

TODAY'S CATHOLIC

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Imitate St. Pio's life, don't forget poor, marginalized, pope says

BY JUNNO AROCHO ESTEVES

SAN GIOVANNI ROTONDO, Italy (CNS) — Many people admire St. Padre Pio, but too few imitate him, especially in his care for the weak, the sick and those who modern culture treats as disposable, Pope Francis said during Mass at Padre Pio's shrine.

"Many are ready to 'like' the page of the great saints, but who does what they do?" the pope asked March 17. "The Christian life is not an 'I like,' but an 'I give myself.'"

Pope Francis celebrated the Mass outside the Shrine of St. Pio of Pietrelcina with about 30,000 people after visiting children in the cancer ward of the hospital St. Pio founded, Casa Sollievo della Sofferenza (House for the Relief of Suffering).

In his homily, the pope reflected on three words that both summarized the day's readings and, he said, the life of Padre Pio: prayer, smallness and wisdom.

Smallness, he said, calls to mind those whose hearts who are humble, poor and needy like the young patients cared for in Padre Pio's hospital, and those who in today's world are unwanted and discarded.

Departing from his prepared text, Pope Francis said he remem-



CNS photo/Shrine of St. Pio of Pietrelcina

Pope Francis places a stole on a glass case containing the body of St. Pio in the Church of Santa Maria delle Grazie at the Shrine of St. Pio of Pietrelcina in San Giovanni Rotondo, Italy, March 17.

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'Hidden jewel' St. Mary-of-the-Woods now a national landmark

BY NATALIE HOEFER

ST. MARY-OF-THE-WOODS, Ind. (CNS) — When Katie Spanuello Rahman recalls the campus of her alma mater St. Mary-of-the-Woods College, she paints an idyllic picture.

"It was like living in a fairytale setting, with a marble staircase to ascend to my room" in Le Fer Residence Hall, said the 1993 alumna. "I always took great pride in the castle-like buildings and the surrounding natural beauty of the trees and the religious shrines on campus."

Providence Sister Dawn Tomaszewski, a 1974 alumna, agrees. She is now general superior of the Sisters of Providence of St. Mary-of-the-Woods, who founded the college almost 180 years ago.

"One of the things people say all the time is, 'This (property) is a hidden jewel,'" she noted about both the campus and the sisters' grounds. "But we don't want it to be hidden."

Now that jewel is being held up for all to see — on a national level. Last fall, the grounds of the college and of the Sisters of Providence were listed on the

National Register of Historic Places as the St. Mary-of-the-Woods National Historic District.

The designation recognizes the national architectural, educational and historic contribution of the college and religious congregation, both founded in 1840.

"The status is not just about the architecture," Sister Tomaszewski told *The Criterion*, newspaper of the Archdiocese of Indianapolis. "The place itself (must be) historic because of the people or the events that happened there."

"Well, we've had a saint walk here, and there's the whole histo-

ry of education here — the history of education for women is part of the legacy both of (Sisters of Providence foundress) St. Mother Theodore (Guerin) and all the sisters who have followed her."

Since their founding, the Providence sisters established numerous parish schools in Indiana and Illinois, and went on to minister throughout the United States and in China, Peru and Taiwan.

The newly designated St. Mary-of-the-Woods National Historic District is a far cry from

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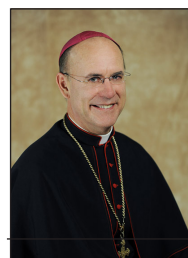
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The Stations of the Cross



IN TRUTH AND CHARITY

BISHOP KEVIN C. RHOADES

I love to pray the Stations of the Cross. They are a wonderful devotion for us to practice on Fridays, the day of our Lord's crucifixion, and also during Holy Week. When we pray the Stations, the Way of the Cross, we accompany Jesus as He takes the final steps of His earthly journey, the steps that lead to Calvary. We meditate on, and think about, the condemnation of Jesus to death by crucifixion, the insults of the soldiers, the sorrow and cries of the Virgin Mary and the women of Jerusalem. We re-live this drama in our hearts.

The Passion of Our Lord is the drama of an innocent man, weighed down by human sin, by pain, by evil. This innocent man, of course, is God Himself, the Son of God who became man. He is despised and rejected. He carries the cross; He dies on it; He is taken down from it and placed in His mother's arms; and He is laid in the tomb. We contemplate these stations that began in Pilate's praetorium, continued along the streets of Jerusalem, culminated on the hill of Mount Calvary and ended in the tomb.

The Son of God endured this violent death not passively or as a fatal destiny. He experienced deep human distress and intense suffering: on the cross, He cried out: "My God, my God, why have you forsaken me?" At the same time, with absolute trust, He commended Himself to the Father. On the cross, He prayed: "Father, into your hands, I commend my spirit."

Jesus walked the way of the cross voluntarily. He gave Himself up to death freely out of love for us, in perfect union with His Father's will, the will that we might be saved through Him. St. Paul wrote in his letter to the Galatians: "Jesus loved me and gave Himself for me." Each one of us can say this. This is what the Stations of the Cross inspire us to say: that on the cross, "Jesus loved me and gave Himself for me."

The cross of Jesus is the real proof of how much God loves us. The way of the cross is the path of the love that triumphs over evil and unjust suffering in the world. It is the way of mercy greater than sin and the way



Photos by Nate Proulx

Above, at Station 1 at the Cathedral of the Immaculate Conception, Fort Wayne, Jesus is condemned to death; at Station 2, left, Jesus carries His cross; at Station 6, below, Veronica wipes the face of Jesus; and at Station 14, below left, Jesus is laid in the tomb.



of truth that overcomes lies and Satan, the father of lies.

When we pray the Stations of the Cross, it is good to think of all those who suffer in the world today. We pray for those who are condemned, those who are oppressed, the sick, the poor and the marginalized, and the victims of violence and abuse. The cross is a

word of hope for all who suffer, and for us when we suffer. From the love of the crucified Jesus, we receive comfort, peace, consolation and mercy. And His cross gives us hope. In fact, it is our only hope.

How often we bless ourselves with the sign of the cross! It is the sign of the infinite love of God for each of us and the sign and source of our salvation. In the end, it is not a sign of defeat and death, but the sign of the victory of God's immense love. It is the path toward the resurrection. The cross of Jesus is our hope because by His holy cross, He



has redeemed the world. We exalt the cross of Jesus since by it the Evil One is overcome, death is defeated and eternal life is given to us.

During Holy Week, let us spiritually walk with Jesus along the way of the cross. In doing so, we learn from Our Lord the logic of God, which is the logic of love. This is the logic of the cross. Christ crucified is a stumbling block to Jews and foolishness to Gentiles, according to St. Paul, but for us who are being saved, He is the power and the wisdom of God.

Let us praise Our Lord Jesus during this Holy Week as we pray: "We adore you, O Christ, and we bless you, because by your holy cross, you have redeemed the world."



PADRE PIO, from page 1

bers being taught in school about the Spartans, who, “when a boy or girl was born with malformations, they would take them to the top of the mountain and throw them over.”

“We children would say, ‘How cruel,’” the pope said. But, “brothers and sisters, we do the same. With more cruelty and more knowledge. Whatever isn’t useful, whatever doesn’t produce, is thrown away. This is the throwaway culture. The little ones are not wanted today.”

“Those who take care of children are on the side of God and defeat the throwaway culture, which, on the contrary, prefers the powerful and considers the poor useless,” he said. “Those who prefer the little ones proclaim a prophecy of life against the prophets of death of every age.”

Only with wisdom, motivated by love and charity for others, can true strength be found, he said. Christians aren’t called simply to admire great saints like Padre Pio, but rather to imitate their way of fighting evil wisely “with humility, with obedience, with the cross, offering pain for love.”

Prayer, he said, is “a gesture of love” that is often stifled by excuses and leads to Christians forgetting that without God “we can do nothing.”

“We must ask ourselves: do our prayers resemble that of Jesus, or are they reduced to occasional emergency calls? Or do we use them as tranquilizers to be taken in regular doses to relieve stress?” the pope asked.

Padre Pio recognized throughout his life that prayer “heals the sick, sanctifies work, elevates health care and gives moral strength,” he said.

Pope Francis began his day of tribute to St. Pio with an early morning visit to Pietrelcina, where the Capuchin saint was born in 1887.

Thousands waited outside the square of the Chapel of the Stigmata, which houses a piece of the elm tree Padre Pio sat in front of when he first received the stigmata — wounds on his feet, hands and side corresponding to those Jesus suffered at the crucifixion — in September 1918.

Pope Francis entered the chapel, where he prayed privately for several minutes before making his way to the square to greet the faithful.

Standing in front of an iconic image of a young Padre Pio bearing the wounds of Christ’s crucifixion in his hands, the pope said that it was in Pietrelcina that the future saint “strengthened his own humanity, where he learned to pray and recognize in the poor the flesh of Christ.”

“He loved the Church, he loved the Church with all its problems, with all its woes, with all its sins — because we are all sinners; we feel shame — but the spirit of God has brought us here to this church, which is holy. And he loved the holy church and its sinful children, everyone. This was St. Pio,” Pope Francis said.

Recalling the time in Padre Pio’s life when he returned to Pietrelcina while he was ill, the pope said the saintly Capuchin “felt he was assailed by the devil” and feared falling into sin.

Departing from his prepared remarks, the pope asked the people if they believed the devil existed. When only a handful of people responded, he told them it didn’t seem “they were totally convinced.”

“I’m going to have to tell the bishop to give some catechesis,” he said jokingly. “Does the devil exist or not?”

“Yes!” the crowd responded loudly.

Christians, he continued, should follow the example of the Capuchin saint, who did not fall into despair but instead found refuge in prayer and put his trust in Christ.

“All of theology is contained here! If you have a problem, if you are sad, if you are sick, abandon yourself in Jesus’ arms,” the pope said.



Public schedule of Bishop Kevin C. Rhoades

Sunday, March 25: 11:30 a.m. — Palm Sunday Mass, Cathedral of the Immaculate Conception, Fort Wayne
 Monday, March 26: 7:30 p.m. — Chrism Mass, St. Matthew Cathedral, South Bend
 Tuesday, March 27: 7:30 p.m. — Chrism Mass, Cathedral of the Immaculate Conception, Fort Wayne
 Thursday, March 29: 7 p.m. — Holy Thursday Mass, St. Matthew Cathedral, South Bend
 Friday, March 30: 1 p.m. — Good Friday Service, Cathedral of the Immaculate Conception, Fort Wayne
 Saturday, March 31: 8:45 p.m. — Easter Vigil Mass, Cathedral of the Immaculate Conception, Fort Wayne



Chrism Mass schedule

Monday, March 26, 7:30 p.m.
 St. Matthew Cathedral, South Bend

Tuesday, March 27, 7:30 p.m.
 Cathedral of the Immaculate Conception, Fort Wayne

All are welcome and encouraged to attend these Masses.

