

TODAY'S CATHOLIC

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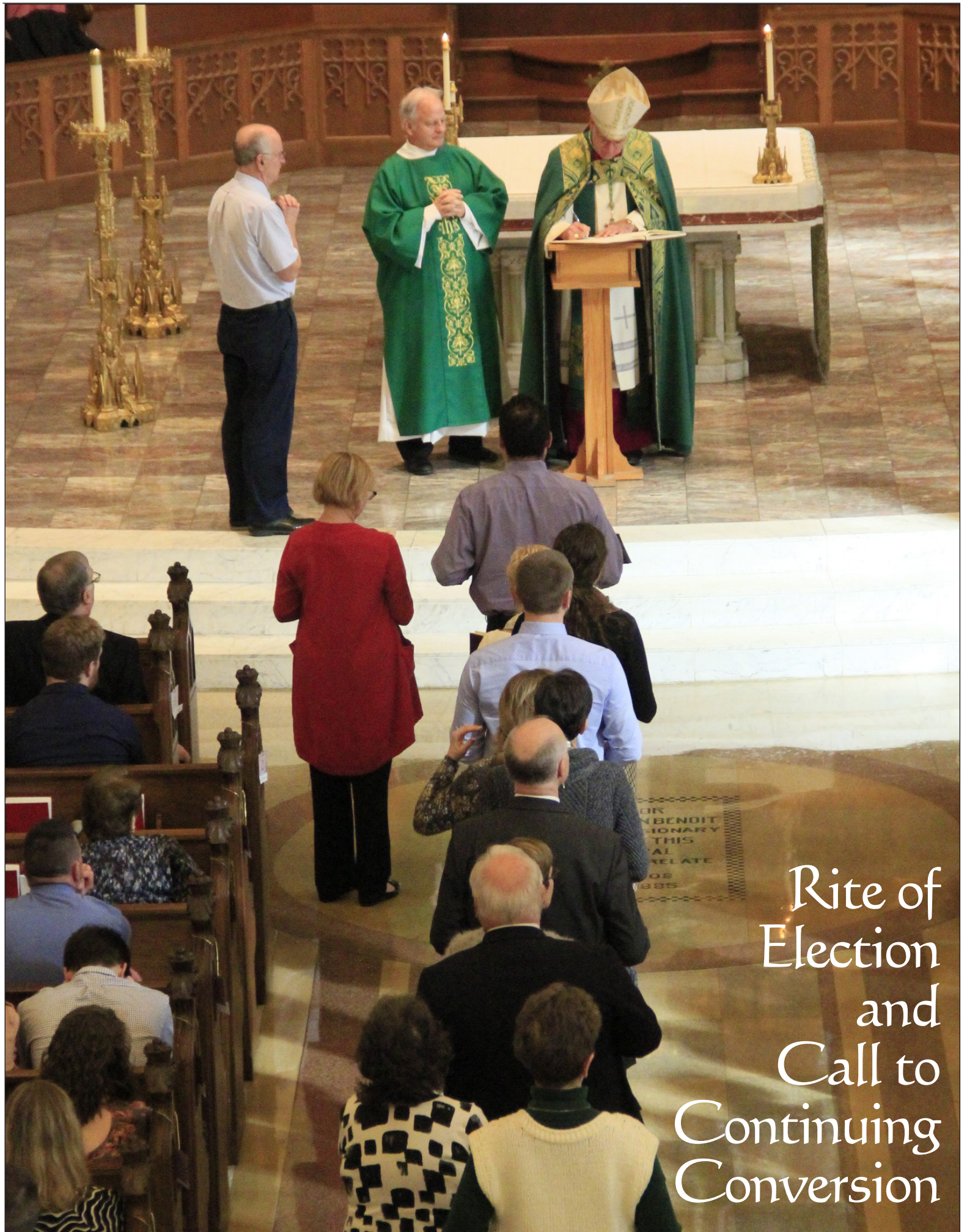
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Rite of Election and Call to Continuing Conversion

Jennifer Barton

Representatives from the eastern half of the diocese queue up to present the Book of the Elect for their individual parishes to Bishop Kevin C. Rhoades Sunday, Feb. 23, at the Cathedral of the Immaculate Conception, Fort Wayne. Assisted by Deacon Jerome Kohrman, the bishop recorded the names of each parish's catechumens in the corresponding book during the Rite of Election, which was followed by the Call to Continuing Conversion.

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Candidates, catechumens declare intentions to enter into full communion with Church

BY JENNIFER BARTON

The Lenten season is meant as a time to focus on prayer and preparation for the highest of feasts in the liturgical year: the joyful celebration of Easter. This is especially true for those preparing to complete or receive the sacraments of initiation at the Easter Vigil Mass.

On Sunday, Feb. 23, Bishop Kevin C. Rhoades celebrated the Rite of Election and Call to Continuing Conversion at the Cathedral of the Immaculate Conception in Fort Wayne for those seeking full communion with the Catholic Church and who live and worship on the eastern half of the diocese. The rite anticipates the joy of their entrance into the Church and is one of the final steps toward full communion.

During the service, Bishop Rhoades declared that the catechumens and candidates were chosen and called "into the holiness of (God's) trinitarian life; the holiness of His love as His adopted children."

Seventy catechumens and 91 candidates were presented for acceptance into the Church at the service, which began with the Liturgy of the Word and was followed by the Rite of Election and Call to Continuing Conversion.

Catechumens are those who have not been baptized and who will receive that sacrament along with their first Communion and confirmation at the Easter Vigil. To prepare for this, they become one of the "elect" in a public manner by asking for baptism and having their names written in the Book of the Elect.

Candidates have already been baptized and now desire full communion with the Catholic Church. They will receive their first Communion and confirmation at the vigil. Both catechumens and candidates have undergone a period of prayer and study, preparing their hearts and minds to join Christ's Church.

The readings focused on the fulfillment of God's covenant with His chosen people through the passion, death and resurrection of His Son, Jesus Christ. One reading was proclaimed in Spanish and the other in English, with translations provided in the program.

In his homily, Bishop Rhoades spoke first to the catechumens. "Catechumens, the Church is choosing you because you have responded to God's call with faith and because you desire to live in Christ as members of His Body, the Church. This election by the Church is founded on your election by God, in whose name the Church acts. Ultimately, it is God who has chosen you."

He then referenced the second reading, from St. Paul's Letter



Photos by Jennifer Barton

A sponsor places her hand on the shoulders of a candidate, as the congregation prays over those seeking full communion in the Catholic Church, during the Rite of Election and Call to Continuing Conversion at the Cathedral of the Immaculate Conception in Fort Wayne Feb. 23.



Bishop Rhoades writes the names of catechumens in the Book of the Elect presented to him during the Rite of Election.

to the Ephesians: "It's really a hymn, a great prayer of blessing that St. Paul addresses to God the Father. It begins with these words: 'Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavens, as He chose ... us in Him, before the foundation of the world, to be holy and without blemish before Him.'

"In God's eternal design, we have this vocation to be holy," said the bishop. "Well, only God is holy. So our vocation to holiness is a vocation to communion with God."

The first reading, from Jeremiah, also emphasized God's election of His chosen people, Israel, and the promise of the new covenant that He made with them. Through Israel, Bishop Rhoades said, God sent His Son, "who would be the Savior of all humanity. ... In His Son, all would be chosen."

All Christians are called to continued conversion. Jesus constantly invites the faithful to know, love and follow Him ever more deeply and boldly, proclaiming Him to all the world. This is part of Christian initiation, particularly for those who are already

baptized and awaiting full communion in the Church.

Speaking to the candidates, Bishop Rhoades said, "You are already Christians. You already share in the Trinitarian life. You are already incorporated into Christ. In becoming Catholic, you will become more deeply united to Him and to His Church."

The bishop then thanked those who played a part in bringing Christ to the catechumens and candidates, saying that he intends to pray for all of them throughout Lent. "And then, after Easter, I hope and pray that your life in Christ will continue to be nurtured by the sacraments and that you will be active members of the Church, the Body of Christ, all the days of your life."

Following the homily, the catechumens were presented to the bishop by their pastors or a representative from the parish. As their names were called individually, each catechumen stood with their godparents while Bishop Rhoades wrote their names into the Book of the Elect. Afterward, he addressed the godparents and catechumens, asking them to vocalize their response to God's call and desire to enter the Church. With their personal affirmations, he declared them to be members of the elect.

The candidates for full communion in the Church were presented to Bishop Rhoades in the same manner. He stated, "The Christian life and the demands that flow from the sacraments cannot be taken lightly" and therefore asked for the testimony of the candidates' sponsors.

The candidates then affirmed their desire to enter into the fullness of the Catholic faith.

A reception took place after the rite at the Grand Wayne Center. There, the bishop greeted the candidates and the newly elect, expressing his intention to pray for them and wishing them well as they prepare to begin their journey in the Catholic faith.

Randal Krick, a candidate from St. Louis, Besancon Parish, New Haven, shared how he had been a Protestant for 32 years before turning to the Catholic Church. Last summer, Krick was attending Ohio Christian University to become a minister. While doing homework on the early Church and the Church fathers, Krick said he came to realize that the early Church "looked a lot like the Catholic Church."

His girlfriend, Annette Sinn, began to send him videos of Father Michael Schmitz. "I came to the conclusion that the Catholic Church is the true Church."

Coming from an evangelical, charismatic background, Krick said he was glad to see that the Catholic Church believed in many of the same things he did, including post-biblical miracles and the gifts of the Holy Spirit.

Almsgiving: An overshadowed Lenten pillar has something to say

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — When it comes to the three pillars of Lent, almsgiving is a little bit like the middle child, not always getting the attention that prayer and fasting do.

The word hardly rolls off the tongue and people don't talk about it as they might discuss what they are giving up for Lent or how they might be praying more or reading spiritual books during the 40 days before Easter.

A February editorial in America magazine described almsgiving as the "under-practiced, under-encouraged Lenten discipline" and pointed out that in the magazine's 110-year-old archives, a search for prayer and fasting in article titles had thousands of examples but a similar search for almsgiving yielded just two results.

Almsgiving is defined as donating money or goods to the poor and performing other acts of charity. The Catechism of the Catholic Church describes it as "a witness to fraternal charity" and "a work of justice pleasing to God." The practice of giving to help those in need runs through all the major faith traditions.

