



TODAY'S CATHOLIC

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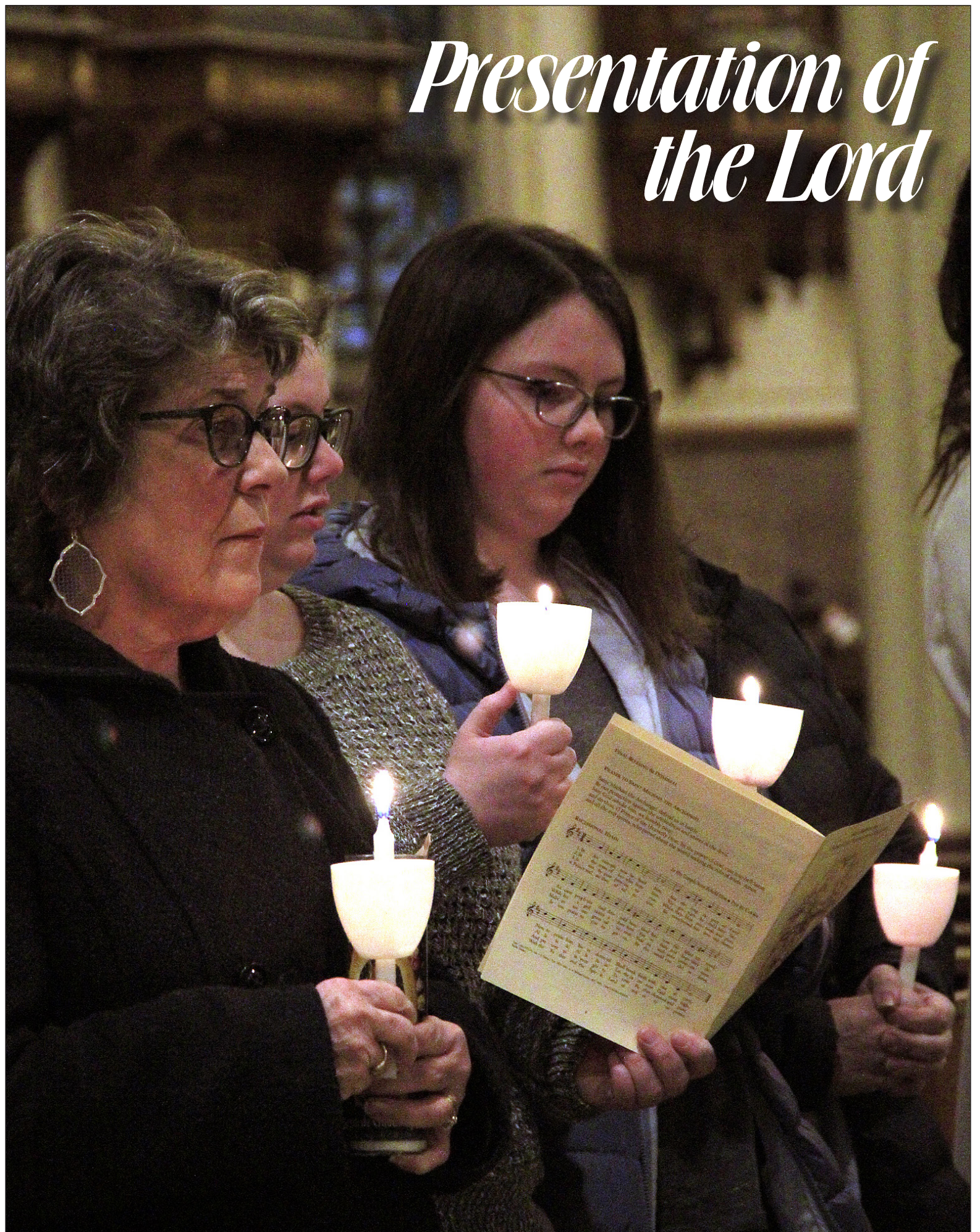
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Presentation of the Lord

Jennifer Barton

The feast of the Presentation of the Lord, or Candlemas, was celebrated in Fort Wayne Saturday evening, Feb. 1, at the Cathedral of the Immaculate Conception by Bishop Kevin C. Rhoades. The liturgy began with a blessing of candles by Bishop Rhoades at the back of the church, followed by a candlelit procession. The candles symbolize Christ's coming as the Light of the World.

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February is Catholic Press Month**Guiding, inspiring and inviting: Today's Catholic**

FORT WAYNE — Since January of 1926, when Archbishop John F. Noll started writing articles that he inserted in copies of Our Sunday Visitor, those living in the Diocese of Fort Wayne-South Bend have been able to find, in written word, a Catholic voice that provided guidance, inspiration and an invitation to draw close to God in communion with His body, the Church.

Over the years, Today's Catholic changed its form in order to remain relevant to those readers and to expand its reach to those who were not reading the paper as well as those who may have fallen away from the Church. The name changed from Our Sunday Visitor to The Harmonizer in 1972, and finally Today's Catholic in 1986. A website began in 1998, and in 2015 Today's Catholic began to share articles through social media.

Yet, the mission of the newspaper to evangelize through telling the Catholic story remains the same. The local Catholic media outlet is the voice of Bishop Kevin C. Rhoades and the best local Catholic resource to stay up to date on news from the Diocese of Fort Wayne-South Bend.

A response to propaganda

In 1912, then-Father Noll stood up to face a dangerous form of socialism that opposed religion, morality and private ownership — then pervading the nation — when he founded Our Sunday Visitor to inform the Catholic laity and their friends. As early as 1902-03 Father Noll had been writing and distributing Kind Words From Your Pastor, which, as he recalled, began a literary career of keeping his parishioners up to date and informed.

It was a small paper that lasted for 24 editions. A few years later, in 1908, he published Parish Monthly. It contained reading described as being of general interest and serving some 200 parishes across the nation.

In 1910, Father Noll was transferred to St. Mary Parish



Joyously sharing in the celebrations of the faith across the Diocese of Fort Wayne-South Bend, and sustained during difficult times by the promises of Christ, Today's Catholic shares the Catholic faith in word and image.

in Huntington and acquired a printing press from a local newspaper. It was then that he made a first run of 35,000 copies of Our Sunday Visitor for a May 5, 1912, distribution at parishes.

Father Noll's editorial in those weekly copies stated that "this Sunday Visitor will insist on going home with you from Mass, and will instruct and entertain you all for the price of one penny a paper." He recognized the critical need to reach out, focusing in those early issues on a response to the anti-Catholic and socialistic propaganda that spewed from a contemporary publication, The Menace.

The Menace had been founded in 1911 with a mission to attack the Church, which it bitterly assailed. The Menace accused members of the Church of planning attacks on American freedom and liberty. The publication did not prevail, however, and disappeared some 85 years ago.

Then-Msgr. Noll was notified on May 13, 1925, that Pope Pius XI had named him the successor of Bishop Herman Joseph Alerding, who died in December 1924. Following his new appointment, Bishop Noll founded the diocesan weekly

paper Our Sunday Visitor Fort Wayne Edition, which became the forerunner of The Harmonizer.

At first, the diocesan newspaper contained the national edition of Our Sunday Visitor, with about 10 pages dedicated to diocesan and general Catholic news directed at most Catholic homes in the dioceses. A commitment to fulfill a need was being served. By January 1926, this newly directed publication was being printed as a diocesan paper and featured items of interest intended to encourage and inform the laity.

By 1967, the Fort Wayne-South Bend diocesan edition had changed editors. Under Bishop Noll, Francis Fink served as a temporary managing editor, and as editor following Archbishop Noll's death. Msgr. Joseph Crowley then served as editor from 1958-67. In 1967, Msgr. Crowley left to become a pastor, and Msgr. James P. Conroy, who had been editing the youth column, took over.

A diocesan paper is born

After Vatican II, circulation of the newspaper experienced somewhat of a decrease. Msgr.



File photos

Conroy, however, increased local news and pursued the notion the publication should be renamed. A contest among readers was held, and Msgr. Thomas Durkin suggested the name The Harmonizer, which was adopted.

As historian and author of "Worthy of the Gospel of Christ," Joseph White, wrote, "For an era when there were deep divisions about Vatican II reforms, the title projected a positive tone. With the Dec. 3, 1972, issue, the diocesan newspaper took its new name. The Harmonizer had a circulation 25,376 in 1976."

In 1986, the Diocese of Fort Wayne-South Bend took ownership of The Harmonizer at the request of Our Sunday Visitor Inc. On Oct. 26 of that year, the name was changed to Today's Catholic. A brief succession of lay editors continued the newspaper's mission into the 21st century.

Eventually, a new technology became necessary to stay in contact with the new generations of Catholics without removing the familiar and comfortable newspaper genre to which so many had accustomed themselves. To remain the viable vehicle for spreading the truth and beauty of Christ's Church on earth, Today's Catholic evolved into a multiplatform media outlet that rises to the challenges that change brings about.

The diocesan news source reflects the priorities of Bishop Rhoades, sharing his messages and aligning itself with his episcopal priorities. The mission of Today's Catholic remains the sharing of important news through the lens of truth and the Catholic faith, as well as witnessing to the experiences of faith with which the Diocese of Fort Wayne-South Bend is graced.

TODAY'S CATHOLIC
serves the Church's mission of evangelization
with LOCAL NEWS about our faith.

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Palestinians say Trump peace plan does not bode well for the future

BY JUDITH SUDILOVSKY

ABOUD, West Bank (CNS) — The pews at the Our Lady of Seven Sorrows Church were full Feb. 2, as children led a procession for the feast of the Presentation of the Lord and received candles from Father Firas Aridah.

Watching their children, parents of the parish said the announcement of U.S. President Donald Trump's "deal of the century" peace plan did not bode well for their future.

"We'd like to have a better future for our children, but I am afraid of the future," said Boutrous Fawadleh, 50, an English teacher at the Latin Patriarchate school in Aboud and the father of three boys, ages 14, 11 and 4. "What kind of life will it be for them?"

Mostly, parents told Catholic News Service, they were concerned about how the plan would further whittle away their freedom of movement on a day-to-day basis and increase Israeli control over their lives.

Already blocked by an Israeli checkpoint at the entrance to the village, they said they worried that with the tacit permission for land annexation by what they said was a one-sided proposal, more checkpoints and more settlements would be built around Aboud, making daily life even more of a struggle.

"Before we had hopes, now we have no hopes," Fawadleh said. "Even before this plan, people were suffering; with these measures there will be more checkpoints, more Israeli military presence, more settlements."

Among other aspects of the plan announced Jan. 28, Trump proposed the recognition of Israeli sovereignty over West Bank settlements, creating Israeli enclave communities in the heart of the West Bank while promising the possibility of a future independent Palestinian state under certain conditions.

This, Fawadleh joked grimly, would create a Palestinian state map impossible for schoolchildren to draw.

The village of Aboud, surrounded by the three Israeli settlements and closed in by the Israeli separation barrier, would be included in one of these enclaves.

Located between Ramallah and Jerusalem, Aboud — population 2,000 — has had thousands of square meters of land already confiscated by Israel.

"Where is the dignity in this plan? There is no dignity, no human rights, (it) is just thinking of the Jewish people and the state of Israel and negating the rights of a whole other people on the other hand," said Father Aridah, adding that he was concerned that more young



CNS photo/Debbie Hill

Louy Fawadleh, a Catholic Palestinian from Aboud, West Bank, stands with his sons, Adam and George, after Mass Feb. 2.

Palestinians would want to leave as their lives became more difficult.

Annexation of land in the West Bank and Jordan Valley will increase tensions and demonstrations, which could become violent, Fawadleh said.

Israel says the checkpoints and military patrols in the area are necessary for security reasons to protect settlers, who have been targets of drive-by shootings and other attacks by Palestinians.

Louy Fawadleh, 40, is a psychologist and a member of the same large extended family as Boutrous Fawadleh. The younger Fawadleh said that, every day, he and his wife travel some 30 miles to their jobs in Ramallah, and he often has to travel to other West Bank cities for his work. Often it takes more than double the time it should to get home because of the checkpoints, he said.

Just a few days earlier, he said, they were nearing a checkpoint and heard Israeli soldiers exploding something at the side of the road. They did not know what it was, and his wife became frightened and began to tremble and cry, he said.

"Imagine feeling this way just going home from work. It is a feeling you can't explain," he said.

