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TODAY'S CATHOLIC

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TODAYSCATHOLIC.org

Diocesan teens, young adults show up in force for national March for Life



Christopher Lushis

A few members of the Diocese of Fort Wayne-South Bend March for Life contingent pose with Bishop Kevin C. Rhoades on the march route Friday, Jan. 19, in Washington, D.C. Over 400 people traveled with the diocese to the march to express support for the protection of life in all its stages — as did more than 1,100 students and staff at universities located within the diocese.

BY CLAIRE KENNEY

Youth and young adults from the Diocese of Fort Wayne-South Bend were among those represented at the 2018 national March for Life in Washington, D.C., fighting for the youngest of all — babies in utero.

Unprecedented representation from within the diocese included around 400 who traveled with school, catechetical and youth leaders and chaperones, and more than 1,100 students and staff members from the University of Notre Dame, Holy Cross College and Saint Mary's College.

Enjoying the unusual, spring-like weather of this year's march, the participants heard a welcome and comments from President Donald Trump and walked down the National Mall in a peaceful protest of the 1973 U.S. Supreme Court decision *Roe v. Wade*,

which legalized abortion in the U.S. The theme of this year's march was "Love Saves Lives," something some students built on when designing their signs for the march.

Margy Kloska, administrative assistant for the Counseling Department of Marian High School, Mishawaka, and director of the school's Knights for Life Club, traveled with a group of 55 Marian students. Her group went by bus overnight and, as part of their trip, attended the diocesan Mass at the Basilica of the National Shrine of the Immaculate Conception celebrated by Bishop Kevin C. Rhoades Saturday morning. Students from Saint Joseph High School, South Bend, also traveled to the march and joined Marian for the Mass and other events throughout their four-day trip.

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Christopher Lushis

The day after the march, Bishop Kevin C. Rhoades celebrates Mass at the Basilica of the National Shrine of the Immaculate Conception.

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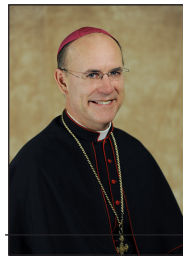
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Bishop's homily at diocesan Mass at March for Life



IN TRUTH AND CHARITY

BISHOP KEVIN C. RHOADES

The following is the homily delivered by Bishop Rhoades on Jan. 20 at the Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., for diocesan participants at the March for Life.

It is wonderful to gather this morning for Holy Mass here at the beautiful Basilica of the National Shrine of the Immaculate Conception. I have been looking forward to seeing the Trinity Dome, which completes the interior decoration of this great church. Our diocese has a special connection to this National Shrine, since the fifth Bishop of Fort Wayne, Archbishop John Noll, led the fundraising nationwide for the construction of this upper church. It is appropriate that we gather here today, before returning home to Indiana, after yesterday's March for Life.

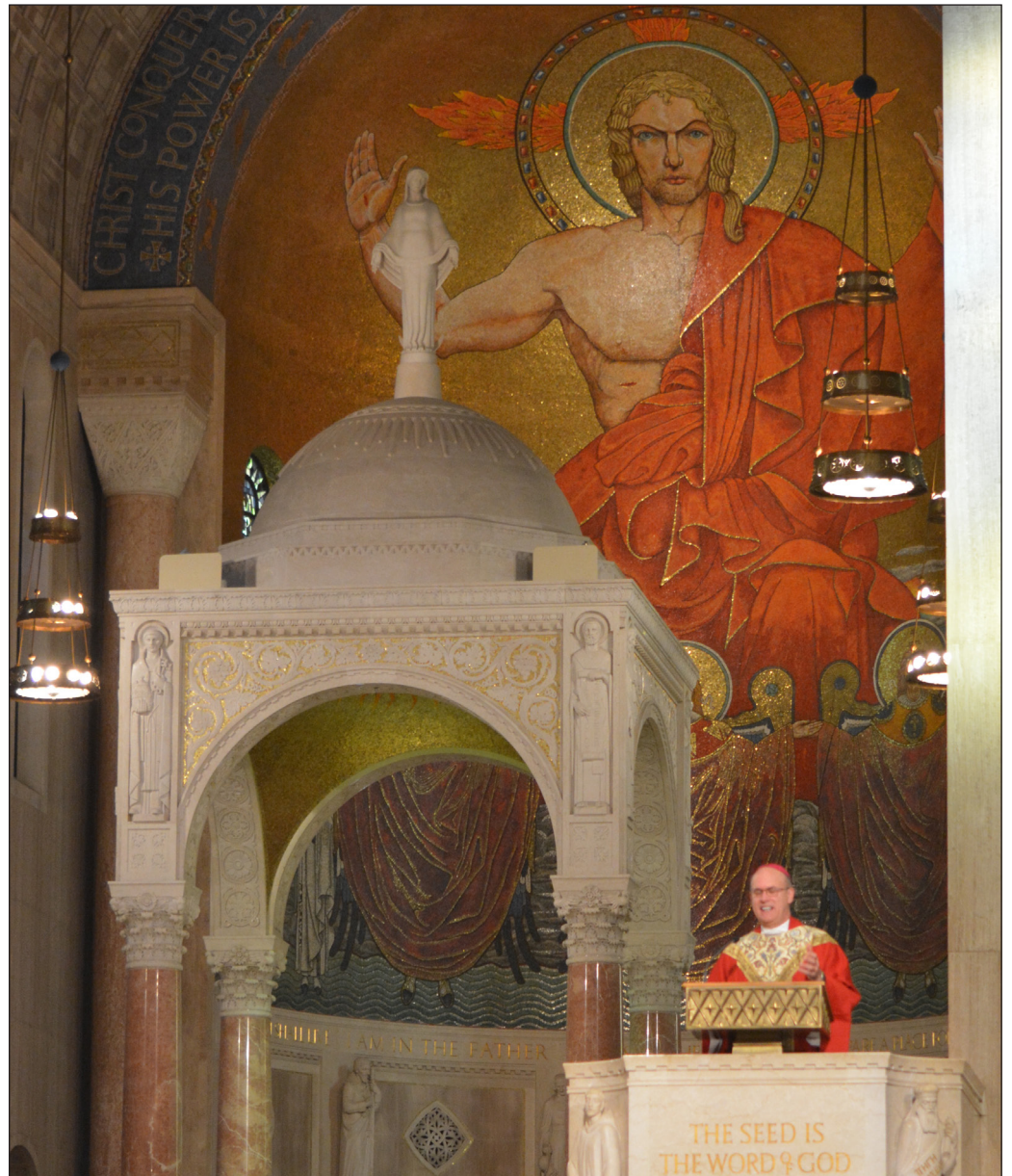
We have been on a pilgrimage these past few days. When we look up at the Trinity Dome mosaic, we see where our pilgrimage of life on earth is headed: to communion with the Most Holy Trinity. We don't walk this pilgrimage alone. Notice in the mosaic those who accompany and help us with their prayers. We see in the Trinity Dome mosaic a procession of saints who inspire us on our pilgrimage to heaven, saints like Kateri Tekakwitha, Frances Cabrini, Mother Teresa of Calcutta, Juan Diego, Pope John Paul II, and a saint who was canonized here 2-1/2 years ago, Father Junipero Serra. And, of course, the Blessed Virgin Mary, the Queen of All Saints.

Notice around the base of the Trinity Dome the words of the entire Nicene Creed. We are united with the saints and with one another in this great profession of faith as we walk the pilgrimage of this life on earth.

Living this faith is not always easy. When Jesus sent the Twelve on mission, He did not delude them with mirages of easy success. On the contrary, He warned them that announcing the Kingdom of God would bring opposition. He even told them that they would be hated for the sake of His name. We are reminded of this every time we celebrate the feast of a martyr, like today, the feast of St. Sebastian.

On the pilgrimage of life, Christians often find themselves in a hostile environment. Third-century Rome was a hostile environment for Christians like Sebastian. We should not be surprised when we encounter hostility today. Why is this? It is because we live in a world marked by sin, which manifests itself in various forms of selfishness and injustice. A disciple of Jesus who believes in His Gospel, the Gospel of life, will encounter difficulties: opposition, ridicule and rejection. So Jesus tells us in today's Gospel: "Do not be afraid of those who kill the body but cannot kill the soul; rather be afraid of the one who can destroy both body and soul in Gehenna."

We came to Washington to bear witness to the Gospel of life. We oppose the injustice of abortion. With Pope Francis, we cannot



Christopher Lushis

Bishop Kevin C. Rhoades delivers the homily at a Mass celebrated Saturday, Jan. 20, at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C., for diocesan participants the morning after the national March for Life.

accept or buy into a throw-away culture that devalues human life and dignity, in which innocent unborn children are allowed to be destroyed and thrown away, in which poor refugees are not welcomed, and in which the frail elderly and the weak are offered not care and accompaniment, but, in the name of a false compassion, assistance in suicide.

We came to Washington and marched for life yesterday not out of a polemical spirit, but out of love. We believe in the logic of the Gospel. We came out of faithfulness to the logic of the Kingdom of God. When we marched for life, we marched for truth, for justice and for goodness. But the March for Life should not be just one day a year. We are called to walk the path of discipleship every day. And when we face hostility, we should remember the words of St. Peter in today's first reading: "Even if you should suffer because of righteousness, blessed are you."

St. Peter also teaches something very important as we prepare to return home: "Always be ready to give an explanation to anyone who asks you for a reason for your hope, but do it with gentleness and reverence." Hope is one of the marks of an authentic Christian. Even after 45 years of legalized abortion in our country, we still have hope. We don't despair. The reason for

our hope is not just some idea or feeling. The reason for our hope is a Person: Jesus Christ. He conquered hate with love and He conquered death. We live in hope because Jesus rose from the dead. He is our Teacher and Lord who shows us how to live according to the truth and logic of the Kingdom of God. It is the path of love, of overcoming evil with good. It's the way of the cross. It's the path of holiness.

We are called to walk in that procession depicted in the Trinity Dome — the procession of the saints — to join great saints like John Paul II and St. Sebastian. They are our heroes. Our greatest hero is the woman in whose house we worship this morning. She is the Immaculate Conception. On our pilgrimage, she is at our side always. We say to her: "O Mary, conceived without sin, pray for us who have recourse to thee." May Mary intercede for us as we return home, so that God may give us the strength to witness to the Gospel of life!

With Mary and the saints, may we put all our hope in Jesus who, in the Holy Eucharist, nourishes and strengthens us to do good, to protect life, and to love, always to love, for love is the path to victory, in the pro-life movement and in life itself. May God bless you!

In Chile and Peru, pope tackles tough issues, urges compassion, unity

BY BARBARA J. FRASER

LIMA, Peru (CNS) — Pope Francis tackled politically charged issues during his week-long visit to Chile and Peru, decrying human trafficking, environmental destruction, corruption and organized crime in speeches before audiences that included political leaders.

At the same time, he called for unity, dialogue and coexistence in each of the two countries, which have been marked by political tension and sometimes-violent conflicts. Invoking Mary, he called for compassion, which he also demonstrated as he blessed a Chilean prisoner's unborn baby and consoled people who lost their homes in devastating floods a year ago on Peru's northern coast.

He also acknowledged that the Church must address its own problems, including sexual abuse, corruption and internal divisions.

"The kingdom of heaven means finding in Jesus a God who gets involved with the lives of His people," he said.

Pope Francis arrived in Santiago, Chile's capital, Jan. 15. Over the next three days, he met with young people outside the capital, celebrated Mass among indigenous people in the southern city of Temuco, and traveled to the northern desert city of Iquique, which has been a magnet for migrants.

On Jan. 18, he arrived in Peru, where he celebrated Mass in Lima and traveled to the northern coastal city of Trujillo, which suffered disastrous flooding a year ago, and Puerto Maldonado, in the heart of the Peruvian Amazon.

In both countries, the pope met with indigenous people and youth, clearly with an eye toward the Synod of Bishops on youth, scheduled for October at the Vatican, and the synod for the Amazon in 2019. He repeatedly referred to the importance of the earth, calling it "our common home," as he did in the encyclical "Laudato Si'."

"The defense of the earth has no other purpose than the defense of life," he said.

The trip was the pope's fourth to South America. It came at a time when politics in the region are increasingly polarized and political and economic problems have prompted many people, particularly from Haiti, Venezuela and Colombia, to seek better opportunities in other countries, where they often face discrimination.

Various countries, including Peru, are also reeling from revelations of corruption, especially multimillion-dollar bribes and kickbacks from the Brazilian construction company Odebrecht.



CNS/Paul Haring

Pope Francis arrives in procession to celebrate Mass at Las Palmas Air Base in Lima, Peru, Jan. 21.

Speaking to an audience of diplomats and politicians that included Peruvian President Pedro Pablo Kuczynski, who had narrowly escaped impeachment a month earlier because of accusations of influence peddling, Pope Francis called corruption a "social virus, a phenomenon that infects everything, with the greatest harm being done to the poor and mother earth."

