

TODAY'S CATHOLIC

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TODAYSCATHOLIC.org



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Three ordained Holy Cross priests



Matt Cashore/University of Notre Dame

From left, with Most Reverend Daniel Jenky, CSC, Bishop of Peoria, Illinois, are Father Brendan McAleer, CSC; Father Timothy Weed, CSC; and Father Christopher Brennan, CSC. The three were ordained priests of the Congregation of Holy Cross at a Mass celebrated by Bishop Jenky on April 7 at the Basilica of the Sacred Heart.

NOTRE DAME — Father Christopher Brennan, CSC; Father Brendan McAleer, CSC; and Father Timothy Weed, CSC, were ordained to the priesthood on Saturday, April 7, at the Basilica of the Sacred Heart on the campus of the University of Notre Dame. The Most Reverend Daniel Robert Jenky, CSC, Bishop of Peoria, Illinois, conferred the sacrament of holy orders.

Father Brennan is the youngest of four sons of Michael and Dorothy Brennan of Granger. He entered formation with the congregation in 2008 as an Old Collegian and professed First Vows on Aug. 3, 2013.

Father Brennan served his diaconate year at Holy Redeemer Parish, Portland, Oregon. Prior to his ordination as a deacon, he served in music ministry at Holy Cross House (2008-09); SSLP at André House, Phoenix, Arizona (summer 2009); sixth grade CCD at Christ the King Parish, South Bend (2009-10); SSLP at Project

ORDINATION, page 9

Divine Mercy celebration motivated by faithfulness

BY WILLIAM SCHMITT

As Catholics from a wide area gathered at St. Anthony de Padua Church in South Bend on April 8, their special observance of Divine Mercy Sunday evoked memories of trust and faith traced through the lives of God's children.

Several local traditions surrounded the celebration of Mass at 3 p.m. on what was also the Second Sunday of Easter. The practices have developed over time, and a multiparish Divine Mercy Committee has consistently made annual plans to mark the devotion. St. Anthony Parish has hosted the day's activities for several years.

Bishop Kevin C. Rhoades visited the parish and celebrated a vigil Mass Saturday evening. Then on Sunday the sacrament of reconciliation, offered by eight priests, and Adoration of the Blessed Sacrament began at 1 p.m. A group of musicians, drawn from different parishes, led the assembly in the Divine Mercy Chaplet. Another local tradition, veneration of a relic of the True Cross, and relics of St.

Faustina Kowalska, the Polish nun to whom Jesus revealed His message of Divine Mercy, followed Sunday's Mass.

Father Bob Garrow, whom Bishop Kevin C. Rhoades officially installed as pastor of St. Anthony de Padua on April 7, was principal celebrant. His homily looked through a merciful lens at St. Thomas the Apostle, who was recalled in the Gospel reading as having doubted the appearance of the resurrected Jesus.

"There was something rather commendable about that man," Father Garrow told the congregation that had filled the church. Thomas, by demanding to probe the Savior's wounds, was seeking the ultimate kind of love — not only the love of a teacher, king or wonder-worker, but a love "that went to death for another."

Popular cultural references to "Jesus Christ, Superstar" tend to downplay Christ's demonstration of love as a sacrificial victim, Father Garrow said. Thomas's desire for the love of a "super

DIVINE MERCY, page 4



Joe Raymond

The altar of St. Anthony de Padua Church, South Bend, displays the Divine Mercy image as part of a Divine Mercy celebration April 8.

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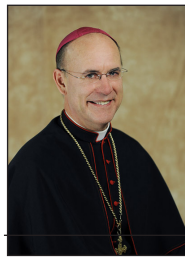
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'Jesus, my Lord and my God, I trust in you'



IN TRUTH AND CHARITY

BISHOP KEVIN C. RHOADES

*The following is an adapted version by
Bishop Rhoades of his homily on Divine
Mercy Sunday at St. Anthony de Padua
Church, South Bend.*

I'd like to invite you to reflect on the figure of St. Thomas the Apostle. Thomas was absent on that first Easter night when the Risen Jesus appeared and bestowed the Spirit upon the Apostles. Thomas is often referred to as "the doubting Thomas" since he said to the other apostles that he needed proof to believe that Jesus was alive, that he had risen from the dead. Perhaps we can relate to him when we have difficulties of faith. To him and to us, Jesus says: "Do not be unbelieving, but believe."

After putting his finger in the nailmarks and his hand into Jesus' side, Thomas believed. Then he professed the very core of the Christian faith with the simple exclamation "My Lord and my God." Those famous words sum up the whole of our faith and the main theme of the whole of St. John's Gospel.

Recall that at the beginning of St. John's Gospel, he wrote that "in the beginning was the Word, and the Word was with God, and the Word was God." St. John then made the stupendous statement: "The Word became flesh and dwelt among us." Now near the end of the Gospel of John, we read THE great Christian profession of faith proclaimed by St. Thomas: "My Lord and my God," the profession that Jesus Christ is truly Lord and God. St. John even tells us at the end of today's Gospel that he wrote these things down that we may come to believe that "Jesus is the Christ, the Son of God," and that through this belief we "may have life in His name."

When I was a little boy, I was taught at my first Communion to pray silently the words of Thomas "My Lord and my God" when the priest elevated the Host at the consecration. I have been doing that ever since, even now when I am a priest and bishop raising up the Host during the consecration of Mass. It is a profession of our faith that Jesus is truly and really present in the Holy Eucharist. Of course, within this simple profession of faith that St. Thomas proclaimed is the profound core of our faith, that Jesus of Nazareth is truly the eternal Son of God. He is our Savior. He is the way, the truth, and the life. He is the light of the world. He is the bread of life.

St. John wrote in his first letter, which we heard in our second reading, that "the victory that conquers the world is our faith." St. John wrote: "Who indeed is the victor over the world but the one who believes that Jesus is the Son of God?" St. Thomas, though a stubborn doubter at first, came to believe after He saw Jesus and touched His wounds. But Jesus says to us as He said to Thomas: "Blessed are those who have not seen and have believed."



The Incredulity of Saint Thomas, by Caravaggio.

Wikicommons

Perhaps we are sometimes like Thomas, stubborn in our doubts. Our faith can be weak and we can falter. At such times, it is good to ask the Holy Spirit to strengthen our faith. We have been given the gift of the Holy Spirit to help us to believe. In Baptism and Confirmation, we received the Spirit that Jesus breathed on the Apostles that first Easter night and we have been given a share in His mission to bring His life and light to the world.

I am always inspired by the example of the primitive Church, which we hear about throughout the Easter season in the readings from the Acts of the Apostles. That Spirit which inspired and empowered Peter and the apostles is still with us and we share the same mission entrusted by Christ to the Apostles that first Easter night. Our priests share in Christ's mission of forgiveness of sins. When Jesus breathed on the apostles that first Easter night, He gave them the Holy Spirit to communicate the forgiveness of sins. He said to them: "Whose sins you shall forgive, they are forgiven them." Our priests serve among you as men anointed by the Holy Spirit to be instruments of God's mercy, especially in the confessional. Please pray for them.

Every Catholic parish has the mission of being an oasis of God's mercy in the desert of the world. We are called to extend God's mercy to all, especially to the poor, the sick, the suffering and all those who are hurting. We are called to reach out to sinners with the truth of the Gospel of Jesus, to accompany them with the love and mercy of Christ on the road of conversion and freedom from the slavery of sin. We are all on that road of conversion.

Like the early Church we read about in the Acts of the Apostles, our parishes are called to be communities of believers "of one heart

and mind," communities that bear witness to the resurrection of the Lord Jesus, families of faith in which there is no needy person among us, because of our loving support and generosity towards one another.

It was on the eve of Divine Mercy Sunday that Pope St. John Paul II died 13 years ago. John Paul had already prepared the text for his Angelus message for the next day. This is what he wrote: "As a gift of humanity, which sometimes seems bewildered and overwhelmed by the power of evil, selfishness and fear, the Risen Lord offers His love that pardons, reconciles and reopens hearts to love. It is a love that converts hearts and gives peace. How much the world needs to understand and accept Divine Mercy!"

These words of St. John Paul II should still resound in our hearts today: "How much the world needs to understand and accept Divine Mercy!" I encourage devotion to the Divine Mercy in our diocese, a devotion which includes putting into practice the works of mercy, spreading the message of divine mercy by our words and our deeds. This is the mission of the Church. Professing with St. Thomas, "My Lord and my God," we are called to live this faith in Jesus as Son of God and Savior of the world. We are called to trust in Him. May we entrust ourselves and all our activities to the Lord, praying often with St. Faustina: "Jesus, I trust in you, have mercy upon us and upon the whole world."

Yes, as St. John Paul II wrote: "How much the world needs to understand and accept divine mercy!" May the Lord bless us with His grace that we may be faithful messengers and servants of God's mercy here in our diocese! As we pray in the words of Thomas "My Lord and my God," we can add the prayer of St. Faustina: "Jesus, I trust in you." May the Risen Lord bless our diocese with His abundant love and mercy!

Holiness means being loving, not boring, pope says

BY CINDY WOODEN

VATICAN CITY (CNS) — God calls all Christians to be saints — not plastic statues of saints, but real people who make time for prayer and who show loving care for others in the simplest gestures, Pope Francis said in his new document on holiness.

“Do not be afraid of holiness. It will take away none of your energy, vitality or joy,” the pope wrote in “Gaudete et Exsultate” (“Rejoice and Be Glad”), his apostolic exhortation on “the call to holiness in today’s world.”

Pope Francis signed the exhortation March 19, the feast of St. Joseph, and the Vatican released it April 9.

Much of the document was written in the second person, speaking directly to the individual reading it. “With this exhortation I would like to insist primarily on the call to holiness that the Lord addresses to each of us, the call that he also addresses, personally, to you,” he wrote

near the beginning.

Saying he was not writing a theological treatise on holiness, Pope Francis focused mainly on how the call to holiness is a personal call, something God asks of each Christian and which requires a personal response given one’s state in life, talents and circumstances.

“We are frequently tempted to think that holiness is only for those who can withdraw from ordinary affairs to spend much time in prayer,” he wrote. But “that is not the case.”

“We are all called to be holy by living our lives with love and by bearing witness in everything we do, wherever we find ourselves,” he said.

He wrote about “the saints next door” and said he likes “to contemplate the holiness present in the patience of God’s people: in those parents who raise their children with immense love, in those men and women who work hard to support their families, in the sick, in elderly religious who

never lose their smile.”

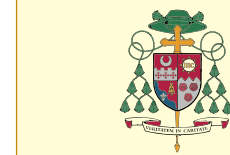
Pope Francis also noted the challenges to holiness, writing at length and explicitly about the devil just two weeks after an uproar caused by an elderly Italian journalist who claimed the pope told him he did not believe in the existence of hell.

“We should not think of the devil as a myth, a representation, a symbol, a figure of speech or an idea,” the pope wrote in his exhortation. “This mistake would lead us to let down our guard, to grow careless and end up more vulnerable” to the devil’s temptations.

“The devil does not need to possess us. He poisons us with the venom of hatred, desolation, envy and vice,” he wrote. “When we let down our guard, he takes advantage of it to destroy our lives, our families and our communities.”

