

TODAY'S CATHOLIC

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Parishes participate in 24 Hours for the Lord

BY KAY COZAD

In accord with the universal Church, the Diocese of Fort Wayne-South Bend participated in one of the main events celebrating the Year of Mercy on March 4 and 5. 24 Hours for the Lord offered the faithful and others of the diocese an around the clock opportunity to participate in Reconciliation, Eucharistic Adoration, Stations of the Cross and much more.

Twelve parishes opened their doors for this unique 24-hour period of worship and reconciliation with the Lord. On March 4, St. Therese, Little Flower in South Bend offered Confession, Adoration and a soup supper that followed Stations of the Cross. On Saturday Morning the eighth-grade students there lead the faithful in recitation of the rosary, which was followed by the Stations of the Cross with art and music.

St. Joseph Parish in South Bend joined the 24 hours offering Adoration for the school students as well as the public. Confessions were heard and Stations of the Cross were offered as well.

Holy Family Parish in South Bend offered the Divine Mercy Chaplet in addition to Eucharistic

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Denise Federow

The faithful pray during Adoration at St. John the Evangelist Parish, Goshen, as part of the 24 Hours for the Lord activities at 12 parishes across the Diocese of Fort Wayne-South Bend on March 4-5. More photos on pages 2-3.

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www.myyearofmercy.org

TODAY'S CATHOLIC

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Jennifer Miller

A young girl prays at St. Joseph Parish, South Bend, during 24 Hours for the Lord.



Karen Collins

The faithful pray during Evening Prayer at Christ the King in South Bend.



Frassati Photography

From left, Santana Gomez, Faith Anderd and Francis Thawn lead music during the "Come to Me Hour For Teens" at the Cathedral of the Immaculate Conception in Fort Wayne.



Kevin Haggengjos

St. Therese Little Flower in South Bend hosted a soup dinner following the Stations of the Cross on March 4.



Joann Williams

Young people from St. Mary of the Annunciation, Bristol, quietly pray during 24 Hours for the Lord.



Anne Rice

Father Jason Freiburger, pastor of St. Thomas the Apostle, Elkhart, gazes at the Blessed Sacrament during Adoration at the parish.



Joe Miller

Holy Family Parish, South Bend, parishioners are reminded of their Lenten journey during the 24 Hours for the Lord.



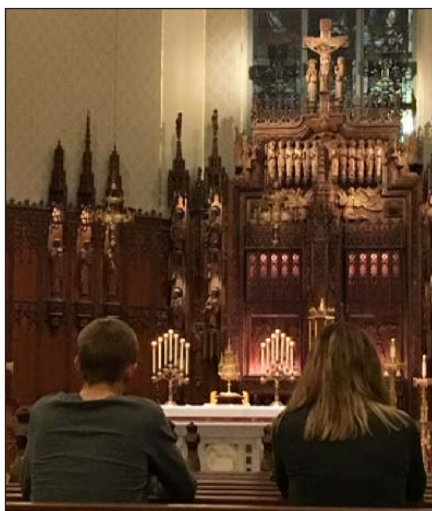
Tim Johnson

Eighth graders from St. John the Baptist, Fort Wayne, held a reflective Living Stations of the Cross on Friday afternoon.



Public Schedule of Bishop Kevin C. Rhoades

- Sunday, March 13, 10:30 a.m. — Mass at Saint Patrick Church, Walkerton
- Sunday, March 13, 4:15 p.m. — Presentation to House Chapter of Congregation of Holy Cross at the University of Notre Dame
- Monday, March 14, 10 a.m. — Meeting of Bishop's Cabinet, Archbishop Noll Center, Fort Wayne
- Monday, March 14, 7 p.m. — Presentation at Parish Mission, Saint Rose of Lima Church, Monroeville
- Wednesday, March 16, 11 a.m. — Mass for Christ Child Society, Alumni Hall, Notre Dame
- Thursday, March 17, 8:30 a.m. — Meeting of Board of Directors of Our Sunday Visitor, Archbishop Noll Catholic Center, Fort Wayne
- Friday, March 18, 9 a.m. — Mass and Pastoral Visit to Saint Joseph High School, South Bend
- Saturday, March 19, 6 p.m. — Dinner and Auction for Marian High School, Mishawaka



Francie Hogan

A couple preparing for marriage prays during the "Eucharistic Secret To Preserve Love" (couple prayer) at the Cathedral of the Immaculate Conception.



Tess Steffen

Nearly 120 faithful took part in a Eucharistic Procession from Bishop Luers High School to St. John the Baptist Parish in Fort Wayne on March 4. Pilgrims walked 1.5 miles through the south side streets of Fort Wayne.



Francie Hogan

The faithful from St. Francis Xavier, Pierceton, quietly pray during Adoration.