He warned political and civic leaders in both countries against the seduction of the "false gods" of money and power and urged them to maintain unity by listening to their people, including native peoples, with their ties to the earth, as well as youth, migrants, the unemployed, children and the elderly.

The pope stressed the inextricable bonds between humans and the environment, telling leaders in Chile that "a people that turns its back on the land, and everything and everyone on it, will never experience real development."

Both countries have seen violent clashes in recent years over large-scale development projects in indigenous territories.

In southern Chile, Mapuche communities are fighting to regain territory lost first to Spanish colonists and later to settlers who moved to the area after the country gained independence. Native forests, sacred to the Mapuche, have been razed for timber plantations, and springs and streams are drying.

There have been clashes between protesters and police,

and attacks against landowners, including a high-profile case in 2013 in which a couple was killed when their house was set on fire.

Churches, both Catholic and evangelical, also have been burned. Four churches in Santiago were firebombed just before Pope Francis' visit, and a chapel south of Temuco was set ablaze three days after his visit.

Speaking to an audience that included both Mapuche people and descendants of settlers, the pope called for unity, saying, "Each people and each culture is called to contribute to this land of blessings." He added, "We need the riches that each people has to offer, and we must abandon the notion that there are superior or inferior cultures."

Rejecting "acts of violence and destruction that end up taking human lives," the pope also spoke out against the signing of "elegant agreements that will never be put into practice," which he said is also violence, "because it frustrates hope."

In Peru, 34 people died and hundreds were injured in protests by indigenous groups in June 2009, after the government passed a series of laws that could have given timber, mining and other industries easier access to indigenous people's lands. At the time, then-President Alan Garcia said indigenous people were blocking development in the Amazon.

Speaking in Puerto Maldonado to some 2,500 people from more than 20 indigenous



Public schedule of Bishop Kevin C. Rhoades

Sunday, January 28: 7 p.m. — Mass, Holy Spirit Chapel, Le Mans Hall, Saint Mary's College, Notre Dame

Monday, January 29: 11:30 a.m. — You Can Lend a Hand Luncheon, Grand Wayne Center, Fort Wayne

Tuesday, January 30: 2 p.m. — Meeting of the Priest Personnel Board, Sacred Heart Rectory, Warsaw

Thursday, February 1: 11:30 a.m. — You Can Lend a Hand Luncheon, Century Center, South Bend

Friday, February 2: 9 a.m. — Mass and Pastoral Visit, Mishawaka Catholic School, St. Monica Church, Mishawaka



CNS/Paul Haring

Members of an indigenous group from the Amazon region listen during a meeting with the pope Jan. 19 at Madre de Dios stadium in Puerto Maldonado, Peru.

groups, Pope Francis responded directly to that accusation, which has been repeated by government officials and industry executives in other countries.

"If, for some, you are viewed as an obstacle or a hindrance, the fact is your lives cry out against a style of life that is oblivious to its own real cost," he said. "You are a living memory of the mission that God has entrusted to us all: the protection of our common home."

The pope listed a number of threats that members of his audience had described to Amazonian bishops during an encounter the day before his visit. Governments and corporations promote oil and gas operations, mining, logging, industrial agriculture and even conservation projects without regard for the people living in the affected areas, he said.

He linked the survival of native cultures -- especially groups that continue to shun contact with the outside world, many of which live along the border between Peru and Brazil -- to protection of the earth.

"Native Amazonian peoples have probably never been so threatened on their own lands

as they are at present," he said. "We have to break with the historical paradigm that views Amazonia as an inexhaustible source of supplies for other countries without concern for its inhabitants."

He urged indigenous people to work with bishops and missionaries to shape a Church with "an Amazonian face and an indigenous face."

The pope also linked environmental destruction to social problems, mentioning unregulated gold mining that has devastated forests and been accompanied by human trafficking for prostitution and labor.

He called attention to violence against women, urging his listeners to combat the violence that happens "behind walls" and "femicide," the murder of women because they are women, usually perpetrated by men.

At every stop along his route, the pope was greeted by enthusiastic young people, many of whom were volunteers helping with organization and logistics.

In Chile, he urged them to make everyday decisions about their actions by asking, "What

Basilica title honors church's role in diocese, nation's founding

BY ZOEY MARAIST

ALEXANDRIA, Va. (CNS) — The Vatican's Congregation for Divine Worship and the Sacraments declared St. Mary Church in Alexandria a minor basilica, Bishop Michael F. Burbidge of Arlington announced to parishioners Jan. 14 during Mass.

"It is an extraordinary honor to announce that the Holy See has designated St. Mary's in Old Town to be the newest basilica in the United States. This historic announcement recognizes the important role St. Mary's has played in the diocese, the city of Alexandria and even the very founding of our country," he said.

To be named a basilica, a church must have architectural or historic value and meet liturgical requirements, such as an adequate amount of space in the sanctuary and a fitting number of priests. There are only four major basilicas, all in Rome — St. Peter's, St. John Lateran, St. Paul Outside the Walls and St. Mary Major.

There are thousands of minor basilicas throughout the world, including the Basilica of the National Shrine of the Immaculate Conception in Washington, the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in Baltimore and the Basilica of St. Mary of the Immaculate Conception in Norfolk.

Bishop Burbidge congratulated Father Edward C. Hathaway, pastor of the Alexandria church, and "all of the priests who have served this parish over the generations for their work in bringing St. Mary's to this special day. I pray that Our Lord continues to bless St. Mary's and its community for generations to come!"

A committee from St. Mary began to research the application process for becoming a basilica last January, according to Father Hathaway. Bishop Burbidge

approved the application in June, and sent it to the U.S. Conference of Catholics Bishops' Secretariat of Divine Worship. USCCB officials approved the plan in July, and sent it to the Vatican's Congregation for Divine Worship and the Sacraments.

"Today, we are overjoyed and humbled by the recognition of St. Mary as one of the major churches in the world dedicated to Christ," said Father Hathaway. "Thank you so much, Bishop Burbidge, for being here with us today, and for the encouragement and enthusiasm you have shown during the many months that led to this announcement."

"The naming of St. Mary as a minor basilica brings honor to the entire diocese and to Roman Catholics throughout the country," the priest continued. "As the first Catholic parish in Virginia and West Virginia, learning its history is to gain a greater insight into the spread of the Catholic faith in the former English colonies and throughout our nation."

In 1788, an Irish aide-de-camp of George Washington, Col. John Fitzgerald, held a fundraiser in his home for the construction of a Catholic church. Washington was the first to donate. In 1795, St. Mary was established as a mission of Holy Trinity Church in Georgetown. Eventually, a church was built on South Royal Street, where the contemporary church stands, and was dedicated by Jesuit Father Francis Ignatius Neale in 1827.

Throughout the years, the church has undergone several repairs and renovations. Ministry buildings and offices such as the Lyceum as well as the cemetery are scattered around Old Town. The parish school, one of the largest in the diocese with around 700 students, was established in 1869 after a wave of poor Irish immigrants arrived in the area. Today, St. Mary has 7,100 registered parishioners



CNS photo/Zoey Maraist, Catholic Herald

Bishop Michael F. Burbidge of Arlington, Va., processes into St. Mary Church in Alexandria, Va., during its dedication as a minor basilica Jan. 14. "This historic announcement recognizes the important role St. Mary's has played in the diocese, the city of Alexandria and even the very founding of our country," Bishop Burbidge said.

and dozens of liturgical, fellowship and service ministries.

In the near future, the church will be marked with special signage indicating its new status. As with all basilicas, St. Mary will install an "ombrellino," a silk canopy designed with stripes of yellow and red — the traditional papal colors — and a "tinnabulum," a bell mounted on a pole and carried during some processions.

"Crossed keys, which are the symbol of the papacy, will be placed prominently on the church exterior," said Father Hathaway.

St. Mary also has designed a seal, which all basilicas have. The symbols within the seal pay homage to the diocese, the

Jesuits who founded the parish, and to Mary. In the bottom right quadrant of the shield is a ship, representing Alexandria's role as an important port town in colonial times. The vessel further represents the frigates that brought Catholic immigrants to the New World.

"The Ark and The Dove were the two famous ships, chartered by Cecil Calvert to transport 140 colonists to the shores of Maryland," according to a statement from St. Mary. "Similar ships brought the Jesuit founders, as well as many Irish and Scottish merchants, to the port city of Alexandria."

The seal is one of the many ways the new basilica will aim to share its past with visitors.

"We will be looking for ways to communicate our significant history and contribution to Catholicism in the commonwealth and beyond through printed guides and other means," said Father Hathaway.

The parishioners at the Jan. 14 Mass applauded the announcement. Sam Lukawski, a fifth-grader at St. Mary School, was one of the 11 altar servers at the Mass. "I was glad that it became a minor basilica and that it'll be (St. Mary Basilica) instead of St. Mary Church," he told the *Arlington Catholic Herald*, the diocesan newspaper.

Maraist is on the staff of the Arlington Catholic Herald, newspaper of the Diocese of Arlington.

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Dr. Andrew J. Mullally, MD

Nutrition eligibility plan for reformed drug felons passes Senate

INDIANAPOLIS — A proposal to lift a ban on nutrition program eligibility for reformed drug felons advanced in the Senate. The Indiana Catholic Conference supports the measure.

Indiana is one of a handful of states that bans convicted drug felons from receiving certain federally-operated nutrition benefits. If Sen. Michael Bohacek, R-Michigan City, has his way, former drug felons who meet certain criteria to reform their lives would be eligible for food assistance under the federal program called Supplemental Nutrition and Assistance Program, commonly referred to as SNAP.

Senate Bill 11, authored by Bohacek, would remove the permanent ban from food assistance under SNAP for convicted drug felons as long as they followed their parole guidelines, or their release plan determined by the court. The bill passed 7-0 by the Senate Family and Children Services panel Jan. 11.

"When someone is released from prison, the goal is to reintegrate them into society and to make them a productive member," said the Michigan

City lawmaker. "And we do that by providing the supports to be able to become productive. When someone is incarcerated, they have been separated from family and friends. They've lost a lot of connections. And depending on the crime, especially if it's a drug crime, they may not be eligible for public housing or certain licensing in certain occupations, and now we are restricting them from nutrition," said Bohacek.

"If they move back in with family, as many of them do, if the family is eligible for SNAP, and the felon is not, they are going to be utilizing the program as well," said Bohacek. "They are going to be taking the SNAP benefits designed for four people, and now it's feeding five. To me, it's high time to give these folks the tools to keep them out of the judicial system and out of prison."

Glenn Tebbe, executive director of the Indiana Catholic Conference, who testified in support of the bill before the Senate panel, said, "All persons have a right to food and shelter. Individuals, after serving their sentence and release from jail or prison, have many obstacles when rejoining the community," he said. "In addition to family adjustments, employment is often denied because of the conviction and prison record. Many employers refuse to hire them,

of sexually abusing boys.

After the pope told reporters on Jan. 18 that there was no evidence that Bishop Barros knew of the abuse by his mentor, and that the accusations were "slander," Boston Cardinal Sean P. O'Malley said, "Words that convey the message 'If you cannot prove your claims then you will not be believed' abandon those who have suffered reprehensible criminal violations of their human dignity and relegate survivors to discredited exile."

Cardinal O'Malley, who traveled to Peru on Jan. 20 for the 60th anniversary of the Boston-based Missionary Society of St. James the Apostle, was among concelebrants at the pope's final Mass in Lima.

In his public remarks to politicians in Chile and Peru, the pope acknowledged the harm done by sexual abuse, as well as the need to fight corruption not only in the public sphere, but also in the church.

Speaking to bishops in Chile, he warned against clericalism that stems from a "lack of consciousness of belonging to God's faithful people as servants, and not masters."

"A failure to realize that the mission belongs to the entire Church, and not to the individual priest or bishop, limits the horizon, and even worse, stifles all the initiatives that the Spirit may be awakening in our midst," he said.

INDIANA CATHOLIC CONFERENCE

BRIGID CURTIS AYER

which contributes to recidivism. When jobs are available, often these are temporary or part-time." Tebbe added, "SNAP assistance is tangible and needed. This benefit will go a long way to help people maintain themselves and their dignity.

"Persons who have paid their debt and attempting to rectify past mistakes should be given the opportunity to prove themselves and be eligible for support and programs that can assist them and affirm their human dignity," said Tebbe. "Current law banning food assistance tends to punish someone after that person has already made

restitution for their misdeeds. Assisting those to change their lives for the better is what all persons deserve, and I believe how Jesus responded to all those who sought his help."