Children’s well-being sacrificed to adults’ sexual whims, new book says

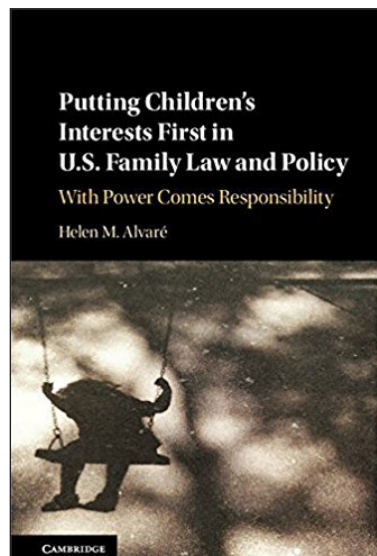
BY NANCY FRAZIER O’BRIEN

CATONSVILLE, Md. (CNS) — The U.S. government, which once made guarding the well-being of children a top priority, has now abandoned their interests in favor of the sexual wishes of their parents, according to a new book by law professor Helen M. Alvare.

“Putting Children’s Interests First in U.S. Family Law and Policy: With Power Comes Responsibility” was published earlier this year by Cambridge University Press.

Alvare, who teaches family law and property law in the Antonin Scalia Law School at George Mason University in Arlington, Virginia, traces the government’s declining concern for children to the Supreme Court’s 1973 *Roe v. Wade* decision removing most state restrictions on abortion and says it culminated in the 2015 *Obergefell v. Hodges* decision legalizing same-sex marriage.

In the abortion decision, the court prioritized “the wishes of the adults involved” and gave no consideration to the effects on children, whether in terms of possible pain to the unborn child or the consequences to other children in a family where an abortion has taken place, Alvare



Helen Alvare, in her new book, “Putting Children’s Interests First in U.S. Family Law and Policy,” says the U.S. government once made guarding the well-being of children a top priority but now has abandoned their interests in favor of the sexual wishes of their parents.

told Catholic News Service in a telephone interview March 12.

Although “individual states can protect the state bird, or the eggs of the state bird,” *Roe* made decisions about the fate of unborn children “all about the adults’ thinking about pregnancy and childbirth,” she said. “What only matters is the adult.”

Before *Obergefell*, “all of state

law on marriage was about linking a child to the mother and father,” she said. The Supreme Court “could have defined marriage in a way that valued procreation or could have decided that it had no value,” she added.

Through the same-sex marriage decision, “states were forbidden from valuing children’s links to mother and father,” Alvare said. “That’s shocking.”

Alvare, who formerly taught at the Columbus School of Law at The Catholic University of America in Washington and before that served as the U.S. bishops’ spokeswoman on pro-life issues, said although the views expressed in her book are compatible with her Catholic background, they are informed more by her legal background.

“The Church’s thinking affirms what reason says,” she said. “Just like my Catholicism followed from my reason, this book has a similar trajectory. As a family law professor I have a very strong interest in the well-being of children and particularly about the gap between the rich and poor and how family structure affects this.”

Alvare said there is “really robust data that children’s family structure matters a lot,” especially in the case of boys and their likelihood of marry or to father children outside of marriage. But the

federal government offers “very few marriage assistance programs” and instead has partnered with groups such as Planned Parenthood and Power to Decide (formerly the National Campaign to Prevent Teen and Unplanned Pregnancy) that promote contraception, abortion and sex without responsibility, she said.

Some of those partnerships are “gone in the Trump administration, but they’ll be back,” she added.

“The government has all kinds of power to pass laws regarding children’s well-being,” she said. “But in the area of adult sexual expression, the government has not only abdicated its role, it’s become an advocate for parents’ rights against the child. It has not used this power to advocate for vulnerable children.”

To counter that trend, Alvare would like to see messages on every family- or child-related government website that state some simple truths: Sex has consequences, contraception can fail, and decisions about sexual activity need to take into account the child that might result from that activity.

“The family structure is formed at the moment of conception,” she said. “You should think of yourself as a possible parent when having sex. You should think about whether this

sexual relationship can support the child that can result.”

Alvare said some see such messages as an attempt to make contraception illegal, but rather her goal is to convince people “let’s be responsible about what we say.”

She said she has sent the book to officials at the U.S. Department of Health and Human Services and followed up with phone calls asking them to “consider this please.” She said she has had “some favorable phone conversations, but I haven’t seen it in any (regulations) yet.”

“When the government does speak, it needs to assist parents to be responsible,” she said.

In addition to changes that can be made by the government, Alvare said there are things the average American can do to help reverse the prevailing trend that favors adults’ sexual expression over the well-being of children.

“Voting is one of those things,” she said. “Most candidates don’t think much about children, and they are not part of our political discourse at all. Adults have to carry children’s water on this.”

She also encouraged parents to be aware of what messages their local school boards are promoting in terms of sex education programs in schools.

Goshen 'Dreamer' wants to stay out of the shadows

BY DENISE FEDOROW

Tears start to well up unbidden in the eyes of St. John the Evangelist parishioner Ana Bautista as she talks about what it's like to be a Deferred Action for Childhood Arrivals recipient, or "Dreamer," in the current uncertain political climate.

A gentle person with an engaging smile and strong faith, Bautista, who is the religious education coordinator at the Goshen parish, said she prays that the DACA program will continue.

Bautista explained that her father and older brother immigrated to the U.S. first, in 1999. Two years later her mother and other brother came, and two years after that, in 2003, Ana and her three sisters were united with their parents and brothers here in Indiana.

Bautista said in order to qualify for DACA status, an applicant has to have been brought to the country before he or she was 16 years old, lived here for five consecutive years, attended school or have a high school diploma, and currently be between 16-35 years old. There is a \$495 application fee, and applicants must undergo a background check.

The same process must be repeated every two years; paying \$495 and undergoing a background check. If anything comes up in the background check, the DACA status is revoked and the person is deported. Bautista said she knew someone charged with driving under the Influence and that was what happened to him. So those with DACA status have to remain in good standing in the community, she pointed out.

Bautista is under the impression that DACA was also supposed to be a path to citizenship, but she doesn't think there is any clear plan for that.

"Before DACA I felt like a nobody," Bautista said, and it's at this point the emotion shows. "After DACA, I got out of the shadows. We were crying because I thought, 'I can help my family now.' We (DACA recipients) can get our driver's licenses."

She said there are a lot of misconceptions among the general public about what DACA status means.

"Most people think if we have DACA, we can get welfare — that's not true," she said.

What it does allow is for recipients to get a work permit and a Social Security card, so



Photos by Denise Fedorow

At St. John the Evangelist Parish, Goshen, Religious Education Coordinator Ana Bautista works in her office. She prays daily that the Deferred Action for Childhood Arrivals program will continue so that she can live and work without fear of deportation. Bautista joined her family in Indiana when she was 14 years old, making her eligible for the program; but she has to reapply every two years.

that they can then obtain a valid driver's license.

"And in the corner of the license it says 'temporary,'" she noted.

Getting DACA status and a work permit allows many young immigrants to get a better job. In Bautista's case, she's working for her parish.

"Father Tino gave me a chance," she said. Father Constantino Rocha was a previous parochial vicar at the parish.

She began working as the Hispanic Ministry secretary, and volunteered as a catechist for the Spanish-language religious education classes. She also worked part-time as the preschool teacher's assistant. Now she's the religious education coordinator. A cousin of Bautista's went to college

and got a psychology degree, but couldn't work in her field until she got her DACA status.

A common question she hears from the public is, "You've been here 10 years; why haven't you gotten your citizenship?"

"They don't realize that it can take five to 10 years or more to get through the process," she said.

Bautista's mother has been working on obtaining a visa for 10 years. While some of her relatives have become citizens, it may take another five years for her mother's citizenship to

go through because of a backlog in the U.S. Department of Citizenship and Immigration Services. Sometimes, during the process, people are sent back to Mexico and can't return legally for 10 years.

"I've been here 16 years — more than half of my life," Bautista said.

But in many ways, Bautista said she feels like she doesn't really belong in either place — like a girl without a country. She said when she first obtained her DACA status she had the opportunity to go back to her birthplace to do some social work, during which she came to a defining realization.

"I was excited at first, but after two weeks I was ready to come home — what I feel is my home," she said.

Bautista is the only one of her immediate family members who qualified for DACA, because of the age requirement. But she has cousins and friends who are DACA recipients, too. She said obtaining DACA status meant, "Happiness. I was out of the shadows."

Now, under the present administration, life is uncertain.

"It's real scary. Imagine not knowing what's going on. Today you have DACA, tomorrow you don't anymore, and you'll be going back into the shadows again," she said.

For Bautista, 2019 is when she is scheduled to reapply for another two years — if the program still exists by that time. It's not only frightening for the "Dreamers" but everyone around them.

"All my nieces and nephews were born here, and they see things on the news and get

"I see the look in people's eyes sometimes when I say I was born in Mexico or that I'm DACA," she said.

Her mother advised her not to say anything when people make negative comments that upset her, but it's hard to hear some things, Bautista said.

"There are bad people everywhere, but there are more good than bad. There are a lot of people doing good stuff for this country. We are a nation of immigrants — hard-working people," she reiterated.

Bautista said her cost to renew is actually closer to \$900 every two years, because she hires a lawyer to help her so she has a better chance of getting approved. She said it typically takes two to three months to get the acceptance.

"First we get a letter stating they received our paperwork," she said. "Then we get a work permit."

Just applying for DACA status puts applicants like Bautista at risk for deportation, should the application be denied. She wishes people understood all the steps one has to take when they say, "Come here legally."

"They don't understand how hard it is," she said. "It's not easy for us to be here and go through all that. We just want to be good neighbors."

"I just keep praying that if there's not a path to citizenship, that at least we keep DACA," she said.

scared and ask, 'Is that going to happen to you, Mom and Dad?'"

She has also noticed an air of increasing anger and mistrust toward her and others in the Hispanic community. There's always been some, she said, but it has worsened because of statements made about those of Mexican descent.



Bautista leans heavily on her faith that her dream to continue living and working in the country without feeling like she has to remain in the shadows will continue.

Bautista said she feels like she doesn't really belong in either place — like a girl without a country.

ICC priority bills pass in final hours of Indiana General Assembly

INDIANAPOLIS — State lawmakers passed several Indiana Catholic Conference priority bills during the final days and hours of the Indiana General Assembly, before they adjourned March 14.

"It's been a good session," said Glenn Tebbe, executive director of the ICC, referring to this year's legislative action of Indiana General Assembly and his efforts to forward issues that are important to the Catholic bishops of Indiana, and the common good of all Hoosiers.