Francie Hogan

The Divine Mercy Chaplet is prayed at St. Jude Parish in Fort Wayne on Friday.

FOR THE LORD

Continued from Page 1

Adoration, Mass and Confessions. Christ the King Parish in South Bend included Evening Prayer as well. St. Mary of the Assumption held 24 hours of Exposition of the Blessed Sacrament in addition to Confessions, rosary recitation and more.

St. Thomas the Apostle in Elkhart followed its sacramental schedule while adding praise and worship music at 10 p.m. on Friday. In addition to Mass on Saturday, St. Thomas offered Taize music at 11 a.m.

St. John the Evangelist in Goshen offered Mass in Spanish as well as in English during its 24 Hours for the Lord event and included Adoration with the Nocturnal Adoration Society. St. Francis Xavier in Pierceton included the Scriptural rosary and a prayer service for the Year of Mercy in its schedule.

The Cathedral of the Immaculate Conception in Fort Wayne offered several talks during the afternoon and evening

hours of March 4 including "Hour of Greatest Mercy Prayers" by Father George Gabet of the Priestly Fraternity of St. Peter. The cathedral also offered quiet prayer time and Adoration and Confession for Burmese Catholics.

St. John the Baptist Parish in Fort Wayne presented the Living Stations of the Cross by St. John School students, and a Eucharistic Procession from Bishop Luers High School to St. John the Baptist Church attended by 120 faithful. St. John included Eucharistic Adoration for people with special needs as well.

St. Jude Parish in Fort Wayne included the Divine Mercy Chaplet along with Stations of the Cross, Mass and Liturgy of the Hours to conclude. And St. Vincent de Paul in Fort Wayne began its 24-hour event with "Pope Francis Year of Mercy" Stations of the Cross followed by a sung version of the Divine Mercy Chaplet with its school students. Confessions, Adoration, Mass and Scriptural rosary were included in the mix.

24 Hours for the Lord stands as another enriching event in the diocese when the faithful took the opportunity to deepen their faith and worship the Lord in community.



Francie Hogan

The Burmese community from the Cathedral of the Immaculate Conception in Fort Wayne had Adoration and Confession from 10-11 p.m. on Friday.

Thirty years of reconciliation: The Dismas House

BY JENNIFER MILLER

SOUTH BEND — It is 6:30 p.m. Everyone at the Dismas House is called to dinner, residents, staff and guests alike. Whoever's chore it was to set the table is responsible for saying grace. An atmosphere of respect and care abounds. Standing around the table, all heads bow to thank the Lord and another community meal, stemming and connecting people to the Eucharistic table, begins.

A seemingly simple event, dinnertime is actually a cornerstone and key community component in the lives of the residents of the Dismas House. In this beautiful, century-old home in downtown South Bend, ex-offenders are offered a second chance ... and truly for some, a first chance at a stable, caring home environment as they re-enter the community after leaving prison or jail. Residents commit to a three-month to two-year stay, depending on their situation.

Begun in 1986, the Dismas House has served over 900 former offenders along with over 100 college students who live and serve at the home. The name comes from the "good thief" in the Gospel of Luke, in the Bible, who was crucified next to Jesus, contrite for his sins and was reconciled to God.



Provided by Dismas House

Dismas House, located at 521 S. St Joseph St., South Bend, has been a home to over 1,000 men and women coming from incarceration for 30 years.

Begun by Father Jack Hickey, a Dominican Roman Catholic priest, in Nashville, Tennessee, as a re-entry for men and women who were once incarcerated, the Dismas House model was designed to "stand with those who struggle." As Catholic chap-

lain at Vanderbilt University, he saw a similarity between university students and incarcerated men and women leaving prison, that they both were searching for their way in the world and could perhaps mutually aide one another.

For the last 30 years in South Bend, the Dismas House has done just that. One current resident was so grateful for the House. He said after leaving prison "it gave me some structure and someone to answer to. ... And it was nice to have someone to watch over me."

Maria Kaczmarek, executive director for the past 20 years, describes this transition time, from prison to everyday life in society, as "reconciliation. They get the support they need to develop into their full potential. ... They become better people, better moms, better dads. Here they have a stable situation. ... If there are problems, we can work it out together," she said.

"I have seen transformations and changes from being depressed to having a purpose," Maria explained as she described the Christian idea of forgiveness, central to the Dismas House. "Often they don't know how to live in community. We focus on breaking bread together, offering a structured, middle class life."

There is a fee, about \$115 per week, for resident to live there. The cost also includes food, laundry, soap, Internet access and all of the programs and links to services needed. The programs range from finance to yoga, the idea being to help people with a lot of different issues all at one

time. Overall though, she emphasized, "It is a place where human life is valued."

One resident, Ed said it out loud one day, "I am home."