Cheryl Ashe, a volunteer with Dismas House of South Bend since 2007, helps reintegrate people into society after leaving prison. "Family members can offer a sofa or couch to sleep on, but food is a problem," said Ashe. "Even with SNAP, people still must go to one or two food pantries a month. Most can get their canned goods and bread at a food pantry, but use their SNAP benefits to buy milk, meat, eggs and other dairy items," she said. "A single person with no dependents, who is not working, gets \$192 per month in SNAP benefits. A single person without dependents can only receive SNAP benefits for three months every three years, unless they are working 20 hours per week, enrolled in an approved job training program or disabled."

Ashe, who chairs the Social Justice Committee at her South Bend parish of St. Augustine, said some families are denied SNAP due to how the benefit formula works. She explained that there are households with children that are denied SNAP benefits because the parent who was previously convicted of a drug felony is not counted. "If the parent were counted in the calculation for the household, the household would be eligible for SNAP," said Ashe. "Families and children are hurt under current law due to the SNAP benefits ban for former drug felons."

Tebbe said he expects Senate Bill 11 to pass the full Senate before the third reading deadline in the Senate which is Feb. 6. If Senate Bill 11 passes the Senate, it will move to the House for further consideration.

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

POPE, from page 3

would Christ do?"

He also encouraged them to continue their education and work for a better future for their countries, while pointing to the need for improved schooling and job opportunities. Education, he said, should be "transformative" and "inclusive," fostering coexistence.

In a moving encounter with youngsters in a home for abandoned and orphaned children founded and directed by a Swiss missionary priest in Puerto Maldonado, the pope asked their forgiveness for "those times when we adults have not cared for you, and when we did not give you the importance you deserve."

As on all his trips, the pope met with priests, religious and seminarians, urging them to remember their roots, embrace the wounded world, maintain hope and spread joy.

Speaking with bishops, he addressed problems that included sexual abuse and divisions within the Church.

In Chile, Pope Francis met privately on Jan. 16 with sex abuse survivors. He drew public criticism, however, for his defense of Bishop Juan Barros of Osorno, who has been accused of covering up sex abuse by his former mentor, Father Fernando Karadima. The Vatican sentenced Father Karadima to a life of prayer and penance after he was found guilty

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Christopher Lushis

The diocesan and college March for Life participants gather on the steps of the Basilica of the National Shrine of the Immaculate Conception following Mass, the day after the march.



John Sikorski

Msgr. Michael Heinz celebrates Mass at Immaculate Conception Chapel, Mount Saint Mary's Seminary, for diocesan pilgrims on their way home from the march Saturday night. Concelebrating the Mass are Father David Violi, Father Jason Freiburger and Father Jonathan Norton.

LIFE, from page 1

Kloska was moved witnessing the young students using their voices to stand up for life.

"I'm so proud of our students for enduring the long trip and participating," she said. "... they are standing up, speaking out and going against the current culture for something they believe in and doing it joyfully. They are inspiring and give me hope for the future."

Her son, Nick Kloska, is a senior at Marian. He has gone on the trip since his freshman year of high school and has built camaraderie with his classmates around a common cause. He also spoke of the pro-life movement starting "at our homes and at our schools."

Kate Henry is also a senior at Marian and, like Nick, has regularly attended the march with

her classmates throughout her high school career. She, too, feels a bond from a common cause.

"I have grown closer to people I barely knew and inseparable from the friends who I've marched together with since our freshman year," she said.

Bill Kempf, a Christ the King, South Bend, parishioner, attended the march with a fellow parishioner and co-worker, and a Holy Cross priest. He was inspired by the representation of youth at the march.

"The most impressive part of the march is the number of young people in attendance who are passionate about protecting the unborn," Kempf said. "There was a very large group from the diocesan high schools ... These kids really get it, and will be the change we need in society."



Christopher Lushis

Marchers prepare to proceed down the National Mall.



John Sikorski

Bishop Rhoades blesses sacramentals after Mass on the steps of the Basilica of the National Shrine of the Immaculate Conception.

Byzantine Divine Liturgy celebrated at Notre Dame

BY JENNIFER MILLER

Starting the week of Christian Unity, Bishop Kevin C. Rhoades gave a homily at a Byzantine Divine Liturgy that took place Jan. 21 in Malloy Hall Chapel at the University of Notre Dame. The liturgy was celebrated by Father Khaled Anatolios, with Father Michael Magree, SJ. A diverse Catholic community was present; from an Egyptian Coptic Christian graduate student and his family to an elderly Lebanese woman.

The circular chapel space was filled with the smell of sweet incense, gentler than that typically used in Roman Catholic churches, the sound of chanting and the sight of life-sized icons of Jesus and "Theotokos," or "Mary, Mother of God" and multiple lit candles surrounding the sacred space.

"Bishop Rhoades' participation today is a joy-filled confirmation of our unity, extending back to the time of our commission," Father Anatolios explained, smiling. "We see the Melkite Church as a kind of bridge between the Eastern and Western churches."

Father Anatolios is a priest of the Melkite Greek Catholic Church. He is also a theology professor at Notre Dame.

The Melkite Greek Catholic Church is one of 23 Eastern Catholic churches in communion with Rome. There are 15 Eastern Catholic churches that celebrate in the Byzantine liturgical tradition.

"After Jesus' resurrection, the early Church had a diversity of local usages with common patterns," Father Anatolios summarized. "Around the fourth century, they became more uniform, centralized around major urban centers, such as Rome. The different rites originate from the consolidation of liturgical usages around major centers in the early Church. The Latin rite comes from Rome, the Byzantine rite from Antioch and Constantinople." Missionaries to Slavic countries, such as Romania and Hungary, spread the Byzantine tradition as well to Lebanon, Syria, Jordan and Palestine, where one can find flourishing Catholic communities to this day.

There are various differences, such as spirituality, types of prayer, canon law, liturgical traditions and order of reception of sacraments between the Byzantine and Latin rites.

"I have heard it (the two rites) described as both different and the same at the same time," Father Anatolios reflected.

The Sunday of Jan. 21 was the first Sunday in the Byzantine Catholic liturgical calendar of Triodion, a three-week period to prepare for the great fast of Lent.

Nearly the entire liturgy was chanted, led by Nicholas Russo;

and a harmonious choir followed music already chosen and proscribed a thousand years ago. As a result, Bishop Rhoades joked that he felt that he should chant his homily.

He focused on the Gospel of the day, the parable of the Publican and the Pharisee. "... It teaches us the very heart of authentic prayer: humility. We can make all kinds of prayer resolutions for Lent, but if we lack the humility and honesty of the publican, our prayer will be fruitless," the bishop said.

"When he (the Pharisee) spoke to God, he was really praying to himself. He was standing in the Temple; he didn't see the need to prostrate himself before the majesty of God. He prayed with arrogance and hypocrisy, so his prayer wasn't fruitful. In fact,



band, and two small children in the Byzantine liturgy. They are converts from Protestantism and entered the Church through the Latin rite.

"We love bringing our children to the Divine Liturgy because they get a real sense of participation in the transcendent," Mooney explained. "God comes to meet us and our children in the icons we kiss, the incense we smell, and the tones of the chant we sing."

Bishop Kevin C. Rhoades speaks to those present at a Byzantine rite Mass at 10 a.m. Sunday, Jan. 21, Malloy Hall, University of Notre Dame.



Photos by Joe Raymond

Father Khaled Anatolios, a priest of the Melkite Greek Catholic Church, holds up a book of readings during the Mass.

it wasn't authentic prayer. His heart had lost its way.

"The publican was no saint. ... His great virtue, maybe his only virtue, was humility. He prayed with a humble and contrite heart ... the publican admitted his guilt and begged God for mercy. St. Thomas Aquinas taught that "the sinner is justified by God moving him to righteousness, he continued.

"Fundamentally, it means recognizing in truth that we need God and we need His mercy because we are sinners. It is good to pray the words of the publican, "God, be merciful to me, a sinner!"

"We enjoy attending the Byzantine liturgy, first of all because it is a truly Catholic

thing to do: It allows us to pray in the rich liturgical patrimony of the Eastern churches, whose prayers and devotions enrich our spiritual lives as Catholics," said Jonathan Ciraulo, a doctoral student in theology at the university. "The Latin and the Byzantine rites each have their own distinct characteristics, each emphasizing something essential to the Christian life." Ciraulo, his wife, their small children, as well as his mother and brother-in-law all worship regularly with the community, as well as being parishioners of St. Matthew Cathedral Parish. They say they have found a spiritual niche in the Byzantine rite to deepen their relationship with Jesus Christ.

Julia Mooney chants in the choir and worships with her hus-

Father Khaled Anatolios

The Byzantine Liturgy is currently being celebrated at the University of Notre Dame on the first and third Sundays of the month. Father Khaled Anatolios, a Melkite Greek Catholic priest, and his family, moved to South Bend from Boston for his theology position at Notre Dame. His multiple ministries, from professor to priest to biological father, keep him busy in the pastoral practice of living the Christianity he studies.

Father Anatolios was born in Madras, India, of Egyptian parents residing there for work. He later came to North America, and then the United States, for academic studies, earning his bachelor's degree and master's degree from the University of Toronto, and doctorate from Boston College. Father Anatolios' academic interests are in the early Church, with special emphasis on the Trinitarian and Christological doctrines of the Greek fathers and Augustine. His current writing project is a book on the theology of salvation, called "Deification through the Cross." Father Anatolios also teaches theology to first-year undergraduate students as well as to upper-level theology graduate students. He is married and has four children, two in college and two in grade school.

Father Anatolios taught theology at Boston College and was a practicing Melkite Greek Catholic when his bishop approached and asked him six years ago if he would consider becoming a priest. His wife, Meredith, who also holds a theology degree, a masters of divinity, from Boston College, greatly supported him in this endeavor. Today, she continues to daily support his ministry, baking the bread for the Eucharist, printing the liturgy books and setting up the chapel for the liturgy as well as numerous community events throughout the year. He is

especially grateful for her help and care. (Celibate priesthood is only mandatory in the Western church. Most parish priests in the Eastern Catholic Church are married. A man may only marry however before he is ordained, not afterward. Bishops may only be ordained if celibate.

Considering his own bishop spoke with him, he felt he should answer the call to serve. Father Anatolios already had the academic training required for an Eastern rite seminarian, so he simply studied the pastoral and liturgical formation unique to the priesthood. He was first ordained to the diaconate, and then three years ago ordained a priest by Bishop Nicolas Samra of the Melkite Greek Catholic Eparchy of Newton. An eparchy is a diocese.

Bishop Rhoades was very welcoming to Father Anatolios serving in the Latin Diocese of Fort Wayne-South Bend, and gave him his blessing as well as the "mandatum" to teach theology.

Serving now professionally and pastorally in the name of the Church has been a special blessing, Father Anatolios said. He maintains his spiritual balance through daily, "consistent prayer: reading the sacred Scripture (in a Lectio Divina style) and the Sermons of St. Augustine, going over everything (such as an Examination of Conscience) at the end of the day, the Jesus Prayer, and fasting."

The Byzantine Liturgy is an ethnic home for Father Anatolios, especially as he first celebrated it in his native Arabic. The style of liturgy and chants are also an especially appealing aspect of the rite. To a person who has not attended the Divine Liturgy before, he "would stress the processions, icons, incense, pervasive chanting, and constant iteration of Trinitarian doxologies."

— Jennifer Miller

St. Joseph County demonstrates opposition to abortion



Photos by Jennifer Miller

A Lakeville couple, members of Sacred Heart of Jesus Parish, South Bend, show support for life — regardless of age or ability, from conception to natural death — at the March for Life of St. Joseph County on Friday, Jan. 19, in downtown South Bend.



Above, eighth-grade students from St. Matthew Cathedral School, South Bend, participate in the march for life. Left, more than 650 people of all ages and backgrounds peacefully protested the possible opening of a new abortion facility in South Bend during the march.



Catholic-Episcopalian vespers at St. Monica Church



Photos by Derby Photography

Left, Bishop Kevin C. Rhoades and Bishop Douglas E. Sparks, of the Episcopal Diocese of Northern Indiana, stand together at the end of a vespers service at St. Monica Church, Mishawaka, Jan. 21 as Bishop Rhoades thanks the choir members for their contribution to the prayerful ecumenical event.

Above, Bishop Sparks shares a reflection during the vespers service, which served to kick off the Week of Prayer for Christian Unity.

Cardinal, archbishop praise HHS conscience protection policies

WASHINGTON (CNS) — New policies put in place by the civil rights office of the federal Department of Health and Human Services won praise from two former presidents of the U.S. Conference of Catholic Bishops. “We applaud HHS for its significant actions to protect conscience rights and religious freedom,” said a joint Jan. 19 statement by Cardinal Timothy M. Dolan of New York, now chairman of the bishops’ Committee on Pro-Life Activities, and Archbishop Joseph E. Kurtz of Louisville, Kentucky, chair of their Committee for Religious Liberty. “We are grateful that HHS is taking seriously its charge to protect these fundamental civil rights through formation of a new division dedicated to protecting conscience rights and religious freedom,” they said. “Conscience protection should not be subject to political whims, however. Permanent legislative relief is essential,” added Cardinal Dolan and Archbishop Kurtz. “We urge Congress to pass the Conscience Protection Act in order to give victims of discrimination the ability to defend their rights in court. No one should be forced to violate their deeply held convictions about the sanctity of human life.”

