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January 25, 2015

Serving the Diocese of Fort Wayne-South Bend



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# TODAY'S CATHOLIC

## Rite of Candidacy celebrated for future Hispanic Deacons

BY DENISE FEDOROW

WARSAW — Sunshine streamed through the windows of Our Lady of Guadalupe Church and Diocesan Shrine in Warsaw on Saturday, Jan. 17, as 11 men were admitted into candidacy for the Hispanic Diaconate with a special Mass and rite celebrated by Bishop Kevin C. Rhoades.

The 11 men — including Juan Campos, St. Patrick, Ligonier; Marco Castillo, Our Lady of Guadalupe, Warsaw; Fred Everett, Corpus Christi, South Bend; Alejandro Garcia, Our Lady of Hungary, South Bend; Ricardo Garcia, St. Patrick, Ligonier; Giovanni Muñoz, Christian Nieves and Blas Olaya, all from St. John the Evangelist, Goshen; Jose Ruvalcaba, St. Aldabert, South Bend; and Victor Sandoval and Huberto Vasquez, both from St. Patrick in Fort Wayne — just completed a year of aspirancy and will now enter into three years of formation as candidates.

The four areas of diaconal formation are: human, spiritual, intellectual and pastoral.

The candidates — along with their wives — meet for 10 weekends per year at Lindenwood Retreat and Conference Center in Donaldson for classes and prayer. Many of the teachers for the program are from the University of Notre Dame's theology department. In addition, 48 hours of pastoral field-

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DENISE FEDOROW

After a special Mass held on Sat. Jan. 17 at Our Lady of Guadalupe Church in Warsaw to accept these men into the first class of candidates for the Hispanic Diaconate, the group posed with Bishop Kevin C. Rhoades. First row from left are Deacon Stan LeMieux, director of diaconal formation, Ricardo Garcia, Bishop Kevin C. Rhoades, Marco Castillo, Christian Nieves, Jose Ruvalcaba and Deacon Max Montalvo; second row from left are Fred Everett, Huberto Vasquez, Victor Sandoval, Blas Olaya, Alejandro Garcia, Juan Campos, Giovanni Muñoz and Holy Cross Father Jack Keefe, director of spiritual formation.



KEVIN HAGGENJOS

Bishop Kevin C. Rhoades leads the Our Father during the Vespers service at St. Matthew Cathedral in South Bend on Jan. 18. The service marked the opening of the Week of Prayer for Christian Unity. Bishop Edward S. Little II, bishop of the Episcopal Diocese of Northern Indiana, was the homilist and is shown at left.

## Catholic and Episcopal bishops lead prayers for Christian unity

BY CHRIS LUSHIS

SOUTH BEND — On the evening of Jan. 18 at St. Matthew Cathedral, Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend and Episcopal Bishop Edward S. Little of the Diocese of Northern Indiana joined together in common fellowship for an ecumenical prayer service to initiate the Week of Prayer for Christian Unity.

Bishop Rhoades served as the main celebrant for the Vespers, asking that “the Lord bless us and the Church, that we may be united in our Baptism as brothers and sisters in Christ.” He acknowledged that true unity is only possible through the work of God. “By our own efforts, our own works, we cannot achieve peace. It is only through the gifts of the Holy Spirit that this will be possible; that is why we are here this evening.”

Throughout the service, cantor Alicia Nagy from St. Matthew Parish led Psalms and hymns of praise, in the hope of unity. A combined choir from St. Matthew and the

Episcopal Cathedral Church of St. James accompanied Nagy.

Bishop Little offered the sermon for the event, first acknowledging both his gratitude to Bishop Rhoades and the Diocese of Fort Wayne-South Bend for their hospitality and graciousness.

He exclaimed that “acknowledging this friendship provides a sound foundation to remind us that we come together in prayer so that the Lord will make us one. It also signifies that we have unfinished business, specifically to welcome one another as Christ has welcomed each of us — and to do so for the greater glory of God.”

His sermon focused on words from the Anglican Book of Common Prayer, written in 1714, a time where divisions between Puritans, Anglicans and Catholics were felt very deeply. This prayer invoked the name of “Jesus, as our only Savior, the Prince of Peace” to “give us grace, seriously, to weigh to heart the great danger we are in by

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## TODAY'S CATHOLIC

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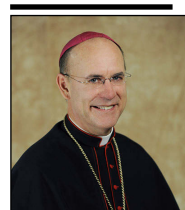
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# Serving the Gospel of Life with love, courage, and enthusiasm



IN TRUTH  
AND  
CHARITY

BY BISHOP KEVIN C. RHOADES

Following is the homily given by Bishop Rhoades at the January 23<sup>rd</sup> Mass for diocesan participants in the March for Life at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

It is wonderful to gather here in the Basilica of the National Shrine of the Immaculate Conception on this day after the national March for Life. I thank all of you who came to Washington to bear witness to the sanctity of human life, particularly my brothers and sisters from the Diocese of Fort Wayne-South Bend. One of our former bishops, Archbishop John Noll, was responsible for the raising of funds to build this beautiful National Shrine. And it is here in this house of Mary that we gather in prayer this morning, asking our Blessed Mother's intercession for the cause of life, for an end to abortion, and for a new culture of life in our nation.

We just heard the Gospel of the appointment of the Twelve Apostles. Saint Mark tells us that Jesus "appointed Twelve, whom he also named Apostles, that they might be with him and he might send them forth to preach and to have authority to drive out demons." Saint Mark then listed the names of the twelve apostles. I invite you to read that list and then add your name to the list. Why? Because this is our vocation too. Jesus has appointed you and me "to be with him" and He sends us forth to bear witness to Him in the world. Now it's true that we do this according to our particular state-in-life vocations. A bishop is a successor of the apostles in the full sense of possessing apostolic authority. But in a more general sense, all the baptized are apostles. The name "apostle" means "one who is sent."

Pope Francis has been emphasizing this mission of going out, going forth, into the world. The Holy Father is very critical of a self-referential Church, one that just looks at and serves itself. He is insistent in teaching us that the Church must go out, must be missionary, and he says that this is the task of every Christian, to be a missionary disciple. The Holy Father never tires of teaching us, and showing us by his example, that we must especially go out to those on the margins or peripheries of society: to the poor, the marginalized, the needy, the suffering, and the vulnerable. Regarding our care for the vulnerable, Pope Francis writes in *Evangelii Gaudium*: "Among the vulnerable for whom the Church wishes to care with particular love and concern are unborn children, the most defenseless and innocent among us. Nowadays efforts are made to deny them their human dignity and to do with them whatever one pleases, taking their lives and passing laws preventing anyone from standing in the way of this. Frequently, as a way of ridiculing the Church's effort to defend their lives, attempts are made to present her position as ideological, obscurantist and conser-



CNS PHOTO/COURTESY OF THE SISTERS OF ST. FRANCIS OF THE NEUMANN COMMUNITIES

**Mother Marianne Cope is pictured in a circa 1883 photograph. The teacher and hospital administrator spent more than three decades ministering to those with leprosy on the Hawaiian island of Molokai. She was canonized Oct. 21, 2012.**

vative. Yet this defense of unborn life is closely linked to the defense of each and every other human right. It involves the conviction that a human being is always sacred and inviolable, in any situation and at every stage of development. Human beings are ends in themselves and never a means of resolving other problems."

As we think about the vocation of the apostles and our vocation as missionary disciples, the Gospel we are to bring is the Gospel of life. There is no other Gospel. It is the Gospel of Jesus, the Gospel of love and grace. Pope Francis says: "Anyone who is Christian has a duty to bear witness to the Gospel: to protect life courageously and lovingly in all its phases." Notice the adverbs: courageously and lovingly. Truth and charity! Never one without the other! We must reject "false compassion." Pope Francis says: "The predominant school of thought sometimes leads to 'false compassion' which holds that it is a benefit to women to promote abortion; an act of dignity to perform euthanasia; a scientific breakthrough to 'produce' a child, considered as a right rather than a gift to be welcomed; or to using human lives as laboratory animals, allegedly in order to save others." No, these are falsehoods. True compassion is rooted in the truth about the dignity of all human life. Fidelity to the Gospel calls us to love life always and in every stage and condition as a gift from God. Fidelity to the Gospel also calls us to show mercy and bring healing to women and men harmed by the wounds of an abortion.

Today we are celebrating the feast of a recently canonized American saint who was a heroic witness to the Gospel of life, Saint Marianne Cope. This religious superior of

the Sisters of Saint Francis of Syracuse, New York, responded to a request to go to Hawaii to care for leprosy patients. She responded with enthusiasm and without fear. She and other sisters managed a hospital for lepers in Honolulu and also a home to care for the daughters of patients with leprosy. Later, when Father Damian of Molokai, the Apostle to Lepers, contracted the disease, Mother Marianne went to Molokai to care for him and other outcasts on the island. She continued Father Damian's work on Molokai after he died, an incredibly difficult ministry. Mother Marianne served with serenity and trust in God and allayed the other sisters' fear of catching leprosy. She was totally devoted to the lepers, seeing each of them as beloved children of God. She bore witness to the Gospel of life by serving Jesus in the person of the lepers. She put her own life and health at risk to live to the full God's call to love the suffering and abandoned. She became their mother and has been called "the mother of lepers." When he canonized her in 2012, Pope Benedict said: "At a time when little could be done for those suffering from this terrible disease, Marianne Cope showed the highest love, courage and enthusiasm. She is a shining and energetic example of the best of the tradition of Catholic nursing sisters and of the spirit of her beloved Saint Francis."

I am glad that we're celebrating the feast of Saint Marianne Cope today. Because what we need in our pro-life efforts is what Mother Marianne exemplified: love, courage, and enthusiasm. That's what we need as missionary disciples, as apostles. May the Lord help us to serve the Gospel of life with love, courage, and enthusiasm! May the Blessed Virgin Mary and Saint Marianne Cope intercede for us!

# Pope, at Mass with millions, tells Filipinos to protect the family

BY FRANCIS X. ROCCA

MANILA, Philippines (CNS) — Pope Francis told a crowd of an estimated 6 million gathered in a Manila park to protect the family “against insidious attacks and programs contrary to all that we hold true and sacred, all that is most beautiful and noble in our culture.”

The pope’s homily at the Jan. 18 Mass also reprised several other themes he had sounded during the four-day visit, including environmental problems, poverty and corruption.

Despite continuous rain, the congregation in Rizal Park began to assemble the night before the afternoon celebration. Cardinal Luis Antonio Tagle of Manila canceled other Masses throughout the archdiocese to enhance turnout. The crowd was so dense in spots that people passed hosts to fellow worshippers unable to reach priests distributing Communion.

The government estimated total crowd size at 6-7 million people. According to the Vatican spokesman, Jesuit Father Federico Lombardi, that would be the largest number of people ever to gather to see a pope. A Mass

with St. John Paul II in the same place 20 years earlier is believed to have drawn 4-5 million people, often described as the largest live crowd in history.

The Mass was celebrated on Santo Nino Day, or the feast of the Holy Child Jesus, one of the most popular feast days in the Philippines. Many of those who walked great distances down closed roads to get to Rizal Park held statues of Santo Nino.

For his final scheduled public talk in the country, Pope Francis stuck to his prepared English text and did not improvise in Spanish, as he had done at several emotional points during the visit. Yet his voice rose with emphasis during the passage about protecting the family.

Those words echoed his warning, during a Jan. 16 meeting with Filipino families, against “ideological colonization that tries to destroy the family” through such practices as same-sex marriage and contraception.

In his homily, Pope Francis said Christians “need to see each child as a gift to be welcomed, cherished and protected. And we need to care for our young people, not allowing them to be robbed of hope and condemned to life on the streets.”

The pope praised the Philippines, whose population is more than 80 percent Catholic, as the “foremost Catholic country in Asia,” and said its people, millions of whom work abroad, are “called to be outstanding missionaries of the faith in Asia.”

Yet he warned the developing nation, one of Asia’s fastest-growing economies, against temptations of materialism, saying the devil “hides his snares behind the appearance of sophistication, the allure of being modern, like everyone else. He distracts us with the promise of ephemeral pleasures, superficial pastimes. And so we squander our God-given gifts by tinkering with gadgets; we squander our money on gambling and drink.”

Pope Francis, who had urged a group of young people earlier in the day to address the challenge of climate change through dedication to the environment, told Mass-goers human sinfulness had “disfigured (the) natural beauty” of creation.

Other consequences of sin, the pope said, were “social structures which perpetuate poverty, ignorance and corruption,” problems he had emphasized in his Jan. 16 speech at Manila’s presidential palace.



## PUBLIC SCHEDULE OF BISHOP KEVIN C. RHOADES

- Tuesday, Jan. 27, 11:30 a.m. — Light of Learning Luncheon, Hotel Fort Wayne, Fort Wayne
- Wednesday, Jan. 28, 9 a.m. — Mass and Pastoral Visit, Bishop Luers High School, Fort Wayne
- Thursday, Jan. 29, 11:30 a.m. — Light of Learning Luncheon, Gillespie Center, Notre Dame
- Friday, Jan. 30, 10:30 a.m. — Hispanic Apostolate Meeting, Our Lady of Guadalupe Parish, Warsaw
- Saturday, Jan. 31, 11:30 a.m. — Mass at Retreat for College Students, Archbishop Noll Center, Fort Wayne



## Deacon assignment

The Most Reverend Kevin C. Rhoades has made the following deacon assignment:  
 • **Deacon Louis J. Giovannini** to Saint Pius X, Granger, effective January 25, 2015.

## VESPERS

CONTINUED FROM PAGE 1

our unhappy divisions.”

Furthermore, it petitions that “as there is one body and one spirit, one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so may all be of one heart and one soul, united in one holy bond of truth and peace, of faith and of charity,” Bishop Little said.

Elaborating on the prayer, he explained, “Here we encounter good news, bad news, and really good news.” First, the good news is that “acknowledging Jesus is our only savior, the Prince of Peace, is no mere pious sentiment. Whatever else may divide Christians, we are united in our confession of Jesus Christ as the King of Kings and the Lord of Lords. We are united to Him and praise His name together.”

He continued, “You and I have more in common with Christians in Africa, Asia, South America, and those in the Middle East living under terrible persecution than we do with non-Christian neighbors who may watch the same television programs and drive the same car. Rather, we are united in our confession of Jesus Christ, and Jesus holds all of us in His heart.”

Next, the bad news. “At the Last Supper, Jesus prays to His Father, asking that all His followers may be one, ‘even as You and I are one, and that the world may believe that You have sent me.’ Here Jesus invites the world outside the Church to make its decision about it on the basis of how we within the Church deal with one another. This is powerful and

frightening. We are in danger when we fail to recognize Jesus in one another. And no Christians are exempt from this danger,” Bishop Little said.

However, there is still very good news. “We are one body, one spirit, one Lord, one baptism, Jesus is our only hope; it is Jesus who binds us together. He is already at work in us supernaturally. The fact that we share one baptism, that we have been plunged into this water in the name of the Father, the Son and Holy Spirit means that the triune God has claimed us for His own, and that we are supernaturally bonded to Him and one another. Our communion may be imperfect, and we have a long way to go, but it is real nonetheless. We must throw ourselves on God’s mercy and plead with Him to change our hearts. And so transform us that our unity become visible.”

Afterwards, those in attendance expressed their appreciation and enjoyment of the event. University of Notre Dame sophomore Stephen Santos, a native of western Texas who was raised Catholic but educated in Episcopal primary and secondary schools, remarked that he “loves both the Episcopal and Catholic traditions,” and finds it “beautiful that we are able to come to pray together.”

Furthermore, Sister Maria Gemma Salyer, a member of the Franciscan Sisters of Perpetual Adoration, Mishawaka, who attended with many sisters of her order, remarked that it was “beautiful to acknowledge that we are all of the same baptism, we are all Christians trying to go to the same place together. It is a strong reminder that we are tasked with finding a way to become united, to allow the Holy Spirit to work within us.”



CNS PHOTO/PHILIPPINE AIR FORCE/HANDOUT VIA REUTERS

An aerial view shows pilgrims gathering to hear a Mass celebrated by Pope Francis at Rizal Park in Manila, Philippines, Jan. 18. The view shows only a portion of the Mass site, which a local church official said was more than a mile long.

# Pope urges Filipino families: Dream, resist 'ideological colonization'

BY FRANCIS X. ROCCA

PASAY CITY, Philippines (CNS) — Pope Francis urged Catholic families to dream of how they might fulfill the will of God, while resisting “ideological colonization that tries to destroy the family” through such practices as contraception and same-sex marriage.

The pope spoke Jan. 16 to a meeting of families at the Mall of Asia Arena, which was filled to its capacity of 20,000 people. The arena reverberated with people crying out “We love you Lolo Kiko” (Grandpa Kiko, the Filipino nickname for Francisco) as the pope walked the red carpet, stopping to touch the faithful and bless families who were among those representing the 86 dioceses of the country.

Commenting on a reading from the Gospel of St. Matthew, in which St. Joseph twice learns God’s will for the Holy Family from an angel in a dream, Pope Francis said dreaming could serve an analogous purpose in ordinary Christian families.

“I very much like this idea of dreaming in a family,” the pope said. “Every mother and father dreams of their son or daughter in the womb for nine months. Isn’t that true? You dream of how your son or daughter might be. It isn’t possible to have a family without such dreams. When you lose this capacity to dream, you lose the capacity and energy to love.”

Pope Francis said such dreaming could provide solutions to family problems and reveal the good qualities of one’s husband or wife. Then he added, to much laughter from the audience: “Don’t ever lose the dream of when you were boyfriend and girlfriend. Very important, that.”

But the pope noted that St. Joseph’s dreams also revealed the “dangers, which threatened Jesus and Mary, forcing them to flee to Egypt and then to settle in Nazareth. So too, in our time, God calls upon us to recognize the dangers threatening our own families and to protect them from harm.”

First among these dangers, Pope Francis said, was what he called an “ideological colonization that tries to destroy the family.”

“It is not born of the dream that we have with God from prayer, or from the mission that God gives us; it comes from outside, and that’s why I say it is colonization,” the pope said, adding that it referred to “materialism and lifestyles which are destructive of family life and the most basic demands of Christian morality.”

Pope Francis went on to say that the “family is also threatened by growing efforts on the part of some to redefine the very institution of marriage, by relativism, by the culture of the ephemeral, by a lack of openness to life.”

The pope praised Blessed Paul VI for his 1968 encyclical



CNS PHOTO/PAUL HARING

**Clergy attend Pope Francis’ Mass with bishops, priests and members of religious orders in the Cathedral of the Immaculate Conception in Manila, Philippines, Jan. 16.**

“*Humanae Vitae*,” which affirmed Catholic moral teaching against contraception, though he noted that it also instructed confessors to show “compassion in particular cases” of penitents who had failed to follow the teaching.

Blessed Paul “saw the threat of the destruction of the family by depriving it of children. Paul VI was courageous, he was a good pastor, and he warned his sheep about the wolves that were approaching.”

In 2012, the Philippine government passed a “Responsible Parenthood and Reproductive Health Act,” providing for government funding of contraception.

Discussing the term “ideological colonization” with reporters after the event, Cardinal Luis Antonio Tagle of Manila noted that African bishops had told him foreign aid to their countries was sometimes offered on the condition that they accept “alien” views of sexuality and marriage.

At the arena, the Argentine-born pope invoked the rhetoric of anti-imperialist revolution to encourage his Asian listeners: “Just as our peoples arrived at the maturity to say no in the period of colonization, we families have to be very wise and strong, with the fortitude to say no to these initiatives of colonization that could destroy the family.”

Pope Francis called on Catholic families to be “sanctuaries of respect for life, proclaiming the sacredness of every human life, from conception to natural death.”

The pope also urged the audience to care for the needy, particularly orphans and the elderly, offering as inspiration a home for rescued street children he had visited earlier the same day.

During his talk, the pope repeatedly departed from his prepared English text to improvise in his native Spanish, communicating with the audience with the aid of an interpreter. The references to

dreaming and ideological colonization occurred when he was speaking off the cuff.

“It is really a timely reminder from the Holy Father,” said Arnel Santos of Cainta, Philippines. “That to be able to recapture our capacity to dream for our families again we should be resting in the Lord. That means to pray always.”

Santos and his wife have busy schedules as attorneys also raising two children. He told CNS they “pursue (their) profession a lot,” and it became easy over 18 years of marriage to “lose sight of the essentials.”

Parents pursuing careers and also trying to get better-paying work overseas has been a major concern of the Church in the Philippines, and the pope heard from one woman whose family has been virtually split since the third year of her marriage.

Ediza Pumarada has been married to her husband, who works in Singapore, for 22 years.

“The psychological and emotional burdens were difficult to bear in spite of the earnings that working abroad brought our family,” she said in a speech.

“Homesickness and loneliness set in. My adjustments as a wife, left alone to take care of our daughter, assuming both the roles of being father and the mother for her, was a real challenge for me. Keeping our loving relationship and our trust for each other, in spite of our separation, was even more challenging.”

The pope also heard from a deaf husband, whose wife is also deaf. The man spoke of the difficulties of living in virtual isolation, if not for the help they received from their hearing children, who often sign for them.

**Contributing to this story** was Simone Orendain.



CNS PHOTO/L'OSSERVATORE ROMANO VIA REUTERS

**Pope Francis is embraced by a child at a home for former street children in Manila, Philippines, Jan. 16.**



CNS PHOTO/PAUL HARING

**Clergy takes photos of Pope Francis as he greets them at the sign of peace during Mass with bishops, priests and members of religious orders in the Cathedral of the Immaculate Conception in Manila, Philippines, Jan. 16.**

# Indiana Catholic Conference persists in effort to ban death penalty

INDIANAPOLIS — A bill to revoke Indiana's death penalty stalled at the gate as Hoosier lawmakers decided against giving the ban a chance to move.