There is a sign on the wall that reads "Home: where your story begins." Nowhere is that more true than at South St. Joseph Street at the Dismas House where people's lives are given care, concern and education to truly start again. Neighbors on South St. Joseph Street, Ben and Mary Ann Wilson said, "We have been warmly welcomed when we moved... and love living on the same street as the Dismas House. They are great neighbors and the work they do is a sign of hope for restoring the community to wholeness in the vision of the kingdom of God."

"All of us need people to care for us at sometimes in our life." One staff member reminded, "Not all of us have a second chance. ... Here we are a second family."

To volunteer, make dinner or donate items to the Dismas House South Bend contact Maria Kaczmarek at 574-233-8522. The Dismas House's Annual Benefit Dinner will be held on April 13, celebrating their 30th anniversary.

Missionaries of Charity killed in Yemen are 'martyrs of charity'

BY CINDY WOODEN

VATICAN CITY (CNS) — The four Missionaries of Charity murdered March 4 in Yemen "are the martyrs of today," Pope Francis said. "They gave their blood for the Church."

After reciting the Angelus with thousands of people gathered in St. Peter's Square March 6, Pope Francis publicly offered his condolences to the Missionaries of Charity and prayed that Blessed Teresa of Kolkata would "accompany to paradise these daughters of hers, martyrs of charity, and that she would intercede for peace and a sacred respect for human life."

The four Missionaries of Charity and 12 other people were killed by uniformed gunmen, who entered the home the sisters operate for the elderly and disabled in Aden.

The superior of the Missionaries of Charity at the home survived by hiding, according to the Vatican's Fides news agency. Father Tom Uzhunnalil, an Indian Salesian priest who had been living at the home since Holy Family Parish in Aden was sacked and burned in September, was missing after the attack.

Although the sisters would not make news headlines, Pope Francis said, the martyred sis-



CNS photo/EPA

Yemeni pro-government fighters guard outside a Missionaries of Charity elderly home March 4 after unidentified gunmen targeted the home in Aden, Yemen. Four Missionaries of Charity and 12 other people were killed in the attack.

ters "gave their blood for the Church."

The sisters and the 12 others killed "are victims of the attack by those who killed them, but also (victims) of indifference, this globalization of indifference that just doesn't care," the pope said.

Yemen has been experiencing a political crisis since 2011 and is often described as being in a state of civil war with members of the Shiite and Sunni Muslim communities vying for power; in the midst of the tensions, terrorist groups have been operating

in the country, including groups believed to be associated with the so-called Islamic State and al-Qaida.

Although most Christians have fled the country, a handful of Salesian priests and about 20 Missionaries of Charity chose to

stay and continue their ministry.

In a condolence message released March 5 by the Vatican, Pope Francis described the Aden murders as an "act of senseless and diabolical violence."

The pope "prays that this pointless slaughter will awaken consciences, lead to a change of heart, and inspire all parties to lay down their arms and take up the path of dialogue," the message said. "In the name of God, he calls upon all parties in the present conflict to renounce violence, and to renew their commitment to the people of Yemen, particularly those most in need, whom the sisters and their helpers sought to serve."

Bishop Paul Hinder, head of the vicariate of Southern Arabia, which includes Yemen, told AsiaNews, a Rome-based missionary news agency, that at 8:30 a.m. March 4, "persons in uniform" broke into the Aden compound, killing the guard and all employees who tried to stop them. "They then reached the sisters and opened fire."

Two of the sisters killed were Rwandan, one was from India and one was from Kenya, the bishop said. Father Uzhunnalil apparently was kidnapped, he added.

"The signal was clear: This has to do with religion," Bishop Hinder said.

State lawmakers pass bill to expand Individual Development Accounts (IDAs)

INDIANAPOLIS — Hoosier lawmakers passed legislation to assist low-income families by expanding a savings plan program called Individual Development Accounts or IDAs. The Indiana Catholic Conference supports the legislation.

Senate Bill 325, the IDA enhancement bill passed unanimously on third reading in the Indiana House of Representatives, Feb. 23, and is headed to the governor's desk for approval.

The measure, authored by State Senator Mark Messmer, R-Jasper, aims to improve the state's IDA program by ensuring more individuals can take advantage of this resource by increasing the maximum income eligibility from 175 percent to 200 percent of the federal income poverty level guidelines. For a family of four the income eligibility for IDAs would be up to \$48,600 annually.

Messmer said, "IDAs help low income Hoosiers build assets, attain self-sufficiency, learn personal finances skills, and improve their quality of life." According to Messmer, Indiana has been a national leader of IDAs in 1997 when it was one of two states in the U.S. to pass legislation, which created a statewide IDA program before the federal legislation took shape. The Indiana Catholic Conference was instrumental in working with lawmakers to get the initial IDA plan passed.

