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TODAY'S CATHOLIC

St. Pius X Parish breaks new ground

BY CHRISTOPHER LUSHIS

GRANGER — Hundreds of parishioners and friends of St. Pius X Parish, Granger, gathered on April 19 to witness the blessing and groundbreaking for the site of their new church, led by Bishop Kevin C. Rhoades.

“Jesus is alive in His Church, as we are the living stones of His body,” Bishop Rhoades said in his homily during the ceremony. “He is the cornerstone. He is the reason you made all these sacrifices. And He is the reason for this holy endeavor. This church, which will stand as one of the most beautiful in our diocese, is offered for the glory of God, to lift up the minds and hearts of generations to come. It will serve as a sacred place, a house of prayer and a spiritual home open to all.”

After the homily, the crowd processed outside, braving the rain and lining the perimeter of the new church as Bishop Rhoades blessed the foundation with holy water and invoked God’s protection upon the site. Additionally, he consecrated the sites of the church’s future altar and tabernacle. He also blessed the cornerstone of the new building, recalling Peter’s words in the Acts of the Apostles pointing to Christ, the one originally rejected, as the now everlasting cornerstone of the Church. He prayed for lasting unity among believers and for the spiritual nourishment of all those who will labor on the project and come to worship there in faith.

To conclude the event, Bishop Rhoades, clergy members, project leaders, parish staff and representatives, campaign chairs, and members of the building and liturgy committees took turns cer-



KEVIN HAGGENJOS

St. Pius X, Granger, broke ground April 19 for a new church building. In the photo, from left, are Betsy Quinn, director of stewardship and evangelization; Jeremy Hoy, director of liturgy and music; Msgr. William C. Schooler, pastor; Bishop Kevin C. Rhoades; Pete Jank, building committee chair; Father Terry Coonan, parochial vicar; and Jed Eide, Alliance Architects.

emonially breaking ground to officially commence the project.

Celebrating the event with Bishop Rhoades was Msgr. William C. Schooler, St. Pius X pastor; Father Terry Coonan, parochial vicar; Holy Cross Father Tom Jones, former pastor; and Holy Cross Father Bill Neidhart and Father Daniel Scheidt, both former associate pastors.

Msgr. Schooler elaborated further on the

importance and necessity of constructing a new house of God for the parish community. “The groundbreaking for the new church is a significant step in our major facilities project to renovate and expand St. Pius X,” he said. “It is through the prayer and generosity of parishioners and friends that the campaign continues to be such a success.

BREAK, PAGE 16

‘Voices of Young Catholic Women’ marks 30th anniversary of Madeleva Lectures

BY ANN CAREY

NOTRE DAME — An April 16 evening program at Saint Mary’s College focused on the “Voices of Young Catholic Women” project conducted by college staff and students. That project gathered input from young Catholic women to tell Pope Francis about their love for the Church and their ideas for evangelizing other young women.

Letters, poetry and works of art received from 225 women from several schools and walks of life had been gathered through the project and then presented to Pope Francis at the Vatican last Nov. 26. The papal audience was arranged by Bishop Kevin C. Rhoades of the Diocese of Fort Wayne-South Bend, who accompanied a college contingent consisting of president Carol Ann Mooney,

alumna Grace Urankar and senior Kristen Millar.

The April 16 event was a special program to mark the 30th anniversary of the college’s Madeleva Lecture series and featured an impressive roster of guest speakers: Bishop Rhoades; Helen Osman, Secretary of Communications for the United States, Conference of Catholic Bishops; Bethany Meola, assistant director of the U.S. Bishops’ Secretariat of Laity, Marriage, Family Life and Youth; Sister of Charity Patricia Wittberg, a professor of sociology at Indiana University-Purdue University, Indianapolis; and Kristin Colberg, assistant professor of theology at the College of Saint Benedict/Saint John’s University.

The coordinator of the project, Elizabeth Groppe, interim director of Saint Mary’s Center for Spirituality, told the audience of students,

LECTURE, PAGE 3

SEMINARIANS INSTITUTED IN THE OFFICE OF LECTOR



PROVIDED BY SEMINARIAN BOB GARROW

Seminarian Jay Horning, at left, is shown with Bishop Ronald Gainer of the Diocese of Harrisburg, and seminarians Howard Jankowski and Patrick Hake. The seminarians were instituted as lectors on Friday, April 17, at Mount Saint Mary’s Seminary in Emmitsburg, Maryland.

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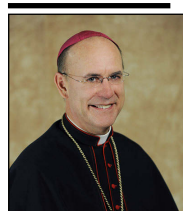
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The Good Shepherd



IN TRUTH
AND
CHARITY

BY BISHOP KEVIN C. RHOADES

Every year, on the Fourth Sunday of Easter, the Church's liturgy presents to us the figure of Jesus, the "Good Shepherd." The Gospel reading is taken from the tenth chapter of Saint John's Gospel. This coming Sunday, the passage is John 10: 11-18. I wish to reflect in this column on this Gospel passage in which Jesus identifies Himself as the "good shepherd who lays down His life for the sheep."

In the early Church, the figure of Christ as the Good Shepherd was a prominent image. This image is seen often in early Christian art. Clearly, it had great meaning for the early Christians since it often appeared, painted or sculpted, in the catacombs and on sarcophagi and baptismal fonts. Clearly, our ancestors in the Christian faith were moved by this image of Jesus. These effigies by the first generations of Christians show us that the image of Christ as the Good Shepherd was an image of faith that touched their hearts in a special way.

Already in the Old Testament, the figure of the shepherd was an image for God. The prophets Isaiah, Jeremiah, and Ezekiel spoke of God as the shepherd of the people of Israel. The people were referred to as the Lord's flock. There is a particularly moving reflection on God as shepherd of His people in the famous Psalm 23 which begins: *The Lord is my shepherd, I shall not want.* In this beautiful psalm, the author writes that he lacks nothing as long as the shepherd is with him. He speaks of letting God, his shepherd, lead him to safe pastures: *He makes me lie down in green pastures. He leads me beside still waters; He restores my soul. He leads me in paths of righteousness for His name's sake.*

It is significant that Jesus applies this image of God as the shepherd to Himself. Jesus revealed an aspect of the Good Shepherd's love that had not been revealed in the Old Testament when He said that *a good shepherd lays down his life for the sheep.* These words were confirmed during Christ's passion. Jesus laid down His life on the cross. He did so with love and He did so freely. In this Sunday's Gospel, Our Lord says: *This is why the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down on my own.* Jesus offered Himself up on the cross to redeem humanity, to save every individual person. He did so with love, in union with His Father's love for us.

There are other aspects of the shepherd that Jesus teaches us. He says: *I am the good shepherd, and I know mine and mine know me.* This is wonderful and consoling news. Jesus knows each of us. He knows our name. We are not anonymous persons to Him. We are not just part of a multitude or crowd. We are each individually known and loved. Saint Paul grasped this when he wrote: *Christ loved me and gave Himself for me* (Galatians 2:20).

Jesus not only says that He knows His sheep; He also says that His sheep know Him. The knowledge is mutual. The more we know Christ, the more we trust Him and love Him.

In speaking of Himself as the Good Shepherd, Jesus contrasts this with the mercenary (a hireling) whose sheep are not his own. When this hired shepherd sees a wolf coming,



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The painting "The Good Shepherd," shown above is by Bernhard Plickhorst, a German painter and graphic artist, 1825-1907. Good Shepherd Sunday is the Fourth Sunday of Easter in the Catholic liturgical calendar.

he leaves the sheep and runs away. Jesus says: *This is because he works for pay and has no concern for the sheep.* The Good Shepherd, in contrast, defends His sheep. He goes so far as to lay down His life for the sheep.

There are still mercenaries in the world who run away when a wolf comes. They do not really care about the sheep at all. Unfortunately, there are wolves who seek to devour the sheep. There are those who sow hatred, malice, doubt, and confusion. But Jesus, the Good Shepherd, defends us from these things. With the light of His divine word and the grace He gives in the sacraments, Christ forms our minds and strengthens our wills. He protects us.

In the Gospel this Sunday, Jesus also speaks of *other sheep that do not belong to this fold.* He says: *These also I must lead, and they will hear my voice, and there will be one flock, one shepherd.* Jesus desires to increase His flock. The Good Shepherd wants all people to know Him, love Him, and follow Him. These words of Our Lord remind us of the Church's evangelizing mission. We should not ignore or neglect those who do not belong to the fold: those who do not yet know the Gospel, those who have abandoned it, or even those who are its adversaries.

As we reflect this Sunday on Jesus, the Good Shepherd, it is also good to reflect on

our call to imitate the Good Shepherd. I naturally think first of bishops and priests who are configured to Christ, the Good Shepherd, by ordination. We are called to shepherd our people with the heart of Christ, to know our people, to lead them, to feed them, to love them, indeed to lay down our life for them. I also think of parents and their vocation to exercise the functions of the Good Shepherd with regard to their children.

By virtue of Baptism, every Christian is called to be "a good shepherd" in the environment where he or she lives: in the family, at work, in the community. I think, for example, of those who care for the sick and the suffering. There are many opportunities to be "good shepherds" in society, through works of mercy and compassion. And there is the mission of evangelization: sharing the Gospel with those who do not belong to the sheepfold of the Church.

I conclude with the following words of Saint John Paul II: *What a blessing it is to know Christ, the Good Shepherd, to know Him as the Redeemer who laid down His life for the sheep, to know Him as the Risen Lord, the source of everlasting joy and life. What a blessing it is to know the Good Shepherd and to believe in Him. This gift of faith is the greatest blessing we could ever receive in life.*

Cardinal George, 78, dies after long fight with cancer

CHICAGO (CNS) — Cardinal Francis E. George, the retired archbishop of Chicago who was the first native Chicagoan to head the archdiocese, died April 17 at his residence after nearly 10 years battling cancer. He was 78.

His successor in Chicago, Archbishop Blase J. Cupich, called Cardinal George “a man of peace, tenacity and courage” in a statement he read at a news conference held outside Holy Name Cathedral to announce the death.

Archbishop Cupich singled out Cardinal George for overcoming many obstacles to become a priest, and “not letting his physical limitations moderate his zeal for bringing the promise of Christ’s love where it was needed most.”

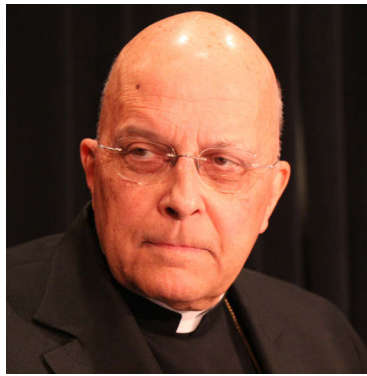
With the cardinal’s death, the College of Cardinals has 223 members, of whom 121 are under 80 and thus eligible to vote for a pope.

In an April 18 telegram to Archbishop Cupich, Pope Francis expressed his condolences to all in the Chicago Archdiocese and imparted his apostolic blessing. He recalled Cardinal George’s “witness of consecrated life” as a Missionary Oblate of Mary Immaculate, “his service to the Church’s educational apostolate,” and his years of episcopal ministry.

“I join you in commending the soul of this wise and gentle pastor to the merciful love of God our heavenly Father,” said the pope.

Cardinal George was a philosophy professor and regional provincial then vicar general of his religious order, the Missionary Oblates of Mary Immaculate, before being named a bishop in 1990.

He was named bishop of Yakima, Washington, in 1990, then was appointed archbishop of Portland, Oregon, in April 1996. Less than a year later, St. John Paul



KAY COZAD

Cardinal Francis E. George, who retired as archbishop of Chicago in 2014, died April 17 after a long battle with cancer.

II named him to fill the position in Chicago, which was left vacant by the death of Cardinal Joseph Bernardin in November 1996.

By retiring in 2014, Cardinal George accomplished what he often joked was his aspiration, to be the first cardinal-archbishop of Chicago to step down from the job, rather than dying in office, as his predecessors had. In the last few months the archdiocese had issued a series of press releases about changes in Cardinal George’s health status as it declined.

