

TODAY'S CATHOLIC

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Virtue program strengthens athletes



Provided by Bishop Luers High School

Bishop Luers High School football team members gathered in the Chapel of Saint Francis of Assisi earlier this school year to present letters, which were read aloud, and roses to their mothers. Ceremonies like this one, in Fort Wayne, are components of a comprehensive Catholic school sports culture program called SportsLeader, which devotes itself to encouraging virtuous behavior among student athletes.

BY DEB WAGNER

Painting of saint blessed

Two years ago Bishop Luers High School Principal Jim Huth, who was assistant principal at the time, attended a SportsLeader conference in Cincinnati, Ohio, to learn about the Catholic, virtue-based formation program for coaches. He became eager to bring it to the Fort Wayne school, and at the beginning of the 2017-18 school year it was implemented.

Athletic programs at Bishop Luers have long incorporated the Catholic faith, but SportsLeader offers an intentional way for student-athletes to grow their Catholic faith and shape their character, as well as witness to the community that watches the competitions.

In July, the Bishop Luers athletic coaches gathered to learn about program initiatives carried out through the curriculum, prayers and videos specifically designed to form leaders and teach virtue. Lou Judd, director of SportsLeader, spoke about the



Bishop Kevin C. Rhoades venerates a relic of St. José Sánchez del Río at Our Lady of Guadalupe Church, Warsaw, April 8. The bishop conferred the sacrament of confirmation to candidates at the parish and then blessed a painting of the recently canonized Mexican martyr, seen behind him.

Provided by Maria del Castillo

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Lay down your weapons, say Mexican bishops after second priest murdered

BY DAVID AGREN

MEXICO CITY (CNS) — Yet another Mexican Catholic priest has been murdered in his parish — the second such lethal attack against clergy in the country in less than a week.

Father Juan Miguel Contreras Garcia was shot dead in the St. Pius of Pietrelcina parish in the Guadalajara suburb of Tlajomulco de Zuniga. An April 20 statement from the Jalisco state prosecutor's office said Father Contreras was confronted and shot in the sacristy. Two assailants subsequently fled in a compact car. No motive for the attack was offered.

The attack on Father Contreras followed the April 18 murder of Father Ruben Alcantara Diaz in the northern Mexico City suburb of Cuautitlan Izcalli. Father Alcantara was attacked April 18, just prior to the 7 p.m. Mass at Our Lady of Carmen Parish, the Diocese of Izcalli said in a short statement.

The Mexican bishops' conference issued a call for action on the violence consuming the country and impacting the church.

"We are making an urgent call to construct a culture of peace and reconciliation. These regrettable occurrences call all of us to a much deeper and more sincere conversion. It's time to look honestly at our culture and society in order to ask ourselves how we lost respect for life and the sacred," said an April 20 statement issued by the conference.

"We ask the Catholic faithful to accompany their priests with prayer, above all, in the pastoral service of the communities they are entrusted to," the statement continued.

"We ask those that do not appreciate and take away life for any reason to look up to the kind face of God, to not only lay down their weapons, but also hatred, rancor, vengeance and all destructive feelings."

Father Alcantara, who was also the diocesan judicial vicar, was accosted by the assailant and was involved in a discussion



CNS photo/courtesy Father Greg Luyet
Father Ruben Alcantara Diaz, pastor of Our Lady of Carmen Parish in Cuautitlan Izcalli, Mexico, was stabbed to death in his parish April 18. He is pictured with two unidentified women in 2015 in Mexico City.

prior to the attack, according to Mexican media. The assailant alleged abuse in his shouts and fled the scene, the newspaper *Reforma* reported. His whereabouts remains unknown.

Attacks on clergy have become common in Mexico, where the homicide rate reached

historic high levels in 2017 and the violence consuming large swaths of the country has not spared the Catholic Church.

The Catholic Multimedia Center has counted 23 priests killed in Mexico since December 2012, when the six-year administration of President Enrique Peña Nieto began.

Pope meets with commission on child protection

BY CAROL GLATZ

VATICAN CITY (CNS) — In its efforts to help advise the pope, the Roman Curia, bishops' conferences and local churches on protecting minors from abuse, a Vatican commission listened to abuse survivors from Great Britain and discussed the results of Australia's public inquiry into its country's institutional responses to abuse.

The plenary assembly of the Pontifical Commission for the Protection of Minors April 20-22 was the first gathering with a group of new members appointed in February.

Pope Francis met with the commission members in a private audience April 21 and had met the day before with Cardinal Sean P. O'Malley of Boston, who is president of the 17-member commission. The commission secretary is U.S. Msgr. Robert W. Oliver, a Boston priest, canon lawyer and former promotor of justice at the Congregation for



CNS photo/Vatican Media
Pope Francis listens as Cardinal Sean P. O'Malley of Boston, president of the Pontifical Commission for the Protection of Minors, speaks during a meeting with members of the commission at the Vatican April 21.

the Doctrine of the Faith.

The pope said he wanted to confirm the commission's statutes, which were issued April 21, 2015, "ad experimentum" for a period of three years, according to a press statement by the commission April 22.

During their meeting, according to the statement, members "heard presentations on 'The

outcome of the Australian Royal Commission,' on 'The U.N. Convention on the Rights of the Child,' and on 'The role of faith communities in overcoming abuse trauma.'"

Members also listened to the survivor advisory panel of the National Catholic Safeguarding Commission from England and Wales.

An unidentified speaker from the advisory panel said, "I hope our visit will help the PCPM to develop a wider network of survivors who are willing to advise and support the ongoing work of the commission in a similar way."

The panel's contribution was meant to reflect the papal commission's "ongoing commitment to ensuring that the thoughts and contributions of people who have been abused inform all aspects of the commission's work," the statement said, as well as "help the commission to develop effective ways to integrate the voice of survivors into the life and ministry of the church."

In February, the pope reconfirmed Cardinal O'Malley as president, reconfirmed seven of the 14 founding members, and named nine new members, including Teresa Kettelkamp, a former colonel in the Illinois State Police and former director of the U.S. bishops' Secretariat of Child and Youth Protection.

South Korean bishop hopes North-South summit brings results

SEOUL, South Korea (CNS) — Bishop Peter Lee Ki-heon of Uijeongbu has been waiting years for this moment, with the leaders of the two divided Koreas poised to meet for a historic summit just inside South Korean territory April 27.

Ucanews.com reported Bishop Lee, president of the Korean bishops' Committee for the Reconciliation of the Korean People, released a statement April 13 expressing his belief that the summit would end decades of struggle and open a new era of peace on the peninsula.

"Now the Korean Peninsula is entering an important time of turbulence," Bishop Lee wrote in the statement titled, "Your will be done, on earth as it is in heaven."

"With the inter-Korean summit, as well as the ensuing summit between North Korea and the U.S., expectations are growing that the 65-year-long confrontation and struggle will end and a new era of peace will come," the statement read.

This will be the third major inter-Korean summit, decades after the Korean War ended in a cease-fire.

It comes in the wake of former South Korean President Kim Dae-jung meeting former North Korean leader Kim Jong Il in Pyongyang in 2000, and former South Korean President Roh Moo-hyun following in his pre-

decessor's footsteps by venturing to the North Korean capital in 2007.

But both of those meetings ultimately went nowhere, with the signs of rapprochement crumbling only to be replaced by threats of war amid occasional volleys of gunfire across the Demilitarized Zone that separates the two countries.

Bishop Lee said he expects the upcoming summit will bear more fruit, aided by the prayers of parishioners.

"Our prayers are making an incredible miracle through God, who makes the impossible possible," he said.

The Korean Catholic Church declared its "first year of peace" in 2015 while commemorating the 70th year since Korea split. That campaign saw Catholics come together to pray for peace every day at 9 p.m.

Bishop Lee asked parishioners to keep faith.

"We still have many obstacles to overcome during the upcoming dialogue. Please keep praying for everlasting peace on the Korean Peninsula. Our solidarity in prayer will be a solid cornerstone for peace," he said.

He also asked Catholics to check the "hostile" attitude that has crept into Korean society since the end of the Korean War.

"Due to the long 'Cold War' era in Korea, the hostile attitude against others has become deeply rooted in our society, and

the church is not free from this scourge," he said.

"The sense of struggle and divisiveness inside South Korean society is a huge obstacle to the future (success) of the Korean people."

The upcoming summit will mark the first time a North Korean leader has set foot inside South Korean territory in decades. Kim Jong Un, North Korean supreme leader, is due to meet incumbent South Korean President Moon Jae-in in the South Korean side of the Joint Security Area, just south of the DMZ.

While much of the recent thaw in diplomatic relations has been cloaked in secrecy, it indicates a strong de-escalation following months of rhetoric between Kim and U.S. President Donald Trump, as both threatened each another with missile strikes.

Kim made a secret visit to meet Chinese President Xi Jinping in Beijing in the first week of April, his first trip outside North Korea since taking over the leadership.

Moreover, it recently came to light that Trump sent the head of the CIA on an equally secret meeting with Kim a few days later to pave the way for a summit between Trump and Kim, which is expected to take place sometime in May.



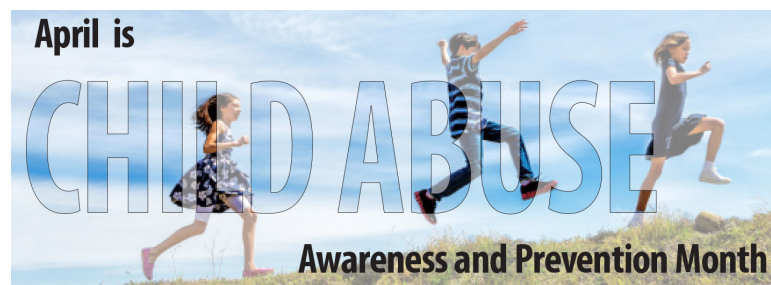
Public schedule of Bishop Kevin C. Rhoades

Sunday, April 29: 11:45 a.m. — Mass with Confirmation and Rite of Reception into Full Communion, Basilica of the Sacred Heart, University of Notre Dame
 Tuesday, May 1: 12:30 p.m. — Meeting of Priest Retirement Board, Archbishop Noll Center, Fort Wayne
 Tuesday, May 1: 7 p.m. — Confirmation Mass, St. John the Baptist Church, New Haven
 Wednesday, May 2: 11:30 a.m. — Christ Child Society 20th Anniversary Luncheon, Parkview Mirro Center, Fort Wayne
 Wednesday, May 2: 2 p.m. — Blessing of Offices of Ampro Fleet Systems, Fort Wayne
 Thursday, May 3: 7 p.m. — Confirmation Mass, St. Mary of the Assumption Church, Avilla
 Friday, May 4: 10:30 a.m. — Meeting of Hispanic Apostolate, Our Lady of Guadalupe Church, Warsaw
 Friday, May 4: 5 p.m. — Mass with Blessing for Notre Dame Master of Divinity Program, Ryan Hall Chapel, University of Notre Dame
 Saturday, May 5: 9:30 a.m. — Baccalaureate Mass for University of Saint Francis, Cathedral of the Immaculate Conception, Fort Wayne

Call to prayer for life, marriage and religious liberty Holy Hours

- St. Joseph Church, 1300 N. Main St., Bluffton: Prayer for Life, Marriage and Religious Liberty takes place at 5 p.m. and ends with Mass at 7 p.m. on the second Wednesday monthly.
- St. Charles Borromeo Church, 4916 Trier Rd, Fort Wayne: A Holy Hour all Fridays at 7 p.m. in the chapel.
- Queen of Peace Church, Mishawaka: Adoration and Exposition every Saturday prior to Mass at 5:30 p.m.
- St. Mary of the Assumption Church, Decatur: Eucharistic exposition on Monday, Tuesday and Wednesday from 4:30-6 p.m. and on Thursday from 9-10 a.m. and 4:30-8 p.m.
- Our Lady of Good Hope Church, 7215 Saint Joe Rd., Fort Wayne: A holy hour for religious liberty beginning with a rosary at 9:30 a.m. every Tuesday.
- Chapel of Divine Mercy at The Life Center, 2018 Ironwood Circle, South Bend: Eucharistic Adoration Tuesday and Friday from 8:30 a.m. to 2 p.m. and Wednesday from 2-6:30 p.m.