Every child ‘a precious gift from God,’ Trump tells pro-life rally

WASHINGTON (CNS) — In remarks broadcast to the March for Life from the White House Rose Garden, President Donald Trump said that his administration “will always defend the very first right in the Declaration of Independence, and that is the right to life.” He invoked the theme of this year’s march, “Love Saves Lives,” and praised the crowd as being very special and “such great citizens gathered in our nation’s capital from many places for one beautiful cause” — celebrating and cherishing life. “Every unborn every child is a precious gift from God,” he said, his remarks interrupted several times by applause from the crowd gathered on the National Mall. He praised the pro-lifers for having “such big hearts and tireless devotion to make sure parents have the support they need to choose life.” “You’re living witnesses of this year’s March for Life theme, ‘Love Saves Lives,’” he said. His remarks were broadcast to the crowd live via satellite to a Jumbotron above the speakers’ stage, a first for any U.S. president, according to March for Life. During their tenure in office, President Ronald Reagan, President George H.W. Bush and President George W. Bush all addressed the march via telephone or a radio hookup from the Oval Office, with their remarks broadcast to the crowd.

Pope marries couple on flight during Chilean trip



CNS photo/L'Osservatore Romano

Love was literally in the air as Pope Francis performed an impromptu wedding ceremony at 36,000 feet above Chile. During his flight to Iquique Jan. 18, the pope was approached by LatAm flight steward Carlos Ciuffardi Elorriaga, 41, and asked for a blessing for him and his wife, stewardess Paula Podest Ruiz, 39. The couple were supposed to be married in their home parish in Santiago on Feb. 27, 2010, but an earthquake destroyed the church. Eight years later, they remained only civilly married. The pope surprised the couple by offering to marry them right there, on the plane.

Thousands of youth gather to rally, pray before March for Life

WASHINGTON (CNS) — The Capital One Arena in Washington, D.C., which typically hosts professional basketball and hockey games and sold-out concerts, was filled with thousands of youth from around the country who gathered there Jan. 19 to stand up for life. The Archdiocese of Washington’s annual Youth Rally and Mass for Life preceded the 45th annual March for Life marking the 1973 U.S. Supreme Court decision that legalized abortion. As groups filtered into the arena before sunrise, the band Out of Darkness welcomed them with worship music. “It felt inspiring to me to see a lot of Catholics come together for something that is important to the church,” said Ashley Arevalo, a student at Don Bosco Cristo Rey High School in

Takoma Park, Maryland. “It felt important to me to be a part of it. ... We were all created in (God’s) image. ... Everyone should be loved for who they are, no matter the circumstance.” Grace Mesmer, a seventh-grader from Immaculate Heart of Mary Parish in Lexington Park, Maryland, also was struck by seeing so many of her peers in one place. “I love seeing all the other people who share the same beliefs as me,” she said.

Pro-life marchers want their message to transcend politics

WASHINGTON (CNS) — In a sea of printed signs and huge student groups in colorful toboggan caps at the March for Life rally, Ed York was an outlier. He’d made the two-hour drive to the National Mall Jan. 19 from his home in Martinsburg, West Virginia, not with a group on a

bus pilgrimage, but only with his daughter Autumn and a small homemade placard emblazoned “As a Former Fetus, I Oppose Abortion.” He stood out in his solitary approach, but York, who has attended previous marches, didn’t mind. “This is David versus Goliath, all right,” he said. “The media’s still pumping out some old stuff about human rights. This (abortion) is going to end one day. But, you know, you have to be patient in life.” On a bright, sunny and almost spring-like morning highlighted by President Donald Trump’s remarks to the rally before the march from the White House Rose Garden and members of Congress, there appeared to be little interest from the marchers in political questions. After all, they had all made their travel plans long before they knew the list of speakers. “Certainly, to have the president show his support for March for Life is encouraging,” said Katrina Gallic, a senior at the

University of Mary in Bismarck, North Dakota. However, she added, involvement for others is “more than a political stance, but should be seen as an ethic for all of humanity.”

Cardinal invokes Rev. Martin Luther King Jr. in march vigil homily

WASHINGTON (CNS) — New York Cardinal Timothy M. Dolan invoked the Rev. Martin Luther King Jr. during a homily at the Jan. 18 Mass that opened the National Prayer Vigil for Life. Like “Pastor King,” as Cardinal Dolan referred to him throughout his homily, “our belief in the dignity of the human person and the sacredness of all human life propels us to concern for human life wherever, whenever, and however it is threatened, from racial antagonism to justice for immigrants, from the war-torn to the hungry,” the prelate said. And, like Rev. King, whose life was the subject of a national holiday three days prior, “our prayers and witness are about civil rights: the civil right to life and to equal protection under the law, guaranteed by our Constitution, for the most fragile, marginalized and threatened — the tiny, innocent baby in the womb,” Cardinal Dolan said. The Mass, which has attracted more than 10,000 in recent years, was celebrated at the Basilica of the National Shrine of the Immaculate Conception in Washington.

Bishops say Nigeria ‘under siege from many forces’

LAGOS, Nigeria (CNS) — With at least 80 people killed since the start of the year in conflict over fertile land in Nigeria, the nation’s bishops condemned what they call brutal massacres of innocent people. Benue, in north-central Nigeria, is the state worst hit in the latest fights. Thousands of herdsmen have moved southward to flee spreading desertification in the North, putting pressure on dwindling fertile land amid rapid population growth. Often fighting is between the mostly Muslim semi-nomadic herdsmen and predominantly Christian farmers. Nigeria “appears to be under siege from many forces,” the bishops said in a Jan. 16 statement. “Repeatedly, innocent citizens in different communities across the nation are brutally attacked, and their sources of livelihood mindlessly destroyed,” they said, noting that “places of worship, schools, hospitals and business enterprises are torched and turned to ashes.” They urged the government to protect its citizens against “marauding herdsmen” and warned that if people resort to vigilantism in self-defense, there could be a “complete breakdown of law and order in the country.”

Trivia night to benefit Forever Learning Institute

SOUTH BEND — Forever Learning Institute will host a trivia night fundraising event on Saturday, Feb. 17, at Forever Learning, located in St. Therese Little Flower Parish Center, 54191 Ironwood Rd., South Bend.

The general knowledge trivia event will support Forever Learning Institute's mission to improve the quality and dignity of senior adult life through continuing intellectual challenge, spiritual reflection and social interaction. Forever Learning Institute serves approximately 800 seniors each semester by offering over 100 courses covering a variety of topic areas.

Doors open at 7 p.m. with competition beginning at 7:30 p.m. The general knowledge trivia will be offered in 10 rounds or categories, with 10 questions in each round.

Each team should bring its own snacks. A cash bar of beer, wine, soda and water will be offered. Teams are encouraged to bring table decorations. Prizes will be awarded.

Teams of up to eight par-

ticipants may register at the Forever Learning office. Registration forms are available at the office or online at ForeverLearningInstitute.org. A \$100 tax-deductible registration fee per team is due by Feb. 7. Call Forever Learning Institute at 574-282-1901 for more information.

'Kerygma, A Proclamation of the Gospel of Jesus Christ'

DONALDSON — Lindenwood Retreat and Conference Center offers "Kerygma, A Proclamation of the Gospel of Jesus Christ." This retreat, which takes place March 9-11, is a Catholic, Bible-based retreat offering participants an opportunity to encounter Christ through listening to and responding to God's Word, thereby renewing the gifts and graces received in baptism and confirmation.

The program uses both Scripture and Church teachings to announce the good news of Jesus Christ, but it's not an academic study of salvation history. Rather, it gives participants the opportunity to hear the basic Gospel message and experience its life-changing effects. This retreat will be led by Jodie D'Angiolillo, director of evangelization for the Diocese of Metuchen, New Jersey. Fluent in both English and Spanish, D'Angiolillo has also worked in campus ministry and as an international missionary in Africa, Europe and Latin America.

Check-in begins at 4 p.m. Friday, March 9, and the retreat concludes at 1 p.m. Sunday, March 11. Live in the area? Register for the commuter experience and save. The commuter rate for the retreat is \$115, and overnight accommodations are \$275 for single occupancy and \$230 for double. Fees included all meals,

materials and refreshments.

For more information, please visit Lindenwood.org or call (574) 935-1780. A part of The Center at Donaldson, Lindenwood Retreat and Conference Center is a ministry of The Poor Handmaids of Jesus Christ.

Lindenwood offers a Lenten Day Retreat

DONALDSON — Lindenwood Retreat and Conference Center offers a Lenten Day Retreat led by Father Jerry Schweitzer on Monday, March 19, from 8:30 a.m. to 3 p.m. EDT.

The topic centers around John the Baptist. Who was John the Baptist as shown in biblical literature and historical tradition? What was his impact upon Jesus and the community of his time and current time?

Check-in begins at 8:30 a.m. The cost is \$35 per person which

includes lunch and refreshments. Mass will be offered by Father Schweitzer.

For more information, please visit www.Lindenwood.org

USF hosts Marching Pride Day for students

FORT WAYNE — The University of Saint Francis will host Marching Pride Band Day on Saturday, Jan. 27, to give high school students an opportunity to learn more about the USF Marching Pride, the university's new marching band program. The event will begin at 10 a.m. at the USF Music Technology Center, 431 W. Berry St.

Students will begin with a brief rehearsal followed by a meet-and-greet with current members of the USF Marching Pride. Visitors will learn more about the university, the band and the Music Technology program. Later, student visitors will join the USF Marching Pride for the halftime show during the women's basketball game against Mount Vernon Nazarene University.

For more information contact Band Director Steven Kandow at 260-399-7700 ext. 8024 or skandow@sf.edu.

Bishop to young adults:

'Hope, because we will be victorious through Christ'

BY ANDREW MENTOCK

Around 100 young adults braved frigid temperatures Tuesday, Jan. 16, to hear Bishop Kevin C. Rhoades speak on a topic many of them are struggling with today: "Darkness and Light: Finding Hope in Hard Times." Bishop was the speaker at the evening's Theology on Tap session, which took place at the Knights of Columbus Hall in Mishawaka.

"People get very down because of things going on in the world, and yet as Christians we are called to be a people of hope and to be witnesses of hope," he said. "That's why I was happy to speak on this topic. I want to talk about why we are a people of hope, that hope is a virtue, and what it means to have hope."

After presenting the cruel and seemingly hopeless events of the life of St. Josephine Bakhita, the bishop acknowledged that there are also many reasons young adults lack hope in today's world. For some, these include a crisis of faith. Without a strong connection to God, they are unable to face and overcome disparaging situations. Others struggle to comprehend the seemingly heightened suffering that goes on in the world today because of war, terrorism, conflict and natural disasters.

Bishop Rhoades saw Theology on Tap as a great setting to talk about such a difficult topic, he



Andrew Mentock

Placing hope in the ultimate victory of Christ helps combat despair during bad times, Bishop Kevin C. Rhoades told young adults Jan. 16, when he spoke at the South Bend-area Theology on Tap gathering at the Mishawaka Columbus Hall.

said, since it provides an environment where young adults can feel comfortable, and thus have an open and engaging discussion.

He began his talk with an introduction to the concept of hope and its place in the Catholic Church.

He encouraged the young adult attendees to refer to the Catechism of the Catholic Church when discussing virtues and other faith-related topics. He then gave them the Catechism's definition of hope: "Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying not on our

own strength, but on the help of the grace of the Holy Spirit" (CCC 1817).

"Day by day, man experiences many greater or lesser hopes, different in kind according to the different periods of his life," he continued, quoting the second encyclical of Pope Benedict XVI, "Spe Salvi," or "Saved in Hope." "Sometimes one of these hopes may appear to be totally satisfying without any need for other hopes. Young people can have the hope of a great and fully satisfying love; the hope of a certain position in their profession, or of some success that will prove decisive for the rest of their lives. When these hopes are fulfilled, however, it becomes clear that

they were not, in reality, the whole. It becomes evident that man has need of a hope that goes further. It becomes clear that only something infinite will suffice for him, something that will always be more than he can ever attain" (Spe Salvi 30).

Bishop Rhoades invited those present to read the Scriptures in times of turmoil, because there are hardly any disasters happening in today's world that people in the Bible didn't experience. Yet many biblical figures, such as Jeremiah, remained hopeful because they trusted in God and His promises. They had God as "their rock and salvation." This is a much greater outlook than being overly positive, he noted,

since optimism is simply believing that things in life will turn out well.