The path to holiness, he wrote, is almost always gradual, made up of small steps in prayer, in sacrifice and in service to others.

Being part of a parish com-



Public schedule of Bishop Kevin C. Rhoades

Sunday, April 15: 2 p.m. — Confirmation Mass, Sacred Heart Church, Warsaw
 Monday, April 16: 8 a.m. — Meeting of Indiana Bishops and Major Superiors, Our Lady of Fatima Retreat House, Indianapolis
 Tuesday, April 17, 10 a.m. — Visit to Miss Virginia’s food pantry, Fort Wayne
 Wednesday, April 18: 10:30 a.m. — Presbyterate Meeting, Our Lady of Guadalupe Church, Warsaw
 Thursday, April 19: 5:30 p.m. — St. Vincent de Paul Society Legacy Dinner, Gillespie Center at Hilton Garden Inn, South Bend
 Friday, April 20: 7:30 a.m. — Invocation, United Religious Community of St. Joseph County, Century Center, South Bend
 Friday, April 20: 7 p.m. — Confirmation Mass, Ss. Peter and Paul Church, Huntington
 Saturday, April 21: 10 a.m. — Confirmation Mass, Cathedral of the Immaculate Conception, Fort Wayne

munity and receiving the sacraments, especially the Eucharist and reconciliation, are essential supports for living a holy life, the pope wrote. And so is finding time for silent prayer. “I do not believe in holiness without prayer,” he said, “even though that prayer need not be lengthy or involve intense emotion.”

“The holiness to which the Lord calls you will grow through small gestures,” he said, before

citing the example of a woman who refuses to gossip with a neighbor, returns home and listens patiently to her child even though she is tired, prays the rosary and later meets a poor person and offers him a kind word.

The title of the document was taken from Matthew 5:12 when Jesus says “rejoice and be glad”

HOLINESS, page 5

Lessons learned: a time for the Church to lead

BY FRANCESCO C. CESAREO, PH.D.

Sexual abuse by those in positions of influence and power continues in this country.

While the first light into such terrible acts was shed upon the Catholic Church more than a decade ago, since then incidents at institutions of higher learning, the USA Gymnastics team, among Hollywood executives, in the halls of government and even public schools, sexual abuse of minors — and adults — persists as a menace to our society and a threat to the innocent.

Sadly, the Church and the aforementioned organizations failed victims of abuse. Too often, the entities sought to protect the accused or the institution and the victim was forgotten. This same response was apparently employed by Penn State University, Michigan State University, Hollywood executives and the United States Congress when those organizations were recently faced with accusations of sexual abuse or sexual assault. Instead of learning from the mistakes of the Church, they protected the institution, exacerbating the victims’ pain and trauma.

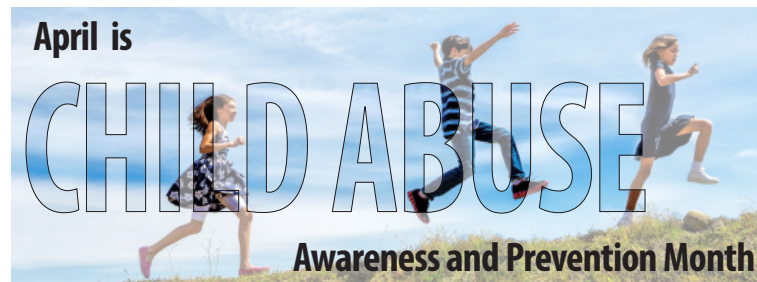
While these organizations failed to learn from the mistakes of the Church, they would be well-informed to look to the Church with regard to its comprehensive and unprecedented response to its sexual abuse crisis.

Following a 2002 meeting of the U.S. bishops in Dallas, Texas, the “Charter for the Protection

of Children and Young People” was approved. This charter, which was adopted to address “allegations of sexual abuse of minors by Catholic clergy” provides comprehensive “guidelines for reconciliation, healing, accountability and prevention of future acts of abuse.” Since the charter was implemented, incidents of new allegations that have occurred since 2002 have decreased significantly. Why, then, have other embattled institutions — higher education, USA Gymnastics, Hollywood, and the U.S. Government — not looked to the success of the Church’s response and implemented their own programs to prevent such acts and aid victims of abuse?

These organizations could collectively benefit — and more importantly victims of sexual abuse and assault — from looking to and learning from the Church on how to effectively respond to the sin and crime of abuse. The cost of sexual abuse should not be measured in financial settlements, rather by the number of lives shattered from ignoring the allegations. We must begin a process now of learning from the past and looking to the Church as a model for how to serve and protect the needs of the innocent.

There are a number of programs the Catholic Church has implemented as a result of its mishandling of allegations of sexual abuse, which other organizations would benefit from emulating. First and foremost was the creation of an infrastructure aimed at creating safe environments and a culture



of safety within the Church. Secondly, acknowledging and apologizing for the grave sin and crime of sexual abuse — over and over again. The Church also established a comprehensive program that provides to victims a support system including victim assistance coordinators and an annual audit of all dioceses with regard to their compliance with the charter. Another example that should be adopted by any organization that provides services for youth: background checks and safe environment training for children on how to protect themselves from abuse and how to report such actions. To date, the Church has conducted 2.4 million background checks as required by Article 13 of the charter and has trained more than 4.26 million children on how to detect and report abuse and trained nearly 2.38 million adults on proper interaction with children. There now even exists a screening process prior to an individual’s admission to the seminary to prevent future incidents.

As chairman of the National Review Board, a lay-based group of individuals established by the charter to advise the bishops on how to prevent and respond

to sexual abuse of minors and assess their compliance in the implementation of the charter through an annual audit, I have seen firsthand the effective reforms that emerged from the pain of the past. These reforms could undoubtedly discourage abuse in other areas of society.

Sexual abuse does not discriminate and, as learned from the despicable acts of Harvey Weinstein and Larry Nassar, can impact anyone, male or female,

young or old.

Many have, and will continue, to focus upon the Catholic Church’s shortcomings with regard to its initial response to the sexual abuse crisis. However, those with an earnest desire to address the problem of sexual abuse and assault at its core should instead focus upon and learn from the reforms that were implemented. Regardless of one’s opinion with regard to the Catholic Church relative to the sexual abuse crisis, the Church has taken a leadership role in addressing this issue and today serves as a model for other organizations to emulate.

Francesco C. Cesareo, Ph.D., is president of Assumption College and chairman of the National Review Board of the U.S. Conference of Catholic Bishops.

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November 9, 2017

Dear Bishop Rhoades:

We are writing to inform you that the Diocese of Fort Wayne-South Bend is in compliance with the data collection requirements for the 2016/2017 Charter audit period. We have reviewed this information and will be forwarding the documents to the Secretariat of Youth and Child Protection for use in the 2017 Audit Report.

Thank you for your cooperation and for participating in the data collection process.

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Don't be afraid of shame, open hearts to God's mercy, pope says

BY JUNNO AROCHO ESTEVES

VATICAN CITY (CNS) — Feeling ashamed of one's sins does not mean wallowing in guilt, rather it is the gateway all men and women can use to experience firsthand God's tender mercy and forgiveness, Pope Francis said.

Christians should be grateful for shame because it "means that we do not accept evil, and that is good," the pope said April 8 at an outdoor Mass in St. Peter's Square commemorating Divine Mercy Sunday.

"Shame is a secret invitation of the soul that needs the Lord to overcome evil," the pope said. "The tragedy is when we are no longer ashamed of anything. Do not be afraid of being ashamed! Let us pass from shame to forgiveness!"

Divine Mercy Sunday, celebrated every year on the Sunday after Easter, was added to the universal Church calendar by St. John Paul II in 2000. The Polish pope was a longtime devotee of the Divine Mercy devotions of St. Faustina Kowalksa, whom he beatified in 1993 and canonized in 2000.

As Pope Francis celebrated the Mass, a painting of Jesus

inspired by St. Faustina's visions was near the altar. The image, perched on top a bed of white roses, depicts Jesus with one hand raised in blessing and the other pointing to His heart emanating red and white light.

As the sounds of the Sistine choir filled the air, Pope Francis stood and bowed reverently in front of the painting before incensing it three times.

In his homily, the pope reflected on the Sunday Gospel reading from St. John, which recalled the apostle Thomas' disbelief at Christ's resurrection.

Despite Thomas' initial lack of faith, Pope Francis said, Christians should learn from his example and not be content with hearing from others that Jesus is alive.

"A God who is risen but remains distant does not fill our lives; an aloof God does not attract us, however just and holy He may be. No, we too need to 'see God,' to touch Him with our hands and to know that He is risen for us," the pope said.

Like Thomas and the disciples, he explained, Christian men and women can only understand the depth of God's love by "gazing upon" Jesus' wounds.

Although "we can consider



CNS photo/Paul Haring

Pope Francis walks near an image of Jesus of Divine Mercy after celebrating a Mass marking the feast of Divine Mercy in St. Peter's Square at the Vatican on April 8.

ourselves Christians, call ourselves Christians and speak about the many beautiful values of faith," he said, "we need to see Jesus by touching His love. Only thus can we go to the heart of the faith and, like the disciples, find peace and joy beyond all doubt."

There are several "closed doors" that must be opened in order to experience this love, and to understand that God's

mercy "is not simply one of His qualities among others, but the very beating of his heart," Pope Francis said.

The first step, he said, is seeking and accepting God's forgiveness, which is often difficult because "we are tempted to do what the disciples did in the Gospel: to barricade ourselves behind closed doors."

"They did it out of fear, yet we too can be afraid, ashamed to

open our hearts and confess our sins," the pope said. "May the Lord grant us the grace to understand shame, to see it not as a closed door, but as the first step toward an encounter."

Another closed door is remaining resigned to one's sins, he said, so "in discouragement, we give up on mercy."

Through the sacrament of reconciliation, Christians are reminded that "it isn't true that everything remains the way it was," and absolution allows them "to go forward from forgiveness to forgiveness."

The final door, Pope Francis said, is the actual sin that is "only closed on one side, our own," because God "never chooses to abandon us; we are the ones who keep Him out."

However, he added, confession allows for God to work His wonders and "we discover that the very sin that kept us apart from the Lord becomes the place where we encounter Him."

"There, the God who is wounded by love comes to meet our wounds. He makes our wretched wounds like His own glorious wounds. Because He is mercy and works wonders in our wretchedness," the pope said.

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Joe Raymond

An image of the Divine Mercy is carried in procession down the main aisle of St. Anthony de Padua Church, South Bend, the afternoon of Divine Mercy Sunday. The parish celebrated the feast of the Divine Mercy with a Mass, choral meditation and confessions.

DIVINE MERCY, from page 1

scar" drew him into the wounds of the Sacred Heart of Jesus. "Thomas sees Divine Mercy in physical form," he said.

The familiar image of the Divine Mercy, with blood and water flowing from Jesus' side and the words "Jesus I Trust in You," was placed alongside the altar.

Father Garrow and celebrants Father Paul Doyle, CSC, Father Edward Krause, CSC, and Father Edward O'Connor, CSC, blessed rosaries and other holy articles brought to the Mass.

Other participants in the day's celebrations included Deacon Brian Miller and Debby and Randy Blum, longtime co-directors of the Divine Mercy planning team. Every year, the planners

send packets to 33 parishes in the region with materials about the celebration and its history. Father O'Connor has served the committee as spiritual advisor since the 1990s.

