


TODAY'S CATHOLIC

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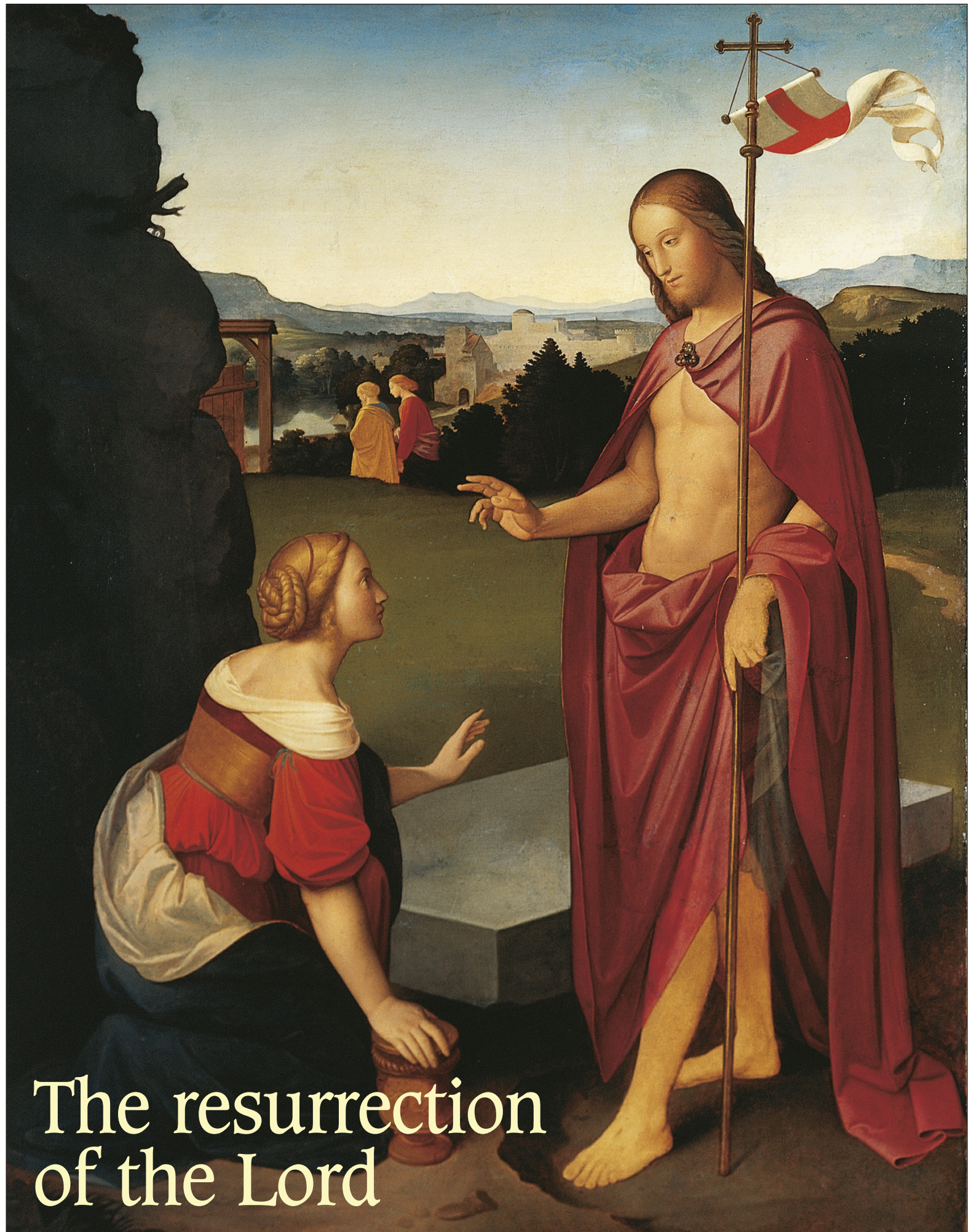
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The resurrection of the Lord

CNS photo/Bridgeman Images

The Resurrection is depicted in this 19th-century painting by Johann Friedrich Overbeck. Easter, the chief feast in the liturgical calendars of all Christian churches, commemorates Christ's resurrection from the dead. Easter is April 12 this year.

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A response to 'We are an Easter people'

The following is an editorial posted online by the OSV editorial board April 4. It is in response to a recent letter and online petition, "We are an Easter people," endorsed by Dr. Janet Smith and others.

A recent open letter from a group of concerned Catholics calls on the U.S. bishops to take steps to ensure Catholics have access to all of the sacraments during the coronavirus pandemic.

Titled "We are an Easter People," the message calls the sacraments the spiritual "personal protective equipment" of Catholics that "enable us to be in the field hospital of the sick and the dying." It asks the bishops to provide "safe access to the anointing of the sick" and "some form of public celebration of Mass during this time of strife and pandemic," and for them to "keep our churches open for prayer and adoration."

While this clearly is a cri de coeur from those who, like we, desperately miss the sacraments during this time of global crisis, we strongly believe that much of what the message advocates is ill advised and, worse, could cause great harm.

We should note that we do not disagree with the entire message, and we certainly understand the sentiment behind it. We strongly agree that the Sacrament of the Anointing of the Sick should be widely available, particularly at a time when reception of other sacraments isn't possible. By nature of their celibacy, priests are "free" to serve in just such a capacity, while at the same time taking stringent precautions. With no spouses or dependents, priests are available — and even called — to reach out to those most in need and bring them God's grace.

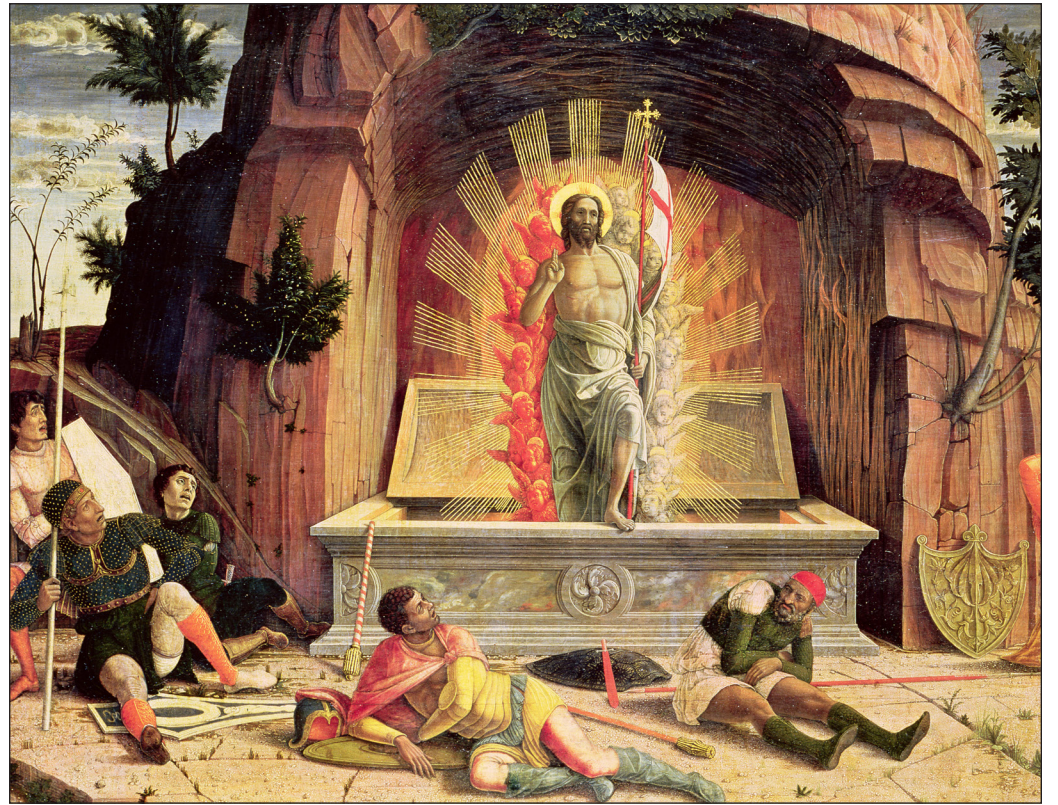
That being said, these heroic acts of love and service should be restricted to those priests outside the most vulnerable population (as deemed by age or condition), and only if their bishop has deemed it to be prudent. Some dioceses are asking priests to volunteer or have devised plans that ask a limited number of young, healthy priests to dedicate themselves to providing the anointing of the sick to the gravely ill. During this time, that should be their only task, and they should remain isolated from others — including other priests.

Though the Sacrament of Reconciliation was not discussed explicitly within the message, we also believe the Church and bishops should find a way to make this one-on-one sacrament available, if possible, while exercising all possible precautions.

But with all due respect to Dr. Janet Smith, who has contributed many times to these pages and whose initiative this is, we have serious concerns about several other points contained within.

Early on, the open letter raises the question of religious liberty. We, of course, agree that religious liberty needs to be upheld: It wasn't long ago that Our Sunday Visitor sued the federal government over the contraception mandate. But to frame questions of public health as matters of religious liberty when bishops themselves have exercised their authority to restrict access to the sacraments is to create a straw man. And it's a straw man with consequences, creating strife between lay Catholics and their bishops at the very moment when the Church needs to be united in prayer, supplication and penance for those poor souls who are suffering and dying from COVID-19.

Underlying the document is a view, which is misguided at best, that receiving the sacraments are unalienable rights. The Church's sacramental theology explains that they convey Christ's grace, "the gratuitous gift that God makes to us of his own life"



CNS photo/Bridgeman Images

The Resurrection is depicted in a 15th-century painting by Italian painter Andrea Mantegna. Easter, the chief feast in the liturgical calendars of all Christian churches, commemorates Christ's resurrection from the dead.

(Catechism of the Catholic Church, No. 1999). As gifts, the sacraments are given on the giver's terms — that is, on the terms of the Church. Sacraments should not be sought or received out of a sense of entitlement, and we especially should not demand them when such demands could lead even to death. "Obedience is better than sacrifice," Scripture reminds us (1 Sm 15:22).

Regarding access to the holy Eucharist more particularly, this is a time of great challenge for the Church and the world, and sacrifices, unfortunately, must be made by all. Any potential distribution of holy Communion makes the presider particularly vulnerable — both in the giving and receiving of the virus. The average age of our American priests is above 60; that places the majority of them in a "protected class" during this outbreak. There is a great danger in turning the priest into a vector of the disease by putting one man in contact with the multitudes, thereby becoming less a minister of the sacraments and more an angel of death.

It is irresponsible to assert that we know enough about the virus to encourage, in good conscience, the sorts of decisions that could very well end up becoming matters of life and death. The supposition that we can simply wave a magic wand and make Communion available to all in the midst of this crisis is idealistic to an extreme — and, when considering all the people that it puts into harm's way, selfish at best.

Some of the other proposals listed are unclear, but the open letter explicitly asks bishops to relax the suspension of public Masses, especially at Easter. But, again, to what end do we ignore the recommendations of public health officials who have determined that things undoubtedly will get worse before they get better?

Had the U.S. bishops' conference opted to issue national guidelines or centralized pastoral guidance that could have been modified at the diocesan level, perhaps that would have helped unify Catholics across the country and soothe souls during this time of trial — even if it might not have satisfied those who drafted this letter. In the midst of this public health emergency, however, individual

bishops have acted in faith, charity, justice and an overall concern for the common good; they have not simply taken their cue from civic leaders. Moreover, the decision to suspend public Masses in their various dioceses has created a massive financial burden — the consequences of which the Church will be facing for the foreseeable future. For it is clear that this crisis will leave a lasting impact on the institutional Church in ways we cannot now even imagine. Furthermore, we know many people already are not taking this crisis seriously. Why embolden them further? All of us who desperately are missing the sacraments right now could be living with the consequences of this pandemic for decades if the virus becomes widespread among our nation's vulnerable presbyterate.