Christians might have good reason not to talk about their almsgiving practices since biblical warnings are pretty clear on guidelines of keeping this practice quiet.

For example, in Matthew's Gospel, Jesus has this to say: "When you give alms, do not blow a trumpet before you, as the hypocrites do in the synagogues and in the streets to win the praise of others."

But out of sight in this case should not mean out of mind.

The Old Testament is full of reminders about the need to give alms. A passage from the Book of Tobit goes a step further by saying "almsgiving saves from death and purges all sin."

So, if believers know that they should give, why isn't this discipline more of a Lenten topic of conversation?

Jesuit Father Bruce Morrill, the Edward A. Malloy professor of Catholic studies at Vanderbilt University Divinity School in Nashville, Tennessee, said one possibility is that so much of the religious practice of Lent is shaped by images that represent what people are trying to do with their faith — ashes, for example, or fish on Fridays.

"Almsgiving is not easily recognizable," nor does it necessarily demonstrate religious devotion as prayer and fasting do with their focus on personal holiness, he said.

He pointed out that the practice of giving to those in need was not recognized for its spiritual value even in the New



CNS photo/Gregory A. Shemitz

A pedestrian gives money to a homeless man sitting outside St. Francis of Assisi Church in New York City. Almsgiving, donating money or goods to the poor and performing other acts of charity, is one of the three pillars of Lent, along with prayer and fasting, but some say it gets the least attention.

Testament. Jesus spoke about being asked: "Lord, when did we see you hungry and feed you, or thirsty and give you drink?" and His response was if they did this for "the least of these" they also did it for Him.

Since the Second Vatican Council, Father Morrill said, the Church has made more of an effort to connect worship and prayer to moral activity, and many Catholics have made the connection that fasting is not just to be pious but should have practical measures: taking the money that would have been spent on food or drink, for example, and setting that aside to give to the poor.

That is the whole idea behind Catholic Relief Services' Rice Bowl, the small cardboard box for collecting donations to help those supported around the world by CRS, the U.S. bishops' overseas relief and development

agency. Since its inception in 1975, CRS Rice Bowl has raised nearly \$300 million. Last year, nearly 14,000 Catholic parishes and schools across the U.S. participated in the program.

One of the suggestions on the website is to follow meatless recipes it provides from around the world and to put the money saved from not buying meat into the Rice Bowl.

Deacon Nicholas Szilagy, writing in a 2018 issue of Horizons, the online newsletter of the Byzantine Catholic Eparchy of Parma, Ohio, linked almsgiving to the other Lenten disciplines by describing it as "fasting from our income and material possessions" and saying it translates "prayers into love for each other by giving to the needy in the name of Christ."

He stressed the practice is not an optional one, but one that is required of believers, but he also



Public schedule of Bishop Kevin C. Rhoades

Sunday, March 1: 2 p.m. — Rite of Election, St. Matthew Cathedral, South Bend
 Sunday, March 1: 7 p.m. — Mass, Holy Spirit Chapel, Le Mans Hall, Saint Mary's College, University of Notre Dame
 Monday, March 2: 12:30 p.m. — Mass, Malloy Hall Chapel, University of Notre Dame
 Monday, March 2: 1:30 p.m. — Lunch Meeting with Notre Dame MTS Students, Malloy Hall, University of Notre Dame
 Monday, March 2: 5:30 p.m. — Dinner Meeting with Notre Dame Theology Faculty, Legends, University of Notre Dame
 Tuesday, March 3: 10:30 a.m. — Lenten Day of Recollection for Priests, St. Martin de Porres Church, Syracuse
 Wednesday-Friday, March 4-6: Exploring Co-Responsibility for the Mission of the Church Conference, University of Notre Dame
 Friday, March 6: 6 p.m. — Mass, Our Lady of the Road, South Bend
 Saturday, March 7: 6 p.m. — Saints Alive! Dinner and Auction, Bishop Dwenger High School, Fort Wayne



Deacon appointment

The Most Reverend Kevin C. Rhoades, Bishop of Fort Wayne-South Bend, has made the following appointment:

Deacon Jerome Kohrman, from Diaconal Ministry at St. Mary of the Assumption Parish, Decatur, to Diaconal Ministry at St. Mary, Mother of God Parish, Fort Wayne, effective March 8, 2020.



CNS photo/Georgina Goodwin for Catholic Relief Services

A grandmother who has been part of a Catholic Relief Services program for family nutrition shares her lunch with her youngest of seven grandchildren in the kitchen of the family home in Konjiko, Kenya, May 1. Lenten alms donated through the CRS Rice Bowl program support the agency's work in roughly 45 different countries.

lamented that it "seems to get the least attention among the three" Lenten disciplines.

The deacon suggested that people create an almsgiving plan that doesn't necessarily need to be about giving money but also could be a donation of time, energy or talents to those in need.

"Let's make almsgiving an encounter with God during Lent through the face of the poor," he wrote.

Similarly, Father Morrill stressed that when rooted in

faith, the practice of caring and providing for those in need is a way of "knowing this is how you encounter and know God."

Alms might not get their due, so to speak, because Christians are hesitant to say their efforts to help others somehow earns them something, the priest said. But really, he said, they should recognize the practice is "a way to join in the generosity of God" and show the love of God for all, which is "truest when given to the least."

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Marriage preparation for previously married couples gives unique emphasis

BY BARB ARLANDFYE

DAVENPORT, Iowa (CNS) — Each of the 12 couples participating in a recent marriage preparation program at the St. Vincent Center in Davenport shared a common experience — one or both partners had been previously married.

"It's super helpful to hear from other people who have been there," said Tina Osmun, as she and her fiancé, Brian Degen, headed to a session on stepchildren.

The couple, both 38, look forward to their April 25 wedding at Our Lady of the River Church in LeClaire, Iowa. They believe the remarriage preparation program, along with their annulment experience, has given them insight and resources to build a solid foundation for a sacramental marriage.

The program they participated in, "Two Become One: Embracing the Sacrament in Remarriage," provided the framework for the 12-hour remarriage prep course, offered for the first time in the Davenport diocese.

"It is important that our Church offers those preparing for the sacrament of matrimony the most appropriate tools to help their marriages thrive," said Marianne Agnoli, the diocese's Marriage and Family Life coordinator. She researched several programs and observed "Two Become One: Embracing the Sacrament in Remarriage" in the Archdiocese of Dubuque, Iowa. She began recommending it to couples in the Davenport diocese.

The program explores "topics unique to couples who have been married previously, such as barriers to a successful remarriage, the 'ghost' of the previous spouse, integration of two families, impact of the marriage on adult children/ grandchildren, finances in a blended family," Agnoli said.

It also covers topics that all couples should discuss as they prepare for the sacrament of matrimony, such as marital spirituality, communication and intimacy.

During the Jan. 25 program, Father Thom Hennen, the chaplain at St. Ambrose University in Davenport, told the couples that to mirror God's love requires grace, the grace that flows from the sacrament. "God will supply the grace through the sacrament of marriage to help you live out the marital covenant."

John and Nancy Schmidt of the Archdiocese of Dubuque served as lead presenters. Steve and Jennifer Stefani from the archdiocese presented with them. Three other couples were in training and observing.



CNS photo/Barb Arland-Fye, The Catholic Messenger

Carrie Van Mersbergen and Leo Bihn of St. Mary Parish in Oskaloosa, Iowa, participate in a communication exercise during the "Two Become One ... Embracing the Sacrament in Remarriage" program at the St. Vincent Center in Davenport Jan. 25.

"We're just so thankful to have a second chance at love," John Schmidt told The Catholic Messenger, Davenport's diocesan newspaper, in explaining why he and Nancy lead this program. They want to train other couples to ensure that all couples entering the sacrament in remarriage receive the enrichment they need.

"Helping others to see marriage as a sacrament is important to us," Jennifer Stefani said.

Jerry and Renee Guinan of Sacred Heart Cathedral in Davenport were among the couples in training. "I think it's a great experience and a need in the community for people who are entering a second marriage," Renee said. "Especially in light of the statistics regarding remarriage and blended families," Jerry said.

The day's program provided the Guinans with a good review and ideas for their marriage of more than years, Renee added. "God has blessed us with a sacramental marriage." She and Jerry want other couples to experience what they experience.

Brandon Hinnenkamp and Alicia Freihammer of St. Thomas More Parish in Coralville, Iowa, appreciated the customized approach of the remarriage preparation program and the strategies and resources provided.

Brandon has been married previously. Alicia has not. Hearing about other couple's

situations regarding remarriage was helpful, she said. "We're not alone; this is something other people go through," Brandon said.

Rob Arth and his fiancée, Terese Benvenuto, said their pastor, Father Tony Herold of St. Paul the Apostle Parish in Davenport, encouraged them to participate in the remarriage program.

Both of them discovered during their annulment process that "you need God and his grace that comes through the sacrament," Rob said. "He needs to be at the center. He does have to be first. I think we figured that out, but today (the remarriage preparation program) affirmed it."

"One thing that really seemed to stand out with this group of couples was the acknowledgment of the importance of keeping God at the center of their relationship," Agnoli said. "Several couples commented that this had not been the case in their previous marriage, and they wanted things to be different this time around."

From this first presentation in Davenport, she also recognized "the importance of having team members who have experienced death/divorce in a previous marriage to serve as hope that a healthy, thriving, Christ-centered remarriage is possible."

Arland-Fye is editor of *The Catholic Messenger*, newspaper of the Diocese of Davenport.

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Measure to protect pregnant employees among bills stalled

A bill designed to offer protections for pregnant women in the workplace is unlikely to move forward this year despite backing from the governor and a broad base of support that includes the Catholic Church.

With Senate Bill 342, advocates were hoping to see Indiana become the 28th state to enact legislation providing "reasonable accommodations" for pregnant employees, from more frequent breaks to exemptions from heavy lifting. But after initially passing through committee, the measure was effectively tabled this month when the Senate voted 34-15 in favor of an amendment proposed by Sen. Andy Zay, R-Huntington, to send the issue to a summer study commission.

The Indiana Catholic Conference considered this a pro-life bill and expressed dismay that it was halted, even while another measure reinforcing the sanctity of life moved forward in the same legislative chamber. A day after the vote on Senate Bill 342, lawmakers voted 40-9 in favor of Senate Bill 299, which requires abortion providers to treat fetal remains in a dignified manner.