"Each of us have been touched by Divine Mercy in one way or another, so this is a labor of love for each of us," Debby commented prior to the celebration.

"Divine Mercy was especially important to me when my father was dying of pancreatic and liver cancer in 1996," she recalled. Praying the chaplet was something I could do for my dad. We were all by his side just before he died. I told him, 'Daddy, I have been praying that Jesus will send His mother to come take you to heaven.' He responded, 'She's here.' He took two more breaths

and then passed peacefully. What an answer to my prayers!"

Separately, Father Garrow commented on a connection that added meaning to the day for him. "Being installed as a first-time pastor on the weekend of Divine Mercy is truly a sign of God's blessing in my life," he said. He also recalled, "I was ordained in June of 2016, during the Year of Mercy." In addition, the feast day for St. Faustina is Oct. 5, "which happens to be my birthday."

Divine Mercy Sunday was added to the Catholic Church's liturgical calendar in 2000, occurring on the second Sunday of Easter. Pope John Paul II, now St. John Paul II, a great champion of the messages given to St. Faustina, died on the vigil of Divine Mercy Sunday in 2005.

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HOLINESS, from page 3

to those who are persecuted or humiliated for his sake.

The line concludes the Beatitudes, in which, Pope Francis said, "Jesus explained with great simplicity what it means to be holy": living simply, putting God first, trusting him and not earthly wealth or power, being humble, mourning with and consoling others, being merciful and forgiving, working for justice and seeking peace with all.

The example of the saints officially recognized by the Church can be helpful, he said, but no one else's path can be duplicated exactly.

Each person, he said, needs "to embrace that unique plan that God willed for each of us from eternity."

The exhortation ends with a section on "discernment," which is a gift to be requested of the Holy Spirit and developed through prayer, reflection, reading Scripture and seeking counsel from a trusted spiritual guide.

"A sincere daily 'examination of conscience'" will help, he said, because holiness involves striving each day for "all that is great, better and more beautiful, while at the same time being concerned for the little things, for each day's responsibilities and commitments."

Pope Francis also included a list of cautions. For example, he said holiness involves finding balance in prayer time, time spent enjoying others' company and time dedicated to serving others in ways large or small. And, "needless to say, anything done out of anxiety, pride or the need to impress others will not lead to holiness."

Being holy is not easy, he said, but if the attempt makes a person judgmental, always frustrated and surly, something is not right.

"The saints are not odd and aloof, unbearable because of their vanity, negativity and bitterness," he said. "The apostles of Christ were not like that."

In fact, the pope said, "Christian joy is usually accompanied by a sense of humor."

The exhortation included many of Pope Francis' familiar refrains about attitudes that destroy the Christian community, like gossip, or that proclaim themselves to be Christian, but are really forms of pride, like knowing all the rules and being quick to judge others for not following them.

Holiness "is not about swooning in mystic rapture," he wrote, but it is about recognizing and serving the Lord in the hungry, the stranger, the naked, the poor and the sick.

Holiness is holistic, he said, and while each person has a special mission, no one should claim that their particular call or path is the only worthy one.

"Our defense of the innocent unborn, for example, needs to be clear, firm and passionate for at stake is the dignity of a human life, which is always sacred," the pope wrote. "Equally sacred, however, are the lives of the poor, those already born, the destitute, the abandoned and the underprivileged, the vulnerable infirm and elderly exposed to covert euthanasia...."

And, he said, one cannot claim that defending the life of a migrant is a "secondary issue" when compared to abortion or other bioethical questions.

"That a politician looking for votes might say such a thing is understandable, but not a Christian," he said.

Pope Francis' exhortation also included warnings about a clear lack of holiness demonstrated by some Catholics on Twitter or other social media, especially when commenting anonymously.

"It is striking at times," he said, that "in claiming to uphold the other commandments, they completely ignore the eighth, which forbids bearing false witness or lying."

Printed copies of "Rejoice and Be Glad" can be ordered from the U.S. Conference of Catholic Bishops at: <http://store.usccb.org/rejoice-and-be-glad-p/7-599.htm>.

Biography of Society of St. Vincent de Paul founder dense with details

BY BRIAN T. OLSZEWSKI

One question readers might have after reading "Antoine Frederic Ozanam" is this: When will this man be canonized a saint?

That might be their only unanswered question because Raymond Sickinger, who chairs the department of history and classics at Providence College, provides a thorough, detailed examination of every aspect of the life of the founder of the Society of St. Vincent de Paul.

It is, to be sure, a slow read due to that detail, which at times is almost overwhelming. But those details, culled from the research of Sickinger and others, Ozanam's writing and his correspondence with friends, academic colleagues and others are the primary reason this is a comprehensive volume.

The manner in which the author organizes the material helps make it engaging and inspiring reading — the latter aided by use of direct quotes from Ozanam's writing, e.g., "Charity does not consist so much in distributing of bread as in the manner it is distributed."

While many are familiar with the Society of St. Vincent de Paul and the charitable work it does, what they will learn here is how the society came to be and what made it different from the work of other charitable groups. That



"Antoine Frederic Ozanam" by Raymond L. Sickinger, is available from University of Notre Dame Press (Notre Dame, Indiana, 2017). 412 pp., \$60.

difference is reflected in Ozanam's report to his conference of Vincentians in 1834, a year after the society was

founded: "As (St.) Vincent taught us, the poor are hungry, so we must first give them bread in order to dispose them to receive the Gospel."

Throughout, one learns that Ozanam was a scholarly person with doctorates in law and literature, and he was a loving person, sensitive to the needs of those around him, i.e., parents, siblings, wife, daughter. He extended that love and sensitivity to those within various French communities who today would have been considered "on the margins."

From those whose words Sickinger cites, including Ozanam's wife, Amelie, readers learn of a thread that ran throughout the man's life: He could not be happy when others were suffering. That response was, no doubt, rooted in the Gospel. He not only wrote and spoke about outreach to the poor, but personally served them, and taught others to do

the same, through an enthusiastic, dedicated practice of the Gospel.

Two chapters in particular — one on servant leadership, the other on systemic change — should resonate with Catholics who have embraced the Gospel and Catholic social teaching. Like St. Vincent de Paul, Ozanam expected Vincentians to see the face of Christ in the poor.

For him and those who ministered with him, it required more: "We must do what is most agreeable to God. Therefore, we must do what Our Lord Jesus Christ did when preaching the Gospel. Let us go to the poor."


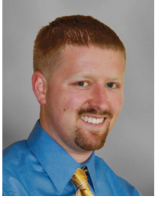
Sickinger provides a large quantity of information about Ozanam because there was much to say. But he also provides the context for that information, the "why" as to who Ozanam was and how his Catholic faith would allow him to make an impact upon the poor.

What stands between Ozanam and sainthood is one miracle being officially recognized as being due to his intercession. If that time comes, those who read this book will know why he is being so honored.

Brian Olszewski is the editor of *The Catholic Virginian*, newspaper of the Diocese of Richmond, Virginia.


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At annual convention, Catholic educators reminded of missionary roles

CINCINNATI (CNS) — Nearly 5,000 Catholic school educators and administrators attended the National Catholic Educational Association Convention and Expo at the Duke Energy Convention Center in Cincinnati April 3-5. The three-day convention was filled with workshops dealing with how to help students write more creatively or tackle math concepts, use modern technology safely and live their faith in the modern world, but it also examined constant challenges and a way forward for educators and Catholic education at large. In the opening session, Cardinal Giuseppe Versaldi, prefect of the Vatican Congregation for Catholic Education, encouraged educators from around the country to continue in their role as missionaries and evangelists. He urged the convention delegates to take to heart what the pope has said about education, primarily to always place the heart of the Gospel in their ministry and to see the importance of their work as evangelization, not just with students but parents and in dialogue with the larger world. "You are forming young people for service to the Church and society," he told them.

NEWS BRIEFS

Pope denounces use of chemical weapons after attack



CNS photo/SANA via EPA

A wounded woman receives aid at a hospital April 7 in Damascus, after a suspected chemical-weapon attack in Douma, Syria. Pope Francis condemned the use of chemical weapons after 42 men, women and children were killed and hundreds more injured by exposure, according to the Syrian American Medical Society. "There is no good and bad war, and nothing, nothing can justify the use of such instruments of extermination against defenseless people and populations," he said April 8. The attack occurred when Syrian army warplanes allegedly bombed the town, according to Reuters news agency. The Syrian government denied involvement.

Catholic leaders react to Trump's plan to send troops to border

WASHINGTON (CNS) — Catholic leaders in Texas criticized President Donald Trump's April 4 announcement that he would be deploying National Guard troops to the U.S.-Mexico border. In an April 5 tweet, San Antonio Archbishop Gustavo Garcia-Siller said Trump's move was a "senseless action and a disgrace on the administration." He also said the decision to send troops to the border demonstrated "repression, fear, a perception that everyone is an enemy, and a very clear message: We don't care about anybody else. This is not the American spirit." The Diocese of El Paso's Commission on Migration similarly criticized Trump's decision, saying in an April 4 statement that the plan was "morally irresponsible and dangerously ineffective." The statement, signed by Bishop Mark J. Seitz of El Paso and co-chairs of the committee, Lily Limon and Dylan Corbett, called Trump's action "a hurtful attack on migrants, our welcoming border culture and our shared values as Americans." The next day, Bishop Seitz in his own statement said it was a "rash and ill-informed action" and asked the president to reconsider. During their administrations, Presidents Barack Obama and George W. Bush also sent troops to the border for one- to two-year periods.

Indiana parishioner recalls interactions with late civil rights leader

BY NATALIE HOEFER

INDIANAPOLIS (CNS) — It was April 4, 1968. Twenty years old at the time, Charles Guynn and his fiancée, Mary, were at a skating rink in Indianapolis when suddenly the music stopped.

"The guy who was spinning the records made the announcement," he recalled: the Rev. Martin Luther King Jr. had been assassinated.

"I can't even express how I felt," Guynn said, starting to choke back tears 50 years later. "What do you say when you lose someone who gave you so much and never expected anything in return?"

The 70-year-old member of St. Rita Parish in Indianapolis knew Rev. King personally. His multiple interactions with the renowned minister and civil rights leader over the course of several months in 1967 and 1968 left a lasting impact on the African-American Catholic.

Through his involvement at St. Rita and his friendship with the parish's then-pastor, Father Bernard Strange, Guynn came to know quite a few movers and shakers on the local and national civil rights front in the late 1960s.

One of those activists was Father Strange's friend, the

Rev. Andrew Brown, then-pastor of Indianapolis' St. John's Missionary Baptist Church. In the late 1960s, the church was ground zero for much of the planning of the civil rights movement in the city, the state and even the nation.

Father Strange invited Guynn to join him at the meetings. There he met Rev. King, a close friend of Rev. Brown's.

He recalled joining "both black and white" priests, Protestant ministers and Jewish rabbis for these planning meetings.

"They were planning for civil actions: How to approach the legislature, deciding what the issue was, which legislator to approach on an issue," Guynn told *The Criterion*, newspaper of the Indianapolis archdiocese. "Would there be a demonstration? Would it be in Indianapolis or down South in Alabama or Mississippi?"