The father of three boys, ages 12, 9 and 6, Louy Fawadleh said he was already beginning to worry about the basic issue of what he would do when his sons had to cross checkpoints to get to the Christian high school in Ramallah.

"Teenage boys are especially inspected at the checkpoints, so they are more in danger," he said, shortly after the end of the Mass. "But as a Christian I love to pray, and I have the strong internal belief that one day, even it is not soon, there will be peace here."

Thaira Naseem, 37, a science teacher, said she was not interested in politics. She simply wants to be able to take her 13-year-old son to his soccer practices in Ramallah and to his matches in other cities without being fearful of the Israeli checkpoints — which can be put up without notice — and to be able to make it to her own graduate classes at nearby Bir Zeit University on time.

"My son's practice is from 7 to 9 p.m. in Ramallah and that means we drive back to Aboud at night. Sometimes, I am afraid to drive that dark road at night," she said. "I just need a good future for my children."



Public schedule of Bishop Kevin C. Rhoades

Sunday, February 9: 9 a.m. — Mass, St. Robert Bellarmine Church, North Manchester
 Monday, February 10: 5:30 p.m. — Meeting of Diocesan Review Board, Sacred Heart Rectory, Warsaw
 Tuesday, February 11: 2 p.m. CST — Ordination of Msgr. Robert J. McClory, Bishop of Gary, Holy Angels Cathedral, Gary
 Wednesday, February 12: 9 a.m. — Meeting with High School Principals, Wyndham Garden Hotel, Warsaw
 Wednesday, February 12: 12 p.m. — Meeting with Council of Teachers, Wyndham Garden Hotel, Warsaw
 Wednesday, February 12: 6 p.m. — Meeting with Diocesan School Board, Wyndham Garden Hotel, Warsaw
 Thursday, February 13: 5:30 p.m. — Annual Scholarship Dinner for Ave Maria University, Ave Maria, Florida
 Thursday-Friday, February 13-14: Meeting of Board of Trustees for Ave Maria University, Ave Maria, Florida

Daily prayer is key to Catholics remaining active in church

BY MICHAEL BROWN

TUCSON, Ariz. (CNS) — Robert Feduccia, founding director of the Youth Liturgical Leadership Program at St. Meinrad School of Theology in St. Meinrad, Indiana, made respect for diversity a key theme in his keynote, "Liturgy in a Missionary Key," at the 58th Annual Southwest Liturgical Conference Study Week in Tucson.

Feduccia also focused on creating a new model of catechizing, saying the publication in 1992 of the long-awaited "Catechism of the Catholic Church" was unable to stop the decline in the number of people, especially young people, who self-identify as Catholics.

He was one of several keynote speakers and workshop presenters at the mid-January conference, which had as its theme: "Go in peace, glorifying the Lord by your life."/"Glorifiquen al Señor con su vida. Pueden ir en paz."

It drew liturgy and other leaders from not only Arizona's dioceses, but also dioceses in Texas, Utah, New Mexico, Colorado, Wyoming, Oklahoma, Indiana, Michigan, Louisiana, California, Georgia, Missouri and New Hampshire.

In his Jan. 16 address, Feduccia noted that only 29% of Catholics born in 1980 attend weekly services, compared to 43% of Catholics born before that year. He said the catechism's 1992 release did not keep "millennials" — Catholics born between 1980 and 2000 — from leaving the Church.

"Catholics born after 1980 are the least likely group of religious believers to pray daily," he said.

Among Hispanic and other

immigrant populations, as second and third generations come forward, they are far more likely to neglect daily prayer and weekly Mass attendance, and find religion to be less important in their lives.

Former Catholics who reported they no longer identified as part of a religious community — called "nones" — said they left for a variety of reasons: the mission and message they were given were vague; answers to difficult questions were superficial; the Gospel and life in the Church were not considered "good news"; the responses did not address their emotional needs or their pain; and they found other things more distracting, such as social media and the business of life.

Baby boomers were content to live with the answers of faith — "seven-second answers" — laid out by the old Baltimore Catechism, Feduccia said. For millennials, "we responded to all kinds of questions, but we didn't answer any of them."

"With the new catechism, the U.S. bishops mandated that new religious education materials include more of the core tenets of faith, given that young people seemed to be lacking the basics. "They thought the textbooks must be the problem," Feduccia said.

This led to why Feduccia referred to the early 2000s as the "School of Slow Answers."

With another generation of young Catholics at risk of falling into the "nones," Feduccia proposed a "School of Spirituality and Encounter."

"The key to remaining active is daily prayer," Feduccia said.

PRAYER, page 4

Mother gives hope by sharing story of adopting out baby boy

BY CHRISTINA GRAY

SAN FRANCISCO (CNS) — Kathy Folan had many dreams as a young philosophy student at the University of San Francisco in the 1990s. Sharing a stage one day with the child she conceived in a sexual assault and telling their story to a crowd of thousands was surely not one of them.

"Now it seems, we've been called to share this story," said Folan, 49, in a promotional video for San Francisco's Walk for Life West Coast, which was held Jan. 25 and where she was one of three featured speakers.

"It's not easy, for sure. But the Holy Spirit is with us and I feel like now is the time to share it," she said in the video. "To give other people hope and to see a good story, what can become of it if you let it." When Folan walked to the podium at the annual pro-life event and described the events that led to her decision to choose adoption for her unborn child, Nathan Sullivan, 28, was at her side.

Sullivan, whose face is a near-replica of Folan's own, shared their story from his perspective at a traditional vigil at St. Dominic Church the evening before the walk.

Initially, Folan said she lived with shock and shame after an acquaintance raped her. Like many girls and women who survive such an ordeal, she "didn't tell a soul."

A month later when she discovered she was pregnant, she said, the plans she had for her life "flashed before me," but she understood that "God had entrusted him to me for whatever reason."

Folan was fearful of "crushing" her devoutly Catholic par-



Photo by Dylan Nolte on Unsplash

ents in Spokane, Washington, with the news of her pregnancy, but they were greatly supportive, she said, suggesting Folan finish school at nearby Gonzaga University and raise her child with their support.

"Still, I knew that this baby needed a mother and a father," she said, and decided to pursue adoption.

After reviewing "hundreds" of prospective adoptive families, Folan asked Barry and Liz Sullivan in Maryland to adopt her son.

Folan knew the Catholic couple active in the pro-life community would "raise my child the way I wanted my future children raised. They were also comfortable with open adoption, in which birth parents, adoptive parents and the adopted child have some degree of contact with each other.

"I wanted my child to know who I was without the burden of asking his adoptive parents," Folan explained.

After his birth in the summer of 1991, Folan spent six days with her baby boy — an unconventional choice but based on the advice of an adoption counselor. The Sullivans arrived toward the end of her time with Nathan and with both birth and adoptive families present, he was baptized and placed by Folan into the arms of his adoptive mother.

When she returned to college two months later, Folan she said she was active and a "great pro-

life example" on campus. But at home alone at night she cried.

"There was that little seed of doubt, what if I had kept my baby," she said.

Folan, against her better judgment, accepted an invitation from the Sullivans to visit during her spring break a few months later.

"I saw he had everything that I couldn't give him at that time, and I knew I had made the right decision," she said.

Two weeks later, she met Luis Folan, her husband of almost 25 years, and added sons Justin and Brendan and

daughter Ciara to their family.

After Nathan moved to San Francisco for a job in 2012, he and the Folan family grew even closer. Her two younger sons became Eagle Scouts like their older half-brother. What's more, said Folan, they now both attend Embry-Riddle Aeronautical University, Nathan's alma mater, and the three young men now see each other "on almost a daily basis."

"Who could have ever known in that moment I took that pregnancy test and I saw my life flash in front of me that it would turn out so beautifully," said Folan.

Gray is associate editor at Catholic San Francisco, newspaper of the Archdiocese of San Francisco.

"I saw he had everything that I couldn't give him at that time, and I knew I had made the right decision."

KATHY FOLAN

PRAYER, from page 3

"This is not a crisis of catechesis. It's a crisis of Spirit."

He went back to the documents of the Second Vatican Council, beginning with the Constitution on the Sacred Liturgy ("Sacrosanctum Concilium") and built up that with quotes from the Dogmatic Constitution on the Church ("Lumen Gentium"), the Dogmatic Constitution on Divine Revelation ("Dei Verbum"), the Pastoral Constitution on the Church in the Modern World ("Gaudium et Spes") and the Decree on the Church's Missionary Activity ("Ad Gentes").

During the past two decades, there has been a resurgence of liturgical practices reflecting a return to traditional worship, including a desire for Gregorian chant. Feduccia said liturgical reforms of Vatican II aren't being undone just because of a longing on the part of some people for

the old forms of worship.

A self-described "liturgical pragmatist," Feduccia said there doesn't need to be friction between those who long for chant, and those who embrace post-Vatican II forms of liturgy.

"People want to go back and forth on this, but's fine to go back and forth," he said.

Feduccia told a story about his visit to the Holy Land, and a sense of disappointment he felt about not feeling any special connection to God while visiting the places where Jesus lived. It wasn't until he stood at the Western Wall, the remnants of the Temple, that things changed.

"It's said, 'The Divine Presence never leaves the Western Wall,'" Feduccia said. "Deep in my heart, I heard 'Yes, Robert. This place, this church. I have made a covenant with you and I will not leave.'"

That's why there isn't a real dichotomy between different elements within the Church, because God is present in all of

it, he said.

It's not a choice between "social justice Catholics" and "evangelization Catholics," he said. "It's social justice and evangelization. It is not a division. It's one thing."

When someone approaches him to ask if Gregorian chant is acceptable for his parish, Feduccia said, his response is simple: "I don't know. I don't know the needs of your parish. Are you in contact with the homes and the lives of your people? You tell me."

Parishes shouldn't be looking for someone else to solve their issues, because the answer is there in the community. "The fullness of salvation rests in every parish," he said.

Liturgists have the ability and are in the position to do something about this. Through worship, "you can open up people's hearts. That's your job."

Brown is managing editor of Catholic Outlook, newspaper of the Diocese of Tucson.



CNS photo/Michael Brown, Diocese of Tucson

People pray Jan. 17 during the 58th annual Southwest Liturgical Conference Study Week in Tucson, Ariz. The gathering drew liturgical and other leaders from dioceses in Arizona, Texas, Utah, New Mexico, Colorado, Wyoming, Oklahoma, Indiana, Michigan, Louisiana, California, Georgia, Missouri and New Hampshire.

Bill reinforces dignified treatment of human fetal remains after abortion

The grisly discovery last fall of more than 2,000 medically preserved human fetal remains in the possession of a former northern Indiana abortion provider shocked the state and the nation.

For Sen. Liz Brown, R-Fort Wayne, the case of Dr. Ulrich Klopfer only underscores the need for clear, legally enforceable guidelines for the respectful treatment of fetal remains after abortion. Her proposed legislation, Senate Bill 299, gives direction to the Indiana State Department of Health and augments a 2016 state law requiring fetal remains to be treated with dignity, which was upheld by the U.S. Supreme Court in May 2019.

Senate Bill 299 clarifies requirements for abortion providers to have policies in place with a funeral home or licensed burial provider to dispose of fetal remains by burial or cremation. In addition, it requires any facility providing abortion services to notify a woman of her right to the humane and dignified disposition of those remains. This includes giving her the choice of returning them to the clinic in the case of a medically induced abortion that may ultimately take place at home.

"We know that despite the law we passed in 2016, there are abortion clinics operating in Indiana that are continuing to treat fetal remains as medical waste," Brown said. "That is actually breaking the law today."

The other extreme, Brown stated in a Jan. 29 meeting of the Senate Health and Provider Services committee, is keeping fetal remains "as prizes or trophies" as Klopfer did.

For the Catholic lawmaker, this case hit particularly close to home because Klopfer had operated abortion clinics in her hometown of Fort Wayne as well as in South Bend and Gary. It was upon Klopfer's death in September that investigators found the remains of 2,411 aborted fetuses and thousands of medical records at his Illinois property — all the result of abortions he had performed at his Indiana facilities before his medical license was suspended in 2015 for various violations.

Brown emphasized that Senate Bill 299 is not a reaction to the Klopfer case. Instead, she said it is simply designed to fully implement the 2016 legislation — House Bill 1337 — that was immediately challenged by the abortion industry but finally upheld by the Supreme Court.

"The Klopfer case just underlines the need for this type of law," said Brown, a member of

St. Jude Church in Fort Wayne. "It brings to light how deceptive the abortion industry can be."