"We are disappointed that the unborn and their mothers could not be offered protections in the same year that many were rightfully mindful and respectful of fetal remains," said Angela Espada, executive director of the ICC, the public policy voice of the Catholic Church in Indiana.

For Espada, Senate Bill 342 is personal. She shared her own story with lawmakers during a January hearing on the legislation in the Senate Family and

Children's Services Committee.

"I am lucky to be here," Espada said, explaining that she was born two months prematurely to a mother who worked long hours in an industrial laundry facility. "When you can help a pregnant mother sustain her pregnancy, that is pro-life."

Senate Bill 342 had strong support from Gov. Eric Holcomb, who has made decreasing Indiana's high infant and maternal mortality rates a priority. While progress has been made in recent years, Indiana currently ranks seventh in the United States for infant mortality and third for maternal mortality.

"I put legislation requiring reasonable accommodations for pregnant workers on my agenda because I believe women should not have to choose between a paycheck and a healthy pregnancy," Holcomb said in a statement. "I still believe that and will work over the coming months to persuade the Indiana General Assembly to include these very same accommodations that 27 other states have already enacted. I remain committed to improving infant and maternal health in Indiana so more moms and their babies get off to a better start."

The bill, which would prohibit an employer with 15 or more employees from discriminating against a pregnant worker, faced opposition from the Indiana Chamber of Commerce and the Indiana Manufacturers Association. They and other opponents argued that many large employers already have protections in place and raised questions about the impact of the bill on small businesses.

INDIANA CATHOLIC CONFERENCE

BY VICTORIA ARTHUR

But other business groups aligned with the broad coalition of the bill's supporters, which range from physician groups to the March of Dimes to former Indiana Gov. Mitch Daniels, now president of Purdue University. These proponents argued that the bill offered common-sense solutions for a serious problem.

"I was extremely hopeful about this bill, particularly since we had support from business groups large and small, and the governor's staff provided such excellent testimony," said Erin Macey, senior policy analyst for the Indiana Institute for Working Families, which also championed the bill. "We heard from the secretary of the Family and Social Services Administration about how part of our goal is to keep people working, and that this bill would help make that happen."

"Since (the Senate vote), I keep hearing stories of women who bring in a doctor's note to work and they're told to come back when the baby has been born," Macey continued. "(Employers) are not negotiating with women to see if they can keep them in the workplace. They're just sending them home."

Macey and others who testified in favor of Senate Bill 342 traveled to Washington, D.C.,

this week to meet with Indiana's congressional delegation about a federal version of the measure. The Pregnant Workers Fairness Act recently advanced in the U.S. House of Representatives with bipartisan support.

"We're going to take all the momentum on this issue at the state level and work on the federal legislation," Macey said.

Another measure backed by both the ICC and the Indiana Institute for Working Families also hit roadblocks. Senate Bill 111 would have modernized the Temporary Assistance for Needy Families program in Indiana, which has not been updated in more than 30 years.

TANF is a federal government program that provides grants to the states for distribution to families in deep poverty. Because of antiquated state guidelines, the \$288 maximum monthly payout for a family of three in deep poverty has not been adjusted for inflation since 1988.

A nearly identical TANF bill passed the Senate unanimously last year, but Senate Bill 111 did not receive a committee hearing in this short session of the Indiana legislature.

"We are optimistic that TANF will fare better next year," Espada said. "The legislative session will be longer and there is no reason why with more time and consideration, money that flows from the federal government shouldn't be made available to those who have the greatest need."

To follow priority legislation of the ICC, visit www.indianacc.org. This website includes access to I-CAN, the Indiana Catholic Action Network, which offers the Church's position on key issues. Those who sign up for I-CAN receive alerts on legislation moving forward and ways to contact their elected representatives.

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Catholics 'unfriend' social media, choose 'digital detox' for Lent

BALTIMORE (CNS) — No selfies. No cat videos. Not even an artfully composed photo of avocado toast. Come Ash Wednesday, Feb. 26, Sheila Wheltle's social media accounts will go dark for 40 days. Her last post will read: "Gone for Lent ... See you at Easter." More Americans are embracing the concept of a "digital detox" as social media becomes more ubiquitous and at times more harmful, however, others are disconnecting with a distinctly Catholic twist. Wheltle, a parishioner of St. Mark Church in Catonsville, Maryland, uses Facebook to connect with old friends. She grew up in Philadelphia and later moved to California. She loves how Facebook keeps her in touch with those far-flung friends, but she's also set it aside for the past nine years during Lent. "As an extrovert, it really is a lot of fun," Wheltle told the Catholic Review, the media outlet of the Archdiocese of Baltimore. But she said, "Facebook is also a major distraction and time waster." The tradition of giving up small pleasures, like sweets or coffee, for Lent goes back to the 40 days Jesus spent in the desert fasting and praying. While Catholics are encouraged to pick something that's actually a sacrifice, that doesn't mean the sacrifice isn't beneficial. Father Mark Bialek, pastor of St. John Parish in Westminster, Maryland, said as Lent approaches he is hearing from more of his parishioners this year about the need to unplug.

Catholic Scout councils not affected by bankruptcy case, chairman says

WASHINGTON (CNS) — Boy Scout councils and units sponsored by Catholic parishes and other entities will not be affected by the Chapter 11 bankruptcy case filed by the Boy Scouts of America, said the chairman of the National Catholic Committee on Scouting. Jim Weiskircher told Catholic News Service in an email late Feb. 18 that all local Scout councils and units will continue "business as usual, while monitoring the situation." The Boy Scouts of America filed for bankruptcy protection in federal court in Wilmington, Delaware, Feb. 18 in an attempt to work out a compensation plan in response to hundreds of sex-abuse lawsuits. The flood of cases involves several thousand men who claim to have been abused as scouts by scoutmasters and other leaders decades ago. The cases have been filed as some states changed statute-of-limitation laws. Weiskircher wrote that the National Catholic Committee on Scouting does not plan to follow the route of the Church of Jesus Christ of Latter-day Saints,

Carnival in Brazil



CNS photo/Ricardo Moraes, Reuters

Revelers carry the likeness of a crucified Jesus during Carnival at the Sambadrome in Rio de Janeiro Feb. 24. The annual celebration precedes Lent, which began this year on Feb. 26.

which as of Jan. 1 broke with BSA and introduced its own global youth program. The withdrawal of 400,000 members was a blow to the BSA, dropping its membership below 2 million, the lowest since the World War II era. Membership peaked at more than 4 million in the 1970s.

'Laudato Si' at five: Project seeks to foster prayerful climate action

WASHINGTON (CNS) — Pope Francis' encyclical on the environment set the path five years ago and now a new effort by the Catholic Climate Covenant seeks to shape an intergenerational movement to respond through action and prayer to the challenges posed by climate change. Called the Catholic Climate Project, the effort is set to build on what parishioners and organizations already are doing while inviting more people to deepen the Catholic commitment to protect creation. "We're activating across the entire Catholic community, not just those who are already acting," Jose Aguto, associate director of the Catholic Climate Covenant, told Catholic News Service Feb. 18. Aguto is

coordinating the effort, which launched in mid-February, with a team of 13 people from ministries throughout the Catholic community including religious orders, dioceses and advocacy organizations. The project seeks to partner with parishes and organizations that want to begin addressing climate change. Resources have been developed to guide participants through prayer services and liturgies, service projects, intergenerational encounters, healing and bridge-building, public demonstrations, classroom lessons, and advocacy and conversation with church and political leaders. The website is: <https://catholic-climatecovenant.org/program/catholic-climate-project>.

Pope clears way for beatification of Salvadoran Jesuit, companions

VATICAN CITY (CNS) — The Vatican announced Feb. 22 that Pope Francis has recognized the martyrdom of a fellow Jesuit, Salvadoran Father Rutilio Grande, and two companions who were murdered en route to a novena in 1977 in El Salvador. Papal recognition of their martyrdom clears the way for their beatifica-

tion, although the Vatican did not announce a date for the ceremony. "The announcement of the beatification of Father Rutilio Grande has been expected for many years," said Mercy Sister Ana Maria Pineda, a relative of the slain priest, in an email to Catholic News Service. "Today the news is received with jubilee and joy. That a man of such humble origins be recognized for his surrender to God, his love for the poor, and his efforts to achieve justice, is an example." Father Grande died March 12, 1977, near his hometown of El Paisnal in rural El Salvador after being shot a dozen times or more along with elderly parishioner Manuel Solorzano and teenager Nelson Rutilio Lemus, who were accompanying him to a novena for the feast of St. Joseph. Their bodies were found lifeless in an overturned Jeep the priest was driving. With a team of Jesuit missionaries and lay pastoral agents, Father Grande, who was the pastor of a church in the neighboring town of Aguilares, evangelized a wide rural area in El Salvador from 1972 until his assassination by death squads. As was the case with the assassination of St. Oscar Romero and tens of thousands of other Salvadorans, no one was ever charged with his death or that of his parishioners.

Church, world need St. Joseph's spiritual care in tough times, says priest

WASHINGTON (CNS) — Marian Father Donald Calloway believes the Holy Spirit wants to draw Catholics' attention to St. Joseph, husband of Mary and earthly father of Jesus, "in a major way." "We need to entrust ourselves to his spiritual care at this very difficult time in the world and in the Church," the priest told Catholic News Service. "Today the Church is dealing with anthropological crises in the world," he said. "Many countries are seeking to redefine marriage, men do not understand what it means to be a family, women do not understand what it means to be a woman, divorce rates are at an all-time high, and families are falling apart everywhere." "We need his loving and strong fatherhood to help us return order to our homes," Father Calloway added. To that end he is urging individuals, couples, groups, schools, parishes, dioceses and the entire Church to consecrate themselves to St. Joseph. In his new book, "Consecration to St. Joseph: The Wonders of Our Spiritual Father," published by Marian Press, Father Calloway outlines a 33-day preparation period in Part 1, includes several readings on the "Wonders of Our Spiritual Father" in Part 2 and several prayers to St. Joseph in Part 3.