This open letter fosters further division among Catholics during this time of global crisis, tragedy and grief. This is a time when we should be coming together — striving for unity even without physical community. So much work has been done by so many people to unite the Church during this moment. Protesting the theologically sound, pastorally sensitive decision of those bishops who have clearly acted in the interest of the common good is both imprudent and dangerous.

We are in a time of crisis. Nobody wants to be here. Nobody wants to be separated from the sacraments. Nobody wants to be separated from one another. But as an Easter people, we know that Christ is still among us, as he promised (see Mt 28:20). And we know that the risen Lord, who is not bound by the sacraments that he gives us out of his generous love, provides for the good of our souls.

The magnitude of this crisis requires bold actions in response. In shutting down public Masses, the bishops took a bold move that will cost them dearly. But their choice was prudent and loving. Because while the body of Christ in the Eucharist is most assuredly worth dying for, we should never risk killing the members of the Body of Christ in order to receive it.

*Our Sunday Visitor Editorial Board:
Gretchen R. Crowe, Scott P. Richert, Scott Warden, York Young*

Long-held ethical, moral principles must guide COVID-19 response

BY JULIE ASHER

WASHINGTON (CNS) — The coronavirus pandemic is creating fear over limited resources for treating patients, especially the most seriously ill, but “this is not a time to sideline our ethical and moral principles,” said the chairmen of three committees of the U.S. Conference of Catholic Bishops.

“It is a time to uphold them ever more strongly, for they will critically assist us in steering through these trying times,” said the chairmen of the USCCB’s doctrine, pro-life and domestic policy committees in a joint statement April 3.

The statement came in response to recent news reports highlighting policies and practices relating to rationing protocols in response to COVID-19.

“Foremost in our approach to limited resources is to always keep in mind the dignity of each person and our obligation to care for the sick and dying,” the prelates said. “Such care, however, will require patients, their families, and medical professionals to work together in weighing the benefits and burdens of care, the needs and safety of everyone, and how to distribute resources in a prudent, just and unbiased way.”

The statement was signed by Bishop Kevin C. Rhoades of Fort Wayne-South Bend, Indiana, chairman of the USCCB’s Committee on Doctrine; Archbishop Joseph F. Naumann of Kansas City, Kansas, chairman of the Committee on Pro-Life Activities; and Archbishop Paul S. Coakley of Oklahoma City, chairman of the Committee on Domestic Justice and Human Development.”


“This pandemic has highlighted the fact that we have limited resources and therefore may be facing some difficult decisions ahead. At all times resources are limited — there are only so many beds and so many supplies — but this crisis has and will continue to challenge us greatly,” they said. “Every crisis produces fear, and the COVID-19 pandemic is no exception.”

Across the country, a critical shortage of personal protective equipment for medical personnel who are treating patients with the highly contagious virus and a lack of equipment such as ventilators has prompted some U.S. hospitals to consider instituting a blanket DNR, or “do not resuscitate” order, for COVID-19 patients despite their wishes or those of their family.

Bishop Rhoades and Archbishops Naumann and Coakley praised hospitals and medical personnel for their courage and compassion in treating the nation’s COVID-19 patients.

Rx for Body and Spirit

For Your Body	For Your Spirit
<p>Wash your hands often.</p> <p>Avoid close contact with other people.</p> <p>Clean and disinfect frequently touched surfaces.</p> <p>Stay home if you're sick (except to get medical care).</p> <p>Cover coughs and sneezes with a tissue.</p>	<p>Make an Act of Spiritual Communion.</p> <p>Pray the Rosary.</p> <p>Participate in a televised or live-streamed Mass.</p> <p>Take time for family prayer.</p> <p>Practice Lectio Divina.</p> <p>Don't forget to help your parish with donations.</p>



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IN CHRIST

Responding to Coronavirus

USCCB

“Hospitals and health care systems are the true epicenter of this pandemic and our health care professionals — doctors, nurses, technicians, administrators and support staff — have all demonstrated courage, compassion, and truly remarkable professional care in a time of growing crisis.

They acknowledged the difficult decisions about care confronting these health care workers, and urged them to read a number of important statements from Catholic health care and medical ethical organizations reminding them — and the general public — of ethical and moral principles to be applied in these difficult circumstances.

“The Catholic Health Association of the United States, the Catholic Medical Association, the National Association of Catholic Nurses-USA, and the National Catholic Bioethics Center have all published excellent reminders of these principles and guidelines,” they said. “We ask people, especially medical professionals, to read these documents and apply them appropriately in their work.”

The statements they cited can be found online at these organizations’ respective websites: Catholic Health Association, <https://www.chausa.org>; Catholic Medical Association, <https://www.cathmed.org>; National

Association of Catholic Nurses-USA, <https://nacn-usa.org>; and National Catholic Bioethics Center, <https://www.ncbcenter.org>.

Bishop Rhoades and Archbishops Naumann and Coakley also commended the Office of Civil Rights at the U.S. Department of Health and Human Services “for issuing a reminder that in a time of crisis we must not discriminate against persons solely on the basis of disability or age by denying them medical care.”

“Good and just stewardship of resources cannot include ignoring those on the periphery of society, but must serve the common good of all, without categorically excluding people based on ability, financial resources, age, immigration status or race,” they said.

The prelates added: “With our Holy Father, Pope Francis, the entire church continues to pray for, and offer support to, all those affected by this pandemic.”

The USCCB website has a special link to a page offering various resources for the nation’s Catholics as they weather the ongoing coronavirus pandemic: usccb.org/coronavirus.

Bishop requests faithful join in Easter prayer

FORT WAYNE — As Catholics around the world celebrate the passion, death and triumph over death of the Lord during Holy Week, Bishop Kevin C. Rhoades has extended an invitation to the faithful of the Diocese of Fort Wayne-South Bend to join together in prayer on the morning of the Lord’s glorious resurrection.

At 9 a.m. on Easter Sunday, church bells at parishes across the diocese will ring. At that time, the bishop asks that all would pause and join in the “Regina Coeli” (“Queen of Heaven”) prayer of praise to Mary and petition to God.

The words of the “Regina Coeli” are:

Queen of heaven, rejoice, alleluia.

The Son whom you merited to bear, alleluia, has risen as he said, alleluia.


Rejoice and be glad, O Virgin Mary, alleluia! For the Lord has truly risen, alleluia.

Let us pray:

O God, who through the resurrection of your Son, our Lord Jesus Christ, did vouchsafe to give joy to the world;

grant, we beseech you, that through his Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ our Lord. Amen.

For a list of livestreamed Holy Week Masses and those airing on local television stations, see page 14 of this week’s issue of Today’s Catholic and visit www.diocesefwsb.org/covid-19 and www.redeemerradio.com/holyweek.




National Prayer on Good Friday

Join Archbishop José Gomez, president of the U.S. Conference of Catholic Bishops and Archbishop of Los Angeles, in a national moment of prayer in the time of the coronavirus. Together as a nation, we will pray the Litany to the Sacred Heart of Jesus and seek our savior’s healing and protection.

When?
Good Friday, April 10
12pm Eastern | 11am Central | 10am Mountain | 9am Pacific

How to Participate?
Visit facebook.com/usccb or lacatholics.org/sacred-heart to join the live-stream and pray as one nation.



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#PRAYTOGETHER

Easter lilies bloom in Catholic history, tradition

BY JENNIFER BARTON

After the somber 40 days of Lent with little or no ornamentation in churches, the profusion of flowers that burst forth at Easter Masses can lift the spirits of worshippers and serve as a reminder that through Christ there is life after death, just as the dreary winter gives way to the rebirth of spring.

There are no requirements on what types of flowers can be used to adorn the altar at Easter, yet one in particular stands as



a symbol of the Pascal celebration — the lily. This flower also has particular significance in Catholicism in general.

History and tradition

A prolific spring-blooming flower, the pure-white lily has come to represent Easter. There is a vast and beautiful variety of colors and types of lilies, but the Easter lily is unique in its meaning in relation to Jesus's resurrection. Easter lilies have a distinct trumpet shape, which signifies Jesus's triumph over death at the resurrection. The white of the Easter lily symbolizes rebirth and purity. A popular legend says that in the Garden of Gethsemane, lilies sprung up from the drops of blood that Jesus sweated during His agony.

Interestingly, what many Christians think of today as the traditional symbol of Easter is not very traditional at all in the Western world. *Lilium longiflorum* — known as the Bermuda or Easter lily — is a native of Japan, having been introduced to the United States in the 1880s, where it grew well in the climate of Bermuda.

The species was nearly wiped out there by a virus and was reintroduced to the United States after World War I by a returning soldier. It eventually became a lucrative business for growers in the Pacific Northwest during World War II. Easter lilies came into great demand for two reasons: because they could be forced into bloom at Eastertime and because their white blooms had a long association with Mary, Joseph and many other saints.

There is another lily that sometimes is confused with the Easter lily. It's known as the Madonna lily, scientific name *Lilium candidum*. In medieval times, the Madonna lily was closely associated with the Virgin

Mary. The archangel Gabriel is sometimes portrayed as presenting Mary with a lily at the Annunciation, and her acceptance of the flower is a visual representation of her fiat to God. Prior to the introduction of the Easter lily, this flower, native to Europe and the Middle East, was the one known to most Western saints and therefore seen in portraits and statues. The Madonna lily is a temperamental grower and does not like to be forced into bloom, which is why it's not as commonly used in church decoration.

Saints and legends

The white lily has become the emblem for other saints known for their chastity, such as saints Maria Goretti, Kateri Tekakwitha and Dominic. There are two saints particularly associated with white lilies who are namesakes for churches in the Diocese of Fort Wayne-South Bend.

One such saint, who may not be widely known outside of Eastern Europe, yet is revered in South Bend, is St. Casimir. St. Casimir was a prince of Poland and Grand Duke of Lithuania in the 15th century. He is pictured in one of the parish's stained-glass windows holding a lily of peace.

Born in 1458, Casimir was the third child of King Casimir IV of Poland. He chose a life dedicated to God rather than to the ambitions of his father. A legend surrounding St. Casimir is that at around age 15, he was sent to take the throne of Hungary by force, even though it seemed to him that such an act of war was not godlike. His soldiers began to desert and he himself abandoned the campaign and returned to Poland, choosing to follow God's will instead. The young prince died of tuberculosis in his early 20s. He was known throughout Poland as a devout Catholic who spurned a life of luxury.

Due to his peaceful nature and desire to remain celibate, St. Casimir is often seen holding a lily. A portrait of him hangs in the Vilnius Cathedral in Lithuania in which he was buried. In the portrait, he has three hands; two right hands, one imposed upon the other and both



Provided by Father Ryan Pietrocarlo, CSC

St. Casimir of Poland is represented in the stained-glass window of St. Casimir Church in South Bend, one of many saints depicted holding what is probably a Madonna lily as a sign of his peaceful nature and chastity.

holding lilies. Legend has it that the painter attempted to paint over one, but it reappeared; others say that the two hands were intentional and symbolized the prince's generosity.

St. Anthony of Padua has two churches in the Diocese of Fort Wayne-South Bend named for him, one in South Bend and one in Angola. He has a connection to lilies as well. The saint often spoke of white lilies in reference to the purity of the Virgin Mary in his sermons. He was also known for his gentle nature and his integrity, which the lily represents.

There are two stories of miracles surrounding St. Anthony and lilies. In one, according to the Messenger of St. Anthony online magazine, a white lily was placed in the hand of a statue of the saint in Austria and the flower remained fresh and fragrant for over a year. Another miracle occurred on the French-controlled island of Corsica. During the French Revolution, religious orders such as the Franciscans were persecuted and forced to leave the island. Devotees of St. Anthony, left without their priests, placed

lilies before a statue of him in an abandoned monastery. The lilies remained alive and vibrant months later, while the other flowers placed there had withered. Pope Leo XIII allowed lilies to be blessed in St. Anthony's honor and there have been reports of miracles from touching the blessed petals, specifically healings of the sick.