The Indiana Catholic Conference stands in strong support of Senate Bill 299, as it did with the legislation four years ago.

"We believe that in keeping with respecting the dignity of the body, particularly the most vulnerable in the form of these aborted fetuses, ensuring a proper burial or cremation is essential," said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana.

Church teaching on the matter is clear, added Father C. Ryan McCarthy, a bioethicist and moral theologian for the Archdiocese of Indianapolis.

"Every human person is equal in dignity in the sight of God, and for Catholics, not only are there traditions but actual requirements of canon law" surrounding proper disposition of human remains, said Father McCarthy, who serves as pastor of Our Lady of the Most Holy Rosary Parish in Indianapolis. "We are required to bury human remains, to the best of our ability, intact and in a permanent place."

Father McCarthy acknowledged that sometimes in the early stages of pregnancy — whether by miscarriage or abortion — fetal remains are lost or cannot be identified.

"No one is bound to the impossible," he said. "But if you have fetal remains, they must be treated with due respect."

Catholic cemeteries in Indiana stand ready to help in these situations, Father McCarthy added.

In the Klopfer case, both the Diocese of Fort Wayne-South Bend and the Diocese of Gary offered to provide for burial of the remains found on the doc-

INDIANA CATHOLIC CONFERENCE

BY VICTORIA ARTHUR

tor's property and reiterated those offers to the Office of the Indiana Attorney General, which is handling the case.

Several representatives of the Attorney General's office spoke in support of Senate Bill 299 during the Jan. 29 committee hearing.

"It is vital to have very strong laws on the books dealing with the disposition of fetal remains and to document that it has been done so appropriately," said Parvonay Stover, director of government affairs and legislative policy.

The Attorney General's office is continuing with its investigation and is working to ensure that the fetal remains will be returned to Indiana and treated with proper dignity and respect, the representatives said.

Senate Bill 299 passed 10-1 at the conclusion of the hearing, with Sen. Jean Breaux, D-Indianapolis, casting the only dissenting vote. The bill is expected to pass the full Senate and will be considered by the House in the coming weeks.

"This is a very straightforward bill that merely implements the rules (in the 2016 law) so that every health care provider, whether an abortion clinic or hospital, understands that they can no longer use their earlier protocols for fetal remains," Brown said. "Despite what people on the other side of this issue say, there needs to be more definition around these matters."



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NEWS BRIEFS

Catholic leaders disappointed by ruling limiting immigrant aid

WASHINGTON (CNS) — The U.S. Conference of Catholic Bishops, Catholic Charities USA and the Catholic Legal Immigration Network, known as CLINIC, expressed disappointment with the Supreme Court's Jan. 27 order allowing the Trump administration to go forward with a new rule meant to limit immigrants' use of government benefit programs. The court's "unprecedented ruling" in favor of the administration's revisions to government policy "harms families, targets lawful immigrants, and could prevent families from receiving vital nutrition and housing assistance," said a Catholic Charities USA statement. Dominican Sister Donna Markam, president and CEO of Catholic Charities USA, urged the Trump administration "to reconsider this harsh and unnecessary policy and rescind it in its entirety." She said the decision in favor of this policy "signals a watershed change of course from the best moments of our American heritage of welcoming immigrants and refugees." In its 5-4 ruling, the court gave the Trump administration the go-ahead with its "public charge" rule allowing the administration to deny green cards to legal immigrants based on their reliance on public assistance such as food stamps, Medicaid and housing vouchers. The rule was challenged by immigration groups and states including California, Illinois, Maryland and Washington. Legal challenges continue in several federal courts, and a separate injunction still blocks the rule from being implemented in Illinois.

Targeting world poverty has shown results, advocates say

WASHINGTON (CNS) — U.S. focus on reducing misery around the world has paid off — a key reason for continuing aid at current levels if not stepping it up, according to an official with the U.S. Conference of Catholic Bishops. Child mortality in Africa, for instance, was the highest in the world at 30% in 1950, according to Steve Hilbert, USCCB Africa and global development policy adviser. Africa still leads in the infant mortality rates — which means deaths before age 5 — but the rate is now 7%. "That's a huge drop," Hilbert said. "Imagine knowing in 1950 that one of your three children is going to die. ... For moms and dads, that's a big deal." In 1970, the vast majority of men ages 15 and up with no education lived in Asia. "By 2020, it has dropped greatly, and is projected to drop even more now," he said during a Jan. 27 policy presentation, "New Approaches in International Assistance," during the Catholic

Vatican donates masks to China to combat coronavirus



CNS photo/Thomas Peter, Reuters

VATICAN CITY (CNS) — The Vatican has donated thousands of protective masks to several Chinese provinces affected by the outbreak of the deadly coronavirus. In an email to Catholic News Service Feb. 3, the Vatican Press Office confirmed a report that appeared in the Chinese newspaper The Global Times, which said that since Jan. 27, the Vatican has sent 600,000-700,000 protective masks to China. According to the report, the donation was made possible with the help of Cardinal Konrad Krajewski, the papal almoner. The masks were paid for by the Vatican and Chinese Christian communities in Italy, while airline companies, including China Southern Airlines, provided free shipment, the report said.

Social Ministry Gathering in Washington. In Africa, the number of uneducated men has plateaued at about 100 million, and the number is expected to stay the same through 2050. "Millions of uneducated men with nothing to do — that's a grenade waiting to go off," Hilbert said. "They join militia groups, and they become fodder."

Doctrine is renewed with roots firmly planted in magisterium

VATICAN CITY (CNS) — Christian doctrine is not modified to keep up with passing times nor is it rigidly closed in on itself, Pope Francis told members and advisers of the doctrinal congregation. "It is a dynamic reality that, staying faithful to its foundation, is renewed from generation to generation and is summed up in one face, one body and one name — the risen Jesus Christ," he said. "Christian doctrine is not a system that is rigid and closed in on itself, but neither is it an ideology that transforms with the changing of seasons," he said Jan. 30, during an audience with

cardinals, bishops, priests and laypeople who were taking part in the plenary assembly of the Congregation for the Doctrine of the Faith. The pope told them that it is thanks to the Risen Christ that the Christian faith throws its doors wide open to every person and his or her needs. That is why handing on the faith "demands taking into account the person receiving it," and that this person be known and loved, he said.

Pro-life movement called to 'radical inclusivity,' outreach to millennials

WASHINGTON (CNS) — For Aimee Murphy, executive director of Rehumanize International, becoming a Catholic and joining the pro-life movement inspired her vocation. Murphy was only 22 when she founded the human rights organization, which seeks to end "all aggressive violence against humans through education, discourse and action." At that point in her life, she had been part of the pro-life movement for roughly six years. She

told an audience at Georgetown University Jan. 25 that when she was 16, her former boyfriend sexually assaulted her and threatened to kill her if she didn't get an abortion. "I just straight up understood at that moment, even though I had been pro-choice until then, that violence could not be the solution to a crisis," said Murphy. "I couldn't do to an unborn child the same thing that he was doing to me, which was not valuing humanity." She made the comments during a breakout session at the 21st annual Cardinal O'Connor Conference on Life. Organized completely by students, the conference is the largest student-run pro-life conference in the nation.

Holy Land Catholic leaders: Trump peace plan needed Palestinian input

JERUSALEM (CNS) — Calling U.S. President Donald Trump's Peace-to-Prosperty plan a "unilateral initiative," church leaders in the Holy Land said it did not give "dignity and rights" to the

Palestinians. "This plan will bring no solution but rather will create more tensions and probably more violence and bloodshed," the Assembly of the Catholic Ordinaries of the Holy Land said in a statement Jan. 29. The group includes Catholic bishops and patriarchs of different rites as well as the Franciscan custos of the Holy Land and one nun. In the long-awaited plan, which Trump called the "deal of the century," the president proposed the possibility of a future independent Palestinian state and the recognition of Israeli sovereignty over West Bank settlements, creating Israeli enclave communities. The plan also recognizes Jerusalem as Israel's capital while allowing for a Palestinian capital in villages on the outskirts of East Jerusalem, where, according to the plan, the U.S. would build a future embassy to the Palestinian state. But, the church leaders said in their statement, such proposals must be reached with the agreement of both the Israelis and the Palestinians. "These proposals have to be based on equal rights and dignity," they added. "The plan Peace-to-Prosperty, presented yesterday, does not contain these conditions."

Panel assesses Dorothy Day's impact on Church and their own lives

WASHINGTON (CNS) — If you met Dorothy Day, you were changed, said panelists at a Jan. 27 discussion following an advance screening of a new documentary, "Revolution of the Heart: The Dorothy Day Story," which profiles the co-founder of the Catholic Worker Movement. And if you were changed, they noted, you had the ability to make change yourself. "Dorothy taught me to pay attention and feel the sufferings of others," said Martha Hennessy, one of Day's granddaughters, during the forum at Georgetown University in Washington. "Dorothy gives us hope. Dorothy gives us courage to do what we need to do in our times to if we need want to be called disciples of Christ," she added. Hennessy is a member of the Kings Bay Plowshares 7. They face prison terms of up to 20 years after being convicted on charges related to their faith-based nonviolent and symbolic disarming of a Trident submarine's nuclear weapons in Georgia. She had a "curfew" of 8:30 p.m., and left following the discussion. Robert Ellsberg, publisher of Orbis Books and editor of Day's writings, recalled, "I didn't know I was going to spend so much time there" at Mary House, the first Catholic Worker house of hospitality in New York City, after he decided to take a year off from Harvard College. Attracted to the Catholic Worker's peace witness, "I knew there was a kind of learning I couldn't do in school," he said. Day made Ellsberg, then 20, editor of the Catholic Worker, its monthly newspaper.

Help for struggling marriages

INDIANAPOLIS — For those who feel alone in their marriage, there is help. Retrouvaille (pronounced “retro-vi,” with a long “I”) means “rediscovery” and offers the chance to rediscover oneself, their spouse and a loving relationship in their marriage.

Tens of thousands of couples headed for divorce have successfully saved their marriages by attending the weekend and follow-up sessions. Retrouvaille is not a spiritual retreat, sensitivity group, seminar or social gathering.

To learn more about the program or to confidentially register for the March 13-15 weekend in Tipton and follow-up post-weekend sessions in Indianapolis, visit www.HelpOurMarriage.com or www.retrouvaille.org, email RetrouIndy@gmail.com or call 317-489-6811.

Romero, Grodi, Father Schmitz to headline men's conference

FORT WAYNE — Rekindle the Fire men's conference will take place at the Allen County War Memorial Coliseum Saturday, Feb. 22. The day's lineup of speakers will include well-known Catholic speaker and vlogger Father Michael Schmitz.

Father Schmitz is the director of youth and young adult ministry for the Diocese of Duluth and chaplain of the Newman Center at the University of Minnesota-Duluth. Jesse Romero is a full-time, bilingual Catholic lay evan-

AROUND THE DIOCESE

Catholic Schools Week birthday bags



Provided by Mattie Willerton

Students at Corpus Christi School, South Bend, participate in a Catholic Schools Week service project to make birthday bags containing everything needed for a birthday celebration. Each class brought a different item such as cake mix, frosting, plates and candles — shown by fourth graders — and the eighth graders assembled the bags.

gelist whose preaching apostolate is called On Fire Evangelization. Romero is also a retired Los Angeles deputy sheriff, husband, father and grandfather.



FATHER MICHAEL SCHMITZ

Also speaking at the conference is Eternal Word Television Network host Marcus Grodi, a convert who was received into the Church with his wife and their two older sons in 1992.



JESSE ROMERO

Bishop Kevin C. Rhoades will conduct a Q&A session at the conference and celebrate Mass.



MARCUS GRODI

Rekindle the Fire is a group of Catholic men who seek to “Rekindle the Fire” of Christ's love within and become better leaders, friends, husbands, fathers and sons through prayer, fellowship, faith and spiritual service to family, parish and community. Fourteen chapters of the year-round ministry exist at parishes across the Diocese of Fort Wayne-South Bend.

To register for the conference or to contact a local chapter, visit rekindlethefire.net. Adult tickets are \$45 and student tickets are \$25.