The Indiana Catholic Conference (ICC), the Indiana bishops' official representative for public policy matters in Indiana, has a long record of working to repeal the death penalty in favor of granting convicted persons a sentence of life imprisonment without the possibility of parole as the preferred option.

Glenn Tebbe who serves as the executive director for the ICC explained that the Church's rationale for a death penalty ban is twofold. Tebbe said it deals with not only the consequences of the here and now for protecting society, but also looks at the hereafter.

"Although the Church recognizes the state's right to execute criminals, the state has the ability to protect society from violent offenders with life imprisonment without parole. Therefore, the death penalty is unnecessary. Also, the Church places great value on the offender's possibility of repentance," said Tebbe. "It may take a person nearly a lifetime in prison to repent. But each human life, created in the image and likeness of God, is loved by God."

Senate Bill 136, authored by Sen. Lonnie Randolph, D-East Chicago, would repeal the use of the death penalty in Indiana. "The bottom line is there is only one that dictates who should live and who should die and that's the Man up above."

He said, "So who am I to dictate who among my brothers and sisters should live or die. I'm just like everyone else who was created by God Almighty."

Randolph said he believes the death penalty is about "vengeance seeking." He said, "Two killings, two wrongs, don't make a right. The death penalty doesn't solve

anything. It doesn't bring anyone back to life." Randolph added, "I think life in prison without parole is a much more severe punishment because it gives the person more time to think about and live with what they did. Also it gives the person more time for repentance and to turn their life around."

The bill was filed and assigned to the Senate Corrections and Criminal Law panel in early January, yet the chairman of the panel, Sen. Mike Young, R-Indianapolis, said he doesn't plan to give the bill a hearing.

"I believe the state's use of the death penalty must be judicious, reserved for those who commit the most heinous crimes, yet the death penalty should remain in place," said Young. For those reasons, Young said he decided not to give the bill a hearing.

Randolph said he felt the bill could move this year if enough pressure was put on Sen. Young from people who support the ban. Randolph said, "It's going to take outside influence to get this bill to move. People need to contact their elected officials on this issue."

According to the Death Penalty Information Center, 14 Hoosiers have been sentenced to death and await execution. Since 1979 nearly 1,500 people have been executed in the United States under capital punishment laws, 20 were executed in Indiana. In 1995, Indiana changed its execution method from electrocution to lethal injection. Under Indiana law, the governor has authority to grant clemency.

The Senate did hear one bill, which would have expanded the death penalty application when a criminal beheads or dismembers a person prior to killing them. The bill, SB 8, the death penalty aggravator bill, received a Jan. 13, hearing. Tebbe testified in opposition to the bill before the Senate panel.

## INDIANA CATHOLIC CONFERENCE

**BRIGID CURTIS AYER**

"The Catholic Church teaches that the taking of life is only justified in cases of self-defense or when society has no other option to protect itself from an aggressor. Utilization of the death penalty is not necessary when the perpetrator is in custody and when there are other appropriate means of punishment. We join the author of this bill in his effort to prevent and address the horrendous act, which this bill identifies. While we join in your condemnation of this behavior, we believe there are more moral ways in which to seek restitution."

According to the Catholic Mobilizing Network, a national organization working to end capital punishment, 18 states including the District of Columbia have abolished the death penalty. In recent years, some states have repealed use of the death penalty because of the costs. A report by the National Conference of State Legislatures (NCSL) said the state of New Jersey abolished its death penalty in 2007 largely because the state had spent \$254 million over 21 years. New Mexico followed suit in 2009, due to cost. California has spent more than \$4 billion on capital punishment since 1978, executing 13 criminals.

In Indiana, a 2015 fiscal report by the non-partisan Legislative Services Agency found that the average cost of a death penalty trial is 10 times more costly, over \$500,000. In contrast, the same study found that the average trial for a life-without-parole case costs around \$50,000.

### Death Penalty Resources include:

Pope Francis Statement calling for an end to the death penalty and life in prison. "A Culture of Life and the Death Penalty: A Statement of the USCCB calling for the End of the Use of the Death Penalty in the United States"; "No Justice, No Healing, No Closure" a document and YouTube video produced by the Indiana Catholic Conference; and the Catholic Mobilizing Network can be found at [catholicmobilizing.org](http://catholicmobilizing.org)



## SEEING WITH THE EYES OF THE HEART (EPH 1:18): Cultivating a Sacramental Imagination in an Age of Pornography

MARCH 26-28, 2015

Join psychologists, theologians, ministers, and others for a March 26-27 conference or a March 28 workshop for parents and youth to discuss the effects of pornography on human imagination and relationships.

Identify and develop resources from the Catholic and Christian traditions to enable us to behold in male and female humankind the divine image in which we are created and redeemed.

Visit [saintmarys.edu/seeing](http://saintmarys.edu/seeing) for program details and registration.



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# Pope's canonization announcement surprises even Serra's promoters

BY PATRICIA ZAPOR

WASHINGTON (CNS) — Surprising even the people who have been promoting the sainthood cause of Blessed Junipero Serra, Pope Francis announced Jan. 15 that in September, he hopes to canonize the 18th-century Spanish Franciscan who founded a string of missions across Mexico and California.

Blessed Serra is credited with directly founding nine missions in California, one in Baja California in Mexico and with reinvigorating established missions in Mexico. Friars under his tutelage founded many others across California, in territory that was then part of New Spain.

The announcement came when Pope Francis, aboard a flight from Sri Lanka to the Philippines, explained to reporters his decision to canonize St. Joseph Vaz, a 17th- and 18th-century missionary to Sri Lanka, bypassing the usual process, including verification of a second miracle attributed to the saint's intercession.

On this flight from Manila to Rome, Pope Francis said his September trip to the U.S. will take him to Philadelphia, New York and Washington — where he intends to canonize Blessed Junipero Serra — but probably no other stops.

Pope Francis made his remarks Jan. 19, in an hourlong news conference with reporters accompanying him back to Rome from a weeklong trip to Asia.

After announcing he would canonize Blessed Junipero in the U.S. in September, the pope said he wished he could do so in California, the 18th-century

Franciscan's mission field, but would not have time to travel there.

The pope said he planned instead to perform the canonization ceremony at the Basilica of the National Shrine of the Immaculate Conception, saying Washington would be a fitting location because a statue of Blessed Junipero stands in the U.S. Capitol.

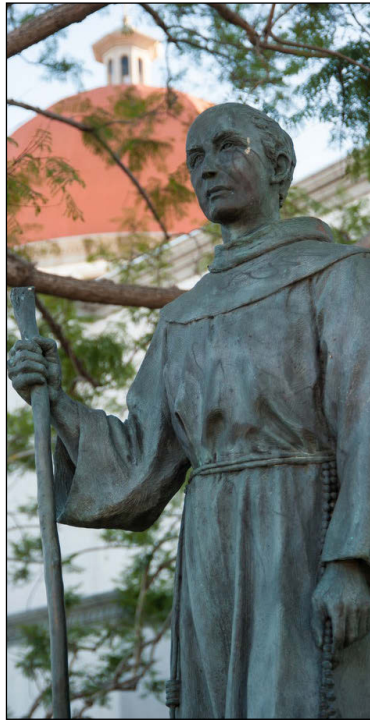
The pope also confirmed he would visit the United Nations in New York. He had already announced his participation in the late-September World Meeting of Families in Philadelphia.

Asked about widespread speculation that he would visit the U.S.-Mexico border on the same trip, Pope Francis said "entering the United States by crossing the border from Mexico would be a beautiful thing, as a sign of brotherhood and of help to the immigrants." But he said making such a visit would raise expectations that he would visit Mexico's shrine of Our Lady of Guadalupe, and he joked that "war could break out" if he failed to do so.

"There will be time to go to Mexico later on," he said.

However, sources familiar with the trip planning have noted that plans submitted to the Vatican are not always approved, and Pope Francis' comments about the canonization of Blessed Junipero indicated not all plans are finalized.

The vice postulator for Blessed Serra's sainthood cause, Franciscan Father John Vaughn, told Catholic News Service he was taken completely by surprise by the pope's announcement. Even among the friars at Mission Santa Barbara, where he lives, "I was the last to know," he said.



CNS PHOTO/BOB MULLEN

**A statue of Blessed Junipero Serra is seen in 2012 outside Mission Basilica San Juan Capistrano in San Juan Capistrano, Calif. Pope Francis has announced that the friar will be canonized this year.**

Father Vaughn said he had heard that Pope Francis considered Blessed Serra to have already met the sainthood criteria because of the way he brought the Catholic faith to California and the native populations. But that the pope was ready to move on canonizing the friar came as a total surprise, he said.

The announcement is "a great

honor for the province," Father Vaughn said. "We've always looked to Serra as the ideal for how to preach the Gospel, as he said 'always go forward, never back.'"

Blessed Serra was born in the village of Petra on the Spanish island Mallorca Nov. 24, 1713. After entering the Franciscans, he obtained a doctorate in sacred theology at the National University of Blessed Ramon Lull and developed a career as an academic and acclaimed preacher in Spain. At the age of 36, he volunteered to go to the New World, to Mexico.

As noted in a biography of Blessed Serra on the website of the California-based Santa Barbara Province of the Franciscans, the friar first was assigned to the remote Sierra Gorda region, in what is now the state of Queretaro, where he worked among the Pame Indians, some of whom had already been converted to Catholicism. He then spent another decade crisscrossing central Mexico, preaching.

In 1758, he was appointed to head up a group of Spanish Franciscans sent to evangelize and colonize "Baja" and "Alta" California. He personally established nine missions in what is now the state of California, beginning with Mission San Diego de Alcalá in present-day San Diego. He supervised the Franciscans who founded 12 more California missions.

He died at age 70 Aug. 28, 1784, and is buried at Mission San Carlos Borromeo in Carmel, California. He was beatified in Rome Sept. 25, 1988, by Pope

John Paul II.

Steven Hackel, a history professor at University of California at Riverside who has written a biography, "Junipero Serra: California's Founding Father," told CNS he thinks of Blessed Serra as one of the little-heralded "founding fathers" of the United States. Though he was a contemporary of George Washington and Thomas Jefferson, the priest and other missionaries who settled areas beyond the East Coast were crucial to the development of the nation as well.

"Every region had its missionaries who were founding fathers of another sort," Hackel said.

Although California fourth-graders study Blessed Serra's accomplishments in social studies classes, Hackel said he and the other missionary founding fathers are often ignored in history textbooks. He said he hopes new attention to Blessed Serra will change that.

At the time of Blessed Serra's beatification, protesters demonstrated against the action and spray-painted graffiti on the walls of a San Diego museum named for the friar. Critics, including representatives of Native Americans, said Blessed Serra brutalized Native Americans and suppressed Indian culture. A 1986 report by the Diocese of Monterey, California, defended Blessed Serra, saying his reputation had been attacked "without proof or documentation."

**Francis Rocca** contributed to this story.

## Diocese of Fort Wayne-South Bend seeks Director of Secretariat for Communications

The Diocese of Fort Wayne-South Bend is seeking a director for the Secretariat of Communications. This communications director develops, implements and maintains a wide range of public relations activities from the Fort Wayne diocesan office. The candidate will manage a team of seven employees and oversee the department budget.

The communications director will prepare media campaigns; develop and maintain communication plans for the diocese; write news releases and reports; coordinate web page content, social media, the televised Mass and in-house video production.

Candidate must be a Catholic in good standing.

A communication degree or a communication-related field preferred with a background in marketing helpful.

For an expanded job description contact Mari Raatz at [mraatz@diocesefwsb.org](mailto:mraatz@diocesefwsb.org).

Resumes may be sent to the attention of Msgr. Robert Schulte at [mraatz@diocesefwsb.org](mailto:mraatz@diocesefwsb.org) by Feb. 2, 2015.



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An invitation from Bishop Rhoades ...

# Consultation of the Faithful for Synod on the Family

In October 2015, representative bishops from around the world will meet with Pope Francis in the XIV Ordinary General Assembly of the Synod of Bishops to consider the topic: The Vocation and Mission of the Family in the Church and Contemporary World. The Extraordinary General Assembly of the Synod of Bishops in October 2014 was a preparation for the October 2015 Synod. It issued a document called the “Relatio Synodi” that contains proposed reflections in preparation for the 2015 Ordinary Synod. Bishops throughout the world have been asked to consult with the faithful of their dioceses regarding the reflections contained in the “Relatio Synodi” and then to present a report to the Episcopal Conference. The Episcopal Conference will then send a summary report to the Holy See, which will then prepare the “Working Document”

(“Instrumentum Laboris”) for the October 2015 Synod.

I must send my report from our diocese to the United States Conference of Catholic Bishops in March. I wish to invite the faithful of our diocese to send to me their thoughts and opinions after prayerfully reflecting on the “Relatio Synodi.” which is posted on our diocesan website and is printed here in this Jan. 25, issue of *Today's Catholic*. I am open to any thoughts, opinions and suggestions that people wish to share with me. You can do so online by going to our diocesan website ([www.diocesefwsb.org](http://www.diocesefwsb.org)). I ask that all input be sent by Feb. 25 so we have time to reflect on the results to prepare my report to the USCCB. I have prepared some specific questions that I offer for your reflection in light of the reflections contained in the “Relatio Synodi.”

## The survey questions are:

### I. Part I of the “Relatio Synodi” presents the Context and Challenges of the Family in the world today.

1. What do you see as the biggest challenges in our culture today to living the Church’s teaching on marriage and family life?
2. How can the Church better address these challenges and assist persons in living the full commitment of marriage and the values of the Christian family?

### II. Part II of the “Relatio Synodi” looks at the Gospel of the Family — what revelation tells about the beauty, the role, and the dignity of the family. It stresses the need for a renewed proclamation of the Gospel of the Family.

3. What new ways can the Church use to promote the vocation and mission of marriage and the family?
4. What initiatives can lead people to understand the value of an indissoluble and fruitful marriage as the path to complete personal fulfillment?
5. How can the Church offer assistance to persons in living the Church’s teaching on the family?
6. How can families themselves be agents of evangelization in the world?
7. How can people be helped to understand that no one is beyond the mercy of God? More specifically, how can this truth be expressed in the Church’s pastoral activity towards wounded and fragile families?

### Part III of the “Relatio Synodi” focuses on confronting the situation to discern ways the Church can pastorally care for those in various concrete situations.

8. How can the Church proclaim the Gospel of the Family in a bold and more insistent manner?
9. How can the Church improve its guidance of engaged couples in their preparation for marriage and especially involve a greater commitment of the entire Christian community in this preparation?
10. How can the Church better accompany married couples in the initial years of marriage?
11. How can the Church provide pastoral care to couples who are united in a civil marriage or who live together outside marriage, guiding them on a path of growth and conversion towards the Sacrament of Matrimony?
12. How can the Church provide care for wounded families (separated; divorced and not remarried; divorced and remarried; single-parent families)?
13. How can the Church give pastoral care and attention to persons with homosexual tendencies and to their families?
14. How can the Church promote the beauty and dignity of becoming a mother or father and the openness of couples to the loving task of transmitting human life and raising children?
15. How can the Church support parents in fulfilling their educational mission, especially the duty of transmitting the faith to their children?

### IV. Final Thoughts

16. Are there any other thoughts or reflections that you wish to offer in light of the “Relatio Synodi”?

To respond to these questions visit

[www.diocesefwsb.org](http://www.diocesefwsb.org)

and complete the survey posted.

# III EXTRAORDINARY GENERAL ASSEMBLY OF THE SYNOD OF BISHOPS

## THE PASTORAL CHALLENGES OF THE FAMILY IN THE CONTEXT OF EVANGELIZATION

### ‘RELATIO SYNODI’

#### Introduction

1. The Synod of Bishops, gathered around the Holy Father, turned its thoughts to all the families of the world, each with its joys, difficulties and hopes. In a special way, the Assembly felt a duty to give thanks to the Lord for the generosity and faithfulness of so many Christian families in responding to their vocation and mission, which they fulfill with joy and faith, even when living as a family requires facing obstacles, misunderstandings and suffering. The entire Church and this Synod express to these families our appreciation, gratitude and encouragement. During the prayer vigil held in St Peter's Square on 4

October 2014 in preparation for the Synod on the family, Pope Francis evoked, in a simple yet concrete way, the centrality [of the experience] of the family in everyone's lives: "Evening falls on our assembly. It is the hour at which one willingly returns home to meet at the same table, in the depth of affection, of the good that has been done and received, of the encounters, which warm the heart and make it grow, good wine which hastens the unending feast in the days of man. It is also the weightiest hour for one who finds himself face to face with his own loneliness, in the bitter twilight of shattered dreams and broken plans; how many people trudge through the day in the blind alley of resignation, of abandonment, even resentment: in how many homes the wine of joy has been less plentiful, and therefore, also the zest — the very wisdom — for life [...]. Let us make our prayer heard for one another this evening, a prayer for all."

2. Within the family are joys and trials, deep love and relationships, which, at times, can be wounded. The family is truly the "school of humanity" ("Gaudium et Spes," 52), which is much needed today. Despite the many signs of crisis in the family institution in various areas of the "global village," the desire to marry and form a family remains vibrant, especially among young people, and serves as the basis of the Church's need to proclaim untiringly and with profound conviction the "Gospel of the Family," entrusted to her together with the revelation of God's love



1. What do you see as the biggest challenges in our culture today to living the Church's teaching on marriage and family life?

2. How can the Church better address these challenges and assist persons in living the full commitment of marriage and the values of the Christian family?

in Jesus Christ and ceaselessly taught by the Fathers, the masters of spirituality and the Church's Magisterium. The family is uniquely important to the Church and in these times, when all believers are invited to think of others rather than themselves, the family needs to be rediscovered as the essential agent in the work of evangelization.

3. At the Extraordinary General Assembly of October, 2014, the Bishop of Rome called upon the Synod of Bishops to reflect upon the critical and invaluable reality of the family, a reflection which will then be pursued in greater depth at its Ordinary General Assembly scheduled to take place in October, 2015, as well as during the full year between the two synodal events. "The 'convenire in unum' around the Bishop of Rome is already an event of grace, in which episcopal collegiality is made manifest in a path of spiritual and pastoral discernment." These were the words used by Pope Francis in describing the synodal experience and indicating the task at hand: to read both the

signs of God and human history, in a twofold yet unique faithfulness that this reading involves.

4. With these words in mind, we have gathered together the results of our reflections and our discussions in the following three parts: listening, looking at the situation of the family today in all its complexities, both lights and shadows; looking, our gaze is fixed on Christ to re-evaluate, with renewed freshness and enthusiasm, what revelation, transmitted in the Church's faith, tells us about the beauty and dignity of the family; and facing the situation, with an eye on the Lord Jesus, to discern how the Church and society can renew their commitment to the family.

#### PART I

#### Listening: the context and challenges of the family

##### The Socio-Cultural Context

5. Faithful to Christ's teaching, we look to the reality of the family today in all its complexity, with both its lights and shadows. We turn our thoughts to parents, grandparents, brothers and sisters, close and distant relatives and the bonds between two families forged by marriage. Anthropological and cultural changes in our times influence all aspects of life and require an analytic and diversified approach. The positive aspects are first to be highlighted, namely, a greater freedom of expression and a better recognition of the rights of women and children, at least in some parts of the world. On the other hand, equal consideration needs to be given to the growing danger represented by a troubling individualism which deforms family bonds and ends up considering each component of the family as an isolated unit, leading, in some cases, to the idea that a person is formed according to one's own desires, which are considered absolute. Added to this is the crisis of faith, witnessed among a great many Catholics, which oftentimes underlies the crisis in marriage and the family.

6. One of the poorest aspects of contemporary culture is loneliness, arising from the absence of God in a person's life and the fragility of relationships. There is also a

general feeling of powerlessness in the face of socio-cultural realities, which oftentimes end in crushing families. Such is the case in increasing instances of poverty and unemployment in the workplace, which at times is a real nightmare or in overwhelming financial difficulties, which discourage the young from marrying. Families often feel abandoned by the disinterest and lack of attention by institutions. The negative impact on the organization of society is clear, as seen in the demographic crisis, in the difficulty of raising children, in a hesitancy to welcome new life and in considering the presence of older persons as a burden. All these can affect a person's emotional balance, which can sometimes lead to violence. The State has the responsibility to pass laws and create work to ensure the future of young people and help them realize their plan of forming a family.

7. Some cultural and religious contexts pose particular challenges. In some places, polygamy is still being practiced and in places with long traditions, the custom of "marriage in stages". In other places, "arranged marriages" is an enduring practice. In countries where Catholicism is the minority, many mixed and interreligious marriages take place, all with their inherent difficulties in terms of jurisprudence, Baptism, the upbringing of children and the mutual respect for each other's religious freedom, not to mention the danger of relativism or indifference. At the same time, such marriages can exhibit great potential in favouring the spirit of ecumenism and interreligious dialogue in a harmonious living of diverse religions in the same place. Even outside Western societies, many places are witnessing an overall increase in the practice of cohabitation before marriage or simply cohabitating with no intention of a legally binding relationship.