Safe Environment training: Parents' frequently asked questions



As the Catholic Church continues to prioritize the safety of young people who are practicing the faith, the U.S. Conference of Catholic Bishops has organized and made publicly available many resources for clergy, Church staff, Church representatives, lay ministers and parents. Among these is the following list of questions frequently asked by parents about how the Church is realizing this objective

What should I do if I suspect my child has been abused?

Call the police or social services department in your community. Reassure your child that he/she did nothing wrong and that he/she did the right thing by telling you. You may want to find

a child counselor experienced in child abuse matters. Call the victim assistance person in your diocese.

My child came home and told about being shown pornography. What should I do?

Call the police. There is no good reason for an adult to share pornography with children. Assure your child that they are not in trouble, that they did the right thing by telling you. If necessary, help them process the experience by talking about your feelings toward pornography and why it is wrong. If the child was shown pornography at school, let school officials know about it as well. Call the victim assistance person in your diocese.

I get the 'creeps' from one of the volunteers at Church. He always has his hands on kids in one way or another. What should I do?

Listen to your gut. Offenders give warning signs that knowledgeable adults can use; your gut often picks them up. You are not accusing someone of abuse, you are communicating your concern about inappropriate behavior. Let the diocesan/eparchial victim assistance or safe environment coordinator know of your concerns. Let the supervisor of the program know of them as well. Keep reporting your concerns until someone hears you. Your courage to report those types of incidents may be very helpful. Reporting can let the person know their behavior is unacceptable, and it lets them know they are being watched. If it is poor judgment, this gives the person the opportunity to change the behavior.

Why do I have to be trained? I did not do anything wrong:

This is a clergy problem.

Child sexual abuse is a widespread societal problem, not a Catholic clergy problem. The more people who are trained to recognize the warning signs of an offender, the safer children are. In the aftermath of the clergy scandal, the Charter for the Protection of Children and Young People requires the Church to train both adults and children to prevent child sexual abuse. This is not because the Church thinks all adults are the problem. It is because the solution to preventing child sexual abuse depends on caring adults knowing what to do.

My children are too young to hear this. Aren't you destroying the 'innocent period' of their development?

Teaching children about boundaries and safe touches is not sex education. There are many safety issues we teach children: bike safety, water safety, fire prevention, driver training, etc. Personal safety programs should have age appropriate lessons that give children

the skills they need to protect themselves without frightening them. Keeping children unaware of the dangers around them does not keep them safe. Predators count on children not knowing what to do.

I believe morality should be taught in the home, not in school. Does my child have to attend these training classes?

You are right, morality is best taught in the home, but this is personal safety training, not morality class and not sex education. Catholic moral theology compels us to keep children safe. Parents are the primary educators of their children, and those who do not want their children to participate in the school or religious education portion of the training may opt out. They should still receive the parent portion of the training for assistance in how to teach their children to be safe.

Information provided by the U.S. Conference of Catholic Bishops. For more information, visit www.usccb.org/issues-and-action/child-and-youth-protection/faqs.

Mother killed on Southwest flight was firm believer in Catholic schools

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — Tributes from business leaders and politicians alike described Jennifer Riordan — the 43-year-old passenger who died April 17 from injuries suffered on Southwest Flight 1380 when its engine exploded — as a devoted mother, community leader, mentor and volunteer.

Riordan, a Wells Fargo executive from New Mexico, was a “thoughtful leader who has long been a part of the fabric of our community,” said Tim Keller, the mayor of Albuquerque. Susana Martinez, governor of New Mexico, described her as “an incredible woman who put her family and community first.”

But statements about Riordan that were closer to home for the parishioner of Our Lady of the Annunciation Catholic Church in Albuquerque and mother of two children at Annunciation School were issued by her family, who called her their “bedrock,” and her children’s school, which described Riordan as an “integral member of our school community.”

Riordan, who grew up in Vermont, attended Christ the King Elementary School in Burlington and graduated from Vermont’s Colchester High School in 1992. She married her high school sweetheart, Michael Riordan, in 1996 at Christ the King Church, according to the *Burlington Free Press* daily newspaper.

The couple had spent nearly two decades living in Albuquerque. Michael is a former chief operating officer for the city of Albuquerque and Jennifer was a vice president for community relations with Wells Fargo.

She was returning from a business trip in New York

when the plane was forced to make an emergency landing in Philadelphia after its engine exploded in midair and shrapnel hit the plane breaking the window beside her.

Riordan was pronounced dead at a hospital from blunt trauma to her head, neck and torso, a spokesman for the Philadelphia Department of Health announced April 19.

As news of the tragedy spread, the assistant principal at Annunciation School where the two Riordan children attend, sent an email to parents confirming Riordan’s death and simply adding: “At this point, the family needs all the prayers we can offer.”

Santa Fe Archbishop John C. Wester said: “Our hearts go out to the family of Jennifer Riordan, who lost her life yesterday, April 17, during the tragic plane accident.” The archbishop also said he would “pray for the repose of her soul and for her dear loved ones.”

Annunciation School posted a statement on its Facebook page saying the school was “devastated to lose an integral member of our school community,” noting that Riordan often volunteered at the school and also served on its consultative council.

“She was seen on campus almost daily supporting her beautiful children. She provided encouragement to everyone with whom she came in contact. Her positive motivating spirit will be missed,” the statement added before concluding with the promise that the school community would “keep Jennifer and her family in prayer.”

A statement issued by the Riordan family said: “Jennifer’s vibrancy, passion and love infused our community and reached across our country. Her impact on everything and every-

one she touched can never be fully measured.”

It also called her “the bedrock of our family. She and Mike wrote a love story unlike any other. Her beauty and love is evident through her children,” and the statement asked that in her memory people remember to “always be kind, loving, caring and sharing.”

The statement echoes Riordan’s own advice from what she said in 2015 after she was presented the Bill Daniels Award for Ethical Young Leadership by the Samaritan Counseling Ethics in Business Awards.

“As a parent, I’ve said to my kids, ‘Be kind, loving, caring and sharing, and all good things will come to you,’” Riordan told the *Albuquerque Journal*, about the award. “Integrity embodies the spirit of those four things, as well as high morals. It’s about knowing the difference between right and wrong, and choosing to do what’s right, even when it’s very difficult to do what’s right.”

Not only was Riordan dedicated to her job and school volunteering, but she also volunteered with several local nonprofit groups and boards.

She served on the boards of Junior Achievement of New Mexico and New Mexico First and was appointed by New Mexico’s governor to a board focused on boosting volunteerism in the state.

She was still on the board of directors at The Catholic Foundation, a nonprofit Santa Fe archdiocesan organization that links donors to parishes, schools and organizations in need, and had planned to attend a meeting with the group in late April.

Ed Larranaga, the foundation’s president, said he asked Riordan, who had been his friend for 15 years, if she’d be on the board, but he also wondered if



CNS photo/Marla Brose, Albuquerque Journal

Jennifer Riordan is seen in this 2015 file photo. Riordan, a Catholic wife and mother from Albuquerque, N.M., was a passenger on a Southwest Airlines flight and died from injuries she suffered when one of the plane’s engines broke apart and burst into the cabin through a window.

she’d even have time because she did so much.

“She was just thoughtful and probably the most positive person I’ve ever met,” he told Catholic News Service on April 19, adding that people who didn’t know her well might have thought she was fake because “no one could be that positive and upbeat.”

Riordan told him over a year ago that Catholic education saved her life, saying she had been “going down a path with other people and friends” and her mom changed that direction by sending her to a Catholic school.

So even though she had a lot going on, she wanted to help Catholic schools through the foundation and by sending her children to Catholic school, he said.

“Jennifer wanted to do things to make a difference, not just at work and in the community, but just in general, she wanted to make things better,” Larranaga said.

And that spirit continues. Earlier that day, he received a phone call from someone in Michigan who didn’t know Riordan but wanted to do something in her honor. The donor, who attended Catholic schools, said he was impressed by what he read about her.

“That’s just the type of person she was,” always making a difference, is Larranaga’s view of the phone call.

He said even though there will likely be a private funeral for Riordan, he is sure there will be a public memorial as well at the convention center because her “impact was that great.”

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Dr. Andrew J. Mullally, MD

Catholic Home Missions Collection supports essential pastoral programs

WASHINGTON—The U.S. Conference of Catholic Bishops’ annual Catholic Home Missions Appeal will be held in parishes across the country over the weekend of April 28-29. The Catholic Home Missions grants assist dioceses and eparchies that would otherwise struggle due to difficult geography, impoverished populations and limited resources. CHM funding supports essential pastoral programs, including religious education and youth ministry, priestly and religious formation, prison ministry, and lay ministry training.

“Too many of our brothers and sisters in the United States do not have access to

the most basic pastoral resources,” said Most Reverend Paul D. Etienne, Archbishop of Anchorage and chairman of the Subcommittee on Catholic Home Missions. “As members of the Body of Christ we are called to help our neighbors and build the faith. Your generosity to the Catholic Home Missions Appeal has made the Church in the United States stronger.”

The Subcommittee on Catholic Home Missions oversees the Catholic Home Missions Appeal as part of the USCCB Committee on National Collections. The subcommittee’s grants are funded by donations to the annual collection. In 2017, the subcommittee

approved over \$9.4 million in grants to assist 83 dioceses and eparchies for 2018.

Currently, there are 83 dioceses and eparchies that qualify for support from the Subcommittee on Catholic Home Mission — over 40 percent of all U.S. dioceses. Home mission dioceses are located across the United States, including the Deep South, Appalachia and the Rocky Mountains, as well as in U.S. territories in the Caribbean and the Pacific.

More information about the collection can be found at www.usccb.org/home-missions.

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Fewer refugees accepted into US impacts Catholic resettlement

BY CHAZ MUTH

WASHINGTON (CNS) — War, famine and gang violence have created the largest global refugee population since World War II, yet the U.S. has drastically cut the numbers of refugees it will accept, causing the reduction and closure of Catholic resettlement programs nationwide.

Nearly 20 U.S. Catholic refugee resettlement programs have closed in the past two years and dozens of others have scaled back their efforts because there are fewer refugees being admitted into the country, said Richard Hogan, director of resettlement services for Migration and Refugee Services, an arm of the U.S. Conference of Catholic Bishops.

The U.S. State Department authorized the resettlement of 85,000 refugees in fiscal year 2016.

In fiscal 2017, it authorized 110,000, which began during the last year of the Obama administration. However, the State Department ended up permitting only 53,716 refugees to enter the country by the end of the fiscal year.

President Donald Trump took office three months into the 2017 fiscal year and his administration made it clear it wanted to reduce the number of refugees the country would take in.

The number of refugees authorized for admission to the U.S. in fiscal year 2018, which began Oct. 1, 2017, was cut to 45,000, but the State Department has admitted only 10,548 in the first six months.

Catholic Charities agencies traditionally resettle roughly 25 percent of all refugees admitted into the U.S. each year and the decreases in numbers have been felt, said Jim Kuh, senior director of immigration and refugee services for Catholic Charities USA.

"There is not a Catholic Charities program that has not been impacted in some way," Kuh told Catholic News Service, adding that the "picture is not a pretty one."