Diocesan seminarians receive ministry of lector at Pontifical North American College



Photos provided by Stephen Yusko

Seminarians Zane Langenbrunner, left, and Samuel Anderson of the Diocese of Fort Wayne-South Bend receive the holy Scriptures Jan. 12 from His Excellency Bernard A. Hebda, Archbishop of St. Paul and Minneapolis. Archbishop Hebda conferred the ministry of lector on 35 students of Pontifical North American College during a Mass that took place in the College's Chapel of the Immaculate Conception, Vatican City State.



You Can Lend a Hand luncheons honor Catholic schoolteachers

Teacher's journey to a Catholic classroom guided by the Holy Spirit

BY JENNIFER BARTON

There was no specific incident that sparked Luz Hernandez's desire to become a teacher. It was simply something she had always known she wanted to do.

Being a teacher is her calling in life, she said. Her vocation. And on the road to fulfilling that vocation, the Holy Spirit was guiding her before she realized it.

A video retelling of Hernandez's journey to become a Catholic school teacher was featured at You Can Lend a Hand luncheons that took place at both ends of the Diocese of Fort Wayne-South Bend in January. The annual luncheons, sponsored by Quality Dining, honor the dedicated staff of all the Diocese of Fort Wayne-South Bend Catholic schools. Following the video, Christ the Teacher Award (formerly Light of Learning) honorees from those schools received their awards.

Hernandez was born and raised in Chicago. Her mother, Maria, was very loving and caring and she stayed at home to raise Luz and her sister, Magdalena. Miguel, their father, was hard-working but always found time for her and her sister.

At age 5, the girls' aunt, a preschool teacher, began taking Luz to work with her, which the youngster greatly enjoyed.

"Going to school was fun. I always felt comfortable in a school setting; felt safe," Luz said. She felt that she could "be (in school) for the rest of my life and be happy." During her elementary years she often would stay late to help teachers grade papers or arrange bulletin boards, then walk home or have her mother pick her up. "I just felt happier at school. I could be myself, especially around my teachers."

Baby steps toward the Catholic faith

Their Catholic faith was something the Hernandez family rarely practiced. Luz recalled a large picture of Our Lady of Guadalupe hanging in the bedroom she shared with her sister, between their beds, and her grandmother prayed the rosary with the children when she would come to visit. "I was intrigued that she would do this every day," Luz said.

It was there, sitting together in the bedroom with their grandmother, that Luz was introduced to the faith. In her grandmother's native Spanish, she learned



LUZ HERNANDEZ

basic prayers such as the Our Father, Hail Mary and Sign of the Cross.

Since the family was not particularly religious, it came as a bit of a surprise to the 11-year-old when Maria signed her daughters up for first Communion preparation at St. Clare of Montefalco Church in Chicago. The year was 2008. Around the same time, her mother was diagnosed with stage 3 breast cancer.

The Hernandez family began attending Mass together every Sunday as required for the girls to receive the sacrament. Maria battled with her cancer, although the sisters were young and oblivious to the struggle.

Her time in catechesis was enjoyable for Luz, even though she was unable to make the transition to what she longed for — enrollment in a Catholic school. After several years, she received a catechist certification at St. Clare. Gradually, Sunday Mass became their family time, which helped the whole family cope with Maria's diagnosis.

Rough terrain

When Maria passed away in 2012, the funeral home was packed. Their Catholic community proved a great comfort to Luz, and numerous friends she had not spoken to in years attended, along with teachers from her previous elementary school.

"It's so happy that it makes me cry. I was so blessed. I am so blessed."

The family had been planning a move back to South Bend to be near family when Maria passed away in February. Miguel moved the family to South Bend the same year, in July. Luz was about to enter her junior year of high school, and Magdalena would be a freshman. This was

the opportunity Luz had yearned for — a chance to enroll in a Catholic school.

A friend knew Carl Loesch, then-principal of Marian High School in Mishawaka. Her father contacted him, and even though it was summer Loesch said he was more than happy to meet and show them around.

Hernandez fell in love with the small school, picturing herself walking the halls, praying before classes and in the school's chapel. "I was always good at getting people excited about things, and now I had my sister excited, too [about Marian]."

The cost, however, was more than she had expected. When Loesch showed the girls and their father the tuition total for two students, Hernandez didn't hesitate. "I had received catechist classes, my sister had not. I wanted her to have the same experiences I did about learning the Catholic faith."

Luz offered to attend public high school so that her sister could attend four years of Catholic school at Marian. Loesch was so affected by her selflessness that it still resonates with him to this day.

"What could I say? What could anyone say?" Loesch said.

He knew the girls would do well at Marian and wanted them to attend. In what they both saw as the hand of God, within the next 24 hours Loesch was told that an anonymous donation had been made in the amount needed to enable both of the Hernandez sisters to enroll.

He knew the money was meant



Jennifer Barton

At the You Can Lend a Hand luncheons in Fort Wayne and South Bend in January, Msgr. J. William Lester Awards were given to individuals who have honored the monsignor's legacy in Catholic schools and parishes of the diocese. In Fort Wayne, the 2020 award went to Catherine and James Cicchiello, pictured with Bishop Kevin C. Rhoades on Jan. 28.

for them. "God had a plan."

The sisters did attend Marian, and the support of the school community was a balm to their still-grieving souls. "It was beautiful having peers and teachers that share their faith with you. Every person who wants to build that relationship with God should have the ability to do so."

At Marian, Luz was able to

take a class in which she student taught at another Catholic school, St. Matthew Cathedral in South Bend. Magdalena received kind care from counselors at Marian, which influenced her decision to pursue a career in social work later on.

JOURNEY, page 9



Nate Proulx

At the South Bend luncheon Jan. 30, the Msgr. J. William Lester Award went to three couples: Matthew and Sharon Edmonds, Michael and Connie Joines and Thomas and Anita Veldman.



CHRIST THE TEACHER AWARD RECIPIENTS

Fort Wayne area

Most Precious Blood School, Fort Wayne	Kelsey Spoltman
Our Lady School, Fort Wayne	Mark Stevens
Queen of Angels School, Fort Wayne	Tonya Young
St. Charles Borromeo School, Fort Wayne	Susan Frazier
St. John the Baptist School, Fort Wayne	JoElla Graney
St. Elizabeth Ann Seton School, Fort Wayne	Alyssa Knuth
St. Joseph School, Fort Wayne	Stacy Gill
St. Jude School, Fort Wayne	Bob Panza
St. Therese School, Fort Wayne	Paula Henry
St. Vincent de Paul School, Fort Wayne	Kimberly Hutt
St. Aloysius School, Yoder	Nichole Thompson
St. John the Baptist School, New Haven	Abby Pick
St. Joseph - Hessen Cassel School, Fort Wayne	Victoria Litchfield
St. Rose of Lima School, Monroeville	Not Participating
St. Louis Academy, Besancon	Amber Wharton
St. Mary of the Assumption School, Avilla	Chad Helmkamp
St. Joseph School, Garrett	Brad Yarnall
St. Joseph School, Decatur	Amy Ross
Huntington Catholic School, Huntington	Jacqueline Thomas
St. Bernard School, Wabash	Sara Karst
Sacred Heart School, Warsaw	Jenny Solloway
Bishop Dwenger High School, Fort Wayne	Lori Foltz
Bishop Luers High School, Fort Wayne	Ann Isch

South Bend area

Christ the King School, South Bend	Kathy Greve
Corpus Christi School, South Bend	Carinda Knefely
Holy Cross School, South Bend	Julie Van Meter
Holy Family School, South Bend	Caitlin Tucker
Our Lady of Hungary School, South Bend	Paige Gonzales
St. Adalbert School, South Bend	Jeannie O'Meara
St. Anthony de Padua School, South Bend	Bridget Sullivan
St. John the Baptist School, South Bend	Shannon Jones
St. Joseph School, South Bend	Heather Hill
St. Jude School, South Bend	Deborah Hudak
St. Matthew Cathedral School, South Bend	Cathy Knabenshue
Queen of Peace School, Mishawaka	Kim Obringer
Mishawaka Catholic School, Mishawaka	Cynthia Eckhart - Weldy
St. Thomas the Apostle School, Elkhart	Kristina Frick
St. Vincent de Paul School, Elkhart	Not Participating
St. John the Evangelist School, Goshen	Stephanie Kronk
St. Pius X School, Granger	Samantha Kneibel
St. Michael School, Plymouth	Karmen Chaney
Marian High School, Mishawaka	Abigail Kaser
Saint Joseph High School, South Bend	Kim Coleman
St. Stanislaus Kostka School, Michigan City	Nancy Gifford
St. Mary's School, Niles	Katee Landgraf



Jennifer Barton

In addition to recognizing outstanding Catholic schoolteachers of the Diocese of Fort Wayne-South Bend at the You Can Lend a Hand luncheons, an outstanding school administrator was also honored with the Mother Theodore Guerin Award. Above, at the Fort Wayne luncheon, St. Jude School principal Mike Obergfell receives the award from Bishop Rhoades.



Nate Proulx

Principal Jill Miller of Queen of Peace School, Mishawaka, receives the Mother Theodore Guerin Award at the South Bend You Can Lend a Hand luncheon.



Jennifer Barton

JOURNEY, from page 8

Coming home

In many ways, Luz has been on a journey of coming home – home to the Catholic faith, home to her mother's and grandmother's memories, home to teaching in a Catholic school. Through it all, she feels that God has been present in her life — the Holy Spirit guiding her footsteps on the path.

Luz graduated from Saint Mary's College with a degree in religious studies and Spanish. She applied for a teaching position at St. Joseph, but Loesch stepped in and recommended her for a teaching position at St. Matthew, where she had done student teaching years before. After a year in language arts, she was able to transfer to teaching Spanish when a position opened.

She also was offered the role of director of English language learners and director of religious education at the school.

Loesch is thrilled to see her continue God's work as a teacher in the Diocese of Fort Wayne-South Bend. "One of my greatest joys is to see someone come in, thrive, and give back to the schools," said Loesch. "We are so blessed to have teachers like Luz who give of themselves to share the joy of Christ with students every day. What a tremendous inspiration she is."

In the video, Loesch left Hernandez and all teachers with an emotional reminder that the greatest step in their journey is the final one, when each will come face to face with God.

"The Lord will ask, 'I sent you so many children; what did you do with them? Did you bring them closer to Me?' I hope we can all say, 'Yes, I did my best.'"

More photos from the You Can Lend a Hand luncheons are available at www.todayscatholic.org



DIOCESE OF
FORT WAYNE-SOUTH BEND

Bishop to Holy Cross students: S

BY JENNIFER BARTON

Bishop Kevin C. Rhoades issued a challenge to Holy Cross grade school students in South Bend during a pastoral visit Jan. 31, which corresponded with the close of Catholic Schools Week and the feast day of the patron saint of young people, St. John Bosco.

In his homily at an all-school morning Mass, the bishop commended Holy Cross School on beginning Catholic Schools Week by giving thanks to God for their Catholic education through eucharistic adoration. He then told the story of how St. John Bosco helped children by building schools to educate them.

"When we're disciples of Jesus, be kind to one another, be an example to others of God's love," he told them.

The bishop preached about St. Paul's words in the first reading of the day, Philippians 4:4-9, in which Paul said to the Philippians, "Let your kindness be known to all." The responsorial psalm mentioned kindness as well, including the refrain "The Lord is kind and merciful."

As an example of kindness, he shared how Deacon Vincent Nguyen, CSC, and master of ceremonies Father Nathan Maskal hurried to greet him upon his arrival at the school that morning and helped carry his vestments into the church.

He asked the students to spread kindness within their families, especially among their siblings. "Be kind to them, even when they're not kind to you," he asked. "That's hard to do, but Jesus called us to be kind. We still should love them, even if we don't get love in return." He ended with this challenge: "I want you to remember, for the rest of today, that one word: kindness. Try to live it out today to each other, try to be especially kind to your parents and your brothers and sisters. Is that a deal?" The students readily agreed.

Principal Angela Budzinski said she was honored to welcome Bishop Rhoades to the school. "He has given us the blessing of being able to begin a second track here for an immersion program, and we're excited to show him, after three years, the progress we've made in that program. And also to highlight how good it has also been for our all-English tracks. He supported the continuation of both of those programs, and it's exciting to share that with him."

At the end of Mass, Budzinski announced the students of the month for each



Bishop Kevin C. Rhoades preaches to students and staff of Holy Cross School, South Bend, during a pastoral visit Jan. 31. The bishop called those present to follow the example of kindness set by St. John Bosco.

grade, along with Christ the Teacher (formerly Light of Learning) Award winner Julie Van Meter, and asked Bishop Rhoades to say a blessing over them. Then the school presented him with a gift: a Holy Cross T-shirt and a box of fudge, which the bishop said he would share with others in order to show kindness.