At an event Jan. 30 where he received an award from the Knights of Columbus, Cardinal George spoke frankly about living with terminal illness, saying that his doctors had exhausted the options for treating his disease and that he was receiving palliative care.

“They’ve run out of tricks in the bag, if you like,” he said. “Basically, I’m in the hands of God, as we all are in some fashion.”

In a catechesis session during World Youth Day in Dusseldorf, Germany, in 2005, Cardinal George told the youths that having polio at

the age of 13 left him, “a captive in my own body. I soon learned that self-pity got me nowhere. Faith was the way out, because in faith I was not alone, and good can come of something that appears bad at that time.”

Archbishop Cupich in his statement also noted that when the U.S. Church “struggled with the grave sin of clerical sexual abuse, (Cardinal George) stood strong among his fellow bishops and insisted that zero tolerance was the only course consistent with our beliefs.”

He observed that Cardinal George had offered his counsel and support to three popes, serving the worldwide church. In Chicago, Archbishop Cupich noted, the cardinal “visited every corner of the archdiocese, talking with the faithful and bringing kindness to every interaction.”

Cardinal George was president of the U.S. Conference of Catholic Bishops for three years, from 2007 to 2010, which made him the public face of the bishops’ efforts to help shape what became the Affordable Care Act. In his final address to the body of bishops as their president in November 2010, he criticized those who define the Church’s usefulness by whether it provides “foot soldiers for a political commitment, whether of the left or the right.”

Besides his term as president of the USCCB, Cardinal George served on its committees on Divine Worship, Evangelization and Catechesis, Doctrine, Latin America, Missions, Religious Life and Ministry, Hispanic Affairs, Science and Values, African-American Catholics and was the USCCB representative to the International Committee on English in the Liturgy from 1997 to 2006.

Cardinal George participated in two conclaves. The first was in 2005



PUBLIC SCHEDULE OF BISHOP KEVIN C. RHOADES

- Sunday, April 26, 10:30 a.m. — Confirmation Mass at Our Lady of Guadalupe Church, Warsaw
- Sunday, April 26, 5 p.m. — Mass at Basilica of the Sacred Heart and Evangelium Vitae Award Dinner, University of Notre Dame
- Monday, April 27, 5:30 p.m. — Meeting of Catholic Cemeteries Board of Directors, Fort Wayne
- Tuesday, April 28, 7 p.m. — Confirmation Mass at St. Paul of the Cross Church, Columbia City
- Wednesday, April 29, 11 a.m. — Redeemer Radio Sharathon, Fort Wayne
- Wednesday, April 29, 6 p.m. — Mass with Master of Divinity Graduates, University of Notre Dame
- Thursday, April 30, 5:15 p.m. — Meeting and Mass with Board of Fellows, University of Notre Dame
- Friday, May 1, 5 p.m. — Mass celebrating 150th Anniversary of Ave Maria Press, Moreau Seminary, University of Notre Dame
- Saturday, May 2, 9:30 a.m. — Baccalaureate Mass for University of Saint Francis, Cathedral of the Immaculate Conception, Fort Wayne



Priest appointments

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

- Reverend Daniel M. Ponisiak, CSC, as Parochial Vicar of Saint Joseph Parish, South Bend, Indiana, effective July 1, 2015.
- Reverend Christopher M. Rehagen, CSC, as Parochial Vicar of Christ the King Parish, South Bend, Indiana, effective immediately.

to elect a successor to St. John Paul II in 2005 — Pope Benedict XVI — and the second in 2013 in which Pope Francis was elected.

Among other activities, Cardinal George served as chancellor for the Catholic Church Extension Society and the University of St. Mary of the Lake in Mundelein; as a member of the board of trustees of The Catholic University of America, the Papal Foundation, the National Catholic Bioethics Center, the National Catholic Office for Persons with Disabilities and numerous

other organizations.

In addition to English, he spoke French, Italian, Spanish and German.

The future cardinal was born in Chicago Jan. 16, 1937, to Francis J. and Julia R. (McCarthy) George. He attended St. Pascal elementary school on Chicago’s northwest side, the parish where he would be ordained a priest Dec. 21, 1963.

Cardinal George is survived by one sister, Margaret Cain of Grand Rapids, Michigan, as well as nieces and nephews.

LECTURE

CONTINUED FROM PAGE 1

sisters, members of the college board of trustees and former presenters in the Madeleva Lectures, that the idea for the project came out of a brainstorming session to develop a significant program to mark the 30th anniversary of the lecture series.

Groppe explained that someone mentioned the recent work of Sister of Charity Patricia Wittberg, a sociologist of religion at Indiana University-Purdue University in Indianapolis. She had published an article in the Feb. 20, 2012, issue of *America* magazine in which she analyzed data from the annual General Social Survey. She found that, for the first time in recorded history in the Western Church, young Catholic women are less religious and more morally heterodox than their male peers.

“This disaffiliation from the Catholic Church of so many young

women is a loss, both to the Church and to those who have departed,” Groppe said, for Sister Patricia predicted the diminished practice of Catholic marriages, lower inclination to baptize and rear children in the faith, and a loss of female personnel to serve in lay ministries, thus impacting parish operations.

Thus, the Center for Spirituality decided to launch a project to reach out to millennial women and gathered student input. The staff discovered a great deal of interest in Pope Francis because of his humility and evangelical joy, Groppe said, so it was decided to invite young women to write the pope and deliver those letters in person.

An audience with the pope seemed “unrealistic, she said, but after a dinner with student leaders, Bishop Rhoades encouraged them to launch the project, and he arranged the papal audience.

In August of 2014 students in Saint Mary’s Campus Ministry invited young women in several other schools as well as non-students to compose a letter, poem or work of art reflecting on four ques-



PHOTO PROVIDED BY CENTER FOR SPIRITUALITY SAINT MARYS COLLEGE

Gathering after speaking at the April 16 Madeleva Lecture, which focused on “Voices of Young Catholic Women,” were, from left, Kristen Millar, senior; Carol Ann Mooney, president of Saint Mary’s College; and Bishop Kevin C. Rhoades.

tions: What do we cherish in the Catholic tradition? What is it like to be young women today? Are there broader ways the gifts of women could enrich the Church? If you are a woman who left the Church, why, and what would facilitate your return?

Groppe said that 235 responses were returned, mainly from 13 high schools, colleges and Newman Centers. While it was not a scientific survey, she said, it provides

rich insights into the experiences of young Catholic women.

At the Madeleva Lecture program, a panel consisting of Bishop Rhoades, President Mooney and student Kristin Millar, spoke about the experience of the papal audience. Mooney expressed her pride for the work of Saint Mary’s students on the project and expressed the hope that it would offer helpful new insights.

Bishop Rhoades shared how

much he had learned from the “fantastic” project, and said he was “moved to joy” by the love for the Lord and the Church expressed by so many women. But he said he was also “moved to sadness” because some of the women related experiences of hurt and suffering due to a culture in which the dignity of women and their worth as persons are not valued.

“It really opened my eyes,” he said, so much so that he has been inspired to address this issue more frequently in his homilies and to be more aware of emphasizing the dignity of every human person. The project also made him more aware of the potential of the women to be “great agents” in the Church’s mission.

“That came to me very strongly — not only the women speaking of the need for the Church’s outreach to their generation, which I think is so very important — but I also thought how much these women have to give in the life of the Church and the New Evangelization, including with their peers,” he said.

Vatican, LCWR announce successful conclusion of process to reform

BY CINDY WOODEN

VATICAN CITY (CNS) — The Vatican approved new statutes and bylaws for the U.S. Leadership Conference of Women Religious, ending a seven-year process of investigating the group and engaging in dialogue with its officers to ensure greater harmony with Church teaching.

Conference officers met April 16 with Pope Francis, the same day the Vatican announced the conclusion of the process, which included oversight for three years by a committee of three bishops.

LCWR has more than 1,500 members, who represent more than 80 percent of the 57,000 women religious in the United States.

Four LCWR officers spent 50 minutes with Pope Francis, discussing his apostolic exhortation, "The Joy of the Gospel," which, they said, "has so deeply impacted our lives as women religious and our mission in the world. Our conversation allowed us to personally thank Pope Francis for providing leadership and a vision that has captivated our hearts and emboldened us as in our own mission and service to the Church."

"From the beginning, our extensive conversations were marked by a spirit of prayer, love for the Church, mutual respect and cooperation," said a joint statement of the LCWR officers and the U.S. bishops appointed by the Congregation for the Doctrine of the Faith to oversee the conference's reform.

LCWR promised that materials it publishes first will be reviewed to "ensure theological accuracy and help avoid statements that are ambiguous with regard to Church doctrine or could be read as contrary to it." In addition, programs sponsored by the conference and speakers chosen for its events will be expected to reflect Church teaching, the statement said.

In addition, it said, the doctrinal congregation, the bishops and LCWR officers had "clarifying and fruitful" conversations about "the importance of the celebration of the Eucharist; the place of the Liturgy of the Hours in religious communities; the centrality of a communal process of contemplative prayer practiced at LCWR assemblies and other gatherings; the relationship between LCWR and other organizations;



CNS PHOTO/L'OSSERVATORE ROMANO

Pope Francis meets with representatives of the U.S. Leadership Conference of Women Religious in his library in the Apostolic Palace at the Vatican April 16. The same day the Vatican announced the conclusion of a seven-year process of investigation and dialogue with the group to ensure fidelity to Church teachings. The outcome resulted in revised statutes approved by the Vatican.

and the essential understanding of LCWR as an instrument of ecclesial communion."

The new statutes, the statement said, sought "greater clarity in expressing the mission and responsibilities" of the conference as a body "under the ultimate direction of the Apostolic See" and as a group "centered on Jesus Christ and faithful to the teachings of the Church."

After asking Archbishop Leonard P. Blair of Hartford, Conn., in 2008 to carry out the doctrinal assessment of LCWR, in April 2012 the Congregation for the Doctrine of the Faith called for the revision of LCWR's statutes and bylaws. The reform, the Vatican said, was meant to ensure the conference's fidelity to Catholic teaching in areas including abortion, euthanasia, women's ordination and homosexuality. The organization's canonical status is granted by the Vatican.

The assessment said, "Addresses given during LCWR annual assemblies manifest problematic statements and serious theological, even doctrinal errors." LCWR members and even officers had been known to protest Vatican decisions, including those "regarding the question of

women's ordination and of a correct pastoral approach to ministry to homosexual persons." And, it said, there was "a prevalence of certain radical feminist themes incompatible with the Catholic faith in some of the programs and presentations sponsored by the LCWR."

Releasing the assessment, the Vatican had appointed Archbishop J. Peter Sartain of Seattle to provide "review, guidance and approval, where necessary, of the work" of the conference and its reform efforts. Archbishop Blair and Bishop Thomas J. Paprocki of Springfield, Illinois, were named to assist him.

The process of arriving at new statutes and bylaws was not always smooth.

Meeting conference officers last year, Cardinal Gerhard Muller, prefect of the doctrinal congregation, said, "We are glad to see that work continue (on the statutes and bylaws) and remain particularly interested that these foundational documents reflect more explicitly the mission of a conference of major superiors as something centered on Jesus Christ and grounded in the Church's teaching about consecrated life."

The cardinal also said the doctrinal assessment was accurate and the reforms were necessary to ensure that the LCWR remain solidly in harmony with the teaching of the Church.

Responding to Cardinal Muller's remarks in 2014, the LCWR said it was "saddened to learn that impressions of the organization in the past decades have become institutionalized in the Vatican, and these institutionalized perceptions have led to judgments and ultimately to the doctrinal assessment."

"We do not recognize ourselves in the doctrinal assessment of the conference and realize that, despite that fact, our attempts to clarify misperceptions have led to deeper misunderstandings," the officers said.

As the Vatican announced the conclusion of the process, it released

a statement from Cardinal Muller saying his office was "confident that LCWR has made clear its mission to support its member institutes by fostering a vision of religious life that is centered on the person of Jesus Christ and is rooted in the tradition of the Church."

Such a vision, he said, "makes religious women and men radical witnesses to the Gospel, and, therefore, is essential for the flourishing of religious life in the Church."