"Given the dynamic of short legislative session, it's hard for lawmakers to get a lot done," said Tebbe. "Knowing that reality, I had fairly low expectations for significant progress. Yet despite the short session, some fairly significant, and positive legislation passed."

Tebbe said he was really pleased with the quick action lawmakers took to correct the "Dreamers" professional licensing dilemma. "Dreamers" are participants in the federal program called Deferred Action for Childhood Arrivals. As a result of a 2011 bill passed by the Indiana General Assembly, which predated DACA, "Dreamers" were shut out of getting professional licenses in Indiana. Tebbe said, "Sometimes the immigration issue can become partisan, but this year, lawmakers took quick, bipartisan action to restore pro-

fessional licensing for young "Dreamers." In all his years of working in the statehouse, Tebbe said he has seldom seen this kind of resolve and success at fixing a problem.

Indiana lawmakers passed the DACA-recipient professional licensing proposal, Senate Bill 419, which restores access to professional licenses for roughly 9,800 Hoosier DACA recipients in up to 70 professional license categories. Tebbe said, "The bill will have a positive impact not only on those individuals directly affected by the licensing, but for the entire families. Employers will also benefit because they will be able to retain or hire those who maintain the proper licensing."

Lower-income Hoosiers also benefit in two ways from legislative action the ICC worked on this year. The ICC advocated for an expansion in the Supplemental Nutrition Assistance Program benefits for persons with a former drug felony conviction. Hoosier lawmakers passed the proposal, Senate Bill 11, which removes the permanent ban from food assistance under SNAP for convicted drug felons, as long as they follow certain release guidelines. "Individuals, after serving their sentence and release from jail or prison, have many obstacles when rejoining the community," said Tebbe. "Persons who have paid their

INDIANA CATHOLIC CONFERENCE

BRIGID CURTIS AYER

debt and are 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."

To prevent exploitation of the poor, the ICC worked to stop an expansion of the "pay-day loan" practice in Indiana. The proposal, House Bill 1319, which failed to pass in the Senate, would have created a new class of payday loans that charge annual interest rates of more than triple what Indiana law currently considers felony loan sharking. Testimony earlier in the session indicated these high-interest loan products keep people trapped in a debt cycle. The House passed the bill, but it was stopped in the Senate when lawmakers did not give the bill a hearing. Tebbe said community development organizations, nonprofits and many churches are working together to help low-income persons meet day-to-day needs and teach them long-term, con-

structive ways to budget, save money and build credit so they can emerge from poverty.

The ICC advocated for several proposals to protect the sanctity of life of the unborn and protect and inform mothers considering abortion. Senate Bill 340, which passed in both houses, updates Indiana's abortion regulations to require annual inspections of abortion centers and added distinct requirements for surgical and chemical abortions. Tebbe said that due to the increase of chemical abortions and complications arising from them, and as more and more drugs come from Internet purchases, doctors and emergency centers will now be required to report these complications to the Indiana State Department of Health. Information about Indiana's Safe Haven law will be included in the informed consent brochure and on the ISDH website so that women are aware of the ways they can give up their baby anonymously after birth, should the mother be unable to provide care.

In the same proposal Indiana's Safe Haven law also was expanded, by allowing newborn safety devices, commonly referred to as "baby boxes," to be installed at fire stations that are staffed at all times by emergency medical providers. The boxes themselves must be located in

conspicuous areas that are visible to the staff and have dual alarm systems that are tested at least monthly.

Indiana's law regarding death of a fetus was also changed. Current law provides that, should a fetus be killed during an attack on the mother, the sentence for the crime would include the fetus if he or she had reached viability. The law passed this year allows for an enhancement of the sentence for a fetus at any stage of development, affirming life from the moment of conception

On Monday, March 19, Gov. Eric Holcomb called for a special session to take place in May, which would address several time-sensitive, key issues that were not addressed in this year's short session of the General Assembly. The Indiana Catholic Conference will monitor the special session and report on bills of interest; those articles will appear in *Today's Catholic*.

For more information on the legislative efforts of the Indiana Catholic Conference, go to www.indianacc.org.

The Poor Handmaids of Jesus Christ stand with Dreamers. We support a just immigration law that will protect the family unit.

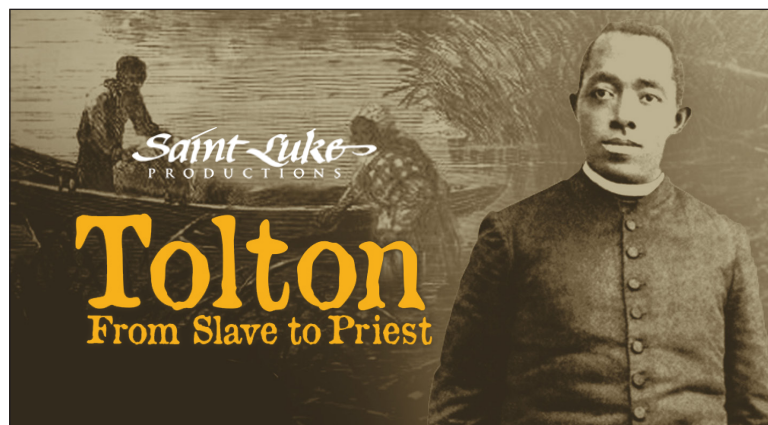
Las Siervas Pobres de Jesucristo nos comprometemos con los Dreamers. Abogamos por una ley justa de inmigración que proteja la unidad familiar



poorhandmaids.org



Get more at TodaysCatholic.org



SOUTH BEND

Tuesday, April 24 | 7 p.m.
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FORT WAYNE

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Miami archdiocese offers prayers after bridge collapse

WASHINGTON (CNS) — Authorities in Florida's Miami-Dade area said at least six people have died, but the number could rise as they search through the rubble of a pedestrian bridge that collapsed March 15 near Florida International University. Via Twitter, the Archdiocese of Miami said it was "saddened to learn of the tragic event that has affected our community this afternoon. Please join us in praying for everyone involved." The archdiocese also said March 15 that it was praying for victims, those injured, their loved ones, first responders and the university community. News reports said that because of a red light, various cars had stopped under the bridge, which had been lifted into place just days before it collapsed. Some are questioning the construction method used to build the 960-ton structure meant to bring greater safety to those trying to cross the eight lanes of traffic below. Juan Perez, director of the Miami-Dade Police Department, said March 16 that crews were working to break some of the bigger pieces of concrete into smaller ones to get to the vehicles and those trapped in them underneath.

Human trafficking called 'one of darkest, most revolting realities' today

UNITED NATIONS (CNS) — Mely Lenario quietly described her harrowing journey from ambitious, naive rural girl trafficked to hopeless, drug-fueled urban prostitute, through slow rehabilitation to a new life as an outreach worker. After she finished her story, hundreds of people in a U.N. conference room jumped to their feet in a sustained ovation. Lenario spoke March 13 on "Preventing Human Trafficking Among Rural Women and Girls," a panel co-sponsored by the Permanent Observer Mission of the Holy See to the United Nations. It was a side event to the 62nd session of the Commission on the Status of Women. The panel focused on the contributions of women religious to prevent trafficking by providing educational and employment opportunities for rural girls, women and their families, disrupt the "supply chain" of the trafficking business, and help survivors tell their stories. "Human trafficking is one of the darkest and most revolting realities in the world today," said Msgr. Tomasz Grysa, Vatican deputy ambassador. He called it "a global phenomenon that exceeds the competence of any one community or country. To eliminate it, we need a mobilization comparable in size to that of the phenomenon itself."

NEWS BRIEFS

Vatican urges support for Mideast Christians on Good Friday

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VATICAN CITY (CNS) — Christians in the Middle East, particularly those who have been forced from their homes by violence and persecution, need the support of the Catholic Church, a Vatican official said recently. In a letter released March 12, Cardinal Leonardo Sandri, prefect of the Congregation for Eastern Churches, urged Catholics around the world to give to the annual collection for the Holy Land on Good Friday or on the date established by their local bishops' conference. The collection was established in 1618 by Pope Paul V to support Eastern-rite churches in communion with Rome and maintenance of holy sites under Catholic care in the Holy Land. The cardinal wrote that the traditional collection is a way for Catholics worldwide "to be one with our brethren in the Holy Land and the Middle East."

It takes more than one 'Our Father' to ask for God's help, pope says

VATICAN CITY (CNS) — Praying for God's intercession takes courage, dogged persistence and patience, said Pope Francis. "If I want the Lord to listen to what I am asking him, I have to go, and go and go — knock on the door and knock on God's heart," the pope said in his homily March 15 at morning Mass in the Domus Sanctae Marthae. "We cannot promise someone we will pray for him or her and then say an 'Our Father' and a 'Hail Mary' and then leave it at that. No. If you say you'll pray for another, you have to take this path. And you need patience," he said. Pope Francis' homily focused on the day's reading from the Book of Exodus (32:7-14), in which God tells Moses how angry He is that his people have created a golden calf to worship as their god. God threatens to unleash His wrath on them, and promises Moses, "Then I will make of you a great nation." Pope Francis said Moses does not take the bait or get involved in "games of bribery." Moses sticks by his people and does not "sell his conscience" for his own gain, the pope said.

Bishops urge federal protections for supporters of traditional marriage

WASHINGTON (CNS) — The chairmen of two U.S. bishops' committees March 14 called the First Amendment Defense Act "a modest and important measure" because it protects those who believe marriage is "the union of one man and one woman." Sen. Mike Lee, R-Utah, recently reintroduced the measure in the Senate. The U.S. Conference of Catholic Bishops "has been vocal in support of the legislation since its inception," said a joint statement by Archbishop Joseph E. Kurtz of Louisville, Kentucky, chairman of the Committee for Religious Liberty, and Bishop James D. Conley of Lincoln, Nebraska, chairman of the Subcommittee for the Promotion and Defense of Marriage. In welcoming its reintroduction, they said the First Amendment Defense Act "is a modest and important measure that protects the rights of faith-based organizations and people of all faiths and of no faith who believe that marriage is the union of one man and one woman."

Palm Sunday Prayer for the martyrs

SOUTH BEND — Prayer in memory of those who gave their lives for the Gospel will take place on Palm Sunday, March 25, at 7 p.m. at St. Matthew Cathedral, led by Father Terry Fisher. The prayer service will be hosted by the Community of Sant'Egidio and co-sponsored by Catholic Peace Fellowship, Under Caesar's Sword and the Office for Ecumenical and Inter-religious Relations of the Diocese of Fort Wayne-South Bend.

In many parts of the world, Christians, even at the risk of their own lives, do not cease to proclaim the Gospel of Christ's peace. This strong, nonviolent witness helps others to understand the meaning of the cross of Jesus, His passion and resurrection. Continuing a tradition started in Rome and encouraged by St. John Paul II, this memorial prayer remembers the faithful of all Christian traditions of the 20th and 21st centuries who have been given the grace to offer their lives for the sake of the Gospel of Jesus Christ.