"The whole idea of (Rev.) King was to get away from that area (in the South) to plan, then take the plan back to those areas."

At age 19, he took it all in stride. "Back then, I did not even begin to understand (Rev. King's) greatness and what he was doing," Guynn said. "I thought he was just another minister, because I met many ministers who came through St. John's to visit."



CNS photo/courtesy The Criterion

Charles Guynn, a 70-year-old member of St. Rita Parish in Indianapolis, knew the Rev. Martin Luther King Jr. personally. Twenty years old at the time, Guynn and his fiancée, Mary, were at a skating rink April 4, 1968, in Indianapolis when they heard Rev. King had been assassinated.

He said he saw Rev. King enough "that he developed a nickname for me. He called me Chuckie. I think he knew I hated that. He's the only one I let call me that."

Guynn said he "became captivated with (Rev. King's) sensitivity toward his fellow man. He was really strong on that and really strong on rights, that all people deserve their rights. I never saw any kind of prejudice

or racism come from him.

"It sounds cliché now, but I knew he was something special. It just oozed from him. He was very real. I have to say he was a holy man. He sacrificed his life, his family, his kids for the good of others."

Guynn said he himself was "a bit of a lightning rod," with "a style more like Malcolm X. 'You got to do something! You can't just let people hit you and spit on you!'"

Those who promoted violent retaliation eventually were at odds with Rev. King, "who was about truly turning the other cheek. He didn't react to violence with violence," Guynn said. "I found out from him that violence on violence only leads to violence. Instead, he talked about the idea of forgiveness."

On occasion, Guynn did hear Rev. King raise his voice. He recalled a particularly tense meeting in the basement of St. John's when "one group of ladies came down, and they were upset with his stance (against abortion). That was a pretty ugly meeting."

"He was very anti-abortion. He saw that as murder. He said it was anti-Christian, anti-human. He called some ministers hypocrites because they were condoning this pro-abortion attitude," Guynn added.

Rev. King also believed in "women being paid the same as men, and he talked about men's responsibility to be real men."

He recalled Rev. King's advice: "Before you do anything, do your homework." "Understand who you're going before, their strengths and weaknesses." "Make sure you deliver your message in an articulate way." "Understand where the kids are, so you can ... better give them guidance."

In 1967, Rev. Brown asked the young Catholic to manage the Indianapolis branch of Operation Breadbasket, an inner-city youth outreach program created by Rev. King.

Rev. King's words and his peaceful, yet powerful activism, made a lifelong impact on Guynn.

He has long been active in his parish, his community, his city and at the national level. A former national secretary of the Knights of Peter Claver, he once met with St. John Paul II to discuss the importance of black Catholic leadership in the United States.

"It's why I was involved in community action," he said of Rev. King's example. "Anything dealing with the betterment of the community, I want to be part of it."

Hoefer is a reporter at The Criterion, newspaper of the Archdiocese of Indianapolis.

Fall pilgrimage with Father Budzinski

FORT WAYNE — The Office of Vocations of the Diocese of Fort Wayne-South Bend and Father Andrew Budzinski of St. John the Baptist Parish invite Catholics across the diocese to attend the ordination to the diaconate of seminarian Spenser St. Louis in Rome.

The Fall Italy Pilgrimage will take place Sept. 18-29. Travelers will spend two nights in Venice, one in Siena, three in Assisi and four in Rome; they will also have the opportunity to attend the diaconate ordination at the Vatican.

Daily Mass will be celebrated, with Father Budzinski presiding.

The price of \$4,500 per person is based on double occupancy and includes roundtrip motorcoach transportation to Detroit, roundtrip airfare from Detroit to Venice and Rome to Detroit, all transfers, breakfasts, daily dinners, tour guides for the entire trip, tickets to the diaconate ordination Mass, travel guard insurance, taxes and fees. A \$1,000-per-person deposit is required.

Call or email parishioner Jeff Kudrop at 260-434-6660 or jku-drop@travlead.com to secure a reservation.

Gigli receives Sertoma Award

FORT WAYNE — Bishop Luers High School senior Mitch Gigli was the recipient of the Sertoma Award, which honors an outstanding student-athlete, in March. Based on the core criteria of scholastic achievement, athletic distinction and demonstrated leadership, the Sertoma Award is the same today as it has been for over six decades.

Gigli is ranked in the Top 10 of the Bishop Luers Class of 2018. His scholastic awards and scholarships include high honors, the Phillip Bail Scholarship, Academic All-State for wrestling, IFCA: Academic All-State for football in 2018, Larry Wedertz Memorial Scholarship and recognition as a Luers Scholar Athlete for football in 2018.

His athletic participation includes four years of football and wrestling and he served as team captain of both teams his senior year. Gigli's individual athletic awards include the following football achievements: 1st Team All-SAC; IFCA, Region 2, All Star, 2nd Team All-Northeast Indiana; AP All-State Honorable Mention; Bishop Luers MVP; Don Hall Most Outstanding Lineman; and selection for the 2018 Indiana North-South All-Star Football Game. As a wrestler, he has been recognized in the following: Woodlan Invitational champion; 2018 SAC Champion; three-time regional qualifier; and two-time semi-state qualifier.

At Bishop Luers High School, Gigli has served as vice-pres-

AROUND THE DIOCESE

Easter sacraments at St. Augustine Parish



Mickey Price

Josh Price, Jr., received the sacraments of initiation — baptism, confirmation and first Eucharist — at the parish's Easter Vigil celebration. He stands, in front, with clergy and seven parish youth who made their first confession on Holy Saturday and received their first Communion on Easter Sunday at St. Augustine Parish, South Bend.

ident and president of the National Honor Society, has been a Student Council representative for four years, treasurer of the Student Leadership Board, a student ambassador and a Sodalitas service leader.

At his parish, St. Elizabeth Ann Seton, Fort Wayne, Gigli serves as an usher. The son of Mike and Michele Gigli, he plans to study actuarial science at Purdue University.

Often considered the Heisman Trophy of Fort Wayne, the Sertoma Award recognizes the achievements of the student-athlete within the classroom and upon the arena of athletic competition. The Sertoma Award recipient represents the inner strength and determination within the human spirit to succeed at the highest level of accomplishment.

Each generation of Sertoma Award winners have contributed to society by excelling in areas of education, business, medicine, law and the arts.

Deadline to apply for Sigstein grants is July 1

HUNTINGTON — The deadline for applying for 2018 grants from the John Joseph Sigstein Foundation is July 1.

From their founding in 1922 by Father John Joseph Sigstein, Our Lady of Victory Missionary Sisters have been dedicated to living the mission of Jesus. They proclaim the Word of God, foster justice, stand in solidarity with those living in poverty and oppression, and promote the development of leaders. The John Joseph Sigstein Foundation was created to offer grants to organizations that will extend their approach to mission.

The Victory Noll sisters, as they are known, have served the people in mission centers across the United States. Through this foundation, they continue to have a presence in these areas. The foundation was established to promote and sustain the mission of God according to the

charism of Our Lady of Victory Missionary Sisters in solidarity with all persons, especially those living in poverty and oppression.

The grant process is underway and applications are currently being accepted. Organizations applying for a grant must have 501(c)(3), or equivalent, status and be geared toward effecting systemic change.

Characteristics on which programs eligibility for funding will be judged include: promoting justice for those living in poverty and oppression; empowering persons to contribute to a more just and peaceful society; protecting and sustaining the environment, God's creation; and contributing to the well-being of families.

The foundation is not intended to fund such things as scholarships, building projects, medical programs, existing well-funded organizations, foreign organizations and direct service programs.

Grant applications are available for download at www.olvm.org/jjsfoundation. For more information contact the foundation by email at jjsfoundation@olvm.org, or by regular mail at John Joseph Sigstein Foundation, 1900 W. Park Dr., Huntington, IN 46750-0109.

Pinnacle of new chapel placed



Joe Romie

Crews reached a milestone Thursday, April 5, in the construction of St. Francis Chapel on the University of Saint Francis campus, Fort Wayne. At about 9:30 a.m. the cupola, which will be the pinnacle of the chapel and the highest point on campus, was raised into place by a crane and then secured. The new emblem of the school's Catholic identity is expected to be completed in the fall, and plans call for a cross to be placed atop the center of the cupola.



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REV. TIMOTHY WEED, C.S.C.

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keep you close and help you continue to grow in faith, hope, and love.

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Her students, faculty, staff, trustees, and the Holy Cross community at Notre Dame



ORDINATION, from page 1

Hospitality, Staten Island, New York (summer 2010); Our Lady of the Road Drop-in Center (fall 2010); music ministry and hospitality at the American College in Belgium (spring 2011); tutoring and aid at St. Adalbert School, South Bend (2011-12, Postulant Year); St. John Vianney Parish, Avondale, Arizona (summer 2012); sixth grade CCD, Our Lady of the Woods Parish & Spiritual Care, Penrose-St. Francis Hospital, Colorado (2012-13, Novitiate Year); Holy Redeemer Parish, Portland, Oregon (winter 2013); volunteer, Logan Industries, South Bend. (2013-14); Bangladesh (summer 2014); Assistant Center for Global Perspectives, Holy Cross College, Notre Dame (2014-15); District of East Africa (summer 2015); preparing couples for marriage at St. Pius X, Granger (2015-16); St. Peter Claver Catholic Worker House (summer 2016); followed by assistant rectorship at Dunne Hall on the campus of Notre Dame (2016-17). Father Brennan earned a bachelor's degree in philosophy and theology at Notre Dame in 2012, and earned his M.Div. from Notre Dame in 2017.

Father Brennan's first Mass as a priest was April 8 at St. Pius X, Granger, his home parish. He also celebrated Mass at Blessed Basil Moreau Chapel in Dunne Hall on the campus of Notre Dame on April 8.

Father Brendan Joseph McAleer, CSC, is the fifth of 10 children of Michael and Patricia McAleer of Mount Prospect, Illinois. Presently serving in Campus Ministry at King's College, Wilkes-Barre, Pennsylvania, as well as at Holy Family Parish, Luzerne, Pennsylvania, near the campus, Father McAleer shared an experience that stood out for him during his formation in Holy Cross. "I had many experiences of ministering with our missionaries in Mizoram, Northeast India," said Father McAleer. "These Holy Cross missionaries have given their life for the mission of the Church and

the mandate of the Gospel to 'Go into all the world and preach the Gospel to all creation.' My hope for ministry is that I approach everything I do with the same zeal and joy that these men do."

During his formation, Father McAleer served as ND Vision Mentor (summer 2009); ministry of hospitality at the American College of Louvain (fall 2009); Catholic Worker volunteer, South Bend (spring 2009, 2010); volunteer, St. Mary's Convent (2010-11); ND Vision Master Mentor (summer 2011); landscaping, La Porte (summer 2012); CCD, Christ the King Parish, South Bend (2012-13, Postulant Year); teaching faith class, OLW Parish, Colorado Springs, Colorado (winter 2013); chaplain, Penrose Hospital, Colorado Springs, Colorado (2013-14, Novitiate Year); Bible study teacher, Holy Redeemer Parish, Portland, Oregon (summer 2014); volunteer, Logan Industries, South Bend (2014-15); teaching English/religion in Mizoram, Northeast India (summer 2015); followed by marriage preparation for couples at St. Joseph Parish, South Bend.