Holy Cross School was established in 1929 and is staffed by priests of the Congregation of Holy Cross, including current pastor Father James Fenstermaker, CSC. It has the distinction of winning the 2019 Chicago Tribune Readers' Choice Award for Best Private School, has seen 30% growth in the last two years and partners with the state of Indiana to provide low-income families with quality early education through the My Way Pre-K program.

Holy Cross is the only Catholic school in the Diocese of Fort Wayne-South Bend that has a dual-track, Spanish language immersion program. A group of parents and educators led by Dr. Katy Lichon, a professor at the University of Notre Dame, approached Bishop Rhoades four years ago to ask permission to begin the program at the school. Students in the Spanish immersion track begin learning in the language in preschool and become fluent in speaking and writing in both

English and Spanish by around the fifth grade.

The first students to be enrolled in the program are now in first grade. As they progress to each new grade, Holy Cross hires an additional teacher who is fluent in Spanish to teach them at that level.

Clare Roach, immersion coordinator, explained to the bishop that the program is designed so that in the Spanish immersion classrooms, teachers speak 90% Spanish to their students. There is a roughly 50-50 split in the classrooms of students who speak Spanish at home and students who speak English at home, so the students also learn from each other.

This split gives the native Spanish-speaking students a sense of pride in their communities, she said. "Kids who were embarrassed to speak Spanish at home, now it's a source of pride."

Both the Spanish immersion and regular English-language classrooms have the same curriculum, so both classes learn the same concepts.

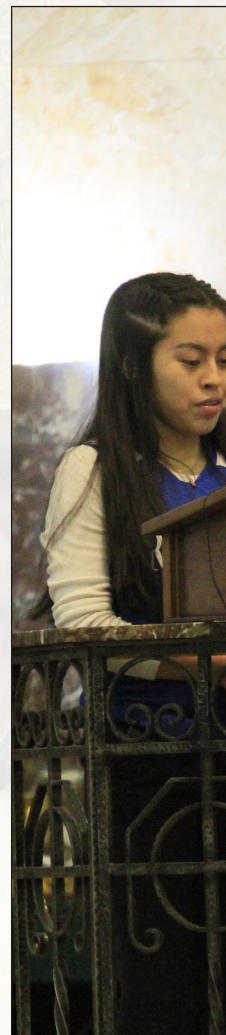
The bishop said he was amazed at how well the immersion students in kindergarten were able to speak and read books in Spanish. He interacted with them during reading time, laughing at the stories they chose to read to him.

The first grade English-

language class enthusiastically welcomed Bishop Rhoades into their classroom, answering his questions about what they were learning; namely, the Holy Family and the Holy Trinity. In another classroom, the bishop was overjoyed to discover a young man who bore the name John Bosco as his first and middle names. He told the third grader that today was his feast day and asked if he would be having a celebration in St. John Bosco's honor. When the bishop asked what he had spoken about at Mass earlier that morning, the students were able to answer that he had asked them to be kind to others.

At one point, the bishop was introduced to two eighth grade boys who had transferred to Holy Cross from other schools. Both students related how good their experience at Holy Cross has been, that they have made progress academically and their teacher shared the boys' parents' opinion that they are happier now because the boys are respectful and studying in a safe environment.

The bishop ended the day by having lunch with staff members before a staff versus students volleyball game. During the game, many of the students wore T-shirts they had made to honor Catholic basketball star Kobe Bryant, who died in a helicopter crash days earlier.



Two middle school students talk to the bishop during morning Mass.



Two eighth grade students talk to the bishop during morning Mass, grades, friendships and faith life.

Show kindness to others



Students sing the responsorial psalm at the



During the offertory, students present the gifts to Bishop Rhoades.



Holy Cross pastor Father Jim Fenstermaker, CSC, welcomes Bishop Rhoades and thanks him for visiting the school. Father Fenstermaker praised the young students for their insights into the Catholic faith.

Photos by Jennifer Barton



... Bishop Rhoades asks the students about how Holy Cross School has had an impact on their

A kindergarten student shares a book she is reading in Spanish with the bishop, eliciting a chuckle when he discovers the humorous plotline.



First graders greet Bishop Rhoades with great enthusiasm and boundless energy. He stopped by their classroom to ask questions about their religion class.



Bishop Rhoades interacts with children in the first grade Spanish immersion class, observing the progress made in the three years since the program was instituted.



The bishop greets principal Angela Budzinski, left, and Dr. Katy Lichon, who implemented the school's new Spanish immersion program.

Retired head of Catholic Relief Services to speak at Servus Omnium

BY JANET PATTERSON

In a lifetime of accomplishments, keeping a promise to her parents has been the most gratifying for Dr. Carolyn Yauyan Woo, retired president and CEO of Catholic Relief Services. She will be the guest speaker at the 2020 Servus Omnium lecture presented by the University of Saint Francis on Tuesday, Feb. 25 in the USF Robert Goldstine Performing Arts Center, 431 W. Berry Street.

Woo, who has made her mark in higher education and as president and CEO of Catholic Relief Services, grew up in Hong Kong. Her parents fled there from China to escape World War II and the Communist regime. The fifth of six children, she was the youngest of four daughters. Her father expected her two brothers to become a doctor and a lawyer.

Despite being well educated, her father had no plans to educate his daughters. "I grew up in a time when girls were not valued," Woo said. Her mother received her schooling from a tutor, and Woo and her sisters went to a school operated by Maryknoll sisters of Ossining, New York.

"They gave us a strong academic background and helped us understand our own voice, and they lived their faith with boldness and joy. Their attitude was always 'we can handle this, because God is with us.'"

Those early lessons in living faith boldly have served Woo and have helped her serve others.

Her early education gave



DR. CAROLYN WOO

her a hunger to keep learning. When her 12 years with the Maryknoll sisters came to an end, she was determined to go on to college — something none of her sisters had done.

"My sister worked for TWA in the office, so on Saturdays I went there to help her. I was her human collator," she chuckled, pointing out that in those days there weren't machines to copy and collate printed materials.

Helping her sister in the Hong Kong TWA office gave her an opportunity to meet a professor from Purdue University.

"I had never heard of Purdue and had no idea where Indiana was in the United States," she said. But when he assured her that at Purdue she could study anything she wanted, Woo set her sights on West Lafayette.

There was no money for her to continue her education, so she fund-raised. Woo said that although her family was not wealthy, the children had a nanny who scrupulously saved her meager pay and invested in gold when she could, and with the help of her older siblings and the nanny Woo was able to raise enough money for one year of tuition.

"My father was totally against my leaving," she said. He wanted his youngest daughter to remain in Hong Kong to provide companionship and to

help support the family.

"They were Chinese. They did not have Social Security. They had children," Woo said. But she promised him that she would always provide what she could to the family.

Arriving on campus, Woo realized she had limited time and resources to spend on her education.

Anxious to learn as much as she could, she took 42 credit hours that first year.

She became very homesick. "So, I went to daily Mass at the Newman Center."

St. Thomas Aquinas Catholic Center at Purdue became her home. "They fed me," she said, spiritually as well as physically and emotionally. "Any goodies that people brought in... cookies, cakes, pies, they shared with me. I studied there all day."

She also met her future husband there. "He was a graduate student and I was a freshman. God was looking out for me."

And God continued to take care of her.

At the end of her freshman year, Woo applied for a scholarship to continue her studies. "I needed a full scholarship to be able to stay."

The day she was to learn if

she had received the scholarship, she got out of class at 11:20 a.m. If she went to 11:30 a.m. Mass, she realized, she wouldn't be able to find out about her

scholarship until after 1 p.m. because the office closed for lunch at noon.

"My chances of getting that scholarship were very tiny. I decided that since I was probably going to get bad news, I should just delay it until 1 p.m. and go to Mass. After Mass I stayed in the chapel and had a long talk with God.

I just told him that I thought it was not fair that it was so much harder for girls to get an education. Then God surprised me."

Woo not only got the scholarship for a second year but continued to earn full scholarships that made it possible to pursue her doctoral studies at Purdue.

"I was a student at Purdue for seven years — from freshman year through my PhD."

But that wasn't the end of her association with Purdue University. After marrying and spending two years in business, Woo returned to the school and eventually rose to be associate executive vice president for academic affairs.

When the University of Notre Dame tapped her to lead the Mendoza College of Business, she made the difficult decision to leave the safety of Purdue and start a new venture. "It was a very hard decision. I had my community at Purdue."

But move she did, and during her 14 years at Notre Dame, Mendoza became the top business school in the country.

Along the way, Woo said her conviction that faith is critical to strong business increased.

When an opportunity to serve Catholic Relief Services as president and CEO arose, she again made a difficult decision to leave a life she loved — including her husband and sons. "I said I would serve for five years, and I knew I would be traveling a lot."

She moved to Baltimore and lived "very simply" in a one-bedroom apartment while learning the intricacies of international fundraising. "CRS was very good at crisis fundraising, but they needed more than that to sustain their work."

Woo admitted that she "knew the least of anyone who worked there" about what CRS staff members worldwide face daily. But she learned, and aided in growing the organization into a healthy service agency.

During all of this, Woo also launched the Principles for Responsible Management Education for the United Nations Global Compact and formulated the first two Vatican Impact Investing Conferences, in 2014 and 2016. She also coordinated the dialogue on the environment between energy and investment company CEOs at the Vatican in 2018. Even so, Woo's proudest moments have been humble ones.

"I promised my father I would take care of my family and I did!"

And, she said, throughout her career she was able to give up what was safe to do the work "that I was called to do."

Woo will speak on "Business as a Force for Good" at the breakfast event, beginning at 7 a.m. Tickets are \$10 in advance and \$15 at the door, with tables available for \$80 in advance. Bishop Kevin C. Rhoades will offer a blessing and opening prayer.

For more information visit sf.edu/servus-omnium.

*Along the way,
Woo said her conviction
that faith is critical to
strong business increased.*

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Using the gifts God gave you: Exploring charisms

BY JODI MARLIN

The children of Lori Massa were getting older. So in 2013, the homeschooling Mom began to look for another arena in which she could constructively contribute; maybe either a career or volunteer work for her parish of St. Vincent de Paul, Elkhart.

"I wanted to work for God in some way," she said.

Pastor Father Glenn Kohrman asked if Massa would take a seat on the parish council. But the role didn't feel like it quite fit, she recalled.

Around the same time, she began to read the book "Forming Intentional Disciples: The Path to Knowing and Following Jesus," by Sherry Weddell. "Forming Intentional Disciples" seeks to equip lay evangelists to rebuild the Church and to become Catholics who practice faithfully and know how and when to "tell the Great Story of Jesus" to others.

Moved by the book to discern the gifts she had been given for the purpose of evangelization, Massa attended a Called and Gifted workshop in Troy, Michigan. The workshops help individuals identify and experiment with what St. Thomas Aquinas called "gratuitous grace"—natural talents, gifts and charisms given by the Holy Spirit to Christians for the good of the Church. There are three parts to the Called and Gifted Program: a learning workshop, a one-on-one interview to confirm that a person's charisms have been correctly identified, and deeper discernment of how to



live out that charism.

"Charisms are gifts from God that we all receive when we're baptized," Massa said. "We're strengthened at confirmation by all the gifts we receive from the Holy Spirit that are for the benefit of other people."

In the spring of 2014, the director of RCIA at St. Vincent de Paul stepped away from the position. She approached Massa to take the helm.

"I knew I should say no. I had holes in my qualifications for the job, when it came to faith formation and a college education. But one thing I knew: that I had charisms crucial to bringing new Catholics into the faith."

One of the areas in which Massa scored highly is called "helps." It means that she has been given the necessary gifts and motivation to be of assistance to those who are in positions of leadership. She also has the charisms of learning and encouragement.

"I could see how the Lord was encouraging me as well," she

said. She accepted the position.

Fifty miles away, a second parish named St. Vincent de Paul had also become interested in Weddell's book and the value of helping people determine to what task or mission God might be calling them. Since 2016, St. Vincent de Paul Parish in Fort Wayne has offered 12 Called and Gifted Workshops.

"Father Dan (Scheidt) likes to say that this is not a volunteer recruitment program for the parish, and I think that's what really struck us. It's a new way at looking at our gifts, our charisms as individuals, and how do we share those with our family, with our friends, with our co-workers ... how do I approach life?" said pastoral associate and Called and Gifted core team member Dorothy Schuerman.

