

TODAY'S CATHOLIC

Volume 92 No.3

50¢

TODAYSCATHOLIC.org



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Fear becomes sin when it leads to hostility toward migrants, pope says

BY CINDY WOODEN



CNS/Paul Haring

Family members bring up the offertory gifts as Pope Francis celebrates Mass marking the World Day of Migrants and Refugees in St. Peter's Basilica at the Vatican Jan. 14.

VATICAN CITY (CNS) — Being afraid and concerned about the impact of migration is not a sin, Pope Francis said, but it is a sin to let those fears lead to a refusal to help people in need.

“The sin is to allow these fears to determine our responses, to limit our choices, to compromise respect and generosity, to feed hostility and rejection,” the pope said Jan. 14, celebrating Mass for the World Day of Migrants and Refugees.

While fear is a natural human reaction, he said, “the sin is to refuse to encounter the other, the different, the neighbor, when this is in fact a privileged opportunity to encounter the Lord.”

Thousands of migrants and refugees now living in Rome, but coming from more than 60 countries, joined Pope Francis and an international group of cardinals, bishops and priests for the Mass in St. Peter's Basilica.

Sixty of the migrants and refugees carried their homeland's national flags into the basilica before the Mass and hundreds wore the national dress of their

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For Giving Thanks to God for the Gift of Human Life

God our Creator,
we give thanks to you,
who alone have the power to impart the breath of life
as you form each of us in our mother's womb;
grant, we pray,
that we, whom you have made stewards of creation,
may remain faithful to this sacred trust
and constant in safeguarding the dignity of every human life.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Collect for Jan. 22, Day of Prayer for the Legal Protection of Unborn Children

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WITH BISHOP KEVIN. C. RHOADES AND
BISHOP DOUGLAS E. SPARKS
OF THE EPISCOPAL DIOCESE OF NORTHERN INDIANA

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ST. MONICA CATHOLIC CHURCH, MISHAWAKA

All are invited to attend this ecumenical event during the Week of Prayer for Christian Unity!



TODAY'S CATHOLIC

Official newspaper of the
Diocese of Fort Wayne-South Bend
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Fort Wayne, IN 46856

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Published weekly except second Sunday of January; and every other week from the third Sunday in June through the second Sunday of September by the Diocese of Fort Wayne-South Bend, 915 S. Clinton St., P.O. Box 390, Fort Wayne, IN 46801. 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:

editor@diocesefwsb.org

(ISSN 0891-1533)
(USPS 403630)



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Pope begins seven-day pilgrimage to Chile, Peru

BY JUNNO AROCHO ESTEVES

SANTIAGO, Chile (CNS) — Pope Francis arrived in Santiago, the first stop on a seven-day, six-city visit to Peru and Chile, where he is taking his message of hope to people on the margins of society.

Arriving in Santiago after more than 15 hours in the air, Pope Francis was greeted by Chilean President Michelle Bachelet and a young Chilean girl. He told the crowd he was happy to be in Chile, and he blessed the workers at the airport before being transported to the papal nunciature, where he will stay the three nights he is in Chile.

On Jan. 17, the pope planned to travel to Temuco and meet with residents of the Mapuche indigenous community. Members of the Mapuche have called for the government to return lands confiscated prior to the country's return to democracy in the late 1980s.

"Chile won't be too difficult for me because I studied there for a year and I have many friends there and I know it well, or rather, well enough. Peru, however, I know less. I have gone maybe two, three times for conferences and meetings," the pope told journalists aboard the papal flight.

There was no mention of increased security for the Chilean visit. Three days earlier, several Chilean churches were firebombed, and police found other, unexploded devices at two other churches in Santiago. Some of the pamphlets included the phrase, "The next bombs will be in your cassock" and spoke of the Mapuche cause.

Before flying to Peru Jan. 18, Pope Francis will visit Iquique, where he will celebrate Mass on Lobito beach.

In Peru Jan. 18-21, he will visit Lima, Puerto Maldonado and Trujillo.

He will also meet with the indigenous people of the Amazon during his visit to Puerto Maldonado. The Amazon rainforest includes territory belonging to nine countries in South America and has experienced significant deforestation, negatively impacting



CNS/Paul Haring

Pope Francis walks with Chilean President Michelle Bachelet after arriving for a meeting with government authorities, members of civil society and the diplomatic corps Jan. 16 at La Moneda presidential palace in Santiago.

the indigenous populations in the area and leading to a loss of biodiversity.

In both countries, he hoped to restore trust and encourage healing after scandals left many wounded and angry at the Catholic Church.

Shortly after take-off from Rome, Greg Burke, Vatican spokesman, distributed a photo card the pope wished to share with journalists aboard his flight from Rome.

The photo depicted a young Japanese boy shortly after the bombing in Nagasaki, waiting in line, carrying his dead baby brother on his back to the crematorium. On the back of the card, the words "The fruit of war" were written along with Pope Francis' signature.

Before greeting each of the 70 journalists, the pope said that he found the photo "by chance" and "was very moved when I saw

this."

"I could only write 'the fruit of war.' I wanted to print it and give it to you because such an image is more moving than a thousand words," he said.

Responding to a journalist's question about nuclear war, Pope Francis said: "I think we are at the very limit. I am really afraid of this. One accident is enough to precipitate things."

The Peru-Chile trip is Pope Francis' fourth to South America. In July 2013, he visited Brazil for World Youth Day. In July 2015, he traveled to Ecuador, Bolivia and Paraguay. His trip to Colombia in September was his third visit to the continent as pope.

Contributing to this story was Jane Chambers in Santiago.

Pope asks forgiveness from victims of clergy sex abuse in Chile

BY JUNNO AROCHO ESTEVES

SANTIAGO, Chile (CNS) — Pope Francis, in his first formal speech in Chile, asked forgiveness from those who were sexually abused by priests.

Addressing government authorities and members of the country's diplomatic corps Jan. 16, the pope expressed his "pain and shame at the irreparable damage caused to children by some ministers of the church."

"I am one with my brother bishops, for it is right to ask for forgiveness and make every effort to support the victims, even as we commit ourselves to ensure that such things do not happen again," he said.

Preparations for Pope Francis' visit to Chile Jan. 15-18 were overshadowed by continuing controversy over the pope's decision in 2015 to give a diocese to a

bishop accused of turning a blind eye to the abuse perpetrated by a notorious priest.

The pope's appointment of Bishop Juan Barros as head of the Diocese of Osorno sparked several protests — most notably at the bishop's installation Mass — due to the bishop's connection to Father Fernando Karadima, his former mentor. Father Karadima was sentenced to a life of prayer and penance by the Vatican after he was found guilty of sexually abusing boys.

The protests against the pope's appointment of Bishop Barros gained steam when a video of Pope Francis defending the appointment was published in September 2015 by the Chilean news channel Ahora Noticias. Filmed during a general audience a few months earlier, the video showed the pope telling a group of Chilean pilgrims that Catholics protesting the appointment were "judging a bishop with-

out any proof."

But Pope Francis made his way to La Moneda, the presidential palace, and was welcomed by Chilean President Michelle Bachelet. Thousands were gathered in the square outside the palace, chanting "Francisco, amigo, Chile está contigo" ("Francis, friend, Chile is with you").

In his speech to the country's political leaders, Pope Francis emphasized the need for officials to listen to the people and to value their experiences, cultures, sufferings and hopes.

Included in the pope's list were "children who look out on the world with eyes full of amazement and innocence and expect from us concrete answers for a dignified future."

At that point he told the officials, "I feel bound to express my pain and shame at the irreparable damage caused to children by some ministers of the church."

The pope's acknowledgment of the crimes of sexual abuse committed by members of the clergy was met with a loud applause from the government authorities present.

Looking at the country's social and political life, Pope Francis congratulated the nation for its steady growth in democracy since 1990 when the rule of Gen. Augusto Pinochet ended.

The recent presidential elections in November, he said, "were a demonstration of the solidity and civic maturity that you have achieved."

"That was a particularly important moment, for it shaped your destiny as a people founded on freedom and law, one that has faced moments of turmoil, at times painful, yet succeeded in surmounting them. In this way, you have been able to consolidate and confirm the dream of your founding fathers," the pope said.

Catholics condemn 'racist' comments attributed to president

BY RHINA GUIDOS

WASHINGTON (CNS) — Some Catholics said it was more important to look at the sentiment, not the vulgarity of the words the president of the United States allegedly used to refer to immigrants from certain countries: Disparaging, hateful, racist.

Those are the words some Catholic organizations used to describe how they feel about profane comments attributed to U.S. President Donald Trump at a Jan. 11 meeting about immigration.

On Jan. 12, Sen. Richard J. Durbin, D-Illinois, said the president used profanity to refer to people from certain countries, and other "things which were hate-filled, vile and racist" during a meeting about immigration, and at least one Republican senator, South Carolina's Lindsey Graham, confronted him about it.

In a statement following the reports, the National Black Catholic Congress said it condemned the remarks.

"As people of faith, concerned with the dignity of all of God's people, we deplore such racist and hateful speech," the group said.

While speaking to the press, Durbin said the comments, made while trying to hash out a deal on immigration, came after he was listing the countries with the highest numbers of people who benefit from Temporary Protected Status and include Haiti, El Salvador and some African nations, countries that, one by one, have seen the protection evaporate since Trump took office. Trump questioned why the U.S. would accept more immigrants from Haiti and "(expletive) countries."

"Those countries the president disparaged are by no means Shangri-La's (sic) but, that's why people emigrate from them," said Miami Archbishop Thomas G. Wenski Jan. 12 via Twitter. "And as Emma Lazarus' poem on the Statue of Liberty suggests, they become the 'best and the brightest' of the immigrants to this country."

The Archdiocese of Miami, which he leads, is the spiritual home to one of the largest populations of Haitian Catholics in the country.

Archbishop Wenski also said via Twitter that while the president had on Jan. 9 suggested he would sign whatever Congress brought him on immigration reform, his remarks instead "laid bare the true motivations of those that want to close our nation to immigrants."

A Jan. 12 statement issued by James Rogers, chief communications officer for the U.S. Conference of Catholic Bishops,

said the reported "disparaging" remarks "have aroused great concern."

"As our brothers and sisters from these countries are primarily people of color, these alleged remarks are especially disturbing," the statement said.

In Maryland, Jeanne Atkinson, executive director of the Catholic Legal Immigration Network Inc., said "the hateful disrespect (the president) expressed only confirms the bigoted attitude that undergirds the administration's inhumane policies — canceling Temporary Protected Status for Haiti, El Salvador, Sudan and Nicaragua, ending DACA, barring people from majority-Muslim countries."

And it was "especially appalling" that the president "graphically enunciated the contempt he feels for people in struggling nations" during a week when the Catholic Church in the U.S. was marking National Migration Week, Atkinson said. The U.S. Catholic bishops instituted National Migration Week — observed this year Jan. 7-14 — to reflect on the circumstances confronting migrants, immigrants, refugees, and human trafficking victims.

"We call on the president to apologize to the people of all the nations he slandered and to the American people," Atkinson said. "We ask members of Congress and other leaders to denounce these slurs. They do not reflect who we are as Americans."

The Sisters of Mercy of the Americas in a statement said they found it appalling that Trump would use "vulgar and offensive" language to describe the countries, which include places where the women religious serve.

"We find the sentiment behind the comments even more troubling and agree with the spokesperson for the United Nations Human Rights Commission who in his condemnation noted that the language is consistent with the racist decision making and attitude that has been expressed by this administration over the past year," the Mercy Sisters said referring to comments from Rupert Colville, U.N. human rights spokesman.

"These are shocking and shameful comments from the president of the United States. There is no other word one can use but 'racist,'" Colville said to press in Geneva, adding that vulgarity wasn't the main offense in what the president said.

"It's about opening the door to humanity's worst side, about validating and encouraging racism and xenophobia that will potentially disrupt and destroy lives of many people," he said.

The Sisters of Mercy said they would continue to "welcome

immigrants and refugees from these countries in our schools, churches, health care institutions and other ministries."