He graduated with a B.A. from Holy Cross College, Notre Dame, in 2011, and earned his M.Div. from Notre Dame in 2017. He entered Holy Cross in 2009 as an Old Collegian. He made his First Profession of Vows on August 3, 2013.

Father McAleer celebrated his first Mass as a priest on April 8 at St. Casimir Parish, South Bend. He also celebrated Mass at the Basilica of the Sacred Heart on the campus of Notre Dame on April 8.

Father Timothy Robert Weed, CSC, is the eldest of three children of Robert Weed and the late Mary Weed, and step-mother DeAnna Pierce, of Grand Rapids, Michigan. Presently serving in Campus Ministry and in residence at Shipstad Hall, University of Portland, Portland, Oregon, Father Weed looks forward to his ministry with great anticipation, and said he finds

great joy and excitement in his current work on campus.

Prior to his diaconate year, Father Weed served in Campus Ministry, Confirmation Program, at Notre Dame (2011-12); St. Ignatius Martyr Parish, Austin, Texas (summer 2012); Holy Redeemer Parish, Portland, Oregon (Novitiate Year, winter 2013); Holy Cross Parish — St. Vincent DePaul Food Pantry, South Bend (2013-14); Stonehill College, My Brother's Keeper, North Easton, Massachusetts (summer 2014); preparing couples for marriage, St. Joseph Parish, South Bend (2014-15); Holy Redeemer

Parish, Portland, Ore. (summer 2015); United States Province Chapter, Portland, Oregon. (summer 2015); Campus Ministry, Christ for the Curious Program, University of Notre Dame, Notre Dame (2015-16); André House of Hospitality, Phoenix, Arizona (summer 2016); Assistant Rector, Sorin College, University of Notre Dame (2016-17).

Father Weed earned a bachelor's degree in geography and history from Aquinas College in Grand Rapids, Michigan, in 2007, and earned his M.Div. from Notre Dame in 2017. He entered Holy Cross in August 2011 as a postulant

after employment with Kay Pharmacy and Spectrum Health, Butterworth Hospital, in Grand Rapids, Michigan. He made his First Profession of Vows on August 3, 2013.

Father Weed celebrated his first Mass as a priest on April 8, at the Basilica of the Sacred Heart, Notre Dame. He also celebrated Mass at Sorin College — St. Thomas Aquinas Chapel, Notre Dame, on April 8, and will celebrate Mass at the Chapel of Christ the Teacher, Portland, Oregon, at 4:30 p.m. on April 15, and at St. Alphonsus, Grand Rapids, Michigan, at 9 a.m. on June 3.

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Keeping a marriage holy in the empty-nest stage

BY JUDY CLARK

Tom and Maribeth are college sweethearts married 29 years. They feel they have a stable marriage that has involved raising four children. It has been a wild ride of parenthood with a few hair-raising experiences. Still, they both agree that all four have been successfully launched into adulthood. And now that their youngest has recently married, they are truly an “empty-nest” marriage, not just the “shifting nest” of college years and a few years beyond.

The couple have been very involved parents from the moment their first child was born after two years of marriage. Life with four children was busy and parenting was often emotionally draining and exhausting. Many days they found themselves waving goodbye to each other as they split up to take the children to their separate events and activities. They seemed to never have enough time for each other and would talk yearningly about how things would be when the kids were grown and they were simply a couple again.

Now that time has come. To their surprise, Tom and Maribeth aren't sure just how to begin living it. They have devoted so much of themselves to raising a family, and much of their communication has been directed to that end. They find themselves experiencing a strange emptiness in their daily lives and even

feel uncomfortable in their conversations together. They both are deeply committed to each other but aren't sure just what the “good life” of being a two-some again will be for them.

A response

No wonder Tom and Maribeth are feeling unsettled and out of balance. They are transitioning from one life cycle stage of their marriage to another major stage that involves new challenges as well as new adventure. This isn't the first life cycle change they have experienced in their marriage. They have journeyed together through the newly married stage, first child stage, elementary school and adolescent stages, and the launching stage of beginning to see their children as adults. Each stage involves developmental, emotional and spiritual tasks that take gradual readjustments.

Indeed, the couple has already renegotiated several new marriage relationships through these various life cycle changes. Each time, they have adjusted their roles and learned new skills as they moved into the unknown future of the next stage. Since they are facing change, they will feel unsteady and possibly tend to resist it, even if unconsciously. The more they understand how to navigate the predictable changes of this next stage, the easier it will be for them to make a smooth transition together.



Reconnecting

In the best of situations, it is a challenge for married couples to stay in tune with each other in the midst of parenting tasks and responsibilities. Their communication style can suffer as they concentrate on daily busyness and fail to connect on a level of intimate friendship. Taking time daily to talk about each person's ups and downs of the day is a good beginning. Some couples develop a habit of a daily walk together. Others sit on the patio after work. When

partners communicate on a vulnerable level, sharing their important thoughts and feelings regularly, they reconnect and bonding occurs.

Redefining the relationship

Sometimes a marriage has been too child-centered to the detriment of the couple relationship. It is important for couples entering any stage of marriage to commit to keeping the relationship “partner-centered.” In a “we-centered” marriage, the couple's love relationship is central in their daily lives. This allows their love to flow outward to their children and others. The Church makes it clear that couples are called to love one another in an extraordinary fashion. A

good way to begin redefining the marriage is to reread your wedding vows to one another.

Reinvesting in growth

Allowing oneself to grieve the loss of particular roles enjoyed during parenting years is a healthy start to new growth. Discussing openly the strengths and limitations of the relationship and setting new goals together is also helpful. Letting go of old hurts and resentments is a necessary step toward growing healthier and holier in the marriage. Sometimes professional help may be needed.

Empty-nest couples, like Tom and Maribeth, are called to new choices, more freedoms, and new ways of loving each other in this grace-filled stage of marriage. An excellent book for empty nesters is “The Second Half of Marriage” by David and Claudia Arp.

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Josephine's Hope battles the scourge of human trafficking

BY BARB SIEMINSKI

Huge. The numbers are huge. And sad. Fort Wayne, the “City of Churches,” is trying hard to not also be known as a hub of human trafficking. The underworld economy of human trafficking is illicit, a world where profit is king, and drugs are often used to control victims stripped of their humanity and objectified. Credit Bill Duffy of the University of Saint Francis, Fort Wayne, for getting involved in this issue last year and for encouraging students to follow suit.

Duffy, a counselor and instructor with USF's TRiO (Student Support Services) office, became interested in the problem, which continues to grow nationally, two years ago when the university's Mission and Values Integration Committee was considering what to select for its annual project to put the Franciscan values to work. It was Duffy's idea to spotlight human trafficking, both as a way of raising community awareness and also to honor St. Josephine Bakhita. She became the patron saint of the group “Josephine's Hope,” of which Duffy is project director.

In 2007, Duffy read “Spe Salvi,” the encyclical by Pope Benedict XVI that includes the story a Sudan girl's 12 years of bloody floggings, torture and enslavement. When the girl finally escaped, she became a nun with the Canossian Daughters of Charity and was canonized by Pope John Paul II.

According to Duffy, when St. Josephine was telling her story to her Canossian sisters, she made the comment: “I was in the mud, but I never got dirty” – in other words, she had been able to preserve her virginity.

“Her story as told by Pope Benedict, is so incredibly compelling as to be unforgettable,” said Duffy, who himself wrote a prayer book, “Awaited by This Love,” in her memory.

Now an annual awareness campaign on campus, “our focus for next year's Josephine's Hope is going to be on pornography and its connection to human trafficking,” said Duffy. “Rachel Moran, author of ‘Paid For,’ hammers away at this point in her book: pornography,



Barb Sieminski

University of Saint Francis counselor and instructor Bill Duffy and students Lance Roberts and Mariah Escamilla gather at USF's Trinity Hall in Fort Wayne. The three and others are part of an initiative called Josephine's Hope, which aims to increase awareness of human trafficking on the local, national and international level and contribute to its eradication.

strip clubs and prostitution are all the same. They all involve the objectification of women for money. Our own campus pastor, Father David Meinzen, refers to pornography as the gateway to other forms of human trafficking.”

It's impossible to know exactly how many victims there are, anywhere, however, because 80 percent of sex trafficking is done online, said Duffy.

“Law enforcement is constantly on the lookout for new sites. Last year, the FWPD indicated they worked 15 sex trafficking cases involving 11 victims and 23 arrests. Cathie Bledsoe of the Indiana State Police says that on any given day there are between 250 and 450 children alone advertised for sex online from 10 Indiana cities, with somewhere between 25-40 of those in Fort Wayne.

“Anyone in law enforcement will tell you that these numbers barely scratch the surface in terms of what is actually going on out there.”

Mariah A. Escamilla, a music technology sophomore at the University of Saint Francis, initially discovered the magnitude of human trafficking by following the band Remedy Drive.

“The lead singer of the band, David Zach, works for and is a lead advocate for the anti-human trafficking organization, The Exodus Road (www.theexodus-road.com/). This group works primarily in areas of Southeast Asia, India and the Americas to rescue those who are trafficked,” said Escamilla, an Auburn resident.

Escamilla was inspired by the humanitarian organization, whose rescue efforts include prevention, rescue and support.

“Because this is an ever-growing problem, I was able to cultivate a heart for these victims of modern slavery and knew I had to help with the fight to end this evil of forced sexual exploitation,” she said.

Escamilla is also a volunteer with a local Fort Wayne branch of the organization Destiny Rescue, which focuses on “rescuing, restoring and protecting those enslaved by the horrors of human trafficking.”

“In volunteering with this group, I go to various schools, churches and events running a jewelry table, which includes jewelry made by the girls in the safe homes that Destiny Rescue provides for them. They learn vocational and trade skills in

those safe homes as a part of the restoration for these girls to be integrated back into society. All the funds made from the sales go directly to their ministry of rescuing, protecting and restoring these girls that have been affected by sex trafficking.

“It's been an issue that has weighed heavily on my heart. I continue to pray for these victims and for the end of human trafficking as a whole. The goal of our ministry is to allow each and every one of these victims to experience God's love in their unique dignity as a person who deserves to be loved. Also, learning about St. Josephine Bakhita and how encouraging her life is to have lived in the darkness of slavery and yet still was able to discover a great light. God has put this issue on my heart and I want to do something about it.”

Lance Roberts, a USF Columbia City junior also majoring in music technology, has also been touched by St. Josephine's plight.

“In exploring the life of this saint and gaining new insights on this societal plague, I pondered more deeply what spiritual poverty means, as well as all the blessings that we are so apt to take for granted,” said

Roberts. “I had the honor of joining the Church during Easter of last year, and participating in Josephine's Hope alongside RCIA proved a fruitful way of exploring my newfound faith. Bill was a constant source of spiritual encouragement throughout the process.”

Fundamentally, Josephine's Hope is all about spreading information, said Roberts.

“Not everyone actually knows how widespread this ubiquitous crime is in our country, let alone the world. It is truly tragic that so many children – the very essence of innocence – suffer without our prayers and our attention. To that end we have embarked on a campaign of awareness. Bill's prayer book features some reflections taken not only from Bakhita's life, but also from some modern trafficking victims.”