"We've had people that have changed professions, who said, 'This convinced me; that here are

my gifts, and maybe I need to be looking in other areas.' And (they) found places of employment that they really love. They just found their niche."

Called and Gifted is a way to live one's faith out in the world, Schuerman reiterated. "You're doing things that you love to do and you're doing it for the glory of God. That's the tenet of this, of these charisms. They are meant to be given away. They're not meant to be kept."

Sean Allen, director of young adult and campus ministry for the diocese, began building up charism identification and development several years ago among the young adult community in South Bend. Another disciple whose trajectory was altered by the Called and Gifted Program, Allen was an electrical engineer who discerned he had the gifts for young adult ministry.

John Sikorski, Associate Secretary for Evangelization and

Discipleship, points out that charisms "are different from the theological virtues, which are given for our sanctification." Those who don't realize what charisms they have are not fully activating their life of discipleship, of evangelizing in the world—something Weddell seemed to discover.

While some charisms can be helpful in building up a parish, charisms can just as easily be best exercised outside of the parish setting for the greater Church, among God's children in the world or in one's personal life—and still serve to build up the Kingdom of God.

Conversely, Sikorski points out, "there's actually a certain kind of freedom you have to say, for example, if someone asks you to help out in a particular ministry that you don't feel is a good fit for you, 'Well, I don't really have that charism—you should probably look to someone else.'"

The Secretariat for Evangelization is currently building on the charism identification and development started within the young adult community and preparing to expand it into two South Bend parishes. The first co-sponsored Called and Gift workshop will take place Feb. 7-8 at St. Therese, Little Flower for active Catholics who want to "go deeper and expand their life of discipleship," said Sikorski. St. Vincent de Paul, Fort Wayne, offered a workshop on Feb. 1, and parishes in Elkhart, Huntington, Warsaw and North Manchester are also looking into offering the Called and Gifted program.



Jennifer Barton

Elizabeth Wilkes had her career choice reinforced by discerning through the Called and Gifted Program that she has the charisms of knowledge and helps. Both of come into play in her work at Ave Maria Press, South Bend.

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A marriage made in faith

BY JENNIFER BARTON

Faith is seldom the initial attraction between two people. But for Eric and Kayla Peat it was, and it remains a strong connection. Faith was the heart of what brought them together more than eight years ago.

"I was starving for it," Kayla said, remembering her rebellious adolescent and college years, when parties and poor relationship decisions dominated her life. By way of an extraordinary series of events, Kayla believes, God drew her out of the darkness of her days at Ball State University and toward His Church through the steadfast faith of the man she would marry.

Kayla had not been in a church since she was 12. Eric was raised Catholic at St. Thomas the Apostle Parish in Elkhart. They met at Ball State through a mutual friend who happened to be Kayla's boyfriend at the time.

Kayla and her boyfriend would spend time at his apartment along with his three roommates, one of whom was Eric. The three other men adopted her as "one of the guys," she said. Prior to meeting them, she had never known such genuine, kind, considerate men existed.

Kayla already had been in the process of changing her lifestyle and even felt an urge to go back to church. She began asking her boyfriend questions about his Catholic faith, even though it did not play a significant role in his life or their relationship.

The two eventually ended their relationship. Because of the difficult breakup, Kayla didn't expect to hear from his roommates — now her friends — again. She reverted back to her old ways of partying and drinking.

But Eric felt the loss of a friend as well. A few months later, he and one of the others decided to call Kayla, just to see how she was doing. She remembers sobbing.

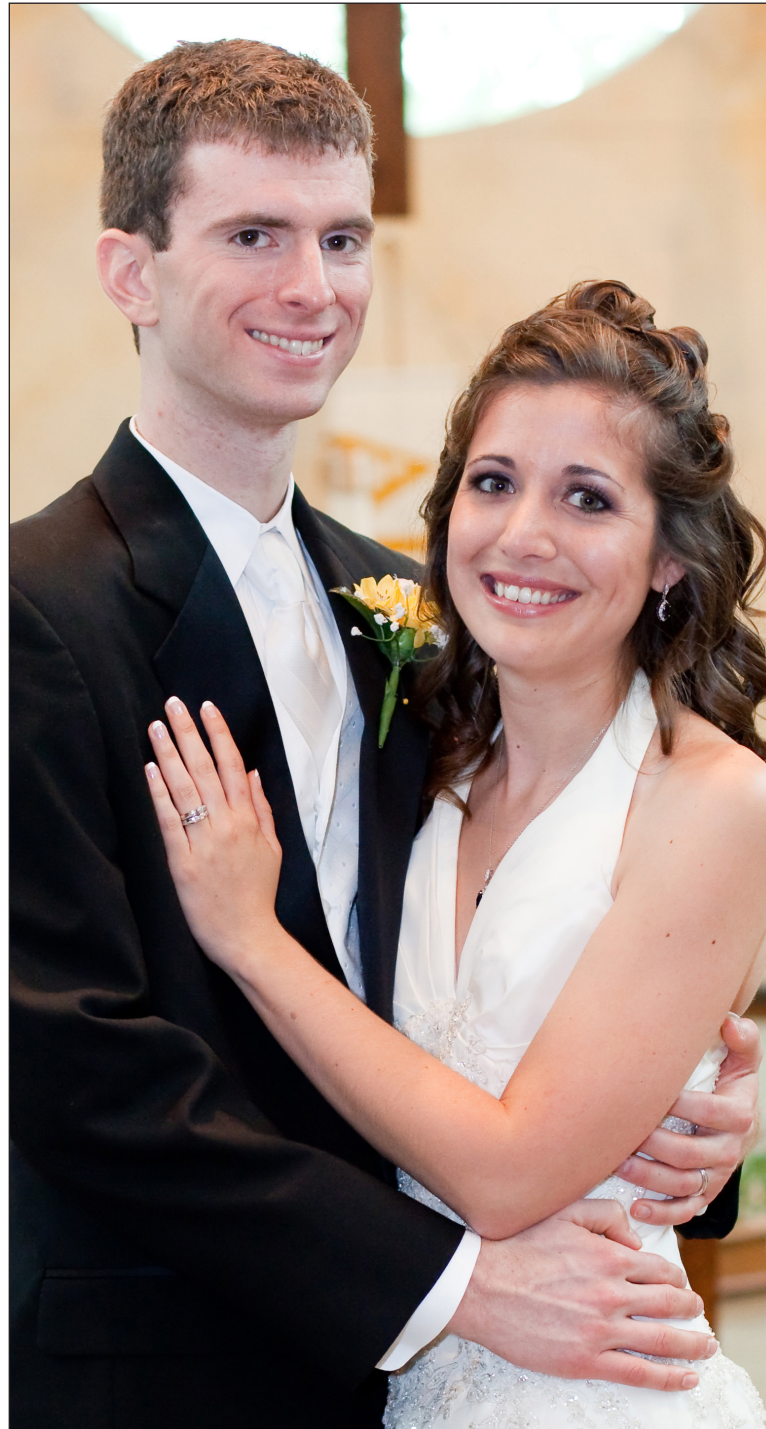
"It was the first time someone had missed me, cared about me." Kayla and the three men began meeting for meals or to play board games.

Still, Kayla struggled with feelings of brokenness. One day when she was driving around Muncie, she began sobbing so hard she had to pull over. She stopped at St. Mary Parish and decided to go in.

All the doors were locked. "I fell down on the steps, like I was just in pieces, and just sobbed. When I finally looked up, there was this statue of Jesus."

She had literally fallen at the feet of the crucified Christ. "I didn't know what to make of it at the time."

What began as a platonic relationship between Eric and



Provided by Kayla Peat

A mutual longing for an active faith brought Eric and Kayla Peat together and led to their wedding at St. Francis of Assisi Parish in Muncie. The Peats are members of St. Therese Parish in Fort Wayne and have three young sons.

Kayla took a different turn when they ended up at lunch together, just the two of them. Afterward they found themselves walking all over campus, talking non-stop. Their relationship deepened.

Almost from the beginning, Eric and Kayla went to church together at St. Francis of Assisi in Muncie. The hunger for a relationship with the Lord was burning strongly in Kayla, and Eric was more than willing to take her to Mass and answer her questions about the faith. He even promised to find the answers he didn't immediately have, and he always followed through.

"The thing that drew us together was that we each had what the other person wanted," said Eric. "I had this strong, firm foundation that I had grown up with. She had this fire."

Kayla agreed. "I fed off his consistency. I was flighty. So to see someone so consistent, that

was awesome to me."

Eric possessed a Catholic mentality about dating, something of which Kayla was well aware.

"I never considered dating someone unless they were Catholic and I could see myself potentially marrying them down the road. All of a sudden, I found myself falling for this girl who had absolutely no background in the faith. But I saw how hungry you were for it, and I saw the person that you wanted to be," he said to Kayla.

With that knowledge, Kayla sat Eric down early on and told him the full story of her past; all the years of trauma and bad decisions she had been afraid to tell others, even him.

"He just sat and listened and I looked up at him and he started crying. And he said, 'I'm just so sorry you had to go through

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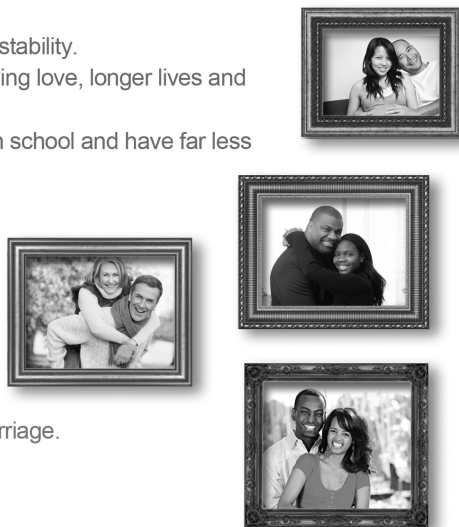
Dietrich Bonhoeffer, writing to a young bride and groom from his prison cell in Nazi Germany 1943

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MARRIAGE, from page 14

all of that.” Kayla was stunned. Eric’s acceptance of her and his assurance that her past was behind her made Kayla feel like she had been set free from some of her brokenness. “As I grew in faith, I realize he did such a Christlike thing for me.”

Two months into their relationship, both knew they were heading for marriage. They made wedding plans, while Eric graduated college and started a new job in Terre Haute. Kayla went through RCIA at a parish in Shelbyville near where she lived with her parents. She went to church every week, on her own.

Eric would drive two hours on the weekends to see her, and they spent Monday nights at RCIA.

“They were such fruitful evenings,” Eric said. “As a cradle Catholic, I enjoyed the opportunity to go through RCIA as an adult and relearn the things I had always known and but maybe had forgotten why.”

And there was a plethora of “why” questions, as Kayla’s desire to understand all things Catholic blossomed. Often, they would sit at her parents’ kitchen table with a Bible and the Catechism, together trying to discover the answers to her questions.

Kayla was received into the Church in April. A month later the two were married at St. Francis of Assisi, the same parish where their faith journey had begun. Very soon, the Peats were joyfully expecting their first child.

In the Peat home, the couple strives to establish a domestic church. Kayla homeschools their three young boys, while Eric teaches his sons religion. The family discusses the daily readings each morning. Both are involved in various ministries at St. Therese Parish in Fort Wayne, where they live.

Eric well remembers the words the priest said to him and Kayla when they were going through marriage preparation.

“He told us that our goal, the ultimate goal as a married couple, was to get your spouse to heaven, and I’d never really thought about that before.” Kayla added, “I think that’s how we’ve thought about it ever since. We took that very seriously.”

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Hold the Botox

I get my picture taken a lot. I'm not particularly photogenic, but as president of The Catholic University of America, people expect me to be in the frame for a lot of occasions, and it would be rude for me to refuse.

There are also events like graduation and alumni weekend when I really want to meet people and shake hands, and inevitably someone is holding a camera. After a decade of this, I've begun to notice a difference in how I look. In a word, older. This is one part of my job description that I'd change if I could.

My vanity was aroused by a recent piece in The Washington Post, about men in Silicon Valley who undergo all sorts of cosmetic procedures to look younger. The subject of the piece, a tech worker named Daniel, is living a double life — he is 48 years old, but his co-workers think he's in his 30s.