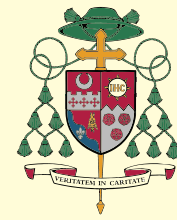
"We take offense to this description of these lands and of their thoughtful, loving and passionate people," their statement said. "No home of our brothers and sisters, not coincidentally here our brothers and sisters of color, should be dismissed in this manner by the leader of our country."

In his statement, the USCCB's Rogers said: "All human beings are made in the image and likeness of God, and comments that denigrate nations and peoples violate that fundamental truth and cause real pain to our neighbors."

"It is regrettable that this comes on the eve of Martin Luther King Jr. Day and could distract from the urgent bipartisan effort to help Dreamers and those with Temporary Protected Status," he said. "As a vigorous debate continues over the future of immigration, we must always be sure to avoid language that can dehumanize our brothers and sisters."

Trump comments 'harsh, offensive,' Vatican newspaper says

VATICAN CITY (CNS) — In its continuing coverage of the U.S. immigration debate, the Vatican newspaper noted media reports that President Donald Trump "used particularly harsh and offensive words about immigrants" from several countries. "No agreement on Dreamers" was the headline on the lead story for *L'Osservatore Romano's* edition dated Jan. 13 and published late Jan. 12. In the past few days, the paper reported, "the tension on the theme of immigration has risen noticeably" with Trump and a bipartisan group from Congress meeting Jan. 11 to discuss a measure that would keep the Deferred Action for Childhood Arrivals program intact, but also include Trump's demands for a border wall. The program, known by its initials DACA, protects from deportation between 700,000 and 800,000 young people illegally brought to the United States as children. Based on media reports about the meeting, *L'Osservatore* said, "Trump used particularly harsh and offensive words about immigrants from El Salvador, Haiti and some African countries. The expressions immediately gave rise to controversy and indignation."



Public schedule of Bishop Kevin C. Rhoades

Sunday, January 21: 10 a.m. — Byzantine Mass, Malloy Hall, University of Notre Dame
 Sunday, January 21: 5 p.m. — Ecumenical Vespers, St. Monica Church, Mishawaka
 Monday, January 22: 6:30 p.m. — Mass, Henri de Lubac Jesuit Community, South Bend
 Wednesday, January 24: 12 p.m. — Mass, Andorfer Commons Chapel, Indiana Tech, Fort Wayne
 Thursday, January 25: 12 p.m. — Lunch Meeting with Notre Dame Law Students, Legends, University of Notre Dame
 Thursday, January 25: 6 p.m. — Dinner Meeting with Notre Dame Law School Faculty, Quinn Family Room, Morris Inn, University of Notre Dame
 Friday, January 26: 6:30 a.m. — Mass, Our Lady of Fatima Chapel, Saint Joseph Regional Medical Center, Mishawaka
 Saturday, January 27: 11:30 a.m. — Symposium on Strengthening Marriage and the Family, St. Therese, Little Flower Church, South Bend

Funeral services take place for Deacon Paul Dits

SOUTH BEND — Deacon Paul Dits, an ordained deacon of the Diocese of Fort Wayne-South Bend, died Jan. 11 at the age of 98.

After his youth and initial schooling in the Netherlands, Paul Dits came to the United States in 1947 following service in World War II and two years as a German-held prisoner of war. He was married to Anna, who survives. They raised seven children.

He was ordained to the diaconate on June 12, 1974. As a deacon in this diocese he served at St. Jude Parish, South Bend; and St. Monica and St. Bavo parishes in Mishawaka. Deacon Dits also ministered as a jail chaplain at St. Joseph County Jail and brought holy Communion to patients at Healthwin, Memorial and St. Joseph hospitals. He also baptized some of his grandchildren and married two of his children. He led the St. Vincent de Paul Society in the 1960s, and later spent 15 years sitting with terminally ill patients through a local hospice organization.

He spent many years collecting and sorting medical supplies at home for missions in Haiti, Guatemala and El Paso, Texas, and East St. Louis, Illinois. Among countless causes, he donated to missions in Haiti, including a Dutch priest, Father Bohnen, who ran schools for poor kids. Mission trips also took him to Guatemala and Mexico.

Deacon Dits was assigned to St. Monica Parish in 1984 and worked under Father Thaddeus Kwak, helping in any way he could.



DEACON PAUL DITS

"Deacon Dits was a tremendous inspiration to us all at St. Bavo, in his love for his family, the Church and the poor," said Gus Zuehlke, director of faith formation at St.

Bavo. "Because he was a World War II Dutch prisoner of war, Deacon Paul never lost his concern for the poorest of the poor. He made many trips to Haiti, where he distributed medicine and other life-saving supplies to the people.

"He grew up without religion and became Catholic in the midst of the trauma of World War II. At one point he came close to losing his faith when he saw the unspeakable horror of the bombing of Rotterdam: yet, due to the grace of God working through a priest who encouraged him, he kept his faith," Zuehlke continued. "Paul was always willing to share his faith with others. When he shared his faith, you knew he understood the things of God through suffering and privation and not merely because of things he read. He will be sorely missed by all those who knew him."

Deacon Dits retired to the Inn at St. Paul's, South Bend, several years ago. A Mass of Christian Burial took place on Tuesday, Jan. 16, at St. Bavo Parish, following a Monday visitation and rosary at Hahn Funeral Home. He is buried at Queen of Peace Cemetery at Saint Mary's College.

DREAMers: Countdown to crisis

For 'Dreamers,' U.S. is the only home they know

BY RUBY THOMAS AND
JESSICA ABLE

SPRINGFIELD, Ky. (CNS) — In response to Pope Francis' call for Catholics to "Share the Journey" of their lives with one another under a two-year program introduced in September, the following stories relate the experiences and hopes of young Catholic immigrants who worship at St. Dominic Church in Springfield, Kentucky.

For now, they are protected by the Deferred Action for Childhood Arrivals, or DACA, program but that program is set to end in March unless Congress passes the Development, Relief and Education for Alien Minors Act, or DREAM Act.

Yuliana Ortega, 15, is a student at Washington County High School. Ortega came to the U.S. from Jalisco, Mexico, when she was just a year old.

Ortega said she fears having to leave her friends and family in Springfield once the DACA program ends.

"I don't know anything about Mexico. I don't know where I would go to," she told *The Record*, newspaper of the Archdiocese of Louisville.

Ortega, who juggles school and work at the restaurant her family manages, said she wished she wasn't judged because of her race. Following high school, she hopes to work one day as an interpreter.

"We have goals and things in our lives we want to reach," she said.

Wendy Hernandez, 21, is an English-language tutor for Washington County Schools. Hernandez came to the U.S. when she was 6 years old with her mother and two siblings. She



Young Hispanics, including Mirna Lozano, Carlos Guzman and Dora Lozano, front right, recite the Lord's Prayer during a young adult Mass in late October at St. Dominic Church in Springfield, Ky. The three young people are among 800,000 young people nationwide currently protected by the Deferred Action for Childhood Arrivals program, or DACA.

CNS photo/Ruby Thomas, The Record

said her mother fled Cuernavaca, Mexico, to escape physical abuse.

She considers the U.S., and Springfield, in particular, her home.

Since Hernandez learned of President Donald Trump's decision to cancel DACA, she has found her future to be uncertain.

"It's kind of scary because I don't know what is going to happen," she said. "My career, everything, is in their (lawmakers) hands."

Hernandez said there are sev-

eral misconceptions concerning "Dreamers," as DACA youth are sometimes called.

"We don't get all the benefits everyone believes we do. We have to work harder than others to be able to go to school or to get a job sometimes," she explained.

She said she worries about being forced to return to a country she does not know. If she could speak to legislators, she would tell them to "get to know us."

"Get to know a little about us and see how we are trying to help our community. We have ambition and goals in our life for our future."

Carlos Guzman, 26, is owner and operator of Longview Roofing in Lebanon, Kentucky. Guzman, said ending the DACA program would have a devastating ripple effect in his life.

Not only would he be taken away from his home, family and faith community, but he would be stripped of his livelihood, a

business he has worked hard to build, he said.

"I think a lot of people don't realize we work hard to have a better future. We try our best to contribute to this country. We pay our taxes, we create jobs and we contribute to the economy," he said.

Guzman, who was brought to the U.S. from Sonora, Mexico, at 14, said people should not judge each other solely based on what others are saying.

"I'm sure every parent wants a better future for their children. Some may think it was probably wrong (for our parents) bringing us here, but what would you do for your child?" he said.

Guzman's parents decided to bring him and his three brothers to the U.S. to avoid the constant violence they faced.

"It's a big sacrifice because they left behind their parents and family. When family members die, it's hard for them not being able to go back," he said.

Dora Lozano, 18, is a student at Elizabethtown Technical and Community College, where she is studying Spanish and special education. Lozano said she has no memories of her native Mexico City, which she left with her family for the U.S. when she was 3 years old.

"I'm scared to lose everything. This is all I know," she said.

If given the opportunity, Lozano said, she would ask legislators to try to understand the situation from her point of view.

"We didn't come here to harm anyone; we came here to have a better life. This program (DACA) helps us to reach our goals. We don't want it to be taken away."

Juan Saucedo, 16, is a junior at Washington County High School and wants to become a diesel mechanic. He came to the U.S. from Aguascalientes, Mexico, when he was 4 years old.

Saucedo applied for DACA status earlier in 2017 and was in the application process when the Trump administration announced the end of the program. He is unsure of the status of his application.

"Our future is in their hands, but there's nothing we can do," the teen said. "We have goals like everyone else. Just because we're Hispanic or a different race doesn't mean we don't have goals."

Manuel Hernandez, 25, is a senior at Eastern Kentucky University where he is studying computer networking and security. He came to the U.S. with his two siblings, including sister Wendy, and their mother, when he was 13 years old.

Hernandez said he and other DACA youth contribute "to this country in many ways."

"We're students; we have jobs," he said. "This is our home; I don't think any of us want to go back."

He said it's difficult to fight against a narrative that depicts immigrants as ones who take jobs from others and demeans them.

"We're not just a stereotype. We don't steal jobs. We're not criminals. We're trying to contribute as much as possible."

Thomas and Able are on the staff of The Record, newspaper of the Archdiocese of Louisville.

When the Trump Administration last September rescinded the Obama Administration's executive order protecting undocumented young people who had been brought to this country as children, the president gave Congress six months to pass the Development, Relief and Education for Alien Minors Act, or DREAM Act. Congress now has just over two months left to decide on the fate of 800,000 young people, many of whom have spent most of their lives in the U.S. Provided courtesy of Catholic News Service and the USCCB's Department of Communications, this and similar articles in Today's Catholic will focus on those impacted by any legislative relief, or lack thereof, concerning their status in this country.

Payday lending bill makes practice more equitable for borrowers

INDIANAPOLIS — A bill to make payday lending more equitable for borrowers is under consideration at the Indiana General Assembly this year. The Indiana Catholic Conference supports the proposal.

Senate Bill 325, authored by Sen. Greg Walker, R-Columbus, would cap fees and the interest collected on the loan to 36 percent annual percentage rate. Current law allows up to a 391 percent APR.

Glenn Tebbe, executive director of the Indiana Catholic Conference, says Senate Bill 325 addresses the unjust interest charged by lenders in the payday lending industry. "Current law and practice often puts persons and families into a debt trap by taking advantage of their circumstances," said Tebbe. "Usury and exploitation of people violates the seventh commandment. Lending practices that, intentionally or unintentionally, take unfair advantage of one's desperate circumstances are unjust."



SEN. GREG WALKER

Walker, who is an accountant by profession, said the research he's done on this issue is interesting and it gives support as to why Indiana should address it. He said the effect on the customer of the payday loan would be minimal if the borrower was a one-time-a-year customer. The customers who habitually use payday loans may be less aware of the impact these high rates impose on them that they do not impose on the average consumer.

Walker added when looking at payday loans on a state-by-state basis, those states that cap the rate at 36 percent cause most of the payday lender vendors to flee the marketplace. This is because payday lenders need very high rates of return to operate. Walker said the financial impact of the loan on the borrower cannot necessarily be measured by the traditional stresses like a bankruptcy, losing a home or the ability to meet other debt obligations.