Catholic organizations charged with resettling refugees have laid off or transferred as many as 300 employees as a direct result of the reduced numbers, Hogan said, adding that his department hasn't received updated data since November, meaning that figure may be higher.

The cause for alarm isn't as much about the layoffs as it is about the humanitarian impact, said Donald Kerwin, director of the Center for Migration Studies in New York. The international migration think tank was established in 1964 by the Congregation of the Missionaries of St. Charles, Scalabrinians, a community of Catholic priests, nuns and laypeople dedicated to serving migrants and refugees



CNS photo/Baz Ratner, Reuters

An Ethiopian asylum-seeker carries an infant in the Dambala Fuchana refugee camp near the Ethiopian-Kenyan border town of Moyale, Kenya, March 27.

throughout the world.

There are currently 66 million forcibly displaced people in world, many of them living in refugee camps, often waiting several years to either return to their homeland or to be accepted into countries that have agreed to resettle them, in order to re-establish a dignified life, Kerwin told CNS.

The U.S. was only accepting a small fraction of these people each year under the best circumstances and the drastic cuts are making more of the world's refugees continue to live in temporary conditions where they can't work, they are often separated from their families and unable to rebuild a semblance of a normal, productive life, he said.

Trump administration policies involving refugees is a rejection "of a hierarchy of issues of concern to the Church," Kerwin said. "These issues involve life, they involve human dignity, they involve flourishing. People are being killed by gangs, they're being persecuted."

Administration officials have reasoned that the lower numbers of refugees will allow more

extreme vetting to ensure they don't pose a terrorism threat. They also have maintained that accepting more refugees is too costly and becomes a drain on American resources.

Several officials at Catholic Charities agencies throughout the U.S. told CNS they know of no serious crimes committed by the refugees resettled by their organizations and the \$1,125 in federal funding they receive for each person helps with food and shelter while they are getting settled into the country.

In addition to providing economic relief to refugees, Catholic Charities programs assist them with navigating health and school systems, receiving temporary cash assistance, tutoring for the youth, English as a second language for adults, orientations to help with cultural adjustment and even clinical counseling, said Shalaina Harlan-Yuya, director of refugee services for Catholic Charities Fort Worth.

"More than 90 percent of refugee families become self-sufficient within six months of arriving in this country," Harlan-Yuya said. "Refugees are eager

to work, and our staff are able to place them into jobs, usually within their first 90 to 120 days in the country."

The refugees end up filling a void in the job market, especially when there is low unemployment, said Marjean A. Perhot, director of refugee and immigration services for Catholic Charities Archdiocese of Boston, whose organization has only received 12 refugees so far this fiscal year, causing them to lay off one employee and lose three others through attrition.

"It's not like they are taking jobs away from U.S. citizens," Perhot told CNS. "They are often taking jobs that employers are having a hard time filling."

The refugee resettlement program is a practical avenue for welcoming the stranger, a tenant of Catholic social teaching, Harlan-Yuya said.

"Because these individuals have been persecuted or fear persecution due to their race, nationality, religion, social group membership or political affiliation, they deserve our welcoming spirit, hospitality, and support," she said.

After 77 years in operation as the primary refugee resettlement agency in northeast Iowa, Catholic Charities of the Archdiocese of Dubuque, Iowa, was forced to close its refugee resettlement program at the end of January, Tracy Morrison, executive director of that agency, told CNS.

"The primary reason for our closure was due to the federal government's significant cut-back in the number of refugees allowed to enter the United States," Morrison said. "This number was reduced by more than half. Given the reduction in refugees legally permitted to the United States, our agency could not meet the minimum threshold of resettlements required to keep our program open."

Though Morrison said the

humanitarian impact of the closure can't be measured, she said it has been "felt and seen" in northeast Iowa.

"Our refugee resettlement agency was a hub for refugee families to relocate to northeast Iowa because they had a U.S. tie or connection to the area," she said. "It is beneficial for refugees to be resettled in a location where they have family and support systems to help them integrate to their new country."

Catholic Charities Spokane, Washington, was considering restarting its refugee resettlement program, which was shut down after the attacks on the World Trade Center and Pentagon in 2001, said Robert J. McCann, president of the organization.

However, that's unlikely now given the current political climate, McCann said.

It's important to note that the U.S. is not on track to reach the 45,000-refugee target by the end of September, which had been set by Trump, said Ted Bergh, chief executive officer of Catholic Charities Southwestern Ohio, whose organization resettled 333 refugees in 2016, but has resettled only 120 so far in fiscal 2018.

"We hope that more refugees will be arriving soon," Bergh told CNS. "The suffering of refugees waiting to find a home and resume their lives should not be allowed to continue."

This Catholic Charities agency is trying to find a way to keep its staff and maintain the capacity to welcome refugees when arrivals return to prior levels, he said.

"The United States was once the leader in the world for receiving refugees and we hope this distinction is revived," Bergh said. "This reflects Catholic social teaching that guides our efforts to always act for the common good and with respect for the human dignity of all men and women."



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NEWS BRIEFS

A painful history strengthens bond of Church in the US and El Salvador

WASHINGTON (CNS) — Miami Archbishop Thomas G. Wenski was on Capitol Hill in early April with a delegation of four high-ranking Salvadoran prelates in tow, including the first cardinal in the country's history. They spoke with U.S. lawmakers, as Archbishop Wenski emphatically put it, "with the same voice," to convince politicians on both sides of the aisle to restore protections that would allow two groups of Salvadoran immigrants to continue to stay and work in the country legally. Since the time of the bloody civil war in El Salvador in the 1980s, bishops in the United States have sought counsel from the bishops in El Salvador about what to do and say on their behalf at the highest levels of power in Washington — from Congress to the president of the United States. During the April visit by the Salvadoran prelates, a group of Salvadoran parishioners and their U.S. supporters advocated for a different set of challenges: voicing their support for TPS and DACA recipients and supporting the voice of the bishops, who said a mass return of the beneficiaries of the immigration programs would pull the country into an even bigger crisis.

Don't be 'couch potatoes,' get up and evangelize, pope says

VATICAN CITY (CNS) — Christians must be willing to move where the Spirit leads them and not be benchwarmers on the sidelines of efforts to evangelize, Pope Francis said. Evangelization "isn't a well-thought-out plan of proselytism" but rather an occasion in which the Holy Spirit "tells you how you should go to bring the word of God, to carry Jesus' name," the pope said in his homily April 19 during morning Mass at the Domus Sanctae Marthae. "A 'couch potato' evangelization doesn't exist. Get up and go! Be always on the move. Go to the place where you must speak the word (of God)," he said. The pope reflected on the day's first reading from the Acts of the Apostles in which the apostle Philip, after being commanded by an angel, preaches the Gospel to an Ethiopian eunuch and baptizes him. Comparing the event to a wind that carries seedlings and plants them, Pope Francis said it was a beautiful account of how God works in evangelization.

Benedictine abbeys can offer hectic world oasis of peace, pope says

VATICAN CITY (CNS) — Pope Francis asked the world's Benedictines to continue to offer oases of peace and silence to a

Barbara Bush recalled for 'unwavering love, devotion' to family, community



CNS photo/Kevin Lamarque, Reuters

HOUSTON (CNS) — Former first lady Barbara Bush "was a model public servant and set a standard for her unwavering and loving devotion to both family and community," said Cardinal Daniel N. DiNardo of Galveston-Houston, offering his prayers and "heartfelt condolences" to the Bush family. Wife of the nation's 41st president and mother of the 43rd president, Bush died at home in Houston on April 17 surrounded by family. She was 92. She was laid to rest on grounds of the Bush Presidential Library at Texas A&M University in College Station. She is pictured in a 2006 photo.

busy and distracted world. So many people today "do not have enough time to listen to God's voice," he told about 400 members of the Benedictine Confederation on April 19 at the Vatican. In this hectic world, Benedictine monasteries and abbeys "become like oases where men and women of all ages, origins, cultures and religions can discover the beauty of silence" and regain their bearings so they can be "in harmony with creation, letting God re-establish a proper order in their lives," he said. St. Benedict, their order's sixth-century founder, acted as a guiding light during an age that was marked by "a deep crisis of values and institutions," Pope Francis said. "He knew how to discern between the essential and the secondary in spiritual life, firmly placing the Lord in the forefront. May you, too, his children in this time of ours, practice discernment to recognize what comes from the Holy Spirit and what comes from the spirit of the world or the spirit of the devil," he said.

Pope commemorates life of beloved Italian bishop who served poor

VATICAN CITY (CNS) — The Church needs courageous men and women like Italian Bishop Antonio Bello of Molfetta, who imitated Jesus' closeness to the poor and the downtrodden, Pope Francis said. Visiting the birthplace of the beloved bishop affectionately known as "Don Tonino," the pope said Bishop Bello's life and ministry "remind us to not theorize closeness to the poor, but to be close to them as Jesus did. Don Tonino did not do this because it was convenient or because he was seeking approval, but because he was moved by the Lord's example. Out of love for Him, we find the strength to rid ourselves of the garments that get in the way so that we can dress ourselves in service, to be 'the church of the apron, which is the only priestly vestment recorded in the Gospel,'" he said

April 20. Pope Francis arrived in the morning by helicopter in the town of Alessano, located in the southern Italian province of Lecce, where Bishop Bello was born and buried.

In 'historic' move, pope names three laywomen to doctrinal congregation

VATICAN CITY (CNS) — Pope Francis appointed three women as consultors to the Congregation for the Doctrine of the Faith. It marks the first time women and laypersons were named as active contributors — not support staff. The Vatican newspaper, *L'Osservatore Romano*, called the decision to appointment the women "historic." The Vatican announced the appointments April 21. Linda Ghisoni, born in Italy in 1965, is one of two women Pope Francis named to be undersecretaries of the Dicastery for Laity, the Family and Life in 2017; Michelina Tenace, born

in Italy in 1954, is a professor and head of the department of fundamental theology at Rome's Pontifical Gregorian University; Laetitia Calmeyn, born in Belgium in 1975, is a consecrated virgin and teaches theology at the College des Bernardins in Paris. She is a nurse specializing in palliative care and received her doctorate from the John Paul II Pontifical Theological Institute.

Italy grants citizenship to Alfie Evans in attempt to guarantee his care

VATICAN CITY (CNS) — The Italian government has granted citizenship to Alfie Evans, a seriously ill British toddler, in a last-minute effort to prevent doctors in England from withdrawing life-support. The Italian foreign ministry, in a brief note April 23, said Angelino Alfano, the foreign minister, and Marco Minniti, the interior minister, "granted Italian citizenship to little Alfie. The Italian government hopes that being an Italian citizen would allow the immediate transfer of the baby to Italy," the foreign ministry said. The baby's parents, Tom Evans and Kate James, lost their latest legal battle April 23 to prevent doctors from removing Alfie's life support when the European Court of Human Rights refused to intervene. Doctors in the U.K. have not been able to make a definitive diagnosis of the 23-month-old child's degenerative neurological condition, but they have said keeping him on life support would be "futile." A high court judge backed a lower court's ruling that the hospital can go against the wishes of the family and withdraw life support.

Chinese Catholics warned to follow rules on religious affairs

HONG KONG (CNS) — Catholics in China's Henan province have been warned that venues will be closed if they do not adhere to the revised regulations on religious affairs. Ucanews.com reported that a clampdown on religious freedom has intensified in the province in recent months, with crosses removed from churches, minors banned from entering churches, Church-run kindergartens closed and children expelled from Mass. Now Henan Chinese Patriotic Catholic Association and Henan Catholic Administration Commission have jointly issued a circular, warning worshippers to take the new rules seriously. It warned people to follow "the principle of religion and education separation" and the revised regulations on religious affairs. It said no religious venue should hold training sessions and no children should be brought to church by parents. "It was only propaganda and education previously, but now there is a red line, a high-pressure line, so take it seriously," the circular said.