Sister Sharon Holland, LCWR president and vice president of the Servants of the Immaculate Heart of Mary, was unable to attend the meeting at the Vatican April 16. However, the Vatican released a statement from her expressing pleasure that the process had reached a successful conclusion.

The process involved "long and challenging exchanges" that were "conducted always in a spirit of prayer and mutual respect," she said. The process brought the sisters, the bishops and Vatican officials "to deeper understandings of one another's experiences, roles, responsibilities and hopes for the Church and the people it serves. We learned that what we hold in common is much greater than any of our differences."

Archbishop Sartain said, "Our work together was undertaken in an atmosphere of love for the Church and profound respect for the critical place of religious life in the United States, and the very fact of such substantive dialogue between bishops and religious women has been mutually beneficial and a blessing from the Lord."

The Conference of Major Superiors of Men, which represents leaders of U.S. men's religious institutes, said the final report "illustrates the goodwill, graciousness, and commitment to the Gospel that all parties have displayed since the assessment mandate was initiated. The willingness of these leaders to dialogue serves as a strong example for all ecclesial communities as they proclaim and live the Gospel message with joy."

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Tax bill to assist working Hoosier families moves to committee phase

INDIANAPOLIS — A bill to assist working Hoosier families by recoupling Indiana's Earned Income Tax Credit (EITC) with the federal EITC moves to the conference committee phase.

The Indiana Catholic Conference (ICC), the Indiana bishops' official representative for public policy matters in Indiana, supports the EITC legislation as a way to not only assist many working low to moderate income families, but the bill also incentivizes marriage and families.

Glenn Tebbe who serves as the executive director for the ICC said, "We support the EITC legislation as a way to help working families make ends meet. Lower income wage earners pay a disproportional tax in relation to their income. The EITC helps offset that tax burden on working families. We support the removal of the marriage penalty, and the provision, which allows families to count all of their children, not just two for tax purposes under the EITC."

Lucinda Nord, public policy director for Indiana Association of United Way said, "The EITC is a tax credit for people who work that are lower wage earners. It was originally a Republican idea where Congress wanted to reward work by recognizing that some jobs don't pay a lot. It gives those people an offset on their tax bill. In a state like Indiana that has a flat income tax, and the second highest rate in sales tax in the U.S., low-wage workers pay a disproportionate amount of the sales tax burden. The EITC is an offset that helps level the playing field on the tax rate and incentivizes work."

In 1999, Indiana adopted a state EITC that was a simple calculation of the federal EITC. Eligibility is limited to working people with incomes of no higher than \$14,590 for a single adult and \$46,941 for a family with two or more children. The average state credit is less than \$200 per family. Indiana is one of 15 states that taxes residents earning below the poverty line, which is \$23,550 for a

family of four.

Nord explained that the federal government, as part of the stimulus package, increased the EITC to a straight 9 percent. In 2011, Indiana lawmakers decided to de-couple the state from the federal due to concerns it could cost the state too much money. The result of the de-coupling caused a reinsertion of marriage tax penalty, and it limited the number of children a family could claim for the EITC to two. According to Nord, the de-coupling also created complications for the Indiana Department of Revenue, tax software problems, and added 13 pages to the Indiana income tax form.

In an effort to address some of these problems, in June 2014, Governor Mike Pence hosted the Tax Simplification and Competitiveness Conference, which recommended the re-coupling of the state revenue code to the federal code.

In January of 2015, the United Way released a study they commissioned Rutgers University-Newark to conduct, which provided economic indicators for six states in the U.S. including Indiana. The report called ALICE, which stands for Asset Limited Income Constrained Employed, represents the men and women of all ages who work but aren't sure if they will make enough to provide basic necessities.

The ALICE report showed that 69 percent of jobs in Indiana do not pay a wage high enough for a family to pay basic living expenses. The report also showed that while 14 percent of Hoosiers are at the federal poverty level, 23 percent of working Hoosiers are above the poverty level but do not make enough money to provide basic living expenses.

Research conducted by the Center on Budget and Policy Priorities notes that the EITC raises the standard of living for low to moderate income working families, reduces poverty and encourages work. The report also found that the EITC not only helps children by improving their immedi-

INDIANA CATHOLIC CONFERENCE

BRIGID CURTIS AYER

ate well-being, but is associated with better health, more schooling, more hours worked, and higher earnings for them as they become adults.

While the Senate Democrats outlined the EITC as one of their 2015 legislative priorities, there has been opposition. Senate Appropriations Committee member Sen. Brandt Hershman, R-Buck Creek, has raised concerns during panel discussions regarding potential fraud if the federal and state EITC are re-coupled. Sen. Luke Kenley, R-Noblesville, who chairs the Senate Appropriations Committee, has voiced general concerns of the re-coupling cost, which is approximately \$12-\$15 million.

Regarding the fate of the EITC legislation this year, Nord said she was "cautiously hopeful" that it will pass. Nord said she has "appreciated the conversation" that has happened this year because it has provided discussion on current tax policy and its impact on low wage workers who pay a disproportionate share of the tax burden.

The Indiana General Assembly has two weeks to pass a two-year state biennium budget and conclude all legislative business prior to the April 29 adjournment deadline.

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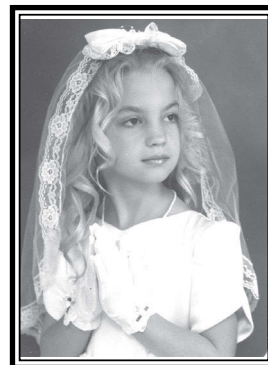
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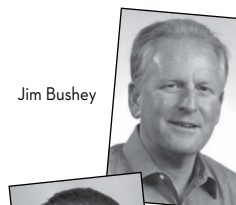
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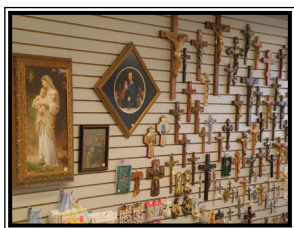
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Shroud of Turin on display; city readies for visit by pope, pilgrims

BY CAROL GLATZ

TURIN, Italy (CNS) — A thin white cloth draped over the glass-covered Shroud of Turin was pulled down and billowed to the floor, marking the official opening of the venerated icon's exposition to the public.

The unveiling came during a Mass held in the city's cathedral of St. John the Baptist April 19 in the presence of a small group of dignitaries, religious and lay faithful.

"We have put ourselves in the wake of generations of pilgrims" who come to contemplate the shroud, and "it will do us good to feel like we are drops in the river ... of a humanity in need of God, of his affectionate mercy," Archbishop Cesare Nosiglia of Turin, papal custodian of the shroud, said in his homily.

Pope Francis authorized the public display of the shroud to help commemorate the 200th anniversary of the birth of St. John Bosco, a 19th-century priest from the Turin region who was a pioneer in vocational education, worked with poor and abandoned children and founded the Salesian order. The pope is scheduled to visit Turin June 21-22 and will venerate the shroud.

After reciting the "Regina Coeli" prayer in St. Peter's Square April 19, the pope said he hoped venerating the shroud "may help us all to find in Jesus Christ the merciful face of God and to recognize it in the faces of our brothers and sisters, especially those who suffer most."

As it was for countless pilgrims over the centuries, the shroud continues to be an invitation to reflect on Jesus' incarnation, death and resurrection, which in turn inspires and calls people to reach out to others in need, Archbishop Nosiglia said at the morning Mass. "The shroud invites us to never let ourselves be beaten down by evil, but to overcome it with



CNS PHOTO/PAUL HARING

People wait in line outside the Cathedral of St. John the Baptist before the opening of the public exposition of the Shroud of Turin in Turin, Italy, April 19. The shroud, believed by many to be the burial cloth of Jesus, is on display from April 19 through June 24, 2015.

good," he said.

As people gaze at the image, they no longer feel alone or afraid as soon they can discover "it is not we who are looking at that image," but it is Christ who is gazing back at them, he said.

The shroud, believed by many Christians to have wrapped the crucified body of Christ, will be on public display through June 24. More than 2 million people were expected to visit, and before the official opening in mid-April, 1 million people had already pre-booked their visit through the archdiocese's free, but mandatory online and on-site reservation process.

Media outlets were given an exclusive preview April 18 when

Archbishop Nosiglia had the shroud unveiled for reporters.

Flanked by uniformed members of the Italian military and police forces, the shroud's high-tech protective case was positioned upright like a large landscape portrait, surrounded by large red velvet drapes and with a small box of green ivy and white tulips below.

At least 100 journalists were perched on a winding three-tiered platform that pilgrims would later use as their viewing stand. They had cameras, mobile devices and eyes focused on the shadowy photonegative image of a man's bearded face, crossed hands and long body — front and back — on the 14-foot by 4-foot linen cloth.

The man in the image bears all the signs of the wounds corresponding to the Gospel accounts of the torture Jesus endured in His passion and death. Scientists have determined the dark stains around the head, hands, feet and right side are human blood, type AB.

The Church supports scientific research concerning the shroud and its possible age and origins — still the subject of heated debate — but it has never officially ruled on the shroud's authenticity.

Instead, the Church invites the faithful to reflect on the shroud's image as a way to grasp the kind of suffering Jesus endured during His passion and death, and the love for humanity that sacrifice entailed.

Archbishop Nosiglia told the press he hoped the people visiting the shroud would be filled with the hope and courage needed to overcome "every adversity, every difficulty" in life.

Meanwhile, the city of Turin, which has been home to the shroud since 1578, was calmly gearing up for the expected influx of people. The city saw millions come for the last public displays in 1998, 2000 and 2010.

Special maps with religious itineraries, pilgrim assistance centers, and wheelchair-accessible confessionals had been set up to help guide and care for visitors, and some 4,500 volunteers wearing violet vests were at the ready with smiles and helpful information.

Near the cathedral, a wide pedestrian-only boulevard lined with shops and cafes had made room for a long line of white tents offering local crafts and a huge array of religious souvenirs like rosaries, postcards of popes, plates and holographic posters of the shroud and tackier trinkets like plastic Pope Francis bobbleheads and tea towels.

Security had been heightened around the cathedral and high-tech surveillance cameras placed — as they were in 2010 — around the shroud. Before entering the cathedral, visitors must walk through metal detectors and put their bags through X-ray machines.

Given news reports that prominent Christian places in Italy may be potential terrorist targets, organizers urged visitors to combat today's "culture of fear" with a "culture of welcoming."

"To celebrate the exhibition of the shroud with serenity means to also say 'no' to those who, with violence or fear, want to impose a 'terroristic' vision of the world and restrict citizens' rights and freedoms," organizers said in a written press release.

Pope to visit U.S. seminary in Rome

VATICAN CITY (CNS) — Pope Francis will visit the Pontifical North American College May 2 and celebrate Mass there at the end of a conference on the life and significance of Blessed Junipero Serra, the Franciscan founder of California missions whom the pope will canonize in the United States in September. Guzman Carriquiry, secretary of the Pontifical Commission for Latin America, which is sponsoring the study day in Rome along with the North American College, said April 17 that Pope Francis would arrive at midday for the Mass with the U.S. seminarians, U.S. and Mexican cardinals in Rome, as well as with Archbishop Jose H. Gomez of Los Angeles and other conference participants.

Pope will meet youths, religious leaders in June visit to Sarajevo

VATICAN CITY (CNS) — After a quick flight over Italy and the Adriatic Sea, Pope Francis will

make an 11-hour visit to Bosnia-Herzegovina June 6, taking time to meet with the nation's leaders and bishops, and also spending time with young people. According to the schedule released by the Vatican April 14, Pope Francis also will hold an afternoon meeting with priests, religious and seminarians as well as take part in an ecumenical and interreligious gathering at a Franciscan student center. The pope had said in February that he hoped the one-day trip to Sarajevo, the capital, would help "be an encouragement for the Catholic faithful, give rise to the development of the good and contribute to strengthening fraternity, peace, interreligious dialogue and friendship." It will be Pope Francis' eighth trip abroad and the 11th country he has visited outside of Italy since his election in 2013.