"The reason is because the individuals that turn to the payday loan on a habitual level are already maxed-out the credit card," said Walker. "They are already struggling to meet the weekly and monthly obligations

INDIANA CATHOLIC CONFERENCE

BRIGID CURTIS AYER

that they have. And in some cases, there is really nothing to file bankruptcy on.

"Where the stresses are more measurable is on the emotional and physical strain level," said Walker. "This level of interest increases and actually compounds that stress on the individual and the family network. A customer for a payday loan is already in financial distress. A lot of the time the borrower is borrowing to pay off another debt, pay a utility bill or put food on the table," he said.

"There is a difference between interest and usury," said Walker. "It might be hard for some to draw a bright line between the two. But I draw it at 391 percent." Walker also points to alternatives to these products saying many nonprofit, and community development groups are

working to step in and help fill the gap for families in financial crisis.

As for its status, Walker said he is working with the committee chairman to get the payday lending bill a hearing, but said nothing definite is scheduled. "What I hope to accomplish is to at least have the conversation. I think it's an important issue to talk about and raise awareness that there are better alternatives for people in financial crisis than obtaining a high interest, short term loan."

A recent report issued by the Boston-based National Consumer Law Center shows 15 states and the District of Columbia have capped payday loans at 36 percent.

In a poll released this month, 80 percent of Hoosiers respondents favored more regulation on payday loans. Bellwether Research and Consulting, a polling firm in Alexandria, Virginia, conducted the poll and surveyed 600 registered voters.

The Center for Responsible Lending, a nonprofit organization based in North Carolina dedicated to educating the public on predatory financial products, studied the effects on low

income families in states with payday loans versus those without. Their research showed that those with limited means fare far worse in states where payday lending products are available. The study concluded that rather than help a household, payday loans are more likely to create a debt burden and worsens the household's financial stability.

Walker and others have noted the importance of assisting these families struggling to make ends meet. In states without payday loans, many resort to getting help from family or friends. Some cut back expenses, and there are many churches, government agencies, nonprofit and community organizations working to fill the gap.

Tebbe said, "I am disappointed that the chance is slim for the payday lending bill to get a hearing." Senate Bill 325 must receive a hearing before the end of January to advance.

To follow ICC priority legislation, details and get updates, go to www.indianacc.org.

FEAR, from page 1

countries, including many of the people who read the prayers of the faithful and brought up the gifts at the offertory during the multilingual Mass.

While care for migrants and refugees has been a priority for Pope Francis, the World Day for Migrants and Refugees has been an annual celebration of the Catholic Church for more than 100 years. St. Pius X began the observance in 1914.

After reciting the Angelus in St. Peter's Square after the Mass, Pope Francis announced that "for pastoral reasons" the date of the annual celebration was being moved to the second Sunday of September. The next World Day of Migrants and Refugees, he said, would be marked Sept. 8, 2019.

According to the United Nations, an estimated 258 million people are living outside the country of their birth. The number includes 26 million refugees and asylum seekers, who were forced to flee their homelands because of war or persecution.

In his homily at the Mass, Pope Francis reflected on Jesus' response to the disciples who asked Him where He lived. "Come and you will see," Jesus tells them, inviting them into a relationship where they would welcome and get to know each other.

"His invitation 'Come and see!' is addressed today to all of us, to local communities and to new arrivals," the pope said. "It is an invitation to overcome our fears so as to encounter the other, to welcome, to know and to acknowledge him or her."

For the migrants and refugees, he said, that includes learning about and respecting the laws and customs of their host countries. "It even includes understanding their fears and apprehensions for the future," he added.

For people in the host countries, he said, it means welcoming newcomers, opening oneself "without prejudices to their rich diversity," understanding their hopes, fears and vulnerabilities and recognizing their potential.

"In the true encounter with the neighbor, are we capable of recognizing Jesus Christ who is asking to be welcomed, protected, promoted and integrated?" Pope Francis asked.

"It is not easy to enter into another culture, to put oneself in the shoes of people so different from us, to understand their thoughts and their experiences," the pope said. That is one reason why "we often refuse to encounter the other and raise barriers to defend ourselves."

People in host countries may be afraid that newcomers "will disturb the established order (or) will 'steal' something they have long labored to build up," he said. And the newcomers have their own fears "of confrontation, judgment, discrimination, failure."

Both set of fears, the pope said, "are legitimate, based on doubts that are fully comprehensible from a human point of view."

Sin, he said, enters the equation only when people refuse to try to understand, to welcome and to see Jesus present in the other, especially "the poor, the rejected, the refugee, the asylum seeker."



Report abuse

It remains important for our church to protect children and young persons from the evils of abuse. To abuse a child is a sin. The Diocese of Fort Wayne-South Bend remains committed to upholding and following its guidelines, policies and procedures that were implemented for the protection of children and young people. These can be reviewed on the diocese's website, www.diocesefwsb.org, under "Safe Environment."

If you have reason to believe that a child may be a victim of child abuse or neglect, Indiana law requires that you report this to civil authorities. If you or someone you know was abused as a child or young person by an adult, you are encouraged to notify appropriate civil authorities of that abuse. In addition, if the alleged abuser is or was a priest or deacon of the Catholic Church, you are encouraged to contact Mary Glowaski, victim assistance coordinator, at 260-399-1458; or mglowaski@diocesefwsb.org; or Msgr. Robert Schulte, vicar general of the Diocese of Fort Wayne-South Bend, at P.O. Box 390, Fort Wayne, Indiana, 46801, 260-399-1419; or mraatz@fw.diocesefwsb.org. The diocese is committed to helping prevent the abuse or neglect of children and young people and to assist those who claim to have suffered harm as a result of such abuse.

Es importante para nuestra iglesia proteger a los niños y jóvenes de los males del abuso. Abusar a un niño es pecado. La Diócesis de Fort Wayne-South Bend se compromete a mantener y seguir las reglas, pólizas y procedimientos que fueron implementados para la protección de niños/niñas y personas jóvenes. Estos pueden leerse en la página web de la diócesis, www.diocesefwsb.org, bajo la sección "Ambiente Seguro," o "Safe Environment."

Si usted tiene motivo de creer que un niño(a) es víctima de abuso o negligencia, la ley de Indiana requiere que usted reporte esto a las autoridades civiles. Si usted o alguien que usted conoce fue abusado, ya sea niño o persona joven, por un adulto, se le recomienda notificar a las autoridades civiles apropiadas de ese abuso. También, si el alegado abusador es o fue un sacerdote o diácono de la Iglesia Católica, le se le insta a comunicarse con Mary Glowaski, coordinadora de ayuda para víctimas, al 260-399-1458 o mglowaski@diocesefwsb.org; o con el Monseñor Robert Schulte, vicario general de la Diócesis de Fort Wayne-South Bend, al P.O. Box 390, Fort Wayne, Indiana, 46801; 260-399-1419; o mraatz@fw.diocesefwsb.org. La diócesis se compromete a ayudar a prevenir el abuso o negligencia de niños y personas jóvenes y dar ayuda a quienes reclaman haber sufrido daño como el resultado de tal abuso.

NEWS BRIEFS

Catholic school founder among mudslides' fatalities in California

MONTECITO, Calif. (CNS) — The founder of a Catholic school in Ventura is among the fatalities caused by mudslides in Southern California, which have left at least 17 people dead and many others missing or injured in Montecito. About 100 homes were destroyed and hundreds of others were severely damaged in the coastal enclave of about 9,000 people northwest of Los Angeles. Several news accounts said that a mudslide swept Roy Rohter, who founded St. Augustine Academy in Ventura, and his wife, Theresa, from their home in Montecito early Jan. 9. Theresa was rescued and said to be in stable condition, but Roy did not survive. "Roy's life has been in service to his good, loving and ever-forgiving God," said Michael Van Hecke, St. Augustine's headmaster. "He has done so much for so many people and pro-life and Catholic education causes. ... Thousands have been blessed by the Rohters' friendship and generosity." Heavy rains triggered the mudslides in an area ravaged a month before by wildfires. The Associated Press described a "torrent of mud, trees and boulders that flowed down a fire-scarred mountain and slammed" into Montecito in Santa Barbara County Jan. 9.

Don't rush through silence at Mass, pope says at general audience

VATICAN CITY (CNS) — The silence that precedes the opening prayer at Mass is an opportunity for Christians to commend to God the fate of the Church and the world, Pope Francis said. Departing from his prepared text at his weekly general audience Jan. 10, the pope urged priests "to observe this brief silence and not hurry. I recommend this to the priests. Without this silence, we risk neglecting the reflection of the soul," he said. Continuing his series of audience talks on the Mass, Pope Francis spoke about the Gloria and the opening prayer. After the encounter between "human misery and divine mercy" experienced in the penitential rite, the faithful are invited to sing the ancient hymn of praise that was sung by the angels after Christ's birth, the pope said.

Catholics urged to ignore rhetoric, help immigrants facing deportation

NEW YORK (CNS) — Catholics have a responsibility to look past the noisy rhetoric of the current debate on immigration and answer the "cry of the poor" by engaging with individuals facing deportation. That was the focus

Mideast leaders increase efforts to fight U.S. decision on Jerusalem



CNS photo/Goran Tomasevic, Reuters

Israeli border police arrest a Palestinian man near Ramallah, West Bank, during a late-December protest against U.S. President Donald Trump's decision to recognize Jerusalem as the capital of Israel. Church and political leaders in the Middle East are intensifying efforts to combat U.S. President Donald Trump's unilateral decision and his plans to move the U.S. embassy there. "The two-state solution is accepted by all the world, including the Vatican. It corresponds to the legitimate resolutions passed by the United Nations," Auxiliary Bishop William Shomali of Jerusalem, patriarchal vicar for Jordan, told Catholic News Service. Archbishop Pierbattista Pizzaballa, apostolic administrator of the Latin Patriarchate of Jerusalem, told CNS, "Nothing should prevent Jerusalem from being a national symbol for the two peoples. Any unilateral decision is not a solution," he said. "Jerusalem cannot be reduced to a dispute. It is something much more than that."

of a National Migration Week discussion Jan. 11 at the Church of St. Francis Assisi in New York examining the plight of individuals affected by President Donald Trump's Jan. 25, executive order on deportation. Presenters discussed practical actions to extend Christian charity and seek justice. National Migration Week began Jan. 7 and ends with the World Day of Migrants and Refugees Jan. 14. "We're talking about being correct with our faith response as Christians. Are detention and deportation the right solutions?" Franciscan Father Julian Jagudilla asked the participants. "Are we here for our interests or the interests of the people we serve?" Father Jagudilla, director of the Migrant Center at St. Francis of Assisi since 2012, detailed routes to legal immigration and said

there are more than 12 million people who face removal from the United States because of an irregular or precarious immigration status.

Belgian Catholics concerned about abuse of euthanasia law

OXFORD, England (CNS) — Catholics in Belgium are concerned the country's euthanasia law is being abused to kill patients without legal checks and safeguards. Auxiliary Bishop Jean Kockerols of Mechelen-Brussels said "not just the Church's hierarchy, but doctors and medical professionals as well" were concerned. On Jan. 9, the Belgian church's Cathobel news agency

published an article saying the Federal Euthanasia Control and Evaluation Commission violated its statutes by failing to refer suspected legal abuses for investigation. "It's shocking that, 15 years since its creation, this commission has not referred a single file to prosecutors or condemned a single doctor," the Catholic report said. "It is acting as judge and jury, and not fulfilling its role. It isn't broadening application of the law, but violating it." Bishop Kockerols told Catholic News Service Jan. 11 that the church had long been aware the commission was "not working as it should." He said the bishops would support any investigation into its activities or "any steps to ensure it functions as it's supposed to."

Canada: Groups fight policy that bases job grants on abortion support

OTTAWA, Ontario (CNS) — Faith-based groups and pro-life organizations are mobilizing to fight a new federal government policy that allows summer job grants only for employers who endorse abortion. The Toronto Right to Life Association has sued the federal government over the policy, announced just before Christmas. The policy requires all applicants to the Canada Summer Jobs program to sign a statement attesting support for "safe and legal" abortion and gender identity theory. Canada Summer Jobs provides wage subsidies to eligible charity and small-business employers to encourage them to hire high school and university-age students. "Our conscience compels us to not sign that attestation," said Blaise Alleyne, president of Toronto Right to Life. "It is a violation of our freedom of conscience and freedom of expression for the government to compel speech or else punish us by withholding an unrelated benefit." The pro-life educational group is seeking to have the "attestation be declared unconstitutional" because it contravenes the Canadian Charter of Rights and Freedoms, Alleyne said.