Jean Vanier had 'manipulative' relationships with six women

MONTREAL (CNS) — Jean Vanier, founder of the ecumenical L'Arche communities that provide group homes and spiritual support for people with intellectual disabilities, used his status to have "manipulative" sexual relationships with at least six women, concludes an internal investigation commissioned by the organization. The investigation reports "sincere and consistent testimony covering the period 1970-2005" from six adults, none of whom had disabilities. These women report Vanier initiated sexual relations with them, the report says. Vanier, who died in 2019, asked the women to keep their relations secret. The report says the women reported similar facts, although they did not know each other or about their parallel histories. In a letter addressed to members of L'Arche communities around the world, which was due out Feb. 25 but leaked to the media earlier, Stephan Posner and Stacy Cates-Carney, respectively international officer and vice international officer, presented the main conclusions of the investigation entrusted to the British consulting firm GCPS Consulting, which specializes in situations involving children or vulnerable persons. Members of L'Arche were informed last June that such a process had begun.

USF announces spring philosophy/theology lecture

FORT WAYNE — Dr. Vincent Wargo, University of Saint Francis associate professor of theology, will continue the USF Spring Philosophy/Theology Lecture Series with a discussion about why the question of “otherness” has become central to the identity of the subject in the 21st century. He will explore the philosophy of otherness and subjectivity as it relates to some contemporary major thinkers and issues.

The free lecture will be presented March 18 at 7 p.m. in the Parkview Physicians Group Auditorium, Room 226, in the Achatz Hall of Science and John and Toni Murray Research Center on campus, 2701 Spring St., Fort Wayne.

The lecture is sponsored by the USF Department of Philosophy and Theology. For more information contact Angie Springer at 260-399-8066 or email aspringer@sf.edu.

St. Vincent de Paul Parish mission

FORT WAYNE — Join members of St. Vincent de Paul Parish in Fort Wayne for a parish mission, “Prayer as a Eucharistic Parish,” with nationally known speaker and parishioner Robert Rogers.

Rogers will speak about “The Power of Prayer” on Sunday, March 15, at 7:30 p.m. in the Church. He will also speak on the topics “No Regrets Prayers and Adoration” on Monday, March 16, at 7 p.m. in the Church and “A Musical Experience of Prayer and Worship in God’s Presence” on Tuesday, March 17, at 7 p.m.,

AROUND THE DIOCESE

Prayer Pal birthday celebration



Provided by Libby Alberding

Seventh grade students at St. Joseph School, Decatur, traveled to Woodcrest senior community in February to celebrate Mass with Jim McGill and his wife, Jeannette, who turned 100 on Feb. 19. The students presented Jeannette with origami figures and a handmade wreath for her door. They have been writing to the McGills for two years as part of a Prayer Pal program that began 16 years ago at the school as a way to connect through correspondence and prayers with homebound parishioners.

in the Church.

Everyone is welcome to attend. The parish is located at 1502 E. Wallen Road. For more information contact Dorothy Schuerman at church@saintv.org or 260-489-3537, or visit <https://www.saintv.org>.

Lenten series: ‘Keep Your Eyes on the Cross’

SOUTH BEND — St. Jude Church, 19704 Johnson Rd., South Bend will offer three nights of prayer and reflection to help with the journey into Lent.

“Keep Your Eyes on the Cross” will be on three consecutive Wednesday evenings from 7-8 p.m. at the church. Participants will journey with Jesus from Galilee to Jerusalem as He makes his way to His crucifixion.

On March 4, the topic will be “Journey to Jerusalem.” Patout Burns, a visiting professor of theology at the University of Notre Dame, will lead a reflection on Jesus’ teachings and miracles as He makes His way to Jerusalem. On March 11, “Journey to the Cross” will be discussed by Paul Wheatley, a PhD student in Theology at Notre Dame. He will explore Jesus’ final week in Jerusalem by looking closely at the Gospel of Mark.

On March 18, Robin Jensen, the Patrick O’Brien Professor of Theology at the University of Notre Dame with a background in art and art history, will explain why and when the cross and the crucifix began to appear in Christian art and show how the emergence of this core symbol is directly connected to the discovery of the True Cross relics in Jerusalem.

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

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Conference urges men to grow in holiness

BY BRADLEY SPAULDING

On Saturday, Feb. 22, around 1,500 men attended the 10th annual Rekindle the Fire Men's Conference. This year's conference took place at the Allen County War Memorial Coliseum in Fort Wayne with the theme of "Where Is Your Focus in 20/20?"

The daylong series of talks by renowned Catholic speakers gave those who were present a better understanding of their role as Catholic men. They also experienced a foretaste of heaven during a Mass celebrated by Bishop Kevin C. Rhoades, where the hundreds of brothers in Christ from across the Diocese of Fort Wayne-South Bend sang praises to God.

During his homily, Bishop Rhoades said: "Holiness, spiritual perfection, that's our calling. It's my vocation. And it's your vocation. The reason we came to this conference is to become better men, better husbands and fathers, and all of us closer disciples of Jesus Christ. That is the test of whether this conference is successful or not. Not how much you enjoyed it or how excellent the speakers were. But if you leave here a little holier, a little more like Christ, the Holy One of God."

Just being a part of the record-setting crowd seemed to be encouraging for the participants. There were men of all ages — from teens to young adults and middle-aged fathers to retirees.

The day provided ample opportunity for growth and reflection. Father Benjamin Muhlenkamp and Father Jacob Meyer emceed the event. The



Bishop Kevin C. Rhoades celebrates Mass to end the 10th annual Rekindle the Fire Men's Conference Feb. 22 in Fort Wayne. A record of approximately 1,500 men from across the diocese attended this year's event, which was a joyful combination of inspiration, reflection and catechesis.

featured speakers were Marcus Grodi, Father Michael Schmitz, Jesse Romero and Bishop Rhoades.

Grodi, the host of "The Journey Home" on Eternal Word Television Network, led the first morning general session with a thought-provoking discussion of what it really means to "win" at the game of life. Grodi used the analogy of living life in terms of a game of Monopoly, emphasizing seven characteristics of a "winner" from a Catholic per-

spective.

Rather than playing the game for greed and personal gain, Grodi explained, the definition of a "winner" involves self-sacrifice, personal growth, gratitude, joy and responsibility toward others and toward the Earth.

During the second general session of the morning, Father Schmitz defined what it means to be a Catholic man.

"We need to reject passivity," Father Schmitz said. He emphasized the need for men to take

responsibility for themselves and to also take responsibility for others. "We do this by 'digging in' and 'staying' in the relationships in our present context, such as our family, our co-workers and our fellow parishioners," he said.

"If you could be doing something else with your life, what would you be doing?" he asked the crowd. "Ninety-five percent of us wish we could be somewhere else in life, in relationships. But we are missing out on what God has for us right now."

Romero, a bilingual, full-time Catholic lay evangelist and popular radio host, provided a high-energy presentation on how to fight against the lies of the devil during the afternoon general session. Using a boxing analogy, Romero said that confession and the Mass work like a "one-two punch" offense against Satan.

Romero also emphasized memorizing the Ten Commandments and the seven deadly sins in order to "form your conscience, so you can look at life as a child of God." Praying the rosary daily also helps "take custody of your intellect." All of these practices help men to fight against evil by being more fully attuned to their heavenly Father. At the end of the day, Bishop Rhoades led the men in the celebration of the Mass. Citing the theologian Léon Bloy, the bishop noted, "The only tragedy in life is not to become a saint."

That's what Rekindle the Fire is about: helping Catholic men grow in holiness, taking small steps on the road to sainthood.

The 2021 Rekindle the Fire Men's Conference will take place Feb. 20 in South Bend.



Catholic apologist, evangelist and speaker Jesse Romero signs books following his talk at the conference.



Father Michael Schmitz speaks to the crowd of men about taking responsibility for themselves and for others.

Photos by Bradley Spaulding

Marian High School pastoral visit — 'Have you accepted Mary as your personal mother?'

BY DENISE FEDOROW

Bishop Kevin C. Rhoades celebrated a Mass honoring Our Lady of Lourdes with the students and faculty of Marian High School on Feb. 18. Our Lady of Lourdes is the patron saint of the Mishawaka school.

The bishop explained that he originally planned to visit Marian on the actual feast day of Our Lady of Lourdes, Feb. 11, but then was honored to accept an invitation to concelebrate the installation of Bishop Robert J. McClory of the Diocese of Gary on the same date. A week later, he told the students he was very glad to be with them: He also acknowledged two former principals of the school, Secretary for Education Carl Loesch and Superintendent Dr. Joseph Brettbacher, who were present for his visit, along with current principal Mark Kirzeder.

During the homily, the bishop spoke about the first miracle in St. John's Gospel — the Wedding at Cana. He said that at first glance, it seems a relatively simple miracle to be presented as Jesus' first.

"Though simpler, it had deep significance for two reasons," Bishop Rhoades said. In the Old Testament, when prophets like Isaiah foretold the coming of the Messiah, the new king, they mentioned that He would preside over a great wedding banquet. Secondly, in the Old Testament, God is the bridegroom of Israel. In the New Testament, Jesus is the bridegroom of the new Israel, the Church.

He went on to explain that having abundant wine at a wedding was a sign of joy and plenty, which is what Christ wants to bring to us.

"Now it's important to notice that Jesus didn't do the miracle at Cana completely on His own. He did the miracle at the request of His mother. It's not insignificant that it was Mary who noticed that the wine had run out," the bishop said. "Mary didn't tell her Son what to do about it, but she believed that He could indeed do something about it.

"Keep in mind, up to that moment, Mary had not seen Jesus perform any miracles. She obviously believed He could. She had faith in His supernatural power and believed He could help. Mary says to us as she said to the waiters at Cana — 'Do Whatever He tells you.'"

He shared with students that he once served at a parish in a neighborhood where there were many evangelical Christians, and they would often ask him if he had accepted Jesus as his personal savior. He always replied that he had, and he does so every day.

He started asking them, 'Have you accepted Mary as your personal mother?' That gave him the opportunity to talk about Jesus giving Mary to John and to us on the cross, and Mary's role as mediator at the wedding feast.

"Mary is our spiritual mother. Under the title of Our Lady of Lourdes, she is your patron and mother here at Marian High School," he said.

He reminded the students that Mary intercedes for us like she did for the young couple at the wedding. Those who refuse to welcome Mary into their lives miss something very beautiful, he added, and he encouraged them to deepen their devotion to Mary through actions like praying the Hail Mary or the rosary, wearing a scapular or Miraculous Medal and having a Marian image in their bedrooms.