Latin American officials: Pope to visit three countries July 6-12

MEXICO CITY (CNS) — Pope Francis is expected to arrive July 6 in Ecuador, starting a three-country tour of his home continent, the Associated Press reported from Quito. The trip, the pope's second to South America since being elected in March 2013, also would include stops in Bolivia and Paraguay, two fast-growing countries in recent years, but still among the poorest on the continent. The pope is expected to spend two days in Ecuador, celebrating Mass July 7 in Quito and meeting with priests and seminarians the next day at the Our Lady of the Presentation of El Quinche shrine, 20 miles from Quito, Archbishop Luis Cabrera Herrera of Cuenca told the Associated Press. Vatican

officials normally do not announce the official itinerary for papal trips until closer to the time of the trip. The Italian blog Il Sismografo, citing local news reports, said Pope Francis would fly July 8 to La Paz, Bolivia, where he would spend six hours and celebrate Mass in the neighboring city of El Alto — situated at an elevation of more than 13,000 feet. He would then spend July 9 in Santa Cruz de la Sierra, Bolivia, the country's economic hub and located at a lower elevation, then move on to Paraguay July 10.

Vatican to host 'summit' on climate change, development

VATICAN CITY (CNS) — With the participation of U.N. Secretary-General Ban Ki-moon, the Pontifical Academy of Sciences is hosting a

summit, "Protect the Earth, Dignify Humanity," at the Vatican April 28. The focus of the workshop, with more than 60 environmental experts invited, will be the moral dimensions of climate change and sustainable development. "The desired outcome is a joint statement on the moral and religious imperative of sustainable development, highlighting the intrinsic connection between respect for the environment and respect for people — especially the poor, the excluded, victims of human trafficking and modern slavery, children and future generations," said a statement by organizers. Ban and Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace, will give opening addresses before scientists, diplomats, business and religious leaders address participants. Along with the Pontifical Academy of Sciences, the workshop is organized by the Pontifical Academy of Social Sciences, the Sustainable Development Solutions Network and Religions for Peace. Pope Francis has announced he is preparing an encyclical letter on the environment and said it should be published this summer.

NEWS BRIEFS

Pro-life, marriage, religious liberty to be discussed at meeting

FORT WAYNE — The diocesan Office of Family Life invites all Fort Wayne area pastors, parish pro-life coordinators and/or committees to a meeting on Saturday, April 25, from 9 a.m. to 1 p.m. in the cafeteria of St. Elizabeth Ann Seton Parish in Fort Wayne. The Office of Family Life will discuss parish outreach in the areas of pro-life, marriage and religious liberty, including end-of-life issues, adoption services and recent legislative developments. Please RSVP to John Sikorski, assistant director of the Office of Family Life, at jksikorski@gmail.com or 574-234-0687.

Ancilla to host open house

DONALDSON — Working adults, high school students and veterans and their families are welcome to attend Access Ancilla Day on Tuesday, April 28, from 12-3 p.m.

The open house includes lunch, a campus tour and information sessions about Ancilla degree programs, financial aid and more.

This year, Ancilla College is building a new freshman residence hall and student life center, adding new athletic programs and is launching new academic programs.

Lunch and parking are free, but reservations are needed by accessing the webpage at www.ancilla.edu/access-ancilla.

USF names new director of Campus Ministry

FORT WAYNE — The University of Saint Francis has named Scott Opperman director of Campus Ministry. Opperman was Jesuit trained and has experience in Young Adult and Youth Ministry, Campus Ministry, Religious Education, Healthcare Ministry, Spiritual Direction and Directing Retreats and Social Policy Advocacy.

Opperman brings over a decade of experience in higher education, including positions in campus ministry and residence life at Durham University (UK), the University of Dallas and the University of Notre Dame. In addition, he has taught philosophy, ministry and theology at Durham University, St. Cuthbert Catholic Seminary (Durham, UK) and the University of Dallas.

"Scott is a wonderful addition to the University of Saint Francis," said Sister M. Anita Holzmer, a Sister of St. Francis of Perpetual Adoration and director of the Center of Franciscan Life. "With his experience in higher education ministry, we know he will enhance our ability to reach out to our students, faculty and staff."

50th annual Lourdes Ball planned for May 2

SOUTH BEND — The 50th annual Lourdes Ball will be held on Saturday, May 2, at 553 Washington St., at the corner of Hill St. in downtown South Bend. The ball, hosted by the Knights of

AROUND THE DIOCESE

ST. JOSEPH SCHOOL STUDENTS JUMP, HOOP FOR HEART



PROVIDED BY ST. JOSEPH SCHOOL, DECATUR

St. Joseph School, Decatur, students in grades K-8 participated in the 2015 Jump Rope for Heart and Hoops for Heart, community service learning programs of the American Heart Association. St. Joseph's donation of \$3,842 to the American Heart Association will go toward research and educational programs. Shown, from left, are St. Joseph students Will Kintz, Jazlyn Brown, Addie Kintz, Dylan Velez, Lilly Alberding, Ella Kintz, and back row, Matthew Smitley, Payton Binegar, Patrick Miller, Wes Hamilton, Catherine Bauman, Audri Sheets and Jackie Sutter.

Columbus Council 553 in South Bend since 1966, will begin at 5 p.m. with social hour and appetizers, followed by color guard at 6 p.m. Dinner and silent auction will be at 6:30 p.m. with dancing to the music of the Mike Vaszari Combo. Proceeds of the ball supports selected travelers in a journey to Lourdes, France. Business attire, black tie optional, is recommended. Admission is \$40 per person, \$220 for a table of six and \$290 for a table of eight. Reservations required. Contact Toni Pocius at pocman5000@aol.com.

Apologist Gary Michuta to talk at St. Jude

SOUTH BEND — St. Jude Parish, South Bend, will host an evening with nationally known Catholic speaker, author and apologist Gary Michuta on Tuesday, May 12, at 7 p.m. Michuta's talk, entitled "The Meaning of the Mass," will explore the Christian notion of sacrifice, its biblical roots and how this is crucial in understanding the Mass. The event will include a question and answer session and a chance to speak further with Michuta. Light appetizers will be served.

Michuta was the director of Thy Faith, Inc., a nonprofit lay-run Catholic apologetics apostolate and editor of its magazine *Hands On Apologetics*. Michuta has writ-

ten several books on apologetics including "Why Catholic Bibles Are Bigger: The Untold Story of the Lost Books of the Protestant Bible" (Grotto Press, 2007), "How to Wolf-proof Your Kids: A Practical Guide to Keeping Your Kids Catholic" (Grotto Press, 2009), and "The Gospel According to James McCarthy" (Grotto Press, 2003). His latest book, "Making Sense of Mary" (Grotto Press, 2013), helps non-Catholics and Catholics better understand and appreciate Mary's role in God's perfect plan of redemption.

Michuta has debated prominent anti-Catholic apologists and teaches online middle school and high school classes in apologetics for Homeschool Connections. He is frequently a guest on such programs as "Catholic Answers Live," the "Son Rise Morning Show," "Catholic Connection with Teresa Tomeo," "Kresta in the Afternoon," and EWTN's "Deep in Scripture" and "The Journey Home." Michuta lives in southeast Michigan with his wife Christine and their three children.

Senior Fair to be held at the Century Center

SOUTH BEND — The Michiana Gerontology Institute announces their second annual Senior Fair to be held at the Century Center in South Bend, May 2, from 9 a.m.

to 3 p.m. This free event will offer nearly 100 exhibitors with one of the special attractions being the "Antique Appraisers Road Show." Guests are invited to bring in small, carry-able antiques, collectibles, art and jewelry for a free appraisal by one of two appraisers: Wayne Ryan, local auctioneer and licensed appraiser, and Greg Kuharic, an appraiser formerly with the "Antique Road Show."

The Senior Fair is sponsored by the following major sponsors: Saint Joseph Regional Medical Center and Signature HealthCare, and the following supporting sponsors: Elkhart General/Memorial Home Care, Heritage Point Alzheimer's Special Care Center, North Woods Village, Primrose Retirement Communities, Sanctuary at St. Paul's, Sanctuary at Holy Cross Rehabilitation & Wellness Center and Superior Van & Mobility.

For more information visit www.mgi-hcc.org or contact Jan Kostielney at jankostielney@comfortkeepers.com, or 219-380-8574.

National Day of Prayer invites community

FORT WAYNE — Bishop Kevin C. Rhoades will lead prayers for the Church and clergy at the National Day of Prayer service to be held at the downtown Allen County Public Library, Room A, on May 7, from noon to 1 p.m. Other prominent community leaders will lead prayers for media; education and educators; governmental leaders, judiciary, judges; first responders — medical, firefighters, police, and military, business and family. The theme for this year's service is "Lord, Hear Our Cry." All are invited.

ST. AUGUSTINE WELCOMES NEW MEMBERS TO THE CHURCH



PROVIDED BY DEACON MEL TARDY

These four youth received the sacraments of Baptism, Confirmation and first Communion at St. Augustine Parish at the Easter Vigil. Shown from left are Deacon Mel Tardy, RCIA instructor, Emmanuel and Helen Gbologan, godparents for Clarke Gbologan, Alice Hampton and her godmother Annie Tardy, Jeremiah Hampton and his godfather Thomas Jenkins, Holy Cross Father Len Collins, pastor, and Muhammad Henley and his godmother Francine Henley.

Creating a culture of discernment to the Priesthood

Every pastor needs to be the vocation director of his parish

BY TIM JOHNSON

FORT WAYNE — Everyone — from moms and dads, to coaches, teachers and even peers — plays a vital role in helping young people discern their vocation.

This weekend the Church celebrates the 51st anniversary of the World Day of Prayer for Vocations. Many parishes will have Prayers of the Faithful asking God to give young men and women the gift of understanding to discern their service in the Church — the Priesthood, diaconate and consecrated life.

In the diocese, the prayers of the faithful come through holy hours — such as the Little Flower Holy Hour offered monthly at the St. Mother Theodore Guérin Chapel in Fort Wayne — Masses and prayer groups for vocations.

But where does discernment really take place for men called to the Priesthood? Statistics show that if three different constituencies invite a young man to consider the Priesthood, he is five times more likely to apply.

This begins with the parish priest who should be number one. All parish priests are the vocation director at their particular parish.

Father Andrew Budzinski, new diocesan vocation director and parochial vicar at St. Vincent de Paul Parish in Fort Wayne, told *Today's Catholic*, “The priests who call the men to Priesthood are the pastors of that man’s soul. So we are going to get a lot more guys influenced by the priests in their parishes.”

For any man who feels he is called to the diocesan Priesthood, Father Budzinski said, “My job is to help them discern and to guide them through that process.” There is a process of discernment as well as a process of application. Men may contact Father Budzinski when they are in high school or older if they want to discern the Priesthood. “They should also talk to their own priest, the pastor of their parish,” Father Budzinski said.

Father Budzinski said the prayer of the faithful is “infinite” in importance. “Prayer is absolutely necessary,” he noted. He



prays for vocations every day as a priest and appreciates the prayers of the people as well.

Father Budzinski referred to the “Annas and Simeons in the Temple,” — “those faithful who go to daily Mass and pray every day in the church and walk up to a man and say, ‘You should think about being a priest,’” as important to the discernment process.

Teachers, coaches and mentors also need to be about the business of recruiting. Adults already living their vocations need to devote their hearts and energy to helping young people discern their vocation.

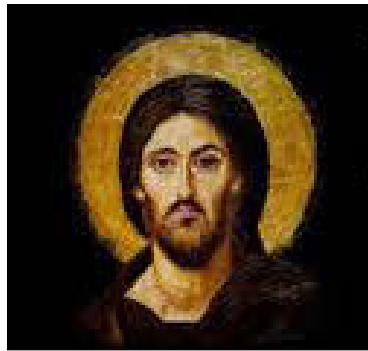
“It’s the most important decision they will ever make in their life,” emphasized Father Budzinski. “God has a definitive plan for every young person. It is not this, ‘whatever you do is perfectly okay with God’ — that’s not true. God has a specific vocation plan for you and we just don’t fall into it by accident — it has to be discerned.”