"We know that there is no growth without the Spirit: It is He who is Church, it is He who makes the Church grow, it is He who convokes the Church's community. But the witness of Christians is necessary too," Pope Francis has said. "And when

historical situations require a strong witness, there are martyrs, the greatest witnesses. And the Church grows thanks to the blood of the martyrs. This is the beauty of martyrdom. It begins with witness, day after day, and it can end like Jesus."

For more information contact Richard LaSalvia at richard_lasalvia@sbcglobal.net.

The Passion according to Mark

FORT WAYNE — The Passion narrative of St. Mark's Gospel will be presented Monday, March 26, at 6 p.m. at the St. Peter Parish pavilion, by Father Tyrell J. Alles, OSB, pastor of St. Peter.

Father Alles will analyze the implications of the passion and death of Jesus through the Gospel of Mark and show how Jesus' passion can be related to everyone's lives as Christian disciples.

Those who attend are asked to bring their Bibles, and are encouraged to read through St. Mark's Gospel prior to the talk.

For more information, contact Father Alles at 260-744-2765 or stpeter1872@frontier.com.

Brazilian Judge Sérgio Moro to be Notre Dame's commencement speaker

NOTRE DAME — Brazilian Judge Sérgio Moro, a leader in his country's anti-corruption movement, will receive an honorary degree and serve as principal speaker at the University of Notre Dame's 173rd commencement ceremony Sunday, May 20.

The university's president, Rev. John I. Jenkins, CSC, who presented Moro with the Notre Dame Award at a ceremony in October in São Paulo, said, "Judge Moro is a shining example of someone who lives out the values we seek to inspire in our students. I am pleased he has accepted our invitation and know that he will offer valuable observations to our Class of 2018."

In presenting the Notre Dame Award, Father Jenkins said that Moro is "engaged in nothing less than the preservation of his nation's integrity though his steadfast, unbiased application of the law. By addressing the pernicious problems of public cor-

ruption in a judicious but diligent way, Moro has made a marked difference for all Brazilians and for humankind at-large in our universal thirst for justice."

Moro is a federal judge in the southern city of Curitiba who has gained international recognition and commendation in recent years for his sentencing of powerful Brazilian politicians and business leaders on corruption charges. Most recently, as part of a four-year investigation of the state-controlled oil company Petrobras, he sentenced former Brazilian President Luiz Inácio Lula da Silva to nearly 10 years in prison.

Modeling his approach on Italy's "Clean Hands" corruption investigation of the 1990s, Moro also has played an integral role in the "Banestado" case that led to the prosecution of 97 people on corruption charges, and Operation Farol da Colina, in which the judge called for the preventive arrest of 103 suspects for committing money laundering, tax evasion and other crimes.

His work on these cases recently was profiled by "60 Minutes," NPR and the *New York Times*.

Moro, 45, was raised in Maringá, a city in the southern state of Paraná. He earned a bachelor's of law degree from Maringá

State University and a doctorate from the Federal University of Paraná. He studied abroad through an exchange program at Harvard Law School in 1998.

Appointed to his current position in 1996, he participated in 2007 in the U.S. State Department's International Visitor Leadership Program, visiting U.S. agencies and institutions responsible for preventing and combating money laundering.

Notre Dame's commencement ceremony will be held in Notre Dame Stadium.

Franciscan pilgrimage to Rome planned

MISHAWAKA — From Oct. 8-18 the Sisters of St. Francis of Perpetual Adoration, Franciscan Friars Minor and Third Order Franciscans invite their fellow Catholics in the Diocese of Fort Wayne-South Bend to join them on a pilgrimage to Rome, where the group will visit four papal basilicas and receive an audience with His Holiness Pope Francis.

The group will also visit Greccio, Italy, and the sanctuary and cave where St. Francis celebrated the first reenacted Christmas. They will then travel to La Verna, where St. Francis received the Stigmata, and spend quality time in Assisi visiting the holy places that were significant in the lives of St. Francis, St. Clare and the early Franciscans.

For cost, more information and registration materials call Sister Agnes Marie Regan, OSF, at 574-250-5427.

Student's work performed in Louisiana



Provided by Joanie Rymcza

Saint Joseph High School senior Lauren Rymcza traveled to the Abbey Youth Festival in Covington, Louisiana, on March 17 at the invitation of Dr. Christopher Baglow, author of the high school's faith and science textbook, "Faith, Science, Reason: Theology on the Cutting Edge." She performed her original song, "In the Middle of It All," as part of his presentation, "Eyes on the Cosmos." Rymcza wrote the song as part of a project in Chris Culver's faith and science course last semester, and he passed it on to Baglow. She will also perform the song as part of the University of Notre Dame's Faith and Religion Foundations Seminar and Capstone Seminar in June at the invitation of the McGrath Institute for Church Life.

Andorfer receives Heather's Hope Award



Provided by Bishop Luers High School

Julia Andorfer, Bishop Luers High School Class of 2018, is the 2018 recipient of the Heather's Hope Award, which recognizes a young person under age 25 who brings hope to the community. The Heather's Hope Award was presented through the Heather's Closet organization, in cooperation with Northeast Indiana YWCA and Bishop Luers High School. From left are Joni Kuhn, coordinator of Heather's Closet; Andorfer; and Jennifer Rohlf, educational program director of Northeast Indiana YWCA.

St. Vincent de Paul Society still growing in South Bend

BY MOLLY WYNEN

At the end of 2017, the St. Vincent de Paul Society of St. Joseph County closed the doors of its two thrift stores in Michiana, leaving some to wonder if the organization was still in operation. However, although the thrift stores were the main face of the St. Vincent de Paul Society in the area, the organization has provided services in many behind-the-scenes ways over the past 114 years and continues to do so today.

After years of declining sales, the St. Vincent de Paul Society of St. Joseph County formed a strategic alliance with Goodwill Industries of Michiana. Employees from the St. Vincent de Paul thrift stores were offered positions at Goodwill similar to the ones they had held at the St. Vincent de Paul stores, and clients of St. Vincent de Paul Society programs are able to use their vouchers at Goodwill stores for clothing and furniture. Officials with the St. Vincent de Paul Society emphasized that the merger was not one of the whole organization, just of the thrift stores, and that it's simply a way to better serve the community.

In a news release, St. Vincent de Paul Society Executive Director Anne Hosinski Watson said, "SVDP has always considered Goodwill an ally, not a competitor. We are excited about strengthening our ties to make a better difference in our community."

The St. Vincent de Paul Center



Photos provided by Anne Hosinski Watson

The community bread pantry at the St. Vincent de Paul Center is offered by the St. Vincent de Paul Society of St. Joseph County to the entire community, without restriction.

off Niles Avenue in South Bend, which serves as headquarters for the society's operations, will remain open. This is where all volunteers and services are coordinated, but also the first point of interaction for most clients.

"When a family comes to the St. Vincent de Paul Center, they walk into a place of hope, community and love," said Hosinski

Watson. The space itself is warm and inviting, with comfortable furniture, decorated walls, and coffee and doughnuts. The volunteers are welcoming to all people of all religions and life circumstances.

Without the responsibility of operating thrift stores, the St. Vincent de Paul Society of St. Joseph County can focus on its

other ministries that offer basic necessities for survival, stability and sufficiency to those in need.

Over 500 volunteers, along with the help of 18 local parishes, serve more than 66,000 people in St. Joseph and Elkhart counties annually. Food, clothing, furniture and housing assistance are provided to clients through the St. Vincent de

Paul Society, via personal care that can include an in-home visit or building a relationship with a local parish. There is also a walk-in food pantry open Tuesday through Thursday from 10 a.m.-2 p.m. Clients are given the tools to achieve stability and sufficiency through resume building, job searches, and classes to aid in breaking the cycle of institutional poverty.

Hosinski Watson said she is looking forward to what this alliance will bring, and feels that this is the best way the organization can serve the community. The St. Vincent de Paul Society will be able to refer clients to Goodwill in the same way they had been referred to the St. Vincent de Paul thrift store previously; and Goodwill will refer those in need of further services to St. Vincent de Paul.

Hosinski Watson invites members of the community to see its operations in person at the St. Vincent de Paul Center at 520 Crescent Ave., South Bend, any time during normal business hours to see the work that is being done. New volunteers are always being accepted, and financial donations to assist with the St. Vincent de Paul Society mission can be made at the center or through a participating parish. Clothing and furniture donations can be made to Goodwill.

Contact 574-234-6000 with questions or to request assistance through one of the St. Vincent de Paul Society programs.

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Donations of canned goods are crucial to maintaining the food pantry at the St. Vincent de Paul Society of St. Joseph County.

St. Vincent school Passion Play is a spiritual Lenten journey

BY SARAH DUSTMAN

Becky Blevins has been in charge of the Passion Play at St. Vincent de Paul School in Fort Wayne for the last 12 years. Blevins is a sixth-grade teacher at St. Vincent, but her involvement with the play began before she stated teaching at the school.

When her son was in the sixth grade, the Passion Play was being phased out of the school curriculum. Blevins asked the sixth-grade teachers if she, as a parent, could take over the play and have the students volunteer for it, making it an after-school project. She was allowed to take on this role, which she continued until she took a sixth-grade teaching position at the school. With the help of her teaching team, Blevins was able to incorporate the play back into the curriculum.

The Passion Play had become established long before Blevins' involvement began. Former St. Vincent Music Director Dolores Kleber created the event around 25 years ago. The play, which follows the Stations of the Cross, has gone through some changes, but the message remains the same. Blevins said that more parts have been added "to be more Scripturally based and to allow more students to be involved."

While the Passion Play has become important to the school curriculum and to the sixth-graders performing the play, it was not always an annual occurrence. A few years back, St. Vincent alternated between the Passion Play performance one year and a school rosary led by the eighth-graders another year. The alternating lasted only a few years and ended when Father Daniel Scheidt, pastor of St. Vincent de Paul Parish, requested that it be performed every year.

Blevins is happy with the play



A COMMUNITY IN CHRIST

being an annual event because she has seen the impact on her students.

"It's always a wonderful Lenten journey for both the students and the sixth-grade teachers. The students are always spiritually transformed, and it is just amazing to watch as they study Scripture and bring it to life," Blevins said.

One of the ways the students have brought the Scripture to life is through incorporating different props and lines into the play. Blevins said she knows that these get added due to "how the Spirit is working in our students."

One year, a student playing Pontius Pilate asked to include the washing of his hands in the play "because he read it in Scripture and wanted to add its significance." This year, Aidan Parrish, who plays Barabbas, asked Blevins if he could help make anything for the play. The two came up with the idea of him making an "INRI" sign for the cross.