Other Easter flowers

While a popular choice for altar decorations, Easter lilies are certainly not the only flowers with meaning in Catholic tradition. Irises are known as a sign of royalty and are often seen in paintings of Mary. Tulips bring lovely color into church displays and symbolize belief and forgiveness.

Mary Wygant, owner of Wygant Floral in South Bend, tells of the beauty of a less-known flower — the Holy Spirit orchid, which, when in bloom, bears a striking resemblance to a dove. While it is still in bud, the Holy Spirit orchid looks like cowed monks at prayer.

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Growing beards, growing faith

BY JENNIFER BARTON

Beards are quite popular these days, and some young men will use any excuse to grow one, especially if it means breaking the dress code at a Catholic high school. Michael Schroeder was looking for such an excuse when he approached Harry Verhiley, theology teacher at Saint Joseph High School in South Bend, requesting an additional “no-shave” time beyond the yearly “no-shave December” that takes place every year at the school. The compromise Verhiley came up with, however, went a little more than skin-deep, giving birth to the Nazarite Project.

The Nazarite Project is based on the vow taken by certain Israelites who consecrated themselves to God in the Old Testament. This vow is found in Chapter 6 of the book of Numbers. Nazarites pledged to remain pure before God, abstain from strong drink and to let “no razor come upon the head.” (Nu 6:5) The most well-known Nazarite is the biblical Samson, who used his immense, God-given strength to fight against the enemies of Israel.

The objective of the Nazarite Project is to attain a different kind of strength during Lent – spiritual strength. “The point is to draw close to God by intensifying our prayer and attending Mass,” Verhiley stated. Of greater importance than growing a beard is the students’ pledge to attend Mass every Tuesday and Thursday throughout Lent.

“It all started when Michael Schroeder, a senior at Saint Joseph last year, came up to me and asked if we could do another



Provided by Harry Verhiley

Michael Schroeder stands with sponsor Harry Verhiley at his acceptance into full communion with the Catholic Church at St. Pius X Parish in Granger in 2019. Schroeder sports the beard he was allowed to grow during the Nazarite Project that Verhiley developed at Saint Joseph High School in South Bend.

“no shave December,” Verhiley recalled. After thinking over Schroeder’s question, Verhiley presented him with the concept of the Nazarite Project the next day. Schroeder was not Catholic at the time, but had been considering the Catholic Church, so when Verhiley dangled the option of growing a beard in conjunction with weekly Mass, Schroeder jumped aboard. Weeks later, he asked Verhiley to sponsor him in the RCIA program at St. Pius X Parish in Granger to enter into the Catholic faith. Schroeder was welcomed into the Church at Easter Vigil.

“When Mr. Verhiley brought up the idea of going to Mass before school every Tuesday and Thursday during Lent, I considered it a blessing for a couple of reasons,” Schroeder said. “First, it allowed me to break the dress code and grow my beard during Lent. But more importantly, at the time I was preparing for conversion into the Catholic Church and it gave me the opportunity to pray.”

While the 40-day journey brought Schroeder closer to God, it also brought him closer to his teacher and sponsor. In addition, he witnessed the influence the Nazarite Project had on other students. “I thought the

biggest outcome of the Nazarite Project was how many people joined us for Mass early in the morning, twice a week; we had an amazing turnout. There were some students who were friends of mine, I would have never expected to join us, but they did.” Schroeder graduated from Saint Joseph last year and is now studying at Purdue University.

This is the second year for the Nazarite Project and interest still remains strong among Saint Joseph students. Last year, around 40 students participated; this year there are roughly 25 involved. And young ladies are invited to take up the challenge as well as young men. “I tell (the girls) they don’t have to shave, either,” Verhiley joked.

With e-learning currently mandated, Verhiley hopes the participants are continuing with the pledge on their own. Two students currently participating in the Nazarite Project are brothers Sean and Ryan Larkins, a senior and

junior at Saint Joseph. Both young men have seen their spiritual lives grow and increase throughout Lent. Sean said, “Taking some time out of my morning in order to meditate and pray with the Lord before my e-learning assignments allows me to clear my mind and focus on the tasks for the day. During this sabbatical, it is more important now for me to spend time in peaceful silence to calm my mind and heart.”

Praying on a daily basis has become an important priority for Ryan. “I encourage everybody to try and pray every day. It will help you have a positive outlook on other people and difficult situations in life.”

With the end of Lent around the corner, Verhiley anticipates seeing the fruits of spiritual growth the students have gained. “I’m sure every guy who can is growing a beard; I hope they are praying and attending Mass online, too.”

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NEWS BRIEFS

Priest who died from virus called 'great missionary among us'

BROOKLYN, N.Y. (CNS) — Bishop Nicholas DiMarzio of Brooklyn March 28 announced the death of Father Jorge Ortiz-Garay, 49, who died the evening before from COVID-19. He was pastor of St. Brigid's Church in the Wyckoff Heights area of the New York borough of Brooklyn and he also was diocesan coordinator of the ministry to Mexican immigrants. He died at Wyckoff Hospital Medical Center in Brooklyn from complications related to the coronavirus and is believed to be the first Catholic priest in the United States to die as a result of COVID-19. "This is a sad day and a tremendous loss for the Diocese of Brooklyn. Father Jorge was a great priest, beloved by the Mexican people and a tireless worker for all of the faithful in Brooklyn and Queens," said Bishop DiMarzio, who issued a video statement in English and Spanish. He said Father Jorge, as he was called, had "underlying complications" which made him more vulnerable to the coronavirus. The bishop called the late priest "a great missionary among us," especially in establishing the diocese's Mexican apostolate. Father Jorge was born Oct. 16, 1970, in Mexico City. He was ordained to the priesthood in the Archdiocese of Newark, New Jersey, as a member of the Neocatechumenal Way May 29, 2004. He began his ministry in the Brooklyn diocese in 2009. He was incardinated into the diocese Dec. 10, 2019, and had recently become a naturalized citizen.

New coronavirus draws prayers to saints who cared for plague victims

WASHINGTON (CNS) — Saints can get a bad rap because sometimes people assume they lived in deep piety removed from the burdens of everyday life. But a quick look at the saints known for their ministry to the poor and outcast, the sick and dying, particularly during times of plagues, casts these men and women in a different light. The Catholic Church has numerous saints that fall under this category and a few particularly stand out now during this time of the COVID-19 global pandemic. Topping most lists as a patron saint of plagues is St. Roch, who lived during the Black Death in the 14th century. He was said to have cured plague victims he visited in Italy with his prayers and by marking the sick with the sign of the cross. Eventually, he too was sickened by the plague and is said to have withdrawn to a hut in the forest until he recovered. Legend has it a dog brought him food, which is why statues of St. Roch often include a dog at his side. Although the saint might seem far-removed from modern

Palm Sunday in Jerusalem during pandemic



CNS photo/Debbie Hill

A Palestinian Catholic family holds candles in their home in Jerusalem's Old City on Palm Sunday, April 5. The traditional Palm Sunday procession from the Mount of Olives to the Old City was canceled because of the coronavirus pandemic.

life, his care for plague victims certainly resonates today. In the U.S., there are several parishes named after him. One, in Oxford, Massachusetts, includes a prayer to the saint on its website asking the saint for "healing during this current health crisis during Lent and throughout the pandemic" and urging him to "intercede for the whole world."

CELAM calls for act of consecration to Our Lady of Guadalupe on Easter

MEXICO CITY (CNS) — The Latin American bishops' council announced plans to perform an act of consecration of Latin America and the Caribbean to Our Lady of Guadalupe on Easter, "asking her for health and an end to the pandemic." The consecration will take place at noon April 12 behind closed doors at the Basilica of Our Lady of Guadalupe, but it will be transmitted digitally. Cathedrals and

parishes throughout the region will participate by ringing their bells 12 times as a call to prayer. CELAM, as the Latin American and Caribbean bishops' conference is known, said a Mass would be followed by the rosary and act of consecration for an end to COVID-19. The ceremony will include a presentation of a floral wreath in the same place where, in 2016, Pope Francis prayed silently to Our Lady of Guadalupe for the whole world.

As pandemic grows, a family wishes its essential worker could stay home

WASHINGTON (CNS) — Before Juan Vasquez says goodbye to wife Tanya Granillo de Vasquez and 1-year-old son Robert as he goes off to work each morning, the three gather and then the husband and wife pray. "Faith is what's important at this moment," said wife Tanya. "We give thanks and then we ask for protection ... I

ask that he (Juan) be returned to us as he left, to come home to a family that waits for him." In the age of the coronavirus, grocery store workers, like Juan Vasquez of Uniondale, New York, have become unlikely heroes around the globe, the only lifeline to the outside world for many, and the ones who keep quick access to food and products essential to daily survival — a role that, like agricultural workers, was never celebrated, until a virus brought the world to a halt. It was a role that never seemed dangerous — until the new coronavirus arrived. "They're not just exposing their lives to help other people, but they're also doing their best to not expose (their families)," said Tanya Vasquez in a March 28 WhatsApp audio interview with Catholic News Service. Because both Vasquezes are Catholic and have a special devotion to Mary, they ask for her intercession, not just to keep the head of the household free of COVID-19, the disease the virus causes, but for the protection of the whole family. Prayer and faith are the only weapons to survive the painful and anxiety-

driven day that has become part of their daily routine, Tanya Vasquez said. "Believe me, I feel as if I'm discriminating (against) him," Tanya Vasquez said. "But it has to be done."

Bishop Braxton retires; Chicago-area pastor named successor

WASHINGTON (CNS) — Pope Francis has accepted the resignation of Bishop Edward K. Braxton of Belleville, Illinois, and has appointed Father Michael G. McGovern, a pastor in the Archdiocese of Chicago, as his successor. Bishop Braxton, who has headed the Belleville Diocese since 2005, turned 75 last June, the age at which bishops are required to turn in their resignation to the pope. Bishop-designate McGovern, who was ordained to the priesthood May 21, 1994, by Chicago Cardinal Joseph L. Bernardin, is currently pastor of St. Raphael the Archangel Church in Old Mill Creek, Illinois. The appointment was announced April 3 in Washington by Archbishop Christophe Pierre, apostolic nuncio to the United States. Bishop Braxton, one of the nation's 10 African American Catholic bishops, welcomed his successor in the name of the faithful of the diocese and in his own name, "assuring him of our fervent prayer." "I pray the Holy Spirit will empower him with the grace and gifts he will need" to spread the Gospel in the small mostly rural diocese with limited pastoral resources diocese. Due to the coronavirus, a date has not yet been set for Bishop-designate McGovern's episcopal ordination and installation as Belleville's ninth bishop.

Archdiocese to livestream display Shroud of Turin on Holy Saturday

VATICAN CITY (CNS) — With people forced to stay home, even during Holy Week, because of the coronavirus pandemic, the archbishop of Turin has announced a special online exposition of the Shroud of Turin, which many believe is the burial cloth of Jesus. On Holy Saturday, April 11, as Christians contemplate Jesus lying in the tomb, Archbishop Cesare Nosiglia will lead a liturgy of prayer and contemplation before the shroud at 5 p.m. local time (11 a.m. EDT). The prayer service will be live-streamed along with live images of the 14-foot-by-4-foot shroud, which has a full-length photonegative image of a man, front and back, bearing signs of wounds that correspond to the Gospel accounts of the torture Jesus endured in his passion and death. As of April 5, the Archdiocese of Turin said it was finalizing the plans and would publish a list of participating television stations and links to the livestream later in the week.

Holy Cross College commencement ceremony postponed

NOTRE DAME — The president of Holy Cross College, Father David T. Tyson, CSC, announced recently that the college will postpone all graduation exercises until Labor Day weekend.