Holy Cross College hosts national consortium

NOTRE DAME — Holy Cross College and the University of Notre Dame hosted the 2018 Convening of the Consortium for the Liberal Arts in Prison in early April, led by the Bard College Prison Initiative from upstate New York.

Consortium representatives from across the country met for a site visit to Westville Correctional Facility, where they had the opportunity to meet Holy Cross College students enrolled in the Moreau College Initiative, formerly Westville Education Initiative. Colleagues who lead similar programs at Yale, Washington University-St. Louis, Goucher, Grinnell, Wesleyan-Connecticut, Bennington, Hampshire and the University of Iowa later gathered at Holy Cross College for a reception to kick off three days of planning sessions and meetings with consortium members. Representatives from the Vera Institute of Justice and Koch Industries, as well as directors and commissioners from the Indiana, Tennessee and Connecticut departments of corrections also shared their work.

"It was an honor to host col-

AROUND THE DIOCESE

'If I were a rich man'



Provided by Emily Diehm

Jose Solis portrays the namesake fiddler in a recent St. Elizabeth Ann Seton School drama club Junior Broadway version of the musical "Fiddler on the Roof," mounted as the Fort Wayne school's 2018 production. Teachers Nancy Laudeman and Kristin Spoltman led the students in presenting the shows April 13-14.

leagues from across the United States, including our partners in departments of corrections, who are committed to educating incarcerated students," stated Holy Cross College Provost Dr. Justin Watson. "This endeavor affirms our Catholic mission of reaching out to the marginalized and the forgotten."

As a member of the BPI Consortium, Holy Cross College has worked together with the University of Notre Dame and the Indiana Department of Corrections since 2013 to guide and oversee the Westville Education Initiative. Through this academic collaboration, faculty from both institutions offer a wide range of courses that lead incarcerated students to earn Associate and Bachelor of Arts degrees from Holy Cross College.

"This program has deepened the academic ethos of our community," said Dr. Michael Griffin, senior vice president at Holy Cross College. "From the beginning, what impressed us is the fact that the intellectual life is at the heart of this endeavor. The focus is on developing top-notch student-scholars, and it just turns out that some of the best prospects are incarcerated, so we bring the collegiate life to them."

For more about Holy Cross College, visit www.hcc-nd.edu.

Blessed Sacrament Church takes shape in Albion



Photos provided by Father J. Steele, CSC

The new Blessed Sacrament Church in Albion is rapidly gaining form and structure, thanks to generous parishioners and a surprise gift announced in August of last year. Completion of the project is slated for this August, when a dedication will take place.



The parish altar has been in constant use since 1941 and has now been rebuilt and refinished. It carries the seal of the Oblates of Mary the Immaculate from Boston, who were the first to serve the parish.



The Stations of the Cross are also from the 1941 Blessed Sacrament Church, which formerly stood on Albion's Courthouse Square. Each is housed in a new, meticulously handcrafted frame comprised of 30 individual parts that match the new finish on the altar.

Film aims to help young singles reclaim 'social script' for how to date

BOSTON (CNS) — Going out on dates to get extra credit might sound like an easy way to boost your grade in professor Kerry Cronin's class at Jesuit-run Boston College.

But the extra-credit assignment is a serious attempt to help college students understand what dating really is and the need to develop meaningful relationships in a day and age when the "hookup culture," slang for brief sexual encounters, has become prominent on college campuses and in society at large.

A few years ago, the popular professor of philosophy at Boston College noticed the decreased dating trend among her undergraduate students.

"And I thought, 'Well, this is crazy,'" she said. "So, I started asking students to go on what I refer to as 'traditional dates' as part of an extra-credit assignment."

The Dating Project was born and now it is the subject and title of a new documentary that had a one-night-only national showing in 600 cinemas on April 17. "The Dating Project" website, www.thedatingprojectmovie.com, has information about theaters, tickets and a trailer of the film.

The film follows Cronin and five single people, ages 20 to 40, in their own quest to find authentic love and meaningful relationships. Cronin's dating philosophy helps them find more fulfilling and lasting relationships.

As a news release about the film notes, "There is no script. There are no actors. These are



CNS photo/David Bolen, courtesy The Dating Project

Boston College students Matt and Shanzi are seen in the documentary "The Dating Project."

real people trying to find love and happiness in an age of swiping left or right."

When she established the "dating for extra-credit" assignment idea, Cronin said, she found that for her students, the act of going on a date was complicated, even more than she thought it would be. The problem? With the popularity of hookups, the culture pushes people to have sexual intimacy very early in a relationship, according to Cronin. Many young people are not looking for that but do not understand dating.

Add to that the major role that social media, primarily texting, plays in communicating with one another, leaving many young people with almost no basic skills for social interaction,

she said in an interview with Catholic News Service and other media outlets.

In other words, it's not that young people don't want to date, they don't know how, so in 2004 she set out to make a difference with her extra-credit assignment.

She has been giving talks on dating and giving out dating assignments to students since then, and hundreds of students have gone on dates and written up reflections on those dates. She also has spoken about this topic at more than 60 universities around the U.S. and she hears the same themes from students at those talks that she reads in her students' reflections.

After the assignment, Cronin's students have to write about how asking for the date was, the

date itself and, finally, how they felt about asking and going on a "traditional" date.

Cronin thinks the "social script" for dating has been lost, having "fallen off the radar" since the late 1980s and early 1990s, "when the hookup culture took hold," she said. Other factors that have changed the dating game include a growing party scene, young people looking to do things in groups more than just as couples and an arrested adolescence keeping people from making a commitment.

"The culture stepped further along into that, and for a while, dating was running parallel with the culture, and then dating sort of dissolved," she told the *National Catholic Register*. "The

hypersexualization of culture also moved sexual intimacy to the forefront and moved courtship to the background."

Some basic rules Cronin gives to students before they go on a date are these: The date has to be 45 to 90 minutes long with a person of legitimate romantic interest, in other words not just a friend; the student has to pay and has to make the invitation in person, not via email, Facebook or text message; the date cannot involve alcohol, kissing or sex; the date must be arranged within three days of asking a person out; and the student must have "a definite and simple plan for the date" and not have the other person decide what the date activity will be.

"The Dating Project" was created in partnership with Paulist Productions, Mpower Pictures and Family Theater Productions, and is distributed by Pure Flix and Fathom Events. Megan Harrington, who is Catholic and single, is writer and producer.

"The Dating Project" is a funny, insightful, and 'must-see' film for any person trying to navigate the single life in today's culture," Jackie and Bobby Angel, authors of "Forever: A Catholic Devotional for Your Marriage," said in a testimonial about the film.

They added: "We wish we could share this documentary with every young person we know, so they can have the knowledge and confidence to reclaim what dating is all about!"

Interview with the producer —

The ancient art of relationships: 'The Dating Project'

BY CLAIRE KENNEY

On April 17, select theaters in the Diocese of Fort Wayne-South Bend featured the documentary film "The Dating Project." Produced by Megan Harrington and Catherine Fowler Sample, the film follows five single young adults and how they navigate dating amidst a culture that defines it as "hooking up" instead of "asking out."

As detailed in the film, the nature of the hookup culture facilitates a disposable mindset, where commitment is minimal and a genuine human relationship nonexistent.

"Those highlighted in the film are from all different walks of life, but some of their struggles are the same because we all live in the same culture," Harrington explained. "This culture brings about very particular challenges when navigating the contempo-

rary dating landscape."

It's a challenge, she said, that has a domino effect.

"I really believe it's the most important social justice issue of our time — the area of relationships," Harrington said. "There is such a disconnect ... If we don't get dating right, it impacts marriage and family. The discussion needs to start at home. The fundamental foundation is family."

When creating the film with Mpower Pictures, Harrington and Sample's goal was to "reach people where they are," as Harrington described it.

"When they watch this film, we wanted them to be able to relate — whether they were religious or not — because we are all human beings with feelings and emotions," Harrington said.

This film serves as an avenue for addressing the topic of how to date. Furthermore, the Church has a role in facilitating corre-

sponding messaging.

"There is an incredible opportunity to create a movement in the Church whereby young adults are provided with spiritual and practical tools to navigate the dating and relationship landscape," Harrington said. "Unfortunately, the culture is speaking loudest in this area (of relationships) and it's time to take back the date. The stage has been set for the Church, with the beauty of its teaching, to tackle this topic in a real and authentic way."

Father David Guffey, CSC, national director of Family Theater Productions, also served on the production team of "The Dating Project." As a Holy Cross priest who earned his bachelor's and master's degrees from the University of Notre Dame, he spent some time in the South



Provided by thedatingprojectmovie.com

The new film "The Dating Project" challenges the framework of contemporary romantic relationships by following five young couples as they go on more-traditional dates.

Mysterious injury no match for faith of graduate student, family

BY JILL A. BOUGHTON

Near the end of her eighth-grade year at St. Pius X School in Granger, something happened to Marissa Koscielski. What seemed like a tailbone injury sustained during gymnastics led to paralysis and a lack of feeling on her left side. Not only did Marissa's young body react in dramatic ways to standard treatments and medications, doctors were unable to come up with a definitive diagnosis. They predicted Marissa would never walk again.

Marissa and her mother, Maureen McNulty, refused to acquiesce. Instead, they embarked on an odyssey that stretched their faith to its limits.

"We could not have made this incredible journey without faith in God and a very supportive community," said McNulty. "Every time something hard would come at me, I'd eventually step back and realize I had to 'let go and let God.' By nature, I'm a fixer, but this was beyond my control; all I could do was trust God."

The youngest of four living children of Maureen McNulty and Matthew Koscielski, Marissa attended St. Anthony de Padua School at the South Bend parish where Maureen had grown up. However, she felt called to be part of the first class to graduate from the new St. Pius X School in Granger, so she transferred at the beginning of her seventh-grade year, enrolling before it was even clear there would be enough students to compose a class. "We had a terrific experience at both schools," said McNulty.

Marissa had been involved in gymnastics from the age of 9, so she joined the team at her new school. Then came the injury that puzzled her doctors and left her in excruciating pain. What was causing her bizarre symptoms? Was it Lyme disease? An unknown virus? An infection? A nerve injury?



Provided by Maureen McNulty

Marissa Koscielski will graduate with a master's degree in technology and entrepreneurship this spring from the University of Notre Dame, something she and her mother, Maureen McNulty, have prayed for following a mysterious, debilitating health problem that struck Marissa in middle school.

Whatever it was, she then began to develop hematomas in her back. Finally, mother and daughter headed to the Mayo Clinic in 2010.

Exploratory surgery revealed and removed a benign fatty mass on her spine in 2012. Then she began slowly learning to walk again. On

the recommendation of the Mayo doctors, Marissa spent the summer in a teen pain rehab center.

This was not the first time McNulty had suffered with a daughter. Twenty-six years prior, Lilah was born at midnight via emergency C-section. Within half an hour of Lilah's birth, McNulty said she snapped out of the anesthesia, knowing she had a job to do. She remained awake during the 13 hours of Lilah's short life. "I know it was God's Grace and gift to me to bond with her, to comfort her, and to witness her passing." Again during Marissa's grave illness, "I experienced so many gifts of grace," McNulty testified.

Mother and daughter often found comfort in the beautiful chapel at St. Marys Hospital, part of the Mayo Clinic complex. Shared suffering forged bonds of mutual ministry with other families. Typical was their arrival at the hotel after the long, painful drive from South Bend, which Marissa could only tolerate by lying on her back with cushioning against bumps. She was too exhausted to go out for dinner; but McNulty felt the need for a hot meal. After snapping at each other, they agreed to check the vending machine in the lobby for something they could heat in the microwave in their room.