"It's beautiful to see the whole grade come together and work so hard on a project," Blevins said.

Preparing for the Passion Play

The beginning preparations are like those of any play, with the casting of the roles. Blevins asks the three sixth-grade religion classes to take a few days

to discern which parts they might be called to play. They write those down in order of their preference. The lists are cut into pieces and placed into envelopes. Blevins does not choose the roles for the students, though. Instead, the Holy Spirit

is called upon to choose.

"The sixth-grade teachers really try hard not to be involved in the choosing," she said. "We have always put it in His hands, and the result is always a success."

Three people share each role. One student serves as the main actor, while the other two are the understudies. Practices start off in the classrooms, with iPads to guide the students through their scripts. They must memorize their lines after the first week of practice. Blocking is incorporated and props enter the scenes as practice continues. The final sign that the play being ready to be performed is the change of scenery from the classroom to the

gym, which happens the week of the performance. Finally, the sixth-graders are prepared to perform for the entire school.

While all eyes are on the stage, another group of sixth-grade students performs another function that's crucial to the play. The 50 students who were cast as understudies act as the angry crowd and yell their lines from the audience.

"They don't get much of the limelight, but they deserve a lot of the credit for the emotional atmosphere of the play," Blevins said.

This year, the St. Vincent de Paul School Passion Play will be performed at 1 p.m. Thursday, March 29.

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Cochrans build a family through love

BY BARB SIEMINSKI

"Love one another. As I have loved you, so you should love one another" (Jn 13:34). These words have guided the hearts of a Fort Wayne couple throughout their lives, and throughout the lives of their 13 foster children and their adopted daughter and son.

Don and Mindy Cochran have opened their home to children ranging from 6 weeks to 17 years of age during their marriage. "Two sisters, Rachel and Angel, who were formerly students of mine, were responsible for getting me interested in foster care," said Don, an instrumental music director at Bishop Dwenger, St. Vincent de Paul, Queen of Angels and St. Jude schools. "They were our first foster children and they changed the direction of our family. My life became focused on the kids in need. I wanted so badly to make a difference for these former students."

He recalled when one of his early students wanted to play the flute. "There wasn't an available one at the school, and no money was available for her to purchase an instrument. I called and pleaded with the music store to give this girl a chance and to please get a flute in her hands. They donated a flute, not to the school, but to this girl. I never told her it was donated until she left the school — when I finally told her that the flute was hers and to take care of it. That flute was her only belonging outside of her clothing, and meant a lot to her. Years later, in 2006, she and her sister became our first foster children."

The biggest challenge the couple faced as foster parents was the understanding that they are there to simply provide a safe and nurturing environment, said Don.

"It's hard seeing kids in that level of need. You work with DCS



Barb Sieminski

The Cochran family shares a lighthearted moment at Bishop Dwenger High School in Fort Wayne, where parents Don and Mindy are employed. Uriel and Kaleigh are former foster children of the couple, who adopted them recently. Don and Mindy say they felt called to live out the Gospel in their lives by fostering a number of young children during their marriage.

(Department of Child Services) on reunification, if it's in the case plan, but you don't want the children feeling like they are the outsiders in your home — but rather (you want them) to feel safe and included. That's difficult when the State of Indiana is your legal guardian. It's very hard for a child to understand," said Don.

"Restrictions on the foster family, as well as the foster child, take both parties out of what they are used to as being 'normal.' We brought multiple babies into our home, and seeing the physical injuries, scars, cuts, bruises, malnutrition, emotional scars and anger, and seeing babies being doped in the bottle by their own biological parents, kids being exposed to sexual crimes, and educational neglect creates so much pain inside your heart."

Such children need to know that they are wanted, needed and loved, and when a child gets in trouble for acting out, it's hard

to blame him or her, he added.

"They need attention. They need someone to ask them how their day went and tell them that their new haircut looks nice, that the picture they drew was really good and that they have a talent — that they matter."

Kyleigh and Uriel are both 10 years old. Kyleigh came to the couple first; then Mexican-born Uriel, who will be getting his citizenship papers at St. Jude Parish on April 27, according to Don.

As a family, the four enjoy tent camping, hiking, learning about nature and fishing, said Mindy, who works at Bishop Dwenger High School in pastoral ministry and teaching life skills. She said her and Don's Catholic faith formed the mission that led them into fostering and adopting children. "Not everyone can have children, but that's OK because there are many children of all ages who need to be adopted and have a forever home. For the children we fostered and didn't adopt, I pray we were a positive part of their life and their family's lives.

"I believe we were able to help some families to become stronger and provide positive

love and care to their children who returned to their homes or moved to a forever home," she continued. "We opened our home and hearts in providing unconditional love and a family environment to children who needed to experience how and what families do."

Holidays and birthdays were sometimes a challenge, though. "Not all foster children have had happy experiences with personal celebrations, and sometimes these milestones brought back traumatic memories for them," said Mindy. "So we had to learn to be flexible, sensitive and simultaneously show them that those days can become pleasant events. We tried to tackle subjects like these as a family unit."

Fostering also strengthened their marriage, said Mindy. "We had some rough times but with our faith and love, we got through each day."

Though the Cochrans were not



Provided by Don Cochran

Uriel and Kaleigh on a 2015 summer camping trip at Red River Gorge, Ky.



Photos provided by Don Cochran

When Kyleigh was younger, she had a mini-horse; here, she and Mindy drive the pony cart around their farm in Madison, Ind., where the Cochran family lived before moving to Fort Wayne.



Uriel and Kyleigh took ballet, jazz and tap-dancing lessons for a year together. The two are the adopted children of Don and Mindy Cochran, a couple who has lived out their family vocation by providing a foster home for more than a dozen children.

wealthy financially, they had an abundance of love to give. "For me, it was about love and helping those who are most in need," said Don. "Every kid needs our love, because they can feel the comfort in love and can express themselves. Love is shared throughout the Gospels, and it just makes sense."

There were mild regrets, however, in fostering-to-adopt children, such as missing out on some Hallmark moments such as baby showers and first-born baby pictures. But they celebrate every milestone they can, and in addition to their kids' birthdays, the family makes a big deal annually about the kids' adoption days.

"There are still moments when I watch Kyleigh and Uriel sing in their St. Jude School music programs; I have some tears on those occasions, and think how blessed we are to have them as our children and how God worked through many people to be the voices for Kyleigh and Uriel to be safe."

Although the children were the same age when they came to the Cochrans, they had opposite personalities. Kyleigh was a social butterfly, always happy and on the move. Uriel, at 18 months, still did not walk or talk. If he cried, he had tears, but no sounds. He came to the couple only crawling. He was always hesitant to try new things.

"I will never forget the joyful tears when Uriel gently touched my cheek and said, 'Hi, Momma!'" said Mindy. "He

has a highly sensitive, caring heart and loves to give us hugs, kisses and telling us he loves us – something we never get tired of hearing. He is now a strong boy who enjoys sports. I look at him and marvel how far he has come."

Kyleigh came to them at 9 months old, suffering from serious injuries, said Don.

"I was called by a caseworker, asking if I could go sit with a baby that was in the hospital. I recall holding her and remembering how even the first time I held her how tightly she would snuggle up to me. She wouldn't let go. She lived in foster care with us for multiple years.

"I was scared about her future, especially when I read a statement from a doctor stating that a return at that time might result in imminent death. While praying over her crib, I prayed for Mother Teresa to please intercede on Kyleigh's behalf and for whatever would be best for Kyleigh, for her to just please be safe."

After night after night of asking St. Teresa of Kolkata to continue to pray for Kyleigh and to intercede, Kyleigh's biological parents voluntarily terminated their parental rights. The Cochrans filed for adoption immediately.

"To this day I believe Mother Teresa had a hand in our family. The stained-glass window of Mother Teresa in the Queen of Saints Chapel in Bishop Dwenger High School receives my silent 'Thank you' every time I enter the chapel," said Don.

Local Catholic students remember Parkland shooting victims

BY KATIE MURRAY

On Wednesday, March 14, one month to the day after the shooting incident that took place at Marjory Stoneman Douglas High School in Parkland, Florida, students at several of the high schools of the Diocese of Fort Wayne-South Bend came together to remember the 17 victims and demonstrate support for school safety initiatives.

At 10 a.m., students, faculty and staff took 17 minutes out of their day – one minute for each victim – to remember and honor the victims of the Parkland shooting and to protest gun violence. While students of other schools came together on the lawns or stadiums of their campuses to stand together in silence, others, including local Catholic schools, came together in prayer.

In a statement provided by Saint Joseph High School, South Bend, to parents, Principal Susan Richter noted that the U.S. Conference of Catholic Bishops teaches about how "the Catholic Church proclaims that human life is sacred," and that, "Our students want to honor their fellow peers, their brothers and sisters in Christ, who lost their lives in school shootings."

"All students and staff must feel safe while attending school," she continued. "This is one of the reasons expressed by our students for taking action [on] Wednesday, the one-month anniversary of the tragedy experienced by the students and staff at [Marjory] Stoneman Douglas High School in Parkland, FL."

After talking with student leaders and the administrative team, it was decided that Saint Joseph students and staff



Provided by Bishop Luers High School Facebook

Students at Bishop Luers High School, Fort Wayne, sign a banner expressing their condolences for the students killed at Marjory Stoneman Douglas High School in Florida Feb. 14.

would be allowed the option of "walking out" for 17 minutes. Student leaders created a video inviting everyone to participate, and a prayer service was held by student leaders at which \$1 donations were collected for the Marjory Stoneman Douglas High School victims fund.

At Bishop Luers High School, Fort Wayne, about 200 students participated in a prayer service at the Chapel of St. Francis of Assisi, where they knelt in silence to pray for the victims of the Parkland shooting and signed a banner of condolences. All students were also invited to come together in the school courtyard for 17 minutes of prayer and reflection.

Bishop Dwenger High School, also in Fort Wayne, allowed

students to step out into the hallways at 10 a.m. for silent prayer in honor of the victims. Father Jonathan Norton, school chaplain, and candle bearers processed through the school with the Blessed Sacrament, and students knelt or genuflected when it passed by. The names of the victims were read over the public-address system, followed by the Lord's Prayer and prayers from the rosary. All-day Eucharistic adoration also took place in the Queen of All Saints Chapel for students, faculty and staff.

One Bishop Dwenger parent said in response to the walkout that, "Although they didn't 'walk out' of the building, that the demonstration was a beautiful, peaceful, spiritual way to show [they] care about what happened. Hopefully, the students felt like they were a part of the huge, important event."

"Pope Francis calls us to go to the periphery," noted Bishop Dwenger Principal Jason Schiffler, also in a letter to parents explaining the rationale for the school's cooperation with calls for a walkout. "Where are the peripheries in our families and in our schools?" he asked. "Who are those family members and class mates who are on the margins?"