The Holy Cross College community will gather early in the fall semester for an official "Welcome Home" celebration that will involve a festival of sorts. At the center of the celebration will be the commencement. "What will be unique is a welcome home weekend celebration where the entire College Community will celebrate its coming home after months of being apart. This also allows the student body to be present for the most significant event of the weekend and the year, which will be the commencement of the Class of 2020," said Father Tyson. "I am particularly happy that our newest students will be able to witness the ceremony as an inspiration as they begin their college experience at Holy Cross."

Commencement activities for the Class of 2020 will take place Sept. 4-6. A baccalaureate Mass is scheduled for Sept. 4. The commencement ceremony will take place Saturday, Sept. 5, at 2 p.m.

Notre Dame commencement to take place online

NOTRE DAME — In a letter March 30 to the Class of 2020, University of Notre Dame President Rev. John I. Jenkins, CSC, announced that the university commencement ceremony on May 17 will take place online rather than in Notre Dame Stadium, and that an on-campus celebration has been scheduled for the spring of 2021.

Father Jenkins made the decision after discussions with experts on infectious diseases, University deans, and student government and class officers as he continued to monitor the spread of the novel coronavirus.

In order to ensure that the

AROUND THE DIOCESE

Bishop Rhoades leads Stations of the Cross



John Martin

During a livestreamed event Friday, April 3, Bishop Kevin C. Rhoades prays the Stations of the Cross at the Cathedral of the Immaculate Conception, Fort Wayne. Thousands of Catholics across the diocese spiritually joined the bishop in the Lenten devotion.

graduates' degrees are conferred and certified in May for the purposes of employment or further studies, Notre Dame will livestream a ceremony May 17. The commencement speaker, His All-Holiness Bartholomew, Orthodox Archbishop of Constantinople-New Rome and Ecumenical Patriarch, and others will be asked to record remarks for the graduates.

After speaking with Class of 2020 officers, Father Jenkins also announced that the University plans to bring this year's graduates back to campus on Memorial Day weekend 2021 to, in his words, "spend time with your friends, classmates, faculty and others who have been part of your Notre Dame experience ... and celebrate your accomplishments." Details will be announced in coming months.

University of Saint Francis donates PPE supplies

FORT WAYNE — In order to help with needs caused by the spread of COVID-19, the University of Saint Francis School of Health Sciences has donated personal protective equipment to local health care providers. USF donated more than 1,000 masks and face shields and 500 isolation gowns to Parkview Health and Lutheran Health Network on Thursday, March 26. The donations were made to assist the health care systems in caring for affected patients. "During this difficult time of dealing with the spread of COVID-19, USF is exploring ways to be of help to the community," said USF president, Sister M. Elise Kriss, OSF.

USF's School of Health Sciences offers a variety of degrees in the field, including health services, nursing, physical therapist assistant studies, physician assistant studies, radiologic technology, social work and surgical technology. The USF Nursing Program was the only Fort Wayne program ranked in the state's Top 10 by RegisteredNursing.org in 2019.

Parishes-in-Need grants awarded

FORT WAYNE — The Annual Bishop's Appeal of the Diocese of Fort Wayne-South Bend includes a funding program to assist less-affluent parishes. A Parishes-in-Need Fund Committee met recently to review parish requests for financial assistance of church projects, and members recommended a total of \$203,131.60 be granted to 12 parishes for 16 essential projects that will enable them to arrive at a more stable existence. Bishop Kevin C. Rhoades approved the grants.

Although not every request submitted by the parishes can be met, the committee carefully considers the nature of each request in light of the total needs

and financial resources of the parish as well as the other parishes in the diocese requesting funding assistance. If all or part of a request cannot be met, often the committee recommends the parish apply to another fund or financial resource in the diocese or community, or seek other alternatives.

Some funds usually remain in the account for use throughout the year by parishes when a new need arises. If all the money is not used in a given year, however, it is carried over and allocated to next year's Parishes-in-Need fund.

"Hopefully, this money will strengthen these parishes finan-

cially, increase their outreach and improve their ability to do the work of Christ," said Bishop Rhoades.

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

Fort Wayne

Cathedral of the Immaculate Conception — \$5,000 subsidy for sending students to a Catholic School

Queen of Angels — \$5,768.10 for a school computer server and \$1,190 for a choir loft glass project

St. Joseph — \$11,264 for a transportation program

Fort Wayne area

St. Bernard, Wabash — \$1,480 for a media aid for catechesis and \$3,131.50 for church listening system

St. Mary of the Assumption, Avilla — \$10,000 to replace rectory air conditioner

St. Mary of the Assumption, Decatur — \$20,860 for school parking lot, sidewalk and approaches

South Bend

Holy Cross — \$14,192 for a new tractor for snow removal from parish and school grounds
Holy Family — \$11,264 for

church lighting controls and \$13,950 to replace rolling fire doors in school kitchen

St. Adalbert — \$40,000 for two-tower tuckpointing and corrosion system

St. Anthony de Padua — \$40,000 for a school roof project

St. John the Baptist — \$13,272 for church furnace replacement

South Bend area

St. Michael, Plymouth — \$4,560 for paint and plaster repairs in the church

St. Vincent de Paul, Elkhart — \$7,200 for new locks on the school

... LET US ENTER INTO

'My God, my God, why have you abandoned me?'

The following homily was given by Bishop Kevin C. Rhoades on Palm Sunday, April 5, 2020, during a livestreamed Mass at the Cathedral of the Immaculate Conception, Fort Wayne.

What was the most dramatically agonizing moment of the whole event of Jesus' Passion? I believe it was that piercing expression of Jesus' pain and sorrow when He cried out in a loud voice: "My God, my God, why have you abandoned me?" We prayed these words in our Responsorial Psalm today, Psalm 22. Jesus prayed these words of Psalm 22 while hanging in excruciating agony on the cross.

As we begin Holy Week, I invite you to meditate on these words. Some erroneously think that Jesus was in despair, that He was rebelling against the Father. It's true that Jesus felt forsaken, but He knew that this was not really so. After all, He also prayed while hanging on the cross: "Into your hands, Lord, I commend my spirit." But in His soul, Jesus no longer felt the presence of the Father. He underwent the tragic human experience of complete desolation. This was Jesus' greatest agony: the lack of interior consolation. Jesus' soul was afflicted. It's important to keep in mind that Jesus was praying Psalm 22, the psalm that begins with those words: "My God, my God, why have you abandoned me?" But that wasn't the end of the psalm. The psalm that begins with that cry of extreme anguish ends with words of trust in God and praise of God.

In praying those words of Psalm 22, Jesus is not praying in a solitary way. He is praying as Head of His Body, the Church. Remember that on the cross Jesus was carrying upon Himself all the sufferings of humanity. In His sacrifice, Jesus is in full solidarity with sinful humanity. That solidarity includes the experience of abandonment by God, the most difficult suffering we can experience. So many of the saints, like Mother Teresa, experienced this abandonment. Yet, like Jesus, they also trusted and persevered in the midst of pain and suffering. In suffering, we can pray Psalm 22 with Jesus.

In His Passion, Jesus suffered with us and for us. His solidarity with us was born of love. That solidarity is the cause of our salvation, our redemption. It's not a defeat. It's a victory — the victory of love!

We celebrate this Holy Week in the midst of a terrible pandemic. Hearing the account of the Passion today, I could not help but think of all of the

people who are suffering, especially those who are very sick and dying from the coronavirus. Consciously or subconsciously, I imagine they are crying out with Jesus: "My God, my God, why have you abandoned me?" I imagine that those who can't even have their families and loved ones by their side in their agony must be feeling the desolation Jesus felt. This tragic situation reminds me of the words of the philosopher Blaise Pascal: "Jesus will be in agony even until the end of the world." That is true, yet, we know and we believe that Jesus is with us in our agony. We can unite our suf-

ferings to His for the salvation of the world. Our suffering in union with Him can be redemptive through love.

Let us pray that this love will fill the hearts of all those who are suffering in our world, particularly those afflicted by the coronavirus who are struggling to breathe, like Jesus struggled to breathe while hanging on the cross. During this Holy Week, let us enter into the mystery of our Lord's Passion and Death, the mystery of love beyond our comprehension, the mystery of our God who is love and whose love is victorious. We will celebrate that great truth next Sunday!



Photos by Jennifer Barton



Bishop Kevin C. Rhoades prays a prayer of blessing over palm branches at the Cathedral of the Immaculate Conception, Fort Wayne, on Palm Sunday. The April 5 Mass ushered in Holy Week and was celebrated without the presence of the public. The bishop was assisted by, from left, concelebrants Father Peter Dee De, parochial vicar; Father Jacob Runyon, cathedral rector; and Father Spenser St. Louis.

TO THE MYSTERY ...!

Pope on Palm Sunday —

Life, measured by love, is meant to serve others

BY CAROL GLATZ

VATICAN CITY (CNS) — With a small procession down the vast and empty central nave of St. Peter's Basilica, Pope Francis began the first of a series of Holy Week liturgies celebrated without the presence of the faithful from the general public.

Palm Sunday Mass, the liturgy that begins with a commemoration of Jesus entering Jerusalem among a jubilant crowd, was celebrated April 5 without the usual outdoor procession and blessing of the faithful's palm fronds.

A small number of pews were set out, with 13 people — each holding a woven palm frond — sitting one per pew; just eight people sang in the choir. The basilica was decorated with a potted olive tree and greenery. Also displayed were the "Salus Populi Romani" (health of the Roman people) icon and what Romans call the "Miraculous Crucifix," normally housed in the Church of St. Marcellus; over the centuries, both the icon and crucifix have been associated with miraculous interventions to save the city and its people.

Broadcast and livestreamed over a wide range of media, the pope preached in his homily about the betrayal and abandonment Jesus experienced before and during his Passion.

He was betrayed by a disciple who "sold Him" and one who denied Him, betrayed by people who sang "hosanna" to Him and then shouted "crucify Him," betrayed by "the religious institution that unjustly condemned him and by the political institution that washed its hands of Him," the pope said.

Then, on the cross, Jesus asked God "the most excruciating question, 'Why.' 'Why did you, too, abandon me?'"

"Why did all this take place?" the pope asked. "It was done for our sake, to serve us."

"God saved us by serving us" and by taking upon Himself all the punishment for people's sins "without complaining, but with the humility, patience and obedience of a servant, and purely out of love," he said.

"The Lord served us to the



CNS photo/Paul Haring

Pope Francis holds palm fronds as he celebrates Palm Sunday Mass in St. Peter's Basilica at the Vatican April 5. The Mass was celebrated without the presence of the public as Italy battles the coronavirus.

point of experiencing the most painful situations of those who love — betrayal and abandonment," he said.

The reason, the pope said, was so "when we have our back to the wall, when we find ourselves at a dead end, with no light and no way of escape, when it seems that God Himself is not responding, we should remember that we are not alone."

Jesus experienced total abandonment, he said, "in order to be one with us in everything. He did it for me, for you, to say to us, 'Do not be afraid, you are not alone. I experienced all your desolation in order to be ever close to you.'"

"Today, in the tragedy of a pandemic, in

the face of the many false securities that have now crumbled, in the face of so many hopes betrayed, in the sense of abandonment that weighs upon our hearts, Jesus says to each one of us, 'Courage, open your heart to my love. You will feel the consolation of God who sustains you,'" Pope Francis said.

Inspired by the Lord's example of love and service despite the cost, the faithful are also

friends, look at the real heroes who come to light in these days: they are not famous, rich and successful people; rather, they are those who are giving themselves in order to serve others," he said.

"Life is a gift we receive only when we give ourselves away, and our deepest joy comes from saying yes to love, without ifs and buts. As Jesus did for us," he said.

Before praying the Angelus, the pope recalled how young people from Panama were supposed to have handed over the World Youth Day cross to a delegation from Lisbon, Portugal,

which will host the event in 2022. That ceremony now will be held Nov. 22, the feast of Christ the King.

The pope also greeted all those who had followed the Mass through the media and asked families and individuals who cannot participate in Holy Week liturgies in person to pray at home even with the help of the internet and other means.