8. Many children are born outside marriage, in great numbers in some countries, many of whom subsequently grow up with just one of their parents or in a blended or reconstituted family. Divorces are increasing, many times taking place solely because of economic reasons. Oftentimes, children are a source of contention between

parents and become the real victims of family break-ups. Fathers who are often absent from their families, not simply for economic reasons, need to assume more clearly their responsibility for children and the family. The dignity of women still needs to be defended and promoted. In fact, in many places today, simply being a woman is a source of discrimination and the gift of motherhood is often penalized, rather than esteemed. Not to be overlooked is the increasing violence against women, where they become victims, unfortunately, often within families and as a result of the serious and widespread practice of genital mutilation in some cultures. The sexual exploitation of children is still another scandalous and perverse reality in present-day society. Societies characterized by violence due to war, terrorism or the presence of organized crime are witnessing the deterioration of the family, above all in big cities, where, in their peripheral areas, the so-called phenomenon of "street-children" is on the rise. Furthermore, migration is another sign of the times to be faced and understood in terms of its onerous consequences to family life.

#### The Importance of Affectivity in Life

9. Faced with the aforementioned social situation, people in many parts of the world are feeling a great need to take care of themselves, to know themselves better, to live in greater harmony with their feelings and sentiments and to seek to live their affectivity in the best manner possible. These proper aspirations can lead to a desire to put greater effort into building relationships of self-giving and creative reciprocity, which are empowering and supportive like those within a family. In this case, however, individualism and living only for one's self is a real danger. The challenge for the Church is to assist couples in the maturation and development of their affectivity through fostering dialogue, virtue and trust in the merciful love of God. The full commitment required in marriage can be a strong antidote to the temptation of a selfish individualism.

10. Cultural tendencies in today's world seem to set no limits on a person's affectivity in which every





CNS PHOTO/BOB ROLLER

**Leah Gullace prays after receiving her first Communion at Jesus the Divine Word Church in Huntingtown, Md., May 3, 2014.**

aspect needs to be explored, even those which are highly complex. Indeed, nowadays a person's affectivity is very fragile; a narcissistic, unstable or changeable affectivity does not always allow a person to grow to maturity. Particularly worrisome are the spread of pornography and the commercialization of the body, fostered also by a misuse of the Internet and reprehensible situations where people are forced into prostitution. In this context, couples are often uncertain, hesitant and struggling to find ways to grow. Many tend to remain in the early stages of their affective and sexual life. A crisis in a couple's relationship destabilizes the family and may lead, through separation and divorce, to serious consequences for adults, children and society as a whole, weakening its individual and social bonds. The decline in population, due to a mentality against having children and promoted by the world politics of reproductive health, creates not only a situation in which the relationship between generations is no longer ensured but also the danger that, over time, this decline will lead to economic impoverishment and a loss of hope in the future.

#### Pastoral Challenges

11. In this regard, the Church is conscious of the need to offer a particularly meaningful word of hope, which must be done based on the conviction that the human person comes from God, and that, consequently, any reconsideration of the great question on the meaning of human existence can be responsive to humanity's most profound expectations. The great values of marriage and the Christian family correspond to the search that characterizes human existence, even in these times of individualism and hedonism. People need to be accepted in the concrete circumstances of life. We need to know how to support them in their searching and to encourage them in their hunger for God and their wish to feel fully part of the Church, also including those who have experienced failure or

find themselves in a variety of situations. The Christian message always contains in itself the reality and the dynamic of mercy and truth, which meet in Christ.

## PART II

### Looking at Christ: the Gospel of the Family

#### Looking at Jesus and the Divine Pedagogy in the History of Salvation

12. In order to "walk among contemporary challenges, the decisive condition is to maintain a fixed gaze on Jesus Christ, to pause in contemplation and in adoration of His Face. ... Indeed, every time we return to the source of the Christian experience, new paths and undreamed of possibilities open up." (Pope Francis, Discourse, 4 October 2014). Jesus looked upon the women and the men He met with love and tenderness, accompanying their steps with patience and mercy, in proclaiming the demands of the Kingdom of God.

13. Since the order of creation is determined by its orientation towards Christ, a distinction needs to be made without separating the various levels through which God communicates to humanity the grace of the covenant. By reason of the divine pedagogy, according to which the order of creation develops through successive stages to the moment of redemption, we need to understand the newness of the sacrament of Marriage in continuity with natural marriage in its origin, that is, the manner of God's saving action in both creation and the Christian life. In creation, because all things were made through Christ and for Him (cf. Col 1:16), Christians "gladly and reverently lay bare the seeds of the Word which lie hidden among their fellows; they ought to follow attentively the profound changes which are taking place among peoples." ("Ad Gentes," 11). In the Christian life, the reception of Baptism brings the believer into the Church through the domestic church, namely, the

family; thus beginning "a dynamic process [which] develops, one which advances gradually with the progressive integration of the gifts of God" ("Familiaris Consortio," 9), in an ongoing conversion to a love which saves us from sin and gives us fullness of life.

14. Jesus Himself, referring to the original plan of the human couple, reaffirms the indissoluble union between a man and a woman and says to the Pharisees that "for your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so." (Mt 19:8). The indissolubility of marriage ("what therefore God has joined together, let no man put asunder" Mt 19:6), is not to be understood as a "yoke" imposed on persons but as a "gift" to a husband and wife united in marriage. In this way, Jesus shows how God's humbling act of coming to earth might always accompany the human journey and might heal and transform a hardened heart with His grace, orientating it towards its benefit, by way of the cross. The Gospels make clear that Jesus' example is paradigmatic for the Church. In fact, Jesus was born in a family; He began to work His signs at the wedding of Cana; and announced the meaning of marriage as the fullness of revelation, which restores the original divine plan. (Mt 19:3). At the same time, however, He put what He taught into practice and manifested the true meaning of mercy, clearly illustrated in His meeting with the Samaritan woman (Jn 4:1-30) and with the adulteress. (Jn 8:1-11). By looking at the sinner with love, Jesus leads the person to repentance and conversion ("Go and sin no more"), which is the basis for forgiveness.

#### The Family in God's Salvific Plan

15. The words of eternal life, which Jesus gave to His disciples, included the teaching on marriage and the family. Jesus' teaching allows us to distinguish three basic stages in God's plan for marriage and the family. In the beginning, there is the original family, when God the Creator instituted the first



3. What new ways can the Church use to promote the vocation and mission of marriage and the family?

4. What initiatives can lead people to understand the value of an indissoluble and fruitful marriage as the path to complete personal fulfillment?

5. How can the Church offer assistance to persons in living the Church's teaching on the family?

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marriage between Adam and Eve as the solid foundation of the family. God not only created human beings male and female (Gen 1:27), but He also blessed them so they might be fruitful and multiply. (Gen 1:28). For this reason, "a man leaves his father and his mother and cleaves to his wife and the two become one flesh." (Gen 2:24). This union was corrupted by sin and became the historical form of marriage among the People of God, for which Moses granted the possibility of issuing a bill of divorce. (cf. Dt 24: 1ff.). This was the principal practice in the time of Jesus. With Christ's coming and His reconciling a fallen world through His redemption, the period begun by Moses ended.

16. Jesus, who reconciled all things in Himself, restored marriage and the family to their original form. (Mk 10:1-12). Marriage and



CNS PHOTO/TYLER ORSBURN

**A family is pictured on a field in 2013 outside their home in Nashville, Kan. The family and how it has changed in the last several decades was under discussion when the extraordinary Synod of Bishops convened at the Vatican Oct. 5, 2014**

the family have been redeemed by Christ (Eph 5:21-32), restored in the image of the Holy Trinity, the mystery from which every true love flows. The spousal covenant, originating in creation and revealed in the history of salvation, receives its full meaning in Christ and His Church. Through His Church, Christ bestows on marriage and the family the grace necessary to witness to the love of God and to live the life of communion. The Gospel of the Family spans the history of the world from the creation of man in the image and likeness of God (cf. Gn 1: 26-27) until it reaches, at the end of time, its fulfillment in the mystery of the Christ's Covenant with the wedding of Lamb (cf. Rev 19:9) (cf. John Paul II, Catechesis on Human Love).

#### The Family in the Church's Documents

17. "Throughout the centuries, the Church has maintained her constant teaching on marriage and family. One of the highest expressions of this teaching was proposed by the Second Vatican Council, in the Pastoral Constitution "Gaudium et Spes," which devotes an entire chapter to promoting the dignity of marriage and the family. (cf. "Gaudium et Spes," 47-52). This document defined marriage as a community of life and love (cf. "Gaudium et Spes," 48), placing love at the center of the family and manifesting, at the same time, the truth of this love in counter distinction to the various forms of reductionism present in contemporary culture. The "true love between husband and wife" ("Gaudium et Spes," 49) implies a mutual gift of self and includes and integrates the sexual and affective aspects, according to the divine plan (cf. "Gaudium et Spes," 48-49). Furthermore, "Gaudium et Spes," 48 emphasizes the grounding of the spouses in Christ. Christ the Lord

'comes into the lives of married Christians through the Sacrament of Matrimony,' and remains with them. In the Incarnation, He assumes human love, purifies it and brings it to fulfillment. Through His Spirit, He enables the bride and groom to live their love and makes that love permeate every part of their lives of faith, hope and charity. In this way, the bride and groom are, so to speak, consecrated and, through His grace, they build up the Body of Christ and are a domestic church (cf. "Lumen Gentium," 11), so that the Church, in order fully to understand her mystery, looks to the Christian family, which manifests her in a real way" (Instrumentum Laboris, 4).

18. "In the wake of Vatican II, the papal Magisterium has further refined the doctrine on marriage and the family. In a special way, Blessed Pope Paul VI, in his Encyclical "Humanae Vitae," displayed the intimate bond between conjugal love and the generation of life. Pope St. John Paul II devoted special attention to the family in his catechesis on human love, his Letter to Families ("Gratissimam Sane") and, especially, his Apostolic Exhortation "Familiaris Consortio." In these documents, the Pope called the family the 'way of the Church,' gave an overview on the vocation of man and woman to love and proposed the basic guidelines for the pastoral care of the family and the presence of the family in society. In specifically treating 'conjugal love' (cf. "Familiaris Consortio," 13), he described how the spouses, through their mutual love, receive the gift of the Spirit of Christ and live their call to holiness." ("Instrumentum Laboris," 5).

19. "Pope Benedict XVI, in his Encyclical "Deus Caritas Est," again took up the topic of the truth of the love between man and woman, which is fully understood only in light of the love of Christ Crucified (cf. "Deus Caritas Est," 2). The Pope emphasized that 'marriage based on an exclusive and definitive love becomes the icon of the relationship between God and His people and vice versa. God's way of loving becomes the measure of human love.' ("Deus Caritas Est," 11). Moreover, in his Encyclical "Caritas in Veritate," he emphasizes the importance of love as the principle of life in society (cf. "Caritas in Veritate," 44), the place where a person learns to experience the common good." ("Instrumentum Laboris," 6).

20. "Pope Francis, in his Encyclical "Lumen Fidei," treating the connection between the family and faith, writes: 'Encountering Christ, letting themselves (young people) be caught up in and guided by His love, enlarges the horizons of existence, gives it a firm hope which will not disappoint. Faith is no refuge for the fainthearted, but something that enhances our lives. It makes us aware of a magnificent calling, the vocation of love. It assures us that this love is trustworthy and worth embracing, for it is based on God's faithfulness which is stronger than our every weakness.' ("Lumen Fidei," 53)" ("Instrumentum Laboris," 7).



CNS PHOTO/NANCY WIECHEC

**Alex and Hilda Ramirez enjoy a dance lesson as married couples gather for a social at St. Timothy's Church in Mesa, Ariz., Sept. 26, 2014. The parish has several opportunities throughout the year for husbands and wives to get together for spiritual renewal, socials and marital support.**

### The Indissolubility of Marriage and the Joy of Sharing Life Together

21. Mutual self-giving in the Sacrament of Marriage is grounded in the grace of Baptism, which establishes in all its recipients a foundational covenant with Christ in the Church. In accepting each other and with Christ's grace, the engaged couple promises a total self-giving, faithfulness and openness to new life. The married couple recognizes these elements as constitutive in marriage, gifts offered to them by God, which they take seriously in their mutual commitment, in God's name and in the presence of the Church. Faith facilitates the possibility of assuming the benefits of marriage as commitments that are sustainable through the help of the grace of the sacrament. God consecrates the love of husband and wife and confirms the indissoluble character of their love, offering them assistance to live their faithfulness, mutual complementarity and openness to new life. Therefore, the Church looks to married couples as the heart of the entire family, which, in turn, looks to Jesus.

22. From the same perspective, in keeping with the teaching of the Apostle who said that the whole of creation was planned in Christ

and for Him (cf. Col 1:16), the Second Vatican Council wished to express appreciation for natural marriage and the valid elements present in other religions (cf. *Nostra Aetate*, 2) and cultures, despite their limitations and shortcomings (cf. "Redemptoris Missio," 55). The presence of the seeds of the Word in these cultures (cf. "Ad Gentes," 11) could even be applied, in some ways, to marriage and the family in so many societies and non-Christian peoples. Valid elements, therefore, exist in some forms outside of Christian marriage — based on a stable and true relationship of a man and a woman — which, in any case, might be oriented towards Christian marriage. With an eye to the popular wisdom of different peoples and cultures, the Church also recognizes this type of family as the basic, necessary and fruitful unit for humanity's life together.

### The Truth and Beauty of the Family and Mercy Towards Broken and Fragile Families

23. With inner joy and deep comfort, the Church looks to families who remain faithful to the teachings of the Gospel, encouraging them and thanking them for the testimony they offer. In fact, they wit-

ness, in a credible way, to the beauty of an indissoluble marriage, while always remaining faithful to each other. Within the family, "which could be called a domestic church" ("Lumen Gentium," 11), a person begins a Church experience of communion among persons, which reflects, through grace, the Mystery of the Holy Trinity. "In a family, a person learns endurance, the joy of work, fraternal love, and generosity in forgiving others — repeatedly at times — and above all divine worship in prayer and the offering of one's life." (Catechism of the Catholic Church, 1657). The Holy Family of Nazareth is a wondrous model in whose school we "understand why we have to maintain spiritual discipline, if we wish to follow the teachings of the Gospel and become Christ's disciples." (Blessed Pope Paul VI, Address at Nazareth, 5 January 1964). The Gospel of the Family also nourishes the seeds that are still waiting to grow; and serves as the basis for caring for those trees that might have withered and need treatment.

24. The Church, a sure teacher and caring mother, recognizes that the only marriage bond for those who are baptized is sacramental and any breach of it is against the will of

God. At the same time, the Church is conscious of the weakness of many of her children who are struggling in their journey of faith. "Consequently, without detracting from the evangelical ideal, they need to accompany with mercy and patience the eventual stages of personal growth as these progressively occur. [...] A small step in the midst of great human limitations can be more pleasing to God than a life that outwardly appears in order and passes the day without confronting great difficulties. Everyone needs to be touched by the comfort and attraction of God's saving love, which is mysteriously at work in each person, above and beyond their faults and failings." ("Evangelii Gaudium," 44).

25. In considering a pastoral approach towards people who have contracted a civil marriage, who are divorced and remarried or simply living together, the Church has the responsibility of helping them understand the divine pedagogy of grace in their lives and offering them assistance so they can reach the fullness of the God's plan for them. Looking to Christ, whose light illumines every person (cf. Jn 1: 9; "Gaudium et Spes," 22), the Church turns with love to those who participate in her life in an incomplete manner, recognizing that the grace of God works also in their lives by giving them the courage to do good, to care for one another in love and to be of service to the community in which they live and work.

26. The Church looks with concern at the distrust of many young people in relation to a commitment in marriage and suffers at the haste with which many of the faithful decide to put an end to the obligation they assumed and to take on another. These lay people, who are members of the Church, need pastoral attention that is merciful and encouraging, so they might adequately determine their situation. Young people, who are baptized, should be encouraged to understand that the sacrament of Marriage can enrich their prospects of love and they can be sustained by the grace of Christ in the sacrament and by the possibility of participating fully in the life of the Church.

27. In this regard, a new aspect of family ministry is requiring attention today — the reality of civil marriages between a man and woman, traditional marriages and, taking into consideration the differences involved, even cohabitation. When a union reaches a particular stability, legally recognized, characterized by deep affection and responsibility for children and showing an ability to overcome trials, these unions can offer occasions for guidance with an eye towards the eventual celebration of the Sacrament of Marriage. Oftentimes, a couple lives together without the possibility of a future marriage and without any intention of a legally binding relationship.

28. In accordance with Christ's mercy, the Church must accompany with attention and care the weakest of her children, who show signs of a wounded and lost love, by restoring in them hope and confidence, like the beacon of a lighthouse in a port or a torch carried among the people

to enlighten those who have lost their way or who are in the midst of a storm. Conscious that the most merciful thing is to tell the truth in love, we go beyond compassion. Merciful love, as it attracts and unites, transforms and elevates. It is an invitation to conversion. We understand the Lord's attitude in the same way; He does not condemn the adulterous woman, but asks her to sin no more. (Jn 8: 1-11).

### Part III

## Facing the Situation: Pastoral Perspectives

### Proclaiming the Gospel of the Family Today in Various Contexts

29. Discussion at the synod has allowed for agreement on some of the more urgent pastoral needs to be addressed in the particular Churches, in communion cum Petro et sub Petro. Proclaiming the Gospel of the Family is urgently needed in the work of evangelization. The Church has to carry this out with the tenderness of a mother and the clarity of a teacher (cf. Eph 4: 15), in faithfulness to the mercy displayed in Christ's kenosis. Truth became flesh in human weakness, not to condemn it but to save it. (cf. Gn 3: 16, 17).

30. Evangelizing is the shared responsibility of all God's people, each according to one's ministry and charism. Without the joyous testimony of married people and families, proclamation, even if done in its proper way, risks being misunderstood or lost in a flurry of words which is characteristic of society today (cf. "Novo Millennio Ineunte," 50). On various occasions, the synod fathers emphasized that

Catholic families, by reason of the grace of the sacrament of Marriage, are called upon to be the active agents in every pastoral activity on behalf of the family.

31. The primacy of grace needs to be highlighted and, consequently, the possibilities that the Spirit provides in the sacrament. It is a question of allowing people to experience that the Gospel of the Family is a joy which "fills hearts and lives," because in Christ we are "set free from sin, sorrow, inner emptiness and loneliness" ("Evangelii Gaudium," 1). Bearing in mind the Parable of the Sower (cf. Mt 13: 3), our task is to cooperate in the sowing; the rest is God's work; nor must we forget that, in preaching about the family, the Church is a sign of contradiction.

32. Consequently, this work calls for missionary conversion by everyone in the Church, that is, not stopping at proclaiming a message that is perceived to be merely theoretical, with no connection to people's real problems. We must continually bear in mind that the crisis of faith has led to a crisis in marriage and the family and, consequently, the transmission of faith itself from parents to children has often been interrupted. If we confront the situation with a strong faith, the imposition of certain cultural perspectives that weaken the family is of no importance.

33. Conversion also needs to be seen in the language we use, so that it might prove to be effectively meaningful. Proclamation needs to create an experience where the Gospel of the Family responds to the deepest expectations of a person: a response to each's dignity and complete fulfillment in reciprocity,

communion and fruitfulness. This does not consist in merely presenting a set of rules but in espousing values, which respond to the needs of those who find themselves today, even in the most secularized of countries.

34. The Word of God is the source of life and spirituality for the family. All pastoral work on behalf of the family must allow people to be interiorly fashioned and formed as members of the domestic church through the Church's prayerful reading of Sacred Scripture. The Word of God is not only good news in a person's private life, but also a criterion of judgment and a light in discerning the various challenges which married couples and families encounter.

35. At the same time, many synod fathers insisted on a more positive approach to the richness of various religious experiences, without overlooking the inherent difficulties. In these different religious realities and in the great cultural diversity which characterizes countries, the positive possibilities should be appreciated first and then on this basis evaluate their limitations and deficiencies.

36. Christian marriage is a vocation which is undertaken with due preparation in a journey of faith with a proper process of discernment and is not to be considered only a cultural tradition or social or legal requirement. Therefore, formation is needed to accompany the person and couple in such a way that the real-life experience of the entire ecclesial community can be added to the teaching of the contents of the faith.

37. The synod fathers repeatedly called for a thorough renewal

of the Church's pastoral practice in light of the Gospel of the Family and replacing its current emphasis on individuals. For this reason, the synod fathers repeatedly insisted on renewal in the training of priests and other pastoral workers with a greater involvement of families.

38. They equally highlighted the fact that evangelization needs to clearly denounce cultural, social, political and economic factors, such as the excessive importance given to market logic which prevents authentic family life and leads to discrimination, poverty, exclusion and violence. Consequently, dialogue and cooperation need to be developed with the social entities and encouragement given to Christian lay people who are involved in the cultural and socio-political fields.

### Guiding Engaged Couples in Their Preparation for Marriage

39. The complex social reality and the changes affecting the family today require a greater effort on the part of the whole Christian community in preparing those who are about to be married. The importance of the virtues needs to be included, among these, chastity, which is invaluable in the genuine growth of love between persons. In this regard, the synod fathers jointly insisted on the need to involve more extensively the entire community by favouring the witness of families themselves and including preparation for marriage in the course of Christian Initiation as well as emphasizing the connection between marriage and the other sacraments. Likewise, they felt that specific programs were needed in preparing couples for marriage, programs that create a true experience of participation in ecclesial life and thoroughly treat the various aspects of family life.