“Every young person needs to be about the discerning of ‘what is God’s specific and definitive plan for my life?’ and to discern that well and to follow it when He asks,” Father Budzinski said.

He recommends young people read, “Discerning the Will of God,” by Oblate Father Timothy Gallagher, whose book offers St. Ignatius of Loyola’s method of discernment. The book is a practical guide offering steps to take with one’s prayer life, and expresses the ways one can expect God to reveal the choice He wants one to make.

Family life plays a big role in the discernment process.

“If a guy comes from a fam-



The Melchizedek Project is just one of the new ways the Office of Vocations is reaching out to young men to consider the Priesthood.

www.discernpriesthood.com

ily that prays together, goes to Mass together and exposes the young man to the life of faith in the midst of the Church, that is a great foundation,” Father Budzinski said.

Another big role is that of the parish youth group — a group of peers who shares the young man’s faith and beliefs — where they can strengthen each other.

Peer group is very important as well. High school students, college students and young adults need to lovingly say to their brothers, “You know what; I can see you being ‘my’ priest,” Father Budzinski encouraged, “not just a priest, but ‘my’ priest.”

The Priesthood is a marriage, he said, and “so the laity can offer a divine proposal to the man — not just to be a priest, but my priest.” When young people propose marriage to each other,

they don’t say, “you would make a good husband,” rather they say, “I would like you to be my husband.”

The reality, of course, is most people would most comfortably propose: “Have you ever thought of being a priest?” and that too is fine, noted Father Budzinski.

In his first year assigned as diocesan vocation director, Father Budzinski brings great energy to his role to help men discern a call to the Priesthood and to assist in the application process. Father Budzinski is assisting 34 men who are in the seminary. Pontifical College Josephinum in Columbus, Ohio, provides the college education for the seminarians, while Mount Saint Mary’s in Emmitsburg, Maryland, and Pontifical North American College in Rome provide theological training for the men.

Father Budzinski told *Today's Catholic* there are nine men in various stages of the application process and could possibly be entering the seminary next fall.

Although his role as a diocesan vocation director channels his energies to the diocesan Priesthood, if a young woman is interested in religious life, he would encourage her to investigate, visit and talk to the vocation directors of the religious communities.

That would be similar for a man considering joining a religious community.

A diocesan priest is identified as “a priest who serves in a parish and is responsible for those people within his parish boundaries and is an assistant to the local bishop.” Father Budzinski described the diocesan priest as a “general practitioner,” he has to do a little bit of everything. He gives the people the sacraments. He gives everything for

the people.

The religious priest or a brother is more of a “specialist,” because they live according to particular charisms. For example, the Dominicans’ charism is preaching.

“So does a man feel a call to being attached to a local bishop and serve in a parish giving the sacraments and pastoral ministry to the people of a parish; or does he feel called to live in a religious community according to a particular rule, living within a particular charism with obedience to his religious superior?” Father Budzinski asked.

It is not uncommon that some religious serve in parishes, “but their first responsibility is always to their community,” Father Budzinski noted.

There are some structures in place for discernment groups across the diocese, particularly the Melchizedek Project. Father Budzinski said, “Those are groups of young men who meet monthly, to talk about the Priesthood and discernment. We read a book called ‘To Save a Thousand Souls: A Guide for Discerning a Vocation to the Diocesan Priesthood,’ by Father Brett Brannen. We get together and have a meal and then discuss a chapter of the book.”

Groups that meet monthly are at St. Pius X, Granger, and at St. Matthew Cathedral in South Bend. Father Budzinski’s group meets twice a month at St. Vincent de Paul in Fort Wayne. Information about these groups and the times they meet are available at the vocations website, www.discernpriesthood.com.

Every young man can get two books on discernment. In addition to the Father Brennan book, there is also “Is Jesus Christ Calling You to be a Catholic Priest?” by Msgr. Thomas Richter.

In July, another discernment retreat is planned at St. Vincent de Paul Parish in Fort Wayne. It is a three-day retreat with priests and seminarians giving talks, opportunities for small group discussion, time for prayer, recreation, Mass, Adoration and “great food.” Information about the retreat is available at www.discernpriesthood.com.

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Poor Handmaids 'come home' to South Bend, Mishawaka

BY DENISE FEDOROW

SOUTH BEND, MISHAWAKA — An entire weekend of activities was planned for the Poor Handmaids of Jesus Christ Coming Home to South Bend/Mishawaka area.

Julie Dowd, communications director for the Poor Handmaids of Jesus Christ, said this was the third such event — the first in southern Illinois and the second in Fort Wayne. The next “coming home” event is scheduled for Chicago. The sisters will finish in Donaldson where the motherhouse is located.

The purpose of the events, according to the sisters, is to reconnect with those who have walked with them over the years — former sisters, employees — as well as to give the public a chance to meet the sisters and learn about the order and the impact they’ve had on the community.

Nearly 50 people attended the reunion lunch on Saturday at Marian High School in Mishawaka — some coming from Michigan and the Chicago area to visit. Throughout the Marian High School gymnasium displays, timelines and photos highlighted the history and presence of the sisters in the South Bend and the Mishawaka area dating back to 1878.

In the Poor Handmaids’ extensive history, the sisters were at the Vincent House at St. Vincent de Paul Parish from 1976-1991, in Elkhart. They were also involved with Good Samaritan Center and Elkhart Adult Basic Education.

In Granger, their presence is ongoing at St. Pius X Parish and School where Sister Marie Hepler teaches second grade — the last teacher from the order in the area. She and Sister Colleen Bach are the only two sisters in the order living in the South Bend-Mishawaka area. In 2009, Sister Colleen started Bachworks, a music therapy ministry.

In Mishawaka the sisters had a major presence, starting at St. Agnes in 1871 and St. Joseph Parish and School from 1880-2006. The Poor Handmaids founded St. Joseph Hospital in Mishawaka and had teachers at St. Bavo Parish and School, St. Monica, Queen of Peace, Marian High School and Mishawaka Catholic. They were also involved in Healing Arts Center on the River, Ancilla Health Care Systems and Penn-Harris-Madison School District. One of the sisters even became a cosmetologist.

In South Bend, the list includes many of the parishes, St. Anthony Home Nursing, the Justice and Peace Center and St. Joseph County Parks, as well as at the University of Notre Dame.

Several of the sisters spoke of their time in South Bend and Mishawaka as being their “favor-



Father Ted Franzman celebrates Mass in the Bishop Crowley Activity Center at Marian High School on Sunday, April 12.



One of the historical displays at the Poor Handmaids of Jesus Christ Coming Home to South Bend/Mishawaka reunion luncheon showed this picture of the Poor Handmaids’ founder Catherine Kasper.

ite” and said they had “fantastic memories of St. Bavo’s and St. Monica’s.” A couple of former sisters attended with family members and the long-time dietician from St. Joseph Hospital came to visit with the sisters.

Attendees shared lunch and a power point presentation was shown illustrating the beginning of the order. Their mission is to “embrace the charism of an attentive ear (listening to God’s will and the needs of the world) and a courageous heart (to respond with a bold and generous heart).

After the luncheon and time for visiting, a festival for the public was planned with a game area set up for children, a choir concert and ice cream social later in the day.

On Friday evening, the sisters partnered with the young adult group at St. Pius X in Granger. About 40 young adults from several parishes came together as two sisters and two married couples gave a talk on discernment — not just for a religious vocation but discernment for single or married

life and general discernment of God’s will. They also spent time in Eucharistic Adoration, and enjoyed praise and worship music, which included a song written by Sister Colleen titled, “Surrender.”

On Sunday, a prayer service was planned for 9 a.m. at the Catholic Cemetery at Liberty and Jefferson streets at the site where Poor Handmaids are buried. Father Ted Franzman celebrated a 10 a.m. Mass in the Bishop Crowley Activity Center at Marian High School, followed by a brunch.

The sisters also visited several schools while in town for the reunion. At their peak number in 1928, the congregation included 4,556 living members. That number today is 606 worldwide with 90 sisters in the American Province.

The Poor Handmaids of Jesus Christ also have an associates community and Fiat Spiritus, a Christian community of single and married baptized men and women called to live according to the charisms of the order and its founder Blessed Catherine Kasper.



PHOTOS BY KEVIN HAGGENJOS

The Poor Handmaids of Jesus Christ, with friends and family attend a prayer service Sunday, April 12, at the Catholic Cemetery at Liberty and Jefferson streets, where Poor Handmaids are buried.



Poor Handmaids say YES to being a servant of God!

PRAYER FOR TODAY’S SERVANT

God, you are the source of my life and my desire to follow you. At times there is so much noise within and all around me, it is difficult to listen as Mary did.

Quiet my heart, that I may reflect on how much you love me. Help me recognize your presence now.

When I am afraid, help me trust as Mary did. Help me believe NOTHING is impossible for you. Let your Spirit fill me and set my heart on fire. May I, like Mary, respond “YES” to being your servant today.

Guide my heart. Let me share your love with all those I meet, with each neighbor in need.

I rejoice in you and how you love through me. Keep me centered in you as I make daily choices and the bigger decisions of my life. Amen.

Scripture: Luke 1: 26-56

Prayer by Sister Marybeth Martin, PHJC

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Vocations are calls to embark on exodus to Promised Land, pope says

BY CAROL GLATZ

VATICAN CITY (CNS) — Following a vocation to the Priesthood or religious life is to live an experience of “exodus” — to joyfully leave behind all that enslaves and journey to a Promised Land of love, service and mission, Pope Francis said.

“Responding to God’s call, then, means allowing Him to help us leave ourselves and our false security behind, and to strike out on the path which leads to Jesus Christ, the origin and destiny of our life and our happiness,” the pope said in his message for the 2015 World Day of Prayer for Vocations. The day will be celebrated April 26 at the Vatican and in many dioceses around the world.

The message, released at the Vatican April 14, was dedicated to the theme: “Exodus: A fundamental experience of vocation.”

Every Christian vocation is rooted in this sense of movement, of journeying and going forward since “belief means transcending ourselves, leaving behind our comfort and the inflexibility of our ego in order to center our life in Jesus Christ,” the pope wrote.

Just like Abraham, Moses and the people of Israel, all children of God are called to leave behind the land they know and trust completely in God to show them the way to a whole new world.

The journey is not about running away in “contempt” from life and reality, but of finding it anew, in abundance and brought to its fulfillment, he wrote.

“The Christian vocation is first and foremost a call to love, a love which attracts us and draws us out of ourselves, ‘decentering’ us and triggering ‘an ongoing exodus out of the closed inward-looking self toward its liberation through self-giving, and thus toward authentic self-discovery

and indeed the discovery of God,” he wrote, quoting retired Pope Benedict XVI.

A vocation, just like Christian life in general, demands constant renewal and “an attitude of conversion and transformation, an incessant moving forward, a passage from death to life like that celebrated in every liturgy, an experience of Passover,” he said.

The journey is God’s work as “He leads us beyond our initial situation, frees us from every enslavement, breaks down our habits and our indifference, and brings us to the joy of communion with Him and with our brothers and sisters,” Pope Francis wrote.

A vocation to Priesthood or religious life doesn’t just transform the individual, he wrote, it also has an impact on all of society as the individual feels compelled to serve God’s kingdom on earth and inspired “to solidarity in bringing liberation to our brothers and sisters, especially the poorest.”

The pope’s message called on young people to recognize that “this exodus toward God and others fills our lives with joy and meaning.”

Uncertainty, fear or problems can too often “risk paralyzing their youthful enthusiasm and shattering their dreams, to the point where they can think that it is not worth the effort to get involved, that the God of the Christian faith is somehow a limit on their freedom,” he wrote.

“Dear young friends, never be afraid to go out from yourselves and begin the journey,” the pope wrote. “The Gospel is the message which brings freedom to our lives; it transforms them and makes them all the more beautiful.”



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EMILY WACK

Bishop Kevin C. Rhoades, right, stands outside the St. Joseph Chapel at Holy Cross College with, from left, theology professors Dianne Barlas and Michael Griffin, as well as students Claire Doriot and Megan Santos.