Event aims to continue prayers following March for Life

WASHINGTON (CNS) — A day before the Jan. 19 March for Life, the U.S. Conference of Catholic Bishops is launching what it calls a virtual pilgrimage through the "9 Days for Life" event, asking Catholics and all people of goodwill to participate, in person or via social media, in a variety of prayers. "We're calling it a digital pilgrimage for life, of prayer and action, focusing on cherishing the gift of human life," said Anne McGuire, assistant director for education and outreach in the USCCB Secretariat of Pro-Life Activities. The centerpiece of the event is a novena, a nine-day series of prayers and devotions, highlighting a different intention each day. The overarching intention is an end to abortion, said McGuire. The idea behind the prayers is to take a journey together as the March for Life begins and to keep focused on its goals after it's over, she said. Participants are encouraged to take part via social media, making use of Facebook tools, such as frames, to show participation in the March for Life or the "9 Days for Life" event Jan. 18-26. The website www.9daysforlife.com provides various social media tools for participants and leaders in English and Spanish.

Education for Ministry unit on catechesis

FORT WAYNE — The Education for Ministry Program began in 1991 and is the foundational catechetical training program for the Diocese of Fort Wayne-South Bend. This program gives Catholic schoolteachers in kindergarten through grade eight the doctrinal background to prepare students for living a life in Christ as they grow and mature. Parish directors of religious education, catechists, those involved in parish ministry, parents and the laity are also highly encouraged to complete basic certification in the Education for Ministry program to grow in a deeper knowledge and love of the Catholic faith.

This unit of the certification program will introduce the vision and method of catechesis. The vocation of the catechist, 'Six Tasks of Catechesis' and the pedagogy of faith will be addressed. In addition, participants will focus on the practical aspects of catechesis such as implementation of the Diocesan Catechetical Curriculum Guidelines, integration of the faith within the classroom and teaching children with special needs. Due to the subject material, this unit will be highly collaborative. Class will be held on Thursday evenings, Feb. 15 and 22, March 1 and 8. To register please visit www.diocesefwsb.org/Education-for-Ministry-Program. Registration closes on Wednesday, Feb. 7 or at the first 40 registered participants.

For more information, contact Janice Martin at jmartin@diocesefwsb.org or call 260-399-1411.

Forever Learning Institute lists spring classes

SOUTH BEND — Area residents who are ready to learn a new language, dig deeper into their spirituality or maybe brush up on their iPad skills should mark their calendars for Feb. 20, when registration for these classes and over 90 more will open at Forever Learning Institute.

The wide variety of class topics, taught by an all-volunteer faculty, will include health and fitness, creative arts, music, history, language, literature and technology. Classes begin March 5 at Forever Learning Institute's main campus, the Jewish Federation of St. Joseph Valley, Southfield Village, St. Joseph County Parks and Fernwood Botanical Gardens.

Students may register for classes by mail or in person at Forever Learning Institute, located in St. Therese Little Flower Parish Center, 54191 Ironwood Rd., South Bend, on Feb. 20, 21 and 22. All classes are \$45 each. View all course offerings online at www.foreverlearninginstitute.org or call the Institute at 574-282-1901 to reserve a course guide.

Forever Learning Institute Inc., is a not-for-profit organization whose mission is to improve the quality and

AROUND THE DIOCESE

Clothe the naked



Provided by Jill Hamblin

The St. Joseph School Student Council purchased mittens and gloves for St. Martin's Clothes Closet in Garrett. The St. Martin Center, located at 300 W. Houston St., operates the clothes closet on Tuesdays and Wednesdays from 9 a.m. to noon and on Thursdays from 4-6 p.m. Also open on Mondays and Thursdays, from 4-6 p.m., is a soup kitchen.

dignity of senior adult life through continuing intellectual challenge, spiritual reflection and social interaction. Classes are available to those 50 years of age and older.

For more information contact Eve Finnessy, executive director, at 574-282-1901, or director@foreverlearninginstitute.org.

Bishop designates 'Catholic Radio Sunday'

FORT WAYNE — Expressing gratitude for a lay apostolate that transmits quality Catholic programming across the Diocese of Fort Wayne-South Bend, Bishop Kevin C. Rhoades recently designated the Third Sunday of Ordinary Time as Catholic Radio Sunday.

Catholic Radio reaches people whom priests might not encounter in their ministry: people who are searching, people who are hungry for the truth of the Gospel, the unchurched and Catholics who are inactive in the practice of the faith, he said.

"I believe so strongly in Catholic radio's power to evangelize that I (...) do a weekly broadcast called 'Truth in Charity' that airs Wednesdays at noon and replays Saturdays at 11 a.m.," Bishop Rhoades said. "The show

not only provides another medium to teach, it also gives me an opportunity to connect with (listeners) in an approachable way."

This year, during Masses on Jan. 21, prayers will be offered for the mission of Catholic radio. Redeemer Radio encourages worshippers and listeners to pray, volunteer and offer financial support as they are able.

Josephine's Hope combats scourge of human trafficking

FORT WAYNE — Nine days of prayer, awareness, education and involvement will take place in Fort Wayne in an effort to end human trafficking, or modern-day slavery.

Josephine's Hope is an effort of the Mission and Values Integration Committee of the University of Saint Francis. The premier event of the project will be a presentation by Alyssa Ivanson, WANE-TV investigative reporter. Last year, she presented a series on human trafficking in Fort Wayne titled "Hidden Predators." Her presentation for Josephine's Hope, titled "Hidden Predators: The state of sex trafficking in Fort Wayne" will take place at 7 p.m.

Feb. 1 at the Historic Woman's Club at the downtown campus.

Club members and project director William Duffy are also sponsoring a two-part presentation to be held on separate nights. A movie titled "I am Jane Doe" will be shown in its entirety at 6 p.m. Jan. 30, followed by a 30-minute opportunity for questions and discussion. The discussion will be facilitated by Jordan Crouch, BSW, USF Class of 2013, who has worked with women and children victims of human trafficking in Kenya.

Then, at 6 p.m. Feb. 6, a second night of follow-up discussions about both "I am Jane Doe" and Ivanson's presentation will take place.

Information on the movie can be found at <https://www.iamjane-doe.com/>.

Retrouvaille can help marriages

INDIANAPOLIS — Do you feel alone? Are you frustrated or angry with each other? Do you argue ... or have you stopped talking to each other? Retrouvaille is a worldwide program that offers tools needed for hurting couples to rediscover a loving marriage relationship. For more than 30 years, the program has helped hundreds of thousands of couples heal their hurting marriages. To learn more about the program or to register for the Feb. 23-25 weekend and follow-up post-weekend sessions in Indianapolis, visit the websites www.HelpOurMarriage.com or www.retrouvaille.org. Email RetrouIndy@gmail.com or call 317-489-6811 for confidential registration information.

'Oh, say, can you see...'



Provided by Lois Widner

Students from various Allen County nonpublic schools recently sang the national anthem at a Mad Ants Basketball game. Schools represented included Most Precious Blood, St. Charles and Holy Cross Lutheran. This was a first-time event, where every nonpublic school in Allen County was invited to the game. Children had free tickets and adults had reduced-amount tickets.

RESPECT LIFE

“Even the weakest and most vulnerable, the sick, the old, the unborn and the poor, are masterpieces of God’s creation, made in his own image, destined to live forever, and deserving of the utmost reverence and respect.”

—Pope Francis

St. Patrick Church
ARCOLA



Human Life
is Precious
from Conception
until Death

Always
Choose Life

St. Bavo Parish
Mishawaka



*“You formed my
inmost being;
you knit me in my
mother’s womb.”*

Psalm 119:13

ST. JOHN THE BAPTIST
NEW HAVEN, IN

Allen County Right to Life March for Life 2018

January 27th: 12pm Rally, 1pm March
University of St Francis Perf. Arts Center



www.ichooselife.org 260.471.1849

“THE CONFLICT
is between a culture that
affirms, cherishes, and celebrates the gift of life,
and

a culture that seeks to declare entire groups
of human beings - the unborn, the terminally ill,
the handicapped, and others considered ‘unuseful’
to be outside the boundaries of legal protection”

—Pope John Paul II

ST. LOUIS BESANCON

Forty-five years of legal abortion

Is contraception part of the solution or part of the problem?

BY LISA EVERETT

Jan. 22 marks the 45th anniversary of Roe v. Wade, the infamous Supreme Court decision that legalized abortion on demand in our nation. Since that fateful day, almost 60 million innocent unborn children have lost their lives through methods which would constitute cruelty to animals in the minds of most Americans.

In the decades since Roe became the law of the land, many well-meaning people have proposed that better access to contraception is part of the solution to the problem of abortion. Even within the pro-life movement, conventional wisdom often dictates neutrality or silence on the question of contraception. What is becoming increasingly clear, however, is just how closely contraception and abortion are connected.

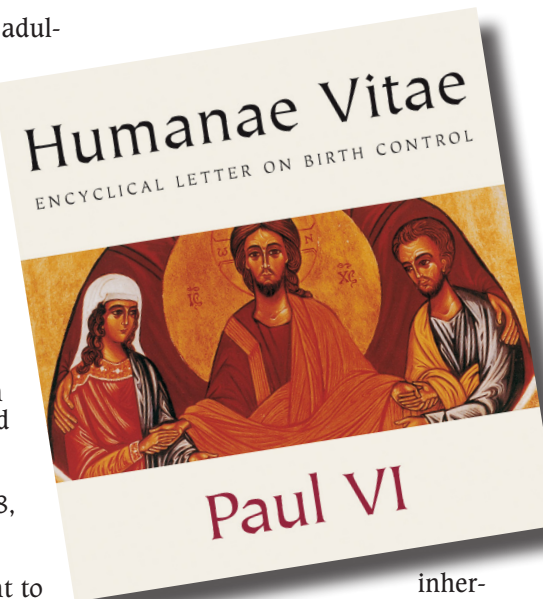
This connection was firmly grasped by “first-wave” American feminists such as Susan B. Anthony. Far from insisting on contraception and abortion to regulate procreation, 19th century feminists condemned both. They considered contraception to be “unnatural,” “injurious” and “offensive” to women, and feared that its use in marriage would relegate women even further to being regarded as sex objects by their husbands. More than a century later, Pope Paul VI sounded the same alarm in his prophetic encyclical, “Humanae Vitae,” whose 50th anniversary will be celebrated this year: “A man who grows accustomed to the use of contraceptive methods may forget the reverence due to a woman, and, disregarding her physical and emotional equilibrium, reduce her to being a mere instrument for the satisfaction of his own desires, no longer considering her as his partner whom he should surround with care and affection.”

The original feminists also foresaw, as did Pope Paul VI, that widespread use of contra-

ception would facilitate adultery and leave women even more vulnerable to being victimized and ultimately abandoned by their husbands. This situation set the stage for what these early feminists considered the ultimate exploitation of women — abortion. Elizabeth Cady Stanton, mother of seven, who in her spare time organized the first women’s rights convention in Seneca Falls, New York, in 1848, classified abortion as a form of infanticide and described it as an affront to the dignity of mother and child alike: “When we consider that women are treated as property, it is degrading to women that we should treat our children as property to be disposed of as we see fit.”

St. John Paul II connected the dots between contraception and abortion even more clearly in his beautiful encyclical, “Evangelium Vitae,” a quarter-century after “Humanae Vitae” was issued. Contraception attempts to sever the link between sex and procreation, which, if unsuccessful, can be definitively accomplished through an abortion:

“Despite their differences of nature and moral gravity, contraception and abortion are often closely connected, as fruits of the same tree. It is true that in many cases, contraception and even abortion are practiced under the pressure of real-life difficulties which nonetheless can never exonerate from striving to observe God’s law fully. Still, in very many other instances such practices are rooted in a hedonistic mentality unwilling to accept responsibility in matters of sexuality, and they imply a self-centered concept of freedom, which regards procreation as an obstacle to personal fulfillment. The life which could result from a sexual encounter thus becomes an enemy to be avoided at all costs, and abortion becomes the only possible decisive response to failed contraception ... It may be that many people use contraception with a view to excluding the subsequent temptation to abortion. But the negative values



inherent in the ‘contraceptive mentality’ — which is very different from responsible parenthood, lived in respect for the full truth of the conjugal act — are such that they in fact strengthen this temptation when an unwanted life is conceived. Indeed, the pro-abortion culture is especially strong precisely where the Church’s teaching on contraception is rejected.”