He has just done "a yoga retreat and juice cleanse in Bali ... shedding 10 pounds of subcutaneous fat." He is now considering hiding his age using "plastic surgery, Botox, a face-lift to counteract under-eye bags, and the kind of midsection sculpting that could offer the impression that washboard abs ripple beneath his tailored shirts."

I wondered, should I be considering the same course of action? I've certainly gotten wrinkled and grayer (let's be honest, whiter) on the job.

I was going through passport control in Abu Dhabi, capital of the United Arab Emirates, last month, and the officer wanted me to look into a camera for

a retina scan. He kept saying, "Open your eyes." I tried, but they're getting kind of droopy and I couldn't do it to his satisfaction no matter how much I lifted my eyebrows.

Exercise and a healthy diet are not bad things. I couldn't do my job if I didn't go to the gym — I'd just get too fat and sluggish. But Botox? Plastic surgery? Radio frequency microneedling?

The fashion for body sculpting is not just for 40-something computer programmers. It's also the rage among older politicians, lobbyists and lawyers in Washington. Washington-based media have long speculated that Nancy Pelosi (80 this March) was not born with that surprised look. Joe Biden (78 this November) has also probably had some work done to improve his chances at the Democratic nomination.

You can imagine what President Abraham Lincoln's campaign manager might have advised him if he were running today. But George Orwell said that at 50, everyone has the face he deserves. And Lincoln was elected president at 51 because he had an honest face — real laugh lines, real worry lines and the sorrows of the nation etched on his brow.

Nowadays the message is that at 50, everyone should have the face he wants. This is a bad thing for a couple of reasons. Someone dating Daniel, or interviewing him for a job, will want to know who he really is. Someone voting for Joe Biden will want to know how much tread he has left on his tires. I



JOHN GARVEY

INTELLECT AND VIRTUE

am troubled by the idea of presenting a false face to the world.

I also have to say that I feel sorry for people whose ambition in life is to look 10 or 15 years younger than they really are. Getting a redesigned face or body is not very different from buying other things — clothes, cars, jewelry — to make yourself more attractive. Both are a kind of intemperance that distracts us from what we should really want.

Don't get me wrong. I wish I were better looking. But I think a good rule of thumb is, don't mess with Mother Nature. Be content with your looks (and your wardrobe), and consider the lilies of the field.

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

Let the good times roll

The natural world has days of abundance and scarcity. Autumnal harvest days bring bountiful crops of apples upon apples, while winter's lean days offer a ravenous search for any sight of growth under the bitter ice and snow. High tide and low tide of the mighty oceans are daily occurrences, changing the shape of the beach and sand touching them. Days of feasting and fasting are no different.

The liturgical calendar of the Catholic Church understands the intrinsic rhythm within the human person. Jesus Christ, fully human and fully divine, is its center. It is His life that is the basis of the liturgical calendar. His body, which feeds and nourishes the faithful in the sacraments, also guides the eternal rhythms of the liturgical year.

The cyclical nature of the liturgical year allows for preparation and celebration as well as resting in the gift of grace in human space.

Living well the fullness of a feast takes time and energy. This creates room and a deeper desire for a fast and abstinence. One too many sugary, sweet paczki offer the tongue a taste for the simpler, fresh fruit. So, too, does celebrating well the days of Carnival and Mardi Gras better prepare oneself to live well a holy Lent.

To learn to celebrate well, but not overindulge, is a habit of self-control for all Christians. To see and trust God through the fat and thin days, to live steady and faithfully, is a hallmark of a holy



JENNIFER MILLER

LIVING THE LITURGICAL LIFE

Christian.

This self-discipline takes repetition, day after day. It takes 40 days, in fact, to prepare for the great joy awaiting us at Easter. But Lent cannot be presumed to be carried on one's will and resolve alone. Lenten intentions to fast, give alms and pray will fall faster than a New Year's resolution to lose excess weight if not for God's grace. God alone sustains us through a good Lent, and His burden is easy, His yoke is light.

Transformation happens when God's grace rests upon a willing soul. Might I suggest, then, that keeping a good Mardi Gras, "letting the good times roll" or "laissez les bons temps rouler," is one valid way to prepare?

This Feb. 25 is Mardi Gras, or Fat Tuesday. It's the last day of ordinary time, growing time, before Ash Wednesday arrives and Lent begins. The full season of Carnival starts on Epiphany, the Twelfth Night, when the Magi arrive, and runs through Mardi Gras day.

Coming from the Latin "carne vale" or "farewell to meat," these

MILLER, page 17

Followers of Jesus are a light unto the world



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Fifth Sunday in Ordinary Time Matthew 5:13-16

The Book of Isaiah's third section is the source of this weekend's first reading. Scholars believe that this section was written perhaps in Jerusalem for the Hebrew remnant that had returned from Babylon.

This assumption puts the third section of Isaiah at a date after the epic Babylonian Captivity, 597-539 B.C., give or take, which ended when the Persian ruler, Cyrus, overtook Babylon. He allowed the Jews to return to their homeland after an absence of four generations. Probably few had ever seen their homeland.

Nevertheless, release from Babylon brought utter exhilaration to the exiles. But the opportunity was bittersweet. When the exiles reached their ancestral home, they found deprivation and want, conditions worse than those that they had experienced in Babylon.

In this section of the Book of Isaiah, the prophet reaffirmed God's goodness, but the prophet also called upon the people themselves to provide for those in need. Then, they would experience the reward of returning home and the fullness of God's promise to give them life and peace.

St. Paul's First Epistle to the Corinthians provides the second reading. Paul addressed this epistle to Christians living in Corinth, then one of the major cities of the Roman Empire. Rich, decadent and sophisticated, Corinth was a center of culture and vice at the time.

Nearby was Athens, the very symbol of wisdom and logic. Paul had preached in Athens, although not with great success. In his epistles, he forever

answered skeptics who asked if the Christian Gospel made any sense. After all, the Gospel ran counter to every conventional pattern of thought. Finally, and most importantly for so many, the founder of Christianity, Jesus of Nazareth, had been legally executed as a common criminal and as a traitor to the empire.

In response, Paul insisted that he relied upon a source more dependable than human reasoning: namely, the Holy Spirit. He spoke not with words of "human wisdom."

St. Matthew's Gospel furnishes the last reading, a collection of two brief statements by Jesus, given in clear imagery for the audience.

First, Jesus told the disciples that they were the "salt of the earth." Next, the Lord admonished followers to be the "light of the world." Salt and light hardly are unknown in conversation today, but in ancient times, they had a symbolism greater than that pertaining now.

At the time of Jesus, salt was precious. Roman soldiers were paid in salt. ("He is not worth

his salt.") "Salary" derives from this practice.

Salt could be unrefined. Dust or sand usually mixed with salt. The less dust and sand, the better the salt.

Today, people are accustomed to bright light at night. Then, artificial light was weak. Since night was threatening, light had a very special value. It enabled security and freedom. Jesus urged disciples to uplift earthly society by being "salt" and "light."

Reflection

Gently, but deliberately, the Church is guiding us onward from its introduction of Jesus of Nazareth as son of the human Mary, Son of God and Redeemer of the sinful human race, as given at Christmas, Epiphany and the feast of the Lord's Baptism. It is challenging us to respond to Jesus.

These readings are clear. Discipleship is no mere lip service. It is the actual and intentional imitation of Christ in our daily lives.

Matthew insists that believ-

ers have a strength upon which to draw as they illuminate the world, a strength issuing from the grace of their faith. As disciples, they do not stumble through darkness. They are pure salt, not contaminated by the debris of sin.

It is not automatic. Christians must allow the light to guide them. They must rid themselves of impurities. This is difficult. They must fortify their Christian resolve. Such is discipleship.

READINGS

Sunday: Is 58:7-10 Ps 112:4-9 1 Cor 2:1-5 Mt 5:13-16

Monday: 1 Kgs 8:1-7, 9-13 Ps 132:6-10 Mk 6:53-56

Tuesday: 1 Kgs 8:22-23, 27-30 Ps 84:3-5, 10-11 Mk 7:1-13

Wednesday: 1 Kgs 10:1-10 Ps 37:5-6, 30-31, 39-40 Mk 7:14-23

Thursday: 1 Kgs 11:4-13 Ps 106:3-4, 35-37, 40 Mk 7:24-30

Friday: 1 Kgs 11:29-32; 12:19 Ps 81:10-15 Mk 7:31-37

Saturday: 1 Kgs 12:26-32; 13:33-34 Ps 106:6-7, 19-22 Mk 8:1-10

Spending time with my spiritual father

I write these words from the Eternal City of Rome, whither I've come with my brother bishops from Region 11 — California, Nevada and Hawaii — for our ad limina visit. This is a regular and canonically required trip to pray at the limina apostolorum (the threshold of the Apostles), the tombs of Sts. Peter and Paul, and to meet with the successor of Peter.

Yesterday was the first official day of the pilgrimage, and it was extraordinary indeed. We gathered early in the morning for Mass in the crypt of St. Peter's Basilica, in the presence of the tomb of the Galilean fisherman to whom Jesus gave the keys of kingdom of heaven. And then, just about a half-hour later, we were ushered into the Apostolic Palace, and after traversing a number of elaborately decorated corridors and receiving a few salutes from Swiss Guards (I'll confess that I rather like the salutes!), we lined up to meet the pope.

Pope Francis was in remarkably good form, especially considering that he is a man of 83. He was friendly, warm and energetic, and he engaged with each bishop as we entered the room. Once settled into elegant but rather uncomfortable chairs (one of my brother bishops said that he thought they had last been used during the Spanish Inquisition!), we commenced an extremely lively conversation with the Bishop of Rome. Francis spoke exclusively in Italian, while about two-thirds of us spoke to him in Spanish and about a third in English.

It would be impossible to summarize what turned out to be a three-hour dialogue in the scope of this brief article, but I can mention a few major motifs.

First, Pope Francis was extremely interested in prayer. He spoke with real feeling about the importance of initiating our young people into the practice of eucharistic adoration. Several times he repeated the word "adoration," urging us to teach our people this most fundamental form of communing with God. And in regard to bishops, he indicated several forms of "vicinanza" (closeness) that ought to characterize our lives: closeness to our people, to our brother bishops and to our priests.

But then he emphasized that

all of these are grounded in the most important kind of vicinanza — namely, the intimacy with the Lord that comes through prayer. I will confess that these words of his have already burned their way into my mind and heart: "The first task of the bishop is to pray."

A second theme that the pope articulated with particular clarity and passion was that of gender ideology. As he has often in the past, he bemoaned the "ideological colonization" that takes place when Western notions of gender fluidity and self-invention make their way aggressively into parts of the developing world, often through a kind of blackmail: Unless and until you adopt Western values in this regard, we will refuse you material and medical assistance.

The pope's fundamental argument was biblical. The book of Genesis tells us that God made the genders distinct and that this difference is key to human flourishing. Whatever seeks to elimi-

nate difference in this arena of life, therefore, is contrary to God's will.

But by far the dominant theme in our lengthy conversation, expressed both in the questions of the bishops and the substantive responses of the pope, was evangelization. When one bishop made reference to "Evangelii Gaudium," Francis's seminal encyclical on the topic, the pope wryly commented that that text was largely "plagiarized"

from St. Paul VI's 1975 encyclical "Evangelii Nuntiandi" and the document that emerged from the meeting of the Latin American Bishops' Conference at Aparacida in 2007. All three statements are, in fact, landmarks of the New Evangelization, and all three operate out of the assumption that the Church is missionary by its very nature.

When I had a chance to speak, I asked the pope to elaborate on the theme of the via pulchritudinis (the way of beauty), which is central to "Evangelii Gaudium." He spoke of the recovery of beauty in the work of contemporary theologians and philosophers, and he urged us not to denigrate the beautiful as it is found in the popular culture — film, books, sports, etc. — which often appeal to the young more than some expressions of



BISHOP ROBERT BARRON

WORD ON FIRE

beauty in the high culture.

The most clarifying moment regarding evangelization occurred when a bishop asked the pope to address what appeared to the bishop as something of a tension in the pope's teaching. On the one hand, he said, Francis seemed very strong in his recommendation that we announce the faith publicly and draw people to Christ; but on the other hand, the Holy Father frequently inveighs against what he calls "proselytizing." I will confess that I have often wondered at some of Francis' rhetoric here and have longed for something like his definition of the term.