Holy Cross College students offer friendship at the margins

BY CHRISTOPHER LUSHIS

NOTRE DAME — Students, faculty and staff of Holy Cross College welcomed Bishop Kevin C. Rhoades to campus on April 16 in celebration of the Pope Francis Challenge, an initiative inspired by a call for authentic embodied evangelization.

When visiting last May for the school’s spring baccalaureate Mass, Bishop Rhoades invited the graduates to “embrace the challenge of Pope Francis to reach out and offer friendship to the marginalized.” Over the summer, theology professors and campus ministry leaders discussed how to make this Pope Francis Challenge a reality. Campus Ministry Director Andrew Polaniecki said, “Together we created a plan for students to commit to doing three substantial, distinct and concrete things that would demonstrate an intention to grow, give of oneself and live the Gospel.”

In early October, members of the college were formally invited to take this pledge and consider the areas of their life in which they could inten-

tionally strive to encounter Christ in others. These reflections led to tangible results, seen through the commitment of those at Holy Cross to care for the elderly, visit the imprisoned, assist pregnant mothers, donate resources to the poor, build new friendships with those on campus and more.

Upon learning of this endeavor, Bishop Rhoades expressed gratitude and joy to the school community for taking his words to heart.

In his recent homily, he said, “When I spoke at last year’s Mass, I had no idea that my encouragement to accept the Holy Father’s challenge to go forth bringing the joy of the Gospel to others would be undertaken not only by the graduates, but by current faculty, staff and students as well. I am grateful that you have embraced that challenge by ministering to those on the edges or peripheries of society — the poor, the needy, the suffering, the weak, and the vulnerable.”

During his visit to Holy Cross, Bishop Rhoades was able to hear more from specific individuals on their view of the challenge and how it shaped their understanding of Christian discipleship.

Senior Joseph Rolf said, “In today’s culture, evangelization turns into something comfortable, done through a screen that can be turned on and off, Pope Francis tells us. So in order to really accomplish evangelization, it needs to be challenging, in the flesh and consistent. That is what the Pope Francis Challenge does. It challenges Christians to move beyond the comfortable and to embrace uncomfortable situations.”

Alyssa Davis, a freshman from West Virginia who entered the Church this past Easter Vigil, exclaimed, “I took the pledge intending to widen my circle of friends beyond my race and culture, since I graduated in an entirely white high school class. I have found success by pushing myself out of my comfort zone, finding friends who speak other languages, are from diverse backgrounds and even other countries. It has truly helped my experience here.”

Michelle Roy, a parishioner of



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St. Charles Borromeo, Fort Wayne, spoke of the importance of embracing the cross. Having endured the difficulty of caring for both her mother and father through their battles with cancer, she emphasized, "I wanted to strive to be more courageous when encountering suffering, both in my own life or in the lives of others, to gain a more intimate understanding of how suffering affects us and how we can continue to move forward with hope."

Roy, who is also the president

of the school's pro-life club, further stated that she desired to follow the example of Mary, the sister of Martha, in the Gospel, explaining, "While we will take part in various acts of service and engage in experiential learning, I also wanted to strive to be more of a Mary, in the sense of living a more reflective, contemplative, prayerful life centered on personal encounter."

Bishop Rhoades echoed this sentiment in his homily, reminding that "as (Michelle Roy) said, it's

not all about activity; it's not just about being Martha, but also about being Mary, because we cannot be missionaries unless we are first disciples. We have to sit at the feet of the Lord and listen to Him speaking to us in prayer."

Additionally, members of the theology department shared their experiences and thoughts on the success of this endeavor.

Department chair, Dr. Louis Albarran, said, "I am constantly mindful of the Pope Francis

Challenge because it helps me to live more intentionally as a theologian in the classroom and in the wider world. This has been especially relevant to my role within the Holy Cross tradition, which high-

lights the importance of practical action for evangelization, and has been most clearly evidenced for me by going to the margins as an educator at Westville Prison."



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9 am	St. Therese Fort Wayne, IN	St. Joe Brooklyn Fort Wayne, IN	St. Vincent Elkhart, IN	St. Bavo Mishawaka, IN
10 am	Immaculate Conception Auburn, IN	St. Jude Fort Wayne, IN	Tippmann Hour Double your Dollar	St. Therese, Little Flower South Bend, IN
11 am	Holy Family South Bend, IN	Bishop Kevin Rhoades	Our Lady of Hungary South Bend, IN	Our Lady of Good Hope Fort Wayne, IN
Noon	St. Joe Hessen Cassel Fort Wayne, IN	Most Precious Blood Fort Wayne, IN	St. Vincent Fort Wayne, IN	NW Ohio Hour
1 pm	St. Elizabeth Fort Wayne, IN	Cathedral of the Immaculate Conception Fort Wayne, IN	St. John the Baptist Fort Wayne, IN	Christ the King South Bend, IN
2 pm	Queen of Peace Mishawaka, IN	St. Anthony de Padua Angola, IN	St. Anthony de Padua South Bend, IN	Queen of Angels Fort Wayne, IN
3 pm	St. Mary of the Assumption Decatur, IN	St. Louis, Besancon New Haven, IN	St. Matthew Cathedral South Bend, IN	St. Charles Fort Wayne, IN
4 pm	St. Aloysius Yoder, IN	St. Thomas Elkhart, IN	St. Rose of Lima Monroeville, IN	St. Patrick Fort Wayne, IN
5 pm	Marian High School Mishawaka, IN	Corpus Christi South Bend, IN	St. Robert Bellarmine North Manchester, IN	Catholic Medical Guild
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Why priests care

The early fall of 2002 found me as the newly appointed priest in Plymouth, Indiana. When asked to write a short piece addressing the issue — why is there a need for “constant” reminders calling everyone to be aware and, if needs be, to take action to end and to repair the effects of child abuse, my thoughts turned to the fall of 2002.

In the intervening 13 years these reminders have appeared many times calling our collective conscience to focus on the abuse crisis. As I write this, my thoughts carry me back to my first months in Marshall County. My memory, such as it is, recalls two events of that autumn; the one, the Ministerial Association asked me to offer the prayer of benediction at the city’s first-year commemoration of the tragic terror of the prior September, 9-11-2001; and the other, was Bishop (John M.) D’Arcy’s request that each parish of our diocese have a day of repa-

ration for the harm and the sins of sexual abuse by priests. The prayer of that service was to be an Act of Contrition, and a plea for forgiveness.

Those two things happening for me in a month’s time demonstrated a soul touching contrast. It showed in a few days the evident need for Priesthood, and at the same time the tremendous suspicion that surrounded Priesthood in those days. All priests may not admit the contrast, but it was evident in each priest’s life at that time.

I remember September 2002 now with a blend of relief and continued uneasiness; I am relieved that the intensity of the priest abuse crisis is well behind us, and I am somewhat uneasy because there are some who judge that we should simply forget it and move on. What do you think? What do I think?

I am glad that abuse crisis is not the daily “headline.” I think

CHILD ABUSE PREVENTION MONTH

FATHER WILLIAM KUMMER

that most priests have made some adjustments in their routine behaviors. When I was a younger priest I would walk by young students in school or on the playground and tussle their hair. It doesn’t happen anymore, well maybe sometimes, but priests are careful about things these days.

I think the people of Church now want get on with the “business” of the Church and don’t talk about it much anymore, and I think that I never want to believe that such an evil ever happened, or

CARE, PAGE 13

Light in a dark world: the family fully alive

The diocesan registration for accommodations for the Theological Congress and the World Meeting for Families is now closed. Interested families can still register for the congress or find accommodations through their WMF official website www.worldmeeting2015.org.



LOVE IS OUR MISSION

FRED AND LISA EVERETT

Catechesis: Part Seven

Debates about redefining marriage, including questions of same-sex marriage, raise legal and political questions. In political theory and theology, Catholics speak of the family as a pre-political institution. To put it another way, the family is legally “antecedent” to civil society, the community, and the political state, since the family is “founded more immediately in nature.” Society does not invent or found the family; rather, the family is the foundation of society: “The family, in which the various generations come together and help one another grow wiser and harmonize personal rights with the other requirements of social life, is the very foundation of society.” Public authority thus has a duty to protect and serve the family.

Until recently, this view of the family was widely accepted by non-Catholics as well. The 1948 United Nations Universal Declaration of Human Rights insists that “the family is the natural and fundamental group unit of society and is entitled to protection by society and the State.” But as more jurisdictions re-imagine marriage as a matter of individual preference, dropping any organic connection to sexual difference and procreation, and promoting a contractual view of marriage, this consensus disappears. Today, the state purports more and more to invent marriage and redefine it at will. Allegedly, the family no longer builds society and the state; rather, the state now presumes to supervise and license the family.

Some legislators are now trying to codify this philosophic reversal in new marriage laws. Instead of receiving marriage as an institution founded on nature, the new perspective regards marriage as infinitely plastic, as subordinate and malleable to political will. The Church has no choice but to resist this revisionism for the sake of protecting families, marriages and children. A society that mistakenly thinks marriage is always renegotiable, accountable only to self-referential human consent, will see marriage essentially as a contract, as a voluntary agreement between autonomous bearers of individual rights. But these mere contracts are not the same as a marriage founded on a covenant of mercy. The logic of such contracts is not the Pauline logic of Ephesians 5, in which husbands and wives love one another in the manner of the Cross. The reasoning behind such defective contracts is at odds with the gift of marriage as a sacrament of the covenant.

The Church is obliged to resist the spread of false rationales for marriage. Pope Francis has observed:

“Again and again, the Church has acted as a mediator in finding solutions to problems affecting peace, social harmony, the land, the defense of life, human and civil rights, and so forth. And how much good has been done by Catholic schools and universities around the world! This is a good thing. Yet, we find it difficult to make people see that when we raise other questions less palatable to public opinion, we are doing so out of fidelity to precisely the same convictions about human dignity and the common good.”

As we said at the start of this catechesis, all of the Church’s teachings about marriage, the family, and sexuality flow from Jesus. Catholic moral theology is a coherent narrative that satisfies humanity’s deepest questions — a single, unified narrative flowing from basic Christian convictions about God’s creation and covenant, humanity’s fall, and Christ’s incarnation, life, crucifixion and resurrection. These teachings involve costs and suffering for all who would be Jesus’ disciples, but they also open up new opportunities for beauty and human flourishing.

When the true nature of marriage is undermined or poorly understood, the family is weakened. When the family is weak, we are all prone to a type of brutal individualism. We too easily lose the habit of Christ’s gentleness and the discipline of His covenant. When the family is strong — when the family creates space for husbands, wives and their children to practice the art of self-giving after the pattern of God’s covenant — then light enters a dark world. In this light, the true nature of humanity can be seen. That is why the Church resists the shadows threatening the family.

All of us are fallen. The disorder in each and every human heart has a social context and social consequences. The communion for which we were created is threatened by our disordered desires, our economic situations, by pornography, contraception, divorce, and legal or intellectual confusion. But love is our mission, and the Church seeks an alternative social life, a community premised on Jesus’ mercy, generosity, freedom and fidelity. The Church’s many ministries further the culture of life, such aid to the poor, support for natural family planning, or articulating a more coherent philosophy for law. When Catholics resist divorce, or same-sex “marriage,” or confused revisions to marital law, we also take responsibility for fostering communities of support and love.

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

The Good Shepherd lays down his life



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

4th Sunday of Easter Jn 10:11-18

The first reading this weekend is from the Acts of the Apostles. Acts is fascinating. It reveals the priorities, and beliefs, of the first Christians.

The setting is Jerusalem. A Christian community has formed, very visibly and deliberately clustered around Peter and the other Apostles. Prayer, total devotion to the Lord, great charity and a sense of unity characterize this community.

Also vital to the community is its solemn responsibility to make Jesus known far beyond the circle of believers.

In this reading Peter preaches. He speaks for all the other Apostles, and indeed for the community itself. Peter obviously is the unchallenged leader of the Christians.