### Accompanying the Married Couple in the Initial Years of Marriage

40. The initial years of marriage are a vital and sensitive period during which couples become more aware of the challenges and meaning of married life. Consequently, pastoral accompaniment needs to go beyond the actual celebration of the Sacrament. ("Familiaris Consortio," Part III). In this regard, experienced couples are of great importance in any pastoral activity. The parish is the ideal place for these experienced couples to be of service to younger couples. Married couples need encouragement in a basic openness to the great gift of children. The importance of a family spirituality and prayer needs emphasis so couples might be encouraged to meet regularly to promote growth in their spiritual life and solidarity in the concrete demands of life. Meaningful liturgies, devotional practices and the Eucharist celebrated for entire families were mentioned as vital factors in fostering evangelization through the family.

### Pastoral Care for Couples Civilly Married or Living Together

41. While continuing to proclaim and foster Christian marriage, the synod also encourages pastoral discernment of the situations of a great



8. How can the Church proclaim the Gospel of the Family in a bold and more insistent manner?

9. How can the Church improve its guidance of engaged couples in their preparation for marriage and especially involve a greater commitment of the entire Christian community in this preparation?

10. How can the Church better accompany married couples in the initial years of marriage?

11. How can the Church provide pastoral care to couples who are united in a civil marriage or who live together outside marriage, guiding them on a path of growth and conversion towards the Sacrament of Matrimony?

12. How can the Church provide care for wounded families (separated; divorced and not remarried; divorced and remarried; single-parent families)?

13. How can the Church give pastoral care and attention to persons with homosexual tendencies and to their families?

14. How can the Church promote the beauty and dignity of becoming a mother or father and the openness of couples to the loving task of transmitting human life and raising children?

15. How can the Church support parents in fulfilling their educational mission, especially the duty of transmitting the faith to their children?



CNS PHOTO/PAUL HARING

Luisana Puocci and Elise Natale, 10, attend an Oct. 4, 2014 prayer vigil led by Pope Francis for the extraordinary Synod of Bishops on the family in St. Peter's Square at the Vatican.

many who no longer live this reality. Entering into pastoral dialogue with these persons is needed to distinguish elements in their lives that can lead to a greater openness to the Gospel of Marriage in its fullness. Pastors ought to identify elements that can foster evangelization and human and spiritual growth. A new element in today's pastoral activity is sensitivity to the positive aspects of civilly celebrated marriages and, with obvious differences, cohabitation. While clearly presenting the Christian message, the Church also needs to indicate the constructive elements in these situations that do not yet or no longer correspond to it.

42. The synod fathers also noted in many countries an "an increasing number of people live together ad experimentum, in unions which have not been religiously or civilly recognized" ("Instrumentum Laboris," 81). In some countries, this occurs especially in traditional marriages that are arranged between families and often celebrated in different stages. Other countries are witnessing a continual increase in the number of those who, after having lived together for a long period, request the celebration of marriage in Church. Simply to live together is often a choice based on a general attitude opposed to anything institutional or definitive; it can also be done while awaiting more security in life (a steady job and income). Finally, in some countries de facto marriages are very numerous, not because of a rejection of Christian values concerning the family and matrimony but primarily because celebrating a marriage is too expensive. As a result, material poverty leads people into de facto unions.

43. All these situations require a constructive response, seeking to transform them into opportunities that can lead to an actual marriage and a family in conformity with the Gospel. These couples need to be provided for and guided patiently and discreetly. With this in mind, the witness of authentic Christian families is particularly appealing and important as agents in the evangelization of the family.

#### Caring for Broken families (Persons who are Separated, Divorced, Divorced and Remarried and Single-Parent Families)

44. Married couples with problems in their relationship should be able to count on the assistance and guidance of the Church. The pastoral work of charity and mercy seeks to help persons recover and restore relationships. Experience shows that with proper assistance and acts of reconciliation, though grace, a great percentage of troubled marriages find a solution in a satisfying manner. To know how to forgive and to feel forgiven is a basic experience in family life. Forgiveness between husband and wife permits a couple to experience a never-ending love that does not pass away. (cf. 1 Cor 13:8). At times, this is difficult, but those who have received God's forgiveness are given the strength to offer a genuine forgiveness that regenerates persons.

45. The necessity for courageous pastoral choices was particularly evident at the synod. Strongly reaffirming their faithfulness

to the Gospel of the Family and acknowledging that separation and divorce are always wounds which causes deep suffering to the married couple and to their children, the synod fathers felt the urgent need to embark on a new pastoral course based on the present reality of weaknesses within the family, knowing oftentimes that couples are more "enduring" situations of suffering than freely choosing them. These situations vary because of personal, cultural and socio-economic factors. Therefore, solutions need to be considered in a variety of ways, as suggested by Pope St. John Paul II (cf. "Familiaris Consortio," 84).

46. All families should, above all, be treated with respect and love and accompanied on their journey as Christ accompanied the disciples on the road to Emmaus. In a particular way, the words of Pope Francis apply in these situations: "The Church will have to initiate everyone — priests, religious and laity — into this 'art of accompaniment,' which teaches us to remove our sandals before the sacred ground of the other (cf. Ex 3: 5). The pace of this accompaniment must be steady and reassuring, reflecting a closeness and compassion which, at the same time, heals, liberates and encourages growth in the Christian life" ("Evangelii Gaudium," 169).

47. A special discernment is

indispensable for pastorally guiding persons who are separated, divorced or abandoned. Respect needs to be primarily given to the suffering of those who have unjustly endured separation, divorce or abandonment, or those who have been subjected to the maltreatment of a husband or a wife, which interrupts their life together. To forgive such an injustice is not easy, but grace makes this journey possible. Pastoral activity, then, needs to be geared towards reconciliation or mediation of differences, which might even take place in specialized "listening centres" established in dioceses. At the same time, the synod fathers emphasized the necessity of addressing, in a faithful and constructive fashion, the consequences of separation or divorce on children, in every case the innocent victims of the situation. Children must not become an "object" of contention. Instead, every suitable means ought to be sought to ensure that they can overcome the trauma of a family break-up and grow as serenely as possible. In each case, the Church is always to point out the injustice that very often is associated with divorce. Special attention is to be given in the guidance of single-parent families. Women in this situation ought to receive special assistance so they can bear the responsibility of providing a home and raising their children.

48. A great number of synod fathers emphasized the need to make the procedure in cases of nullity more accessible and less time-consuming. They proposed, among others, the dispensation of the requirement of second instance for confirming sentences; the possibility of establishing an administrative means under the jurisdiction of the diocesan bishop; and a simple process to be used in cases where nullity is clearly evident. Some synod fathers, however, were opposed to this proposal, because they felt that it would not guarantee a reliable judgment. In all these cases, the synod fathers emphasized the primary character of ascertaining the truth about the validity of the marriage bond. Among other proposals, the role which faith plays in persons who marry could possibly be examined in ascertaining the validity of the sacrament of Marriage, all the while maintaining that the marriage of two baptized Christians is always a sacrament.

49. In streamlining the procedure of marriage cases, many synod fathers requested the preparation of a sufficient number of persons — clerics and lay people — entirely dedicated to this work, which will require the increased responsibility of the diocesan bishop, who could designate in his diocese specially trained counselors who would be

able to offer free advice to the concerned parties on the validity of their marriage. This work could be done in an office or by qualified persons. (cf. "Dignitas Connubii, art." 113, 1).

50. Divorced people who have not remarried, who oftentimes bear witness to their promise of faithfulness in marriage, ought to be encouraged to find in the Eucharist the nourishment they need to sustain them in their present state of life. The local community and pastors ought to accompany these people with solicitude, particularly when children are involved or when in serious financial difficulty.

51. Likewise, those who are divorced and remarried require careful discernment and an accompaniment of great respect. Language or behavior that might make them feel an object of discrimination should be avoided, all the while encouraging them to participate in the life of the community. The Christian community's care of such persons is not to be considered a weakening of its faith and testimony to the indissolubility of marriage, but, precisely in this way, the community is seen to express its charity.

52. The synod father also considered the possibility of giving the divorced and remarried access to the sacraments of Penance and the Eucharist. Some synod fathers insisted on maintaining the present regulations, because of the constitutive relationship between participation in the Eucharist and communion with the Church as well as the teaching on the indissoluble character of marriage. Others expressed a more individualized approach, permitting access in certain situations and with certain well-defined conditions, primarily in irreversible situations and those involving moral obligations towards children who would have to endure unjust suffering. Access to the sacraments might take place if preceded by a penitential practice, determined by the diocesan bishop. The subject needs to be thoroughly examined, bearing in mind the distinction between an objective sinful situation and extenuating circumstances, given that "imputability and responsibility for an action can be diminished or even nullified by ignorance, inadvertence, duress, fear, habit, inordinate attachments and other psychological or social factors" (Catechism of the Catholic Church, 1735).

53. Some synod fathers maintained that divorced and remarried persons or those living together can have fruitful recourse to a spiritual communion. Others raised the question as to why, then, they cannot have access "sacramentally." As a result, the synod fathers requested that further theological study in the matter might point out the specifics of the two forms and their association with the theology of marriage.

54. The problems relative to mixed marriages were frequently raised in the interventions of the synod fathers. The differences in the matrimonial regulations of the Orthodox Churches creates serious problems in some cases, which require due consideration in the work of ecumenism. Analogously, the contribution of the dialogue with other religions would be important for interreligious marriages.



CNS PHOTO/PAUL HARING

A family walks away after presenting the offertory gifts to Pope Francis during the canonization Mass of six Indian and Italian saints in St. Peter's Square at the Vatican Nov. 23, 2014.

**Pastoral Attention towards Persons with Homosexual Tendencies**

55. Some families have members who have a homosexual tendency. In this regard, the synod fathers asked themselves what pastoral attention might be appropriate for them in accordance with the Church's teaching: "There are absolutely no grounds for considering homosexual unions to be in any way similar or even remotely analogous to God's plan for marriage and family." Nevertheless, men and women with a homosexual tendency ought to be received with respect and sensitivity. "Every sign of unjust discrimination in their regard should be avoided" (Congregation for the Doctrine of the Faith, Considerations Regarding Proposals to Give Legal Recognition to Unions Between Homosexual Persons, 4).

56. Exerting pressure in this regard on the Pastors of the Church is totally unacceptable: this is equally so for international organizations who link their financial assistance to poorer countries with the introduction of laws which establish "marriage" between persons of the same sex.

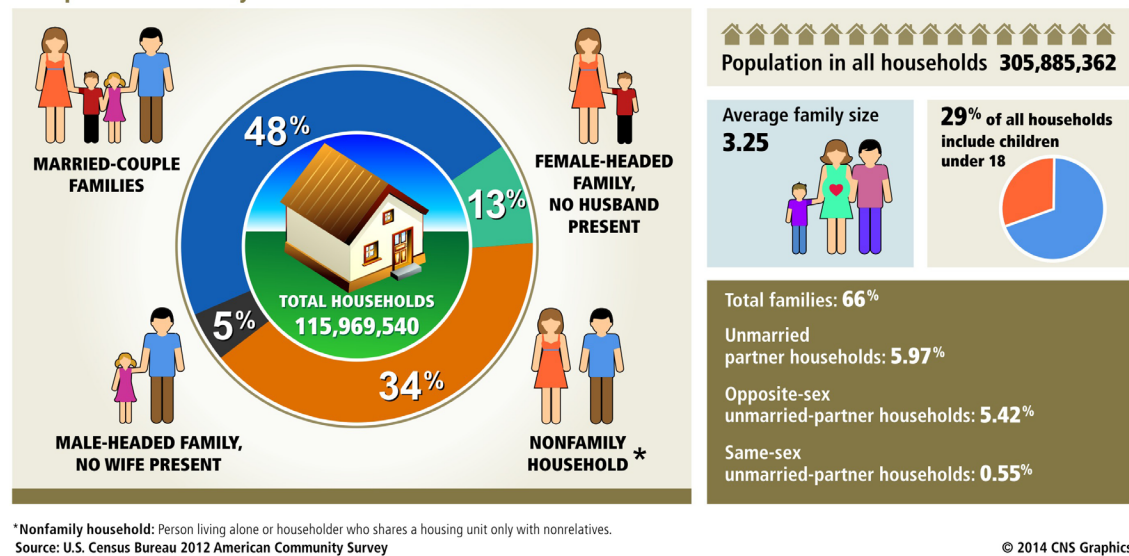
**The Transmission of Life and the Challenges of a Declining Birthrate**

57. Today, the diffusion of a mentality which reduces the generation of human life to accommodate an individual's or couple's plans is easily observable. Sometimes, economic factors are burdensome, contributing to a sharp drop in the birthrate that weakens the social fabric, thus compromising relations between generations and rendering a future outlook uncertain. Openness to life is an intrinsic requirement of married love. In this regard, the Church supports families who accept, raise and affectionately embrace children with various disabilities.

58. Pastoral work in this area needs to start with listening to people and acknowledging the beauty and truth of an unconditional openness to life, which is needed, if human life is to be lived fully. This serves as the basis for an appropriate teaching regarding the natural methods for responsible procreation, which allow a couple to live, in a harmonious and conscious manner, the loving communication between husband and wife in all its aspects, along with their responsibility at procreating life. In this regard, we should return to the message of the Encyclical "Humanae Vitae" of Blessed Pope Paul VI, which highlights the need to respect the dignity of the person in morally assessing methods in regulating births. The adoption of children, orphans and the abandoned and accepting them as one's own is a specific form of the family apostolate (cf. "Apostolicam Actuositatem," III, 11), and oftentimes called for and encouraged by the Magisterium (cf. "Familiaris Consortio," III, II; "Evangelium Vitae," IV, 93). The choice of adoption or foster parenting expresses a particular fruitfulness of married life, not simply in the case of sterility. Such a choice is a powerful sign of family love, an occasion to witness to one's faith and to restore the dignity of a son or

**HOUSEHOLDS IN AMERICA**

A snapshot of the family in the United States



daughter to a person who has been deprived of this dignity.

59. Affectivity needs assistance, also in marriage, as a path to maturity in the ever-deepening acceptance of the other and an ever fuller gift of self. This necessitates offering programmes of formation that nourish married life and the importance of the laity providing an accompaniment, which consists in a life of witness. Undoubtedly, the example of a faithful and deep love is of great assistance; a love shown in tenderness and respect; a love that is capable of growing over time; and a love that, in the very act of opening itself to the generation of life, creates a transcendent mystical experience.

**Upbringing and the Role of the Family in Evangelization**

60. One of the fundamental challenges facing families today is undoubtedly that of raising children, made all the more difficult and complex by today's cultural reality and the great influence of the media. Consideration, then, needs to be given to the needs and expectations of families, who are able to bear witness, in their daily lives, to the family as a place of growth in the concrete and essential transmission of the virtues which give form to our existence. Parents, then, are able freely to choose the type of education for their children, according to their convictions.

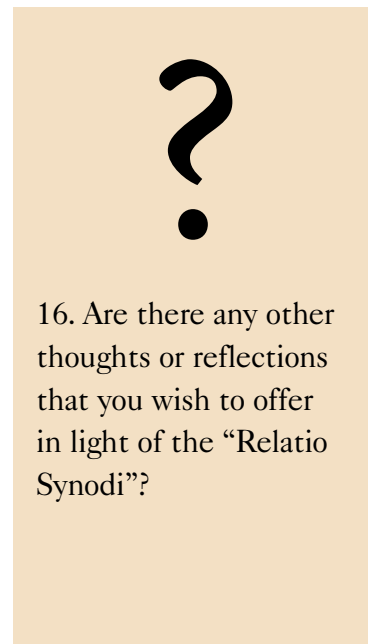
61. In this regard, the Church can assume a valuable role in supporting families, starting with Christian Initiation, by being welcoming communities. More than ever, these communities today are to offer support to parents, in complex situations and everyday life, in their work of raising their children, accompanying children, adolescents and young people in their development through personalized pastoral programs, capable of introducing them to the full meaning of life and encouraging them in their choices and responsibilities, lived in the light of the Gospel. Mary, in her tenderness, mercy and maternal sensitivity can nourish the hunger of humanity and life itself. Therefore, families and the Christian people should seek her intercession. Pastoral work and Marian devotion are an appropriate starting point for proclaiming the Gospel of the Family.

**Conclusion**

62. These proposed reflections, the fruit of the synodal work which took place in great freedom and with a spirit of reciprocal listening, are intended to raise questions and indicate points of view which will later be developed and clarified through reflection in the

local churches in the intervening year leading to the XIV Ordinary General Assembly of the Synod of Bishops, scheduled for October, 2015, to treat The Vocation and Mission of the Family in the Church and in the Contemporary World. These are not decisions taken nor are they easy subjects. Nevertheless, in the collegial journey of the bish-

ops and with the involvement of all God's people, the Holy Spirit will guide us in finding the road to truth and mercy for all. This has been the wish of Pope Francis from the beginning of our work, when he invited us to be courageous in faith and to humbly and honestly embrace the truth in charity.



16. Are there any other thoughts or reflections that you wish to offer in light of the "Relatio Synodi"?



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## Supreme Court agrees to take up same-sex marriage cases this term

WASHINGTON (CNS) — The Supreme Court Jan. 16 agreed to hear four cases over the constitutionality of same-sex marriage, tackling the questions of whether the 14th Amendment requires states to allow such marriages and whether it requires them to recognize same-sex marriages licensed in other states. In brief orders, the court accepted petitions from Tennessee, Michigan, Kentucky and Ohio, consolidating them into one hearing that will be held probably in late April, meaning a decision would likely come before the end of the term in late June. The court allotted an unusually lengthy period of time for oral arguments, two and a half hours, compared to a typical 60-minute period. As of Jan. 16, 36 states allow same-sex marriages, either under court rulings or state laws. In the other 14 states, they are prohibited, but those bans are all under legal challenge.

## Pope proclaims Sri Lanka's first saint, right to religious freedom

COLOMBO, Sri Lanka (CNS) — Canonizing Sri Lanka's first saint, who ministered to Catholics under persecution three centuries earlier, Pope Francis proclaimed what he called the "fundamental human right" of religious freedom. "Each individual must be free, alone or in association with others, to seek the truth, and to openly express his or her religious convictions, free from intimidation and external compulsion," the pope said Jan. 14, before a congregation of more than 500,000 in a beachfront park on the Indian Ocean. Pope Francis gave his homily half an hour after canonizing St. Joseph Vaz, a 17th- and 18th-century missionary from India who rebuilt the Catholic Church in Sri Lanka after its suppression by Dutch Protestant colonists. The pope called on Catholics today to emulate the new saint by spreading the Gospel with "missionary zeal. St. Joseph knew how to offer the truth and the beauty of the Gospel in a multireligious context, with respect, dedication, perseverance and humility," the pope said. "We are called to go forth with the same zeal, the same courage of St. Joseph, but also with his sensitivity, his reverence for others, his desire to share with them that word of grace which has the power to build them up. We are called to be missionary disciples."

## Lawmakers say Congress needs to protect institutional conscience

WASHINGTON (CNS) — Speakers at a policy summit in Washington Jan. 13 addressed the issue of protecting institutional conscience as it pertains to adoption, marriage and abortion. U.S. Rep. Mike Kelly, R-Pennsylvania, discussed conscience protections for religious and other adoption agencies, which is the aim of the Child Welfare Provider Inclusion Act, known as H.R. 5825.

# NEWS BRIEFS

## TRIBUTE TO THE REV. MARTIN LUTHER KING JR.



CNS PHOTO/ANTHONY D. ALONZO, NORTHWEST INDIANA CATHOLIC

A choir sings spiritual selections Jan. 11 during the Gary Diocese's annual tribute to the Rev. Martin Luther King Jr. at Holy Angels Cathedral in Gary. The concert choir of the Wirt/Emerson Visual and Performing Arts High Ability Academy performed under the direction of Marion Lynn Boynes. The cathedral parish has hosted the King commemoration in each of its eight years.

The bill would prohibit the federal government, and any state that receives federal funding for any program providing child welfare services, from "discriminating or taking an adverse action against a child welfare service provider that declines" to provide services that contradict their moral beliefs. "Because of our religious beliefs, we are being told that we cannot participate" in providing services, said Kelly, a Catholic, at the Heritage Action Conservative Policy Summit. "I don't believe that San Francisco, Illinois or Washington, D.C., has the right to tell your organization that you cannot participate in this. ... Nobody is going to exclude us." The act is meant to protect the rights of institutions such as Catholic adoption agencies that would be forced to either provide adoption services that conflict with their moral views or close their doors, as was the case for agencies in Massachusetts and California in 2006 and Illinois in 2011.

## Franciscan leader in Black Catholic ministry named auxiliary bishop

WASHINGTON (CNS) — Pope Francis has named Franciscan Father Fernand "Ferd" Cheri III, a New Orleans native who currently is direc-

tor of campus ministry at Quincy University in Illinois as an auxiliary bishop of the Archdiocese of New Orleans. The appointment was announced Jan. 12 in Washington by Archbishop Carlo Maria Viganò, apostolic nuncio to the United States. Bishop-designate Cheri, who turns 63 Jan. 28, has a background that includes extensive roles in black Catholic liturgy, music and spirituality, in addition to having served on the Franciscans' provincial council and as their director of friar life. He also is a board member of the National Black Catholic Congress and has been involved in activities including the NBCC gatherings, the U.S. bishops' subcommittee on Black Catholic worship and the National Joint Conference of Black Religious Planning Committee. He originally was ordained as a priest for the Archdiocese of New Orleans May 20, 1978. He studied at Notre Dame University and at the Institute for Black Catholic Ministry at Xavier University, both in New Orleans.