As they neared the lobby, they smelled pizza. The family who had ordered it not only shared the pizza but also gave the mother and daughter much-needed perspective. The family's mother was ill, and they had just learned that no treatment was available for her.

During this long ordeal, Marissa found it difficult to keep up with her schoolwork at Marian High School. She reluctantly dropped more challenging courses and even enrolled in an online academy for two semesters. The Marian administration and Marissa's classmates were "awesome," said Maureen,

extremely understanding and accommodating. By her senior year, Marissa set her sights on college, considering a career in medicine, since that field had impacted her life so much. Not immediately accepted at Notre Dame, she began in the Gateway program, enrolling jointly at Holy Cross College and Notre Dame. She worked hard enough to complete her college degree in three years, graduating in 2017 with a major in mathematics.

By this time, Marissa was well on her way to developing a mobility aid that could attach to a walker, lifting a person's leg and setting it back down, thus helping retrain brain pathways that promote independent movement. Her therapist at Mayo Clinic told her a device like that could help amputees. She entered Notre Dame's Entrepreneurship, Technology, & Innovation program, where she will earn a master's degree in technology and entrepreneurship this spring and then work full-time in her new company, Enlighten Mobility.

During the same period, McNulty had to deal with other family challenges, with the wholehearted support of St. Pius X Parish. She enrolled in Notre Dame's nonprofit administration program. As a family member battled addiction, she was inspired to create Bedrock Financial Health, a program to help recovering addicts get a handle on their finances.

Throughout the journey, Marissa's situation was brought before many prayer groups, and mother and daughter say they felt the prayers of many of the faithful holding them up. They remain extremely grateful.

The bottom line for McNulty? "I know God has a plan for me! Our challenges aren't over, but I'm at peace. I know I'm not alone. Amazing things are happening around me all the time."

DATING, from page 8

Bend area and now resides in Los Angeles.

When asked what he hopes members of the Diocese of Fort Wayne-South Bend glean from the film, Father Guffey said: "While the film will appeal to everyone, it invites people to consider the value of dating practices that align with the Church's teachings.

"It challenges single people called to marriage to ask someone to go on the kind of date that they can feel good about afterwards," he went on to say.

"The Dating Project" will be made available for purchase and possibly shown in additional theaters in the future. To schedule a screening of "The Dating Project" in your area of the diocese, visit www.thedatingprojectmovie.com.



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Michael Thomas, witness to God's grace

BY JENNIFER MILLER

This August, Michael Thomas will be ordained to the Sacred Order of the Diaconate and profess Final Vows with the Community of Holy Cross. God willing, in a year, on Divine Mercy Sunday, he will be ordained a Holy Cross priest. Both sacramental events are incredible witnesses to God's grace, alive in Thomas' life.

Becoming a Catholic priest was not an obvious choice for Thomas. Born and raised in Lakeville, he was the eldest of two children who lived in a loving, Christian home. His family faithfully attended Trinity Evangelical Free Church on Miami Street in South Bend, although his mother, Rebecca, was raised Mennonite. Due to his parents' work schedule, Thomas began his formal education at St. Joseph School, which offered a strong, all-day kindergarten program. He attended there through eighth grade, continuing on to Saint Joseph High School.

As one of the few non-Catholic students at his elementary school, Thomas remembers the impact of the catechesis he received as "enrichment, not a big deal." He was a "pretty religious" child anyway, praying before meals, going to church with his family every week and loving his grandparents, who read Bible stories to him and his younger sister. His grandmother was an American nurse who fell in love with a Lutheran, German theologian and taught herself the language to help edit his papers. Their constant care and academic learning were inspiring for young Michael.

In the third grade, Thomas recalls his teacher asking the students to keep a prayer journal. In it, Thomas wrote, "I want to be a missionary and love God," drawing a big heart



Provided by Moreau Seminary

Seminarian Michael Thomas, who is preparing to be ordained a Holy Cross deacon, grew up in a faithful Christian, but not Catholic, family. His journey to the Catholic Church has been one of predominantly grace, he feels.

on the page. The religious that he would meet in the school, and their example, captivated him. The character of Friar Tuck in the book "Robin Hood" also caught his attention, and he pondered the friar's jailing because of his defense and love of the poor. Thomas began to wonder if there were Lutheran monastic groups he could join, thereby combining his family's

faith with the live witness he now recognized.

As he grew older, his imagination became shaped by the different Catholic liturgies and devotions he attended — such as the Stations of the Cross and weekly Mass — even though he did not always participate. But he knew the liturgy, and it slowly and quietly formed him. Around fourth or fifth grade, he remembers asking permission to go pray near the tabernacle in the church, back behind the screen, as "somehow I knew God was there."

Thomas grew in wisdom and understanding, and his questions of the faith developed as well. "Every question I had, there was way more behind it," it turned out. In Catholic doctrine class as a freshman at Saint Joseph High School, he loved to argue with his teacher, Jennifer Carrier. He found it interesting how "internally cohesive, in a very sophisticated system" theology was, and "how freedom and sin worked." Issues of justification, the pope and Mary were still issues from his Protestant upbringing, but he studied and accepted the doctrines well enough to twice receive a school theology award.

St. Adalbert School Principal Joseph Miller, at the time another of Thomas' theology teachers, remembers suggesting him

for the yearly prize and being questioned for the nomination. Miller simply said, "Michael is the best theology student in my class," because he always had the highest grades and most inquisitive questions. Thomas recalls being proud of "beating Catholics at their own faith" but recognizing that, while he was intrigued, he was still also resisting.

During his sophomore year he read the "Bread of Life" discourses. The question "What good is it if you have faith and don't have works" intrigued him, as did "So believe in God is one ... well done, so does the devil." Then he realized that the Catholic interpretation of the Eucharist was correct, and the only Biblical interpretation; he began "longing for that."

His senior year, an apologetics class taught by Kathryn Wales was formative. On an intellectual level, Thomas' questions had been answered, and he became angry, as he recalls. "It (Catholicism) was all right. ... I knew I was going to have to do something." Joining an Catholic book club, he began reading more apologetics and classic Catholic novels such as "Brideshead Revisited," and discussing them with fellow students and teachers.

The second semester of his senior year, Thomas said to himself, "If I am going to be a Christian, then the only way that makes sense is to move forward is to become Catholic. Otherwise I will have to decide not to be a Christian. To stay where I am, separate from the Eucharist and separate from communion with this Church, is absurd. I anticipated suffering, and being separated from my family."

Going down to Bloomington for college at Indiana University to study political science and philosophy that fall, Thomas also joined RCIA. He was welcomed into full communion with the Church that Easter.

With great joy and peace for finally having wrestled and chosen the Truth, Thomas suffered with having to tell his parents. For his mother, it wasn't about doctrine, but rather all about the family. His mother felt he was being "overly intense. Let other people worry about that," she said.

As the summers at home between semesters of college were now stressful, Thomas began spending time at South Bend Catholic Worker and the drop-in shelter at Our Lady of the Road. Thomas found a niche serving there, marking friends and discussing theology alongside folding laundry and towels. The summers were "among the happiest times of my life."

The idea of the priesthood had always been present and "ruminating about" in Thomas' head. He recognized "receiv-

ing gift upon gift" from God during this time of his conversion. Toward the end of college, though, the priesthood "suddenly became a possibility."

He took a different internship to better pursue a time of "quiet waiting," and heard God asking then for him to enter the seminary and the priesthood. Eventually he replied internally, "I hear you. I will do that."

He was suspicious of his own zeal as a new convert, but speaking to other Holy Cross priests, such as Father Drew Gawrych, CSC, allowed him to freely enter the Community of Holy Cross in 2011. "I was drawn to Holy Cross by the holiness and happiness of the Holy Cross religious and seminarians I knew — I wanted that life! The emphasis on community life and the mission to education" also resounded with Thomas.

He spent his novitiate year in Colorado Springs, Colorado, with much quiet, prayer and "the great gift of a wood chopper," cutting up logs. He found through "even tough things, or times of nervousness, an energy to carry through it." Returning to South Bend, Thomas was able to spend time once again with his dear parents and sister, grateful for their constant love and desire to be close.

The past years of continued discernment at Moreau Seminary have continued to be a great gift for Thomas. "The past four years have been beautiful and difficult — I see I have learned how to love God and give thanks to God. I continue to imagine how to give my life back to Him. I dearly love South Bend, and there is no place I would rather be right now."

Thomas currently lives out faithful witness to Christ, studying for his master of divinity degree and serving at St. Adalbert and St. Casimir parishes in South Bend. He helps in both the parish and school, transforming the youth group with Father Ryan Pietrocarlo, CSC, as well as teaching catechism and leading retreats for faculty and staff. Thomas is grateful for the wisdom, witness and brotherhood of an incredible community of Holy Cross men at the parish, namely Father Paul Ybarra and Father Pietrocarlo, as well as fellow seminarian Pablo Quan.

Currently Thomas is a fourth-year seminarian, in his final year of theology at the University of Notre Dame. He will soon take further steps to continue the life of grace offered so lovingly, so continually by the God that knows well the plans He has for him. Thomas continues to be most grateful, he said, for the "beautiful life" offered to him.

LITTLE FLOWER HOLY HOUR

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with Deacon Thomas Zehr



Please, come and pray for vocations to the priesthood and consecrated life.



St. Vincent de Paul Society hosts auction, dinner

BY CLAIRE KENNEY

On April 19, the St. Vincent de Paul Society of St. Joseph County hosted its annual Legacy Dinner. The dinner supports the mission of the society, which has served St. Joseph County since 1904, and includes an auction.

Bishop Kevin C. Rhoades opened the evening with an invocation and some introductory remarks, noting that “the St. Vincent de Paul Society of St. Joseph County does not only give food and clothes. They give love.”

Keynote speaker for the evening was former NFL offensive lineman Shawn Harper. Growing up on the south side of Columbus, Harper and his family leaned on organizations with missions similar to that of St. Vincent de Paul. These organizations impacted his ability to overcome the hurdles of poverty and significant learning disabilities.

“I was held back in second grade ... couldn't complete a sentence until I was in college ... watched my father leave when I was 4 or 5 years old,” Harper explained. “Mom raised us by herself, and we depended



Photos provided by Anne Hosinski Watson

The annual St. Vincent de Paul Society of St. Joseph County Legacy Dinner and auction raises funds for public programs and assistance.

on organizations (similar to St. Vincent de Paul).”

Over the course of his presentation, Harper detailed how his lifelong dream of becoming an NFL football player eventually fueled his motivation for creating a better life for himself. He went on to say that he also attributes his success to mentors

and others, including those from charitable organizations, whom he thanked for “seeing the king in the kid.”

Local high school student Madeline Credi received recognition for her work with the St. Vincent de Paul Society of St. Joseph County. Executive Director Anne Hosinski Watson presented Credi with the St. Louise de Marillac Young Vincentian Scholarship.

Employees from Gibson, the company responsible for processing payroll and benefit administration for the society, volunteered at the event. Samantha Stern was one such volunteer.

“St. Vincent is a wonderful

not-for-profit,” Stern said. “I am just lucky that I was able to volunteer at the event and be a small part of helping the community.”

Debra Hughes and her husband, Chris, who attend St. Mary of the Annunciation Parish in Bristol, were two of the approximately 300 in attendance. Hughes was very much inspired by Harper's words.

“His story is fantastic, how he got from where he was to where he is by a series of events so amazing as to be miraculous,” Hughes said. “I believe that is how God works, that He takes the difficulties of my life that I offer Him and turns them around

to bring miracles to me and those around me. That is a great message to hear and to share.”