"I am grateful we can channel our concerns for others into a prayerful event that reconfirms our Christian commitment to peace, love, and respect for all," Schiffler said. "It is through these simple exercises of our faith that we come together, bonded by our Catholic identity, opening our hearts to others. His love for us should challenge and inspire us to reach out in love to those around us, in our families, in our schools and in our community."



Lisa Kochanowski

Student organizers senior Marty Kennedy and Margaret Barrett address the crowd at Saint Joseph High School, South Bend, during a walkout and rally in protest of gun violence in schools.

The Jordan Peterson phenomenon

Like many others, I have watched the Jordan Peterson phenomenon unfold with a certain fascination. If you don't know what I'm talking about, you don't spend a lot of time on social media, for Peterson, a mild-mannered psychology professor from the University of Toronto, has emerged as one of the hottest personalities on the internet. He is followed by millions of people, especially young men. His lectures and presentations — cool, understated, brainy and blunt — are avidly watched and commented upon. And his new book, “12 Rules for Life: An Antidote to Chaos,” is a No. 1 bestseller all over the world. Moreover, Peterson's spirited and articulate opposition to the imposition of speech codes in his native Canada has made him a controversial political player, a hero of free speech to his supporters and a right-wing ideologue to his detractors. His interview with Cathy Newman of Channel 4 News, during which Peterson's interlocutor revealed herself as a hopelessly biased social justice warrior, has, as of Feb. 27, been viewed 7.5 million times.

In many ways, Peterson is doing for this generation what Joseph Campbell did for the previous one, namely, reintroducing the archetypal psychology of C.G. Jung in an appealing and provocative manner. Jung's theorizing centered around what he termed the archetypes of the collective unconscious, which is to say, those primordial instincts,

insights and memories that influence much of our behavior and that substantially inform the religions, philosophies and rituals of the human race. The Jungian template enables Peterson to interpret many of the classical spiritual texts of Western culture in a fresh way — those very texts so often excoeriated by mainstream intellectuals as hopelessly patriarchal, biased, and oppressive. It also permits him to speak with a kind of psychological and spiritual authority to which young people are not accustomed but to which they respond eagerly.

His new book, an elaboration of 12 basic psychological rules for life, makes for bracing and satisfying reading. Peterson's considerable erudition is on clear display throughout, but so is his very real experience in the trenches as a practicing psychotherapist. His advice is smart indeed, but it never seems abstract, detached, or unrealistic. In the course of this brief article, I can only hint at some of his fascinating findings and recommendations. A theme that runs through the entire book is that of the play between order and chaos, symbolized most neatly by the intertwining fish of the Tao image. Human consciousness itself, Peterson argues, sets one foot in the former and the other in the latter, balancing the known and the unknown, the settled and the unexplored. Too much of one, and we fall into complacency, routine, and at the limit, tyranny; too much of the



BISHOP ROBERT BARRON

WORD ON FIRE

other, and we lose our bearings completely, surrendering to the void.

The great myths of the hero — from Gilgamesh to Luke Skywalker and Bilbo Baggins — typically recount the story of someone who leaves complacent domesticity behind in order to venture into the dangerous unknown, where he manages to find something of enormous value to his family or village or society. One key to psychological/spiritual fulfillment is to embody this archetype of the hero, to live one's life as an adventurous exploration of the unknown. So Peterson tells his readers — especially young men, who have been cowed into complacency for various reasons — to throw back their shoulders, stand tall and face the challenges of life head on. This archetype of the hero also allows us to read the story of Adam and Eve with fresh eyes. In paradise (the word itself denotes “walled garden”), our first parents were secure and innocent, but in the manner of inexperienced children. Leaving paradise was, in one sense, a positive move, for it permitted them to grow up, to engage the chaos of the

unknown creatively and intelligently. This reading of Genesis, which has roots in Tillich, Hegel and others, permits us to see that the goal of the spiritual life is not a simple return to the garden of dreaming innocence, but rather an inhabiting of the garden on the far side of the cross, that place where the tomb of Jesus was situated and in which the risen Christ appeared precisely as “gardener.”

Peterson's investigation of the psyche of Aleksandr Solzhenitsyn was, for me, one of the most illuminating sections of the book. Solzhenitsyn, of course, was a victim of both Hitler and Stalin, a terrorized and dehumanized inmate in the Gulag Archipelago, and one of the most tortured of souls in the terrible 20th century. It would have been surpassingly easy for him simply to curse his fate, to lash out in anger at God, to become a sullen figure scurrying about the margins of life. Instead, he endeavored to change his own life, to turn the light of his moral consciousness on himself, to get his psychological house in order. This initial move enabled him to see the world around him with extraordinary clarity and, eventually, to tell the story of Soviet depravity with such devastating moral authority. The lesson that Peterson draws from this example is this: If you want to change the corrupt world, “start to stop doing what you know to be wrong. Start stopping today.”

I have shared just a handful

of wise insights from a book that is positively chockablock with them. So do I thoroughly support Jordan Peterson's approach? Well, no, though a full explication of my objection would take us far beyond the confines of this brief article. In a word, I have the same concern about Peterson that I have about both Campbell and Jung, namely, the Gnosticizing tendency to read Biblical religion purely psychologically and philosophically and not at all historically. No Christian should be surprised that the Scriptures can be profitably read through psychological and philosophical lenses, but at the same time, every Christian has to accept the fact that the God of the Bible is not simply a principle or an abstraction, but rather a living God who acts in history. As I say, to lay this out thoroughly would require at least another article or two or 12.

On balance, I like this book and warmly recommend it. I think it's especially valuable for the beleaguered young men in our society, who need a mentor to tell them to stand up straight and act like heroes.

Bishop Robert Barron is an auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries.

Jesus gave up His own life to save us



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Palm Sunday Mark 14:1-15:47

This weekend, in a liturgy majestic in its ability to transport us to the events of the day that began the first Holy Week, the Church celebrates Palm Sunday.

First of all, a procession will precede each Mass, ideally involving the entire congregation, who will carry palms blessed by the celebrants. These palms will recall similar branches used to acclaim the arrival of Jesus in Jerusalem centuries ago.

As if to set the stage for Holy Week, the procession begins with a reading from Mark's Gospel. This reading recalls the coming of Jesus, across the Mount of Olives, from Bethany, to Jerusalem. He approached

Jerusalem from the East, just as the Scriptures had predicted would be the route of the Messiah.

Jesus came in humility. Roman leaders would have ridden into the city on stately horseback or in chariots. Jesus rode a colt. Days later, the Lord would insist to Pilate, the Roman governor, the kingdom of God is not of this world.

After this procession, the Liturgy of the Word will continue. The first reading is from Isaiah, the third “Suffering Servant” song, emphasizing the fictional servant's absolute devotion to God despite all the difficulties and hardships that would come.

The Book of Isaiah has four of these hymns of the suffering servant. They are most expressive and moving. Christians always have seen Jesus in this literary figure.

Supplying the second reading is the Epistle to the Philippians. Eloquent and most compelling, scholars believe that its origin was liturgical. Early Christians used this hymn in their worship. The hymn is an exclamation of the glory of Christ.

For the Gospel reading in the Liturgy of the Word, the Church this year provides the Passion according to St. Mark.

Each of the Gospels has its own perception of the passion of Christ. For Mark, the special point is that the Lord was utterly alone as he faced trial and death. Judas' betrayal, the young man who ran away, Peter's denial, the failure of the religious scholars to recognize the Lord's true identity, the crowd's hysteria, and the injustice of the kangaroo court, all were important details for Mark.

On trial, Jesus stood willingly helpless before Pilate, the representative of the pagan Roman Empire, earthly power at its zenith.

The “Suffering Servant” song exemplifies Jesus, innocent and good, confronted with human sin and death.

This Gospel is a wonderful prelude to the story of the Resurrection to be told on Easter.

Reflection

People always tell where they were when they first heard of the horrible collisions of hijacked

planes with the World Trade Center Towers on Sept. 11, 2001. Americans who were alive on Nov. 22, 1963, remember where they were when they heard that President John F. Kennedy had been assassinated. Those alive on Dec. 7, 1941, remember hearing the first reports about Pearl Harbor.

Everyone recalls when he or she heard that something extraordinary, happy or not, had occurred to them or to someone near and dear to them; a death, a birth, a promotion, a bad diagnosis.

Thus it was, not surprisingly, with the Evangelists. They vividly remembered the passion of Jesus, what they saw, or perhaps what they heard from actual witnesses. Their careful reconstructions of Holy Week in the Gospels show this. Why? The events were so critical.

Today, in this imposing proclamation, Mark's Gospel reveals that Jesus faced the sin of the world alone. His fate belonged to him.

Each Christian is in a similar situation. The Church bluntly reminds us that individually we must choose God or not, good or evil, life or death. We must fol-

low Jesus to Calvary. Easter will remind us that new life awaits the faithful.

Palm Sunday begins the Church's most profound lesson about our reality.

READINGS

Sunday: Mk 11:1-10 Is 50:4-7 Ps 22:8-9, 17-18a, 19-20, 23-24 Phil 2:6-11 Mk 14:1—15:47

Monday: Is 42:1-7 Ps 27:1-3, 13-14 Jn 12:1-11

Tuesday: Is 49:1-6 Ps 71:1-4a, 5-6ab, 15, 17 Jn 13:21-33, 36-38

Wednesday: Is 50:4-9a Ps 69:8-10, 21bcd-22, 31, 33-34 Mt 26:14-25

Thursday: Ex 12:1-8, 11-14 Ps 116:12-13, 15-16c, 17-18 1 Cor 11:23-26 Jn 13:1-15

Friday: Is 52:13—53:12 Ps 31:2, 6, 12-13, 15-17, 25 Heb 4:14-16; 5:7-9 Jn 18:1—19:42

Saturday: 1) Gn 1:1-2:2 2) Gn 22:1-18 3) Ex 14:15-15:1 4) Is 54:5-14 5) Isaiah 55:1-11 6) Bar 3:9-15, 32-4:4 7) Ez 36:16-17a, 18-28 8) Rom 6:3-11 9) Mk 16:1-7

As we forgive

We recently added the papers of Father Richard John Neuhaus to our university library's collection of important figures in American Catholic history. Among them are a number of reviews of his book "Death on a Friday Afternoon," a meditation on the last words of Jesus.

Christ's first prayer after being nailed to the cross was a plea for forgiveness: "Father, forgive them, they know not what they do." In a way, it's a summary of what Christians believe.

Jesus poured out His blood, as we say at the consecration of the Mass, for the forgiveness of sins. His words from the cross seem directed toward the Roman soldiers and political leaders who crucified Him. But he had equally in mind the rest of us "who, though sinners, hope in (God's) abundant mercies."