## Dominican sister chosen to lead Catholic Charities USA

ALEXANDRIA, Va. (CNS) — Dominican Sister Donna Markham has been chosen to succeed Father

Larry Snyder as the new president of Catholic Charities USA. The announcement was made Jan. 12 at Catholic Charities headquarters in Alexandria, a suburb of Washington. Sister Donna becomes the first woman to lead Catholic Charities, which was founded in 1910. She will officially take over from Father Snyder June 1. In a Jan. 12 telephone interview with Catholic News Service, Sister Donna said it is "a wonderful story" that three of the United States' leading Catholic service organizations are headed by women, listing Carolyn Woo, president of Catholic Relief Services, and Sister Carol Keehan, a Daughter of Charity who is president and CEO of the Catholic Health Association. "I see myself as number three — at least," Sister Donna said. "It's the first time for Catholic Charities, but certainly not the first time in this country." Currently president of the Behavioral Health Institute for Mercy Health based in Cincinnati, Sister Donna, a board-certified clinical psychologist, has a doctorate in clinical psychology from the University of Detroit and was named a fellow in the American Association of Clinical Psychologists. Last year, she was awarded the prestigious Harold S. Bernard Training Award from the American Group Psychotherapy Association in February 2014.

## Pope thanks Catholics for helping Haiti, says much more left to do

VATICAN CITY (CNS) — Pope Francis thanked Catholics worldwide for helping people in Haiti recover from a devastating earthquake, but said "there is still much work left to do." Marking the fifth anniversary of the magnitude 7 earthquake that destroyed large parts of Haiti Jan. 12, 2010, the pope met with international and church-based agencies, bishops and religious involved in offering assistance to those affected by the tragedy. The Haitian government maintains that 316,000 people were killed, more than 300,000 were injured and 1.5 million were displaced. Those attending the Jan. 10 papal audience were taking part in a one-day conference the same day organized by the Pontifical Council Cor Unum and the Pontifical Commission for Latin America to revive interest and commitment to reconstruction in Haiti. The pope told participants that continued aid must focus on assisting the whole human person, which includes meeting their spiritual and human needs as well as material assistance. Catholic charitable activity must also be done in communion with the rest of the Church, he said, "because none of us works for himself, but in the name of Christ, who showed us the path of service."

## U.S. Dominicans discover service, deep faith in Iraqi counterparts

BEIRUT (CNS) — Three U.S. Dominican sisters visiting displaced Christians in Iraqi Kurdistan encountered a witness of service and deep faith. They had traveled to Iraq on a mission of solidarity with the Iraqi Dominicans, who are among the more than 100,000 Christians uprooted from their homes last summer by the advances of Islamic State militants. Now the displaced sisters are administering to the tens of thousands still homeless, mostly dwelling in tents, half-finished buildings and containers in Iraqi Kurdistan. The three Americans — Sisters Marcelline Koch of Springfield, Illinois; Durstynne "Dusty" Farna of Adrian, Michigan; and Arlene Flaherty of Blauvelt, New York — spoke to Catholic News Service via Skype from Iraq before completing their Jan. 5-15 visit to Irbil and Dohuk, which are hosting most of the internally displaced Iraqis. They recalled "very, very sad faces"; small, metal housing units almost as cold as meat freezers; two to three families crammed into single rooms; and, because of sporadic electricity, an eerie, dangerous darkness enveloping interiors of chilly concrete buildings housing the displaced. "It's cold for us, and we come from real cold climates," said Sister Dusty, as she calls herself. "I'm still trying to get my head around what it means to have lost your home, your culture, a place to belong, your community — everything," said Sister Marcelline. "That sense of loss is just huge. And being here has helped me to feel that much more."

## Serra Club hosts seminarian luncheon

SOUTH BEND — The Bishop's Annual Seminarian Christmas Luncheon, sponsored by the Serra Club of South Bend was held at St. Therese, Little Flower Catholic Church in South Bend on Dec. 20. The Serrans honored the growing number of diocesan seminarians in formation as well as those who are originally from the Diocese of Fort Wayne-South Bend but are pursuing vocations in religious orders.

The event began with the rosary and Mass celebrated by Bishop Kevin C. Rhoades and several concelebrants. In his homily Bishop Rhoades noted that 2014 was the 10th anniversary of his first pilgrimage to the Holy Land and that the first Mass he said there was in Nazareth. At the top of the site where Mary's home is located inside the Basilica of the Annunciation, reads the Latin inscription, 'Verbum caro hic factum est' (Here the Word became flesh). He emphasized that even more important than the Nativity, the Incarnation of Jesus Christ was the greatest event in human history.

The Serra Club meets on the first Friday of every month with Mass, lunch and a meeting at the SJRMC, in conference room A and also meets on the third Wednesday of the month with dinner at 5:30 p.m. followed by a meeting at 6 p.m. New members are welcome. Contact Ray and Susan Vales at 574-204-2084 for information.

## Sisters of St. Francis of Perpetual Adoration celebrate the Year of the Consecrated Life

MISHAWAKA — The Sisters of St. Francis of Perpetual Adoration will participate in the first-ever national day of Open House with Religious on Feb. 8 in Mishawaka and Fort Wayne.

The Sisters of St. Francis of Perpetual Adoration extends an invitation to come to their open house and learn more about the community. This day gives the sisters an opportunity to witness to the joy of community life.

Religious houses around the country will be opening their doors on Sunday, Feb. 8, for an Open House with Religious. The sisters look forward to sharing this day, so that those interested may discover, in the words of Pope Francis, that "joy, true joy, is contagious ... it impels one forward."

The open house will be held at two locations on Sunday, Feb. 8, from 1-4 p.m. In Mishawaka, the open house will be held at the St. Francis Convent, 1515 W. Dragoon Trail. In Fort Wayne, the open house will be held at the St. Clare Convent, University of Saint Francis, 2701 Spring St., or 2828 Wane Lane.

## St. Jude School to display students' artwork

FORT WAYNE — St. Jude School, Fort Wayne, students

# AROUND THE DIOCESE

## FORT WAYNE PRO-LIFE RALLY, MARCH DRAWS SUPPORT



JOE ROMIE

More than a thousand pro-life supporters, led by the Knights of Columbus, pass by the Cathedral of the Immaculate Conception in downtown Fort Wayne as they participated in the 41st annual March For Life on Jan. 17. The march began at the University of Saint Francis Performing Arts Center and followed a rally with keynote speaker Mike Spencer, the Midwest director of training for Life Training Institute. Dr. Donna Harrison, executive director of the American Association of Pro-Life OB-GYNs (AAPLOG), was also a speaker. Representatives from "Silent No More," the awareness campaign for men and women with an abortion in their past, spoke outside the Federal Building at the end of the march.

from first through eighth grades have been working on a piece of artwork since September that will be displayed in the school. The students will entertain an "Art Show by Artome" on Saturday, Jan. 24, after the 5 p.m. Mass and on Sunday, Jan 25, from 8 a.m. to 2 p.m.

All of the students' art will be framed and displayed in the St. Jude Parish Hall.

"We are very excited to celebrate all of our students and their gifts and talents," noted art instructor Bob Panza. "We are so blessed with such creative talent here at St. Jude. All the students, to borrow an expression from baseball, 'Are knocking it out of the park.'"

## Bishop Perry to celebrate Mass, offer presentation on Father Tolton

FORT WAYNE — Bishop Dwenger High School extends an invitation to the public to learn more about Servant of God Father Augustus Tolton presented by Bishop Joseph Perry, auxiliary bishop of Chicago and diocesan postulator for the cause of canonization of Father Augustus Tolton. Bishop Perry will celebrate Mass

at 9:30 a.m. on Jan. 29. Guests may enter the Bishop Dwenger High School Gym through Doors 4 and 5. The bishop's presentation on the life and virtues of Father Tolton will follow the Mass.

Father Augustus Tolton (1854 – 1897), born into a black Catholic slave family, conquered almost insurmountable odds to become the first African-American priest in the United States. His is a deeply inspiring story of perseverance, courage and holiness. His cause of canonization was opened in 2010 and is now under consideration at the Vatican.

Bishop Perry was appointed titular bishop of Lead (a historic former See in South Dakota) and auxiliary bishop of Chicago in 1998, by mandate of Pope St. John Paul II.

Bishop Perry's episcopal duties, currently, see him as episcopal vicar for one of six vicariates of the Archdiocese of Chicago, a jurisdiction that covers 75 parishes and two missions and an oratory and 55 elementary schools and seven secondary schools, 96 priests and 250,000 Catholics.

Bishop Perry will also be making a presentation at Bishop Luers High School on Jan. 29 at 1:30 p.m. The public is invited to the talk.

## USF announces cast of Katori Hall's 'The Mountaintop'

FORT WAYNE — In Director Brad Beauchamp's upcoming presentation of Katori Hall's play "The Mountaintop," two local actors will take the stage at the University of Saint Francis to present a vision of Dr. Martin Luther King, Jr.'s final night.

Ennis Brown, Jr. will play the civil rights leader, while Fatima Washington will portray Camea, a spirited young hotel maid who forces King to face many of his doubts and fears.

Brown is no stranger to the USF stage as he portrayed Tom Robinson in a USF production of "To Kill a Mockingbird," also directed by Beauchamp. Washington is likewise a very familiar face as she is a singer/songwriter who has performed on several local stages, but also with national acts like Trace Adkins, Jagged Edge and Tony Award winner Heather Headley. In 2011, she released her first album, "A Part of Me."

Performances of "The Mountaintop" run Feb. 19-22 at the USF North Campus

Auditorium, 2702 Spring St. Doors will open 30 minutes before showtime for general seating, and showtimes are Thursday, Feb. 19, at 8 p.m.; Friday, Feb. 20, at 8 p.m.; Saturday, Feb. 21, at 8 p.m.; and Sunday, Feb. 22, at 2 p.m.

Tickets will be sold at the door and in advance by calling 260-399-8064. Ticket prices are \$10 for adults, \$8 for seniors 65 years or older and children (under 18). Group discounts are also available. This performance contains adult language and may not be suitable for young children.

The performance is sponsored by the Fort Wayne Urban League Guild, *Frost Illustrated*, The MLK Club, Inc. and the University of Saint Francis School of Creative Arts.

## Author of 'The New Jim Crow' to speak at Saint Mary's College

NOTRE DAME — Saint Mary's College will host Michelle Alexander, author of the best-selling book "The New Jim Crow," on Monday, Feb. 9, at 7 p.m. in O'Laughlin Auditorium. The lecture is free and open to the public. Due to anticipated high demand, this is a ticketed event. Tickets may be reserved by calling the Moreau Box Office at 574-284-4626 or going to moreaucen-ter.com.

The Saint Mary's Center for Women's Intercultural Leadership, the Division for Student Affairs, the Center for Spirituality and the Office of Special Events are sponsors of the event.

## Pope Benedict XVI tells South Bend native, charity and faith must be linked

SOUTH BEND — Tom Keller, principal and co-founder of Keller McIntyre and Associates, a leading Washington lobbying firm that represents nonprofits, charities and faith-based organizations, is a South Bend native who works as a lobbyist in Washington, DC, and recently had a rare private audience with Pope Emeritus Benedict XVI in the Holy Father's living room and was told by the former pontiff, "Charity without truth is meaningless; truth without charity is also meaningless. The two cannot be separated." Tom Keller is the son of Thomas and Gladys Keller of South Bend, attended Holy Family Grade School and Saint Joseph High School, and became interested in public service as a youth during visits to the St. Joseph County Surveyor's office in downtown South Bend where his father worked as deputy county surveyor for 40 years. Keller was one of five leaders of Caritas in Veritate International (CiVi), who met with the pope in Rome hosting a five-day international forum to discuss the mission of charitable organizations.

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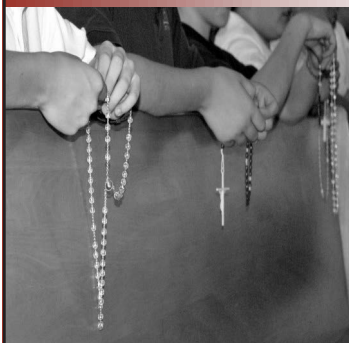
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## Parish 'gem' begins celebration of 100 years of Catholic education in Besancon

BY MICHELLE CASTLEMAN

NEW HAVEN — The year 2015 marks a very special time for the students and staff at St. Louis Academy in rural New Haven. It was 100 years ago, on Thanksgiving Day, 1915, at 9:30 a.m. that the dedication of their new school was held after a blazing fire destroyed the former wooden structure called St. Joseph School on the French settlement at Besancon.

Historical accounts of the event detail a "grand time" with Bishop Herman Joseph Alerding, countless clergy and hundreds of visitors from near and far attending as they traveled via the interurban. After a solemn high Mass at the church, the faithful, along with the school children, marched to the school which was "gaily decorated with a dozen American flags" for a blessing of the interior and exterior of the new building.

Classes in the new school, which opened under the name St. Louis Academy, began on Oct. 4, with three teachers from the Sisters of Notre Dame (who had taught at the old school Sept. 3, 1910), and 116 students.

The fabulous new brick building boasted four large schoolrooms, a basement and auditorium — "well arranged and solidly constructed."

During the early years, students thrived in the Catholic setting of their family-like atmosphere. Various reports found in the archives itemized improvements made.

In 1936, new concrete floors were laid in the basement of the school and in 1937 the interior of the school was painted, the floors reconditioned and stokers were installed. New storm windows were placed in the school in 1946 when the School Sisters of Notre Dame were still in charge and taught eight grades in four classrooms to 137 pupils.

The Sisters of Notre Dame con-



St. Louis Academy in rural New Haven will launch the 100<sup>th</sup> anniversary of the school during Catholic Schools Week. Special activities are planned throughout the anniversary year.

tinued to serve the children of St. Louis Academy for a total of 67 years until June 1977. A kindergarten program was started in 1979.

During the early 1980s, when conservation of energy was a concern, one third of the cafeteria was transformed into a chapel for daily Mass during the winter months. The large windows were removed, thermo paned windows were installed and the front doors of the school were replaced.

The student body has remained small but steady through the 1980s and 1990s averaging around 70 students. The school has maintained a first-class accreditation and has a very active school board and Home and School Association continuing

the strong tradition of parents playing a crucial role in the school's vitality.

Several remarkable sisters and lay principals have served St. Louis Academy over the last century. Most special in the memory of the current parishioners is Agnes Hart whose music and energy filled the halls from 1987-2004. Cheryl Layton-Whitaker and Carolyn Kirkendall also provided leadership in the new millennium.

Cheryl Klinker is current principal and has been at the helm since 2011. Under her direction, the school has significantly increased enrollment and continued to grow and flourish. With her expertise and director background for the learning disabled, St. Louis Academy

became a pilot school for special needs students in the Diocese of Fort Wayne-South Bend in 2012. The education provided is not only exemplary in rating but cultivates a Catholic culture of mutual respect and caring.

The school houses interactive boards and technology in every classroom and 102 students in pre-school through eighth grades with seven full-time and three part-time teachers.

Recent improvements include remodeling the former art room into a resource room, replacing the original slate roof with a new one of steel tile, adding a larger, covered back porch and new windows and doors. Efforts to remodel the former con-

vent/parish office to include space for a science lab, art and music classes are in the near-future plans.

In her January newsletter to alumni, Klinker summarized: "St. Louis Academy has stood the test of time. Our physical building may have been updated and our educational practices modernized, but it is the community pride in St. Louis Academy that sustains the Catholic mission it was destined for."

For nearly two decades, pastor at St. Louis Besancon Parish Father Stephen E. Colchin has lovingly referred to St. Louis Academy as the parish gem.

He spoke recently of his gratitude to the parish and its families: "For 100 years, this parish and its families have supported St. Louis Academy with their time, talent and treasure and made personal sacrifice to send their children to a Catholic school. We have much to be thankful for as the Lord has guided us over this past century, and we pray this same guidance will sustain us well into the future."

During the 2015 Catholic Schools Week, students and staff will kick off the festivities collecting 100 canned goods throughout the week as well as dressing like and re-enacting a day in 1915.

Klinker detailed the mission statement for the celebration, "The Centennial Celebration will be a time in which St. Louis Academy will honor its extraordinary past, celebrate the success of our present and imagine our future, as St. Louis Academy continues to weave a foundation of faith and academics in all students."

Still in the planning stages, many events have been proposed for the students and community throughout the year including an alumni meet and greet, performing 100 good deeds before the 100th day of school and doing 100 service hours. The celebration will culminate on Nov. 1, 2015, All Saints Day, with Mass celebrated by Bishop Kevin C. Rhoades.

# Everyone's favorite librarian

BY VINCE LABARBERA

FORT WAYNE — Children's literature offers a generally positive portrayal of librarians as knowledgeable, helpful, amazing and friendly. In fact, that's the image Mary Beltz has been portraying as the librarian at Queen of Angels School, Fort Wayne, for the past 35 years. And as she turns 80 on Jan. 30 — appropriately, during Catholic Schools Week — she has no plans to turn in her library card.

Born in Fort Wayne, Mary attended Cathedral School and graduated from Central Catholic High School. Even though she, her parents, one brother and three sisters lived off of West Main Street near Lindenwood Cemetery, the Cathedral of the Immaculate Conception downtown served as their parish. Her parents were married there, it was where Mary was baptized and later married, and where her only son, Andrew, was baptized and subsequently married.

Mary's father was a police officer. And like most back then, her mother was a stay-at-home mom. She did drive a carload of neighborhood children to and from Cathedral School.

After their marriage in 1954, Mary and her husband, William, moved to California for two years where he was stationed with the Navy. Returning to Fort Wayne, they again located west of the downtown area and attended the cathedral.

When Cathedral School was closed in 1980, Mary was able to enroll her son at Queen of Angels School.

When asked how she became a librarian, Mary said, "We waited a long time (20 years) to have a child and then God gave us this miracle."

"He's a great kid!" she exclaimed. "I thought I should help the school because I love it so much that he got in. Volunteers were needed and I signed up for everything since my husband had a good job and I didn't have to work."

Initially, she was playground

supervisor nearly every day, saying, "It was fun!" But soon she moved to the library and worked with librarian Susanne Tobin. "She was the best and taught me everything I know," Mary said.

"I worked for her two days a week," she continued, "but the more I was there the more I worked and the more I came in the more she taught me," said Mary.

When it was time for retirement, Tobin asked Mary to take over. And Mary knew enough by then to be able to handle the job for the past 35 years.

And what do you need to know to be a librarian, *Today's Catholic* asked? "You have to know all about the Dewey Decimal system," she stressed. "That's how all the stacks are lined up. God has given me the knowledge to know where nearly all the books are," she said.

When asked if there were any stories that stood out over the years, she quipped, "I could write a book!" An example, she related, occurred recently at a Saturday night Mass. A preschooler came up behind her



VINCE LABARBERA

Queen of Angels Librarian, Mary Beltz, cherishes a copy of the classic "Robinson Crusoe," by Daniel Defoe. She said she knows just about every book in the library and nearly every child's name in the school of 200-some students, plus what they like and don't like as well as what book each needs.

and admitted he forgot to bring his book back. He then turned to his mother and pointed to Mary, saying, "That's the library!"

Mary often ran into another preschooler around town, she said. "At Walgreens, he finally asked me, 'Why do I keep seeing you at different places?' 'I don't know,' I answered. Then he said, 'I think God just wants us to see each other!' I love these kids," Mary added.

You won't hear "Shhhh" in Mary's library. That's because she's there to help the children and not just monitor their behavior. "They're good kids and very respectful. I've never had a problem. In 35 years I've only given out two detentions."

In addition to maintaining the library for each class and fulfilling individual book requests, Mary conducts reading programs for third and fourth graders, works with junior-high students, helps judge spelling bees and assists with dismissal. In the past, she belonged to HASA, did school lunches, worked in the office, served as a kindergarten aide and assisted kids who needed individual help. "I do whatever is needed. I think there's not a job here I haven't done."

"Mary is really sweet and just does everything," exclaimed Rebecca Elswerky, principal of the school. "She's bombarded with technology, working with kids,

helping everybody out with anything. We just love her."

Catholic Schools Office Superintendent Marsha Jordan said, "Mary Beltz has been a true treasure to the Queen of Angels School community. ... In fact, she might be described as Queen of Angels own 'national treasure.' True to her Irish roots, Mary loves to laugh, loves people and loves life. As principal at Queen of Angels from 2000-2010, I saw firsthand how Mary used the position of librarian to positively connect with all students, making each feel like they were the most important and loved student in the building. Students in turn found a caring person in whom they could entrust their private joys and worries, and someone to laugh with."

"Mary would probably tell you that it is she who has been blessed to work at Queen of Angels these past many years, but actually it is those of us who have experienced her joy for life who have truly been blessed," Jordan said.

For 15 years Mary volunteered her services but now is paid for her expertise. "It's fun to come to work every day, I really, really love it!" she emphasized. "And what's really cool is the kids come back and see me, give me a hug. There are kids who left here, got married and now have kids who attend here. I just love it. It's a good place to be."

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Mishawaka Catholic	St. Michael, Plymouth
Our Lady of Hungary	St. Pius X
Queen of Peace	St. Thomas the Apostle, Elkhart
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#### FORT WAYNE AREA Starts January 28

Huntington Catholic	St. Joseph, Decatur
Most Precious Blood	St. Joseph, Fort Wayne
Queen of Angels	St. Joseph, Garrett
Sacred Heart, Warsaw	St. Joseph Hessen Cassel
St. Aloysius	St. Jude
St. Bernard, Wabash	St. Louis Academy, Besancon
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# Christ is the primary reason for our Catholic schools

BY MARSHA JORDAN

“Catholic Schools: Communities of Faith, Knowledge and Service,” is the theme chosen for Catholic Schools Week, 2015. Our schools are Catholic communities that have at their core the person of Jesus Christ. The following known quote says it well: “Let it be known to all who enter here that Jesus Christ is the reason for this school, the unseen but ever-present teacher in all its classes, the model of its faculty, and the inspiration for its students.” This quote resonated so much with me, that as a first-year principal I posted it in numerous locations in my building.