Last year, gifts to the society fed 53,255 individuals, clothed 8,981 people, distributed \$16,704 worth of furniture, enrolled 13 participants in its Bridges Out of Poverty program and provided \$28,789 in financial assistance in St. Joseph County alone.

During her remarks at the Legacy Dinner, Watson explained how support gained by the event influenced these good works.

“All of this was made possible through the generosity of donors like you,” she said. “That is what tonight is about — it's about coming together to do good, to help those who are struggling in our community. Supporting the St. Vincent de Paul Society is truly an investment in our community.”

Harper echoed Watson's sentiments.

“I thank you for the obedience, the faith and the dedication to change the trajectory of people's lives,” he said. “It's about coming together to do good for the community.”

“When you invest in people, you create dividends,” she went on to say.

By giving those in need the basic tools for success, the St. Vincent de Paul Society invests in people. Those they invest in are then more readily able to help others and give back to the community themselves. The Legacy Dinner propels this cycle, and the support from it helps the society realize its mission.



Auction items await bidding later in the evening. Guest speaker at the dinner was former NFL offensive lineman Shawn Harper, who testified to the positive difference groups like the St. Vincent de Paul Society can make.



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In the beginning

Stephen Hawking died last month. He was a brilliant and influential physicist responsible for, among other things, the conclusion that black holes emit energy that we now call “Hawking radiation.”

This is not supposed to happen, because the gravity of black holes is so strong that it doesn't even allow light to escape. (That's why they're black.) And it creates some problems for quantum mechanics that we still have not solved.

In his later years, Hawking attracted a lot of attention for his speculations about how the universe began. Though an avowed atheist, he was for 32 years a member of the Pontifical Academy of Sciences. On many points of cosmology, he agreed with more faithful members of the academy.

He believed, for example, as most physicists now do, that the universe began in a stupendous Big Bang about 14 billion years ago. The Big Bang theory was first proposed by a Catholic priest, George Lemaitre, elected to the Pontifical Academy 50 years before Hawking. Hawking also believed, as Lemaitre proposed and Edwin Hubble demonstrated, that the universe is still expanding from this initial event.

Physics doesn't, and probably can't, tell us what caused the Big Bang. This is the point on which Hawking and the Church part company.

Like many scientists, Hawking was a positivist, interested in explaining everything by relying on sensory experience

and reason. According to the rules of this game, we are not allowed to appeal to forces or actors outside this closed system. He proposed that the universe came into being by a random quantum fluctuation, something like the way bubbles of steam form and expand in boiling water.

But, you might fairly ask, fluctuation in what? Where does the boiling water (in this analogy), or the primeval atom (the bubble), come from? What was there before the fluctuation?

Hawking proposed to answer this question from within his closed system as well. Don't think of time like a model railway track, he said, with someone at the beginning to set the trains going. Rather, think of time like a globe, and the beginning of the universe like the South Pole. To ask what is south of the South Pole is a meaningless question.

Science and religious belief must be consistent, but they are different disciplines. Anglican Archbishop James Ussher, primate of all-Ireland in the 17th century, once calculated from Old Testament chronologies that the world began on Oct. 23, 4004 B.C. This is probably not right.

The ages and generations in the Bible accounts are likely symbolic, not literal. On the other hand, Lemaitre wisely warned Pope Pius XII against opining in public that the Big Bang proved the truth of Catholic faith. Physics can't observe and test the action of God.

Neither can science make God unnecessary, as Hawking once



JOHN GARVEY

INTELLECT AND VIRTUE

claimed it does. At least not if we are interested in finding an answer to the question Gottfried Wilhelm von Leibniz famously asked: “Why is there something rather than nothing?” Hawking's answer (it's random) is not very satisfying, especially to the scientific mind.

We would all do well to observe the limitations of our disciplines in making claims about what we can prove. Hawking was playing a game that did not allow us to speak about God, and there's nothing wrong with that. But there are important questions that lie outside the physical sciences, and despite his enormous contributions, he didn't provide much help in answering those.

Telling our stories and knowing for sure

When Oprah Winfrey was first asked the question, the talk-show queen was left tongue-tied.

She was doing a live television interview with the late film critic Gene Siskel to promote her film “Beloved,” and he concluded by asking, “Tell me, what do you know for sure?”

“I got all flustered and started stuttering and couldn't come up with an answer,” Winfrey later wrote. But since that day, she's never stopped posing that question — to others and to herself.

If she can borrow the question from Siskel, so can I.

In my journalism career, I have never ceased to be astounded by the generosity of strangers when I request an interview — a cold call disrupting a hot dinner, a knock on the door on a Saturday morning, a formal sit-down or a quick conversation in the back of a church or the corner of a store or the middle of a long line outside in the wee hours of a blustery Black Friday.

One minute we've never met, the next they're entrusting me with their last name and age and occupation, fielding questions they can't possibly prepare for or predict.

I don't know exactly what to make of this great goodness, except to say we crave conversation, connection, and we want to be helpful.

Whatever the reason, it fills me with gratitude and allows



CHRISTINA CAPECCHI

TWENTY SOMETHING

me to be — of all things — a student of the human race. What a fountain of youth, a lifelong adventure.

But you don't need a press badge to witness the storytelling. When you give someone your full attention, undergirded by genuine curiosity, it will almost always be rewarded. If you can come up with good questions, you won't be disappointed.

It is the Catholic response, the simplest and surest way to affirm the dignity of another. What's your name? Where are you from? How long have you been here?

Every now and then I encounter a kindred spirit, a fellow interviewer masquerading in scrubs, an apron or tattered gardening jeans. My sister-in-law is among them. She works in palliative care, a difficult field to which she brings a bouquet of compassion, listening with the utmost sensitivity. Just as steadily as she amasses medical knowledge, so too does she patch together a more complete understanding of humanity.

CAPECCHI, page 13

The Lord sustains His faithful and blesses their labor



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Fifth Sunday of Easter John 15:1-8

The Acts of the Apostles, again this Easter season, is the source of the first reading for Sunday. It highlights Paul. In an earlier passage, not read in this liturgy, the intensely devoted Jew, Paul, after having persecuted Christians, miraculously experiences the presence of Jesus on the way to Damascus.

Paul instantly converts to Christianity. Eventually the Christian community accepts him, although understandably some Christians were nervous, considering his record of persecuting them. He had been quite hostile to followers of Jesus.

At last accepted, in this weekend's reading he returns to Jerusalem. With his choleric personality and religious fervor, now bursting with belief in Christ, he openly debated with Greek-speaking Jews.

Paul himself was well-educated. From Tarsus, he was not a product of the Holy Land, although he was an ethnic and religiously observant Jew. He spoke Greek, the language of the empire and of scholarship.

Paul's intensity made enemies for him. The Christians took him for his own safety to Caesarea, the Roman capital of Palestine, a place now in ruins on the outskirts of modern Tel Aviv. From Caesarea, a seaport, the Christians sent him home to Tarsus, for his personal security.

An important statement in this reading is in its final verse. It says that throughout the entire area the Church was at peace and making progress. Notice that the term “Church” is used.

For the second reading this Easter weekend, the Church offers a selection from the First Epistle of John. It refers to its

readers as “little children.” Obviously, adults composed the epistle's audience, or most of the audience. Still, the epistle employs this term of endearment. Those who follow Jesus indeed are God's “little children,” little in their vulnerability and need for God.

St. John's Gospel supplies the last reading, part of the long discourse by Jesus given the Apostles at the Last Supper. This reading has a deeply Eucharistic undertone. At the Last Supper Jesus gave the Twelve the wine that became, through the Lord's power, the blood of Christ.

Wine, of course, is the product of grapes. Grapes grow on vines. In this reading, Jesus says, “I am the true vine.” All who love the Lord are the branches. God protects the vine, even by cutting away branches because of sin.

Thus Jesus warns that no vine can bear fruit if it separates itself from the true vine of God.

Being by and in the Blood of Christ completes and strengthens this bond between vine and branches.

Reflection

In Acts, First John and the Gospel, the Church calls us to absolute faith in, and deep love for, God, in Jesus — risen to life after dying on the cross. Jesus is the cornerstone of our faith and of our lives.

Part of the Lord's legacy is the Church. The Church does not, or should not, merely mean an earthly, visible and coincidental entity that we can take or leave. If we truly are with Christ, then we are part of the Church, and vice versa.

The Church is the Mystical Body of Christ, a phrase rich in its references to Paul's own thoughts. It then also is the vine. Members of the Church are its branches.

Vines and branches involve a living relationship. The vine nourishes and holds the branches. Cut away from the vine, the branches die. This Church offers us divine nourishment, the eucharistic Blood of Christ, and it unites us to the Lord.

On this weekend, the Church

again invites us to celebrate the victory of Jesus over death. If faithful, if in the Church, the Mystical Body, we are with Jesus. He is the vine. We are the branches. In union with Christ we live and are strong, nourished by the Eucharist.

READINGS

Sunday: Acts 9:26-31 Ps 22:26-27, 28, 30, 31-32 1 Jn 3:18-24 Jn 15:1-8

Monday: Acts 14:5-18 Ps 115:1-5, 15-16 Jn 14:21-26

Tuesday: Acts 14:19-28 Ps 145:10-13ab, 21 Jn 14:27-31a

Wednesday: Acts 15:1-6 Ps 122:1-5 Jn 15:1-8

Thursday: 1 Cor 15:1-8 Ps 19:2-5 Jn 14:6-14

Friday: Acts 15:22-31 Ps 57:8-12 Jn 15:12-17

Saturday: Acts 16:1-10 Ps 100:2, 3, 5 Jn 15:18-21

A little boy meets a pastor

A remarkable video of Pope Francis answering a young boy's deeply personal question was posted by Catholic News Service recently.

It moved many viewers to tears.

It also moved some Catholics to fits of sarcasm and anti-papal gibes, which left me wondering: What is happening to some of our pew mates?

The video was produced by Robert Duncan and showed a visit by Pope Francis to a sprawling, decrepit housing complex on the outskirts of Rome. During these visits, the pope often takes questions from the children.

On this visit, a young boy named Emanuele, perhaps 9 or 10 years old, approached the microphone. But nerves got the best of him, so the pope asked him to "come and whisper it in my ear." That scene alone was quite touching, as the little boy buried his head into the pope's shoulder and whispered his question.

But then the pope, with Emanuele's permission, told the crowd that Emanuele's father

was dead. A nonbeliever, he'd had his children baptized, however. The weeping boy wanted to know if his father was in heaven.

The pope gave a moving response, praising the little boy for his courage, and saying that his father was a good man.

"That man did not have the gift of faith, he wasn't a believer, but he had his children baptized. He had a good heart," the pope said. "God is the one who says who goes to heaven."

He then told the children that God has "a father's heart. God has a dad's heart."

The pope reassured little Emanuele. "Does God abandon His children?" The children in the audience shouted no. "There, Emanuele, that is the answer," the pope told the boy. "God surely was proud of your father, because it is easier as a believer to baptize your children than to baptize them when you are not a believer. Surely this pleased God very much."

With such a young and grief-stricken boy, this was not a moment for high theology. In that district of Rome, who knows



AMID THE FRAY

GREG ERLANDSON

how his father lost his life. The children there have seen more of life's cruelty than most their age. The pope's message was that God was a loving father. That He did not abandon His children. That He loved them.

The reaction to the video of this encounter has been quite positive. Surprisingly, however, there has been a strong minority who felt this was more evidence that the pope was not up to snuff when it comes to doling out doctrine.

Some thought it was a contrived photo op. Perhaps Emanuele was an actor, like those student activists after the Florida high school shooting who were accused falsely of being crisis actors.

Others accused the pope of teaching error: "Unfortunately, the pope lied. According to the Bible, his dad, as a nonbeliever, is in hell."

"This pope did not tell the boy the truth," wrote another.