Be spiritually close to those who are sick, their families and those who are selflessly taking care of them, the pope said, and praying for the deceased, he said, "everyone is present in our heart, our memory, our prayer."

'Courage, open your heart to my love. You will feel the consolation of God who sustains you.'

called to "refuse to betray Him for whom we were created and not abandon what really matters in our lives."

"We were put in this world to love him and our neighbors," the pope said. "Everything else passes away; only this remains."

"The tragedy we are experiencing summons us to take seriously the things that are serious and not to be caught up in those that matter less; to rediscover that life is of no use if not used to serve others," he said. "For life is measured by love."

So with the start of a Holy Week with people in their homes, "let us stand before the crucified one, the fullest measure of God's love for us, and before the God who serves us to the point of giving his life, and let us ask for the grace to live in order to serve."

The pope asked that people reach out to those who are suffering and most in need, and be concerned less with "what we lack, but what good we can do for others." "Loving, praying, forgiving, caring for others, in the family and in society, all this can certainly be difficult," he said. "It can feel like a 'via crucis.' But the path of service is the victorious and life-giving path by which we were saved."

Also marking the day when World Youth Day is celebrated on a diocesan level, the pope called on young people to not be afraid of devoting their lives to God and others and putting "your lives on the line." "Dear

CHAPLET OF DIVINE MERCY
— WITH BISHOP KEVIN C. RHOADES —

Beginning Friday, April 10 at 3 p.m.

Bishop Rhoades encourages all faithful of our diocese to join in this prayer as a novena, each day at 3 p.m. starting on Good Friday and concluding on Divine Mercy Sunday, for an end to the coronavirus pandemic.

To join, search @diocesefwsb on YouTube or Facebook

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'In the service of His Eminence' —

Diplomat formed by friendship with future saint

BY JODI MARLIN

By most historical accounts, the 20th century was the bloodiest, most tyrannical period of modern times. Two world wars, multiple other conflicts and the rise of brutal, totalitarian regimes prematurely ended the lives of millions and demanded the attention and action of nearly every country in the world.

Those who stood in defense of human dignity, justice and charity against the violence and totalitarianism of the time often paid with their lives. Venerable Cardinal Joseph Mindszenty of Hungary, by the grace of God, did not.

Around 1950, in Zanesville, Ohio, a young Patrick Flood's Catholic grade school class watched a movie about persecuted Christians in the newly Communist countries of Eastern Europe. One, he remembers, was Mindszenty, then the bishop of Esztergom.

Seventeen years later, the paths of Cardinal Mindszenty's mission and Flood's career would cross.

Foreign service

Flood describes his younger self as being "very taken with my country." A student of history, and later, political science and philosophy, he yearned for the opportunity to "show my dedication to the United States and the values that it stands for."

Like his peers, he participated

in ROTC in college. "We were ready to go," he remembered. The problem was, there was nowhere to send them. World War II and the Korean War were over. "But we did have a Cold War."

During college, Flood heard about the U.S. State Department Foreign Service, which offered the kind of challenge he was seeking. After passing the entrance exams, he was sworn in and assigned first to an office within the department and two years later to the U.S. Embassy in Mexico City as a consular officer. In 1967, Flood was appointed chief of the Consular Section at the U.S. Embassy in Budapest. It was there that he became closely acquainted with the pre-eminent symbol of Hungarian freedom and justice.

Trials and imprisonment

Appointed Bishop of Veszprem by Pope Pius XII in 1944, Cardinal Mindszenty's protests against Nazi genocide led quickly to his arrest and imprisonment. He remained in prison until the Nazis were defeated in Hungary in 1945.

Following World War II, he was appointed archbishop of Esztergom, a position that carried with it the traditional, secular title of Prince-Primate of the Austro-Hungarian empire. A short time later, he was named a cardinal.

In late 1948, Cardinal Mindszenty was arrested illegally by the Soviet authorities



Jodi Marlin

A new account of the 15 years Venerable Cardinal Joseph Mindszenty spent in refuge at the U.S. Embassy in Hungary was recently published in Hungarian. The cardinal was declared venerable by Pope Francis in 2019 for his heroic virtue, having led the people of his country in faith and unremitting resistance to the totalitarian ideologies of Nazism and communism during the darkest decades of modern times," as Patrick Flood, chief of the consular section and liaison to the cardinal, wrote earlier this year.



Provided by Patrick Flood

Flood, center, prepares to sign the customary book at the presentation of credentials of newly arrived U.S. Ambassador to Hungary Martin Hillenbrand in the U.S. Embassy in Budapest Oct. 30, 1967. At left is Flood's deputy Tom Schlenker and signing the book is Jim Brackman, embassy budget and fiscal officer. Flood's responsibilities as chief of the Consular Section were broadened that same year to include acting as liaison to Cardinal Joseph Mindszenty, who was living at the embassy in refuge.

secret police watched the embassy 24 hours a day, parking an unmarked car at each exit and staffing it with plainclothes officers who were eager to arrest the cardinal should he decide to leave the embassy — which he was free to do at any time.

'In the service of His Eminence'

In 1968, Flood's responsibilities at the embassy were broadened to include acting as liaison to the cardinal. This entailed attending to any of his needs: for instance, providing books and facilitating occasional correspondence with the Vatican and visits from the cardinal's family and representatives of the Vatican, notably the Archbishop of Vienna.

Flood and other embassy personnel had a standing invitation to attend Mass celebrated by the cardinal on Sundays and holy days in his quarters. But among the moments most treasured by the lifelong Catholic from Ohio were the 7 p.m. strolls they took around the embassy courtyard. "We would talk about many things, but mainly, my presence was about his safety and for companionship," Flood recalled. This activity rotated among the American staff.

On one very cold January evening, the cardinal took his daily constitutional wearing a heavy cloak, but no gloves.

"I took mine off, to give to him, but he said 'no' — that he was used to the cold," Flood remembered. During his lengthy imprisonment, the cardinal explained, he had once asked his jailers if they would bring him a pair of gloves to enable him to say Mass in his cell. When they refused, he said, "Then I shall not need them." He added, "I have never worn gloves again." Such willpower is rare indeed."

Among the cardinal's few external contacts was a priest of the Diocese of Fort Wayne-South Bend, Msgr. John Sabo. A second-generation Hungarian-American priest and pastor of Our Lady of Hungary Parish in South Bend for 50 years, Msgr. Sabo had known of the cardinal and his work in Hungary for years and met him in person during the Eucharistic Congress of 1938. For many years Msgr. Sabo sent Mass intentions and stipends offered by Our Lady of Hungary parishioners to Budapest to support the work of the oppressed Church in Hungary.

who controlled Hungary. After a show trial, they sentenced him to life imprisonment under false charges. Even though his sentence brought protests from the pope, leaders of Western powers and the U.N. General Assembly, he remained in prison for eight years.

In late 1956, young Hungarian "Freedom Fighters" initiated a revolution against Soviet tyranny. Forcing their way into his prison, they freed the cardinal.

United to their cause and once again exercising his duty to promote social justice, in a Nov. 3 radio speech Cardinal Mindszenty emphasized the value of national independence and democracy. On Nov. 4, 1956, Soviet forces that had invaded the city to quell the uprising sought his re-arrest. He took refuge in the U.S. Embassy, seeing an opportunity to serve as a symbol of continuing resistance to the domination being imposed once again on his nation.

When Flood and his family arrived in Hungary, Cardinal Mindszenty had been in refuge at the embassy for 11 years. During all of that time the Hungarian

Raising adults begins at the crib

BY JENNIFER MILLER

When Sister Deborah Davis, PHJC, explains to parents in the Systematic Training for Effective Parenting class that “to raise adults, one needs to start at the crib,” she often observes confused or funny looks on their faces. But the essential life skills that Sister Deborah teaches are basic to the parent-child relationship, which starts in infancy and remains with a person through their entire life.

Maria and José, the parents of three sons, ages 17, 16 and 5, found that the STEP course “totally changed the way we speak with our children.” Their appreciation and renewed energy to parent well became evident during the course in their enthusiasm for the commitment to their children and their commitment to one another in marriage.

Active in St. Michael Parish, Plymouth, as leaders in the charismatic group, the couple is grateful for the learning opportunity. Especially with their youngest son, they feel they have a chance to change, refresh and try again, with the grace of God. “We can now think before we react. It is hard, but we’re on top of it.”

Originally from Guanajuato, Mexico, José remarked, “In my view, our culture is totally different than (the American culture), in the way we approach parenting.” Maria found herself becoming “more patient, treating the children with more respect.” Both parents recognized that the transition, especially with older teenagers, was tough, but as Sister Deborah mentioned, “it’s normal to make mistakes, get up and try again.”

During the course, the parents open in prayer, naming their children directly, following the Old Testament tradition and trusting in God’s guidance and love for their families. Using a combination of scientific, physical and spiritual realities, the STEP program allows the parents to grow in their role, as they develop better communication with their children. This whole-person approach is essential to help families flourish in faith.



Sister Deborah Davis, PHJC, at right, leads an engaged group for the Systematic Training for Effective Parenting course in Donaldson at the Poor Handmaids of Jesus Christ motherhouse in February.

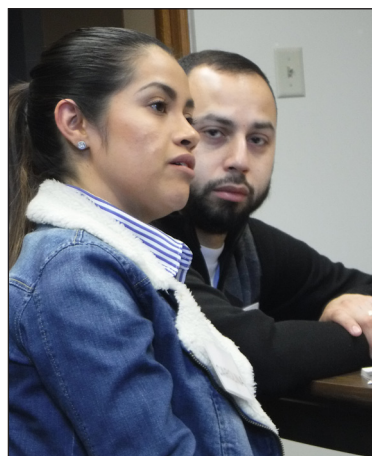
Photos by Jennifer Miller

Sister Deborah first began teaching the course 40 years ago. A member of the Poor Handmaids of Jesus Christ religious order, she discerned her vocation at age 20. She entered religious formation in the motherhouse community in Donaldson and studied psychology and educational psychology.

Her first active ministry included teaching the STEP course in the Diocese of Bellevue, Illinois. There, Sister Deborah shared with catechists how to teach the course in their own parishes. She next taught it herself to the position of a pastoral associate at a Mount Carmel parish. When she was asked to serve as a social worker in Mexico for 17 years, she brought the Spanish translation of the STEP course with her because the teaching of the essential elements of parenting transcends language and culture.

Returning to the U.S., she taught STEP again as the director of religious education at several Chicago parishes. Today, she gives instruction at the motherhouse in the Diocese of Fort Wayne-South Bend.

Originally prepared by the



An attentive couple from St. Michael Parish, Plymouth, respond to the group's parenting dilemmas, using techniques discussed in class and applying them to their own situations.

American Guidance Services, the main goal of the program is “to help parents improve their communication with their children, to help them become loving, caring, responsible adults.” This premise builds strong and faith-filled families, despite age or language spoken. Sister Deborah explained that the course is successful and maintains its

timeliness due to “the solid principals.” Video components have also been developed, using real families in relatable situations, such as backtalking teenagers or toddlers throwing fits.

Themes in the course include topics most parents struggle with: how to discipline well vs. punish, how to encourage children vs. praise them, etc. Basic principles include speaking directly to the child, on their level and to their face, clearly and distinctly.

For example, instead of asking a first grade student to “be good,” a parent would explain what the desired behavior might look like, using patience and words a child can relate to. During an argument a parent might speak less but act more, using a calm voice: This way, they can assess a situation without becoming the target of the child’s anger.

Using phrases such as, “I can

see you are upset about it this,” allows the child to be in relationship with the parent while also navigating their new feelings. A conversation that previously might have sound like, “I’m so proud of you!” would now perhaps go, “You seem very proud of your work,” with the parent encouraging the child to do a self-assessment of the situation.

These phrasing of conversations might seem subtle, but they allow a child to develop as a whole person who is known and loved as an individual within a larger family unit.