"These great figures didn't believe that bad things would not happen. Bad things do happen. A person of authentic hope is not compelled to hold that suffering, tragedy, conflict and even the death of innocent people will simply disappear through the intervention of God in this life. Despite all darkness, they had the great hope that in God, life and love would eventually triumph."

In fact, he continued, people who are only optimistic often fall into the trap of presumption, which is one of the two ways in which people can destroy hope. The other is despair, which can take anyone deep into the darkness.

For those who may fall into either of these traps and slip into the darkness, Bishop Rhoades mentioned three ways to find hope during hard times: prayer, the sacraments and works of love and mercy.

He ended by praying an act of hope to give the young adults in the room something to fall back on when times get tough — although it's something that everyone can certainly use, he added. "Oh Lord God, I hope by your grace for the pardon of all my sins and, after life, to gain eternal happiness because you have promised it, who is infinitely powerful, faithful, kind, and merciful. In this hope, I intend to live and die. Amen."



Catholic Schools

Learn. Serve. Lead. Succeed.

The many treasures of Catholic schools

BY MARSHA JORDAN

Catholic schools across the nation once again celebrate Catholic Schools Week, from Jan. 28 to Feb. 3 with the theme “Catholic Schools: Learn. Serve. Lead. Succeed.” Throughout the week, schools will be involved in events that focus on the value that Catholic education provides to young people and its contributions to our Church, our communities and our nation.



MARSHA JORDAN

At the end of a recent meeting, a parish priest in attendance eloquently stated the value of Catholic education. Father Jim Shafer, St. Joseph Parish, Garrett, expressed his belief that Catholic education is a treasure to our diocese and was to him, personally, for the way in which it formed him in his faith and

led him to his vocation as a priest. His comments came at the end of a conversation about diocesan schools and the exemplary teachers who are their heart and soul. I began remembering lines from the liturgical song “Earthen Vessels:” “We hold a treasure not made of gold, in earthen vessels, wealth untold ...” The treasure, of course, is the knowledge of the glory of God. “So,” St. Paul says, “it is with us. In these frail bodies of ours — ‘earthen vessels’ — we have that priceless treasure.”

The “treasure” is also found in the thousands of precious children entrusted to the care of our schools by their parents. The “treasure” is found in the many teachers, administrators and religious who have devoted their teaching vocation to Catholic education. The light of Christ that we have to show the world is carried within our “earthen vessels,” frail and humble, but also made incredibly strong by the gift of faith. Catholic schools are noted

for discipline, service and academic excellence but, most important, for the mission of the formation of future saints. Catholic schools strive to form students in those virtues that enable students to recognize that Jesus dwells within them, helping them to live a Christ-centered life, now and into eternity.

Catholic educators are expected to be models for their students by bearing transparent witness to Christ and to the beauty of the Gospel. If boys and girls are to experience the splendor of the Church, the Christian example of teachers and others responsible for their formation is indispensable, and no effort should be spared in guaranteeing the presence of such witness in every Catholic school (“Five Essential Marks of Catholic Schools,” Archbishop J. Michael Miller, 2006).

During Catholic Schools Week, we pay tribute to Catholic educators by recognizing exemplary role models

nominated by each school within the diocese. The testimony of others and the words of the teachers themselves attest to the fact that diocesan teachers strive to impart content knowledge but, more important, their personal witness of faith to students. Reflective comments from parents and fellow educators include:

The teacher ...

“... is a beautiful example of Christ the Teacher for all her students. She models the love and compassion of Jesus while still calling her students to excel in and out of the classroom.”

“... keeps Christ at the center of her classroom, teaching students with love, kindness and empathy.”

“... leads them in prayer and — by her joyful example — lives the Gospel message of love at all times.”

CALLED TO 'LEND

BY KELLI STOPCZYNSKI

There was a time when local Catholic schools operated with near autonomy and did not naturally collaborate or communicate with their peer schools on success stories or best practices. Moreover, educators did not discuss common challenges and struggles, let alone possible solutions. It was an era before cellphones, email and social media.

Quality Dining Inc. Chairman and CEO Daniel Fitzpatrick understood the issues and wanted to help. Born and raised in Toledo, Ohio, Fitzpatrick and his five brothers and sister attended Catholic elementary and high schools. As a young professional, he worked alongside brothers Jim, John and Jerry in operating Burger King Restaurants in

the Southwest Michigan and Northern Indiana area. Dan and his siblings appreciated the value of Catholic education and wanted to contribute in any way they could.

"I knew we could help. I knew when business leaders communicate and collaborate with one another success can be shared and grown. The communication among school administrators could be the platform to discover significant ways to improve the quality of education for our children," Dan said. "It's not that what they were doing was wrong, but no one had ever suggested to these pastors and principals that they could better themselves by having regular conversations and building positive relationships with each other."

In 1982, Dan facilitated the first-ever meeting between

Catholic school leaders in the St. Joseph / Benton Harbor, Michigan area. After seeing positive results from the improved communication, he offered to assist schools in the Diocese of Fort Wayne-South Bend Diocese to do the same.

"I remember discussing the issue with Bishop (John M.) D'Arcy and he could not have been more encouraging," Dan added.

It's no secret funding is an omnipresent issue for Catholic education.

"Catholic education funding is tuition-driven by families," Dan continued. "Unlike their public-school peers, there is no line on the real estate tax bill for Catholic schools."

Knowing this, Dan worked with school leaders to develop a program where schools could help themselves — and aptly named it "You Can Lend a Hand." The program began as a fundraising effort using coupon books, but the program's reach has grown enormously over the years.

A privately held company, Quality Dining currently operates well over 200 restaurants in seven states, including Burger King, Chili's and Papa Vino's Italian Kitchen restaurants.

"We've worked very hard, but have also been very for-



Provided by Quality Dining

Bishop Kevin C. Rhoades addresses teachers, administrators and community members at a 2017 You Can Lend a Hand luncheon.

tunate over the years," commented Deacon Jim Fitzpatrick, who serves as vice chairman of QDI. "We believe in the value of Catholic education, and it is our mission to ensure students in our schools are receiving the very best education possible. Strong education yields a brighter future for all of our communities."

In 36 years, the You Can Lend a Hand program has raised more than \$10.2 million for area Catholic schools. Elementary school students sell the coupon books and their schools keep the profits. Schools use the money

to pay for technology, books, scholarships, playground equipment or incidentals in the general fund. This year the goal is to sell nearly 90,000 books with coupons to Burger King, Chili's and Papa Vino's, while partnering several other family-oriented venues such as the South Bend Cubs, Compton Family Ice Arena, Potawatomi Zoo, St. Joseph County 4-H Fair, Kroc Center, St. Joseph County Parks and Rum Village Aerial Park in South Bend — and in Fort Wayne, the TinCaps, Science Central and Headwaters Ice Rink.

"It's encouraging to see so



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ND A HAND'



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Quality Dining Inc. Chairman and CEO Daniel Fitzpatrick, along with three of his brothers, began the You Can Lend a Hand program in 1982 as a way to unify local Catholic schools.

many organizations within our community committed to supporting Catholic education. This level of involvement is integral to the continued success of educating our youth," remarked QDI Chief Operating Officer and Senior Vice President Jerry Fitzpatrick.

While the coupon books – better known by many diocesan

families as "The Burger King books" — are the backbone of You Can Lend a Hand, many other facets of the program carry on its overall theme of unifying Catholic schools.

For example, QDI underwrites two All-Schools Masses, held on a weekday each fall at the Allen County War Memorial Coliseum in Fort Wayne and

the University of Notre Dame's Purcell Pavilion. More than 8,000 elementary school students attend the Masses, and selected students participate musically or through other service. Fourth-grade students dress up as their favorite saint and often take questions from Bishop Kevin C. Rhoades before he gives the homily.

Quality Dining kicks off the You Can Lend a Hand program during Catholic Schools Week with luncheons in Fort Wayne and South Bend, honoring more than 40 teachers and administrators with a Light of Learning award for exemplary dedication to Catholic education.

"These educators are very special people," said Quality Dining President John Firth. "They don't do it for the money or the fame. They truly want to make a difference in the lives of the students they teach while enriching our communities as a whole. There is no question that for our Catholic school educators, teaching is a true vocation!"

Additionally, QDI organizes events to celebrate Catholic education outside school hours. Students, families and parishes in the South Bend area are invited to attend You Can Lend a Hand night Tuesday, June 12 at a South Bend Cubs game; in the Fort Wayne area, a Catholic Night is scheduled for May 18.

Both games will include fireworks and special You Can Lend a Hand recognitions.

"Support for Catholic education is not only important, but it pays strong dividends for our communities," Dan said. "Impressively, our schools consistently achieve high academic performance as measured both across the country and in Indiana and Michigan. It is our hope that the You Can Lend a Hand program transcends principal-to-principal communication and coupon books. This is about the calling we all have to do our part and make a difference. It's really that simple."

Coupon books are available for purchase from local Catholic school students through Feb. 28. For more information about the You Can Lend a Hand program, visit www.YouCanLendAHand.com.



\$10.2 million

Amount raised for local Catholic schools by the You Can Lend a Hand program

36 years

Number of years — more than a generation — the program has benefitted schools of the Diocese of Fort Wayne-South Bend

Results

Some of the items purchased or funded for Catholic school students with You Can Lend a Hand proceeds include books, scholarships and playground equipment.



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TREASURES, from page 11

"... believes in educating students in heart and mind, and wants all students to succeed. He loves his students first, models the faith daily and then teaches U.S. history."

"... has ignited a passion for the faith in my daughter."

"... has helped my son develop a deeper understanding of what it meant that Jesus died on the cross for him."

Teachers stated how important their vocation is to them.

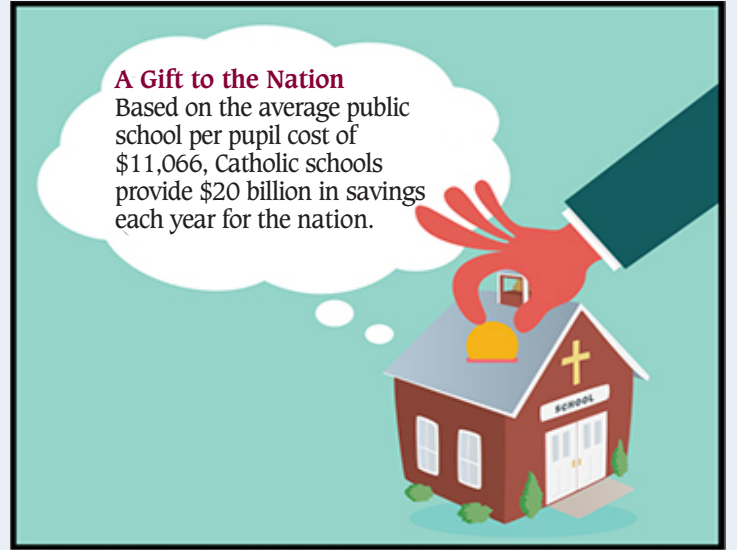
"My faith is important to me. I want the students to feel loved and respected, and that my classroom is a safe haven for them. My prayer each morning is 'Jesus, let the students see You, not me.'"

"I love teaching and always want my students to succeed, but if I can also be an instrument of faith to my students, then that is my true measure of success."

"I learned about my faith from teachers who are now my colleagues. What a blessing to be teaching and shaping children just as I was a few short years ago."

"Over the years, I have learned more about this vocation that God has called and asked of me. This vocation has led me to desire a deeper level in my spiritual life and a strong yearning for students to deepen their Catholic faith in a way that will last a lifetime."

As illustrated by these comments, it is faith that serves as the sturdy framework around which everything else is integrated within the Catholic school: a challenging curriculum rooted in Gospel values and Catholic teachings, the sacraments, liturgy, prayer, religious instruction and service experi-



A Gift to the Nation

Based on the average public school per pupil cost of \$11,066, Catholic schools provide \$20 billion in savings each year for the nation.

Source: U.S. Catholic Elementary and Secondary Schools 2016-17: The Annual Statistical Report on Schools, Enrollment and Staffing (NCEA)

ences. When truly effective, the religious education and faith formation touch all members of the school community — students, parents, teachers, administrators and staff — and form them in the way of holiness.

Catholic education has always been at the heart of the Catholic mission. Catholic education and the students who are the product of it have been called the "greatest work of the Church." They have been entrusted with the fullness of faith and charged with the mission of evangelization. They are to go out into the world and share the gifts they have received — as doctors, lawyers, police officers, firefighters, businessmen and -women, teachers, priests and religious — as Catholic school graduates. Such graduates are a leaven in society, helping the broader community to be the best that it can be (Archbishop J. Michael Miller, 2006).