Such certainty about who is or is not in hell is not entrusted to anyone in the Church, as the Catechism of the Catholic Church rightly explains. And no pastor of any sort would crush the heart of a little boy who had lost his father. Yet today in social media such discourse — and worse — is, unfortunately, quite common.

In his newest apostolic exhortation, "Rejoice and Be Glad," Pope Francis warns about "networks of verbal violence."

"Even in Catholic media, limits can be overstepped," he said.

A little boy in Italy encountered a pastor at a moment of great worry and sorrow. For this, all of us should be able to put down our brickbats for a moment and rejoice and be glad.

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



CNS photo/Paul Haring

Pope Francis embraces Emanuele, a boy whose father died, as he visits St. Paul of the Cross Parish in Rome April 15.

CAPECCHI, from page 12

This spring I've posed Gene Siskel's question to a variety of people, seeking bread crumbs from the communion of future saints here on earth.

What do you know for sure?

I asked a retired bishop, who immediately spoke of service. "It empties the heart of selflessness and then fills it up with love, if you are open to that. You cannot look upon service as a drudgery, you must look upon it as a beautiful opportunity of loving, and that is all there is to it."

I asked a well-traveled, high-profile Catholic sister. "We're called to be God's love in the world," she told me. When you answer that call, she added with a laugh, prepare for "surprises."

I asked my mom and her mom.

"I know that once the heart has stretched, you never quite are the same person," my mom answered.

"I know for sure that through my long life, I have been guided and protected by an amazing God, who has loved and understood and forgiven me

every step of my journey," my grandma replied.

I asked a 101-year-old nun, who cast her eyes aside and flashed a half-grin before she spoke. "I know for sure that I'm going to die. That's the only thing I know for sure."

If I may add my own, it would be this: I know for sure we are here to lean on and learn from each other.

Christina Capecci is a freelance writer from Inver Grove Heights, Minn., and editor of SisterStory.org.

SCRIPTURE SEARCH®

For April 29, 2018

1 John 15:1-8 and John 15:1-8

Following is a word search based on both the Second Reading and the Gospel for the Fifth Sunday of Easter, Cycle B. The words can be found in all directions in the puzzle.

CHILDREN	SPEECH	TRUTH
CONDEMN	KNOWS	PLEASES HIM
JESUS	LOVE	COMMANDED
THE SPIRIT	VINE	BRANCH
FRUIT	PRUNES	THE WORD
UNLESS	DO NOTHING	THROWN
BURNED	MY WORDS	BECOME

BECOME DISCIPLES

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

Saint of the Week



Catherine of Siena

1347-1380

Feast April 29

Catherine was the 24th of 25 children of a Siennese dyer; her mystical experiences and raptures began at age 6. She refused to marry, and about 1367 joined the Third Order of St. Dominic. She attracted a like-minded group in Siena for prayer and good works, and devoted her last five years to church unity and ending the scandal of rival papacies. Though she experienced the pain of the stigmata, it became visible only after her death at 33. And, in an odd division of relics, her body is in a Roman church, while her head is in a Siennese church. Named a doctor of the church in 1970, Catherine is a patron saint of Europe and Italy, and the patron of fire prevention, nurses and nursing.

'The Devil and Father Amorth'

BY JOHN MULDERIG

NEW YORK (CNS) — In this age of media saturation, there can't be many human activities that have yet to be captured on film or videotape.

According to William Friedkin, director and narrator of "The Devil and Father Amorth" (The Orchard), however, his brief, mostly straightforward documentary includes just such a novelty: the first authorized footage of a Catholic exorcism.

That claim will serve as a selling point for some, a red flag for others. Safe to say, this is unsettling fare ill-suited to the very young or the faint of heart.

Friedkin, director of 1973's "The Exorcist," follows the case of an Italian woman who was ministered to by Pauline Father Gabriele Amorth, chief exorcist of the Diocese of Rome from 1986 until his death in 2016 at 91.

There's an intrusive feeling to the portion of the movie in which Friedkin records Father Amorth's ninth attempt to rid this lady of her demons. The effect might be compared to that of watching a



CNS photo/LD Entertainment

Pauline Father Gabriele Amorth performs an exorcism on Christina in the documentary "The Devil and Father Amorth."

doctor treat a suffering patient.

Yet this glimpse into the world of absolute darkness seems, for the most part, artistically — or perhaps it would be better to say journalistically — justified. And it will certainly fas-

cinates at least some viewers.

Friedkin surrounds this central encounter with a curious blend of other items. He starts with a look back at William Peter Blatty's fact-based 1971 novel, the source of his famous feature,

and the situation that inspired it. He adds interviews with, among others, Auxiliary Bishop Robert E. Barron of Los Angeles, open-minded neurosurgeons and more insistently materialist psychiatrists.

He also includes an incomplete portrait of Father Amorth that asserts but does not explore the priest's sanctity. This will be a source of disappointment for Catholics in the audience since the jaunty, compassionate clergyman — whose sense of humor extended to constant mockery of the Evil One — appears to warrant a more penetrating study of his personality and work.

More attention devoted to Father Amorth, moreover, would have helped to offset the inevitable grimness of the rite at the heart of the proceedings.

At times, Friedkin appears slightly breathless with enthusiasm for his own material, and Christopher Rouse's churning score also hints at sensationalism. But overall, the tone is respectful and sober-minded.

The film contains mature themes, potentially disturbing images and a rude gesture. The Catholic News Service classification is A-II — adults and adolescents. Not rated by the Motion Picture Association of America.

Book appeals to hipster Catholics with spiritual swagger

BY REGINA LORDAN

Are you a Catholic hipster? Are you a bespectacled foodie, black skinny jeans and Chucks-wearing Catholic "sneaking a peek at your breviary app during your work meeting," as the book teases?

Then yes, you are a Catholic hipster, and yes, "The Catholic Hipster Handbook: Rediscovering Cool Saints, Forgotten Prayers, and Other Weird but Sacred Stuff" by Tommy Tighe is for you.

Does this stereotype annoy you and does the whole idea of a Catholic hipster seem odd? It doesn't matter, this book is still for you.

Just as the world is saturated with stereotypes about hipsters and Catholics (and perhaps now Catholic hipsters?), the market is saturated with books for Catholic moms, grieving, spirituality, history, the saints and the Gospel. It is not exactly overflowing with literature that purposefully identifies with Catholics with a certain type of spiritual swagger.

This book will speak to the Catholic who is ready to appreciate the absolute coolness of Catholicism: It is countercultural, it's ancient (more ancient than those ancient grains on your avocado toast), and there is so much to celebrate, discover and explore within the faith to deepen spirituality and life.

"The Catholic Hipster Handbook" augments these glorious features of the Church and organizes them into ways to rediscover the Church's attitude,

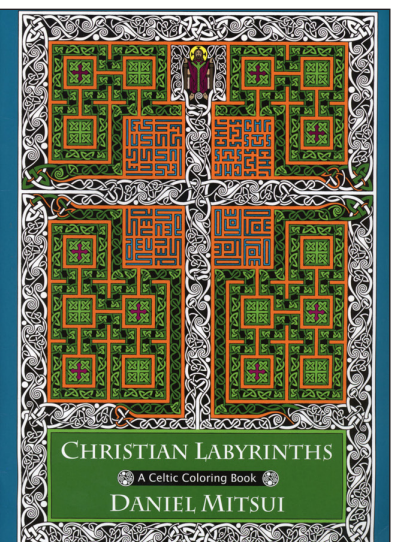
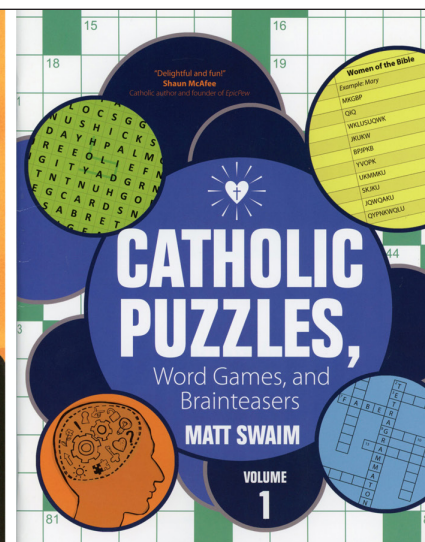
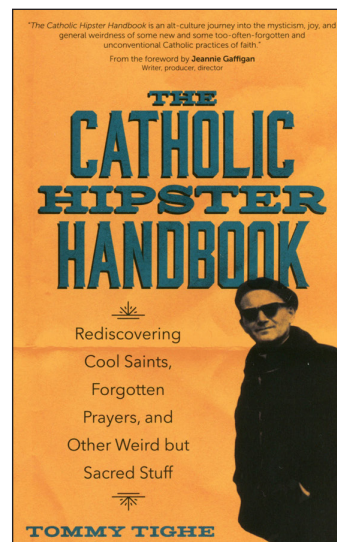
stuff, life and the attraction. The aptly called rediscoveries are explained and unfolded by interesting laypeople, as well by a Salesian sister and diocesan priest. Each topic is given a saint, prayer and activity. Hipsters love homework, right? Well no one really does, but this homework is easy, meaningful and involves pilgrimages, simple matching games, art projects and praying.

With chapters like "Catholic Weird on Twitter," "What About Beards," "Taking Pope Francis to the Farmers Market" and "The Local Craft (Catholic?) Brewery Scene," there is no wonder "The Catholic Hipster Handbook" appeared on several top book lists floating around the internet.

Fresh and original, fun and clever, the book is laden with authentic Church teaching, beautiful prayers, meaningful reflections and spiritual refreshment. In "O Scapular, My Scapular," Sarah Vabulas, author and podcast host, discusses the meaning behind her beloved scapular. On one side is the image of the Sacred Heart of Jesus, on the other is an image of Mary.

Vabulas said wearing the scapular almost daily has given her the opportunity to answer curious questioners about the relationship between Mary and Jesus. She notes the history of the scapular and its symbolism to live a life focused on Jesus through prayer and the sacrament of reconciliation.

Lisa Hendey's contribution includes practical applications



CNS

These are the covers of "The Catholic Hipster Handbook: Rediscovering Cool Saints, Forgotten Prayers and Other Weird but Sacred Stuff" by Tommy Tighe; "Catholic Puzzles, Word Games and Brainteasers" by Matt Swaim; and "Christian Labyrinths: A Celtic Coloring Book" by Daniel Mitsui.

to keep Catholics focused on Catholicism by sharing her favorite Catholic apps. Author and founder of the popular CatholicMom.com, Hendey also reminds readers about the importance of silencing technology to "simply be in the astounding presence of the greatest designer the world has ever known."

Her cool saint is St. Eligius, who "would have been an app designer had he lived in modern times." This patron saint of gas station workers was a priest, bishop and skilled metalworker who used his access to royalty to help the poor. Her activity? Spend some time with an elderly person and help them learn something new about their technology.

Written by Tommy Tighe, founder of CatholicHipster.com, with the help of contributors including Leticia Ochoa Adams from Sirius XM, musician and comedian Matt Dunn and Salesian Sister Brittany Harrison, the voices are diverse and bring something very interesting to the (brunch?) table. Try it out and reinvigorate your faith life with a breath of fresh air.

In the mood for more alternative ways to engage your faith life? Try out "Catholic Puzzles, Word Games, and Brainteasers" by Matt Swaim and "Christian Labyrinths: A Celtic Coloring Book" by Daniel Mitsui, both published by Ava Maria Press.

"Catholic Puzzles" is collection of mind-bending but fun

quizzes, code scrambles and letter games. The games will hone your Bible and Catholic fact skills as well as provide several hours of entertainment.