Father Neuhaus talks in his book about how wonderful it is for us that God is so forgiving. He notes how, at Good Friday's service of the Seven Last Words, we often read St. Luke's Gospel of the prodigal son. That's a wonderful story of how a father can love and forgive the most wayward child. But it doesn't approach the reality of the events that won our salvation during Holy Week.

There is enough in this to occupy our thoughts this Lent. I have found my mind wandering off in a different direction, though, at right angles to Father Neuhaus. Here is what I've been thinking.

The Our Father, which Jesus

taught us to pray, is a series of seven petitions. Three are about the Father's glory: "thy name," "thy kingdom," "thy will"). Four are about what we want: "our daily bread," "forgiveness of sins," "liberation from temptation" and "from evil".

There is only one thing we offer in return. We ask God to forgive us "as we forgive those who trespass against us."

How surprising. The one thing Jesus advises us to do, if we want God's forgiveness, is to practice it ourselves. Forgiveness. Not piety or temperance; not humility, chastity or generosity.

How does this junior varsity virtue come to be singled out for special mention in the Lord's Prayer? What's so great about forgiveness?

Our culture, focused as it is on the self, encourages forgiveness because it's good for the forgiver.

Maya Angelou wrote that "it's one of the greatest gifts you can give yourself, to forgive."

The Mayo Clinic explains why on its adult health website.

"Forgiveness," it says, "can lead to: healthier relationships; improved mental health; less anxiety, stress and hostility; lower blood pressure; fewer symptoms of depression; a stronger immune system; improved heart health; (and) improved self-esteem."

I doubt Jesus had improved heart health and self-esteem in mind when He asked His Father to forgive His executioners. He surely knew his plea would do little to reduce the anxiety and stress of crucifixion.



INTELLECT AND VIRTUE

JOHN GARVEY

Jesus had us in mind, not Himself. We all were there when they crucified our Lord. We all pounded the nails. And He asked that we be forgiven. That is the act of our redemption.

"Such a way of love," Father Neuhaus said, "violates our sense of justice." It's not what we deserve. But it's what we mean when we say that God is love.

So it should be with our own forgiving of others. It, too, violates our own rigid sense of justice. We have a right to nurse grudges against those who insult and cheat us, we tell ourselves — at least until the score is settled. Forgiveness restores others to our good graces, even though their accounts remain unbalanced.

But unless we can do that, we won't really understand what Jesus did for us on Good Friday. We'll try to take His forgiveness, withhold our own, and it will be all about us. We should forgive our trespassers as God forgives us.

John Garvey is the president of The Catholic University of America in Washington, D.C. The Catholic University website is www.cua.edu.

SCRIPTURE SEARCH®

Gospel for March 25, 2018

Mark 11:1-10

Following is a word search based on the processional Gospel reading for Palm Sunday of the Lord's Passion: the entry into Jerusalem. The words can be found in all directions in the puzzle.

JERUSALEM	BETHPAGE	BETHANY
MOUNT	DISCIPLES	ENTERING
FIND	A COLT	UNTIE
BRING	OUTSIDE	MANY PEOPLE
ROAD	LEAFY	BRANCHES
HAD CUT	HOSANNA	THE NAME
THE LORD	KINGDOM	DAVID

PALMS AND BRANCHES

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S W L D I S C I P L E S
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H B E T H P A G E A A A
C E E L L A J O C E N N
N T D E P D A O R N E D
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Saint of the Week



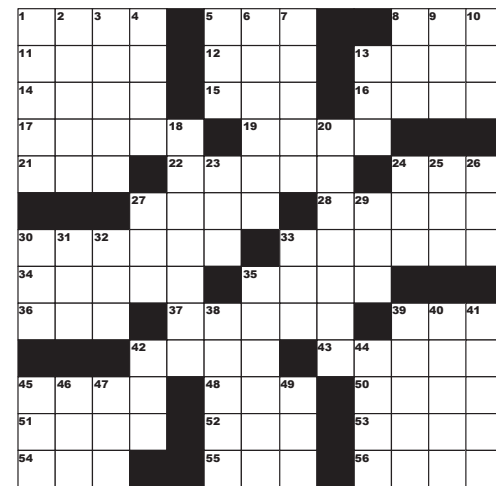
Margaret Clitherow

c. 1553-1586
Feast March 25

Born into a prosperous York Protestant family when Catholicism was forbidden, Margaret married wealthy Protestant John Clitherow, whose brother became a Catholic priest. Margaret soon became a Catholic and set up Mass centers in her home and a nearby inn. She was imprisoned three times for failing to attend Protestant services. When officials confirmed the secret Masses, Margaret was sentenced to death for treason. She died a martyr, pressed to death by a heavy load.

The Cross Word

March 18 and 25, 2018



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Sunday readings: Ex 20:1-17; 1Cor 1:22-25; Jn 2:13-25 and 2Chron 36:14-16, 19-23; Eph 2:4-10; Jn 3:14-21

ACROSS

- 1 Type of herb
- 5 First woman
- 8 Husband of Fatima
- 11 Italian money
- 12 Days of creation
- 13 Talk
- 14 Jewish winter month
- 15 A piece of butter
- 16 "The ___ are coming"
- 17 Blood carriers
- 19 Belonging to Noah (alt. spelling)
- 21 White-tailed sea eagle
- 22 Strangely
- 24 Congressional vote
- 27 Stoles
- 28 Display emotions
- 30 Dinner drink
- 33 Mount of ___
- 34 Type of Greek column
- 35 Style
- 36 North by northeast
- 37 Comforts
- 39 Wing
- 42 Please respond
- 43 Christ was known to be
- 45 This, "I did not shield"
- 48 "His holy ___"
- 50 ___ pong (game)

- 51 Tel ___
- 52 Roman three
- 53 One time
- 54 Galilee water
- 55 Limited (abbr.)
- 56 Christmas carol

DOWN

- 1 "Taking the form of" one
- 2 Helper
- 3 Unless this falls & dies
- 4 Garner
- 5 Extra-sensory perception
- 6 Tasty food
- 7 Praise
- 8 Expression of surprise
- 9 Not ordained
- 10 Possessive pronoun
- 13 Disks
- 18 Origins
- 20 Frames iris
- 23 Arid
- 24 All Souls month
- 25 Eve did to apple
- 26 Affirmation
- 27 Good ___ (Abbr.)
- 29 Not max
- 30 Offense
- 31 Judge title
- 32 Compass point
- 33 Bullfight cheer
- 35 Quality of being witty
- 38 Produce benefit
- 39 Type of acid
- 40 Pierced Jesus' side
- 41 One "has spoken to him"
- 42 Pastor (abbr.)
- 44 "Once ___"
- 45 Foreign Agricultural Service
- 46 "___ Maria"
- 47 Central Intelligence Agency
- 49 Middle (abbr.)

Pregame prayer, solid teamwork worked for Loyola, says nun-chaplain

DALLAS (CNS) — A religious sister who is the longtime chaplain of the Loyola University Chicago men's basketball team credited the pregame prayer and the players' solid teamwork for the Ramblers' thrilling, last-second 64-62 win over the University of Miami in the NCAA Tournament on March 15.

"Our team is so great, and they don't care who makes the points as long as we win the game," Sister Jean Dolores Schmidt, 98, told a reporter with truTV.

Donte Ingram scored the winning 3-point basket at the buzzer during the first-round game in Dallas. It was Loyola's first NCAA Tournament win since 1985. The Ramblers' next game was March 17 against the University of Tennessee, which they also won.

In the locker room before the March 15 game, Sister Schmidt said she told the team: "We want to win, we want to get the big 'W' up there — and we did."

The Sister of Charity of the Blessed Virgin Mary made the comments in an interview courtside after the win over the Hurricanes. The TV reporter noted that as chaplain, she always gives detailed feedback after games in emails to Loyola's coaches and players.

"What's is your feedback to the team" on the win, the reporter asked. "Oh, thank God, thank God we did it, because we knew we would do it," replied Sister Schmidt. "And when we were in the locker room ahead of the game, we just knew we would do this."



Sister Jean Dolores Schmidt, 98, longtime chaplain of the Loyola University Chicago men's basketball team and campus icon, smiles during an appearance on "Windy City Live" March 12 to discuss her bracket and the team's NCCA tournament run.

In the pregame prayer, "we asked God to help us and I told God that we would do our part if He would do his part," she said. "And I (prayed) the referees would call the right kind of game, that nobody would get injured, that we'd play with confidence and ... we'd win the game, and then at the end when the buzzer rang, we'd want to be sure the score said we had the big 'W.'"

The 1963 Loyola team won

the national championship. When asked what made the 1963 Loyola team special and what this team has in common with them, Sister Schmidt said: "They share the ball, they don't care. They just share the ball," she said of the current players. "They have great team work and they're really good guys. And so was the team of '63."

Sister Schmidt has been the team's chaplain since 1994. In January 2017, she was inducted

into Loyola's sports hall of fame.

Over the years, she has become a fixture on campus, even getting her own bobblehead day before a game in appreciation for her service. She keeps an office in the Student Center where her door is always open, and she lives in one of the dorms. She broke her hip in late 2017 and now uses a wheelchair.

Her pregame prayer with the team was once characterized by an ESPN writer as a mix of prayer, scouting report and motivational speech. She begins each prayer with the phrase "Good and gracious God."

"I love every one of them," she said in an interview last year with the *Chicago Catholic*, newspaper of the Archdiocese of Chicago. "I talk about the game to them and then they go out and play." In addition to the team, Sister Schmidt usually leads the entire crowd in a prayer before tip-off.

Sister Schmidt is most often decked out in Loyola gear and wearing her trademark maroon Nike tennis shoes with gold laces that have "Sister" stitched onto

the heel of her left shoe and "Jean" stitched on the heel of her right shoe.

Born in San Francisco in 1919, Sister Schmidt played six-on-six girls' basketball in high school. Returning to California after entering the convent in Iowa — she joined the order in 1937, when she was 18 — she taught elementary school and volunteered as a coach in public schools in Los Angeles when she was teaching in that city. She coached everything from girls' basketball, volleyball and softball to Ping-Pong and the yo-yo. She once said she had her girls' team played against the boys to "toughen" them.

In 1961, Sister Schmidt took a teaching job at Mundelein College, the women's college that prepared its students to teach, which was located next to Loyola in Chicago's Rogers Park neighborhood. She remembers when, two years later, Loyola beat the University of Cincinnati in the NCAA championship game. Mundelein merged with Loyola in 1991, and she moved along with it.

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*Winner will be notified in May and will receive a \$100 gift certificate to the bookstore.

WHAT'S HAPPENING?