"May Our Lady intercede for all of you and for this wonderful Christian community of Marian High School!" he said. "I pray we go forth from this Mass, strengthened by the graces of the Holy Eucharist, to heed the words of Mary: 'Do whatever He tells you'. If we do, our lives will be changed like water into wine. We will have life and have it to the full. That's what Mary desires for us — friendship with her Son, our salvation!"

Success for all students

Marian has 644 students currently enrolled. This year, the school initiated the Bernadette Scholars Program for students with special needs. Led by Annie Ganser, the program is an extension of the Learning Strategies Center that creates individualized educational plans for each student. The Bernadette Scholars are mainstreamed for at least one class a day; they also participate in school events and activities, liturgical services, sports and clubs to gain the social and emotional benefits of being an active part of the Marian family.

The name "Bernadette" was chosen for the program because the school's patroness, Our Lady of Lourdes, appeared to a young girl named Bernadette in 1859 in France. Bernadette is believed to have had a cognitive disability.

The first group of Bernadette Scholars will be sophomores next year. At that time another teacher will be added to work with that year's freshman group of Bernadette Scholars, according to Mary Kay Dance, director of admissions and marketing.

Although the Bernadette Scholars are not on a diploma track, they will receive certificates of completion at the end of their high school careers and be part of commencement exercises.

Marian offers a dual credit program for its mainstream students, and 87% of last year's graduating class received some



Photos by Denise Fedorow

Bishop Kevin C. Rhoades, center, meets with Bernadette Scholars of Marian High School, Mishawaka, and their teachers during a pastoral visit on Feb. 18. From left are A'layah Newsome; director of the Bernadette Scholars program, Annie Ganser; principal Mark Kirzeder; former principal and Superintendent Dr. Joseph Brettbacher; Nicky Becker and teacher Katie Dyer.



Bishop Rhoades celebrates Mass for the students and staff, with chaplain Father Nathan Mask concelebrating.

college credit — up 2% from the previous year. Kirzeder explained the school has partnered with several local colleges including Holy Cross, IUSB and Ivy Tech to certify Marian's teachers and curriculum so they are at the "same standard as those college professors" to enable students to get the college credit. Thirty-four classes that are offered for dual credit, and of the seniors who received a dual credit last year, 57% received one semester of college credit and 48% received two semesters. "The students have

to qualify to take the class, but then we work with them to make sure they at least get some college credit," Kirzeder said.

Dance said the credits are recognized at all Indiana state colleges and some other state and private colleges as well. "At the same time, we continue to have our AP classes. This (dual credit) didn't replace it, it runs alongside it." Students take the AP test in May and also can receive college credit, depending on their score.

Excelling in service, science and art

The school continues to encourage community service with its Knight's Service Day in October.

Every student, along with staff and parent volunteers, travel to pre-determined locations to volunteer. Last fall, 50 different organizations or homeowners benefitted from the work performed by the volunteers. Dance said the idea is to get the kids out in the community, making those connections and hope they build relationships and continue to serve.

This school year is the first for the Service Learning Curriculum. Kirzeder explained that new state requirements offer different pathways to graduations, and one, the Service Learning Curriculum, will be available to the Class of 2023. Marian, however, was allowed to implement it earlier. Years one and two have been developed and administrators and teachers are working on the third and fourth years. Students will be asked to reflect on the service they perform and integrate it into their lessons.

"Our goal is we will meet the requirements without sacrificing our Catholic identity and high academic rigor. That's what differentiates us from public schools," Kirzeder said.

Marian also is known for its science and art programs. Those with an interest in science are blessed to be able to use resources at nearby colleges and universities.

"They're doing very well with the help of college professors and are turning in world-class projects that are then entered into national and international science fairs," Dance noted.

Thank goodness it's Friday

BY ANNE THERESE STEPHENS

In the U.S., Fridays are marked by festivity, feasting, partying and partaking in every physical comfort the Western world has to offer. No other day of the week has a similar feel, at least for those who are on a Monday through Friday, 8 a.m.-5 p.m. job schedule.

In contrast, Fridays in a cloister of Poor Clare nuns run in an entirely different mode. For them, Fridays are deemed "bridal days" where they observe a stricter silence, forgoing even their one hour of communal recreation in order to focus their whole being entirely on their Spouse, who gave His life for all on a Friday. While the rest of the Western world ramps up material comforts, the Poor Clare nuns decrease comforts on Fridays.

Friday evening for these nuns is spent entirely in front of the Eucharist. On one Friday evening in October, upon entering into the holy space of their chapel, there was a feeling that one had entered into a room where folks were remaining at the bedside of a dying loved one. Their sense of waiting was not morbid, but one of intimacy and love. They were bent on accompanying their loved one on His journey



Photo by Hoan Vo on Unsplash

of death. The atmosphere was peaceful and expectant.

The contrast between the way these holy women spend their Friday evenings and the way modern culture encourages people to spend Fridays holds a difference similar to the one between night and day. The difference knocks at the door of the minds and hearts of Catholic Christians, begging them to consider what penance they, while

living in the world, are supposed to be engaging in on Fridays.

Christ told His followers to live *in* the world, but not to be *of* the world. Those who are not cloistered nuns may not be asked to perform the radical penances cloistered nuns observe, but are they obliged to do more penance than what the Catholic culture is perhaps accustomed to observing?

Prior to Feb. 17, 1966, the whole Catholic world was obliged under pain of sin to abstain from the meat of animals on Fridays, even Fridays outside of the Lenten season. Those whose childhood took place prior to that date perhaps remember the all-year-round, weekly Friday din-

ners of tuna casserole and grilled cheese sandwiches — penitential indeed! That all changed when Pope Paul VI loosened the abstinence obligation in the Apostolic Constitution "Paenitemini." Post-1966, on Fridays outside of Lent, everyone now feasts and celebrates, rejoicing that the work week is over.

But Christ still died on a Friday. Wouldn't Catholics still be bound to observe the commemoration of the Savior's death? This leads to a question of what, exactly, did Pope Paul VI change in the Apostolic Constitution "Paenitemini?"

First of all, the distinction between penance and the man-

ner of executing penance must be understood.

Penance is obligatory for every Christian. Pope Paul VI states as much. "[b]y divine law the faithful are required to do penance," the constitution says. The first several paragraphs of "Paenitemini" describe the history of penance as it was understood in the Old Testament, in the New Testament, and which was most perfectly practiced by the Lord Himself. It defines penance as "a religious, personal act which has as its aim love and surrender to God: fasting for the sake of God, not for one's own self." Even more, it describes how penance transforms Christians into the likeness of Christ, in particular uniting them to the moment He suffered and died on the cross. Thus, individual penances affect the whole Church. It is a great and mysterious responsibility that has been given, perhaps one not easily or gratefully received by 21st century Americans accustomed to comfort.

Pope Paul VI did not abrogate Fridays as a day of penance. In fact, he clearly maintained its penitential nature. "Paenitemini" states: "[t]he days of penitence to be observed throughout the Church are all Fridays and Ash Wednesday. . . . Their substantial observance binds gravely." Thus, Pope Paul VI did not change the obligatory nature of Friday as a day of penance. Catholic Christians are bound to observe all Fridays as days of penance.

What, then, did Paul VI change? The answer is that he broad-

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ened the manner in which the penitential obligation of Friday is carried out. The constitution states, in Chapter 3: "the Church, while preserving . . . the custom of practicing penitence also through abstinence from meat and fasting, intends to ratify with its prescriptions other forms of penitence as well, provided that it seems opportune to episcopal conferences to replace the observance of fast and abstinence with exercises of prayer and works of charity." Pope Paul VI believed that it was an opportune time to give the episcopal conferences the authority to prescribe other forms of penance on Fridays.

The U.S. Conference of Catholic Bishops produced a document on Nov. 18, 1966, that was approved by the Apostolic See. Another short, but enlightening and inspirational document, its name is "Pastoral Statement on Penance and Abstinence."

The document begins describing the importance of penance for Christians. Toward the middle of the document, in a moving several paragraphs, the bishops recommend that every Friday ought to be like a Good Friday and every Sunday like a little Easter. They state: "Friday should be in each week something of what Lent is in the entire year. For this reason we urge all to prepare for that weekly Easter that come with each Sunday by freely making of every Friday a day of self-denial and mortification in prayerful remembrance of the passion of Jesus Christ."

Thus, some form of penance must be observed on all Fridays throughout the year. This could include abstinence from meat. It could also include abstaining from some other food, from stimulating beverages or any other comfort a person is used to. The bishops astutely point out "the Catholic bishops of the United States, far from down grading

the traditional penitential observance of Friday, and motivated precisely by the desire to give the spirit of penance greater vitality, especially on Fridays, the day that Jesus died, urge our Catholic people henceforth to be guided by the following norms."

They also encourage engagement in volunteer work in hospitals, visiting the sick, serving the needs of the aged or lonely, instructing the youth in the faith and meeting obligations to one's family, friends and neighbors.

As anyone who has fasted knows, authentic feasting cannot follow except upon fasting. Formerly, Catholics were required to fast before feast days. These obligations have been abrogated, but remain an encouragement by the Church. In regard to this, the bishops of the U.S. state: "we suggest that the devout will find greater Christian joy in the feasts of the liturgical calendar if they freely bind themselves for their own motives and in their own spirit of piety, to prepare for each Church festival by a day of particular self-denial, penitential prayer and fasting."

The bishops are describing the joy that accompanies the feast after the fast. The Poor Clare nuns exhibit this joy. Only because of their radical mortifications are they capable of such joy.

Thus, it would be right to say, "Thank goodness it's Friday." Not because of Friday's worldly comfort, but because of the penance that it holds — enabling all to enter into the joy of Easter.

Thank goodness it's Friday. On this day Catholics commemorate the greatest act of love the world has seen — the death of Jesus on the Cross.

Thank goodness it's Friday. On this day all are invited and have the ability to enter into the life of eternal love, a source of comfort greater than any physical comfort. TGIF.