The Holy Father clarified that he, of course, advocates the spreading of the faith, but he is opposed to an aggressive, divisive, numbers-oriented approach to the task. Evangelization, he joked, is not like getting people to join your football club. As he often has in the past, he emphasized with us the centrality of personal witness to the joy of living a life of faith. Whatever teaching we do, he said, must take place within the context of that way of life. In this, of course, he was simply echoing Pope Paul VI, who said that people today listen to teachers precisely in the measure that those teachers are also witnesses.

I was particularly gratified to hear him on this point, for there have been some in the commentariat who have suggested that engaging in apologetics or theological clarification is tantamount to "proselytizing." Not according to Pope Francis.

Before I posed my question, I told the pope that we were all grateful to him for giving us the opportunity to be with him as a true spiritual father. And that, indeed, is what the experience was like: our father speaking to us from the heart and with great affection. It was an encounter that I will not soon forget.

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

SCRIPTURE SEARCH®

Gospel for February 9, 2020

Matthew 5:13-16

Following is a word search based on the Gospel reading for the Fifth Sunday in Ordinary Time, Cycle A: a lesson about sharing the faith. The words can be found in all directions in the puzzle.

THE SALT GOOD TRAMPLED WORLD BUSHEL IT GIVES BEFORE	THE EARTH ANYTHING UNDERFOOT A CITY BASKET HOUSE OTHERS	TASTE THROWN LIGHT BE HIDDEN LAMPSTAND SHINE FATHER
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NO BUSHEL BASKET

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

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MILLER, from page 16

weeks are meant to be a time to use up the remainder of one's meat and animal byproducts, such as butter and cream. Thus, indulgent treats such as King Cake were created to clear out people's pantries and cupboards and prepare their homes and selves for a holy and well-kept Lent. The same could be done today, clearing out refrigerators of ice cream or heavy cream for coffee during Mardi Gras so that the fresh air of less and fasting might exist.

Like any tool, Mardi Gras must be used properly and with caution, ideally within the context of a community and good company of other people. We come to know God in direct relationship with Him, which others and their holy example can lead us to.

St. Bridget, a religious sister from Ireland, is attributed with saying; "I should like a great lake of beer for the King of Kings. I should like the angels of Heaven to be drinking it through time eternal."

A family and community also can keep one accountable for learning skills of moderation, even in times of celebration.

The vivid colors of Mardi Gras speak to Christ Himself. Purple, green and gold can be found across beads and banners, cakes and krewes at Mardi Gras celebrations. Each one reminds the

faithful of a quality of Christ the King. Purple represents justice, as kings alone were allowed to wear the hard-to-procure color. Gold represents power, whose true wealth lies in His humility. Green represents faith, following the Christmas tradition of evergreen trees and wreaths: It reminds us that Christ is ever faithful, the Alpha and the Omega, the beginning and the end.

The beauty of the liturgical calendar offers abundance. It balances feasting with fasting to best prepare us for the greatest, holiest day of the entire year, Easter Sunday. On that day, the Lord's resurrection might truly become a day of our soul's greatest joy. Celebrate well this year!

Bishop: Catholic social teaching should inform political decisions

BY ANNIE OBERGEFELL

A crowd of young adults gathered at Welch's Ale House in Fort Wayne Jan. 28 to listen to Bishop Kevin C. Rhoades speak on the topic of religion and politics. The bishop's presentation was the first in the Theology on Tap "Call and Response" lecture series organized by the Office of Young Adult and Campus Ministry.

Throughout the discussion, Bishop Rhoades emphasized the responsibility Catholics have to stay informed on a broad spectrum of political issues and participate in civic duties like voting.

"In our Catholic tradition," he said, "the Church has a right and an obligation to bring moral truth to political life."

The U.S. Conference of Catholic Bishops provides a useful framework for evaluating political candidates in a teaching document called "Forming Consciences for Faithful Citizenship." Bishop Rhoades contributed revisions to the document's introductory note in 2011 and its most recent version in 2019 to address specific issues and challenges brought about during preceding presidential elections.

He explained that making good political and social choices in light of Catholic social teaching requires two things — a well-formed conscience and exercising the virtue of prudence. Citing the document, he shared that forming conscience means embracing goodness and truth, along with a willingness to seek the truth by studying sacred Scripture and the teachings of the Church. This should always be followed by an examination of key facts about various choices and prayer to discern the will of God.

By using a well-formed conscience, we are then able to exercise prudence, defined by the Catechism of the Catholic Church as the virtue that enables us to "discern our true good in every circumstance and to choose the right means of achieving it," he said. The bishop emphasized how exercising prudence often requires courage to act in defense of moral principles for building a society of justice and peace.



Photos by Annie Obergefell



Young adults enjoy supper and listen to Bishop Kevin C. Rhoades talk about applying Catholic social teaching to political decisions at a Theology on Tap in Fort Wayne Jan. 28.

best serve the common good, both in America and globally. And they should to keep in mind their transcendent goal of attaining the ultimate ends of the person and the universal common good.

Human dignity is a second principle of Catholic social teaching.

"Abortion is a high priority," Bishop Rhoades explained, "but we cannot dismiss or ignore other serious threats to human life and dignity such as racism, the environmental crisis, poverty and the death penalty, and immigration."

At this point, Bishop Rhoades warned against two extreme points of view, also highlighted in the FCFC document, that can distort the Church's defense of human life and dignity. These are moral equivalence, or treating all issues with the same importance, and dismissing or ignoring other serious threats and placing greater emphasis on only a few.

Subsidiarity, meaning larger

Political and societal issues should then be evaluated based on the four principles of Catholic social doctrine: the common good, the dignity of the human person, subsidiarity and solidarity.

Referring to the Catechism's definition of "common good," Bishop Rhoades defined it as the "sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily." He continued by saying that when Catholics vote, they should ask themselves which candidate they believe will

institutions in society should not interfere with smaller or local institutions unless human dignity is at risk, and solidarity, a determination to commit oneself to the common good of all, rounded out the remaining principles of Catholic social teaching highlighted by the bishop.

"Considering the full spectrum of social teaching, we don't find many candidates who share our convictions on important issues," he acknowledged.

"Even if you feel politically homeless, it's important to stay involved and vote. Not all issues are created equal, but all important issues should be considered in voting decisions. One should also consider the candidates' integrity and character."

Two Theology on Tap winter series are taking place, one in Fort Wayne and one in South Bend. For more information on either one visit <http://www.dioce-sefwsb.org/tot>.

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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.

Contemplative prayer retreat

DONALDSON — A contemplative prayer retreat will be Wednesday, Feb. 12, from 8:30 a.m. to 3 p.m. at Lindenwood Retreat and Conference Center. During this day long retreat, participants will be led through the ancient Christian form of contemplative prayer. While listening to God's Word within them, Sister Coletta Wrasman, PHJC, will guide participants towards the awareness of God's love and presence. There will be short presentations to help guide conversation with the God within. Contact Christopher Thelen at 574-935-1706 or visit www.lindenwood.org

Life in the Spirit retreats to begin

FORT WAYNE — A Life in the Spirit Retreat will take place every Wednesday from Feb. 26 to April 8, 6:30-8 p.m. in the Mother Guerin Chapel – Lower Level, 1102 S. Clinton St. Register by calling 260-385-5717. There is a suggested donation of \$10 for materials. Handicapped accessible. Contact Life in the Spirit Retreats at 260-385-5717.

Casino night

AUBURN — St. Michael the Archangel Parish will have a Casino Night Friday, Feb. 21, at the Elks Lodge, 311 East 9th St., from 7-11 p.m. with hors

d'oeuvres from Sutton's Deli, dessert bar and more. Tickets are \$30 at the door or \$25 in advance. Ticket price includes \$50 of "Casino Cash," hors d'oeuvres, and dessert bar. Cash bar and additional Casino Cash available. Proceeds to benefit the St. Michael's Tuition Fund. Contact Jillian Dunn at 260-414-0154.

Diocesan World Youth Day

FORT WAYNE — Diocesan World Youth Day will take place Feb. 21-23, at Bishop Luers High School. Register at www.fws-bym.com.

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John F. Riecke, 89, Cathedral of the Immaculate Conception

Granger

Kathryn Pote, 88, St. Pius X

David Spenner, 77, St. Pius X

Mishawaka

Sister M. James Agnes Maroney, 100, Sisters of St. Francis of Perpetual Adoration

South Bend

Judith Dyszkiewicz, 71, St. John the Baptist

Robert Grochowalski, 81, Holy Family

Catherine Sekutowicz, 91, St. John the Baptist

Irene VanWanzelee, 95, St. John the Baptist

Wabash

Elizabeth Benjamin, 73, St. Bernard
Margaret Carter, 82, St. Bernard

Warsaw

Margarita Ballin, 69, Our Lady of Guadalupe

Franklin Berg, 87, Sacred Heart

Roberto Cervantes Jr., 24, Our Lady of Guadalupe

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Church must recognize the gifts of older Catholics, pope says

BY CINDY WOODEN

VATICAN CITY (CNS) — Old age “is not a disease, it’s a privilege,” and Catholic dioceses and parishes miss a huge and growing resource if they ignore their senior members, Pope Francis said.

“We must change our pastoral routines to respond to the presence of so many older people in our families and communities,” the pope told Catholic seniors and pastoral workers from around the world.

Pope Francis addressed the group Jan. 31 near the end of a three-day conference on the pastoral care of the elderly sponsored by the Vatican Dicastery for Laity, the Family and Life.

The Catholic Church at every level, he said, must respond to the longer life expectancies and changing demographics evident around the world.

While some people see retirement as marking the time when productivity and strength decline, the 83-year-old pope said, for others it is a time when they are still physically fit and mentally sharp but have much more freedom than they had when they were working and raising a family.

In both situations, he said, the Church must be there to offer a helping hand if needed, benefit from the gifts of the elderly and work to counter social attitudes that see the old as useless burdens on a community.

When speaking with and about older Catholics, the Church cannot act as if their lives only had a past, “a musty archive,”



CNS photo/Tyler Orsburn

An elderly woman participates in the 47th annual March for Life in Washington Jan. 24. Pope Francis told Catholic seniors and pastoral workers from around the world Jan. 31 that old age “is not a disease, it’s a privilege,” and Catholic dioceses and parishes miss a huge and growing resource if they ignore their senior members.

he said. “No. The Lord also can and wants to write new pages with them, pages of holiness, service and prayer.”

“Today I want to tell you that the elderly are the present and tomorrow of the Church,” he said. “Yes, they are also the future of a church, which, together with young people, prophesies and dreams. That is why it is so important that the old and the young talk to each other. It is so important.”

“In the Bible, longevity is a blessing,” the pope noted. It is a time to face one’s fragility and to recognize how reciprocal love and care within a family really are.

“Giving long life, God the father gives time to deepen one’s awareness of him and to deepen intimacy with him, to draw closer to his heart and abandon oneself to him,” the pope said. “It is a time to prepare to consign our spirit into his hands, definitively,

with the trust of children. But it also is a time of renewed fruitfulness.”

In fact, the Vatican conference, “The Richness of Many Years of Life,” spent almost as much time discussing the gifts older Catholics bring to the Church as it did talking about their special needs.

The conference discussion, the pope said, cannot be an “isolated initiative” but must continue at the national, diocesan and par-

ish levels.

The Church, he said, is supposed to be the place “where the different generations are called to share God’s loving plan.”

Just a few days before the feast of the Presentation of the Lord Feb. 2, Pope Francis pointed to the story of the elderly Simeon and Anna who are in the Temple, take the 40-day-old Jesus into their arms, recognize him as the Messiah and “proclaim the revolution of tenderness.”

One message of that story is that the good news of salvation in Christ is meant for all people of all ages, he said. “So, I ask you, spare no effort in proclaiming the Gospel to grandparents and the elderly. Go out to meet them with a smile on your face and the Gospel in your hands. Leave your parishes and go seek out the elderly who live alone.”

While aging is not a disease, “solitude can be an illness,” he said. “But with charity, closeness and spiritual comfort, we can cure it.”

Pope Francis also asked pastors to keep in mind that while many parents today do not have the religious formation, education or drive to teach their children the Catholic faith, many grandparents do. “They are an indispensable link in educating little ones and young people in the faith.”

The elderly, he said, “are not only people we are called to assist and to protect in order to safeguard their lives, but they can be protagonists of evangelization, privileged witnesses of God’s faithful love.”

How long has it been since you felt all the pieces were in place?

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