Papal writings and documents from the Congregation for Catholic Education affirm

the priceless treasure of Catholic schools as an indispensable instrument of evangelization.

"And because education truly forms human beings, it is especially the duty and responsibility of the Church, who is called to serve mankind from the heart of God and in such a way that no other institution can" (Cardinal Jorge Bergoglio, Pope Francis).

The treasure of Catholic education in our diocese had its beginnings in two religious pioneers, Msgr. Julian Benoit and St. Theodora Guerin. It has continued to be nurtured by generations of dedicated men and women — priests, religious and laypersons — who daily witness and proclaim the Gospel to students. Inspired by their example, may we continue to hold and nurture that treasure, "in earthen vessels, wealth untold."

Marsha Jordan is the superintendent of Catholic schools for the Diocese of Fort Wayne-South Bend.



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Call to serve others heard loudly at Catholic schools

BY JEANNIE EWING

One of the many positive things that can be said of the Catholic schools in the Diocese of Fort Wayne-South Bend is this: They are generous and respond to the universal call to serve the poor. Though nearly every school sponsors an annual service day, sometimes themed, sometimes not — two new efforts, one on each end of the diocese, have unified the school staff and students in a remarkable way.

For nearly 20 years, the Saint Joseph High School community in South Bend has come together on a Sunday in November to celebrate Mass and then go out into the neighborhood to help the elderly, mainly by raking leaves. Once the work is complete, the volunteers gather to end the day with a meal and fellowship. Until last year, the service day was always optional; even so, nearly 600 students, teachers and parents would participate.

Kathy Kershner, SJHS Christian service coordinator, said, "This year, an entire school day was set aside and dedicated solely to the gift of service. We were seeking to more fully integrate the Gospel call to service in a deeper and more holistic understanding of Catholic education." They call their new program "The Joy of Saint Joe."

At its core, the school mission is strongly based around four powerful words: "God calls; we answer." One of their specific "animating values," as Kershner explained, is "we serve with joy." That jubilation spread in faithful, committed and dedicated service last Thanksgiving. Every student and all staff and faculty members, accompanied by parents of students, set out to serve in over 30 charitable agencies and upwards of 70 residents within the South Bend community — while simultaneously preparing and distributing over 300 Thanksgiving food baskets.

Kershner believes the results speak for themselves. "We con-

sidered this to be our joy — the joy of St. Joe, the joy of giving our lives, our time, our talents, and efforts for the well-being of our neighbors, our South Bend family."

Kira Pratico, student body vice president, agreed. She called the day full of "genuine exaltation" and "fiery joy that was lit by the outpouring of love within and beyond the South Bend community."

Across the diocese, Huntington Catholic School caught the same Spirit-filled inspiration of unifying a service project into an entire day of giving. The idea struck principal Derek Boone during a conversation with art teacher Barb Martin in 2017.

"Her brother-in-law works for the Peace Corps at a school in Ukraine. He reached out to us, asking if we could donate a few art supplies for them, and I realized it would be a good idea for us to come together as a school and make this a larger project so that it would have a greater impact."

The idea was set in motion. Boone requested a list of specific supplies the Ukrainian school, Vynohradiv Educational Complex, needed, which was written down and evenly distributed among the classrooms. Classes were given deadlines by which to collect pencils, erasers, crayons, watercolors, glue sticks, scissors, ribbons, sequins and an array of creative media.

"I couldn't believe how much we collected," he said. "It was about 62 pounds of art supplies, which were mailed in two separate shipments to the school."

Boone saw the momentum of excitement among students, teachers and school staff become infectious. He hopes they will continue a relationship with the Ukrainian school throughout the years.

For him, this was a gift far beyond mere school supplies. "We felt the values of our Catholic faith throughout this entire project," he explained. "To impact a school that is low-income, in another country, reminds us that, as Catholics, we are always called to serve —



Provided by Aimée Matthews

A group of Saint Joseph High School students traveled to Healthwin in South Bend to visit residents and bring them holiday cheer on "The Joy of Saint Joe" day of service.



Provided by Derek Boone

Students at Huntington Catholic School proudly display an assortment of art supplies they collected for an impoverished school in Ukraine. They were able to donate 62 pounds of supplies.

especially the poor."

As a former physical education teacher, Boone knows how valuable "specials" are outside the core curriculum. "Not every kid is going to learn in a traditional classroom setting," he said. "We gave these kids in Ukraine a creative outlet to construct and create, so that learning can appeal to every child. That's what we're called to do."

He also believes art is a universal language that can bridge the gap between English and

Ukrainian.

Kershner and Boone agree that Catholic schools provide much more than academic knowledge; they feed the soul of every child and family who become part of their community. In turn, students are well-rounded people who receive a foundation of virtue that makes an indelible mark on their lives. They are proud of the ways in which their schools have responded to the call to serve the marginalized and impoverished



Provided by Lisa Kochanowski

Saint Joseph High School students visited the Food Bank of Northern Indiana on "The Joy of Saint Joe" day of service. Students performed various jobs for the organization, including sorting frozen meat to be used in food donation boxes.

among us, both near and far.

Saint Joseph High School principal Susan Richter summarized the Catholic schools' call to serve: "In the words of Pope Francis, 'The world tells us to seek success, power and money; God tells us to seek humility, service and love.' I pray that our students understand and live this message of truth."

Natural disaster response

Students, parents and faculty of the Diocese of Fort Wayne-South Bend Catholic schools act on their faith and respond quickly and regularly to natural disasters all over the country and the world. This school year alone, they have already contributed tens of thousands of dollars in financial support and goods for the victims of hurricanes Harvey, Irma and Maria, and the Mexican earthquake.

See the list of schools, and to whom their donations were sent, at www.todayscatholic.com.

Mentoring program sets new teachers up for success

BY JEANNIE EWING

Much has been reported about a national teacher shortage, and at times diocesan schools have also experienced difficulty finding the right teacher, or enough qualified teachers for open positions. Perhaps more importantly, research has clearly indicated that teacher quality is directly associated with student achievement. Thus, recruiting and retaining high-quality teachers is essential for improving learning in diocesan schools.

In the last few years, schools across the Diocese of Fort Wayne-South Bend have been fortunate to be able to employ many new, enthusiastic young people as teachers, including 44 first-year teachers for the school year 2017-18. Supporting new teachers and developing the skills needed to become successful and proficient in the classroom has been the focus of the New Teacher Success Program, in which all new teachers in the diocese must participate.

This program takes place in collaboration with Dr. Nancy Hankee, retired associate professor of education, University of Saint Francis, and Tammy Taylor, associate professor of education, Indiana Tech, Fort Wayne. New teachers are provided with expert mentoring, timely professional development targeted to the specific needs of new teachers, as well as the opportunity for professional collegiality with fellow new teachers.

Hankee explained that the program is intended to “enhance student achievement, strengthen school leadership and offer personal interaction and feedback with” both her and Taylor. Now in its third year, the New Teacher Success Program includes opportunities for teachers throughout what might be considered their “new” phase: that is, opportunities for those in their first, second and third years of teaching.

“For first-year teachers, we meet once per month in a 90-minute workshop format,” Hankee said. “Tammy and I visit their classrooms and meet with them or observe them teaching, once in the fall and once in spring.” The workshops are varied in their format. Sometimes Hankee and Taylor hire a guest speaker, but other times they present on pertinent topics that most directly affect long-term retainment for teachers: classroom management, handling parent-teacher conferences and literacy across the curriculum.

Second-year teachers tend to want more observation than the advice that first-year teachers seek. “First-years usually



Abby Gerardot of St. John the Baptist School, New Haven, is part of the New Teacher Success Program in the Diocese of Fort Wayne-South Bend. She said Dr. Nancy Hankee and Tammy Taylor, directors of the program, “have been a great support in my beginning years of teaching. They have provided me with the tools I need to better my practice.”



Having a mentor come into your classroom, as a new teacher, see what is being done, answer questions and give ideas is an enormous help as a new teacher, said Allie Selking, a second-grade teacher at St. Elizabeth Ann Seton.

want to talk through their concerns, but by the second year, they have been working at the practice” long enough to want more direct influence, according to Hankee. By the third year, teachers have fewer workshops, visits and communication with Hankee and Taylor, because both believe it’s time for the teachers to begin weaning off the immediate support offered. However, Hankee and Taylor are very receptive to continuing the dialogue via email or in person when requested.

The response has been incredibly positive on all sides. Superintendent of Catholic Schools Marsha Jordan told Hankee she’s noticed an increase in the effectiveness of teachers overall; they work better with their students, so the children are achieving more in



Jennifer Kleber, who teaches third grade at St. Elizabeth Ann Seton, has enjoyed being able to talk with teachers experiencing similar challenges and accomplishments in their classrooms. “It has also been nice to learn new strategies that I can effectively use in my classroom with my students.”



Gerardot’s fellow teacher at St. John the Baptist, Maria Olde, said the New Teacher Success Program is a “safe place for new teachers to openly discuss and work together.”

the classrooms. Lois Widner, principal at St. Elizabeth Ann Seton School in Fort Wayne, agreed. “I think what is great about the program are the meetings where the teachers can collaborate with their peers. They can come together to get their questions answered and concerns addressed.”

Taylor believes the entire program was born from providence.



Alyssa Knuth, first-grade teacher at St. Elizabeth Ann Seton School, Fort Wayne, said the New Teacher Success Program allows teachers to share both successes and struggles. “Being able to share these stories is truly impactful, as we are able to then take the insights and strategies we learned during the meetings and implement them in our classroom the very next day.”



“I’ve enjoyed meeting fellow new teachers: We see some similar challenges and successes and have been able to build on our understanding of great teaching together,” said Molly Brunner, St. John the Baptist School, New Haven.

“Nancy and I happened to be attending an education conference in San Antonio at the same time, but we didn’t know each other. It was until I was talking with one of the speakers after a presentation that she mentioned there was another woman from Fort Wayne in attendance.” She and Nancy hit it off immediately and began sharing about how to maintain the enthusiasm of new teachers. They wanted to do something to help offer support before the new teachers became overwhelmed with the expectations of the job.

“Right now, teaching is hard work,” explained Taylor. “Society expects more from teachers, and yet teachers are receiving less support and fewer resources than ever before. Marsha Jordan really understands this and was in alignment with our philosophy and understanding. She knew there

was something missing, as well.”

Both Hankee and Taylor have felt immense gratification mentoring new teachers who are well-trained and ready to tackle the various challenges and day-to-day aspects of the job. For both, it has been a way to share their passion for and talent of teaching.

Taylor concluded, “One of the things I appreciate about working with the Catholic schools is that they still very much



New classroom management and instructional skills are among the things Jessica Patton, a second-grade teacher at St. Elizabeth Ann Seton, Fort Wayne, has learned from the mentoring program. She also appreciates the personalized feedback and mentoring. “Mrs. Hankee and Mrs. Taylor listen to our needs and provide carefully planned sessions — all while reminding us that, although difficult from time to time, teaching is a passion-filled profession that makes a difference.”

value students as individuals, as unique persons with inherent dignity. We’re pleased to work with their teachers, who value them as children and as people.”





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Unique programs engage, challenge students

BY ANDREW MENTOCK

Throughout the Diocese of Fort Wayne-South Bend, its Catholic schools are working to develop within students skills invaluable to the workforce, by offering unique and innovative programs.

Efforts of note include the many robotics clubs popping up at diocesan grade schools, as well as a curriculum of art and music programs offered at St. Joseph School in Decatur. Both help students advance in areas such as creativity, problem-solving and science.

Robotics teams are one way to bring science, technology, engineering and math (STEM) into schools in a fun, engaging way, feels Superintendent of Catholic Schools Marsha Jordan.

Robotics clubs have only existed at the schools in the diocese for a few years: They take a lot to get off of the ground, but are also very rewarding.

"I think that having a robotics program is important because it gives kids an opportunity to be a part of a team that is not athletic in nature," said Sara Brewer, a teacher at Queen of Angels School, Fort Wayne, which recently started a robotics club. "It also gives students the opportunity to work collectively toward one goal with each student helping. The students who participate gain problem-solving skills, STEM experience and experience working as a group — which



Provided by Deanna McCool

The Mishawaka Catholic School robotics team recently won a state-level robotics competition with a solution they invented for septic systems.

requires cooperation, communication skills, perseverance and compromise."

In order to start the robotic club, Brewer applied for a grant in the spring of 2017 through the Statewide Robotics Initiative offered by TechPoint Foundation for Youth. To do this, she simply had to fill out a questionnaire. Once she was awarded the grant, she attended a training in Fort Wayne and picked up the supplies. All that was left to do was find students who wanted to join and for

Brewer to learn a little bit about robotics, so she could teach it.

Surprisingly, learning about robotics is easier than it seems, she offered.