Acts says that Peter was “filled with the Holy Spirit.” Peter was speaking in and with the power and grace of God. He emphasizes that in healing a cripple, recalled earlier in Acts, he acted with the healing ability of Jesus.

In his sermon, Peter insists that no salvation is possible without Jesus, because God gave Jesus to the world as the Redeemer of humankind.

The First Epistle of John is the next reading.

The three epistles, attributed to

John, but actually in the tradition of John, all have an eloquence and depth that is most appealing. The passage offered in this reading in fact is rather brief, only two verses, but it nonetheless is most expressive, reassuringly a declaration of the theological fact that believers are nothing less than God’s beloved children.

The imagery is strong. No other human relationship so directly and well conveys the notion of love, caring and life giving, than that of a parent and child.

This reading also says that those who are worthy of being God’s children one day will see God and will be with God.

St. John’s Gospel supplies the last reading, and it is a glorious revelation about the Lord Jesus. Everyone at the time knew what herding sheep was all about. Roman Palestine was by and large an agricultural nation in which shepherding was a major industry.

The image of sheep is important. Sheep are gentle animals, vegetarian and not at all aggressive. They also are quite vulnerable. Predators easily make sheep their prey. Aggressors hunt for them, particularly the weak, young and unhealthy. Unable because of their placid nature to fight for their lives, sheep very much need their shepherds. Good shepherds care for the sheep, helping them to overcome the vulnerability created by their meekness and lack of cunning.

Jesus, in this passage, compares us humans to the sheep.

Reflection

In the Gospels, Jesus on several occasions, not only in this reading, compares humans and sheep. The likeness is a fact, but a fact

that humans prefer to forget. We are vulnerable. We need the shepherd. Jesus is the good shepherd. He lays down life itself for us. He wishes that none of us be lost.

He is the Good Shepherd. It is an image that has survived the cultural transition in much of the world from the agrarian to the technological.

This weekend’s liturgy builds on this image, presenting it in this marvelous reading from the fourth Gospel. When the superb literary technique of this Gospel is added to the process, the image is stunning and beckoning in its brilliance. So, its meaning is clear, because of the frankness of the Gospel.

It is vital that believers, indeed all people, realize that humans are very much like sheep. In so many ways, humans are at risk. Our instincts do not always serve us well. Sin threatens our eternal lives.

Jesus, the Good Shepherd, supplies all that we lack. He defends us against peril. He leads us to safety. In Jesus alone is life, as Peter proclaimed.

READINGS

Sunday: Acts 4:8-12 Ps 118:1, 8-9, 21-23, 26, 28, 29 1 Jn 3:1-2 Jn 10:11-18

Monday: Acts 11:1-18 Pss 42:2-3, 43:3-4 Jn 10:1-10

Tuesday: Acts 11:19-26 Ps 87:1b-7 Jn 10:22-30

Wednesday: Acts 12:24-13:5a Ps 67:2-3, 5-6, 8 Jn 12:44-50

Thursday: Acts 13:13-25 Ps 89:2-3, 21-22, 25, 27 Jn 13:16-20

Friday: Acts 13:26-33 Ps 2:6-11b Jn 14:1-6 Mt 13:54-58

Saturday: Acts 13:44-52 Ps 98:1-4 Jn 14:7-14

Pondering the implications of three-parent embryos

An ethical Rubicon was crossed when the first in vitro fertilization (IVF)-conceived baby came into the world in 1978. With human reproduction no longer limited to the embrace of a man and a woman, people felt empowered to take their own sperm and eggs, or those of others, and create their much desired children bit-by-cellular-bit. As they mixed and matched these cells, they soon were drawn into other twists and turns of the advancing technology, including screening the genes of their test-tube offspring and eugenically weeding out any undesired embryonic children by freezing them in liquid nitrogen or simply discarding them as laboratory refuse.

Recent developments have exacerbated this situation by offering additional options and choices for generating children, recasting human embryos as modular constructs to be assembled through cloning or through the creation of three-parent embryos. While cloning involves swapping out the nucleus of a woman's egg with a replacement nucleus to create an embryo, three-parent embryos are made by swapping out additional cellular parts known as mitochondria through the recombination of eggs from two different women. Even more baroque approaches to making three-parent embryos rely on destroying one embryo (instead of an egg) and cannibalizing its parts so as to build another embryo by nuclear transfer.

We risk trivializing our human procreative faculties and diminishing our offspring by sanctioning these kinds of "eggs-as-Lego-pieces" or "embryos-as-Lego-pieces" approaches. Ultimately there is a steep price to be paid for the ever-expanding project of upending our own beginnings and rupturing the origins of our children.

Part of that price includes the significant health problems that have come to light in children born from IVF and other assisted reproduction techniques. Researchers have found an overall doubling in the risk of birth defects for children born by these

technologies when compared with rates for children conceived in the normal fashion.

For retinoblastoma, a childhood eye cancer, a six-fold elevated risk has been reported. Assisted reproduction techniques are also associated with heightened risks for a number of rare and serious genetic disorders, including Beckwith-Wiedmann syndrome, Angelman's syndrome, and various developmental disorders like atrial septal and ventricular septal defects of the heart, cleft lip with or without cleft palate, esophageal atresia and anorectal atresia.

Considering the various harsh and unnatural steps involved in moving human reproduction from the marital embrace into the petri dish, it should perhaps come as little surprise that elevated rates of birth defects have been observed, even when certain genetic defects may have been previously screened out.

As children born by assisted reproductive techniques become adults, they are starting to be tracked and studied for various psychiatric issues as well. A growing number of young adults are vocalizing their strong personal concerns about the way they were brought into the world through techniques like anonymous sperm donations, because they find themselves feeling psychologically adrift and deprived of any connection to their biological father.

It should be obvious how any approach that weakens or casts into question the integral connection between parents and their offspring will raise grave ethical concerns. Whether it be three-parent embryos, anonymous sperm donations or surrogacy, we need to protect children from the harmful psychological stressors that arise when they are subjected to uncertainties about their own origins. As one fertility specialist bluntly commented, "As a nation, we need to get a conscience about what we are doing here. Yes, it's nice when an infertile couple is able to build a family, but what about the children? Shouldn't their needs be in the mix from the very beginning too? I think it is



MAKING SENSE OF BIOETHICS

FATHER TAD PACHOLCZYK

ridiculous that a donor-conceived child would need to 'research' to find out their genetic origins. Give me a break. What if you had to do that? Is it fair?"

Beyond these immediate concerns about the wellbeing and health of our progeny, we face further serious concerns about our human future in the face of these burgeoning technologies. As procreation becomes reduced to just another commercial transaction, and our children become projects to be assembled piecemeal in the pursuit of parental desires, we invariably set the stage to cross another significant ethical line.

That bright ethical line involves the creation of humans that have heritable genetic modifications (changes that are passed on to future generations). When the first three-parent baby is born, which will likely take place in the next year or two, we will have stepped right into the middle of that hubris-filled brave new world of manipulating the genetic traits of future children. We will have transitioned to a paradigm where biomedical experimentation on future generations is seen as acceptable and justifiable. Now is the time to ponder carefully the implications of our rushed reproductive choices, and to stand firm against the preventable injustices that inexorably flow from assisted reproductive technologies.

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.

CARE

CONTINUED FROM PAGE 12

could happen again. The unfortunate fact remains that my thinking or any other's thinking is incapable of altering reality.

I know all priests and religious understand that the accusation is sometimes equal to guilt, and this seems unfair. But for us leaders in the Church, it is always necessary to consider the young. Our young have rights; these must be protected. Yes, we adults have rights too, and they also should be protected. Nonetheless, we must look at the

young ones and consider deeply our responsibility.

Who but the adult has the power to provide the necessary protection? The Church fully acknowledges its duty to make up for errors and sins of the past, accepts its responsibility to keep careful watch on the present, and its need to secure the future, as far as is possible, from harm. Although, I wish that our church bulletins, this newspaper, and the various media used by the Bishops of the United States did not need to keep repeating the same message. But because we care, we must write it and say it — "Protect the Children!"

So, for the near future each

April and November we will read in our church bulletins this note: "If anyone knows of any type of abuse, especially sexual, done to a minor or to oneself, in the past or the present, report it." These reminders are not designed to "ruin" anyone, but to save and protect everyone. Why is this constant vigilance important? It is important because we love God's people, we love God's Church and because we know the scandal-free proclamation of the Gospel is essential for the salvation of the world.

Father William Kummer is the administrator of St. Joseph-Hessen Cassel, Fort Wayne.

SCRIPTURE SEARCH

Gospel for April 26, 2015

John 10:11-18

Following is a word search based on the Gospel reading for the Fourth Sunday of Easter, Cycle B: the story of a shepherd and his many sheep. The words can be found in all directions in the puzzle.

GOOD	LAYS DOWN	THE SHEEP
HIRED	A WOLF	COMING
LEAVES	RUNS AWAY	SCATTERS
KNOW ME	THE FATHER	OTHER
FOLD	I MUST	IN ORDER
TAKE IT UP	AGAIN	NO ONE
TAKES IT	FROM ME	POWER

MORE FLOCKS

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Y A W A S N U R L K E E
N S Y E L L A G E W R D
A C C S G N I M O C J R
N A E O D E M P T O J O
T T M H E O U F S E D N
I T W C R T W E U S L I
S E O F I H P N M E O D
E R N E H E O O I V F M
K S K A S R U O A A D P
A A W O L F H N J E G X
T H E S H E E P K L N A
    
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Saint of the Week



Simeon of Jerusalem

died circa 107
Feast April 27

The son of Clopas, who is mentioned in the Gospels of Luke and John, and a cousin of Jesus, Simeon became bishop of Jerusalem after the martyrdom of St. James about 62. During his episcopate, Christians fled Jerusalem for Pella, on the far side of the Jordan River. Arrested during the reign of Emperor Trajan, Simeon was tortured "for being a descendant of David and a Christian," according to the historian St. Hegeppus, who witnessed Simeon's crucifixion at the age of 120. Another early Christian writer, Eusebius, said Simeon's advanced age probably meant that he "saw and heard the Lord"; he considered Simeon an important figure in the early Church. Several European cities claim to hold his relics.

Sports

COUGARS BREAK RECORD WINNING MANCHESTER INVITATIONAL The University of Saint Francis Cougars men's golf team broke the old team record of 285 with a 2-under par team total of 282 to win their second Manchester Invitational of the 2014-2015 season.

Hockey team a 'band of brothers'

BY MICHELLE CASTLEMAN

FORT WAYNE — Under the direction of new head coach, Stephen Yackley, the Bishop Dwenger hockey club continued to operate under the vision from Proverbs 17:17: "A friend is loving at all times and becomes a brother in times of adversity," encouraging their players to be a "band of brothers."

With just three seniors on the roster, the Saints, which represented eight schools, were challenged to quickly accept and acclimate several new players to buy into their message.

"I can honestly say that this team had the greatest chemistry among the players that I have ever seen and it helped to strengthen our team in some of our most

challenging moments. These guys genuinely cared for one another often driving the younger guys to and from practice, coaching and instructing the younger players at practice and in games. They were always playing pond hockey and hanging out at various places together and at team members' homes," explained Yackley.

Since reinstating and moving the program to Bishop Dwenger four years ago, the Saints recorded their first win in program history against Homestead in a 4-3 nail biter that went down to the final seconds.

The Saints went on to finish, 2-1, in their state round robin division defeating Snider, 4-1, losing to Crown Point, 2-4, and downing Valparaiso, 4-3. They were knocked out by Snider according to the state tie-breaking procedure

on fewest goals against by one goal.

Yackley, a social studies teacher at St. Jude, was most pleased, however, that every single skater on the team had at least one goal and one assist.

"I believe it is a major accomplishment considering the tough competition we faced on a nightly basis," Yackley explained.

Individually, captain Joey Robertson, a junior from Bishop Luers, received second team all-city honors and led the team with 25 goals and 24 assists. Other standouts included assistant captains Jake Pecoraro (50 points), Tyler Bobay and Neil Stumpf.

Bishop Dwenger is also blessed with a tremendous coaching staff in John Shupe, excellent parent support and superb help from Nich Boucher and Guy DuPuis.