“Sex trafficking is a business coerced by manipulative men driven by greed and a disgusting desire for this commercialized sex industry,” added Escamilla. “These traffickers only care about the supply and demand of this business that brings in billions of dollars annually. Trafficking humans becomes more profitable than illegal drug trafficking in the sense that they are able to sell the same person over and over again at the disposal of the buyer.”

“Frequently, girls who have been brought to foreign countries are in situations where they are not able to escape from their pimps. This is why we work so hard to get these victims out of these situations because they are forced to be sex slaves in the brothels and red-light districts,” she continued. “It's a really sketchy business that involves a hierarchy of pimps, recruiters, traffickers and middle men. All for the purpose of stripping away a person's dignity through physical violence, manipulation and psychological coercion for the purpose of commercialized sex which generates billions of dollars per year. There is also a problem with labor trafficking which is a whole other thing in itself.”

“Most of the time sexual slavery victims are going to be young girls in vulnerable positions such as runaways, low-income areas, and areas where there is poor education. In other countries such as Thailand and Cambodia these girls are coerced into this industry because they believe there is nothing else they can do to provide for themselves or their family as the income stream from the sex industry continues to flourish. Through Josephine's Hope we continue to be the voice for those that are trapped in this kind of slavery. Whoever is affected by this, we want to help.”

“Trafficking humans becomes more profitable than illegal drug trafficking in the sense that they are able to sell the same person over and over again at the disposal of the buyer.”

— Mariah Escamilla

More information about Josephine's Hope is available at www.facebook.com/BakhitaUSF.



A pro-life opportunity

“Pro-life includes sensible gun control.”

It was one among a forest of signs at the recent March for Our Lives in Washington, D.C., that attracted hundreds of thousands of demonstrators, but it caught my attention.

Has the eruption of gun control activism following the spate of school shootings, most recently in Parkland, Florida, provided an opportunity for the pro-life movement? If so, will pro-lifers seize it?

For nearly half a century, the pro-life movement has had its own March for Life every January in the same town. It is a stubborn, dedicated manifestation of political will unbowed by the disdain of the secular media and the hostility of many political elites. It is surely the nation's longest-running annual demonstration in defense of the most powerless.

At the same time, the political polarization that has frozen the gears of government has locked us into a frigid status quo. The political parties exploit their respective sides on the issue for material gain, always promising some final victory down the road, and those of us who see pro-life as not just a campaign slogan but as a comprehensive moral ecology are left wondering if polarization is exactly what some people really want.

Yet there are signs that a growing number of pro-lifers want a movement that breaks out of the stereotypes, that transcends the partisan divide. At the pro-life march last January, there were signs defending immi-

grants and refugees. There were signs decrying war, reminiscent of the 1980s movement Prolifers for Survival. There were various groups calling themselves feminists for life, gays for life, atheists for life.

Especially among the young, but not just the young, there seems to be a growing desire to recognize that being pro-life means caring for more than just the defenseless unborn. These days, the defenseless born aren't doing too well either.

There is a hunger for a moral consistency and a political viewpoint that can't be found in a political party that watches passively as children with Down syndrome and other disabilities are aborted into extinction, or a political party that cuts aid programs for the poorest while cutting taxes for the richest.

Some folks are calling this search for greater moral consistency “pro-life 2.0.” And this is where the recent movement for sensible gun laws may provide an opportune moment.

Gun violence is a pro-life issue. In 2016, more than 38,000 were killed by guns. Twice as many more were wounded. Perhaps not the million that are lost to abortion, but when one factors in the families and neighborhoods, schools and workplaces that are devastated by such violence, the numbers add up.

Two-thirds of gun deaths are suicides. Smith & Wesson-assisted suicide is still self-murder, is still morally abhorrent. Thousands of children are killed or wounded each year, and the presence of guns increases the



AMID THE FRAY

GREG ERLANDSON

risk of domestic violence turning lethal.

Modest gun control measures may not be on the agenda of every pro-lifer, but the high suicide rates and murder rates among the young, among men, among the poor should be. It would be great if future gun control marches had a visible pro-life presence, which in turn might spark a genuine discussion about the common good and what we as a society can do to protect the innocent and the defenseless.

There was another handmade sign I saw at the March 24 March for Our Lives in Washington. Its block letters read: “No more empty desks.” There are a lot of empty desks in our country — because of abortion and because of gun violence. It's a pro-life plea a lot of people would be willing to support.

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

Hope continues on

During these past two months, different experiences have put the cross and the Resurrection into my heart.

There was the passing of a number of people: a colleague who suffered a heart attack in the parking garage after a recruiting dinner; the wife of an elderly friend who drove herself and a friend to my talk but collapsed outside the lecture hall; the mother of a classmate — a lady refined in every way possible; and my beloved nanny. To steel myself to activate the conveyor belt for her cremation, I intoned, “From dust we come, to dust we return.”

At a speech for the Religious Education Congress in Los Angeles, the anguish of the Hispanic community filled me. The

“Dreamers” are so gripped with fear and anxiety that even trips to church are now a risk many are afraid to take. Tears welled up.

When did this country resort to hunting down refugees and immigrants? When did a document override the dignity of the person? Is cruelty the new sport?

But beyond the suffering, I saw the people of God gathered to be with each other and do what we do when we don't know where else to go: call on



OUR GLOBAL FAMILY

CAROLYN WOO

the name of God. In our prayer together, hope swells.

A good friend left a simple voicemail: “clean,” a profound word for a young mother battling stage 4 cancer.

Minutes before a piano recital, my teacher Gerry whispered gleefully that her doctor is willing to release her from more treatments as her thyroid cancer is under control. This will be the first summer in five when plans will not be placed on hold.

Despite my lifelong (50 years) fear of performing, I agreed to do a Mozart duet with her. She had waited 18 years for the right student to come along and I wanted to be part of something happy for her. I gained too, as I lost most of my fear when I saw the other pupils doing their best: some perfect, some not, but all putting themselves out there.

I probably started on that

WOO, page 13

“In short, I believe in believing, which doesn't make sense, which gives me hope.”

BRIAN DOYLE

In Christ's resurrection, God brings His promise to fulfillment



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Third Sunday of Easter Luke 24:35-48

Again this week, the Acts of the Apostles furnishes the first biblical reading. Almost every Sunday in the Easter season features a reading from this book of the New Testament.

In this reading, Peter preaches to the crowds in Jerusalem. Americans are very accustomed to impassioned preaching. They occasionally hear it in their own churches. They hear it on the radio and on television. Impassioned preaching about salvation and God's mercy is common in our society, godless as it is becoming.

Actually, to preach is to

assume a great responsibility. Preaching, after all, by definition is not simply lecturing others. It is speaking in the very name of God.

Those who preached, by ancient Jewish standards, were privileged people in this sense. None chose to be a preacher. Rather, God selected each preacher. Peter stood before this Jerusalem crowd after having been called to preach by Jesus, and Peter spoke in the place of Jesus. He preached the words of Jesus.

This reading makes three points. First, it establishes the identity of Peter. He is an Apostle. Second, he is the chief of the Apostles. He speaks in the names of them all.

Finally, through Peter and the other Apostles, the salvation given by Jesus still reaches humankind. They continue the Lord's work.

The First Epistle of John provides the second reading. The epistles of John are alike in their eloquence and splendid language. They are alike in the depth of their theology and

revelation.

This reading proclaims the majesty of Jesus, the Savior. It cautions, however, that accepting Jesus as Lord is more than lip service. It is actually living the Commandments, by which, and through which, humans find perfection, love, order and peace in God.

St. Luke's Gospel provides the last reading. It is another Resurrection Narrative, looking back to the beautiful Emmaus story. In the story, as this group of disciples was talking, Jesus stood in their midst, no longer bound by location or time.

He revealed to them the full meaning of the Scriptures, the testaments of God's power and love. They listened, but they recognized Jesus in the “breaking of the bread,” the early Church's name for the Eucharist.

Reflection

The Church continues to summon us to the joy of Easter celebration by presenting us with Emmaus Narrative, so cherished by Christians throughout history.

The Church proclaims again that the Lord lives.

Properly we should see ourselves in the roles of the disciples who walked with Jesus to Emmaus. We have heard of the Lord. The Church already has told us of the resurrection, of the Lord's sacrifice for us, and of the identity of Jesus, Son of God, Redeemer: but human, as are we.

The Church has called us before to realize that true life, on earth or in the hereafter, is in Jesus. It has reminded us that each of us will die. It has reassured us that everlasting life is an option for us, if we accept Jesus as Savior.

This wonderful story of Emmaus instructs us that life can be difficult, and distractions many and forceful. We must listen to Jesus. He alone knows the way.

As was the work of Peter, recorded in Acts, repeated for us today, the precise words of Jesus still are spoken in, and by, the Church. His mercy still flows to us through the Church, built upon foundations laid by Peter

and the other Apostles.

Jesus walks with us. He teaches us. He appears in our lives. Do we walk with Jesus? Do we listen? Do we accept what Jesus says?

Open to the Lord, relying upon the Lord, not surprisingly, we ourselves find Jesus in the “breaking of the bread,” the Eucharist.

READINGS

Sunday: Acts 3:13-15, 17-19 Ps 4:2, 4, 7-9 1 Jn 2:1-5a Lk 24:35-48

Monday: Act 6:8-15 Ps 119:23-24, 26-27, 29-30 Jn 6:22-29

Tuesday: Acts 7:51—8:1a Ps 31:3cd-4, 6ab, 7b, 8a, 17, 21ab Jn 6:30-35

Wednesday: Acts 8:1b-8 Ps 66:1-3a, 4-7a Jn 6:35-40

Thursday: Acts 8:26-40 Ps 66:8-9, 16-17, 20 Jn 6:44-51

Friday: Acts 9:1-20 Ps 117:1-2 Jn 6:52-59

Saturday: Acts 9:31-42 Ps 116:12-17 Jn 6:60-69

Memory, identity and patriotism

The second volume of my biography of St. John Paul II, "The End and the Beginning," benefited immensely from the resources of Poland's Institute of National Remembrance [IPN, from its Polish initials], which was established after the Revolution of 1989 to preserve records related to the Polish experience under the Nazis and the communists. Documents obtained from IPN by Polish historians helped me paint a detailed picture of the 40-year war the communists conducted against Karol Wojtyla, from the days when he was a young priest, through his Cracovian episcopate and on to his first decade as Pope John Paul II.

Thus, as a beneficiary of IPN's archives, a longtime friend of Poland and a grateful recipient of that country's highest award for contributions to Polish culture, I am deeply concerned by the new "IPN Act" signed into law this past February. For the law dictates that IPN — presumably an archive for research — will now become an agency monitoring thought, speech and writing. According to a law so vaguely drawn as to invite abuse, it seems that IPN is to flag instances of someone speaking publicly or writing about Polish involvement in the Holocaust of European Jewry, speech and writing that has been declared illegal under the IPN Act. The penalty for such transgressions is three years in prison (ironically, the sentence passed by a Viennese court against the odious Holocaust-denier, David Irving).