Just a few years before this encyclical was written, a similar cultural connection between contraception and abortion was noted in a striking, even startling, way by the U.S. Supreme Court in its 1992 Casey decision, which reaffirmed Roe v. Wade: “... in some critical respects abortion is of the same character as the decision to use contraception ... for two decades of economic and social developments, people have organized intimate relationships and made choices that define their view of themselves and their places in society, in reliance on the availability of abortion in the event that contraception should fail.” That many people do use abortion as a backup to failed contraception is demonstrated by studies that have found among women who have abortions, over 80 percent are experienced contraceptive users and over half say they were using a contraceptive in the month they conceived. In addition, the Alan Guttmacher Institute, the former research arm of Planned Parenthood, has published data that clearly show that states such as New York and California, which rank highest in access to contraception, also have the highest abortion rates in the country.

However sincere their intentions, those who promote contraception in the hope of reducing the incidence of abortion are inadvertently fueling its fires. Our only hope is a renewal in American society of the timeless Christian ethic regarding sexuality and procreation. May we who have been blessed by the Church’s clear and beautiful teaching lead the way.



**Take my hand...
not my life!**

St. Stanislaus Kostka
55756 Tulip Road
New Carlisle, Indiana

Laity taking their rightful place in pro-life work, ministry

BY MARK PATTISON

WASHINGTON (CNS) — Building a culture of life is not solely the work of bishops and ordained clergy. Laypeople take the lead in diocesan and parish settings, and in independent organizations, to make the case for life.

Johanna Coughlin is one such example, but far from the only example. In her eighth year of working for the Archdiocese of Baltimore's Respect Life Office, she took over as director last year when her predecessor retired.

To Coughlin, it seems to her "I've always been in pro-life ministry." Growing up in Memphis, Tennessee, where her mother was involved with the local Birthright chapter, "we had several young moms stay with us," she said. When Coughlin was in middle school, she recalled, "one of the moms invited my mom and me to witness the birth of her son."

"I thought I might be drawn to this type of a ministry, maybe as a volunteer, but not as a profession," she told Catholic News Service. That changed, though. "Initially, I thought I'd be a lobbyist. I was a lobbyist for National Right to Life (Committee) for a very short time," Coughlin said, but "after getting a family of my own I started working for the archdiocese."

She said the Baltimore archdiocese has been greatly helpful to her, letting her work part time, and also work from home, as her family has grown to five children, ages 9, 7, 5, 3 and 1. Coughlin's mother lives with the family and helps out with the children, she added.

There are "so many good and faithful people in our parishes who do the real work, motivating parishioners to come down for the March (for Life)," Coughlin said. This year's march in Washington is set for Jan. 19.

"You know it's a call when you can step back from those moments and those conversations and say you can keep going," she added. "I'm inspired by all the people around me. I tell them all the time, 'You are the guys doing the good work ... making sure these things happen.' I'm inspired looking that these folks — especially the ones who have been doing it for so long."

Thomas O'Neill, head of the Respect Life Office in the Diocese of Harrisburg, Pennsylvania, had life issues added to his portfolio six months ago, he told CNS. "This first year is getting a sense of where we're at," O'Neill said. "I'm going down (for the march), witnessing everything, taking notes."

O'Neill has been involved



CNS photo/Leslie Kossoff

March for Life participants carry a banner past the front of the U.S. Supreme Court building in 2014 in Washington.

in pro-life efforts since 2008, when he started working in the Family Life Office of the Diocese of Arlington, Virginia. He was active in family life and men's ministries while there, but he also loved speaking — often at lobby days at the state Capitol in Richmond with lawmakers representing districts in the diocese who were not pro-life. "It is," O'Neill said, "the pre-eminent rights issue of our day."

In Harrisburg, he wants to double the turnout for next year's March for Life. As he was being interviewed by CNS, the diocese sent a news release outlining local respect life efforts: 30 parishes holding holy hours for life, and 13 parishes sponsoring buses to Washington for the march.

"Most of the impetus for the March for Life comes from the parishes. The parishes organize their own buses. We centralize that information and promote it, giving people around the diocese an idea of where they can go. We almost have two months dedicated to respect life," O'Neill noted, with Respect Life Month in October, while "January ends up being a de facto second month for respect life."

O'Neill's former boss in Arlington, Therese Bempohl, has served in various capacities in the pro-life effort for over two decades. In the mid-1990s, she worked for the U.S. bishops in spreading the news about natural family planning. She also taught morality at a Catholic high school in the Washington suburbs and did campus ministry before taking a job with the Arlington diocese 12 years ago. Within a month of her hiring, she became acting director of the diocesan family life office. Last year, she was named execu-

tive director of the multipronged Marriage, Family and Respect Life Office.

What keeps her in this ministry, she said, is "just my desire to spread the good news, spread the Gospel."

"Just knowing Jesus Christ has changed my life, right? And having the Church as a vehicle, with all the sacraments," she continued. "I think it's a natural thing for me to say, 'C'mon everybody, you've got to get the know the Lord, the Church is still a voice in the wildness, calling us to straighten our path to the Lord. We're going to heaven, eventually, and the Church is the straightest way to get there.' I believe that 100 percent."

For Bempohl, it was her work at the high school and college that sealed the deal for her.

"I saw so many women who had abortions in college or in high school — as young as 16. One came up to me: 'It was devastating. It was devastating.' You see the look on their face. 'He forgives, he forgives.' 'I can't forgive myself.' 'Yes, he will, all you have to do is turn to him and you're forgiven,'" she said, recalling their conversation.

"It's really kind of powerful, being able to be a catalyst. It's just a privileged position when someone's so broken and so wounded, to be able to say, 'Let me show you the way,'" Bempohl said. She recalled one woman who came on a post-abortion retreat. "She can't even look up. At the end of her post-abortion healing, she's like a new person," she said. "She's free. And that really is the message of freedom. You're free. You're not chained by sin."

Bempohl, though, continues to worry about the culture. "Human sexuality is the action

JANUARY 22, 2018

Day of Prayer for the Legal Protection of Unborn Children

WASHINGTON — The General Instruction of the Roman Missal, No. 373, designates Jan. 22 as a particular day of prayer and penance, called the "Day of Prayer for the Legal Protection of Unborn Children."

The GIRM states: "In all the Dioceses of the United States of America, January 22 (or January 23, when January 22 falls on a Sunday) shall be observed as a particular day of prayer for the full restoration of the legal guarantee of the right to life and of penance for violations to the dignity of the human person committed through acts of abortion." The U.S. Conference of Catholic Bishops adds its voice by saying that "the over 56 million abortions since the 1973 decisions of Roe v. Wade and Doe v. Bolton reflect

with heartbreaking magnitude what Pope Francis means by a 'throwaway culture.' However, we have great trust in God's providence. We are reminded time and again in Scripture to seek the Lord's help, and as people of faith, we believe that our prayers are heard.

"As individuals, we are called to observe this day through the penitential practices of prayer, fasting and/or giving alms. Another way to take part is through participating in special events to observe the anniversary of Roe v. Wade."

Various rallies and marches take place over the next few weeks in parishes across the Diocese of Fort Wayne-South Bend. In addition, a state event takes place Jan. 22 and the national March for Life happens in Washington, D.C. Jan. 19.

A great prayer for life is urgently needed, a prayer which will rise up throughout the world. Through special initiatives and in daily prayer, may an impassioned plea rise to God, the Creator and lover of life, from every Christian community, from every group and association, from every family and from the heart of every believer. — Pope St. John Paul II, "Evangelium Vitae," No. 100

God chose to bring human beings into this world, and it's treated as an extracurricular activity," she said. "And until we get to say that there's something sacred here, something profound here, I don't know if we can change the culture."

That "dark night of the soul" feeling is not uncommon to those in pro-life ministry. "I think all of us have" felt it, said Kristan Hawkins, founder of Students for Life. She likened it to "trying to swim to the top of the pool and people are trying to dump more water on you." She said faith gets one through those rough spots.

Hawkins — no longer a student herself, she founded Students for Life in 2006, a year or so after her college days ended — is busy in the run-up to the March for Life, as are most people engaged in pro-life ministry. Her organization's national conference takes place the day after the march. "We distribute thousands and thousands of signs" for the march itself, she told CNS. Then she flies to San Francisco for the annual Walk for Life West Coast in that city, followed by another conference.

She got her start in pro-life activity at age 15, when she said yes to a request from a friend

at her church to volunteer that summer at a pregnancy resources center. After that experience, Hawkins said, "it got put on my heart that I needed to do more."

She started a pro-life group at her high school in West Virginia and at her college. Hawkins said she couldn't find a pro-life faculty member to sponsor the group, but a professor who was not pro-life sponsored the club; he "didn't agree, but he thought we should have the right to form a pro-life group on campus." She said she got known as "the pro-life girl" at school.

These days, "my husband is a great source of support. I can go home at the end of the day and talk about things," Hawkins said. "My oldest child was born with cystic fibrosis. I have four children, and two were born with CF. In a way, it's been a huge help in my professional life — keeping things prioritized, keeping things balanced."

Hawkins added, "We struggle with burnout in the pro-life movement — a lot of people in the pro-life movement. We want to do better and we want to win it. God has put this on my heart. This is something I was specifically called to do, and I want to see it through."

Walls between respect life, social justice camps tumble down

BY DENNIS SADOWSKI

WASHINGTON (CNS) — When Cardinal Joseph L. Bernardin offered the idea that the Church could approach its concern for protecting human dignity in tackling abortion, euthanasia, poverty and peace under a “seamless garment” during a 1983 speech at Fordham University, there were doubters who said the concept was flawed.

For years, the ideological rift between respect life adherents on the “right” and the peace and justice advocates on the “left” felt wider than the Grand Canyon and nigh impossible to bridge.

It was, some concluded, one Church, two camps. So the work of both continued, largely with limited collaboration.

Such divisions just may be breaking down.

The desire to protect human dignity from conception to natural death is increasingly being embraced by Catholics, bringing together the respect life advocates and the social justice advocates to carry out the church’s call to missionary discipleship.

Such collaboration is evident in some dioceses where traditional respect life and social justice offices now operate as one. Where they remain separate, collaboration is strong across the wide spectrum of social concerns.

“It’s so unfortunate in our American culture, we’ve divided the respect life issue from other

social justice issues and vice versa,” Tony Stieritz, director of the Catholic Social Action Office in the Archdiocese of Cincinnati, told Catholic News Service.

“We want to exemplify as much as we can in this archdiocese that we go beyond those ideological separations. To be pro-life, to work for social justice, all comes from the same. There are not real political boundaries on any of this,” Stieritz said.

Stieritz’s office at the archdiocese’s downtown headquarters is next to that of Bob Wurzelbacher, director of the Office for Respect Life Ministries. Both regularly work together.

“Obviously, we care for life from conception to natural death. You have to be consistent in upholding dignity of that life,” Wurzelbacher said. “Whether born with handicaps or born to illegal immigrants, we still care about that child as they grow up to become adults. That spreads into all the areas of social justice. We can’t give off the appearance that we only care about babies.”

In the Archdiocese of Portland, Oregon, Matt Cato has been the director of the Office of Life, Justice and Peace for eight years. He described all of his efforts as working for social justice.

Soon after he started in the position, Cato learned about the long-simmering divide, which he said he never realized existed. Prior to joining the archdiocese, he and his wife headed their parish social justice ministry

and for years they melded respect life concerns with justice and peace work.

That doesn’t mean he doesn’t occasionally get pushback from one side or the other. He writes a monthly column on social concerns for the archdiocese. He described how one month he’ll be praised for a position he espoused by some readers and then criticized the next by the same readers on another issue. He said he makes clear to the critics that the stances taken come directly from Catholic social teaching.