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

Stations of the Cross

FORT WAYNE — Join Bishop Kevin C. Rhoades for Stations of the Cross Friday, March 23, at 7 p.m. at St. Mary Mother of God Parish, 1101 South Lafayette St.

Bishop Luers High School host Euchre Knight

FORT WAYNE — Bishop Luers High School will host Euchre Knight on Friday, March 23, in the Café, 333 E. Paulding Rd. Doors open at 6 p.m., and euchre begins at 7 p.m. Cost is \$30 per two-person team or \$15 per single player. Cash prizes will be awarded. Adults 21 and older are invited. Reserve a spot by contacting Shawn Johnson at preLKEvents@gmail.com or call 260-385-3947.

Bus trip to "Shrine of Christ's Passion"

FORT WAYNE — St. Joseph Hessen Cassel will visit the "Shrine of Christ's Passion," in St. John, Ind., on Saturday, March 24. Cost of \$75 includes bus trip, lunch at Teibels restaurant in Schererville, a donation to the shrine and a gratuity for the driver. To register or for questions call Mary Lou Sorg at 260-639-3453, or Karen Sorg at 260-437-3881.

Bake sale planned

SOUTH BEND — The St. Hedwig Rosary Society will have a bake sale Saturday, March 24, from 3-6 p.m. and on Sunday, March 25, from 8 a.m. to noon in the Hedwig Memorial Center, 331 S. Scott St. A variety of pastries

will be available including cakes, pies, cookies and more. Ham and sausage sandwiches are available for \$3. Paczki and coffee will also be available.

Knights host breakfast at Most Precious Blood

FORT WAYNE — St. Gaspar del Bufalo Council No. 11043 will be serving breakfast in the gymnasium at Most Precious Blood Parish, 1515 Barthold St. Tickets are \$8 for adults, \$4 for children 6-12, and \$20 per family (4 or more, same household). \$5 carryout packs will also be available. Proceeds will benefit the parish school.

St. Bavo Parish Original Jonah Fish Fry

MISHAWAKA — St. Bavo Parish, 524 W. 8th St., will host an original Jonah Fish Fry in the school gymnasium on Friday, March 23, from 4-7 p.m. Pre-sale tickets are \$9 for adults, \$8 for seniors, \$5 for K-8 and preschoolers are free. Tickets at the door are \$10 for adults and seniors, \$5 for K-8 and free for preschoolers. A drive-through carryout will also be available. For those dining inside, beer and wine will be available for purchase.

Fish fry at St. Paul's Chapel

FREMONT — A fish fry sponsored by the Boosters Club at St. Paul's Chapel, 8780 E 700 N, will be held Friday, March 23, from 5-7 p.m. Tickets are \$8. Visit www.stpaulcatholicchapel.org for details.

The CrossWord
March 18 and 25 2018

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REST IN PEACE

Bluffton

Joseph Smekens, 74, St. Joseph

Bremen

Susan Hickman, 74, St. Dominic

Decatur

Barbara S. Loshe, 82, St. Mary /Assumption

James W. Schaffner, 76, St. Mary of the Assumption

Fort Wayne

Jean Hahn, 72, St. John the Baptist

Alice D. Gavin, 84, St. Vincent de Paul

Susan L. Glotzbach, 67, St. Elizabeth Ann Seton

Kathryne E. Current, 74, St. Charles Borromeo

Mary Ann Cambre, 89, Queen of Angels

Donald E. Thornton, 77 Our Lady of Good Hope

Granger

John R. Laidlaw, 70, St. Pius X

Mishawaka

Mildred Kleiser, 101, St. Monica

South Bend

Patricia Dolan, 75, Holy Cross

Gerald K. Glass, DDS, 87, St. Matthew Cathedral

Louise A. Livengood, 75, St. Adalbert

Loretta Theresa Harsanyi, 88, St. Stanislaus

Warsaw

Richard E. Lowe, 62, Sacred Heart

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Monte Freeze

Bob Jesch

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Bob is a Bishop Dwenger graduate and former hockey coach who has served as a Funeral Director for over 35 years. Originally from South Bend, Monte has served as a Funeral Director for over 20 years in Fort Wayne, where he lives with his wife of 17 years and two sons. Bob and Monte are well known

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the landscape encountered by Mother Theodore Guerin and her five companions when they arrived from France at the then-frontier town of St. Mary-of-the-Woods, a few miles west of Terre Haute, on Oct. 22, 1840.

"What was our astonishment to find ourselves still in the midst of the forest, no village, not even a house in sight," wrote Indiana's only saint in her diary.

Now, 26 buildings contribute to the 66 sites, structures and objects that comprise the 67-acre St. Mary-of-the-Woods National Historic District.

The district includes well-known structures such as the Church of the Immaculate Conception and Le Fer Residence Hall. It also includes sites such as the sisters' cemetery, and objects such as an outdoor Stations of the Cross.

Most surprising to Sister Tomaszewski was the inclusion of buildings purely practical in use, yet still built in classic architectural styles of the late 1800s and early 1900s: the water plant, the industrial garage, the fan house to cool the boilers, and even the horse stables.

"More surprising to me was Hullman (Science) Hall and the (Rooney) library, (both) constructed in the 1960s," said Dottie King, president of St. Mary-of-the-Woods College.

The experts with the National Register of Historic Places "were very interested in those buildings. They said for the 1960s era these are fascinating, perfect examples of mid-century modern (architecture)."

The effort for the designation began in 2013 as the college prepared to celebrate the 100th anniversary of two of its buildings.

In researching the structures, said King, "we learned how much determination was put into some of the architecture. We started speaking with a local representative of the Indiana (Landmarks western regional office), and it grew from there."

In 2015, the Sisters of Providence joined the college in seeking designation of their own grounds as a historic district. The sisters and college officials later combined the two proposals.

"It was fun to work on this (effort) together," said King, adding that "while we're more separate in terms of governance and finance, we still share the mission of Mother Theodore Guerin and the mission of all those who came after her."

Helping to gather the history of the buildings for the designation process was Providence Sister Marie Grace Molloy, 85, who professed her first vows with the congregation in 1953. She now lives on the mother-house grounds and works in the



CNS photo/Mike Krokos, *The Criterion*
The Church of the Immaculate Conception in St. Mary-of-the-Woods, Ind., is seen in this undated photo.

sisters' archives.

Working in the archives "just gives you a sense of history, of what has evolved here," she said. "You can go back and find out the whole situation of the times, who helped, just how much it cost to build some of the edifices."

Rahman, who with her husband and their son is a member of St. Patrick Parish in Terre Haute, remained in the area after graduating from St. Mary-of-the-Woods College.

"It was important to me to share this special place with my son, so ever since he was an infant I have taken him to the campus," she said.

"Now that he's older, I am especially grateful and proud I have a place to take him, just minutes from our house, where he can see firsthand world-class architecture that is a national and historic treasure, and not only that, but to walk in the footsteps of a saint."

Those footsteps are part of what make St. Mary-of-the-Woods "sacred," she noted. "With the new historical designation, I pray that more people will come visit the campus and these holy sites, and in doing so, encounter Christ."

Natalie Hoefler is a reporter at *The Criterion*, newspaper of the

Gregorian chant gives Catholics elevated liturgical experience

BY CHAZ MUTH

WASHINGTON (CNS) — When Erin Bullock steps in front of the altar at the Cathedral of St. Matthew the Apostle in Washington, she is there to sing parts of the liturgy and to guide members of the congregation through song.

Her role as cantor at the church is as visible as the priest's during an October Mass and much of the music she intones with her striking soprano — along with the choir and people in the pews — is the unadorned resonances of Gregorian chant.

The melodic sounds are unique and often called mysterious.

When performed by the choir, the chants are typically sung in unison without rhyme, meter or musical accompaniment, with the tones rising and falling in an unstructured fashion.

The tradition of sung prayer dates back to the first millennium, with Gregorian chant becoming the proper music of the mature Roman rite, said Timothy S. McDonnell, director of the Institute of Sacred Music at The Catholic University of America in Washington.

Gregorian chant was standard in the Mass in the 1950s, but fell out of favor after the Second Vatican Council, when the traditional Latin Mass was changed to the dominant language of

each country.

Though it has regained popularity in the past few decades, the chant is not the principal music in most U.S. Catholic parishes, McDonnell told Catholic News Service.

Categorically speaking, Gregorian chant is sacred music, but not all sacred music is Gregorian chant.

What distinguishes the chant is that the songs are actual prayers and text vital to the liturgy, said Elizabeth Black, assistant music director of St. John the Beloved Catholic Church in McLean, Virginia.

For instance, when the priest sings, "the Lord be with you," and the congregation responds in song, "and with your spirit," they are performing Gregorian chant, because those holy texts are an essential part of the Mass, Black told Catholic News Service during a recent interview.

Most Catholics have performed Gregorian chant, whether they know it or not, said David Lang, music director of Theological College, a national seminary at The Catholic University of America.

"If you are singing a part of the liturgy that is an essential part of the Mass, you are singing Gregorian chant," Lang said. "Even if you are singing a simple response, that's chant."

Though hymns — often layered in rich harmonies — may be liturgical in nature, those songs

are meant to decorate the Mass with meditative spirituality and are not a crucial part of the liturgy, Black said.

It's one of the reasons the chant is traditionally sung a cappella in plain, monophonic tones, McDonnell said, making the text the focal point of the music. However, there are exceptions to that unofficial chant rule, and some choirs add harmonies and occasionally insert musical accompaniment.

Singing has been a part of the liturgy since the early days of the Catholic Church, but Gregorian chant — which began to take shape in the ninth century — is the earliest form of liturgical music that was written and preserved for the historical record, he said.

Gregorian chant is named for St. Gregory the Great, who was pope from 590 to 604.

It's unlikely that Pope Gregory I had any direct involvement in developing Gregorian chant, but he was a building pope who helped reorder the liturgy in a more practical way, creating an artistic environment necessary to establish some form of plain chant, McDonnell said.

The music we identify today as Gregorian chant really began to develop several generations after St. Gregory the Great's death, "and in fact, most historians think it's Pope Gregory II (715-731), who reigned about 100 years later, who was the

Pope Gregory who actually had more of a hand in formulating this body of chants that we call Gregorian chant," he said.

"You might call it poetry in music, it's very simple in some ways," said Thomas Stehle, director of music ministries at the Cathedral of St. Matthew the Apostle, "and yet complex at times."

Throughout the centuries, the chant became a natural part of the liturgy, because of the simplicity of the sung recitation

from the priest and response of chanted text by the congregation, with the choir handling the more complex music, said James Senson, music director of St. John the Beloved.

"Gregorian chant can be incredibly advanced, complicated, involved and with a high level of artistic value," McDonnell said. "At the same time, so much of its beauty resides in its simplicity and the fact that much of it can also be accessible to the congregation and by children."