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Please send cover letter, resume, and salary history, in confidence, to:

Kevin Sweeney, Director of Finance
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The school currently has a Traditional English Track for grades Pre-Kindergarten-8th and, in partnership with the University of Notre Dame Alliance for Catholic Education and the Institute for Latino Studies, a Two-Way Spanish Immersion Track, currently for grades Pre-Kindergarten through 1st. The Two-Way Immersion Track is expanding a grade each year until the 2026-27 school year when total school enrollment is expected to reach over 500 students. This innovative education approach is the only model of its type in the diocese, and is a clear way in which Holy Cross School is elevating the faith, knowledge, language, and culture of our local community, families and students.

Holy Cross School is seeking a dynamic, visionary, and faith-filled leader to serve as its next principal, who will assume leadership beginning with the 2020-2021 school year. The principal, a Catholic active in living their faith, shall hold (or be working toward) an Indiana elementary supervision and administration license. A bilingual (Spanish-speaking) candidate is preferred. The primary function of the Holy Cross school principal is to provide leadership and instructional support that provides students, teachers, staff, and all the members of our school community the opportunity to become disciples of Jesus and reach their God-given academic and personal potential.

To view the principal job description please visit www.diocesefwsb.org/Administrative-Application and click on Job Openings-Administrator Positions under Additional Links. Application and further information can also be found at this site. Interviews will begin in March.

Women and men: the odds

When we first began having grandchildren, they were roughly evenly divided between boys and girls. But the past 14 in a row have been girls. What are the odds?

In the general population, boys are born slightly more often than girls. I put the probability of our recent streak at something like .488 to the 14th power, or .00004343876 — in other words, very unlikely.

Here is something even more surprising. In law school, students who do exceptionally well in their first year are elected to be editors of the law review. This is a great honor, and an entree to clerkships and law firm jobs after graduation. Students who distinguish themselves in their service on the law review are elected after their second year to be officers. The most prestigious among these is the editor in chief.

This year, the editor in chief at every one of the top 16 law schools in the country was a woman. Harvard University, Yale University, Stanford University, University of Chicago, Columbia University, University of Pennsylvania, Duke University, University of California, Berkeley ... you get the idea. What are the odds?

This is harder to figure. A generation ago, I would have said it was far less likely than our string of granddaughters. In my class of 550 at Harvard, there was just one woman on the Harvard Law Review. But these days, women outnumber men in law school and in college. They get higher marks in college and

in high school. (Boys still hold a slight edge in SAT and ACT math scores.)

There is something to celebrate here. Some of the credit goes to Title IX of the Education Amendments of 1972. That law forbids discrimination on the basis of sex in any education program or activity that gets federal money. It opened the doors to women in science, math, engineering and other typically “male” subjects.

It also had the unanticipated effect of revolutionizing women’s athletics. Grade schools, high schools and colleges began investing in women’s sports in an effort to bring them to parity with men’s. The results were evident at the 2016 Olympic games. Nobody won more medals in Rio, or more gold, than U.S. women. They won 61 medals in all; U.S. men won 55. In 1972, the U.S. men won 71 medals; women won 23.

Our own three girls played soccer and swam. None was a serious candidate for the Olympic team. But they were unafraid to get knocked down, and the experience of competition was useful training that carried over to school and the rest of life.

I think we are doing a better job of raising girls than we used to. They are bright, strong and ambitious. But the surprising thing is not the success of our young women. It’s the failure of our young men.

They now do less well in school. They are more likely than young women to live with their parents well into their 20s. They are significantly more likely than



JOHN GARVEY

INTELLECT AND VIRTUE

young women to have problems with substance abuse. Why is this?

I think boys, like girls, will emulate the models we hold up for them, and our culture is uncomfortable settling on a model of manhood. Try to think of a Disney movie in the past few decades with a male hero you’d want your boys to imitate. There’s no one like Moana, Elsa, Merida, Rapunzel, Tiana, Mulan or Pocahontas.

Perhaps we’re afraid to highlight male virtues, lest we undermine our effort to promote women. In its extreme form, this concern leads us to portray men as crude, drunken, ill-tempered and stupid, like Homer Simpson — the better to show off Marge’s virtues.

I think this is a mistake. It reminds me of an old New Yorker cartoon by Leo Cullum. Two dogs are sitting at a bar, and one says to the other, “It’s not enough that we succeed. Cats must also fail.”

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

The inconveniently necessary Lent

I don’t like Lent. I don’t like the color. I’m much more a green-and-white than a purple-and-gray type of gal.

I don’t like the music. Everything is in a minor key, somberly plodding along like we’re all walking to our grave.

I don’t like the length of the season. Forty days is just awkward. Be a month or be nothing.

But most of all: I don’t like the demands. I don’t like having to give something up, and in the age of social media, feel the need to tell everyone what I’m sacrificing. I don’t like having to do something else. I’m busy enough as it is, and I think I’m plenty generous! And I certainly don’t like the extra prayer I’m expected to do. I think I do enough of that already.

Lent is a season of inconvenience, and that’s precisely why we need it.

The things I find inconvenient and unenjoyable about Lent — the drab colors, somber music and demands to fast, pray and give alms — remind me of the inconvenience of the cross and the remarkable gift of Christ’s sacrifice.

There’s nothing convenient about death, especially one to which you are condemned, having done nothing to deserve it. There’s nothing convenient about carrying a cross up a steep path surrounded by people mocking and tormenting you. There’s nothing convenient about having nails driven into your hands and



KATIE PREJEAN MCGRADY

WINDOW SEAT WISDOM

feet; and then gasping for breath as you’re exposed for all to see, your own mother standing there weeping.

There is nothing convenient or enjoyable about the death of Our Lord Jesus. And thus, it is immensely inconvenient and remarkably uncomfortable to spend 40 days thinking about it and preparing to think about it even more.

But when I do think about it, even just for a brief moment, I’m reminded that the path He walked and the cross He carried, the wounds He bore and the humiliation He endured, while entirely inconvenient for Him, is absolutely necessary for me.

The inconvenient death of Christ is the means of my salvation, and while I may not want to ponder or dwell on it because it makes me uncomfortable, it is essential that I do, so as to recognize the gift.

Lent is the time we’re given to think on this remarkably mysterious thing: that the God of the

PREJEAN, page 13

Jesus gives us the strength to overcome temptation



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

First Sunday of Lent Matthew 4:1-11

The first reading for this first weekend of Lent is from the Book of Genesis.

Few passages in the Scriptures are as abundant in literary technique and in theological message as is this reading from Genesis. Bluntly confronting the idea of abandoning God and the tendency of all humans to avoid accusing themselves of fault, it goes to the heart of sin.

Essentially, sin is the result of a freely chosen act by humans. While in this reading from Genesis the role of the tempting devil is clear, it also is obvious

that the devil only tempts but never forces anyone to sin. Adam and Eve sinned of their own will. All humans sin by their own choice.

Temptation is powerful, nonetheless. Rebelling against God was hardly the best thing to do, yet, imperfect even in their pristine state of goodness, the first man and woman listened to bad advice and trusted not God but another. It is a process that has been repeated untold number of times in the lives of us all.

The second reading is from the Epistle to the Romans. In this reading, the epistle looks back to the incident described in Genesis, recalling that by the original sin the first humans introduced sin, and the resulting chaos and trouble, into earthly existence.

Death and hardship are not God’s designs for us. God did not create us to suffer in misery and bewilderment, only then to die. Misfortunates are not curses sent upon humans by an angry God. Look at this reading. The first humans chose bad consequences

when they sinned. Sin, voluntary and deliberate, always brings devastatingly bad results.

God is the center and source of everlasting love and mercy. Unwilling, and indeed unable to leave humanity in the whirlpool of death and despair created by human sin, because God is love, He sent Jesus, the Redeemer, the Son of God.

St. Matthew’s Gospel provides the last reading. It recalls the temptation of Jesus. It is a Synoptic tradition. Similar stories appear in Mark and Luke.

As was the case with Genesis, this reading is heavy in its symbolism. Having fasted, Jesus was hungry. Bread, in the time of Jesus, much more obviously represented survival than it would today.

Modern refrigeration and quick transportation of food products have given us in our day a great selection in food. In the time of Jesus, the selection was considerably less. Without refrigeration, and also because of slow transport, few foodstuffs could be moved across any

distance without spoiling.

Grain and flour could be stored, so bread was a principal food. The devil used the Lord’s natural hunger to draw Jesus into a trap.

Finally, the devil takes Jesus to the top of the temple, tempting the Lord, in effect, to renounce God.

The ultimate message is that Satan deceives and tries to exploit human weaknesses. Jesus knows and voices truth, commanding even the devil.

Reflection

In this first weekend in Lent, the Church teaches these basic facts of spiritual life; namely, that sin removes us from God, and that sin is not thrust upon us. We are not captured by sin against our will. We choose to sin.

Another important lesson follows. Perhaps, ultimately, the deadliest effect of original sin is the human tendency to minimize the danger of sin and to deny human adequacy when tempted.

In these readings, the Church

calls us away from sin — and to face facts directly. It reminds us of our own personal role in sin. It pleads with us to resist temptation, reassuring us that, although temptations may appeal to our wants or perceived needs, Jesus will give us the strength to overcome any temptation.

We must renounce sin and ask for the Lord’s strength. Lent calls us to this request.

READINGS

Sunday: Gn 2:7-9; 3:1-7 Ps 51:3-6, 12-13, 17 Rom 5:12-19 Mt 4:1-11

Monday: Lv 19:1-2, 11-18 Ps 19:8-10, 15 Mt 25:31-46

Tuesday: Is 55:10-11 Ps 34:4-7, 16-19 Mt 6:7-15

Wednesday: Jon 3:1-10 Ps 51:3-4, 12-13, 18-19 Lk 11:29-32

Thursday: Est C: 12, 14-16, 23-25 Ps 138:1-3, 7c-8 Mt 7:7-12

Friday: Ez 18:21-28 Ps 130:1-8 Mt 5:20-26

Saturday: Dt 26:16-19 Ps 119:1-2, 4-5, 7-8 Mt 5:43-48

On the need for moderation, even in learning

While back in the Community in Mission blog found at blog.adw.org, I reflected on the puzzling truth that we can endure more pain than pleasure. We seem to be able to endure a lot of pain, but we can endure only a little pleasure at a time. In fact, too much pleasure actually brings pain: sickness, hangovers, obesity, addiction, laziness and even boredom. You can read more of that in my Jan. 28 entry. But the point is that pleasures and good things are only enjoyed in moderation.