“It’s just Catholic. It’s just the way it is,” he told CNS. “I’m hoping more and more people understand this.”

The consistent life ethic is the focus of the Pittsburgh-based Rehumanize International. Executive Director Aimee Murphy, who is Catholic, helped found the organization after graduating from college in 2011 to fill a “niche” and address the many human actions that destroy human dignity.

“Our number one passion is violence against humans,” said Murphy, who was a leader in the pro-life group at her alma mater, Carnegie Mellon University.

“We wanted an organization that could address not only the life of a child in the womb but also the life of the child behind enemy lines or the life of an inmate in prison or the life of a refugee, the life of any human being in any circumstance,” she explained.

While Rehumanize International is nonpartisan and

nonsecular, Murphy acknowledged that its work is strongly influenced by Catholic social teaching and that those values also are shared by many other faiths. In the broadest sense, she said, the work focuses on human rights.

“Among young people, this human rights paradigm is catching on,” Murphy said.

The organization has developed educational material on unjust wars and military conflicts, abortion, euthanasia, suicide, human trafficking, poverty, sexual assault, embryonic stem-cell research, capital punishment and torture. There’s even the current “Nukes Are Not Pro-Life” campaign.

The integration of respect life and social justice concerns is a welcome development among two staff members of the U.S. Conference of Catholic Bishops.

Jonathan Reyes, assistant general secretary for integral human development, and Tom Grenchik, executive director of the Secretariat of Pro-Life Activities, told CNS such integration is key to the life of the Church.

People have varying interests and areas of expertise and sharing them with society is what it means to be Catholic, Grenchik said.

“It’s the dignity of the human person that motivates the Church, that motivates Catholics to respond with love,” he said.

“Whether it’s the child in the womb or the homeless person or the person with a disability, it’s that God-given dignity that motivates us to respond.”

Reyes said the long-existing divide along left/liberal and right/conservative lines means little to young people especially. What matters most is upholding human dignity, he said.

This shrinking of the gulf is “more important than ever because the challenges to human dignity are remarkable, whether it’s in the protection of human life or providing people with health care. There are real threats to human dignity right now,” he told CNS.

People also may be seeking answers to basic questions about life and their place in the world in the face of deep polarization and that it may be the Holy Spirit which has inspired people to set aside differences in response to Pope Francis’ call to be people of mercy for the world.

“It’s really very much Pope Francis’ message,” Grenchik agreed. “We’re supposed to be a hospital and we’re supposed to be in the healing business.”

More information about Rehumanize International is online at www.rehumanizeintl.org.

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Elkhart County marches for life



Photos by Denise Fedorow

Men and women from the Silent No More organization shared their testimony of regret and guilt after they made their abortion-related decisions. Through prayer and help from organizations such as Haven for Healing, they've found forgiveness and God's mercy, and now share the truth of the pain and regret abortion causes. They spoke during the seventh annual Rally and Prayer Walk for Life sponsored by the Elkhart County Right to Life organization Jan. 13.



At left, marchers pray outside the Elkhart County Courthouse. Below, Deacon Jim Fuchs of St. Thomas the Apostle Parish, Elkhart, left, and Father Matthew Coonan of St. Vincent de Paul Parish, Elkhart, lead marchers down Franklin Street — braving the cold as they head toward the offices of Reason Enough to Act, where they offered prayers for the pro-life organization.



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Caring for 'the other America'

In the wake of Donald Trump's election as president, much has been made of the voters he attracted, usually identified as white, male, small town and rural, working class.

While such statistical generalizations obscure the fact that many who did not fit that stereotype also voted for him, it did attract a great deal of attention to that "other America" that resides between the crowded coastal states and media centers.

Books like "Hillbilly Elegy" by J.D. Vance became must-reads, and pundits were making post-election resolutions to get out of their media bubbles and visit that "other America" that so shocked them on Election Day.

Looking at the electoral map of red (Republican) and blue (Democrat) states, one immediately sees the huge scarlet swath that included the South, Midwest and upper Midwest — what is often dismissively referred to as flyover country. Those journalists wanting to see what makes this part of America tick clearly have a lot of ground to cover.

I grew up in California and now reside on the East Coast, but for many years I lived in Indiana, one of those red flyover states.

I've enjoyed the riotous ethnic and racial diversity of the Washington area, and the Church here reflects this diversity. My parish has a weekly Mass for Nigerian Catholics, throbbing with different rhythms, vivid colors and no concern that it all gets wrapped up in an hour. Nearby, a parish serving a large Hispanic community is standing room only every Sunday.

The needs of these communities are great, and the Church is keenly aware of them. It has sought to help immigrant families and to protect their rights. The bishops know personally young Dreamers brought to this country and growing up in their parishes, and they know also the Church's strong biblical commitment to the poor and the stranger.

Yet I felt privileged to have experienced my Midwestern parish as well. There were high levels of engagement and stewardship, a simple, heartfelt appreciation of community, a sincerity and generosity that helped me appreciate the values and the spirit of the heartland.

Before the 2016 election, the Center for Applied Research in the Apostolate, a Catholic social research organization, summarized its research about "town and country Catholics." It contrasted folks living in coastal states or major urban areas with folks in noncoastal states and rural areas.

CARA reported that Catholics living in rural and small town, noncoastal communities had higher rates of religious practice, higher rates of parish involvement, higher rates of financial support of their parish, higher rates of youth engagement as well.

"There may be fewer in the pews in rural America, but they are more connected to their faith and parish life than those anywhere else in the country," the report concluded.

The heartland is ailing, however. It is losing jobs. Its young



AMID THE FREY

GREG ERLANDSON

people are migrating to larger urban areas. Many of the afflictions of the city fester also in the country.

America's small towns have been battered by the decline in families, with divorce and cohabitation increasingly common. It is beset by problems like opioid addiction. One pastor told me his church was experiencing almost a funeral a week due to drug overdoses.

Catholics have deep roots in these communities, and the Church is uniquely positioned not only to serve the needs of its faithful people there but also to give voice to their suffering, as it does for the immigrant, the refugee, the city dweller.

The 2016 election may have caught political observers by surprise, but the Church understands its call is to serve all the marginalized and the hurting, whatever their zip code.

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

'Thank you for your service'

Together with another Little Sister, I was invited to represent our congregation at a somewhat exclusive reception during the Christmas season. We were happy to bring two of our residents along with us. One of them, a 97-year-old veteran of World War II, proudly wore his best tweed sport coat and his VFW Garrison cap decorated with a host of ribbons. The other, an immigrant and artist, is the widow of a U.S. Navy veteran.

During the reception we sampled the luscious buffet, admired the beautiful Christmas decorations and met a few notable personalities. But what really struck me was all the attention and affection the partygoers gave our two residents, especially our retired airman. Women and men, both old and young, paused to let him pass through the crowd in his wheelchair, offered to wait on him and thanked him for his service. More than a few people knelt beside him to ask about his military experience and his life story, listening attentively as he sketched out the details of his long life. Our resident felt so special! He returned home beaming and is still talking about this once-in-a-lifetime experience.

The reverence and esteem of the VIPs we met that day for our elderly residents was moving. "Thank you for your service," they kept repeating. Without diminishing in any way the unique contribution of our veterans, it struck me that this is



GUEST COMMENTARY

SR. CONSTANCE VEIT, LSP

something we should be saying to all of our elders. "Thank you for your service ... as sons and daughters, parents and grandparents, aunts and uncles ... Thank you for your service as educators, nurses, factory workers, engineers, farmers and businessmen ..."

More profoundly, we should thank our elders for their wisdom, their faithfulness and their selfless generosity toward us. We owe them a great debt of gratitude for all that they share with us and pass on to us — their faith, their life experience, their family history and the history of our communities and nations. We need to remember our elders, take a lively interest in them and offer them our support so that they will be able to go on contributing to the formation of new generations.

Pope Francis has often said that a people who does not take care of grandparents has no future. Let's keep this in mind as we begin a new year, and especially as we gather from Washington, D.C., to San Francisco this month to march

GUEST, page 13

Follow the Lord instead of seeking temporal pleasures



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Third Sunday in Ordinary Time Mark 1:14-20

The first reading for this weekend is from the Book of Jonah, an Old Testament writing seldom presented in the liturgy. While Jonah is the central figure in this book, he was not the author. The author is unknown. Scholars believe that the Book of Jonah was written sometime after the Babylonian exile of the Jews.

The reading speaks of Jonah's visit to Nineveh, the capital of the Assyrian Empire, located roughly in the region of modern Syria. He went there at God's command, to preach conversion.

Preaching conversion in Nineveh was a tall order. The Jews who first heard this reading knew exactly how difficult the assignment was. No city on earth had the image of evil and vice that surrounded Nineveh.

Nineveh, after all, was the capital of Assyria. Over the centuries, many neighboring powers invaded and overwhelmed the Holy Land. None of these invaders matched the Assyrians for bloodthirstiness and brutality. To convert the people of Nineveh would have been regarded as almost impossible.

For its second reading this weekend, the Church offers us a passage from the First Epistle to the Corinthians. Paul was challenged in leading the Corinthian Christians to a fully devout Christian life. The city was in reality what Nineveh was symbolically to the ancient Jews. Corinth was known around the Roman imperial world as a center of vice and licentiousness. This distinction said very much, since vice and lewdity prevailed throughout the empire.

The apostle called upon the Christians of Corinth to remember that time passes quickly, and that life is short. They had before them two options. The first was life in Jesus, a life that is everlasting; but it requires fidelity to the Gospel and the Gospel's values. The other option was eternal death, awaiting those who spurn the Gospel. St. Paul obviously urges the Corinthians to be holy.

The Gospel of Mark provides the last reading. First is a brief mention that John the Baptist "has been handed over," a phrase later to describe the arrest of Jesus on Good Friday. The reading continues to say that Jesus was preaching that the "kingdom of God is near."

Then the Lord calls Simon and Andrew, brothers and fishermen, as Apostles, to be followed by the call of James and John.

For the early Christians, the Twelve especially were important. From the apostles came knowledge of Jesus. It was vital to assure, and present, their credentials. Thus, this

Gospel carefully identifies these Apostles.

The Lord's call was sudden. They were unprepared, yet Jesus and the offer of salvation caused them to drop everything and follow Jesus.

The call of the Apostles is instructive. They were part of the Lord's plan of salvation. They continued the Lord's work.

Reflection

The Church called us liturgically to celebrate the birth of Christ. Two weeks later it celebrated the feast of the Epiphany of the Lord. Later, it offered us the feast of the Lord's baptism by John in the Jordan River.

All these celebrations taught critical lessons about Jesus. He is human, the son of Mary. He is the Son of God. He is the Savior, assuming our sins even though Jesus was without sin.

Now, the Church tells us that Jesus calls us to salvation, eternal life. He called the Apostles specifically to continue the work of salvation. He taught

them, commissioned them. The Apostles, through the Church founded upon them, still teach us and invite us to follow Christ.

These four Apostles' instant response is a lesson. Nothing is more important in life than being with Christ, than answering the Lord's call.

Directly and simply, Paul told the Corinthians that they could accept salvation — or not. We have the same choice.

READINGS

Sunday: Jon 3:1-5, 10 Ps 25:4-9 1 Cor 7:29-31 Mk 1:14-20

Monday: 2 Sm 5:1-7, 10 Ps 89:20-22, 25-26 Mk 3:22-30

Tuesday: 2 Sm 6:12b-15, 17-19 Ps 24:7-10 Mk 3:31-35

Wednesday: 2 Sm 7:4-17 Ps 89:4-5, 27-30 Mk 4:1-20

Thursday: Acts 22:3-16 Ps 117:1-2 Mk 16:15-18

Friday: 2 Tm 1:1-8 Ps 96:1-3, 7-8a, 10 Mk 4:26-34

Saturday: 2 Sm 12:1-7a, 10-17 Ps 51:12-17 Mk 4:35-41

To be or not to be — parsing the implications of suicide

In recent years we have witnessed a growing tendency to promote suicide as a way of resolving end-stage suffering. Physician-assisted suicide is now legal in a handful of states, and a number of other jurisdictions are considering laws to legalize the practice. A few years ago on "Nightline," Barbara Walters interviewed an assisted suicide advocate who summed it up this way: "We're talking about what people want. There are people who, even suffering horribly, want to live out every second of their lives, and that's their right, of course, and they should do it. Others don't want that. Others want out!"