Christ is the primary reason for our schools, though many desire to enroll in our Catholic schools because of excellence in academics, or athletics or the arts. More succinctly, the schools in our diocese are Catholic schools of excellence where each child is challenged to grow in knowledge, wisdom, faith and love in imitation of the person of Jesus Christ. Our Lord Jesus Himself is at the very center of our schools, as a means of continuing His very own mission of proclaiming the Gospel.

The United States Conference of Catholic Bishops in 2005 expressed strong commitment to Catholic schools when they stated, “Our vision is clear: Our Catholic schools are a vital part of the teaching mission of the Church. . . . We must respond to challenging times with faith, vision and the will to succeed

because the Catholic school’s mission is vital to the future of our young people, our nation and especially our Church.”

In his address to Catholic educators in 2008, Pope Benedict XVI stated, “Education is integral to the mission of the Church to proclaim the good news. First and foremost, every Catholic institution is a place to encounter the Living God, who in Jesus Christ, reveals His transforming love and truth.”

Our schools are at the very heart of the evangelizing mission of the Church because they are called to proclaim the “Good News” of the Gospel to all — to the children who attend, to the parents of those children, as well as their surrounding communities. Especially in our world today with its secularism and many difficulties, we need strong Catholic schools ready for the Holy Spirit to strengthen the lives and faith of children and families. As articulated at a recent Synod of Bishops, “If evangelization is to be true to itself, it cannot take place apart from education; it is directly related to it.”

Catholic schools, today especially as they have the opportunity to reach many more students and families through School Choice Scholarships, have a critical choice. The key, as noted by Archbishop Joseph Kurtz of Louisville, is “that we do not see faith and excellence as an either/or but embrace both as we plan for every aspect of Catholic education, with our faith being the foundation and the inspiration for all school programs and activities.” Our faith is



MARSHA JORDAN

the sturdy framework around which everything else is integrated: a challenging curriculum rooted in Gospel values and Catholic teachings, the sacraments, liturgy, prayer, religious instruction and service experiences. If it is truly effective, the religious education and faith formation touches all members of the school community — students, parents, teachers, administrators and staff — forming them in the way of holiness.

“Jesus is the unseen but ever-present teacher in all its classrooms” means that religion is not just another subject in a full curriculum. It is a way of life that is taught by word and example. In the “Holy See’s Teaching on Catholic Schools,” Archbishop J. Michael Miller writes: “The Gospel of Jesus Christ and His very person are to inspire and guide the Catholic school in every dimension of its life and activity — its

philosophy of education, its curriculum, its community life, its selection of teachers, and even its physical environment. Christ is *the* Teacher in Catholic schools,” not “fitted in” but rather the school’s vital principle that guides every part of the community of faith.

Jesus Christ is the “model” for the teachers and administrators who are committed to helping prepare students relate the Catholic faith to their culture and to live that faith in practice. Teachers and administrators in the Catholic school serve as vital witnesses of our faith and have the tremendous responsibility of creating a school environment that ensures that the school achieves its purpose. Archbishop Miller further writes, “The Holy See’s documents pay a great deal of attention to the vocation of teachers and their participation in the evangelizing mission. The nobility of the task to which teachers are called demands that, in imitation of Christ, the *only* Teacher, they reveal the Christian message not only in word but also by every gesture of their behavior.”

All Catholic school teachers and administrators are well aware that they are in a privileged position of having the opportunity to model the faith and guide both students and parents, directly and by example. Further, they do so while acknowledging that they, too, are continuing to grow in their journey of faith. A model is an ideal to be strived for each day. Catholic educators and their students strive each day to model the ideals of Jesus provided


through the words and teachings of His public ministry. In acting with love, compassion and forgiveness, others may come to know and understand Christ more fully.

Finally, Christ is the “inspiration for our students” in all they do. The word *inspire* in Latin means, “to breathe life into.” Putting Christ at the center breathes life into every facet of the Catholic school — the work of teachers, administrators and students, the daily experiences of faith and sacraments, the outstanding academics, arts and athletics, and the family atmosphere that nurtures them. The Holy Spirit is clearly present and manifested in countless ways within the school.

As we celebrate Catholic Schools Week 2015, we offer gratitude to the many parents past and present, who have entrusted the treasure of their children to the care of Catholic Schools. We offer a prayer of thanks for the work of our predecessors, priests and lay people, who established the firm foundation of Catholic schools from Fort Wayne to South Bend. Finally, we offer sincere gratitude to the 1,400 teachers, administrators and pastors who daily accept the call to lead the 42 schools of our diocese with the constant assurance that Jesus Christ is with us as the “unseen but ever-present teacher.”

**Marsha Jordan** is the superintendent of Catholic Schools for the Diocese of Fort Wayne-South Bend

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# Communities rally for academic success for past struggling schools

BY LISA KOCHANOWSKI

**SOUTH BEND, ELKHART** — The African proverb, it takes a village to raise a child, is very true when people talk about the amazing academic success of St. Vincent de Paul School in Elkhart and St.

Adalbert School in South Bend.

Both grade schools found themselves in academic trouble with the Indiana Department of Education's A-F grading scale in 2012 and 2013. To correct the problem, community wide programs were launched within each of the schools that led to an "A" grade in 2014.

"To the academic success I defi-

nately credit the dedication, innovation and hard work of our teaching staff, who have taken it upon themselves to make sure that an academically excellent education is provided. That's been our No. 1 priority since the state found us to be a failing school three years ago," said St. Adalbert Principal Andrew Currier of the success. "That's been

a top priority alongside ensuring there is a very solid faith education being provided to the children."

"First and foremost, I would attribute it to the fact that God is good and trusting in Him is paramount," noted St. Vincent de Paul Principal Tom Gropp. "Secondly, we accomplished what we did because of the dedication and hard work of staff, students and parents."

Each school put instructional changes in place to ensure that students were learning and growing academically. Teachers have participated in professional development and personalized training to reach out to students and families.

"We worked very diligently to take a look at our core subject criteria," said Currier. "We had to make sure that adequate time was given to core subjects to make sure that we prioritized math and language arts. We found that we weren't taking enough time with those subjects especially with children who are acquiring English as a new language."

"Our math was really struggling, too, so we put in a number of supports instructionally," he said. "In fact we hired another teacher to support math, and we hired a person that helps support math instruction throughout the school and also tracks academic data for the whole school."

In 2012, St. Vincent began working with Doepker Educational Consulting. Through this relation-

ship they learned about data driven instruction, changing the way the school assessed students. This model aided the school in understanding and meeting the needs of the students. It has been an ongoing process for the past three years. Each year specific goals are made and met to help the school stay on track for continuous improvement. Gropp noted it has been a learning process and is appreciative of the dedication of everyone involved with the school.

One of the big changes was using data to group students according to needs. Data derived from the formative and summative assessments helps drive the instruction from week to week and ensures that what is being taught is aligned to the state standards.

Through the transformation process of each school, time has been noted as one of the greatest obstacles to achieving success.

"The biggest obstacles are finding enough time to get as far as we really need to academically," Currier said. "Timing is crucial."

"We've put into place an extensive after-school program that a majority of the school participates in, and we also have a lot of help from Notre Dame tutors that come in and work with the students after school as well," said Currier. The program runs four days a week for an hour and 20 minutes.

**SUCCESS, PAGE 21**



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•Father Lourdino Fernandes, Pastor

401 Monroe St., Monroeville, IN 46773

Phone: 260-623-3447

# SUCCESS

CONTINUED FROM PAGE 20

Gropp noted, "As we have made the change to the data-driven instruction, it became overwhelmingly obvious that more time is needed to collaborate. Through collaboration is where data can really be laser-focused and teachers can drill it down together and then share strategies, best practices, etc. This in turn allows the teachers to make adjustments as needed for groupings and differentiation. We have tried to overcome this by instituting two late start days a month where collaboration can take place."

Each school has a large Hispanic population requiring the need for some accommodations for students.

"What's key to success here is that we don't see culture or language as an obstacle but we celebrate it and see it as a real benefit and a real opportunity for the children to grow both in English and Spanish," said Currier.

St. Adalbert created the "Madrinas y Padrinos" group as a way to empower parents to leadership and visible presence in the school community. Modeled after the strong social networks of "madrinas" and "padrinos" in the Latino community, this program embraces "parents helping parents as mentors" for the good of the entire community.

The core group of parents serves as mentors for new St. Adalbert School families, work within the HASA (Home And School Association) group to help families with programs and support, help facilitate parent educa-

tion and serve as ambassadors for the school.

"It has been a fantastic benefit and bonus to the school," said Currier. Through the program, educators have been able to help teach parents what to look for academically with the children. It has also led to student-run conferences where instead of the teacher presenting to the parents, students are given responsibility and support to show parents how they are progressing toward their goals.

Language barriers can be a struggle for children. St.

Adalbert is employing more ENL teachers and almost all teachers are

ENL-certified through a grant program from Holy Cross College.

"That has really helped the teachers adapt their strategies and instructional approach to best serve students with Spanish as their primary language," said Currier. The school is making school life more familiar to the Hispanic students by celebrating Latino feast days, fully embracing Latino cultural celebrations and making changes to the school menu.

Gropp said, "It is a unique aspect but also a great aspect. It is exciting to see our language learners grow in their English language and achieve success."

Each year St. Vincent ELL (English Language Learners) student are given a language proficiency test. The test determines their language proficiency level and accommodations are assigned as needed for the classroom and on state testing. The school has also added an ELL teacher as an extra resource for students. With supplemental information the goal is to better assess the students' needs.

Both schools are proud of their "A" rating and have programs in place to ensure continued growth.

"We're working hard making

sure that the systems we put in place can continue to serve the academic needs of the students. I think — even more important than that — we are going to continue to be flexible when needed, adapt to the shifting needs of the children, and shifting expectations at state and diocesan levels," said Currier.

Gropp said, "One thing is we want to keep perfecting our data-driven instruction and learn how to use the data in a way that will benefit the students as much as possible. Secondly, we want to strive to make the students responsible for their own data. The students are keeping their own data folders in the classrooms and logging their own successes and improvement needed."

"This will eventually develop into student-led conferences in the future where the students take their parents through their data as opposed to teacher-led conferences. Research has shown that students who are responsible for their own data have a much higher rate of success," said Gropp.

**'What's key to success here is that we don't see culture or language as an obstacle but we celebrate it and see it as a real benefit and a real opportunity for the children to grow both in English and Spanish.'**

ANDREW CURRIER, PRINCIPAL, ST. ADALBERT

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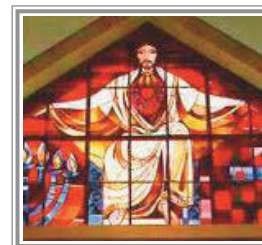
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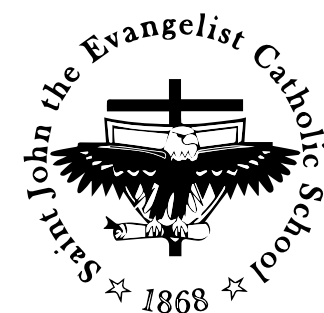
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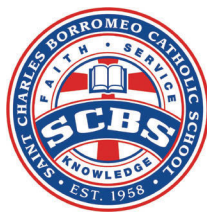
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# Bishop Rhoades encourages Saint Joseph High School students to ponder the Gospel daily, walk in Christian friendship together

BY CHRISTOPHER LUSHIS

SOUTH BEND — “Think deeply about the Gospel!” Bishop Kevin C. Rhoades emphasized to those in attendance at Mass during his annual pastoral visit to Saint Joseph High School on Jan. 16, concelebrated by Father Terry Coonan, the school chaplain and parochial vicar at St. Pius X, Granger, and Holy Cross Father Brian Ching, parochial vicar of St. Joseph Parish.

Bishop Rhoades continued, “Too often our faith can be superficial if we don’t think deeply about it. When we do, the Gospel affects our lives; we are challenged, we become transformed.”

Reflecting upon the Biblical narrative of the paralytic who was lowered through the roof by his friends so that Jesus might heal him, Bishop Rhoades commented on the great faith of these men and the importance of building Christian relationships.

“We read in the Gospel that Jesus saw and was impressed by their faith,” Bishop Rhoades said. “They loved their friend and wanted him to be healed, and they trusted that Jesus had the power to cure him. This is what true friends do; they help those in need, they desire the good of others, and they bring them to Jesus. Then to their surprise, not only was his physical ailment healed, but the greater issue — his spiritual paralysis — was eliminated too.”

“We can all find ourselves spiritually paralyzed,” Bishop Rhoades said. “This is what sin does to us. It prevents us from walking toward God. But the power of His merciful love can set us free. Jesus is our Savior, the divine physician who heals us so that we are once again able to walk along the path of goodness and holiness. Let us help one another to walk along that path!”

At the end of Mass, as is customary during Bishop Rhoades’ pastoral visits, he fielded questions from students on various topics, ranging from his favorite saints and most memorable experiences — which include having met St. John Paul II and Blessed Mother Teresa — to requests for showing off dance moves and solving math problems, for which he deferred to Father Terry and Professor Ben Dillon for assistance.

Bishop Rhoades also shared details of his recent trip to Rome to meet with Pope Francis. He expressed his joy at having the opportunity both to concelebrate Mass with the pope and to speak with him during a private audience, where he presented Pope Francis with letters written by Saint Mary’s College students and others. During this time, Bishop Rhoades also encountered a bishop from northern India and the archbishop of Mosul, Iraq, both of whom shared some of their great challenges as leaders in the Church, one as the leader of 3,000 Catholics in a country of almost 3 million people, the



PHOTOS BY KEVIN HAGGENJOS

Bishop Kevin C. Rhoades celebrates Mass at Saint Joseph High School in South Bend Jan. 16 during his annual pastoral visit to the school.

other as one who has experienced great suffering from anti-Christian extremists who have destroyed churches, killed those who refused to renounce Christ, and driven his Catholic population into exile. In response, Bishop Rhoades pledged the help of the diocese to assist however possible in rebuilding and strengthening the Catholic community there.

Bishop Rhoades also spoke fondly of his encounter with Pope Francis, with whom he spoke in both Italian and Spanish. Bishop Rhoades then expressed that Pope Francis, at the end of their encounter, with great sincerity and intensity, requested that he pray for him — emphasizing his hope and need of God’s continued guidance as he shepherds His Church — to which Bishop Rhoades promised his continued prayers and support.

After Mass, Bishop Rhoades toured the school and visited senior theology classes learning Catholic social teaching and Church history. He impressed upon the students the need for confronting injustices, especially those that most heavily impact children, and on being instruments of God’s mercy in the world. He also emphasized the benefits of learning other languages, which can open and provide new worlds of possibility, especially for building the global Church, and he touched on the importance of finding a strong Catholic community to become connected to as college students.

Bishop Rhoades ate lunch with the members of the student council, who shared together in a meatless Friday meal — a weekly practice in the dining hall for reminding students of the importance of fasting to greater glorify God. During this meal, student leaders Maggie Verhiley, Keenan White, Meghan Magee, Mary Schmitt, Jeanie Freeby, Grace Horan and Charlie McFadden discussed with the bishop their overall experiences at Saint Joseph’s and their personal plans for the future. Bishop Rhoades shared



Saint Joseph High School Principal Susan Richter introduced Haley Shaw and John Griffith who presented Bishop Kevin C. Rhoades with gifts, including a spiritual bouquet of hundreds of rosaries and thousands of prayers said for both him and Pope Francis, as well as a framed collage of images displaying the words “God Calls, We Answer,” the core theme of Saint Joseph’s for this year. At left, James Kiai and Mary Schmitt were recipients of the senior community awards.

with them his desire to provide a strong theological foundation through the atmosphere and courses offered by the Catholic schools throughout the diocese and was pleased to hear about how their faith has grown and matured at Saint Joseph’s.

Afterwards, Bishop Rhoades was interviewed by broadcasting intern students Alex Daugherty and Summer Horan before concluding his day with a discussion between theology teachers and campus ministers on goals and plans for the future.

Students, faculty and staff each expressed their gratitude toward Bishop Rhoades for his willingness to make the visit a priority and for providing a witness to the community of how the Church requires and is benefited from personal connection to their pastoral shepherd.

Father Coonan remarked, “I think it’s always a great visit when the bishop comes to Saint Joe. He interacts with the students in a way that shows his true pastoral heart, which shines through his homilies, for sure, but comes out even more clearly when he engages the students for question and answer after Mass and in the classrooms. I’m happy that while there are many important things to be done, he is so generous with his time toward the students



During a question-answer session Saint Joseph students pose for a “selfie” photo with Bishop Kevin C. Rhoades.



Future Business Leaders of America (FBLA) is a student group preparing for careers in business and business-related fields. From left, Treasurer Carly Truhler, Secretary Hannah Conner, President Austin Truhler and Vice President Garrett Loitz run the Meghan Beeler Cafe after school. Recently the group decorated holiday wreaths that were auctioned off at the Holiday Happenings Dinner and Auction event for Hannah’s House.

## Saint Joseph Catholic School

### Decatur



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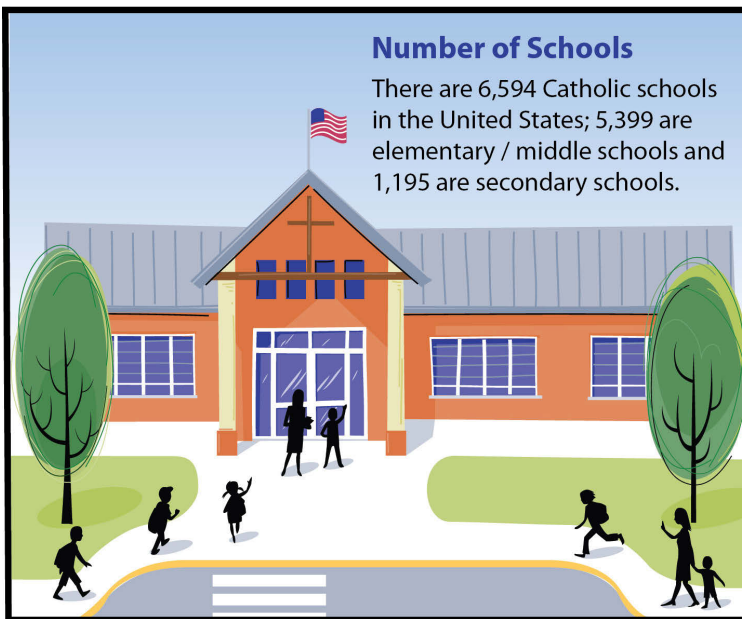
For more information, call 260-724-2765 or visit [www.stjosephdecatur.org](http://www.stjosephdecatur.org)

## What is National Catholic Schools Week?

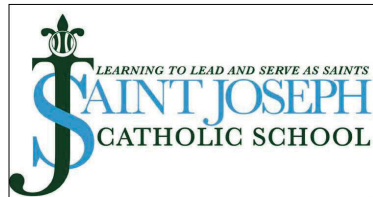
National Catholic Schools Week is the annual celebration of Catholic education in the United States. It starts the last Sunday in January and runs all week, which in 2015 is Jan. 25-31. The theme for the National Catholic Schools Week 2015 is "Catholic Schools: Communities of Faith, Knowledge and Service."

### Number of Schools

There are 6,594 Catholic schools in the United States; 5,399 are elementary / middle schools and 1,195 are secondary schools.



Source: U.S. Catholic Elementary and Secondary Schools 2013-2014: The Annual Statistical Report on Schools, Enrollment and Staffing (NCEA).



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# St. Joseph School working to meet special needs of immigrant students

BY KAY COZAD

FORT WAYNE — St. Joseph School opened its 2014-2015 school year as a stand-alone central city school after being part of a joint school with St. Elizabeth Ann Seton School for the past 16 years. In its 90-year history, St. Joseph has continued to be an academic beacon for the surrounding community.

Currently, as a stand-alone school, St. Joseph educates over 100 preschool through fifth-grade multi-ethnic students in its newly renovated building at 2211 Brooklyn Ave. in Fort Wayne. As the newest Catholic school in the diocese, the currently enrolled fifth-grade students will become the first graduating class of St. Joseph School in 2018.

Its exemplary academic curriculum includes religion studies for its rich ethnic student body, the majority of whom are of Hispanic descent and the dedicated staff of 13 includes a substantially staffed resource room for those students who require additional assistance in both academics and language development.

Cristy Jordan, St. Joseph School principal, says that two-thirds of the students enrolled this year are new to the Catholic school experience. Many of the kindergarten and first-grade students are challenged with English language development needs and the dedicated teachers are working daily to build an academic and social English vocabulary for their students, who speak Spanish. "It's really amazing to watch their language flourish," notes Jordan.

Sacramental preparation is an integral part of life at St. Joseph for the second-grade students, many of whom have not received religious instruction before. And another element of St. Joseph School's successful first semester is the focus on teaching third through fifth graders the key skills to pass the standardized tests the state requires. The challenge says Jordan, is identifying whether the need of any student is a result of not yet being familiar with the skill or a language-based issue. In this effort, and working alongside Fort Wayne Community Schools for best practices, St. Joseph employs progress monitoring, which tracks the student's progress in not only academics but in language development as well.