The principals are also in line with the goals of Catholic education, which is to help prepare useful citizens for society for heaven as Blessed Basil Moreau, CSC, wrote. As a result, recent articulations of the parenting program are offered to families in preparation and qualification for their children applying to the “On My Way Pre-K” program in diocesan Catholic schools.

In South Bend, where Sister Deborah just completed teaching the STEP course in Spanish to families at St. Adalbert and St. Casimir parishes, she observed the highest percentages of active fathers parenting she has ever taught, she said: Twelve of the 16 families participating in the last course were couples vs. single parents. “Seeing moms and dads come together, co-parenting and being on board together, I admire that,” she shared. “I see responses from parents raising faithful, psychologically healthy kids,” which she finds life giving because “teaching is one of my favorite things to do. It is a joy for me to see them move forward in their relationships!”

Sister Deborah also just finished teaching the STEP course in Spanish to families at St. Michael Parish, Plymouth, and she is organizing a yearlong offering for fall at St. Adalbert and St. Casimir parishes. All interested parents are welcome to join.

MINDSZENTY, from page 10

‘An authentic light in the darkness’

Efforts to bring Cardinal Mindszenty’s prolonged isolation to an end included correspondence and pleas to several U.S. presidents and popes, including Pope Paul VI. Finally, in 1971, 15 years after he first sought refuge in the embassy, Mindszenty was allowed to leave the country under an agreement between Hungarian authorities and the Vatican.

He went to Rome before set-

ting in Vienna, where he died in 1975. After Hungary’s Supreme Court declared him innocent of the charges brought against him by the Soviet-influenced Hungarian government, in May 1990 Cardinal Mindszenty’s remains were returned to Hungary and reburied in the crypt of the Esztergom basilica. In 2019, he was declared venerable by Pope Francis for his “heroic virtue.”

Flood, now retired and a resident of Fort Wayne, said having the opportunity to get to know the cardinal was deeply inspiring, and that his service as liaison officer was an honor

and a privilege.

“(His) unremitting resistance to the totalitarian ideologies of Nazism and Communism inspired the people of Hungary during the darkest decades of modern times. He was an authentic light in this darkness, a light that refused to be extinguished,” Flood wrote in an address to attendees of a 2019 conference in Budapest honoring the cardinal.

“He was one of my heroes. And I think he should be one of everybody’s heroes, because of the fact of his incredibly inspiring courage.”



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The new coronavirus and us

I could write about something other than the new coronavirus pandemic, but right now it almost seems there isn't anything else.

The rapid spread of the virus, its death toll, its prospect of overwhelming our health care system, its economic consequences burdening so many people's lives, the need to practice "social distancing" and self-isolation, the uncertainty as to how long it will disrupt our life together — these are valid reasons for worry and anxiety.

Like most crises, this one has called forth what is most noble in the human spirit.

Priests, who are obeying Pope Francis' call to have courage and continue to visit the sick. The volunteers at my local food bank, who worked out how to keep getting food to the needy while taking all precautions against contagion. The dedicated health care personnel who have exhausted themselves and incurred great risk caring for the sick.

May God bless these people and inspire us with their example.

The outbreak also teaches us that a great many Catholics are hungry for the Mass and for receiving Communion. Given opinion polls suggesting that many Catholics lack a sound belief in the real presence of Jesus Christ in the Eucharist, this is strangely reassuring.

It is difficult, and should be difficult, to give up even temporarily what our faith recognizes as the source and summit of the Christian life.

In response, FORMED and Magnificat have opened their online resources to everyone for free, to help Catholics receive spiritual nourishment while Masses and public gatherings are suspended.

My local consortium of five parishes has a new Facebook page, providing Sunday Masses on video and other resources, and Auxiliary Bishop Robert E. Barron of Los Angeles is offering a daily Mass online through "Word on Fire" with a prayer for spiritual communion with Jesus.

The Church's response has also inspired second-guessing among some Catholics.

When state authorities suspended public gatherings in the three counties immediately around Seattle, I confess that I wondered why the archbishop of Seattle suspended Masses in the larger area of the archdiocese.

Then I realized that otherwise, Catholics in those three counties would flock to our other churches and make them more crowded (and dangerous) than before, which happened elsewhere when one diocese closed churches and the neighboring one did not.

By ensuring that we do not spread the virus to others who are vulnerable, we are indeed showing our love for the body of Christ to which we belong.

Some Catholics nonetheless suggest that all this is an over-reaction, based on a secular society's irrational fear of death as the ultimate evil. For Christians, they say, there are worse things than death, and our hope in the resurrection should transcend our fear of death. That much is true.



A MORE HUMAN SOCIETY

RICHARD DOERFLINGER

But the conclusion some might draw from this is especially untimely, as I write this on the 25th anniversary of St. John Paul II's magnificent encyclical "Evangelium Vitae" ("The Gospel of Life"). He urged "a general mobilization of consciences and a united ethical effort to activate a great campaign in support of life." (No. 95)

He based this call not on fear of death but on love and respect for the lives of other human beings made in the image and likeness of God — and on the insight that we live up to our own vocation through "the sincere gift of self." (No. 25)

To give up in-person gatherings with our friends and neighbors to protect their lives and health is a great sacrifice. That makes it an opportunity to live more fully our Christian calling.

Richard Doerflinger worked for 36 years in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He writes from Washington state.

Sitting and waiting: living Holy Saturday

Arriving at the emergency room, we were so rushed with the hustle and bustle of nurses and questions, my grieving, shocked, tear-stained brain never really processed where we actually were waiting. Looking about, it was a dingy, triangular-shaped room, with dusty corners, peeling paint and my loving husband sitting silently beside me. An hour and a half went by, then another, as we waited and sat, waited and held our breath — barely speaking, waiting and wondering if our dear baby, only 15 weeks old, was still alive.

My body had just hemorrhaged for the past two and a half hours, so the doctors naturally assumed I was miscarrying. Being the stubborn optimist God created, I insisted on an ultrasound anyway, figuring I would rather see his or her body in utero one last time. And so, shaking their wise, academic, practical heads, the medical staff had us sit in the dimly lit room and wait until a machine became available.

Lying on a gurney, wrapped in three stiff, white hospital blankets, I shivered. My imagination wondered then if this was what a tomb was like from the inside, as He laid there dead, before Jesus descended into hell or the glory of Sunday morn. My own womb, too, felt like a tomb, as I felt my bulging belly, as my shaken soul sobbed.

And then I thought of Mary. Grief-stricken, processing the



LIVING THE LITURGICAL LIFE

JENNIFER MILLER

events of the barbaric horrors of the day before, she sat Shabbat that Saturday with the other women and disciples of Jesus. For her, too, it was a day of waiting. Of prayer, of quiet, of her mind reeling with the new reality, that her Son, the long-awaited Messiah, the gentle, holy Rabbi, her first-born child, was dead. She had seen everything firsthand, held and felt His limp body and her wet tears as they wrapped Him in linen cloths like she did when He was a swaddled baby, pouring on precious myrrh on His battered, bloodied body.

This is what Holy Saturday celebrates, a day of silence, of waiting beside the tomb, the quiet calm of mourning and weeping. The day is between the torturous suffering clamor of Jesus' passion and crucifixion on Good Friday and the amazing glory of the life-changing Resurrection of Easter Sunday. A key lot of the Triduum, the three days the Church celebrates as one, the time between the end of Lent and the greatest holy day of Easter, Holy Saturday is

MILLER, page 13

Let us be intent upon the new life offered by the risen Lord



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Easter Sunday of the Resurrection of the Lord John 20:1-9

This weekend, the Church celebrates the greatest of its feasts, the feast of the Resurrection of the Lord, or Easter. It is the greatest of feasts because it rejoices in the fulfillment of human salvation, finalized and completed when the Lord Jesus rose from death to new earthly life after having been crucified.

On Holy Saturday, after dusk, the Church presents its splendid liturgy of the Easter Vigil. Quite vividly in the vigil's readings the Church recalls the long history of God's unfailing love for us.

For Easter itself, the first reading is from the Acts of the Apostles. Speaking on behalf of all the Apostles, Peter capsulizes the life and mission of Jesus. More than a biography, it is a testament of God's love for humankind, given in Jesus, and in the sacrifice of Jesus. It invites people to follow the Lord, eagerly offering a reassurance that God is with us, still alive and well in Jesus, the Risen Lord.

For the second reading, the Church offers a passage from the Epistle to the Colossians. This reading tells us, as it told its first audience, that we have been raised with Christ. We usually associate resurrection with death, in that resurrection is re-vivification after physical death. In the Pauline writings, resurrection also meant an event on earth while physical life is present. It is a resurrection over sin and despair, a gift of God to each disciple.

St. John's Gospel supplies the last reading. It is the familiar story of Mary Magdalene's early morning visit to the tomb where Jesus had been buried after being

crucified. She found the tomb empty. Immediately, she hurried to Peter and the other disciples to give them the news.

Peter and the others took her word. They hurried to the tomb and saw for themselves that it was empty. The disciple whom Jesus loved, unnamed in the Gospel, traditionally assumed to be St. John, saw the tomb. He was not bewildered. Strong in faith, he knew that Jesus had risen.

The readings for this feast, as well as the feast of Easter itself, are overpowering in the richness and breadth of their message. Jesus is the Savior! He lives forever!

In the Acts of the Apostles, Peter and the Apostles were exercising a role given them earlier by Jesus, as documented in John and the other Gospels. Salvation in Jesus did not end when Jesus ascended. It lived in the Apostles, and it lives now in, and through, the Church.

Colossians, the second reading, calls us to turn totally to Jesus. We must drown our sins in baptism. Dead to sin, we also

rise, in our lives, here on earth. Sin is death. If we do not repent, our sins are final, dooming us to death. Turning to God brings us life.

Volumes have been written about the verses from the fourth Gospel's Resurrection Narrative. Two figures are very important. The first is Mary Magdalene. The second is the Beloved Disciple.

Both Mary Magdalene and the Beloved Disciple loved Jesus without qualification, perfectly, totally.

They are examples for us to remember. Mary of Magdala is a model to follow as temptation and doubts occur. She played with fire by paying attention to the corpse of a condemned traitor. The Romans always were looking for conspiracies, and they played for keeps. Yet, disregarding the risk, and indeed not knowing what she would find, Mary went to the tomb.

The Beloved Disciple possessed the insight to realize what the empty tomb meant. Loving the Lord is all that mattered. It answers all questions.

As humans, we cannot predict, control or explain everything. We need Jesus. He lives. He awaits us. He will guide and save us.

READINGS

Sunday: Acts 10:34a, 37-43 Ps 118:1-2, 16-17, 22-2 Col 3:1-4 Jn 20:1-9 Lk 24:13-35

Monday: Acts 2:14, 22-33 Ps 105:1-4, 6-9 Mt 28:8-15

Tuesday: Acts 2:36-41 Ps 33:4-5, 18-20, 22 Jn 20:11-18

Wednesday: Acts 3:1-10 Ps 105:1-4, 6-9 Lk 24:13-35

Thursday: Acts 3:11-26 Ps 8:2ab, 5-9 Lk 24:35-48

Friday: Acts 4:1-12 Ps 118:2-4, 22-27a Jn 21:1-14

Saturday: Acts 4:13-21 Ps 118:1, 14-15b, 16-21 Mk 16:9-15

Moral dilemmas in the use of vaccines

Many years ago, my children received all the vaccines recommended by the Centers for Disease Control. Even though I was already a physician, I was ignorant of the fact that some of those vaccines were made from cell lines that came from aborted fetal cells. In the early 1960s, two abortions provided the fetal cells that were eventually immortalized: They could divide indefinitely in culture. It was soon learned that these cell lines would accept the foreign DNA required to make vaccines.

These immorally obtained fetal cells have been used to make multiple vaccines for the last 50 years. Some of the vaccines they made include chickenpox, rubella (the "R" in MMR) and hepatitis A.