Those favoring physician-assisted suicide argue that getting out of our final agony means essentially redeeming a "get out of jail free" card through committing suicide. At first glance, taking this step would indeed appear to end our troubles definitively. But what if this view of things is dead wrong, and we don't actually end up escaping our sufferings? What if we, instead, end up in a new situation where our trials are still present, and maybe even more intense, on account of the willful decision we made to end our own life?

I was recently reminded of this serious flaw in the "suicide solution" after watching a remarkable video adaptation of Shakespeare's tragedy "Hamlet," with Campbell Scott co-directing and starring in the title role. Listening once again to Hamlet's timeless soliloquy "to be or not to be," I was struck by how carefully Shakespeare addresses the vexing question of intense human suffering and the perennial temptation to commit suicide.

Hamlet muses about whether it is better to put up with the bad

things we know about in this life than to step into the strange new land of death's "undiscovered country," a country about which we know very little and from which no one returns. This leaves us, in Hamlet's words, "puzzled" and in "dread of something after death." He wonders aloud about the hidden purposes of suffering when he asks himself, "Whether 'tis nobler in the mind to suffer the slings and arrows of outrageous fortune" than to "take arms against a sea of troubles, and by opposing, end them." He concludes by asking whether we shouldn't rather "bear those ills we have than fly to others that we know not of?"

Among those who end up committing suicide, whether physician-assisted or otherwise, many will face extenuating circumstances including severe depression or other forms of extreme mental pain. In such cases, it is clear that their moral responsibility will be greatly diminished, as fear and anguish constrict their ability to think and reason clearly. But this is not always the case, and some people,

with clear mind and directed intention, do choose to end their lives, as appears to have been the case for Britney Maynard. She was the young woman in California who, in the early stages of her brain cancer, carefully arranged and orchestrated her own physician-assisted suicide, establishing months in advance the date and setting, who would be present in the room, what music would be playing as she did it, etc.

Such a decision is always a tragedy, and every life, even when compromised by disease or suffering, remains a great gift to be cared for. When freely chosen, suicide is a form of serious wrongdoing and is, in the words of the Catechism of the Catholic



FATHER TAD PACHOLCZYK

MAKING SENSE OF BIOETHICS

Church, "Gravely contrary to the just love of self. It likewise offends love of neighbor because it unjustly breaks the ties of solidarity with family, nation, and other human societies to which we continue to have obligations." It leaves behind loved ones to contend with unresolved guilt, shame and pain.

While ending our life may seem to offer an "escape valve" for the serious pressures and sufferings we face, we do well to consider the real effects of this choice both in this life, and in the life to come. In the next life, a preceding act of suicide may deny us the very relief we were seeking, and may, in fact, lead to harsher purification in a new situation of our own making, or, heaven forbid, lead to a fate far worse than purgatory.

Our Lord and his Church care profoundly for those who commit suicide, and even though this act clearly involves grave matter, the catechism reminds us that, "We should not despair of the eternal salvation of persons who have taken their own lives. By ways known to him alone, God can provide the opportunity for salutary repentance. The Church prays for persons who have taken their own lives."

Suicide affects us not only in the here and now, but has significant, even eternal, implications for the journey to that "undiscovered country" that awaits us.

Father Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, MA, and serves as the director of education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org

GUEST, from page 12

for life. These annual pro-life events commemorate the passing of Roe v. Wade in 1973, the Supreme Court decision that legalized abortion in our country, so it goes without saying that they focus on the unborn. But the elderly need our protection, too.

The fact that physician-assisted suicide is now legal in Washington, D.C., and California

should drive this point home as we pound the pavement for life at these events. I would like to propose that after we have marched for life this January, we return home and reach out to the elders in our family, our neighborhood or our local nursing home to say thank you: Thank you for giving me life! Thank you for your service to family, community and this great nation! Thank you for passing on your wisdom, your experience

and your faith to my generation! Pope Francis has said that he longs for "a Church that challenges the throw-away culture by the overflowing joy of a new embrace between young and old!" In 2018, let's help make his dream a reality.

Sister Constance Veit is director of communications for the Little Sisters of the Poor.

SCRIPTURE SEARCH®

Gospel for January 21, 2018

Mark 1:14-20

Following is a word search based on the Gospel reading for the Third Sunday in Ordinary Time, Cycle B: what started as an ordinary work day. The words can be found in all directions in the puzzle.

JOHN PROCLAIMING BELIEVE BROTHER NETS JAMES LEFT	JESUS THE TIME THE SEA ANDREW FOLLOWED ZEBEDEE THEIR FATHER	GALILEE REPENT SIMON CASTING FARTHER A BOAT HIRED MEN
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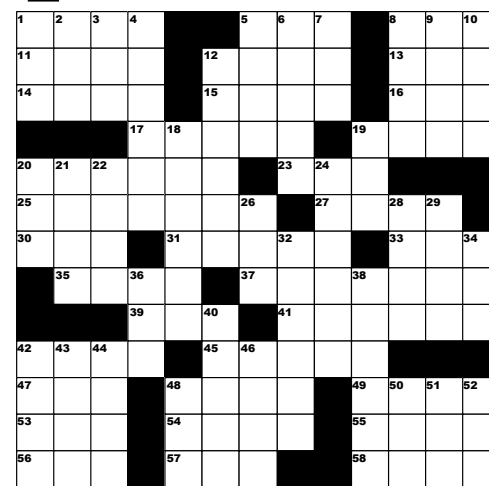
LEFT BEHIND

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G L W K J B E L I E V E
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R M P J R R H A W H M H
P E Z E E L I L A G E E
R S D E W O L L O F N R
    
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The CrossWord

January 21 and 28, 2018



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Sunday readings: Jonah 3:1-5, 10; 1Cor 7:29-31; Mk 1:14-20 and Deut 18:15-20; Mk 1:21-28

- | | |
|---|----------------------------------|
| ACROSS | 23 Compass point |
| 1 Italian for "Pope" | 25 God gives to prophet |
| 5 Egg layer | 27 Musical concluding passage |
| 8 Tender loving care | 30 Education in URL |
| 11 God repented of this against Nineveh | 31 Gravestone |
| 12 Irish name meaning "illustrious" | 33 Pixy |
| 13 Promissory note | 35 Malaria |
| 14 Abbr. for a function key on keyboard | 37 Jonah was sent here |
| 15 Cliff top | 39 ___-life |
| 16 Mess up | 41 Abandon |
| 17 Disgust | 42 Leper's wore |
| 19 James and John did to nets | 45 Mythical goat figure |
| 20 Promise | 47 Past |
| | 48 Jesus' spread through Galilee |

- 49 The world is passing ___
- 53 Your own people
- 54 Similar to
- 55 Sticky fastener
- 56 Compass direction
- 57 Little bit
- 58 Top cards
- DOWN**
- 1 Form of malnutrition
- 2 "___ Maria"
- 3 A word for Gehenna
- 4 Old word for alarm
- 5 Jekyll's alter ego
- 6 St. John the Evangelist emblem
- 7 Compass point
- 8 It's running out
- 9 We eat of one ___
- 10 Abrupt
- 12 Be sorry for
- 18 Pencil end
- 19 Popular papal name
- 20 Expert
- 21 Cola
- 22 Arrogant
- 24 Sparse
- 26 Lion home
- 28 Female pop singer
- 29 Prayer ending
- 32 Hear God's words
- 34 Doctoral degree
- 36 Not downs
- 38 List of corrected errors
- 40 Japanese city
- 42 Gather leaves
- 43 Name of many Spartan kings
- 44 Passed
- 46 Among
- 48 Lard
- 50 WWII army women
- 51 Gorilla
- 52 Not "no"

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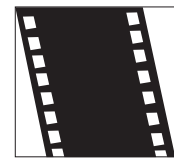
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MOVIE CAPSULES

NEW YORK (CNS) – Following are capsule reviews by the Office for Film & Broadcasting of the U.S. Conference of Catholic Bishops.

"The Post" (Fox)

Nostalgic account of The Washington Post's publication of the Pentagon Papers in 1971 has Meryl Streep as publisher Katharine Graham and Tom Hanks as editor Ben Bradlee fighting both the Nixon administration and their own notions of how journalists should behave around prominent public officials. Director Steven Spielberg, working from a script by Liz Hannah and Josh Singer, aims to make a rouser along the lines of 1952's "Deadline U.S.A." and, according to that film's formula of a crusading newspaper in financial peril triumphing over government secrets and crooked politicians, he succeeds. Scenes of military combat, fleeting rough language. The Catholic News Service classification is A-III — adults. The Motion Picture Association of America rating is PG-13

"Same Kind of Different as Me" (Paramount)

Uneven recounting of the real-life events through which a wealthy art dealer (Greg Kinnear) formed a seemingly unlikely friendship with a volatile but fundamentally decent homeless man (Djimon Hounsou). Anxious to repair the damage a recent affair has done to his marriage, the salesman reluctantly agrees to accompany his spiritually attuned wife (Renee Zellweger) on her visits to a local soup kitchen. There he gradually overcomes the initial hostility of his future pal and learns the moving details of the latter's personal history. So long as Hounsou dominates the scene, as he does while lyrically recalling his character's childhood, his redoubtable talent carries the film along. Though the other headliners of the cast — including Jon Voight as the protagonist's booze-sodden estranged father — bring their own formidable resumes to the project, they are less successful in overcoming the limitations of the script, adapted from the book penned by the actual amigos, Ron Hall and Denver Moore, by director Michael Carney, Alexander Foard and Hall. A non-denominational religious subtext and Gospel-congruent values help to hide the aesthetic blemishes and make this probably acceptable for older teens. Some non-lethal violence, a scene of marital intimacy, mature themes, including adultery and racial hatred, sexual references, innuendo. The Catholic News Service classification is A-III — adults. The Motion Picture Association of America rating is PG-13

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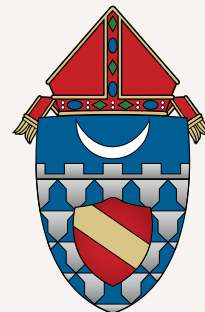


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WHAT'S HAPPENING?

WHAT'S HAPPENING carries announcements about upcoming events in the diocese. Send announcements at least two weeks prior to the event. View more Catholic events and submit new ones at www.todayscatholic.org/event. Events that require an admission charge or payment to participate will receive one free listing. For additional listings of that event, please call the Today's Catholic advertising sales staff at 260-399-1449 to purchase space.

District Council of Catholic Women to present A Mothers Hope

BESANCON — Guest speaker Stasia Roth, founder and executive director of A Mothers Hope will speak at the DCCW meeting Thursday, Jan. 25, from 10:30-11:30 a.m. at St. Louis Besancon Atrium, 15535 Lincoln Hwy East. A Mother's Hope offers safe shelter to homeless pregnant women and offers them training and opportunities to improve their lives.

'Winning Friends for Christ One Conversation at a Time'

FORT WAYNE — St. Vincent de Paul Parish will host "Winning Friends for Christ," on Wednesday, Jan. 24, at 6:30 p.m. in the St. Vincent Msgr. John Kuzmich Life Center, 1502 E Wallen Rd. Father Thomas Cavanaugh and Thomas Gallagher will discuss the principles of telling others about our faith that can be used in every part of life.

'The Dignity of Women'

FORT WAYNE — "The Dignity of Women," a talk by Bishop Dwenger High School theology teacher, Jessica Hayes, will be Wednesday, Jan. 24, at 7 p.m., at St. John the Baptist Church, 4500 Fairfield Ave. Contact Stephanie Norris at 260-744-4393 for information.

Chicken and dumpling fundraising event

ANGOLA — A homemade chicken and dumpling youth fundraiser will be Friday, Jan. 26, from 5-7 p.m. at St. Anthony de Padua Church, 700 W. Maumee St. Tickets are \$8. All proceeds benefit the Youth Mission trip to the Franciscan Kitchen in Louisville this summer.