"This is an opportunity for us to seek out strengths and know the areas of growth to make the students good Catholic citizens," says Jordan, who adds that though the first semester enrollment had the school at slightly less than capacity, resources were put in place to meet the needs of the incoming student population. "We built the school in a way to



KAY COZAD

St. Joseph School students and staff gather for an outdoor blessing to begin their first year as a stand-alone school.

prepare for the needs that were coming," she says.

The goal of the school is to put best practices in place to meet the unique needs of its students. St. Joseph's robust resource program remains a mainstay even with the smaller enrollment in an attempt to meet the dual challenge of academic and language development needs. "But we don't have the enrollment to fund the needs," says Jordan, who admits enrollment next year will be crucial to build up funding. But, she says, "We must focus on meeting the needs of the kids now."

Prospects for the future are encouraging for this Christ-centered school program that includes the first accredited preschool in the diocese. Along with the intent to grow the preschool program Jordan is hopeful that with a partnership with a local university, St. Joseph will host a summer program that will offer academics and athletics, which will provide an opportunity for perspective students to experience Catholic education. Jordan has secured St. Joseph as a free food site and will host free student breakfasts and lunches during the summer as well.

Jordan is grateful for St. Joseph pastor Father Tim Wrozek, who is "open and has his eyes set on the community good," and for the foundations that have supported the new school's vision, including Our Sunday Visitor, St. Joseph Community Health Foundation and Christ

Child Society. "We're teaching the kids about charity and stewardship," says Jordan, who is witness to the "cycle of sharing" that is growing at St. Joseph and in the surrounding area.

St. Joseph is not just an exemplary elementary school but also serves as the site for an exciting new initiative for adults called the Adult Learning Center, where adults can attend classes for themselves. Day and evening classes led by volunteers, include basic home maintenance, citizenship, computer skills in both English and Spanish, English as a second language and much more. The goal of the center, says Jordan, who is the visionary and grant writer for the program, is to "provide life-long opportunities for anyone. ... It's cultivating relationships across the whole parish and breaking the ice off the local community."

The future looks bright for the newest elementary school in the diocese with the strong foundation of Christ-center work. Principal Jordan says she continually asks, "Are we fulfilling the mission of the Church and setting an example for the kids?"

**For more information** on St. Joseph School call 260-432-4000 or visit [www.saintjosephfw.com](http://www.saintjosephfw.com).

**For more information** on the Adult Learning Center contact Terry Stuczynski at 260-432-5113, ext. 355 or [tstuczynski@saintjosephfw.org](mailto:tstuczynski@saintjosephfw.org).

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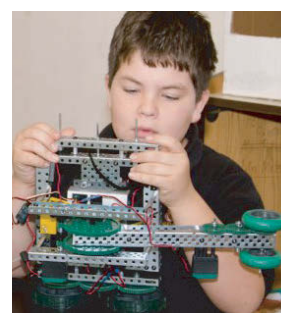
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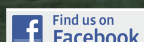
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# Two become one: the family fully alive

Diocesan registration for accommodations for the Theological Congress preceding the World Meeting for Families is now open. Also, please read and consider Bishop Rhoades' invitation to respond to his questionnaire in preparation for the Synod on the Family this October. The registration and questionnaire are both available on the diocesan website at [www.diocesefwsb.org](http://www.diocesefwsb.org).

## Catechesis: Part 4

In a postmodern world where trust is scarce, marriage seems daunting. We worry that we may be tied to someone wrong. In a globalized world, where economic anxiety is often well-founded, we may also worry that all of life's challenges and questions, about financial or economic security, must be answered and put to rest before we can love as Jesus did. In

response to the range of possible worries and fears, the Church offers Jesus, the sacraments and the support of her own members in mutual fellowship, confident that for all its challenges the Christian way of loving is possible and will reveal our true selves. The Church promises her sons and daughters that Marriage is a sacrament, that the bond and practice of Catholic Marriage makes sustaining grace real, present and efficacious.

In response to our fears and anxieties, the Church insists that to promise love in the manner of the covenant is not a hypothetical for mythical saints who are perfect, but a real and possible commitment for actual sinners who are on the way. As Pope Francis puts it: "The Sacrament of Marriage ... takes place in the simplicity and also the fragility of the human condition. We know the many trials and difficulties that the lives of a married couple



FRED AND LISA EVERETT

## LOVE IS OUR MISSION

encounter. ... The important thing is to keep alive the link with God, which is the basis of the marital bond."

To love in this way is not something we postpone, saying we will try once we have put to rest certain practical questions; rather, life's practical questions are adequately approached only when we love in this way. To love in this way is not an ideal on an ever-receding horizon; rather, to love in this way is something

FAMILY, PAGE 28

# You and me

I came from a good-sized Catholic family with mom and dad, five siblings and lots of pets over the years. Even as a child I marveled at God's gift of so many personalities and temperaments and the intricate dance we all did as we worked to get along. My older sister and younger brother are gregarious and fun loving. My other two sisters are reserved and wait patiently on life's sidelines for their turn. My second brother is analytic and works to figure life out with numbers and rows. And me, well, I tend to feel life very deeply and wear my emotions on my sleeve.

As I've grown older (and hopefully wiser) I've found that my siblings and most folks fit one of four temperaments and I've found that to be true in grief as well. I remember well the widow who rallied the others in her support group for evenings out and talk fests, unafraid of the pain of grief. She would be a gregarious temperament.

Others were patiently quiet and shared only when they felt a profound need to release their pain — shy. Still others worked hard to understand the details of grief and develop a survival plan — analytic. And then there were those who expressed their emotions outwardly, telling their stories with tears and lamenting — sensitive.

I've long spoken on the importance of understanding that each grief journey is as unique as our fingerprint. Each temperament will drive its own way through the pit stops and potholes of grief. And if we discover and understand who we are in our grief, we will be better prepared to face what befalls us along the way with our own unique style.

I recall that day long ago when I learned that my dear husband Trent was killed in a car accident. Though his death occurred in early morning, due to an unfortunate error I was never notified. Three hours after the fact, his brother and I learned of his death as we searched first responder services. His brother, who I consider as sensitive as I, though visibly stricken, stayed calm and deliberate, beginning immediately to form a plan (analytic) on how to proceed.

I on the other hand had an explosive physical and emotional reaction to the news. I now understand first hand the meaning of "to keen."

When I was able to settle myself my patient brother in law drove us to the funeral home where Trent's body lay, then on to his father's place of employment. Though I was not shaken by my brother in law's reaction I still remember being stunned by my father in law's response. After one moment of shock, he drew us into his arms and led us to a table where he immediately began, like his son not hours before, to form a plan.

I wanted more from him at that moment, being the emotional type who needed to express the pain



KAY COZAD

## HOPE IN THE MOURNING

I felt. His response was a sort of added layer of grief for me. I was bereft in my need to comfort and be comforted by those who knew Trent best.

But as when I was a child interacting with all my different siblings, I learned that my father in law, a "by the numbers" kind of guy, did the very best he could with the horror of the situation at hand that day.

None of us, of course, are purely one or another temperament. We typically are all a mix of each, one generally being dominant and our driving force. But I've found in my grief work that we all tap that part of us that works best for the situation we find ourselves in.

Hours after my father in law made the plans to contact the funeral home, notify family, etc., he came to me in quiet and spoke of how his greatest desire was to have words of consolation for me. But, no, he admitted, he could only tell me he still cried over the loss of his own dear wife who had been gone 20 plus years at that time. He used his sensitive side to reach out to me then.

I believe in the importance of understanding our own temperaments so as to understand more fully our style of grieving and how that drives us. If we are sensitive or gregarious, it's important for us to find ways to express our grief in all its fury. That means we may need to tap our creative self for unique ways to release our pain.

If we are analytic like my father in law, in our need to order things we must surrender at times to our pain. And the shy must seek out a time and place to share their journey in order to move toward healing.

In any temperament we must each step back in our own situation of loss and understand that others have their own style. And that's okay. With the myriad ways to seek support and comfort after a loss, tolerance and loving acceptance of all temperaments will see us through the darkest days and provide us with room to grow. There truly is room for every one of us.

Kay Cozad is a certified grief educator and news editor of *Today's Catholic* newspaper. She is the author of "Prayer Book for Widows," Our Sunday Visitor, 2004, and can be reached at [kcozad@todayscatholicnews.org](mailto:kcozad@todayscatholicnews.org).

# No one is too sinful for redemption



## THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

## 3rd Sunday in Ordinary Time Mk 1:14-20

The Book of Jonah is the source for the first reading. Scholars believe that the Book of Jonah was written sometime after the Babylonian Exile of the Jews.

This reading speaks of Jonah's visit to Nineveh, the capital of the Assyrian Empire, located roughly in the region of modern Syria. He went there, at God's command, to call the people to conversion.

The Jews who first heard this reading would have had a definite mindset about Nineveh and its inhabitants. By the time that this book was written, foreigners already had subjected God's people time and again to conquests. Of all these conquerors, none was more brutal than the Assyrians.

As a result, the Jews regarded Assyrians as utterly evil, not just as threats to the Jewish population, and even as fearful threats, but as powerful instruments very able of upsetting the worship of the One God of Israel.

Nineveh was the capital of Assyria, the heart of this godless and inhumane empire.

Yet, Jonah succeeds in converting the people of the city. The message is clear. Anyone, even someone with the hardest heart, can repent. And also, God wants all people to repent.

This weekend's second reading is from the First Epistle to the Corinthians. Paul had a challenge in leading the Corinthian Christians to a fully devout Christian life. The city was for its time, the first century A.D., what Nineveh was imagined to have been. Corinth was depraved, utterly engulfed in paganism and wickedness.

St. Paul calls upon the Christians of Corinth to remember that time passes quickly, and that life is short. They have before them two options. The first is life in Jesus, a life that is everlasting, but it requires fidelity to the Gospel and the Gospel's values. The other option is eternal death, awaiting those who spurn the Gospel.

In this comparison, Paul obviously urges the Corinthians to be holy.

The Gospel of Mark provides the last reading. It is the story of the Lord's calling of Andrew, Simon Peter, James and John to be apostles.

All the early Christians found stories of the Twelve especially important. The Apostles were key in learning the Gospel of Jesus. Going far and wide, the Apostles were the links with Jesus. Imposters, maybe well-meaning, also came and went among the early Christians. Knowing who was an authentic Apostle was imperative, in order to accept, or not, what was attributed to Jesus.

The genuine Apostles possessed the credentials of having been personally called by Christ. Thus, the Gospels carefully report their names and calls.

The Apostles were simple men. Yet, Jesus called them, and they responded in the affirmative.

## Reflection

The Church called us to celebrate the birth of Christ. Two weeks later it led us to the celebration of the feast of the Epiphany of the Lord. A day later, it offered us the feast of the Lord's Baptism by John in the Jordan River.

All these celebrations, among the greatest of the Church's year of worship, taught critical lessons about Jesus. He is human, the son of Mary. He is the Son of God. He is the Savior, assuming our sins even though Jesus was sinless.

Now, the Church moves into the process of asking us to respond. To an extent, we all live in Nineveh and in Corinth, but no one is too sinful to be beyond redemption.

Jesus forgives us, heals us and calls each of us to a particular role. We simply must choose to heed the call by being faithful to the Gospel. It is to our advantage to respond affirmatively. Death is the other option.

We never altogether depart Nineveh or Corinth in this life, but the Lord strengthens us and guides us.

## READINGS

**Sunday:** Jon 3:1-5, 10 Ps 25:4-9 1 Cor 7:29-31 Mk 1:14-20

**Monday:** 2 Tm 1:1-8 Ps 96:1-3, 7-8a, 10 Mk 3:22-30

**Tuesday:** Heb 10:1-10 Ps 40:2, 4ab, 7-8a, 10-11 Mk 3:31-35

**Wednesday:** Heb 10:11-18 Ps 110:1-4 Mk 4:1-20

**Thursday:** Heb 10:19-25 Ps 24:1-4b, 5-6 Mk 4:21-25

**Friday:** Heb 10:32-39 Ps 37:3-6, 23-24, 39-40 Mk 4:26-34

**Saturday:** Heb 11:1-2, 8-19 (Ps) Lk 1:69-75 Mk 4:35-41

# Esteeming our elders and fostering solidarity across generations

Occasionally we hear disturbing stories in the media about young people who perpetrate abuse against the elderly. In a widely reported 2009 story, for example, caretakers at the Quadrangle Assisted Living facility outside Philadelphia were charged in connection with the abuse of an elderly patient named Lois McCallister. Three employees, aged 19, 21 and 22, were caught on a surveillance camera as they taunted, mocked and assaulted the partially naked 78-year-old woman.

She had begun complaining to visiting family members several months prior that someone was hurting her and hitting her. There were also initial signs of bruising on her hand and wrist. After bringing the bruises to the attention of the nursing home's administrators, the family was informed that the allegations were unfounded, and were told the accusations were simply the result of the patient's advancing dementia. Family members suspected there was more to it, and clandestinely installed the video camera, hidden in a clock in the victim's room.

After capturing the assailants on tape, they concluded that the abuse suffered by their mother had been ongoing for some time. One of the young women charged in the case told investigators she was working on another floor the night the clock/camera captured the scene in the elderly woman's room. A family member later told news reporters, "They called the third girl down from another floor and said, 'Come down, we're going to start.'"

As a consequence of the abuse, the Department of Public Welfare eventually revoked the license for the facility, and the family filed a civil lawsuit against the parent company.

A tragic event like this leads to intense questioning about how these young people, charged with the special care of the older gen-

eration, could end up becoming so callous, inhuman and brutal. What can be done to prevent this kind of "inter-generational disconnect" from occurring in the future? And what can be done to build up unity and respect between generations?

A nearly universal point of reference over the years, and a counsel of incalculable worth, has been the injunction enshrined in the Decalogue: *Honor your father and mother*. A decision to abide by this commandment invariably serves to strengthen the concern of children for their parents and elders, and helps forge a bond between the generations. The Book of Sirach offers similarly sage advice: "My son, take care of your father when he is old; grieve him not as long as he lives. Even if his mind fail, be considerate of him; revile him not all the days of his life; kindness to a father will not be forgotten, firmly planted against the debt of your sins..."

In a sense, it is precisely the weakness and vulnerability of the elderly that beckons us to manifest a greater respect towards them, and never to mistreat them in the strength of youth. As Pope John Paul II beautifully summed it up in his 1999 *Letter to the Elderly*: "... the signs of human frailty which are clearly connected with advanced age become a summons to the mutual dependence and indispensable solidarity which link the different generations..." Compassionately attending to the needs of the elderly draws the generations together and builds solidarity.

When the unique gifts of the elderly are invested and shared with the younger generation, this, too, builds up solidarity. Elderly people help us see human affairs with a sense of perspective tempered by experience, reflection and wisdom. Whenever grandparents contribute to the raising and formation of the grandchildren, even by doing something as simple as teaching them how to

cannot provide the foundation for building something solid. But if instead love is a relationship, then it is a growing reality, and we can also say, by way of example, that it is built in the same way that we build a house. And we build a house together, not alone!"

People who want to build their marriage on rock will cultivate certain virtues. The Catechism of the Catholic Church promises that in the Sacrament of Marriage, Christ dwells with a couple, helping spouses to pick up their cross, "to rise again after they have fallen," to forgive and bear one another's burdens. Pope Francis makes a related point succinctly when he says living together is an "art ... which can be summarized in (a few simple) words: please, thank you and sorry." Learning to say these things can be hard. But marriages



## MAKING SENSE OF BIOETHICS

FATHER TAD PACHOLCZYK

pray and think about God, they strengthen inter-generational ties and build family unity.

We can foster intergenerational care and support within our families and communities in other simple ways as well, for example, through conscientious parenting, including small but important steps such as insisting on meal time together as a family (which builds up mutual respect and concern for others in the family); teaching compassion by visiting sick or elderly neighbors together; teaching children to welcome all human life, even when weak or handicapped; praying together as a family; decreasing media time and guarding against violent computer/video games, pornography and other practices that dehumanize people and make them seem like objects to be manipulated.

As we seek to build relational bridges across generations, and work to construct a society that esteems its elders, we simultaneously build up homes and communities that are liberated of the threat of abuse or neglect — places of safety, mutual support and love, even as the hairs on our head turn gray and our strength wanes.

**Father Tadeusz Pacholczyk, Ph.D.** is a priest of the Diocese of Fall River, Massachusetts, and serves at The National Catholic Bioethics Center in Philadelphia.

can turn very painful, very fast, when these simple words are missing.

All of the cardinal and theological virtues are necessary and relevant for marriage to flourish. Chastity in particular is the seed from which strong marriages grow. To train our hearts for marriage, we need practice in interior freedom, the practice of seeing our sexuality in the context of communion and the holiness of each other's personhood. Chastity forms the good habits of self-denial and self-control, which are prerequisites for treating others with mercy. Marriage fantasies, absent a chaste heart, make a poor start for a long walk of mercy. ...

Christian marriage is a matter of mutual self-surrender. And of course there are alternatives,

## SCRIPTURE SEARCH

Gospel for January 25, 2015  
*Mark 1:14-20*

Following is a word search based on the Gospel reading for the Third Sunday in Ordinary Time, Cycle B: Peter, Andrew, James and John join Jesus. The words can be found in all directions in the puzzle.

MARK	GALILEE	PROCLAIMING
TIME	KINGDOM OF GOD	REPENT
BELIEVE	SIMON	ANDREW
FISHERMEN	COME	NETS
FOLLOWED	FARTHER	JAMES
ZEBEDEE	BOAT	MENDING
CALLED	FATHER	HIRED MEN

### BROTHERS FISHING

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

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## Saint of the week: Angela Merici 1470-1540

By age 26, Angela had lost most of her wealthy Italian family to death. As a Franciscan tertiary, she performed good works and taught catechism to girls in her home in Desenzano del Garda. Two visions inspired her to found a congregation dedicated to the religious training of young women; she began this mission with a school in Brescia. Earlier she had endured an episode of blindness while on a pilgrimage to the Holy Land and had rejected a papal request to run all charities in Rome. In 1535, she founded the Ursulines and served as superior until her death. This mystic, a patron of catechists, reportedly was fascinated from childhood by the legend of St. Ursula, an early virgin-martyr.

## FAMILY

CONTINUED FROM PAGE 15

that we choose to do in everyday life, beginning here and now amidst daily pressures. ... Pope Francis acknowledges that many people might be afraid of such a challenge; that people might avoid marriage out of skepticism or fear:

"Today many people are afraid of making definitive decisions, that affect them for all their lives, because it seems impossible. ... and this mentality leads many who are preparing for marriage to say, 'We will stay together for as long as our love lasts.' But what do we mean by 'love?' A mere emotion, a psycho-physical state? Certainly, if it is just this, it

other models of marriage on offer in society at large. But to the degree that "marriage" is a prize we allow ourselves and a partner only after a long sequence of erotic auditions, or to the extent that "marriage" is a contract, a division of rights between individuals protecting their own autonomy, then we are sowing the seeds of disappointment and conflict. Eros will wax and wane, and a framework of contesting rights is not fertile ground for mercy.

Over the centuries, human beings have married for countless reasons, some of them ennobling, some of them pragmatic. In sacramental Marriage, the Church offers us shelter, grace and a daily lesson in the nature of God's love. The Church's marital vows constantly recall a husband

and wife to their better natures, and situate a marriage in relation to the other sacraments as well, especially Penance and Eucharist. This sacramental economy puts reconciliation and fidelity at the foundation of married life, and, in so doing, fosters and protects true communion between the sexes. To people in postmodern times, uncertain what and who can be trusted, such a venture seems risky. But the Church, a mother who knows the human heart better than we know ourselves, also knows who Jesus is, that He is the Lord, that He is trustworthy — and that His way of loving is, in the end, the only way.

**Fred and Lisa Everett** are co-directors of the Office of Family Life.

# Sports

**K105 HOOPSTERS TO TAKE ON THE ST. ROSE-ST. LOUIS TWINS ALUMNI** Mark your calendars to attend the K105 Hoopsters vs. St. Rose-St. Louis Twins alumni at the St. Rose gym, Monroeville, on Thursday night, Jan. 29, at 7 p.m. Admission is \$4 for adults and \$2 for students. Bring a canned food item for \$1 off. Concession stand will be open with a chance to win \$105 and raffle items available. All proceeds will benefit Twins Athletics. — *Michelle Castleman*

## BISHOP LUERS, BISHOP DWENGER TEAM UP TO HOST SPECIAL OLYMPICS GAME



MOLLIE SHUTT

Bishop Luers and Bishop Dwenger High School hosted DeKalb County's Special Olympics basketball team, the DeKalb Swish, on Friday, Jan. 9, during the varsity basketball games held at Bishop Luers High School. The DeKalb Swish played against a team comprised of Bishop Dwenger Saints and Bishop Luers Knights boys' JV players. The DeKalb Swish began competing last year and won their first sectional title. Student councils from both schools worked together to provide a warm welcome and a great court for competition.

## BISHOP DWENGER FRESHMAN BASKETBALL TEAM WINS HOLIDAY TOURNAMENT



PROVIDED BY BISHOP DWENGER HIGH SCHOOL

The Bishop Dwenger High School 2014-2015 freshman boys' basketball team won the Ninth-Grade SAC Holiday Tournament championship held Dec. 29-30. The team became the second freshman boys' team in school history to reach the championship game and win the title. The team defeated Wayne, 38-25, South Side, 39-24, and Concordia in the championship game, 18-15. Team members are managers Colton Buescher, Jordan Hudson and Franco Rodriguez and players Jalen Royal, Dane Houlihan, David McComb, Alec Watercutter, John Veracco, Chip Clark, Tommy Steele, John Henry Reith, Bradley Black, Grant Richardson, Eddie Morris, David Maxson and Lucas Lehrman. Nathan Conroy and Jacob Torkeo coach the team.