Back in 2003, a letter was written to the Vatican by a concerned Catholic asking for moral guidance on the use of the rubella vaccine, since it originated from aborted fetal tissue. In 2005, after two years of research, discussion and debate, the Vatican published its recommendation in the form of a letter: "Moral reflections on vaccines prepared from cells derived from aborted human fetuses."

In the letter, its authors first outline the harm that can come from rubella, also known as the German measles. Since I cannot summarize this any better than they did, allow me to quote from the letter: "Rubella (German measles) is a viral illness caused by a Togavirus of the genus Rubivirus and is characterized by a maculopapular rash. It consists of an infection which is common in infancy and has no clinical manifestations in one case out of two, is self-limiting and usually benign. Nonetheless, the German measles virus is one of the most

pathological infective agents for the embryo and fetus. When a woman catches the infection during pregnancy, especially during the first trimester, the risk of fetal infection is very high (approximately 95%). The virus replicates itself in the placenta and infects the fetus, causing the constellation of abnormalities denoted by the name Congenital Rubella Syndrome. For example, the severe epidemic of German measles which affected a huge part of the United States in 1964 thus caused 20,000 cases of congenital rubella, resulting in 11,250 abortions (spontaneous or surgical), 2,100 neonatal deaths, 11,600 cases of deafness, 3,580 cases of blindness, 1,800 cases of mental retardation. It was this epidemic that pushed for the development and introduction on the market of an effective vaccine against rubella."

This official letter went on to discuss "the position of the ethical problems related to these vaccines" and "the principle of illicit cooperation in evil." Their conclusion was that parents using the vaccine carry out a form of "very remote mediate material cooperation." The bottom line (using language that we all can better understand) was that the Vatican saw the good that came from preventing all these birth defects in pregnant women and accepted the use of the rubella vaccine until such time that there could be alternative options.

Some theologians to this day continue to discuss and debate these findings. The Vatican did make it very clear in the 2005 letter that Catholics should be dedicated to "putting pressure on the political authorities and health systems so that other vaccines without moral problems



THE CATHOLIC DOCTOR IS IN

DR. DAVID KAMINSKAS

become available."

Finally, after all these years, there are alternative cells that could be used for making these vaccines —thanks to the work done at the John Paul II Medical Research Institute. Scientists there have obtained stem cells from babies' cord blood and from moms' placentas to successfully produce cell lines that can be used for future vaccines. I believe the use of morally obtained stem cells is critical for the survival of the Catholic health care system and for Catholics in general.

The big question now is, will the giant pharmaceutical companies that make vaccines consider using this ethical option? To date they have not. It is easier and more convenient for them to just continue to use the cell lines taken from aborted fetuses years ago.

The John Paul II institute officials also believe that their cells could even be successfully used to create a vaccine for COVID-19. Pray that these morally obtained stem cells will be embraced by scientists and researchers for future use. I invite readers to visit www.jp2mri.org to learn more.

Dr. David Kaminskas is a board-certified cardiologist and member of the Dr. Jerome Lejeune Catholic Medical Guild of Northeast Indiana, www.fortwaynecma.com.

cocoon phase of life?

After the intense Holy Week and Passiontide that Jesus lived, a day to wait and grieve, to wait and pray, to wait and be, is needed. Some very real, everyday parts of our own lives are stuck on a "Holy Saturday" for months. The COVID-19 social distancing shows us the need for active waiting and participating that occurs in the silent tombs of our own Holy Saturdays. They can be times of forgetting what just happened or times of pondering, prayer and final preparation for the amazing resurrection to come.

We need time to process our grief, to acknowledge the huge losses, to weep with our families, to cry and mourn the life we thought was to happen. The disciples did as well. The future they imagine was not the hope hung on the cross. Otherwise, the next day, the greatest day of triumph and victory in the history of our God, won't resound. The glory of the open tomb, the cloth laid aside, the new life

miraculously found, won't shine as bright in our souls.

Living well, living fully Holy Saturday, might sound funny to our neighbors when we don't join in the local egg hunt and dress in our Sunday best a day early, but it will heal our hearts, open a space for our souls to rest and prepare our ears for when we hear the glorious words of the Alleluia proclaimed the next day. Celebrating the liturgical life of Christ with the Church isn't just on the high notes of Alleluia at Easter, but also on the quiet, waiting, gray days of Holy Saturday. Personally, my soul never rejoiced more to hear a clear pitter-patter of a heartbeat on a Doppler than after waiting the hours with Jesus beside the tomb.

MILLER, from page 12

often overlooked and forgotten. However it is the day where many of the faithful actually live themselves, day in and day out, as their own lives unfold a repeated Paschal Mystery. A day of quiet beauty, silence and simply sitting by the Lord's side, mourning their loss by the side of the tomb. Anyone whose heart has ached knows well a Holy Saturday.

Culturally, in America, Holy Saturday's liturgical beauty gets pushed aside for celebrations and premature Easter parties, for early egg hunts and photos with a random rabbit. As fun as those festivities might be, they forget quickly the needed day of rest, the fullness of the Triduum and gift that Holy Saturday is. A time for introspection, passed over for the Easter extroversion and excitement. Holy Saturday is necessary for the full reality of the Resurrection to exist. What butterfly can transform and emerge before completing the

SCRIPTURE SEARCH®

Gospel for April (11) 12, 2020

Matthew 28: 1-10

Following is a word search based on the Gospel reading for the Easter Vigil, Cycle A: The angel at the tomb. The words can be found in all directions in the puzzle.

- | | | |
|------------|---------------|------------|
| SABBATH | FIRST DAY | DAWNING |
| MAGDALENE | MARY | GREAT |
| EARTHQUAKE | ANGEL | HEAVEN |
| ROLLED | STONE | APPEARANCE |
| LIGHTNING | WHITE | AS SNOW |
| GUARD | DEAD MEN | AFRAID |
| JESUS | SEE THE PLACE | HIS FEET |

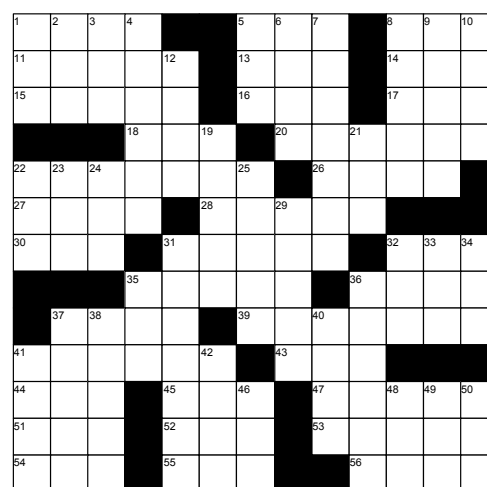
DAWNING

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

April 5 and 12, 2020



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Readings: Is 50: 4-7; Ph 2: 6-11; Mt 26:14-27:66 and Acts 10:34a, 37-43; Col 3: 1-4; Jn 20: 1-9

ACROSS

- 1 Swiss-like cheese
- 5 Kimono sash
- 8 Extremity
- 11 Light purple flower
- 13 "They both ___" to the tomb
- 14 Card game
- 15 Newly baked
- 16 Insect
- 17 However
- 18 Attack
- 20 Loosen up
- 22 Cab
- 26 At his, all knees shall bend

- 27 First letter of Arabic alphabet
- 28 "___ of Nazareth"
- 30 Next Vatican Council
- 31 Drink
- 32 Gone by
- 35 Biblical food
- 36 Type of tea
- 37 Ace
- 39 "Did not deem equality something to be ___"
- 41 A fit
- 43 Farm credit administration (abbr.)
- 44 Used to anoint
- 45 Dialectic word for "my mother"

- 47 Shred (2 wds.)
- 51 Dined
- 52 Reference for God
- 53 "And under the ___"
- 54 Jesus chose 12 ___
- 55 Compass point
- 56 Mind

DOWN

- 1 Folklore character
- 2 Director (abbr.)
- 3 Monastery brew
- 4 A group of mountains
- 5 Christ the King holds
- 6 Data transmission rate
- 7 Innocent young woman
- 8 Record
- 9 "Speak a word that will ___ them"
- 10 Remove this from brother's eye
- 12 Stylish
- 19 Type of food
- 21 Foreign Ag Service
- 22 Thai
- 23 Arabic name for "champion"
- 24 Past Pope Pius #
- 25 God is a divine ___
- 29 Ascot
- 31 Jazz musician
- 32 American College of Physicians (abbr.)
- 33 "To the right!"
- 34 Abnormal
- 35 Not max
- 36 OT Prophet
- 37 Make a letter
- 38 St. ___, mother of Constantine
- 40 Crusader stronghold
- 41 Froth
- 42 A boredom reflex
- 46 Kitten's cry
- 48 Before (prefix)
- 49 Shoshonean
- 50 Doctoral degree

Answer key can be found on page 15

Siblings called to religious vocations found family support

BY DEB WAGNER

Siblings who feel called by God to religious vocations often say the call was distinctly individualized, but that are grateful for the support they received in their discernment from their biological brothers and sisters. Having a sibling who understands what it is to live and serve within a vocation to others is helpful.

While their parents made choices to raise them in the Catholic faith and support them in their vocation choices, several siblings in the Diocese of Fort Wayne-South Bend say they never felt pressured to pursue a religious vocation, even in the case where a sister or brother did.

Brothers Matthew and Terrence Coonan are two of eight children in their family and were ordained together June 11, 2011. They were raised at St. Vincent de Paul Parish in Fort Wayne, attending school there before going to Bishop Dwenger High School. Their parents were part of a small Christian community that was important for living the faith in their family, the brothers agreed. Both benefited directly and indirectly from their involvement in it.

Father Terrence said that the parish youth group also played a "huge" part of his growth in faith, as well as the priests at the parish. He said he was asked to consider a vocation to the priesthood in seventh grade but did not consider it seriously until he was in 11th grade and deciding between college and seminary. Four years later, he decided to go to seminary.

"Father Matt and I both were pursuing the Lord and building up others in the faith during those years," he said. "He helped in youth group when I was

going through it, then in college we had separate ways we were building up the Church. This was a neat way that God allowed us to grow toward our vocations together and then separately."

The Brian and Joan Eichman family participate in the Traditional Roman Rite, also known as the Latin Mass, at Sacred Heart Parish in Fort Wayne. The three oldest daughters in the family of 11 are married and have a combined 15 children. The youngest three children – including a set of twin daughters – still live at home. Five of the children are living out a call to religious life. The oldest, Father Gregory Eichman, FSSP, is an ordained priest with the Priestly Order of St. Peter. He is currently the chaplain at Mater Dei Latin Mass Community in Harrisburg, Pennsylvania. Mother Mary Catherine of Christ is a Carmelite nun in Kensington, California. Nicholas, James and Christopher are seminarians with the Priestly Order of St. Peter. The Eichman siblings were homeschooled with a Seton Home Study School Catholic curriculum through high school and attended Indiana University-Purdue University Fort Wayne before entering the seminary.

Nicholas said, "Some of the earliest memories I have of my childhood include waking up early for daily Mass and praying the rosary in the evening. These family practices made it very clear that the Catholic faith was the most important thing in life. This made it more natural to enter the seminary in order to see if I had a vocation. The major reason I chose to apply with the FSSP is my love of the Traditional Roman Rite as well as the excellent intellectual formation available here at the seminary. Our philosophical studies are heavily grounded in Aristotle while our theological



Provided by David Langford

Diocesan seminarian David Langford visits his biological sister, Sister Lucia Marie of the Visitation, OP, in the visitation parlor at her First Profession ceremony in March. The counter that separates them is a reminder of where the contemplative life of a nun in the convent begins and ends.

studies are based on St. Thomas Aquinas."

James' older brother and sister impacted his decision to pursue a vocation. "On the same weekend in 2012, Father Eichman was ordained a priest and my sister was clothed in the Carmelite habit. I was blessed to be present at these moving liturgical events, which signified that they were giving their lives completely to God. The solemnity of the ceremonies impressed upon me the importance of the religious vocation and the sacrifice necessary in pursuing it. Also, being able to visit Father Eichman at least once a year at the seminary and become acquainted with seminary life provided me with a solid basis for making my decision to apply for the seminary."