"I'm not a person who is knowledgeable in robotics, but I was given the opportunity to offer this experience to my students, and we have learned together," said Brewer. "TechPoint Foundation for Youth has been a great resource that helped me along the way. Any teacher who wants to offer this to their students shouldn't

be intimidated by their lack of knowledge. There are people and resources that allow you to grow as the year goes on."

Other elementary schools in the area that have robotics clubs include St. Jude and St. Anthony de Padua in South Bend.

Robotics can lead the students to some amazing opportunities and experiences, they say. For instance, if a robotics team is successful, it can take students all over the country. That's what it's doing for Mishawaka Catholic School, which recently finished second in a statewide competition.

"We are now among only 1.6 percent of teams worldwide heading to an international competition, and it means the world to our team," said Deanna McCool, one of the Mishawaka Catholic faculty members involved with the

UNIQUE, page 19

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Provided by Sharon Emenhiser

Students participate in music class at St. Joseph School in Decatur. St. Joseph's music and art programs have proven to be highly successful.

UNIQUE, from page 18

school's robotics club. "Not only will they compete in Arkansas, but they have a chance to compete in San Jose with the septic system solution. We were shocked, honored and thrilled."

Now all the school needs to do is raise the money needed to go on the trip.

"Our tremendous and unexpected success means our students now need to raise about \$20,000 to get to both competitions," said McCool. Companies that would like to donate can reach out to Deanna at dmc-cool@nd.edu for an official sponsorship letter.

Unlike robotics, art and music programs have existed for decades. What makes these programs at St. Joseph School in Decatur stand out are the teachers who provide outstanding experiences to their students. The curriculum and the staff have helped produce some of the most talented artists and musicians in the area.

"The thing that makes it work is teamwork," said Sharon Emenhiser, music instructor at St. Joseph. "Students encourage each other and help one another to achieve. Students are allowed to share ideas based on what they find interesting, and everyone is encouraged and expected to participate. We have fun working together."

"I do keep a positively disciplined classroom and try to use humor to keep things running smoothly," she added. "I see almost 300 students each week from K-8, so I get to know them very well over the years."

Emenhiser also puts in the

time to incorporate technology.

"I just created an ELearning lesson that specifically deals with how listening to music strengthens the brain, and how playing an instrument allows both sides of the brain to interact," said Emenhiser. "The neurons are extremely numerous when playing an instrument or interacting with music, and during that time, the entire brain is in use. It seriously makes for stronger brain function, not to mention being creative and having fun." The students are also learning keyboarding, bells and a variety of difficult but engaging activities and pieces of music.

It helps that St. Joseph School is highly supportive of its art and music programs.

"My school has always been very supportive of our art program, making it possible for us to purchase equipment such as a kiln, that allows for a wide range of exploration with materials," said Jana Bloom, the art teacher. "We also have an after-school Art Club for middle school students. During the first semester, they work on a community service project, and during the second semester they will try some new things that I might not be able to offer to a whole class because of the larger numbers of students."

Across the Diocese of Fort Wayne-South Bend, the combination of new and continuing programs contributes strength to the Catholic schools system, and to its success — and encourages parents and parishioners alike to share their faith in Catholic education.

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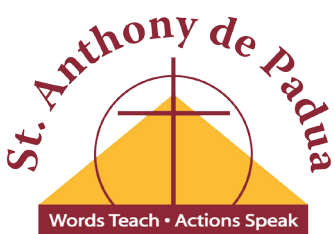
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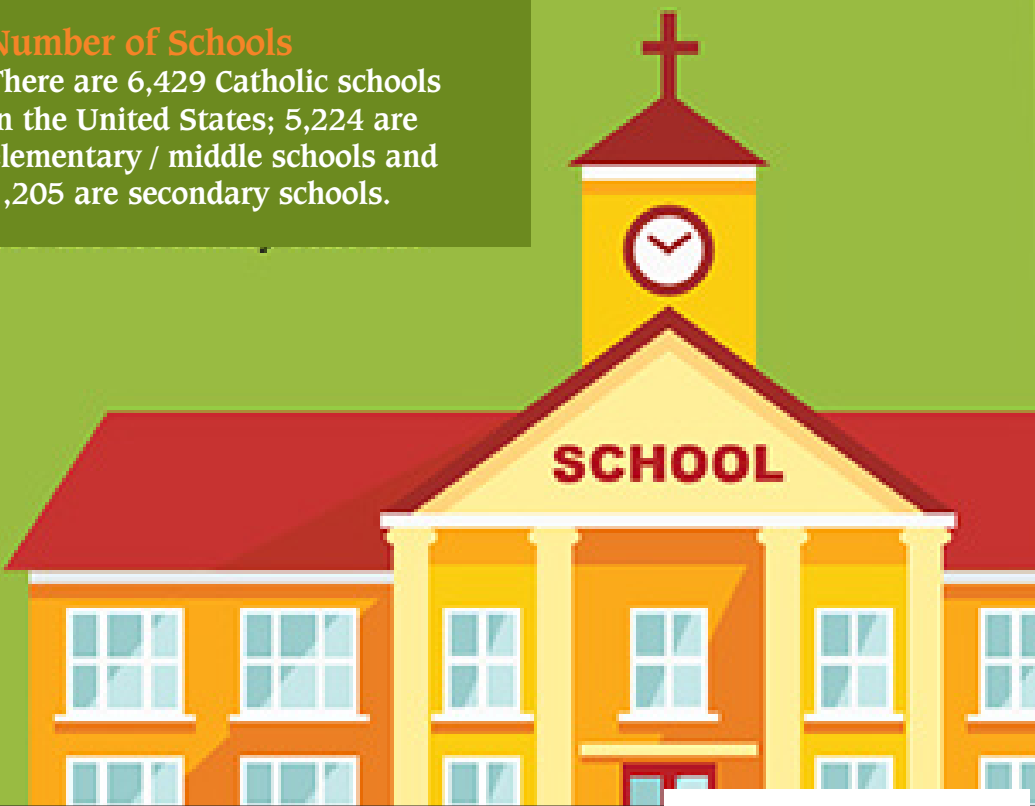


Provided by Jana Bloom

Painting to music is part of the art curriculum for third graders at St. Joseph School.

Number of Schools

There are 6,429 Catholic schools in the United States; 5,224 are elementary / middle schools and 1,205 are secondary schools.



Source: U.S. Catholic Elementary and Secondary Schools 2016-17: The Annual Statistical Report on Schools, Enrollment and Staffing (NCEA)

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'Where do you stay?'

In the Gospel we heard a couple weeks ago at Sunday Mass (John 1.35-42), John the Baptist pointed out Jesus to two of his followers — “Behold, the Lamb of God.” One of them, Andrew, reports back to his brother, Simon, that they had found the Messiah. There are several interesting features of this account.

First, in each of our lives, there is someone (more likely, numerous someones) who has pointed us to Jesus. Our parents or grandparents, perhaps. Or the priest who baptized us (even if we don't know or cannot remember his name); a catechist, teacher or mentor in faith who pointed us to Jesus for the first time, or led us (as the Gospel describes Andrew as doing) to Jesus. We should perhaps meditate on this mystery of God's providence and love for us in having us encounter Jesus and coming to know Him through the mediation of others. Divine grace always employs a human instrument or agent. We didn't happen or stumble upon Jesus. He was pointed out to us, and we were led to Him.

Second, note the conversation they had with Jesus. As they approach Jesus, He asks them a direct question: “What are you looking for?” It's a question He continues to ask each of us as we encounter Him: What do we seek? What do we yearn for? What are we looking for? I find it somewhat amusing that Simon and Andrew respond to Jesus' question with a question.

Think of how often we do that. Jesus addresses a question

to us: We hedge our bets, so to speak, and answer His inquiry with our own question, putting limits on our response to Him, to safeguard ourselves from the kind of commitment He desires and expects of us. Asking a question in response to Jesus' question is a way of “pushing back,” a mode of hesitation or the sign of a partial (and by no means total) commitment to Him.

Their question — no doubt without their realizing it at the time — introduces one of the most important elements of Jesus' own teaching as it is presented in the fourth Gospel: They ask Him (in Greek) “pou meneis?” — “Where do you stay?” The Greek verb “menein” means “to stay” or “to remain” or “to dwell” or “to abide,” and occurs a whopping 42 times in the Gospel according to St. John. (It occurs only 11 times in the three synoptic Gospels together). Recall Jesus command that we “remain in my love”; or His teaching that only by (as branches on the vine) “remaining in me” that we can bear any fruit. Each of these employs the same verb.

Our discipleship is fundamentally a matter of learning to remain with Jesus, to abide with Him, to dwell with Him in a deep intimacy that He opens up for us with Himself. To “learn” Jesus we have first to spend time with Him and to come to know Him personally, by which I mean coming to know the person of Jesus, with less focus on how I self-reflexively experience that encounter. (We may or may not “feel” any different at



THE HUMAN CONDITION

MSGR. MICHAEL HEINTZ

all — which matters little; the fact is, we have met Jesus and He dwells in us by grace). It's the difference between knowing about someone and knowing someone. Husbands and wives can teach us that there is a significant difference in the depth of their “knowing” each other that happens when they have dwelt together for some time. A new, deeper dimension of “knowing” is made available to them.

Jesus' response to their question, itself responding to His question, is now an invitation: “Come, and you will see.” He refuses to “tell” them about it or to “describe” it for them to assuage their hesitancy or satisfy their curiosity (in the Gospel, Jesus evidences little patience with those who seek Him merely out of curiosity) or to “put them at ease.” He demands that they come and see for themselves, to experience life with Him, in His company day in and day out, to dwell with Him and only in that way come to know — in a profound way — who He is.

In the early Church (as witnessed especially in the Letter of St. James), one of the gravest obstacles to faith was “double-

HEINTZ, page 22

Fear, men and locked doors of our hearts

Men are more wired to assess threats than women; maybe that is partly why the disciples hid in fear behind locked doors after Jesus' crucifixion (John 20:19-23). Fear perceives the other as the enemy. Fear underlies all sin — any attack on the dignity of the human person. It becomes a problem when we fear the wrong people — like our spouses and kids. It is not a new problem, since it dates back to the Garden of Eden and the Fall. In fear, Adam and Eve covered themselves when they understood they could take advantage of each other, and they hid from God in the bushes.

Because God is love, we are a religion of love, as demonstrated by the greatest commandment and a new commandment. Fear is the opposite of love: “There is no fear in love. Perfect love drives out fear” (1 John 4:18). “Be not afraid” is a thread running throughout Scripture. And it was a motto, of sorts, of St. John Paul II.

The locked doors of our hearts

The disciples lived in fear of the Jews, having locked the doors, and it was evening. Isn't this usually when our fears come out? When we feel fear, we often lock the doors of our hearts, even to loving people, including Jesus. So what hides behind the locked doors of your hearts?

Jesus appears to the disciples



THE ULTIMATE CHALLENGE

DAVE McCLOW

behind those locked doors. He starts with “Peace be with you,” showing them His hands and side. I am sure He does this to identify Himself; but beyond that, He leads with His wounds. This is an interesting leadership style, worthy of reflection in a culture that peddles “Never let them see you sweat.” This motto, ironically, is a perpetual prescription to live in fear of exposure and ... to sweat!

Jesus never imposes Himself on us. So we must invite Him behind those locked doors of our hearts, where everything is bound and loosed (CCC 2843), into the ugliness where our fears, wounds and sins have reigned. For many men, this ugliness is the sin of pornography. Fear and shame keep us from inviting Him in. Satan is the accuser, but he transfers this job to us, and we tend to cooperate by accusing ourselves. The devil's name means “to separate,” especially from God and others; and separation results from self-accusation. Freedom is found only in God's presence.

McCLOW, page 22

Jesus speaks with the authority of God



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Fourth Sunday in Ordinary Time Mark 1:21-28

The Book of Deuteronomy furnishes the first reading for this weekend. Deuteronomy appears in Bibles as the fifth book in sequence in the Old Testament. It is one of the Pentateuch, the first five books of the Old Testament, all of them attributed to Moses.

In this reading, Moses addresses the chosen people, whom he has led with God's help from Egypt, where they were enslaved. He promises that God will send prophets with whom the people can relate. But if anyone presumes to take

the role of prophet upon himself or herself without having been called by God, death will follow — because God always will take care of His people.

St. Paul's First Epistle to the Corinthians is the source of the second reading. From the earliest days of Christianity, virginity has been treasured. Christians have never been forbidden to marry, although all Christians are bound to be chaste, according to their state in life. From Christianity's earliest times, however, Christians have chosen lifelong virginity for religious reasons.

Corinth in the first century A.D. was a city notorious for its outrageous sexual excesses. Indeed, Aphrodite, the goddess of love and carnal desire, was the city's special deity.

Paul saw virginity as a powerful Christian witness, reflecting Jesus, and from a more pragmatic point of view, he thought that Christians not obligated by marriage and parenthood should devote much of their time to God's service.