## CYO hoop action gathers steam in January

BY MICHELLE CASTLEMAN

**FORT WAYNE** — Renee Meussling and Jodi Kahlenbeck, the tournament coordinators for the 19-team Holiday Tournament at Most Precious Blood School, reported highlights from the 2014 event, which has run for over 20 years the weekend between Christmas and New Year's Day. This year, the boys' top finishers were all sixth-grade squads. The winner was St. Vincent (green) with St. Charles coming in second and St. Vincent (white) third. For the girls' teams, St. Charles 6 won it all with St. Vincent 6 coming in runner-up and St. Vincent 5 placing third.

A new tradition was started this year — the Christian Attitude Award. Teams winning the first annual traveling trophy were St. John the Baptist, New Haven, (boys) and Most Precious Blood (girls). Voting was done solely by the officials and was based on coaches and players display of Christian attitude and overall sportsmanship. Parishioner Derk Hinsey of Bad Dad Motorcycles presented the trophy.

Kelly Mouch, athletic director at St. John the Baptist, New Haven, said, "These are the moments that really matter and not the wins and losses. It was truly an honor to receive this award. It speaks volumes about the character the young

gentlemen and their coaches possess. They truly are walking and practicing their faith."

In other action, Christine Nix's St. Jude seventh-grade girls' squad played St. Elizabeth 7 on Saturday, Jan. 10. With a low scoring first half, the Eagles led, 7-4, at the break. But the second half both teams picked up the scoring and the pace. St. Jude went on to win, 28-19.

In a classic Blue League battle to kick off the New Year, Most Precious Blood beat St. Therese, 31-27, on Saturday, Jan. 10, at St. Joseph-Hessen Cassel. The score was 16-16 at the half. But Most Precious Blood's stingy defense held St. Therese scoreless in the third quarter. However, the Crusaders were not ready to give up. With two minutes left in regulation, the game was all tied up, 24-24. However, the Reds hung on to win 31-27. Connor Christman led all scorers with 13, while John Peterson had 12 for St. Therese.

On Sunday, Jan. 18, Queen of Angels topped St. Rose-St. Louis, 32-28, in a tough battle that came down to the wire. High scorer for the Twins was August Hein with 14, while Jacob McEvoy led all with 23 for Queen of Angels. The Twins also had a non-conference match up on Saturday, Jan. 17, on their home court where the eighth-grade players were honored before the match up. In that loss, Evan Whitman had 14 points.



Most Precious Blood girls were the recipients of the Christian Attitude Award from the Holiday Tournament at Most Precious Blood School.



St. John the Baptist, New Haven, boys were the recipients of the Christian Attitude Award from the Holiday Tournament at Most Precious Blood School.

PHOTOS BY MICHELLE CASTLEMAN

# ICCL Game of the Week: Holy Family, Queen of Peace place firmly on contest

BY JOE KOZINSKI

**SOUTH BEND** — A battle of runs was the stamp that the Trojans of Holy Family and their eastside opponents, the Pumas of Queen of Peace, would place firmly on their contest as they both vied for victory in an Inter-City Catholic League classic match up at Saint Joseph High School.

The teams, both trying to stay afloat during the early season, seemed to be hitting their stride at the opportune moment.

The Pumas jumped to an early lead behind a long range jumper by Alex Kasnia, followed by two charity stripe buckets by Joe Tordi in what looked like a potential run away.

Trojan Ryan Hessy squashed the rumble of blow out by connecting on a huge three pointer to put Holy Family on the board and into the thick of the contest.

The teams settled in and after exchanging buckets the score was tied, 10-10, after the first quarter.

A Holy Family's Riley Hessy hit a three-ball giving them the first lead of the game and with the aid of his brother, pushed the lead to a double-digit deficit for the Pumas.

Queen of Peace added a couple of baskets late in the quarter to make the margin a respectable six and the second half anyone's game.

The Pumas must have listened to their seasoned coach

at halftime as they came out and quickly knotted the score on a myriad of points from Eddie Murphy, Tordi and Matt Obringer.

Queen of Peace wasn't finished as Ryan Piraccini knocked down a mid-range shot ending the quarter with the Pumas clinging to a one-point lead.

The start of the final quarter was the one-man run of runs as dormant Puma big man Luni Sete scored inside not once, not twice, but three times in a one minute and 45 seconds span, and he also added a pair of free throws to make it a 10-point lead for the blue-and-white-clad squad.

Holy Family's Luke Fozo finally stopped the bleeding by hitting a free throw and then the first field goal of the second half at the 2:34 mark.

The Trojan's last push was a little too late as the Pumas claimed victory in the topsy-turvy contest, 44-34.

"Sete really turned it on. He is a talented and gifted athlete and I knew he could play that well," commented Puma Coach John Piraccini. "I was extremely happy of our entire team. We were a solid 12 for 18 from the line and it shows that practice pays off."

"I thought my kids played

a solid game and we looked really good at times. Sometimes it's expected of a young team," remarked Trojan Coach Greg Fozo. "Ultimately it was their pressure that got to us."

In other scores around the league, Corpus Christi, behind Austin Lee and Aston Ruskowski's double-digit performances, beat the Falcons of St. Jude, 45-15.

The trio of Jaden Ivy, Tion Ottbridge and Adam Short all scored big for the Crusaders of Holy Cross as they dispatched St. Thomas, and the 13 points poured in by Surf Saebrey by the score of 53-26.

Christ the King, behind an 11-point effort of John Driscoll, expelled the Eagles of St. Adalbert, 42-12.

The Crusaders of Holy Cross added another victory to their total by also defeating St. Adalbert, 35-15.

Despite double-digit scoring by Charlie Maxwell and Thomas Ewing for St. Thomas, Zach Whitfield's 21 propelled the Saints of Mishawaka Catholic to a narrow 48-40 triumph.

The undefeated Eagles of St. Joseph remained that way thanks to Brennan Horvath's baker's dozen as they beat Corpus Christi and Austin Lee, 40-26.

Coley Quinn led the Blazers



of St. Matthew to yet another victory by posting a 31-18 score on the St. Jude Falcons.

Christ the King's Sam Clark again came up big as his squad more than doubled the output of Holy Family, 59-21.

Panthers George Griffin and Ryan Schmitt chipped in 18 and 14 points respectively as St. Anthony outpaced the bulldogs of Our Lady of Hungary, 38-15.

The Lions of St. Pius X stayed unbeaten in the St. Martin DePorres division by conquering Queen of Peace, 40-29. The threesome of Alex Mossey, Jonathon Branch and Luni Sete all scored more than 10 in the highly contested game.

A complete schedule and list of division standings of the Inter-City Catholic League can be found at [www.icclsports.org](http://www.icclsports.org).

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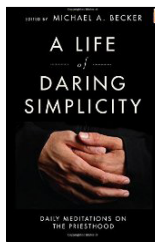
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## Inspired reading ...

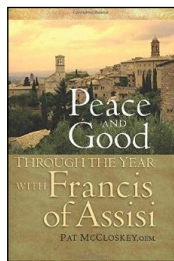
BY KAY COZAD

The following books are reviewed using publishing house press releases and includes publisher name and ISBN number for ease of purchase at your local Catholic bookstore.

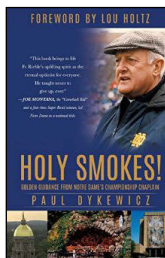
**"A Life of Daring Simplicity: Daily Meditations on the Priesthood,"** edited by Msgr. Michael A. Becker is a collection of reflections taken from a number of great spiritual guides, including Pope St. John Paul II, Catherine de Hueck Doherty, Pedro Arrupe and more that will challenge priests to reflect on their own vocation. Each day includes a Scripture reading, an insight into priestly life and a closing prayer or question for reflection. Liturgical Press, ISBN: 978-0-8146-3824-8.



**"Peace and Good: Through the Year with Francis of Assisi,"** by Pat McCloskey offers a year's worth of daily inspirational readings on the life and teachings of St. Francis and a daily challenge for growing in faith and practice. Each month celebrates a Franciscan theme including peace, conversion and more. Franciscan Media, ISBN: 978-1-61636-730-5.



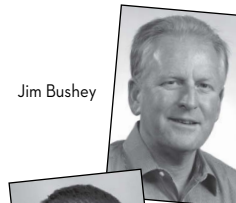
**"Holy Smokes: Golden Guidance from Notre Dame's Champion Chaplain,"** by Paul Dykewicz offers heartfelt stories about Notre Dame sports chaplain Father James Riehle. The stories offer tips on how to stay strong in adversity, the value of a well-timed sense of humor and more. Xulon Press, ISBN: 978-1-4984-0914-8.



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# WHAT'S HAPPENING?

**WHAT'S HAPPENING** carries announcements about upcoming events in the diocese. Send in your announcement at least two weeks prior to the event. Mail to: Today's Catholic, P.O. Box 11169, Fort Wayne 46856; or email: fhogan@diocesefwsb.org. Events that require an admission charge or payment to participate will receive one free listing. For additional listings of that event, please call our advertising sales staff at (260) 456-2824 to purchase space.

**Knights host Sunday Breakfast at Most Precious Blood and Queen of Angels Fort Wayne** — The Knights of Columbus St. Gaspar del Bufalo Council 11043 will have an "all-you-can-eat" breakfast on Sunday, Jan. 25, from 8:30 a.m. to 12:30 p.m. in the gymnasium at Most Precious Blood, 1515 Barthold St., and at the Activities Center at Queen of Angels, 1500 W. State Blvd. Tickets are \$8 for adults, \$4 for children 6-12 and \$20 per family. Carryout meals (with drink) will also be available for \$5. All proceeds will benefit the William Roth Memorial Scholarship Fund.

**Holy Name Society fish fry**  
New Haven — The Holy Name Society of St. John the Baptist Parish will have a fish fry Friday, Jan. 23, from 4-7 p.m. Adults \$8, children 5-12 \$4.50 and children under 5 free.

**Play on St. Maximilian Kolbe announced**  
Fort Wayne — Two shows are scheduled in the Diocese both at University of Saint Francis Robert Goldstine Performing Arts Center on Berry St. at 1 p.m. and an evening show at 7 p.m. on Saturday, Feb. 28. The tickets are \$5 for upper level, \$10 for lower level and \$15 per family for upper level.

**St. Hedwig Rosary and Holy Name Societies plan Polish style dinner buffet**  
South Bend — St. Hedwig will host a Polish style dinner Sunday, Feb. 8 from noon to 2 p.m. in the Hedwig Memorial Center on the corner of Scott and Western. Tickets are \$11 per person by advance sale only. Call the parish office at 574-287-8932 by Feb. 4. Carry outs available. Cash Bar offered.

**Knights plan fish fry**  
Fort Wayne — The Knights of Columbus Council 451, 601 Reed Rd., will have a fish fry on Friday, Feb. 6, from 5-7 p.m. Tickets are \$8 for adults and \$4 for children 12 and under.

**Spaghetti dinner supports Boy Scouts**  
Fort Wayne — Boy Scout Troop 20 will have a spaghetti dinner Saturday, Feb. 7, from 5-7 p.m. in the Queen of Angels Activity Center, 1500 W. State Blvd. Adults \$8, seniors \$6, students \$6 and families \$28. Venice meat sauce, Casa salad and Edy's ice cream.

**Spaghetti supper planned**  
Mishawaka — The Knights of Columbus Council 1878 will have a spaghetti supper Friday, Feb. 13, from 5-7 p.m. at 114 West First St. Tickets are \$8 for adults, \$5 for children age 5 and above. Children under 5 years of age are free. All proceeds benefit Hannah's House.

**Card and socializing party planned**  
Fort Wayne — Men and women 21 years of age and older are invited to a card and socializing party Saturday, Jan. 24, from 7 p.m. to midnight at Queen of Angels activity center. Cost is \$10 at the door, which includes pulled pork and chicken, cole slaw, snacks, beer, pop and water. Door prizes awarded. All proceeds benefit Queen of Angels athletics. Contact Denny Jamison at 260-418-1139 for information.

**Bishop Luers Winter Homecoming**  
Fort Wayne — Bishop Luers High School will have a winter homecoming Friday, Feb. 6, for the varsity boys' and girls' basketball games beginning at 6 p.m. The alumni office will be recognizing the 1968 and the 2014 boys' SAC championship tennis teams during halftime of the boys' game. A Casa Knight Dinner will be from 4:30-7 p.m. in the café and reservations are suggested. For information contact Sarah Shank at sshank@bishopluer.org or 260-456-1261, ext. 3039.

**Day of Reflection**  
Mishawaka — A day of reflection will be held at St. Francis Convent (across from Marian High School) Wednesday, Feb. 4, from 9:30 a.m. to 2:30 p.m. The theme for the day is "Peace and Non-Violence." Bring a

Bible. The cost of the day is \$20 and includes lunch. Register by Jan. 30 to Sister Barbara Anne Hallman at 574-259-5427.

**Evenings of reflection planned**  
Notre Dame — "Be Still — The Contemplative in the Active World" is the theme for two evenings of reflection on Jan. 26 and 29 at 6 p.m. at the Sacred Heart Parish Center on the Notre Dame campus. This year's series "Stillness in All Seasons" will explore the place of contemplative prayer during the different stages of life. Tickets are \$8. For more information and reservation, contact Patricia Bellm at 574-631-1379 or proclaim@nd.edu or visit icl.nd.edu/proclaim.

**Theology on Capp**  
Mishawaka — High School teens are invited to Theology on Capp Monday, Jan. 26, from 7-8:45 p.m. at the Knights Hall, 114 W. First St. Presenter Justin Seng will speak on "Who is retelling our story." Cappuccino, hot chocolate or soft drinks are free. Guests are welcome to bring snacks.

**Bishop Luers High School to host Trivia Knight**  
Fort Wayne — Bishop Luers High School will host a Trivia Knight on Friday, Feb. 20, in the gymnasium from 7-11 p.m. with doors opening at 6 p.m. Complimentary soft drinks and water will be provided. Beer and wine will be available to purchase. Round sponsorships are available for \$50 per round. Table cost is \$125; maximum of 10 adults per table. Theme for the night is "support your favorite team." Reservations to 260-356-1588 or trivianight13@gmail.

## Catholic School Principal

Central Catholic Jr.-Sr. High School in Lafayette, Indiana has an opening for Principal beginning in June 2015. Central Catholic serves 412 students in grades 7-12. Central Catholic seeks a visionary Principal to sustain a tradition of academic excellence within a Catholic environment. The successful candidate must be a practicing Catholic in good standing with the Catholic Church, hold a Master's Degree in Education Administration and have administrative experience in a Catholic school. The Principal reports to the LCSS Executive Director. The Principal is responsible for implementing the policies of LCSS and the Indiana State Department of Education. The Principal is expected to provide spiritual, educational, and professional leadership to the school community.

For more information, please visit  
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## REST IN PEACE

<b>Angola</b> James P. Bobay, 88, St. Anthony of Padua	<b>Granger</b> Loretta M. Ewald, 89, St. Pius X	Edward John Gray, 84, St. Joseph Chapel
<b>Ege</b> Sueanne H. Brady, 79, Immaculate Conception	Charles Ernest Tychsen, 92, St. Pius X	<b>South Bend</b> William A. Haney, 90, Corpus Christi
<b>Fort Wayne</b> Marjorie Joan Gorrell, 87, St. Charles Borromeo	<b>Huntington</b> Thresa L. Reust, 92, Ss. Peter and Paul	Anthony John Papandria Sr., 94, Christ the King
Margaret Ellen O'Connor, 58, St. Joseph	<b>Mishawaka</b> Frances Elaine Ebling, 79, St. Joseph	Shirley Ann Labis, 68, St. Jude
Virginia E. Christman, 80, St. Joseph-Hessen Cassel	Elsie J. DeBruyne, 92, St. Bavo	Loretta K. Peczkowski, 92, Corpus Christi
Pauline D. Nichols, 88, St. Charles Borromeo	<b>New Haven</b> Marjorie A. Hoffman, 80, St. John the Baptist	Louise V. Piotrowski, 95, Christ the King
Sally T. Weigand, 84, St. Charles Borromeo	<b>Notre Dame</b> Sister M. Beniti, CSC, 96, Our Lady of Loretto	Jeanette R. Pozzi, 79, St. Anthony de Padua
Gerald G. Dehner, 91, St. Jude	Marion M. Barrett, 93, Basilica of the Sacred Heart	Lucille J. Simon, 83, St. Anthony de Padua
Sandra K. Horstman, 71, St. Jude	Albert A. Dhaene, 86, Holy Cross Chapel	Father John Allyn Melloh, OSM, 71, Chapel of Our Lady's Assumption, Mineola, Minnesota. Father Melloh was a long- time professor at the University of Notre Dame.
Phyllis C. Polek White, 79, St. Elizabeth Ann Seton	Brother Raymond Dufresne, CSC, 88, Our Lady of Holy Cross Chapel	
Cheryl Christine Schultz, 67, Most Precious Blood		



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# DEACONS

CONTINUED FROM PAGE 1

work is required each summer and the candidates must meet with their spiritual director monthly. They are also assigned a deacon or priest as a mentor who guides them throughout the program.

During the homily in Spanish, Bishop Rhoades reflected on the day's Gospel of the call of Levi, a sinner and tax collector, to be an apostle. Bishop Rhoades emphasized that no one is worthy of the call of Holy Orders, neither he nor priests nor the future deacons.

Jesus said, "People who are healthy do not need a doctor; sick people do. I have come to call sinners, not the self-righteous." The bishop stressed that this is a wonderful proverb that we must always remember. "We are all in need of the Divine Physician, the Lord Jesus."

Reflecting on the first reading from the letter to the Hebrews, which describes God's word as "living and effective, sharper than any two-edged sword," the bishop reminded the candidates that they were preparing to be ministers of that word. He encouraged them to study the Scriptures and tradition well since they will be teachers and preachers of the faith. He particularly stressed the need to know God's word in their hearts through a discipline of daily prayer and meditation.

After the homily, Deacon Stan Lemieux, the director of Diaconal Formation, presented each candidate by name to Bishop Rhoades. The bishop asked the candidates two questions:

"In response to the Lord's call, do you resolve to complete your preparation so that in due time through Holy Orders you will be prepared to assume ministry within the Church?"

"Do you resolve to prepare yourselves in mind and spirit to give faithful service to Christ the Lord and His Body, the Church?"

To which they responded, "I am." The bishop then said, "The Church receives your declaration with joy. May God who has begun the good work in you bring it to fulfillment." The bishop blessed the candidates, praying for their perseverance in their vocation."

## Candidates' reactions

After the Mass some of the candidates and their wives shared what the day and the diaconate meant to them.

Christian Nieves of St. John the Evangelist in Goshen said, "It's very special to me because I have the opportunity to be a deacon. I like serving people and feel special (calling) inside of me."

Fred Everett of Corpus Christi, South Bend, whose mother is Cuban, said the day was "much more meaningful. I reflected back to 40 years ago when I was an altar boy and used to serve at the Spanish Masses in Miami. It's amazing how God leads you step by step."

His wife, Lisa, said, "I really feel this is a partnership — we are in this together. He will be the only one ordained but we are called as a couple to this and I found my heart fuller than expected."

The Everetts said it was also special to be a part of the first class of candidates. Fred said once the decision was made to have a Hispanic diaconate, there were obstacles in finding people who could teach in Spanish, but he said the bishop and the committee persevered.

Our Lady of Guadalupe candidate Marco Castillo said, "I feel blessed that God called me." His daughter, Flor, who helped translate, said her father added he felt very privileged and wants to study hard to be a good deacon and be in prayer and serve the community.

Flor said, "I feel blessed as well. This has had a huge impact on our family."

Several candidates in this class have young families, including Giovanni Muñoz of St. John the Evangelist.

He said, "This is a day of joy for our family. I feel really blessed and grateful. Our Church needs people willing to serve the Lord; not just at church but wherever the need is."

Muñoz said he identifies with Pope Francis, who shows us to act out our faith. He also expressed appreciation for Bishop Rhoades and said "he is a blessing for our diocese," who has been very supportive of the group of candidates and wants to know them on a personal level.

The couple was asked if they



DENISE FEDOROW

**Bishop Kevin C. Rhoades poses questions as part of the Rite of Candidacy for the Hispanic Diaconate program. This is the first class for Hispanic deacons in the diocese. Assisting Bishop Rhoades is Deacon Jim Fitzpatrick.**

received any advice from deacons with young children, and Virginia Muñoz said a couple from Texas came to speak to the group and when they entered the diaconate they had six children under 12.

"It was good for me to hear their experience," she said. "This is a challenge — but a good one. God put us on this path and we work as a family and we're becoming stronger as a family as we support him in all his studies."

Muñoz said wives are so important to the diaconate process. "I wouldn't be able to do it by myself or without the support of my wife."

Director of Diaconal Formation Deacon Stan LeMieux said, "It's a great day for the Church. It's a great

day for these men who've worked their backsides off. I feel personally responsible for them and I pray for them a lot. We're getting into the real hard part now. I'm glad the wives have been able to come to most of the classes."

Deacon LeMieux expressed gratitude to the formation team, including Holy Cross Father Jack Keefe, director of spiritual formation; Deacon Dave Elchert, coordinator of pastoral field education; Professor Timothy Matovina and Lourdes Silva, coordinators of education; and Enid Roman de Jesus, language and cultural advisor. "We couldn't do this without the formation team," said Deacon LeMieux.

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