Something similar may be said for wisdom and knowledge. We learn best in small portions. For example, consider a teaching by St. Bernard, who is reflecting on a verse from Sirach in this sermon:

"If you have found wisdom, you have found honey. But do not eat so much that you become too full and bring it all up. Eat so that you are always hungry. Wisdom says: Those who eat me continue to hunger (Sirach 24:31). Do not think you have too much of it, but do not eat too much or you will throw it up. If you do, what you seem to have will be taken away from you... Solomon says: A man who eats too much honey does himself no good."

And so, it is that we learn and gain wisdom slowly and in stages. A kind of four-fold moderation is suggested here.

1. The moderation of material. Too much, all at once, overwhelms us.

It is a little like the image of trying to fill a small paper cup from an open fire hydrant. Most of water escapes and is wasted. The cup is better filled at a small faucet. Learning occurs best in small bite-sized portions.

2. The moderation of time. Most teachers know that an hourlong class is best, and 90 minutes is the maximum. Any longer and eyes glaze over and the diminishing returns set in quickly. Further, we all need time to reflect on what we learn. Acquiring information is not the same as learning. Reflection and consideration as to what something means and how it relates to other things is what makes for knowledge and wisdom.

3. The moderation of mastery. We learn in stages. Foundational principles must be mastered before more complex realities can be understood. Personal development also plays a role. I have found, for example, that certain Scriptures suddenly make sense to me or stand out in ways they did not before. This is often due both to our growth in knowledge and also to our personal growth in maturity and holiness. The Latin Fathers of the Church said of Scripture that it is "non nova, sed nove" – "It is not a new thing but it is understood newly." And thus, as we make our journey and if we are faithful, our understanding of Scripture deepens.

4. The moderation of novelty. There is a saying: "Repetition



COMMUNITY IN MISSION

MSGR. CHARLES POPE

is the mother of studies." While learning new things is important, so is remembering and recapitulating what we already know. One of the things that most deeply ingrained Scripture in my soul was the repeating cycles of readings in the Mass and in the Divine Office.

Yes, moderation is the key, even in learning the things of God. A slow, steady, lifelong learning is what makes for a wise soul. Though wisdom comes from God, it, like all graces, interacts which our nature, and it is our nature to grow slowly and in stages. There are surely growth spurts, but the general rule is slow, steady and in stages. Thus, in your prayer and spiritual reading, a little each day adds up. But always remember to spend time reflecting on what you read and reviewing from time to time what you have read and learned in the past. Yes, a little each day helps keep the devil away.

Msgr. Charles Pope is the pastor of Holy Comforter - St. Cyprian Catholic Church, Washington, D.C.

PREJEAN, from page 12

universe would send His only begotten Son to die on a cross for a world full of people that largely reject, ignore, criticize and mock Him.

For 40 days, in her wisdom and under her guidance, the Church asks us to pray a bit more — to set aside time to actually talk to this God who died for us. The Church asks us to make intentional, purposeful sacrifices — whether big or small, a soda or social media, to give some-

thing up so as to do something greater. The Church invites us to be generous — to give, freely, of our time, talent and treasure.

And while I don't necessarily like any of that, I can't say I hate any of it either. Sure, those sacrifices are a challenge to make, and finding time to pray even more makes me think I'm busier than I actually am. There's effort, inconvenient and difficult, but ultimately virtue-building and sanctifying effort.

There's certainly nothing pleasant about it, and no one

necessarily "looks forward" to these 40 days. We have the entire Mardi Gras season in Louisiana so we can party in preparation for all the somberness of Lent, after all. But Lent gives us the chance to settle into the inconvenience so we can be reminded of the necessity of Christ's inconvenient, yet perfect, sacrifice.

Katie Prejean McGrady is an international Catholic speaker and author.



ST. ANGELA OF THE CROSS

1846-1932 FEAST MARCH 2

Maria de los Angeles Guerrero Gonzalez, called Angelita, grew up in Seville, Spain. With little formal education, she was placed in a cobbler's workshop making shoes. But she was drawn to religious life and tried the Discalced Carmelites and Sisters of Charity, before illness forced her return to home and the shoe factory. After patiently discerning a call to be poor among the poor, Angelita and three like-minded women moved into a small rented house in 1875, forming the Company of the Cross. They prayed and meditated, but were always available to serve the poor and dying. By the time of her death, Madre Angelita's Company had spread from Spain to Italy and Argentina. She was canonized in 2003.

SCRIPTURE SEARCH®

Gospel for March 1, 2020

Matthew 4:1-11

Following is a word search based on the Gospel reading for the First Sunday of Lent, Cycle A: the Devil appears. The words can be found in all directions in the puzzle.

- | | | |
|----------|------------|---------------|
| DEVIL | FASTED | NIGHTS |
| TEMPTER | SON OF GOD | THESE STONES |
| LOAVES | OF BREAD | IT IS WRITTEN |
| MOUTH | HOLY CITY | TEMPLE |
| COMMAND | ANGELS | HANDS |
| DASH | A STONE | THE TEST |
| MOUNTAIN | WORSHIP ME | SERVE |

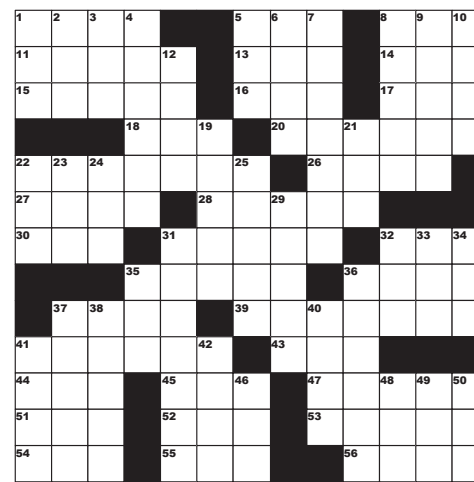
THE DESERT

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 T E L S O S E R V E A O
 Y S I L T K W L I I O N
 W T L E Y A T E M P L E
 I Z D P D O G F O N O S

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The Cross Word

March 1 and 8, 2020



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Sunday readings: Gn 2: 7-9; 3:1-7; Rom 5: 12-19; Mt 4:1-11 and Gn 12: 1-4a; 2Tm 1: 8b-10; Mt 17: 1-9

ACROSS

- | | | |
|--------------------------|---------------------------|--------------------------------------|
| 1 Baby powder | 30 ___ of God | 31 Male perfume |
| 5 Brain waves (abbr.) | 31 Disorder | 32 Picnic visitor |
| 8 Once around track | 32 Adam: "I ___ it" | 33 Thai |
| 11 Potato state | 35 "From the ___ of God" | 34 And so forth |
| 13 "___ Maria" | 36 Annoying insect | 35 Married woman |
| 14 Also known as (abbr.) | 37 Launch | 36 Eden |
| 15 Important person | 39 Liverwort | 37 Angels will lift you on their ___ |
| 16 Can metal | 41 Kidnappers want | 38 Take off the lid |
| 17 Martyr color | 43 Neither's partner | 40 Bard |
| 18 Ump | 44 Incorporated (abbr.) | 41 Breach |
| 20 Clothes of fig ___ | 45 "To the right!" | 42 Not women's |
| 22 Sea cucumber | 47 Revises | 46 Ram's mate |
| 26 Thailand | 51 Food law group (abbr.) | 48 Anger |
| 27 Bowler's target | 52 Compass point | 49 Bill |
| 28 Red clay soil in the | 53 Abram's father | 50 That girl |

- 54 Cooking measure
- 55 Vane direction
- 56 Northeast by east

DOWN

- 1 Letters to Timothy (abbr.)
- 2 Hoopla
- 3 Fall behind
- 4 Stirs vigorously
- 5 Adam did to apple
- 6 Knowledge of good and ___
- 7 Book 1 of Bible
- 8 Worm-like insect stage
- 9 Arabic name for "wise"
- 10 Bottom of cat feet
- 12 Fake butter
- 19 Sheer, triangular scarf
- 21 Be sickly
- 22 Computer speed
- 23 River (Spanish)
- 24 No room here
- 25 Jesus destroyed this
- 29 Jewish last name meaning "priest"

Answer key can be found on page 15

Leap year's extra day has a Catholic origin

BY DONIS TRACY

BOSTON (CNS) — The extra day that comes approximately once every four years is a way to adapt the calendar year to the astronomical year.

But did you know the present system of calculating the leap years was designed around fixing the date of Easter?

While the concept of the leap year has been around since ancient times, the current calendar year has its origins in the Catholic Church.

According to Father James Weiss, associate professor of Church history at Boston College, in 1582 Pope Gregory XIII set about adjusting the calendar to bring the celebration of Easter to the time of year it was celebrated when it was introduced by the early Church.

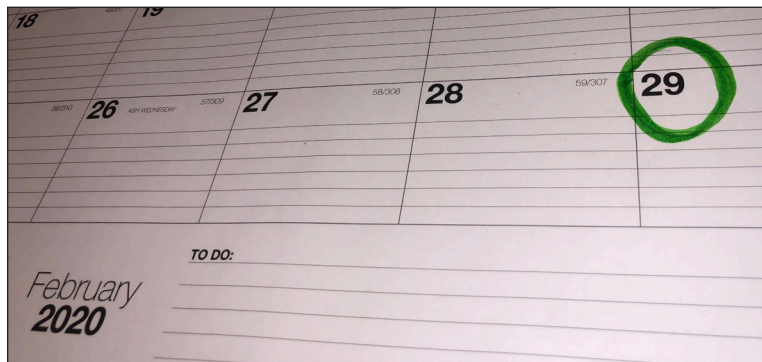
The Julian calendar — used by the Roman Empire and named after Julius Caesar — had followed

the ancient Egyptian calendar and added an extra day every four years. However, Rev. Weiss explained, that was not in keeping with the astronomical calendar.

“Once every four years proved to be too many leap years, and over time, the calendar year did not match the astronomical year,” he told *The Pilot*, newspaper of the Boston archdiocese.

Pope Gregory determined the calendar was out of sync with the spring equinox by 10 days. This was significant to the Church because the date of Easter was set by the Council of Nicea in 325 as the Sunday after the first full moon of spring, and the start of spring was fixed as March 21. Without adjustment, the date of Easter would eventually drift into the summer.