Sympathetic as I am to some of the current Polish government's criticisms of the European Union, and much as I welcome its efforts to strengthen family life, I cannot extend my sympathy to this gravely misconceived law: misconceived because it

makes IPN into something ominously resembling Orwell's "Big Brother;" misconceived because it could promote falsifications of history while criminalizing truth-telling; misconceived because it deflects attention from the 6,000 Polish rescuers honored at the Yad Vashem Holocaust memorial in Jerusalem; misconceived because it re-awakens stereotypes many of us have worked for decades to erase; misconceived because it exacerbates tensions in a country where (like America, alas), the survival of the shrillest seems to be the order of the day.

No one should doubt that all Poland suffered terribly during World War II. Twenty percent of the population in 1939 was dead in 1945, including 3 million Jews. Another 1.2 million people had been "transferred" to Siberia and its gulag camps. The race-mad Nazis seized 200,000 Polish children and took them to Germany. At the end of the war, there was not a single structure more than 2 feet high in Poland's capital, which Hitler had ordered razed in retaliation for the Warsaw Uprising of August 1944. In the immediate aftermath of the war, Polish heroes of unimpeachable integrity were judicially murdered by the country's new Stalinist occupiers, because their democratic convictions might pose a threat to consolidating communist rule.

In recent years, real progress has been made in eradicating offensive terms like "Polish Death Camps" from the world's vocabulary, as Poles, Germans and others have worked together to make clear that those were Nazi extermination camps. Moreover, Poland's Jewish heritage is now celebrated: in massive cultural festivals such as the one held in Cracow every summer, and above all in a



THE CATHOLIC DIFFERENCE

GEORGE WEIGEL

magnificent new museum of the history of Polish Jewry in Warsaw — one of the finest historical museums in the world. Further, the late Archbishop Jozef Zycinski of Lublin, following the example of John Paul II, slowly but carefully created a Jewish-Christian dialogue in Poland, so that memories could be cleansed and purified, and a new relationship between Catholics and Jews forged.

In light of all this, and more, the IPN Act seems a grave mistake. Poland in the 1980s offered the world an inspiring model of morally driven nonviolent revolution. Since 1989, Poland has been the model for post-communist transitions, politically and economically. Poland and its friends were successfully making the case to the world about the full truth of the unspeakable atrocities that took place there during World War II. Now this.

And in the name of what? National identity is a precious thing, but it can only lead to a true civic patriotism if it deals with history honestly. Russia is a prime example of a country beset by a national story riddled with historical falsehoods. Poles, of all people, should not want to follow that example.

George Weigel is Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C.

Saint of the Week



Benedict Joseph Labre

1748-1783
Feast April 15

Born in France, Benedict tried unsuccessfully to join a religious order. He was rejected as too young and too eccentric. After a pilgrimage on foot to Rome around 1770, he spent several years wandering among Western Europe's Catholic shrines, begging as he went. The Roman people esteemed this mendicant pilgrim, whose health finally failed, as a "new St. Francis."

after this essay is to mark out dates for visits.

On Holy Saturday, a package came from Mary, the widow of Catholic author Brian Doyle. Much loved by all for his witty, inspiring and unabashedly Catholic prose, Brian's early passing was a searing loss to all his friends and particularly his family.

Mary put her art to Brian's words to let me know she and the family are forging new beginnings. The quote reads: "In short, I believe in believing, which doesn't make sense, which gives me hope."

We believe because God, whose love overcomes all suffering and failures, holds back nothing to get to us.

Carolyn Woo is the distinguished president's fellow for global development at Purdue University and served as the CEO and president of Catholic Relief Services from 2012 to 2016.

WOO, from page 12

journey when a friend who has come through her struggles with self-doubt offered this advice: "Carolyn, you are fearful because you want perfection. But perfection is not us; we make mistakes, and these make us real, authentic." New freedom!

My brother struggles with the loss of his leg to diabetes and a wound that would not heal. Though baptized and raised a Catholic, he has drifted away. A friend's gift from the Holy Land has ignited his desire to pray the rosary again.

My older sister did her part by typing the prayers and instructions. Though I could have told her that she could download these from the internet, I refrained because there was heart and spirit in her loving labor. My brother mentioned he did not know what is in his future. I do not either, but I know God is in it. My next task

SCRIPTURE SEARCH®

Gospel for April 15, 2018

Luke 24:35-48

Following is a word search based on the Gospel reading for the Third Sunday of Easter, Cycle B: events after the journey to Emmaus. The words can be found in all directions in the puzzle.

BREAKING STARTLED ARISE FLESH FISH LAW OF MOSES OPENED	BREAD SEEING LACK OF SHOWED ATE IT PROPHETS SUFFER	SAID TO THEM GHOST MY FEET TO EAT MY WORDS PSALMS WITNESSES
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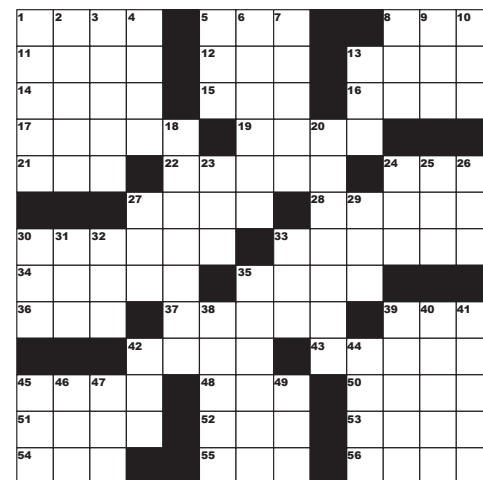
FLESH AND BONES

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

April 15, 22
and 29, 2018



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Readings: Acts 3:13-15, 17-19 Lk 24:35-48 and Acts 4:8-12 Jn 10:11-18

ACROSS

- 1 Female parent
- 5 Choose
- 8 Short for "Father"
- 11 Tree trimmer prophet
- 12 Evergreen tree
- 13 "___ for the poor"
- 14 Dead branches go here
- 15 Influenza
- 16 Northwest by west
- 17 Abraham's son
- 19 ___ of the Apostles
- 21 Sign language
- 22 Swimming mammal
- 24 Wing
- 27 Genuflect on
- 28 Helper
- 30 Part of Iroquois League
- 33 Beginning
- 34 Authored "The Inferno"
- 35 Teeth holders
- 36 An ___ for an ___
- 37 Ave ___
- 39 Farm credit administration (abbr.)
- 42 ___ us a son is given
- 43 Royal son
- 45 Grow acorns
- 48 To be in debt
- 50 Paul spoke in the name of the ___
- 51 Unless a grain ___

- 52 Peter fished with
- 53 Mary's mother
- 54 Arid
- 55 Epoch
- 56 God's ___ are not our ___

DOWN

- 1 Organized crime
- 2 Wrong
- 3 A lesson
- 4 Afloat
- 5 Not switched on
- 6 Pontius ___
- 7 Temporary peace
- 8 Animal foot
- 9 Globe
- 10 Church bench
- 13 Central nervous system
- 18 "Our hearts do not ___ us"
- 20 Injuries
- 23 Chinese drink
- 24 Advertisements
- 25 Downwind
- 26 Artist's creation
- 27 Set of supplies
- 29 Possessive pronoun
- 30 Poem of praise
- 31 No
- 32 Vane direction
- 33 French "yes"
- 35 The vine ___
- 38 Do penance
- 39 Cincinnati's baby hippo
- 40 Silly
- 41 Chile mountain range
- 42 Ship initials
- 44 Animals talon
- 45 Unusual
- 46 Atmosphere
- 47 "___ of David"
- 49 Airport abbr.

NCAA championship is a win-win for Catholic universities

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — This year's NCAA basketball tournament was one of the books for Catholic universities. You might even say the ball was in their court.

That's because for the first time, Catholic university teams won both the men's and women's national championship games. The women's team, the Fighting Irish from the University of Notre Dame, beat Mississippi State University on Easter 61-58, thanks to Arike Ogunbowale's dramatic, three-point shot with less than one second left on the clock.

The next night, the Wildcats, the men's team from Villanova University, beat the University of Michigan 79-62, winning their second national title in three years.

And it wasn't just the final matchups where Catholic colleges dominated. For the men's teams, half of the No. 1 seeds in the 2018 tournament were Catholic teams, as were eight of the 64 teams in the bracket.

And of course, the media darling during much of March Madness was 98-year-old Sister Jean Dolores Schmidt, the retired Sister of Charity of the Blessed Virgin Mary and chaplain of the Ramblers, the men's basketball team from Loyola University Chicago.

The woman religious, whose image was on socks and bobblehead dolls, personally encouraged players and cheered on the team at the sidelines up to its final 69-57 loss to Michigan in the March 31 semifinals.

The victories for the Notre Dame women and Villanova men

is not a first for either squad, but it is a first for two Catholic university teams to win both championships in the same year, according to Paula Moore, vice president of external affairs for the Association of Catholic Colleges and Universities based in Washington.

She pointed out that the NCAA Women's Division I tournament didn't begin until 1982 and since then, Notre Dame has been the only Catholic team to take the championship, which they first did in 2001, the year Duke University was the winning men's team.

Prior to this year's win, Villanova, which plays in the Big East Conference, won national championships in 1985 and 2016. In 1985, the women's team from Old Dominion University won the title, and in 2016, the women's team from the University of Connecticut won one of their 11 national titles.

Augustinian Father Rob Hagan, who is chaplain of the Villanova men's team, was a student at the university when the Wildcats won the 1985 championship. He called it "one of the great memories of my life."

Being the team's chaplain is "one of the great joys of my priesthood," he told Catholic News Service a few days before the championship game.

"It's a wonderful opportunity to minister," he said. The joy of serving the team, he noted, comes in seeing "these student athletes just simply do their best and discover gifts within themselves and how they help each other get stronger."

Father Hagan also said that he sees all the media coverage on hoops chaplains this championship as a "hunger and thirst



CNS photo/ Robert Deutsch, USA TODAY Sports via Reuters

Villanova Wildcats guard Jalen Brunson hoists the national championship trophy after defeating the Michigan Wolverines, 79-62, in the 2018 NCAA men's basketball championship April 2 in San Antonio.

for something deeper."

The Augustinian-run university boasts several standouts with local Catholic-school connections.

Donte DiVincenzo, a sophomore reserve guard who scored 31 points on 10-for-15 shooting from the field, including 5 of 7 from three-point range, attended Salesianum School in Wilmington, Delaware, run by the Oblates of St. Francis de Sales. He was named most outstanding player of the Final Four in this year's NCAA tournament.

Freshman guard Collin Gillespie, who graduated last year from Catholic League champion and Pennsylvania state champion Archbishop Wood High School, also came off the bench for 16 minutes during the championship game, scoring four points from the foul line.

Neumann-Goretti High School product Dhamir Cosby-Roundtree, also a freshman, contributed limited time in which

he grabbed a rebound. Other key players hailed from Catholic, private or public schools from Delaware, Maryland, New Jersey and New York, plus star guard Jalen Brunson, who is from Illinois.

Catholic universities in this NCAA tournament and previous matchups is no long shot. A *New York Times* article in late March, "Why Catholic Colleges Excel at Basketball," points out that the history of men's basketball teams' success at Catholic colleges has been as long as the tournament itself, which started in 1939.