Rainouts unwelcome in the short CYO softball season

BY MICHELLE CASTLEMAN

FORT WAYNE — Spring has finally sprung and CYO softball is off to a good start. While a few schools did not have enough to field a team this season, St. John the Baptist, New Haven, (SJNH) is back after several years out of the league.

"We are hoping for a dry week to get things going," Coach Denny Jamison said. His Royal Reds (Most Precious Blood/Queen of Angels), the 2014 varsity reigning champs, are scheduled to face three different opponents the third week of April, weather permitting.

The season is short with the 2015 tournament slated for the week of May 11, so rainouts are not welcome.

Jamison has a good mix of travel ball players and brand new players this season and returns both his pitchers from a year ago.

He was very pleased with his squad's win in the season opener against St. Jude.

"The girls looked sharp and are pretty solid this year," he explained. The Royal Reds split the double header with the Eagles as the St. Jude JV squad came out on top.

Sisters Colleen Pflueger and Jennifer Richard are back for their fifth season with the Eagles and will once again stress the fundamentals, having fun and learning to be part of a team.

After being rained out against SJNH, Coach Kim Sheehan and the St. Rose/St. Louis Twins lost their opener, 5-4, in a close game against St. Vincent on April 16 at Wallen Park. The Twins return their ace pitcher, Nevaeh Feasby, along with eighth grade teammates Liz Zelt and Taylor Zelt, six talented seventh graders and two new sixth graders.



Pastoral Ministry

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- Participates fully in Parish Staff Meetings

Please contact Saint Joseph Parish Office for application.

Office phone: 260-432-5113 Extension 326

Coordinator for Outward Bound Ministry

The Center at Donaldson is seeking to fill our Coordinator of Outward Bound Ministry position. This is an exciting opportunity for someone who has a passion for reaching out and ministering to people through retreat ministry. The job duties include working with the Director of Lindenwood Retreat & Conference Center to organize and lead retreats, conferences & programs, in addition to forming and maintaining partnerships within the communities we serve. The candidate must have demonstrated work experience with retreat ministry. Familiarity with Catholic, ecumenical and interfaith traditions desirable. Some travel will be required. We offer a friendly, caring work environment in a Christian oriented, mission based atmosphere, a competitive wage, and outstanding benefit package. Résumé, including salary history should be submitted to:

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• Registrants by May 10, 2015 will get race shirt.
After May 10, shirts available while supplies last.

• FOR MORE INFORMATION contact event coordinator:
Andy Zay at: azay@sbcglobal.net or call 260-356-1588

Women of Hope luncheon slated May 7

MISHAWAKA — The Women of Hope Annual Luncheon and Silent Auction will be held Thursday, May 7, from 11:30 a.m. to 1:30 p.m. Cost is \$45 per person. Judi Hurst, a community leader and pro-life champion will be honored at the luncheon. Debie M. Coble, president and CEO of Goodwill Industries of Michiana, will be the guest speaker. The luncheon will be held at the Windsor Park Conference Center, 4020 Edison Lakes Pkwy, Mishawaka. The event supports the work of Bridge of Hope at Hannah's House. Make reservations by calling 574-254-7271.

Catholic Cemetery to offer instruction in headstone, monument leveling

FORT WAYNE — The Catholic Cemetery in Fort Wayne will offer training for cemetery caretakers to learn about headstone and monument straightening and leveling. Catholic Cemetery caretakers will offer the instruction on Wednesday, May 20, beginning at 1 p.m.

The St. Vincent de Paul Parish Knights of Columbus have already committed to the training that day for an upcoming June 13 project at their parish's old cemetery.

Other caretakers are invited to the training and may contact Catholic Cemetery Superintendent Casey Miller at cmillerica@gmail.com for more information.

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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.

Marian movement of priests and cenade
 South Bend — Lay members of the Marian Movement of Priests will have a Mass followed by Adoration with a Rosary Cenacle and Benediction to pray for Our Lady's intentions and for the welfare of Pope Francis and all priests on Saturday, May 23, at 10 a.m. in Alumni Hall Chapel, University of Notre Dame, with Father Edward D. O'Connor, CSC, celebrant. For information contact Pat Bayliss at patriciabayliss@hotmail.com or 574-271-0313.

Pancake breakfast planned
 Mishawaka — The Knights of Columbus will host a pancake and sausage breakfast on Sunday, April 26, from 7:30-11:30 a.m. at St. Joseph School. Proceeds will benefit the maintenance fund of St. Joseph Catholic Cemetery. Tickets are \$5 for adults and \$3 for children ages 3-11 and will be available at the door.

Rummage and bake sale
 Fort Wayne — St. Joseph-Hessen Cassel Parish will have a rummage and bake sale on Thursday, April 23, from 6-9 p.m., Friday April 24, from 8 a.m. to 4 p.m.

and Saturday, April 25, from 8 a.m. to noon. \$3 sack sale on Saturday. Located on US 27 just south of 469/US 27 interchange.

Rosary Society plans rummage sale
 Fort Wayne — Most Precious Blood Parish, 1515 Barthold St., will have a rummage and bake sale April 30 and May 1, from 9 a.m. to 5 p.m. and Saturday, May 2, from 9 a.m. to 1 pm in Mohr Hall.

Creighton Model family planning
 Fort Wayne — An introductory session is being held Saturday, April 25, at the St. Jude Parish Center, room C from 9:30-10:30 a.m. Learn to know your body, nurture your health holistically and to integrate spousal love more fully, faithfully, fruitfully and forever. Reservations needed to Theresa at 260-494-6444 or theresa.a.schortgen@frontier.com.

In the footsteps of St. Peter and St. Paul
 Notre Dame — A presentation by Dr. John Sehorn will be Sunday, May 3, at 6:30 p.m. at Geddes Hall. Tickets are \$9, and include presentation, door prize and pizza dinner. Childcare offered on

request. Free parking available east of the Hesburgh Library. Contact Patricia Bellm 574-631-1379 or at proclaim@nd.edu for information.

Fish, chicken and tenderloin on menu
 Huntington — A fish, chicken, and tenderloin dinner will be Friday, April 24, at St. Mary Parish, from 4:30-7:30 p.m. 50/50 raffle, bake sale, homemade desserts and carry-outs available. Adults \$9, children 6-12, \$5 and children 5 and under free.

Authors to speak
 New Haven — The Rosary Sodality will bring authors Jane and Ellen Knuth to St. Louis Besancon Church Thursday, April 30, at 7 p.m. The new book "Love Will Steer Me True" will be available for purchase.

Harvest House announces spring festival
 New Haven — A spring harvest house festival will be Wednesday, May 13, at St. Louis Besancon Church at 10 a.m. Rosary at 10:30 a.m., Mass and lunch will follow. Tickets are \$10 by reservation to Bev Kline at 260-623-3979 by May 1. No tickets sold at the door.

REST IN PEACE

Churubusco
 Eva Elizabeth Ramsey, 80, St. John Bosco

Ross J. Mangano, 69, St. Pius X

Ann W. Lauer, 83, Christ the King

Fort Wayne
 Carl William Brink, 67, St. Jude

Mishawaka
 Lois Jean Deal, 88, St. Joseph

Elizabeth Louise Sosinski, 86, St. Casimir

Felipe Solidor Maraya Jr., 80, St. Vincent de Paul

Lois E. Tumbleson, 88, St. Bavo

Joan M. Webber, 84, Christ the King

Barbara J. Boyle, 71, St. Patrick

Lewis S. Petrasovits, 70, St. Monica

Mary E. Myers, 86, St. Patrick

John E. Krueger, 89, St. Elizabeth Ann Seton

Notre Dame
 Judith A. Kobb, 66, Our Lady of Loretto

Rita M. Bland, 83, St. Matthew

Georgette C. Roth, 72, Most Precious Blood

Arlene T. Killelea, 85, Sacred Heart

Clement I. Botka, 85, Christ the King

Janice L. Ankenbruck, 75, St. Jude

Anne H. Kotoske, 84, Our Lady of Loretto

Jeanne Ireland DeCelles, 81, St. Joseph

Alice R. Bloomfield, 95, St. Mary

South Bend
 Leonard C. Falk, 91, Christ the King

Harry E. Niemier, 88, Christ the King

Granger
 Rose Marie Vrielynck, 76, St. Pius X

Carol A. Bogol, 78, Holy Cross

Donald L. Storm, 81, St. Jude

Patricia R. Ransberger, 88, Corpus Christi

Richard J. Karmolinski, 79, Christ the King



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- *Strong leadership skills

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 Contact the Personnel Manager at the Catholic Schools Office:

260-422-4611 or csopersonnel@diocesefwsb.org

Applications available at www.diocesefwsb.org/Administrative-Application

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In addition to in-ground lots, the Catholic Cemetery has many other burial options available including garden crypts, cremation niche columbariums and mausoleum entombment spaces.

We invite you to consider your burial needs thoughtfully and without pressure before the need arises, relieving others of those difficult decisions.

Call Larry Fisher at 260.426.2044 for an appointment or visit the Cemetery Office at 3500 Lake Ave. from 8:30 a.m. to 4:30 p.m. Monday through Friday. www.catholic-cemetery.org

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BREAK

CONTINUED FROM PAGE 1

Generations of St. Pius parishioners will benefit from larger facilities, which will provide ample space for worship and education, as well as for outreach and community building. Present and future parishioners will enjoy an enriched faith life because of the foresight and investment of our congregation.”

Betsy Quinn, the director of evangelization and stewardship, further commented on the current needs of the parish community. “While the present church was built in 1992 to accommodate 1,400 families, St. Pius X now serves more than 3,100 families. The new church will comfortably seat over 1,300 people, nearly doubling the size of the current church. This will allow more parishioners to attend Mass together on a weekly basis. It is projected to be completed in the fall of 2016. The current church will be renovated to include a baptistry, a gathering area, a parish library and meeting rooms. The next phase of the project will include the expansion of the Parish Education Center, including a preschool wing, additional classroom space for the school and the Catechesis of the Good Shepherd religious education program, additional restrooms, and a multi-purpose gathering area.”

The design of the new church, which can be found on the parish’s capital campaign webpage, reveals plans to follow a Romanesque architectural model with a cruciform style, a bell tower, choir loft, and centralized tabernacle, which will be open 24 hours for prayer in the presence of the Blessed Sacrament.

Scott Cramer, a St. Pius X parishioner and assistant with the Rekindle the Fire conferences, expressed his excitement to experi-



KEVIN HAGGENJOS

Young people look at the cornerstone for the new St. Pius X Church in Granger during the blessing and groundbreaking on April 19.

ence liturgies in the new church building. Cramer said, “Because we have such large number of parishioners for the space available, we currently offer Mass at seven different times on the weekend, including in the school gym. This makes it hard for many people to gain sufficient familiarity with others in the parish. The new church will allow for more people to interact at the same time while also providing a deeper sense of holiness and transcendence upon entering because of the centralized focus on the Eucharist and the traditional style sacred architecture.”

Father Terry Coonan also revealed what excites him most about the new church, stating, “the increased focus on sacred art will help many people in their prayer at Holy Mass. When your eyes are wandering and you see something, which elevates your mind and heart, it brings you back and draws you more deeply into the faith. It reconnects you to the altar and to the presence of Christ in your midst.”

Additionally, Father Dan Scheidt shared his thoughts on the new

endeavor, and said, “It was overwhelming to be in the sanctuary where I first celebrated Mass as a priest and to think that sanctuary will be the narthex of an even greater, larger church. There I was thinking that the church is like an archeological dig in which each layer is actually alive and the church grows like the body grows. It becomes more differentiated and the generations who form its family multiply.”

Tom Pratt, who with his wife and children have been parishioners at St. Pius X for nearly seven years, further elaborated on the joy of belonging to such an engaging community of faith.

“Since finding St. Pius X, it has been the best and most vibrant parish I have ever been associated with in my life,” Pratt said. “It is exciting to be growing, and in a sense it is an investment in goodness. Many will benefit because of this future growth. To further participate in this holy work, we will continue to offer our support for the mission of the church and the community through our prayers.”

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