So, on Feb. 24, 1582, Pope Gregory issued a papal bull titled “Inter gravissimas” in which he set about to correct the error. The new calendar — which would be



CNS photo/Rosanna Aguilera, San Angelo Standard-Times via Reuters

This year is leap year, so February 2020 has 29 days. The present system of calculating the leap years was designed around fixing the date of Easter.

called the Gregorian calendar — added an extra day to February every four years, unless the year is divisible by 100. Those years do not have a leap year. The exception to that rule is if the year is divisible by 400. So, following this rule, 1900 was not a leap year, but 2000 was.

Although this mathematically corrected the problem, Fther

Weiss continued, there was the problem of the 10 days that were “out of sync.” Catholic countries such as Italy, Spain and Poland, he said, altered their calendars during the month of October, so that when people went to sleep Oct. 4, they awoke on what was then Oct. 15.

“To complicate matters, not all of Europe followed the

Gregorian calendar,” Father Weiss continued. “There was a huge confusion for a very long time with regards to the date, which introduced a kind of chaos into European dating.”

Over the next 200 years, most European nations adopted the Gregorian calendar, he continued. The final country to switch to the Gregorian calendar was Turkey, which finally adopted the calendar in 1927.

Today, most of the world uses the Gregorian calendar. Some exceptions, such as Ethiopia, Saudi Arabia, Iran and Afghanistan still use their traditional calendars to mark the years. Others, such as India, Bangladesh and Israel use both the Gregorian and their traditional calendars to mark the passage of time.

Tracy is a contributor to The Pilot, archdiocesan newspaper of Boston.

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Card party planned

YODER — St. Aloysius Knights of Columbus will have a card party and euchre tournament Saturday, March 7, in the activity center starting at 7 p.m. Admission fee is \$7 with free-will-offering for food and beverages. Contact Dave Meyer at 260-638-4882 for information. Proceeds will benefit the art department.

Holy Family Las Vegas Night

SOUTH BEND — The Holy Family Church Ushers Club, 56405 Mayflower Rd., will have a Las Vegas Night. Saturday, March 7, from 6-11 p.m. in the parish center. Tickets are \$8 in advance at the rectory and \$10 at the door. Tickets include sandwiches, beverages and a chance in \$1,000 drawing. Contact Jim Niespodziany at 574-282-2317. Lic#001289.

FISH FRIES • FRIDAY, FEB. 28

Lenten fish fry at St. Patrick

WALKERTON — St. Patrick Church, Letko Hall, 811 Tyler St. will have a fish fry on Friday, Feb. 28, from 4-7 p.m. Dinners will cost \$9/adult, \$4/children 6-10 years and children under 6 years are free. Meal includes all the fish you care to eat, two sides, drink and dessert. Drive-through carry-outs are available. Fish prepared by Tyner 100F Lodge. Contact 574-586-7152 or info@saintpatricks.church.

Drive-through fish fry at St. Joseph - Hessen Cassel

FORT WAYNE — Knights of Columbus Council No. 12379 will have a drive-through-only fish fry at St. Joseph - Hessen Cassel on Friday, Feb. 28, from 4:30-7 p.m. There will be 450 dinners available. Price is \$9 per meal and includes fish, potato wedges, coleslaw, applesauce and roll.

Fish fry in Decatur

DECATUR — A fish fry to benefit St. Joseph School, will be Friday, Feb. 28, at the Knights of Columbus Council No. 864, 1703 High St. Meals served 5-7 p.m. Menu includes fried fish, french fries, cheese pizza, applesauce, coleslaw and salad. Age 10 and up meals \$10, age 5-9 \$6, no charge for children under 5. Baked goods available for an additional charge.

Fish Fry at Immaculate Conception, Auburn

AUBURN — The Knights of Columbus Council No. 9186 will begin fish fries on Fridays from 5-7 p.m. at Immaculate

Conception Church, 500 E. Seventh St. Tickets are \$5 ages 2-11 and \$9 ages 12 and older (Maximum \$28 per family in same household). Proceeds donated to Women's Care Center in Auburn. Fish fries will take place on Friday, Feb. 28, March 6, 13, 20, 27 and April 3. Visit www.iccauburn.com.

FISH FRIES • FRIDAY, MARCH 6

Fish fry at Our Lady of Hungary

SOUTH BEND — The Our Lady of Hungary Holy Name Society is planning a fish fry on Friday, March 6, from 4-6:30 p.m. in the school, 735 W. Calvert. Meal includes macaroni and cheese or baked potato, and ice cream. \$10 adult dinner, \$5 children 6-12 and under 6 free. Tickets at the door. Carry-out available. Food Pantry Needs: In observance of Lent, bring a voluntary donation to the food pantry of a non-perishable food item. Contact Kathy Baugher at 574-289-2143 or olhp@sbcglobal.net.

Queen of Angels Lenten fish fry

FORT WAYNE — Queen of Angels Parish will host a Lenten fish fry on Friday, March 6, from

4:30-7:30 p.m. in the Msgr. Faber Activities Center, 1600 W. State Blvd. Tickets are \$11 for adults, \$5 for ages 6-10 and those 5 and under eat free. Food served will include fish, french fries, coleslaw, applesauce and dessert. Carry-out will be available. Visit www.queenofangelsfw.org

St. Vincent de Paul Boy Scouts fish fry

FORT WAYNE — The St. Vincent de Paul Boy Scouts will have a fish fry on Friday, March 6, from 5-8 p.m. in the school cafeteria. Tickets are \$10 for adults and \$5 for children 6-11.

The CrossWord

March 1 and 8, 2020

T	A	L	C	E	E	G	L	A	P
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Eileen Stevens, 93, St. Vincent de Paul

Erin Wagner, 36, St. Vincent de Paul

John Walburn, 73, Our Lady of Good Hope

Garrett

Donna Hile, 87, St. Joseph

Granger

Robert Cook, 88, St. Pius X

Mishawaka

Sister M. Barbara Anne Hallman, 85, Sisters of St. Francis of Perpetual Adoration

Joanne Ross, 87, Queen of Peace

Waterloo

Lulu Jackson, still-born, St. Michael the Archangel

Wabash

Donald Goff, 91, St. Bernard

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Left to right: Sara Hoeffel, Mary Didier, Todd Busick, Casey Miller, Bob Jesch, Stephanie Zelt, Monte Freeze

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'Let's listen in our hearts to Jesus saying ... 'Arise!'

BY JOSHUA SCHIPPER

High school students from across the Diocese of Fort Wayne-South Bend gathered at Bishop Luers High School, Fort Wayne, for a state-side World Youth Day conference Feb. 21-23. Throughout the weekend, the teens heard from a number of speakers, including Bishop Kevin C. Rhoades.

Several priests assisted in a healing service Friday evening. The service included the first of many opportunities for the sacrament of reconciliation that weekend.

Father Andrew Budzinski celebrated Mass for the students Saturday morning, and shared the reason all Catholics have for daily joy.

"When I deserved death," he said in the homily, "Jesus died so that I could live: and He is real — and He's alive — and He wants you to live."

The teens later selected from among four breakout sessions. In one, Bishop Dwenger High School theology teacher Jessica Hayes and student Anna Morris spoke about discerning the voice of God. In another session, Father Matthew Coonan related sports training to the spiritual life.

Sarah Swafford, a well-known Catholic relationship speaker, gave a talk on arising into true womanhood to the girls, while Nathaniel Binversie, the director of mission of Exodus 90, gave a similar talk to the boys. A team of youths who assisted in planning the eventful conference gave witness talks after each speaker.

During their free time, the youths painted peg dolls of saints and made cord rosaries with a few Sisters of St. Francis of Perpetual Adoration. They also had the opportunity to play basketball with visiting seminarians.

Bishop Rhoades gave the keynote speech Saturday evening. He began by noting that

the theme for next year's World Youth Day, as chosen by the Holy Father, is a Scripture verse about rising up. From the Acts of the Apostles, it is: "Stand up. I appoint you as a witness of what you have seen" (Acts 26:16).

"And then in two years, we will celebrate the international World Youth Day in Lisbon, Portugal, the culmination of the three years of preparation. ... The theme is again about rising up. The theme for World Youth Day in 2022 comes from the Gospel of Luke about Mary rising up to go and visit her cousin Elizabeth. St. Luke says: "Mary arose and went with haste" (Luke 1:39). I invite all of you to think about going with our diocesan group and me to World Youth Day in Portugal in 2022," he invited the students.

"Let's listen in our hearts to Jesus saying to each of us personally: 'Arise!' He is inviting us to rise up by His grace to friendship with Him," said the bishop. "He wants to have an intimate relationship with you and me. This begins with faith: believing in the Lord and in His love for us: for each of us personally. But how do you have a close, intimate, and personal relationship with Jesus?"

"As with any relationship," he answered, "you must choose how close you want to be with someone. It's a matter of choosing Jesus in faith, choosing to have Him as your best friend, choosing to converse with Him, to speak to Him about your life, your challenges, your hopes, your dreams, your struggles and your joys. And then to listen to Him speak to you in your heart and to experience His love, His compassion, His consolation, His forgiveness, His peace."

After the bishop's talk, teen leader Samuel Horine and emcee Jennifer Litchfield gave the students a presentation about adoration etiquette before they joined the bishop to worship the Lord in the exposed Eucharist.



Photos by Joshua Schipper

Teens participate in one of many praise and worship sessions offered during a stateside World Youth Day conference that took place Feb. 21-23 at Bishop Luers High School, Fort Wayne.



Sarah Swafford gives a talk about emotional virtue and womanhood to the female participants on Saturday.

Following benediction and the reposition of the Blessed Sacrament, the students gathered for a "birthday party," rejoicing over their newly cleansed souls. The celebration included candy-filled piñatas for the teens to whack, as well as cake and refreshments. They also threw colorful streamers and balloons into the air in a show of joyful triumph over sin and darkness.

On Sunday, the teens enjoyed the presence of Bishop Rhoades again at Mass.

"It's so hard to treat someone with kindness if they've hurt us, but Jesus abolishes the limits of love," the bishop said during his homily.

"He abolishes the boundaries that limit our love when He says, 'love your enemies' and pray for your persecutors.' And that's what Jesus Himself did, didn't He?"

"Think about what you're going to do," said the bishop, "what's going to help you to be holier — and don't be afraid to be 'fools' for Christ."



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