Put these two impressions

together. The result is the ancient Christian link between virginity and discipleship.

St. Mark's Gospel is the source of the third reading. It is an interesting story, the first of four references to exorcisms.

First, Mark again reveals the identity of Jesus. While Judaism has never required weekly attendance by Jews at synagogue services, going to synagogue to pray together and to learn the teachings of the Torah was definitely a high ideal for Jews during the time of Jesus, as indeed it still is among Jews today.

That Jesus went to the synagogue, and on the Sabbath at that, reveals the Lord's extraordinary devotion to God. He was perfectly obedient to the role of Redeemer, further shown in the countless examples of Jesus' mercy and love.

People listened, seeing the Lord's holiness. So a dramatic moment came when a man “with an unclean spirit” appeared. This man recognized Jesus as the “Holy One of God,” affirming that Jesus has the power to do anything.

Exercising nothing less than divine power, Jesus orders the unclean spirit to leave the man. The unclean spirit obeys.

The people are amazed. No devil can overcome the power of God.

Thanks be to God, few people today would say that they, or great numbers of people, are “possessed by the devil” — although the Church still teaches that such possessions occur.

Still, sin is real. Evil is real. All sin is the mark of the devil's involvement, to some extent at least, in any person's spiritual life.

An unfortunate reality of our own irreligious times is that fewer and fewer people have any sense of sin. Few regard themselves as sinners. They succumb to the age-old tactic of rationalization, abetted by this culture's increasing rejection of any transcendent religious principle, taught by any religious authority.

They succumb to selfishness and often eventually to hopelessness in their hearts. They imprison themselves. They cripple

themselves. They rob themselves. Sin is not the consequence of freedom. It is just the opposite. Sin is no reward. It brings nothing but the bad.

Jesus, the Son of God in the words of Mark, rescues people from sin, forgiving them for sins committed and pointing the way to holiness.

Resisting sin, nevertheless, requires personal resolve, equal to that urged by Paul in his message to the Corinthians.

READINGS

Sunday: Dt 18:15-20 Ps 95:1-2, 6-9 1 Cor 7:32-35 Mk 1:21-28

Monday: 2 Sm 15:13-14, 30; 16:5-13 Ps 3:2-7 Mk 5:1-20

Tuesday: 2 Sm 18:9-10, 14b, 24-25a, 30 — 19:3 Ps 86:1-6 Mk 5:21-43

Wednesday: 2 Sm 24:2, 9-17 Ps 32:1-2, 5-17 Mk 6:1-6

Thursday: 1 Kgs 2:1-4, 10-12 (Ps) 1 Chr 29:10-11b, 11d-12d Mk 6:7-13

Friday: Mal 3:1-4 Ps 24:7-10 Heb 2:14-18 Lk 2:22-40

Saturday: 1 Kgs 3:4-13 Ps 119:9-14 Mk 6:30-34

Assisted suicide: It's about all of us

Even after working on an issue for decades, you can come across one thing that shifts your perception of what it's about.

That happened to me recently on the issue of physician-assisted suicide, thanks to an intrepid Swedish investigator named Fabian Stahle.

Stahle saw support growing in his country for a law like Oregon's, allowing doctors to prescribe a lethal overdose to patients diagnosed as terminally ill. He knew the Oregon law defines a "terminal disease" as "an incurable and irreversible disease that has been medically confirmed and will, within reasonable medical judgment, produce death within six months."

He wondered if this means only people who will likely die in six months even if they receive treatment, which is what most of us mean by the term. So, he raised this question by email with the Oregon Health Authority. An Oregon official's answer was

It nudges people toward death who are not "terminal" in any ordinary sense but are elderly, disabled or financially challenged.

that, in determining whether a disease is "terminal," the question is: "Should the disease be allowed to take its course, absent further treatment, is the patient likely to die in six months?"

Stahle followed up and received further candid answers, which are receiving media attention now that he has posted his email exchange on the internet.

To illustrate what "terminal" means in Oregon, here are three scenarios of people who would

be eligible to receive drugs for suicide.

First, a young man with well-controlled juvenile diabetes, who could live for decades, loses his job or is rejected by the woman he loves. Despondent, he stops taking his insulin, then applies for the lethal drugs to finish the job.

What makes his illness "terminal" is his depression. (Oregon's annual reports say that 96 percent of those obtaining the drugs are not evaluated for depression.)

Second, a man with a spinal cord injury who needs an electric wheelchair and a ventilator to live and work finds that his ventilator no longer works correctly and he can't afford to fix it. His disability is now terminal and he can obtain suicide drugs.

Disability rights groups like "Not Dead Yet" that have long argued that assisted-suicide laws pose a threat to their members are absolutely right.

Third, a woman with chronic heart and lung conditions common in her age group stays active by taking several medications every day. Her state health plan stops paying for the more expensive ones to save money, and she will likely enter a slow decline toward an earlier death.

Her terminal diseases are old age and lack of wealth. (Oregon's annual reports show that most people getting the drugs have no or only governmental health insurance, and most are above



A MORE HUMAN SOCIETY

RICHARD DOERFLINGER

65 years old.)

The proponents of such laws have won legislative battles and voter referenda by claiming they affect only those who are dying from conditions that cannot be cured or alleviated.

The officials applying Oregon's law now say they have always used a more expansive view — you are terminally ill if you can be made terminal by circumstances or the decisions of others. The policy involves not so much a "slippery slope" as misdirection from the outset.

Thus, assisted suicide more clearly emerges as violating our entire vision of social justice. It nudges people toward death who are not "terminal" in any ordinary sense but are elderly, disabled or financially challenged. The class of people treated as "disposable," to quote Pope Francis, is very broad.

The threat posed by such deadly discrimination should be alarming to all of us — because we must speak for those who cannot fight for their own lives, and because the life we save may be our own.

Richard Doerflinger is associate director of the Secretariat of Pro-Life Activities, U.S. Conference of Catholic Bishops. More on the bishops' pro-life activities can be found at www.usccb.org/prolife.

what His wounds are absorbing; I just know I calm down and am no longer fearful, and I feel grateful. And I rejoice as the disciples do!

Loved, and now challenged

But He is not done. He continues, "Peace be with you." Each time, I understand this more. Then He stuns with, "As the Father has sent me, so I send you." It means we must receive God's love, as Jesus does — the Father gives himself totally, without reservation, to His Son, an echo of which is heard when the prodigal's father tells his older son, "Everything I have is yours." We are loved first, now challenged. We must work from love, never for love.

Jesus is sent as priest, prophet and king, so we are sent as priest, prophet and king. We are baptized and made gods — not just adopted, but made sons of the Father through a nature

change. Then we are strengthened with other sacraments.

He is still not done. In His overwhelming generosity, Jesus breathes on them, saying, "Receive the Holy Spirit" — Love Himself. Of course, the apostles receive a special authority to bind and loose here, but we are also given the Holy Spirit and must receive Him to fulfill the challenge of love.

We fear being unlovable in our sins. The Father sends His Son in love as priest, prophet and king. We must invite Him behind the locked doors of our hearts into those shame-filled rooms. By His wounds, He leads and heals us to receive His peace. Then He sends us out with the Holy Spirit as priest, prophet and king to love others as spiritual fathers. "As the Father has sent me, so I send you."

Dave McCLOW, M.Div., is a counselor with the Pastoral Solutions Institute Tele-Counseling Services. Read more at CatholicExchange.com.

SCRIPTURE SEARCH®

Gospel for January 28, 2018

Mark 1:21-28

Following is a word search based on the Gospel reading for the Fourth Sunday in Ordinary Time, Cycle B, when Jesus began to speak. The words can be found in all directions in the puzzle.

CAPERNAUM	SABBATH	SYNAGOGUE
TAUGHT	AS ONE	AUTHORITY
A MAN	UNCLEAN	SPIRIT
CRIED OUT	NAZARETH	KNOW
HOLY ONE	REBUKED	COME OUT
AMAZED	WHAT IS THIS	OBEY HIM
SPREAD		REGION

FAMOUS

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

Saint of the Week



Thomas Aquinas

1225-1274

Thomas so shocked his noble Italian family when he entered the Dominicans about 1244 that his brothers imprisoned him for a year. But he would not yield, and studied under St. Albert the Great, becoming a master of theology in 1256. For the rest of his brief life, the "dumb ox," as he was dubbed, taught, preached and wrote, producing the monumental "Summa Theologica." His thinking became enormously influential in later centuries and he was named a Doctor of the Church in 1567.

HEINTZ, from page 21

mindedness" or "dipsychia:" being of "two minds" about Jesus and His call to faith, of wanting to have Jesus and still to live as the "old man," as St. Paul would describe our life of sin; to have one foot in Jesus' Kingdom and the other in the comfortable world we construct for ourselves and our own egos. Such "double-mindedness" is exactly the obstacle Jesus is anticipating by His invitation to Andrew and Simon, soon to

be renamed "Peter:" If you wish to follow Me, you can't have it both ways. You can't just "test Me out" or "check into Me and my teaching." The only way to come to know Jesus is to live with Him, every day, and every moment of every day. Some things have not changed in 2,000 years.

Msgr. Michael Heintz is on the faculty at Mount Saint Mary's Seminary, Emmitsburg, Md.

McCLOW, from page 21

How does Jesus come?

Once invited, Jesus does not come as a King to judge in power, but as the King who heals — the wounded healer who leads with His wounds. He comes as a priest to link our fearful hearts to His Father of love, or to love's second name, Mercy. He comes as a prophet, not to speak harsh words in love but to speak the truth of love itself to the lies of our fearful hearts.

I imagine Him entering my heart, absorbing my fears, pain and darkness into the wounds in His hands. But it is not enough to "sweep the house clean," leaving it vulnerable; it must be filled! I imagine the wound in His side that gushed forth the water and blood of our baptism and the Eucharist, pouring forth His love and mercy, filling the empty space with the fullness of God (cf. Eph. 3:14-21). Sometimes I don't even know

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.

Allen County march for life
FORT WAYNE — Pro-lifers from Fort Wayne will march through downtown following a rally at University of Saint Francis Performing Arts Center, 431 W Berry St. The March at 1 p.m. Doors open at 11:30 a.m. with informational tables in the lobby.

St. Mary of the Assumption School open house
AVILLA — St. Mary of the Assumption School will have an open house Sunday, Jan. 28, from 9-11 a.m. at the school, 232 N. Main St.

St. Anthony de Padua School open house
SOUTH BEND — St. Anthony School will have an open house Sunday, Jan. 28 from 10 a.m. to 1 p.m. at the school, 3210 E. Jefferson Blvd.

Queen of Peace School open house
MISHAWAKA — Queen of Peace School will have an open house Sunday, Jan. 28, from 10:30 a.m. to 12:30 p.m. at the school, 4508 Vistula Rd.

St. Pius X School open house
GRANGER — St. Pius X School,

52553 Fir Rd., will host an open house Sunday, Jan. 28, from 1-3 p.m. as a kickoff to Catholic Schools Week

Theology on Tap 'Bridging the Divide'
MISHAWAKA — The topic "Science and Religion: Searching for Truth," will be presented by Phil Sakimoto, PhD. at Theology on Tap on Tuesday, Jan. 30, at Mishawaka Columbus Club, 114 West First St., from 6-8 p.m.

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Rafaela Rodriguez de Duran, 93, St. Joseph

Herbert E. Lerch, 91,
 St. Peter

Kenneth M. Fogel, 85,
 St. Jude

Lee Ann Gladieux, 83,
 St. Charles Borromeo

Thomas J. Rose, 82,
 Most Precious Blood

Quirino Melendez, 33,
 St. Patrick

Warren S. McCormick, 96,
 Cathedral of the Immac. Conception

Grace M. Rody, 84,
 St. Jude

Cyril J. Cameron, 82,
 St. Charles Borromeo

Granger
 Barbara M. Wilson, 74,
 St. Pius X

Huntington
 William D. Lesh, 76,
 Ss. Peter and Paul

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 Donald F. Lauer, 83,
 Immaculate Conception

Mishawaka
 Ruth M. Eckrich, 81,
 St. Monica

Ruth M. Wagner, 85,
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Marion Mynsberge, 93,
 St. Bavo

Monroeville
 Beverly J. Dabney, 77,
 St. Rose of Lima

New Haven

George Branning, 79,
 St. John the Baptist

Roanoke
 Patricia Fisher, 81,
 St. Joseph

South Bend
 John E. Bartoszek, 92,
 Holy Cross

Agnes A. Elli, 100,
 St. Matthew Cathedral

Rose C. VanLaecke, 99,
 Holy Family

Patrick E. Gullifor, 83,
 St. Matthew Cathedral

Elizabeth I. Hojnacki, 90,
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Dennis L. DeSchepper, 65,
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Matthew 5:4



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