Summit Show Choir Invitational

FORT WAYNE — Bishop Dwenger High School will host the Summit Show Choir Invitational on Saturday, Jan. 27, in the main gymnasium. Ticket prices vary. Contact Christy Maloney at 260-496-4162 for information.

The CrossWord
January 21 and 28, 2018

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REST IN PEACE

Columbia City

Margaret V. Locke, 60, St. Paul of the Cross

Granger

Rebecca Clarice Nodd, 66, St. Pius X

Michael Thomas

Crane, Sr., 75, St. Pius X

Martha Irene Rupchok, 102, St. Pius X

Fort Wayne

Marie Flora Speith, 86, St. Joseph Hessen Cassel

Dolores M. Eash, 89, St. Vincent de Paul

Michael Thompson, 76, St. John the Baptist

Margaret Ann Shields, 92, St. Vincent de Paul

Alverda L. Jones, 95, Our Lady of Good Hope

Dorothy M. Reust, 89, St. John the Baptist

Richard Carl Johnson, 90, Cathedral of the Immaculate Conception

Mishawaka

Paul B. Dits, 98, St. Bavo

New Carlisle

Ralph E. Kyle, 79, St. Stanislaus Kostka

New Haven

Marie L. Buzzard, 83, St. John the Baptist

Notre Dame

Rev. Thomas E. Chambers, CSC., 83, Basilica of the Sacred Heart

Rev. Leon J. Mertensotto, CSC., 87,

Basilica/Sacred Heart

South Bend

Norman E. Woltman, 88, St. John the Baptist

Marcia J. Bishop, 84, St. Therese, Little Flower

Armand Paluzzi, 82, Holy Cross

Daniel J. Micinski, 52, Corpus Christi

James E. Gondek, 78, Christ the King

Garrison Haynes, 90, St. Matthew Cathedral

Michael David Kruk, 39, Holy Cross

Adeline C. Wharton, 87, St. Anthony de Padua

Brad A. Kusmiez, 41, St. John the Baptist

Helen Kovacs, 93, Christ the King

Patrick James Richards, 90, St. Joseph

Mary M. Freeman, 86, St. Therese, Little Flower

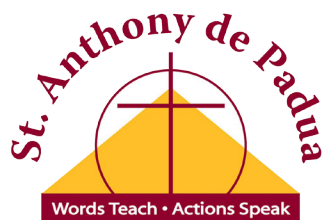
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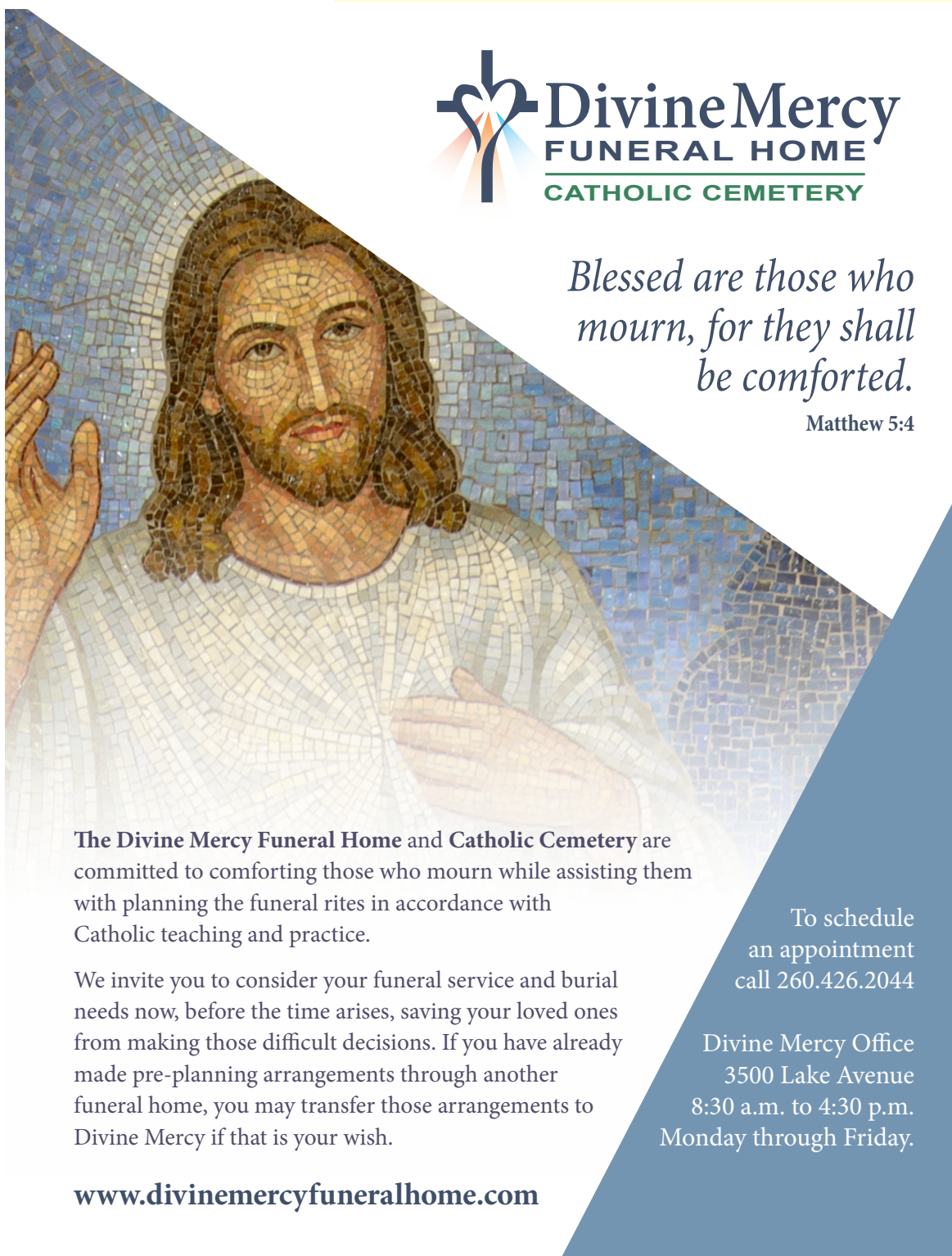
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Bishop Rhoades' visit is highlight of new year at Dwenger

BY BONNIE ELBERSON

Bishop Kevin C. Rhoades' pastoral visit to Bishop Dwenger High School, Fort Wayne, on Thursday, Jan. 11, was a highlight of the new year for students and faculty. "It is always a special day for BDHS when Bishop Rhoades comes to visit," said principal Jason Schiffli. "All of us enjoy the opportunity to celebrate Mass with Bishop, and the students love visiting with him during lunch and interacting with him in the classroom."

The entire student body gathered in the school gymnasium for holy Mass celebrated by Bishop Rhoades and concelebrated by chaplain Father Robert Garrow. The bishop greeted the students and faculty at the beginning of the Mass, and encouraged them to dedicate the new year to the Lord, to become closer to God and to open themselves to His love.

Bishop's homily clearly resounded with the gathering of young people. He began by saying, "I'd like to talk to you this morning about victory and defeat. Throughout life we experience victories and defeats, successes and failures. It's part of life. In sports events, you have victories and defeats. In classes and exams, you have successes and failures. ... What I want to speak about in this homily is about life as a whole — victory and defeat in life as a whole."

"In the first reading from the Old Testament, we heard about a great defeat for God's people, the people of Israel. They were defeated in battle by their enemy, the Philistines. It was a disastrous defeat ... the Philistines slew about 4,000 Israelites on the battlefield. After the battle, the elders of Israel wondered why God allowed this great defeat by the Philistines and they decided to enter the next battle with the ark of the Lord, the Ark



Joe Romie

Bishop Kevin C. Rhoades and chaplain Father Bob Garrow celebrate a morning Mass in Bishop Dwenger High School's main gym on Jan. 11 with the entire student body, faculty and staff.



John Martin

Bishop Rhoades admits to student TJ McGarry that he's a bit lost in Advanced Placement chemistry — and asks if could he explain the concepts.

of the Covenant, with them. They went to the sanctuary of Shiloh and got the holy ark ... and the whole camp of the Israelites shouted loudly, the reading tells us, when the ark arrived in the camp." The Philistines became frightened, thinking that the gods were now on Israel's side. ... but now the Israelites suffered an even more disastrous defeat, said Bishop Rhoades. They again lost the battle and 30,000 foot soldiers, the Philistines captured the ark of the Lord and killed Eli's two sons.

"What led to Israel's defeat?" asked the bishop. "When you read the first book of Samuel, you learn that the people had drifted from the Lord. They were living in a worldly manner and even made idols for themselves. ... They had lost their relationship with God. They no longer worshipped Him. ... They were distant from God. ... They had forgotten the God who had saved them in the Exodus. So they suffered a disastrous defeat. ... They lost everything."

"In the Gospel we see the opposite, a victory. The leper was a person who could be considered defeated in life. He not only had that terrible disease, but he was cast off from the people because of it. He was considered unclean. He was ostracized ... But what did this leper do? He came to Jesus Christ. He knelt down before Jesus and begged Our Lord to make him clean. He had faith."

"The Gospel tells us that Jesus was moved with pity. ... Jesus touched him and the leper

was cured. This was a victory, not a defeat. ... The battle was won in two minutes. In the battle with the Philistines, it took all day and ended with defeat. What's the difference between these two battles? The leper had faith.

"Defeat comes when we fall away from the Lord. What brings victory? Faith! We can think about the faith of that leper who humbly knelt down before the Lord and asked Him to make him clean. In life, it is faith that gives us the victory."

"Bishop Dwenger High School exists to help you win the victory in your life, to share in the great victory that was won by Jesus through His life, death and resurrection," he summarized. "It is the victory of truth, goodness and love. (It is) victory over falsehood, evil and hatred. We need faith to win this victory in our lives. It is my prayer that we will all be part of that army of saints that have won the crown of victory, with the help of the woman who is the Queen of All Saints and who helps to win the crown of victory. May God bless all of us with the gift of faith, the faith that leads to victory, to eternal life in heaven."

Bishop Rhoades spent the day visiting with students in the classrooms and during lunch. His first classroom visit was to Lisa Pohlman's genetics class, which he called "an important area of study in our culture today." The students posed several questions about gene editing, assisted reproduc-

tion, eugenics and stem cell research. Bishop explained the Church's position on the issues, while acknowledging that some answers are still evolving as new discoveries are made in those fields. He stressed the intrinsic value of human life and the importance of a moral analysis of medical issues and urged students to use the National Catholic Bioethics website as a personal reference.

Fernanda Becker's Spanish IV honors class afforded the bishop a chance to converse fluently in Spanish. Each student had written out a personal intention for which he led the class in prayer. They questioned him about his tenure as bishop, about his favorite foods and sports and asked him to describe his normal work day. They discovered that while his primary residence is in Fort Wayne, he has an apartment which he uses when visiting South Bend. Bishop shared that 14 parishes in the diocese offer a Spanish Mass but added, "We need more priests who can speak Spanish."

Bishop Rhoades had the opportunity to visit with Student Council members, who greeted him warmly upon his arrival at the school, then during lunch as well. For the first time, at the request of faculty, he visited classrooms in all areas of study during the school day. Principal Schiffli called the day "extra special" because, after classes were dismissed, Bishop Rhoades met with all faculty and staff in the school library, where he shared with them highlights from the book, "Why I Am Catholic," and presented a copy to each one.

Schiffli noted the unceasing activity in the school by saying, "We laugh about the fact that this is a building 'that never sleeps.' Truly, there is something happening every day ... Our students are active and this involvement, both in and out of the classroom, prepares them for the future."



Joe Romie

Bishop Dwenger upperclassmen kneel on the floor of the gym in solemn prayer during the Liturgy of the Eucharist.



Joe Romie

Eating lunch in the cafeteria are Bishop Rhoades and members of the Bishop Dwenger High School student council. This was a break in a full-school-day visit during which the bishop said Mass and visited classrooms studying diverse subjects including genetics, Spanish, chemistry, English, trigonometry, business and physical education.