'holy' by entering into the mystery of Christ's passion, death, and resurrection through prayer and participation in the beautiful liturgies of Holy Week, especially the sacred Paschal Triduum. May we all experience more deeply this week the immense love of Christ our Redeemer! With Mary, our Mother, may we be united with Jesus in His passion, so that next Sunday, we may experience more deeply the joy of His resurrection," Bishop Rhoades concluded.



During the Liturgy of the Word, many worshippers at the Cathedral of the Immaculate Conception crafted traditional palm crosses.



Deacon Caleb Kruse, right, proclaims the Gospel prior to processing into the Cathedral of the Immaculate Conception for Mass on Palm Sunday.

Below, the faithful process into the cathedral carrying the blessed palms.