"Christian Labyrinths" is a coloring book that marries a love of coloring with intricate tile patterns and Bible verses and prayers. Interestingly, each page contains a hidden mistake, adding to the challenge and intrigue of this unique collection of coloring pages for adults.

Lordan has master's degrees in education and political science and is a former assistant international editor of Catholic News Service. She is a digital editor at Peanut Butter & Grace, an online resource for Catholic family catechesis.

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.

Mishawaka Catholic preschool and kindergarten open house

MISHAWAKA — The St. Bavo Campus, 524 W. 8th St., of Mishawaka Catholic School will have an open house Sunday, April 29, from 3-4:30 p.m. Learn about the preschool program for ages 3/4 and 4/5 as well as Kindergarten. Tour the school, meet the teachers and learn how your child can become a saint for the 2018-19 school year. Visit <http://www.mcmish.org>.

Day of Reflection

MISHAWAKA — A day of reflection will be held at St. Francis Convent Wednesday, May 2 from 9:30 a.m. to 2:30 p.m. The theme for the day is "Pentecost." Bring a Bible. The cost of the day is \$20 and includes lunch. Register by Friday, April 27, with Sister Barbara Anne Hallman at 574-259-5427.

Lourdes Ball Dinner Dance

SOUTH BEND — The Knights of Columbus Council 553 will have the annual Lourdes Ball Dinner Dance Saturday, May 5, from 5-11 p.m. at the hall, 553 E. Washington St. Mass at St. Joseph Catholic Church will be followed by speaker Father Jacob Meyer, silent auction, steak dinner and dancing to DJ Sound FX. This event will raise funds to send a pilgrim to Our Lady of Lourdes Shrine in France.

Christ Child Society of South Bend 'information coffee'

SOUTH BEND — An "information coffee" and tour of the Christ Child clothing center, 308 S. Scott St., will be Wednesday, May 9, at 9:30 a.m. Volunteers give three hours a week on Wednesday mornings from August to December providing new clothing to children. Christ

Child volunteers also provide tutoring and mentoring to students at St. Adalbert School. For questions or more information call Kristy Botich, 574-291-7523.

Disabilities Expo coming to Coliseum

FORT WAYNE — The diocesan Ministry for Persons with Disabilities will participate in the Disabilities Expo at the Memorial Coliseum on Saturday, May 12, from 10 a.m. to 3 p.m. Diocesan staff and members of the grassroots ministry Building Inclusive Parishes will be on hand to discuss initiatives in parishes and across the diocese. Contact Mary Glowaski at 260-399-1458 or mglowaski@diocesefwsb.org.

REST IN PEACE

Decatur

William A. Braun, 85, St. Mary of the Assumption

Donaldson

Sister Magdala Oswald, PHJC, 86, Catherine Kasper Home

Fort Wayne

Melveena C. Gabriel, 91, Cathedral of the Immaculate Conception

Michael L. Serrani, 82, St. John the Baptist

Carol R. Klinger, 85, St. Therese

Vicki Antoinette Ward, 58, Cathedral of the Immaculate Conception

Nicholas F. Palermo, 88, Our Lady of Good Hope

Betty N. Swindler, 97, Saint Anne Chapel

Steven Wayne Brown, 63, Sacred Heart

Monroeville

Shirley A. Hoover, 52, St. Rose of Lima

New Haven

Charles Henry Comstock, 89, St. John the Baptist

Notre Dame

Sister Miriam David, CSC, 95, Church of Our Lady of Loretto

South Bend

Clarence E. Spitz, 88, St. Hedwig

Daniel C. Kelver, 80, Christ the King

Rita Bogucki, 92, Holy Family

Angela Mary Stajkowski, 91, Our Lady of Hungary

Margaret T. Horvath, 91, St. Jude

Leonard M. Szymanski, 65, Holy Family

Wabash

Katherine E. Donaldson, 83, St. Bernard

Submit obituaries to mweber@diocesefwsb.org

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SPORTS, from page 1

implementation of the program's four pillars: virtue, mentoring, ceremony and Catholic identity.

Judd noted: "Coaches are among the most impactful leaders in today's world. Our hope at SportsLeader is that if we can help strengthen the faith, the virtue, the leadership of coaches, then those coaches can bring it to and transform the athletes. If you can transform the athletes within a school, we'll transform the school. If we can transform the coaches and athletes there, we can transform this country, and the United States can transform the world."

Huth believes SportsLeader will enable the school's athletic program to bring students into a closer relationship with God.

SportsLeader promotes a virtue each week that the teams incorporate into their meetings, practices and games. For

example, when the virtue was self-control, the coaches spent some time discussing with their athletes its meaning and circumstances that might offer an opportunity to demonstrate the virtue of self-control. The coaches recognized when athletes exhibited the virtue and commended their efforts. At the end of the school year, select athletes are presented with the Kneeling Knight Award for their exemplary fortitude.

Senior Kat Knapke looks forward to getting a new virtue each week and reviewing virtues of previous weeks with her teammates, because "it breaks down what it means to be a good teammate and have good sportsmanship."

The second pillar of the program is mentoring. Coaches meet with individual athletes or small groups on a weekly basis, at which the coaches learn more about their athletes and the athletes build a strong relationship

with their coaches.

Joseph Klinger, a junior, was admittedly skeptical of the program at first, but he said he is now very impressed. "Many things are number-based. SportsLeader focuses on team building and relationships with coaches, and I feel comfortable going to them with anything."

The third pillar is ceremony. There are two ceremonies for each team: The first ceremony is when the athlete's father presents his athlete with a team jersey, reaffirming the love and appreciation he has for his child in front of the other fathers and other athletes. Everyone soon learns, through this emotional ceremony, that every father cares for every athlete — which, in turn, makes for a more cohesive team. This was very beautifully displayed recently, when an exchange student and volleyball player's father found himself needing to return to Mexico shortly after the ceremony. During the ceremony,

he spoke to his daughter entirely in Spanish, and no one else really understood what was being said — but there was not a dry eye to be found. Each player hugged her teammate and vowed to love and support her the rest of the school year, during her father's absence.

Midway through the season a second ceremony takes place with mothers. The athletes write letters of appreciation to their moms and have an opportunity to open up to them in front of others. "It's hard," Huth said, "but I think it's going to be worth the journey when we get to the end."

The fourth and final pillar is Catholic identity. "We're going to act as a Catholic family at games, and we're going to help each other with that," Huth said. "The concept of our Catholic identity, 'who we say that we are,' to the community will be shown through the actions of our students."

The program includes prayer

before and after games. Athletes are encouraged to express themselves in overtly Catholic ways, which so far has been received well by the competition. In girls soccer this year, the team captains from both schools met for pre-game meetings, and the opposing teams were invited to join Bishop Luers players in prayer on the field at the conclusion of the game. Every visiting team, including the public schools, participated in the prayer.

Bishop Luers High School Athletic Director Kevin Godfroy sees great potential in the school's relationship with SportsLeader — particularly the strength in evangelization and community building. "I think it will be a great opportunity for relationships to be built between our families, by seeing the emotional ties they have with their own children and help connect each other."

As South Sudan war drags on, churches try to help displaced

BY PAUL JEFFREY

WAU, South Sudan (CNS) — In a land where traditionally you'd look for a steeple and a cross to identify a church, today in South Sudan you're just as likely to find a church by looking for a collection of dirty, tarp-covered rustic huts, where the internally displaced have sought refuge from the country's seemingly incessant fighting.

Father Marko Mangu lives in the middle of such a jumble of precarious shelters. As diocesan coordinator for the Diocese of Wau, Father Mangu lives on the grounds of the Cathedral of St. Mary, where almost 10,000 internally displaced people — no one knows an exact number — continue to find refuge. That number is down from the height of the violence in 2017, when more than 16,000 people sought safety inside the compound's crumbling walls, but priestly privacy is still just a memory.

"It's a challenge to live here. The problems are endless. You either have to be a priest or someone extremely committed to the people, or you will get tired and quit," Father Mangu told Catholic News Service.

Since civil war began to rip apart South Sudan's fragile democracy in 2013, roughly one-third of the country's 12 million people have been forced to flee their homes. In Wau, Father Mangu said the national conflict took on starkly ethnic overtones when soldiers of the Sudan People's Liberation Army, mostly members of the dominant Dinka tribe, attacked a mixture of local opposition groups and members of other ethnic communities in 2016. More than 400 people were killed and some 120,000 had to seek refuge in churches and a nearby United Nations base, as soldiers looted and

burned many local communities.

Father Mangu said things are much calmer now, as most of the SPLA soldiers have been transferred out, replaced by national security troops who wear a different color uniform and who Church officials say are generally trusted by the local population. He blamed the former head of the SPLA, Paul Malong, for sending what the priest dubs "Malong's militias" to Wau.

"They were not real soldiers. They just picked them up in the villages, trained them for a few days, gave them a gun and set them loose," he said.

Malong was fired last year and later abandoned the country. On April 10, he announced from exile that he was forming a new opposition party, the South Sudan United Front. More than 40 different armed groups operate in the country today, making regionally supervised peace talks even more complex and difficult. A resumption of negotiations scheduled for April 26 in Ethiopia have been indefinitely postponed.

The peace process was dealt a further body blow by the death April 20 of Gen. James Ajongo, Malong's successor as head of the military. He reportedly died in Cairo after a short illness.

As the peace process stalls, Father Mangu said the new national security troops in Wau are well-disciplined and come from a variety of tribal backgrounds, thus ratcheting down tension in the city.

"None of them moves with guns unless they are on duty. And if national security finds you stealing someone's roof, they will arrest you. If you resist, they will shoot you. They have shot many soldiers who they caught stealing roofs," he said.

There aren't yet enough national security forces to go around, however.



CNS photo/Paul Jeffrey

A child swallows an oral cholera vaccine at a displaced persons camp at the Holy Family Catholic Church in Wau, South Sudan, April 17. The church has provided food, shelter material and health care, and the presence of clergy and religious has fostered a sense of relative safety for the families who first occupied the church grounds when fighting enveloped the city in 2016.

"They are training more, and as soon as they're ready, they'll be sent to more villages around here so that people will feel more secure about returning home. We cannot tell people to go back home if we're not sure that they will be safe," said Father Mangu.

Angelina Polu, a member of the Balanda tribe, says her son was killed by SPLA soldiers. She lives on the cathedral grounds with her grandson.

"I want to go home, but there are too many guns out there. And my house is gone. The Dinkas took it," she said.

In the meantime, conditions in the cathedral compound — and at three other Catholic churches that host the displaced in Wau — remain worrisome.

"We are afraid of outbreaks of meningitis and measles and other contagious diseases in

the camps," Father Mangu said. "And even if we keep those problems at bay, it is not a good situation to be crowded together like this. If you're a big boy, to be in the same room with your mother-in-law and your grandmother is not acceptable. It's not our African culture. But people are forced to live like this. To stay alive they have to be there. They ran from danger. They saw their friends and family slashed and killed. So although life is difficult, it is better to face the challenges here than to return to a dangerous situation where you can lose your life."

Some 250 miles to the south, Father Victor Babie also lives surrounded by the internally displaced. As the priest in Riimenze, a once-sleepy village near the border with Congo, he's also the de facto mayor of 7,030 dis-

placed people — he knows the exact number — who continue to seek safety in the shadow of the church. With help from groups like Solidarity with South Sudan and the Catholic Medical Mission Board, he provides water, food, medical care, education and hope to the community.

"Life is better than last year. People can walk two kilometers from here without being attacked," he said. "But they're afraid to go much farther. If they go back to their villages, the soldiers will accuse them of sympathizing with the rebels. So they stay close to the church, where they feel safe. But because they can't travel to their fields to plant and harvest, they can't feed themselves. It falls on the Church, with help from the United Nations and NGOs, to find them food."