Mother Mary Catherine was born simply "Catherine." She

is currently the sub-prioress of her monastery near Oakland. She entered the Carmel of Jesus, Mary and Joseph in Valparaiso, Nebraska, just after she turned 18 years old. About a year later, she was sent to California to help start a new foundation since Nebraska was overflowing with vocations.

Christopher said the lives his older siblings live through their religious vocations was helpful in his vocation journey. "My older siblings have given me strong examples of the sacrifices and unselfishness that are necessary to conform one's life to Christ, he said. "They have embraced a life that is a folly to most people, including Catholics. This applies especially to Mother Catherine, whose life as a contemplative nun is incomprehensible to the rest of the world."

They have given me the courage to answer God's call to the best of my ability."

Diocese of Fort Wayne-South Bend seminarian David Langford, and his sister, Sister Lucia Marie of the Visitation, OP, were also homeschooled. Sunday was devoted to family time, they said, and their father often read classic stories to them such as Lord of the Rings or Treasure Island. Another family favorite was a game of apologetics called Friendly Defenders, and they prayed a decade of the rosary and read a half-hour of the Bible nightly, as well as attending Mass three times a week.

Both seem to have been called at an early age. Around the age of 10 or 11 years old, Sister Lucia Marie began telling others of her desire to become a nun someday.

She first visited her religious order, Dominican Nuns of the Summit in Newark, New Jersey, while visiting family nearby. She was advised to get a college degree first. While attending Indiana University-Purdue University Fort Wayne she stayed in contact with the community, making occasional visits to them and receiving spiritual direction from Father Terrence to sort out her questions, doubts and confirmations about her calling. Her brother is studying for the priesthood at Mount St. Mary's Seminary.

Sibling groups like the Coonans, Eichmans and Langfords have family systems rooted in consistent Catholic living. Those who were the younger ones in their families say their discernment of their vocation was inspired by, to some degree, the sibling who entered before them. David noted, "God calls who He calls, and it's easier to answer God's call when you have a supportive family."

HOLY WEEK LITURGIES 2020

LITURGIES AND PRAYERS WITH BISHOP RHOADES

April 9	Chrism Mass: 10 a.m.
April 9	Holy Thursday: 7 p.m.
April 10	Good Friday: 1 p.m.
April 10	Chaplet of Divine Mercy: 3 p.m.
April 11	Easter Vigil Mass: 9 p.m.
April 12	Easter Sunday Mass: 10 a.m.
April 12	Rosario del Domingo de Pascua en Español: 3 p.m. (Easter Sunday Rosary in Spanish)

Visit Facebook or YouTube and search @diocesefwsb
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SOUTH BEND TELEVISED TRIDUUM LITURGIES:

Holy Thursday, April 9	7 p.m. WMYS 69.1
Good Friday, April 10	3 p.m. WMYS 69.1
Easter Vigil, April 11	8 p.m. WMYS 69.1
Easter Sunday, April 12	12 p.m. WMYS 69.1
Easter Sunday, April 12	10:30 a.m. WNDU 16

FORT WAYNE SUNDAY TELEVISED MASS:

Easter Sunday, April 12	7 a.m. 21.3 (MyTV)
Easter Sunday, April 12	10 a.m. WISE CW 33.1
Easter Sunday, April 12	10:30 a.m. WFFT-55

For other opportunities to participate in Holy Week liturgies, visit diocesefwsb.org/holyweek

USCCB president asks for national moment of prayer on Good Friday

WASHINGTON — Archbishop Jose H. Gomez of Los Angeles, president of the U.S. Conference of Catholic Bishops, has invited U.S. Catholics to join him on Good Friday, April 10, to pray the Litany of the Sacred Heart at noon (EDT).

“Praying together as a nation, the archbishop asks that we seek healing for all who are unwell, wisdom for those whose work is halting the spread of coronavirus, and strength for all God’s children,” said a USCCB news release issued late April 2.

A livestream of the Litany of the Sacred Heart with Archbishop Gomez will be available on the Archdiocese of Los Angeles’ website: www.lacatholics.org and on the USCCB Facebook page: www.facebook.com/usccb. The text of Litany of the Sacred Heart can be found in



CNS photo/Stephen B. Whatley

The Sacred Heart of Jesus is depicted in a modern painting by Stephen B. Whatley. Archbishop Jose H. Gomez of Los Angeles, president of the U.S. Conference of Catholic Bishops, will lead the nation in prayer at noon on Good Friday, April 10. Visit <https://lacatholics.org/sacred-heart> or facebook.com/usccb.

English and Spanish on the Los Angeles archdiocesan website. Additionally, with special permission received from the Apostolic Penitentiary of the Holy See, a plenary indulgence is available for those who join Archbishop Gomez in praying the Litany of the Sacred Heart on Good Friday.

The CrossWord

April 5 and 12, 2020

E	D	A	M		O	B	I		A	R	M
L	I	L	A	C		R	A	N		L	O
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A	L	I	F		J	E	S		S		
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A	T	E		A	W	E		E	A	R	T
M	E	N		N	N	W		H	E	E	D

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Now Accepting Missionary Applications

WHAT IS TOTUS TUUS?
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To receive this indulgence, the faithful would need to: pray the Litany of the Sacred Heart on Good Friday; be truly repentant of any sins they have committed and receive the sacrament of reconciliation (at the earliest opportunity); and pray for Pope Francis’ intentions.

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Focused on family —

St. Vincent de Paul Parish reimagines religious education

BY ANNIE OBERGEFELL

Families often struggle with finding time to practice their faith together. So last fall, St. Vincent de Paul Parish in Fort Wayne implemented a new approach for its religious education program that draws whole families back to learning and creates new opportunities to connect with each other.

The need for an overhaul of the previously existing program took root when Debbie Blackburn, director of family faith formation at St. Vincent, attended a talk on family-focused religious education used by St. Jude Catholic Church in New Lenox, Illinois.

"The program is all about strengthening faith as a family to build up the domestic Church," Blackburn said. "It gives parents confidence in their ability to teach the faith to their children, and it provides more

opportunities for deeper family connections."

Blackburn worked with the Diocese of Fort Wayne-South Bend to ensure the curriculum followed guidelines approved by Bishop Kevin C. Rhoades, and the parish kicked off the program last fall.

Instead of dropping their children off for religious education classes, parents and students in grades one through six gather in the church and begin the evening with a song, announcements and prayer. Parents then break off into a session led by St. Vincent pastors Father Daniel Scheidt and Father Jay Horning to cover that night's catechetical topic. Meanwhile, students head to the classroom for grade-appropriate catechesis with a catechist. Guest speakers have included teenagers who discussed effective strategies for family prayer that were used by their own parents, and Father Scheidt and Father Horning share ways parents can



Photos provided by Debbie Blackburn

Parents and students listen to the story, "The Best Day Ever," written by local author Gracie Jagla, during a recent Family Faith Formation night at St. Vincent de Paul Parish, Fort Wayne. This is the first year that parish religious education classes for youths have been replaced by sessions that the whole family attends. Older religious education students also interact with their parish school peers as part of the program.

Every April, Catholic parishes and schools across the United States participate in National Child Abuse Prevention Month. While dioceses work year-round to prevent abuse, during this month a special emphasis is placed on the importance of learning how to protect the vulnerable from this evil.

Together, for the next nine days, let's pray that the vulnerable are protected from abuse, and that survivors of abuse may be accompanied on their paths to healing.

Novena for Protection and Healing from Abuse

Intercessions

- Day 1:** May the most vulnerable be protected from all types of abuse and exploitation.
- Day 2:** May those who have been sexually abused receive comfort and healing.
- Day 3:** May those who work with children and young people be vigilant in protecting them from harm.
- Day 4:** May those who provide help for the abused act with wisdom and compassion in their healing ministries.
- Day 5:** May all families strive to provide safe and nurturing environments for children and young people.

Day 6: May all those who have committed abuse acknowledge the harm they have done, repent, and accept justice that ultimately comes from God.

Day 7: May those who have been abused receive the courage to tell their story, and may they be believed and supported.

Day 8: May Church leaders, with the guidance of the Holy Spirit, promote justice and healing for survivors of abuse.

Day 9: May our Holy Father, Pope Francis, fulfill his role as good shepherd and protect the most vulnerable in his flock.

Prayers

Our Father, 3 Hail Marys, Glory Be, Prayer for Healing

Prayer for Healing

God of endless love,
ever caring, ever strong,
always present, always just:
You gave your only Son
to save us by his blood on the cross.

Gentle Jesus, shepherd of peace,
join to your own suffering
the pain of all who have been hurt
in body, mind, and spirit
by those who betrayed the trust placed in them.

Hear the cries of our brothers and sisters
who have been gravely harmed,
and the cries of those who love them.

Soothe their restless hearts with
hope,
steady their shaken spirits with
faith.
Grant them justice for their cause,
enlightened by your truth.

Holy Spirit, comforter of hearts,
heal your people's wounds
and transform brokenness into wholeness.
Grant us the courage and wisdom,
humility and grace, to act with justice.
Breathe wisdom into our prayers and labors.
Grant that all harmed by abuse may find peace in justice.
We ask this through Christ, our Lord. Amen.



establish their home as a domestic Church.

Session topics cover the four pillars of the Catholic Church — creed, prayer, sacraments and morality — with additional sessions for Advent/Christmas, Lent/Holy Week and a final session on the New Evangelization. First and second grade students then attend four additional sessions on sacramental preparation for their first reconciliation and Eucharist.

Between each monthly session, students work on lessons related to that month's catechetical topic. Families have access to online lessons and receive a binder of educational materials at the monthly meeting. One or more family members are encouraged to participate in any other parish program each month and then write a short reflection sharing how service to others deepened their faith and family bond. Families also have the opportunity to write a reflection on the Masses they attend together.

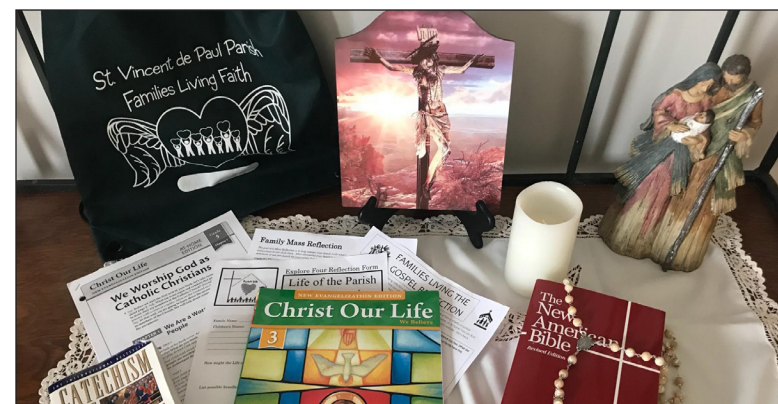
St. Vincent uses a family-focused approach for its religious education program for seventh and eighth grade students, too. Edge, a middle school youth ministry program offered through the parish, was primar-

ily attended by St. Vincent de Paul School students. Now St. Vincent combines instruction students and the Edge student: This way the religious education students and parish school students get to know each other, and parents of the two groups can build relationships, too.

"At Edge nights, parish grade school and public school students benefit from programming that reaches the heart, not just the mind. And for public school religious education students and their parents, it helps them connect with the parish community," Blackburn explained. As for what's next, St. Vincent will conduct a survey at the end of this year to evaluate the program. But so far, reflections submitted by the families tell a story of appreciation for the opportunity to share their faith together.

"Families are mini-churches that function within parish life. We have to model the Church in our homes for our faith to have meaning and take root in the hearts of students," said Blackburn.

For more information about St. Vincent de Paul's religious education program, contact Blackburn at 260-489-3537.



Materials used for the Family Faith Formation program at St. Vincent de Paul.