Over the years, Catholic universities with winning basketball teams have included Holy Cross, La Salle, San Francisco, Loyola Chicago and Marquette. In 1985, the Final Four included three Catholic universities: St. John's in New York, the University of Georgetown and Villanova. The title, as previously mentioned, went to Villanova.

The Catholic basketball domi-

nance is in sharp contrast to its football performances, where only Boston College and Notre Dame have powerhouse teams.

Part of the link between Catholic colleges and their winning basketball teams goes back to the predominance of parish CYO basketball teams, pointed out a USA Today sports article, which also said state schools and mainline Protestant colleges typically had more money and many Catholic colleges latched onto basketball as their signature sport.

But whatever got them started, these universities have kept the ball rolling, so to speak.

Augustinian Father Peter Donohue, president of Villanova, said in a letter to the school community on the university's website after the men's win: "If you had told me two years ago that we would be celebrating another national championship today, I honestly don't know that I would have believed you. In 2016, it had been 31 years since our last national championship for basketball, and now, just two years later, Villanova is once again the national champion!"

He said that in the days leading up to the Final Four, he had frequently been asked about how the team embodies the school's spirit, a question he was sure other teams' college and university presidents weren't asked.

His answer tied the team's success with the Catholic view of the importance of community, noting that the players often give credit to their opponents, teammates and coaches, "always placing the team before the individual."

Matthew Gambino and Matthew Davis contributed to this story.

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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.

Safe Harbor widow's retreat

FORT WAYNE — St. Vincent de Paul Parish widow's grief support group, Safe Harbor, will host a widow's retreat Saturday, April 14, from 9-11 a.m. at St. Vincent de Paul Parish. Kay Cozad, certified grief educator, will present "The Pilgrimage of Grief." Optional Mass at 8 a.m. in the church, 1502 E Wallen Rd. Retreat begins at 9 a.m. with continental breakfast in the Msgr. Kuzmich Center. Reservations required by contacting Judy at 260-489-4875 or judymockenhaupt@hotmail.com. Freewill donations accepted.

Competency to See, Courage to Act conference

NOTRE DAME — A conference in discipleship for our times will be held Saturday, April 14, from 9 a.m. to 2 p.m. at Holy Cross College Auditorium, 54515 State Rd, 933 North. Keynote speaker is Bishop William Wack, CSC. Bishop Wack will speak at 1 p.m. about "Today's Role for Lay Women and Men." The event is free and open to the public. The optional lunch is \$15 and

is sponsored by the Holy Cross Lay Associates. Registration and details are online at <http://holycrossassociates.org/>.

Youth Ministry Disciples' Night of Formation

GRANGER — Youth Ministry Disciples' Night of Formation at St. Pius X Church, 52553 Fir Rd., will include guest speaker Dr. Lenny DeLorenzo, who will speak about ministering to youth in the transition from high school to college. Mass at 6 p.m. will be followed by dinner, presentation and night prayer at 8 p.m. Visit <https://www.fwsbym.com>.

Tenderloin and fish fry

HUNTINGTON — St. Mary's Rosary Sodality will have a tenderloin and fish fry by Dan's on Friday, April 20, from 4:30-7:30 p.m. at St. Mary Church, 903 N. Jefferson St. Carryout available, homemade desserts, bake sale and 50/50 raffle featured. Tickets are \$10 for adults and \$5 for children 6-12.

The CrossWord

April 15, 22 and 29, 2018

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REST IN PEACE

Fort Wayne

Lambert Raymond Dumask, St. Jude

M. Joan Amstutz, 78, St. Peter

James C. Morton, Jr., 55, St. Jude

Paul E. Chambers, 78, Cathedral of the Immaculate Conception

John C. O'Rourke, 87, St. Peter

LaMoine L. Romy-Yingling, 82, Most Precious Blood

Geraldine Theresa Woehner, 89, St. Jude

Betty Jean Sapp, 94, St. Vincent de Paul

Huntington

Adeline P. Martin, 100, SS. Peter and Paul

Sister Delores Tringl, OLVN, 91, Archbishop Noll Chapel

M. Anne Olinger, 86, St. Mary

Notre Dame

Dorene D. Hammes, 86, Basilica of the Sacred Heart

South Bend

Ernest Kostielney, 89, St. Matthew Cathedral

Louise F. Rucano, 89, Corpus Christi

Submit obituaries to mweber@diocesefwsb.org

Cemetery cleanup

SOUTH BEND — The Sacred Heart Cemetery (corner of Western Ave. and Pine Rd.) will conduct spring cleanup from Monday, April 16, through Saturday, April 21. Please have all fall and Christmas decorations removed from the graves by this time.

Parish rummage sale

AUBURN — Immaculate Conception Parish, 500 E. Seventh St., will have a rummage sale Friday, April 20, from 9 a.m. to 5 p.m. and Saturday, April 21, from 9 a.m. to noon. Bag day Saturday.



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Twelve Parishes-in-Need grants approved for upgrades, repairs

The Annual Bishop's Appeal of the Diocese of Fort Wayne-South Bend includes a funding program to assist less affluent parishes. A Parishes-in-Need Fund Committee met recently to review parish requests for financial assistance with church projects, and recommended a total of \$212,696 be granted to 12 parishes for essential projects — enabling them to arrive at a more stable existence. Bishop Kevin C. Rhoades approved the grants.

According to Msgr. Robert Schulte, vicar general of the diocese, although the diocese cannot meet every request submitted by the parishes, the nature of each request is carefully considered “in light of the total needs and financial resources of the parish as well as the other parishes in the diocese requesting funding assistance. If all or part of a request cannot be met, often the committee will recommend the parish apply to another fund or financial resource in the diocese or community, or seek other alternatives,” he added.

Some funds usually remain in the account for use throughout the year by parishes when a new need arises. If all the money is not used in 2018, it will be car-

ried over and allocated to next year's Parishes-in-Need fund.

“Hopefully, this money will strengthen these parishes financially, increase their outreach and improve their ability to do the work of Christ,” Bishop Rhoades has said of Parishes-in-Need grants in the past.

This year's allocation of Parishes-in-Need funding brings the amount granted to \$6,437,797 from the Annual Bishop's Appeal to parishes in need during the 31 years of the Annual Bishop's Appeal.

This year's disbursements and the primary parish projects are:

Fort Wayne

Queen of Angels — \$9,450 for LED lighting replacement in the activity center

St. Joseph — \$14,000 for computers for upper grades

St. Joseph — Hessen Cassel — \$1,800 to replace entry access at the school entrance

Fort Wayne area

St. Catherine of Alexandria, Columbia City — \$10,000 for new interior storm windows on 12 stained-glass windows in the church

St. John the Baptist, New Haven — \$21,200 for internet switches and cabling to improve internet connection for the school

St. Mary of the Assumption, Avilla — \$38,100 for heating and cooling system for the school gym

South Bend

Our Lady of Hungary — \$9,800 for heating and cooling system for the school

St. Adalbert — \$35,000 for church parking lot repairs

St. Anthony de Padua — \$24,000 to replace the school roof

Holy Cross — \$13,500 to replace four exterior doors and \$7,500 to refit classrooms to accommodate fall enrollment

South Bend area

St. Michael, Plymouth — \$8,346 for school and gym roof repairs

St. Monica, Mishawaka — \$20,000 for complete restoration and repairs, releading and protection of the church's stained-glass windows

Notre Dame to confer honorary degrees

NOTRE DAME — A distinguished group of U.S. and international figures will join the principal speaker, Brazilian Judge Sérgio Fernando Moro, as honorary degree recipients at the University of Notre Dame's 173rd University Commencement Ceremony on May 20.

Moro, a leader in his country's anti-corruption movement, will receive an honorary doctor of laws degree. The other honorary degree recipients are:

Cardinal Blase J. Cupich — doctor of laws

Cardinal Cupich of the Archdiocese of Chicago serves on three committees of the U.S. Conference of Catholic Bishops. He previously served as bishop of Rapid City, South Dakota, and Spokane, Washington, and as secretary at the apostolic nunciature in Washington, D.C.

Louise Richardson — doctor of laws

The vice-chancellor of Oxford, Richardson is an Irish political scientist who specializes in the study of international security with an emphasis on terrorist movements. The author of several books on terrorism, Richardson has lectured widely on the subject and received the Sumner Prize for her work toward the prevention of war and the establishment of universal peace.

William M. Goodyear — doctor of laws

A member of Notre Dame's board of trustees and a Fellow of the university, Goodyear is the retired chairman and chief executive officer of Navigant Consulting. He previously spent nearly three decades as a top executive in the banking industry.

Kamal Hossain — doctor of laws

Hossain is considered the father of the Bangladeshi constitution, which he drafted in 1972. He earned a bachelor's degree in economics from the University of Notre Dame and three degrees from Oxford. He has served on several United Nations commissions as a champion for human rights and founded the People's Forum political party in his country.

Margaret Murnane — doctor of science

A professor of physics and of electrical and computer engineering at the University of Colorado, Murnane is a fellow of JILA, a research institute where she built what is regarded as the fastest laser ever created. She has earned numerous awards and has written or co-written more than 200 papers for peer-reviewed journals.

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	Wednesday April 18	Thursday April 19	Friday April 20	Wednesday April 25	Thursday April 26	Friday April 27
8:00 am				Allen County Right to Life	University of Saint Francis	Women's Care Center
9:00 am		St. Anthony de Padua South Bend	Sisters of St. Francis of Perpetual Adoration	Bishop Luers High School	Bishop Dwenger High School	Our Sunday Visitor
10:00 am		St. Dominic Bremen	Holy Family & St. John the Baptist South Bend	St. Patrick Arcola	Double Your Dollar Tippmann Hour	St. Joseph— Brooklyn Fort Wayne
11:00 am		St. Patrick & St. Hedwig South Bend	St. Vincent de Paul Elkhart	St. Francis Xavier Piercetown	Most Precious Blood Fort Wayne	Our Lady of Good Hope Fort Wayne
Noon		Our Lady of Hungary South Bend	St. Matthew Cathedral South Bend	Bishop Kevin C. Rhoades	St. Jude Fort Wayne	St. Vincent de Paul Fort Wayne
1:00 pm		St. Pius X Granger	St. Joseph South Bend	Immaculate Conception Auburn	St. Joseph— Hessen Cassel Fort Wayne	St. John the Baptist New Haven
2:00 pm	TBA	Queen of Peace Mishawaka	TBA	Cathedral of the Immaculate Conception Fort Wayne	St. Charles Borromeo Fort Wayne	St. Elizabeth Ann Seton Fort Wayne
3:00 pm	St. Joseph High School	St. Jude South Bend	Culture of Life	Huntington Catholic Hour	St. Paul of the Cross Columbia City	St. Robert Bellarmine North Manchester
4:00 pm	St. Thérèse, Little Flower South Bend	St. Michael Plymouth	St. Adalbert & St. Casimir South Bend	St. Peter Fort Wayne	St. John the Baptist Fort Wayne	St. Anthony of Padua Angola
5:00 pm	Corpus Christi South Bend	St. Thomas Elkhart	St. Augustine South Bend	St. Henry Fort Wayne	St. Louis New Haven	St. Mary of the Assumption Decatur
6:00 pm	St. Monica Mishawaka	Catholic Medical Guild	Rekindle the Fire	Catholic Medical Guild	St. Rose of Lima Monroeville	Rekindle the Fire