Messmer explained in this program, nonprofit organizations assist low income individuals open a matching savings account at a ratio of three to one helping individuals to save toward the purchase of lifelong assets. "Every dollar saved, the IDA participants get a \$3 match on their deposit up to \$900 per year," he

said. "Participants can only use the matching funds if they follow through on financial education and goal setting plan offered by the IDA administrating organization."

Currently under the program, IDA savers can receive financial management support including financial literacy courses and assistance in planning for a business, attaining higher education or buying a home. The IDA bill allows participants to use IDA funds to purchase a vehicle when used as transportation to adult or secondary educational opportunities. Messmer said, "This would give low-income Hoosiers more options to utilize this program in order to help them enter the financial mainstream."

The 1997 IDA legislation was authored by two Catholic Indianapolis lawmakers now

INDIANA CATHOLIC CONFERENCE

BRIGID CURTIS AYER

retired, State Rep. John Day, a Democrat, and State Rep. Mike Murphy, a Republican, and gained bipartisan support and was passed as part of the state budget.

Messmer said that while the changes to the IDA program may seem modest, the impact on those in the community is substantial. He said that by raising the income threshold to 200 percent of the federal poverty guidelines, more low income Hoosiers will be eligible to receive asset

goal education, credit repair education and monthly check ins with dedicated nonprofit organizations' staff.

He said the bill takes an important step forward in removing an impediment for low-income individuals to maintain employment — and that is transportation. Messmer added that in Indiana, the vast majority of hard-working people require a vehicle to get and maintain steady employment.

Testimony earlier this session revealed that employers cite transportation difficulties as one of the main reasons they lose entry-level workers. Many urban and rural areas of the state are underserved with regards to public transportation. In those areas where there is adequate public transportation, the schedules or bus line routes are not always reliable for workers to sustain their employment with their proximity to affordable housing. This makes it difficult for workers supporting themselves or their families from keeping a steady job. Messmer said that SB 325 responds to this impediment, by expanding the savings option to allow a vehicle purchase.

Also supporting the legislation, Andrew Bradley, senior

policy analyst for the Indiana Institute for Working Families said that purchasing and maintaining a vehicle can be upwards of 25 percent of the IDA participants' income. Ninety percent of the current IDA participants in Indiana do not own a vehicle.

Glenn Tebbe, executive director of the Indiana Catholic Conference (ICC), said, "The ICC has had a long history of supporting programs that assist low income, working individuals provide for their families and work toward self-sufficiency. The inclusion of vehicle and an increase in the income threshold is a positive step, which will allow more individuals to gain access and make a better life for themselves. Over the years, the ICC has been supportive of the IDA program and we are pleased that lawmakers have moved to expand the program this year."

Tebbe said that the Indiana General Assembly must adjourn by March 14, but he says lawmakers have targeted an earlier date, March 10 as the final day, frequently referred to as Sine Die, to complete all legislative work.

For more information on legislative action, go to the Indiana Catholic Conference Web page at www.indianacc.org.

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Pennsylvania bishop pledges transparency in dealing with abuse reports

HOLLIDAYSBURG, Pa. (CNS) — Bishop Mark L. Bartchak of Altoona-Johnstown committed the Pennsylvania diocese to be transparent in its efforts related to the sexual abuse of minors by clergy and to make public the names of all priests found to have a credible allegation of abuse against them and the status of each man within the diocese. The pledge came during an afternoon news conference March 3 at diocesan offices in Hollidaysburg, two days after a state grand jury issued a report saying that at least 50 priests or religious leaders were involved in the sexual abuse of hundreds of children over several decades and that diocesan leaders systematically concealed the abuse to protect the Church's image. The list of priests accused of abuse will be published on the diocesan website, www.ajdiocese.org, Bishop Bartchak said. The diocese made a copy of the statement Bishop Bartchak read to the media available online. The bishop apologized to abuse victims, their families, people of the diocese and priests. Bishop Bartchak also said that the diocese will continue sending to law enforcement authorities written reports of allegations it receives of "any type of sexual misconduct involving a minor" by a living or deceased clergyman or religious, "whether or not the victim is now a minor and whether or not the victim or another person already has made the report." The grand jury report commended Bishop Bartchak for cooperating with the state's investigation and offered recommendations for the diocese to consider in its handling of abuse allegations, including keeping the needs of abuse victims foremost.

Court hears oral arguments in challenge to Texas abortion restrictions

WASHINGTON (CNS) — The U.S. Supreme Court heard oral arguments in its first abortion case in nine years March 2 in a challenge by Texas abortion clinics to a 2013 state law that requires them to comply with standards of ambulatory surgical centers and their doctors to have admitting privileges at local hospitals. The almost 90 minutes of oral arguments March 2 was before a court left with eight members following the Feb. 13 death of Justice Antonin Scalia, who regularly voted to uphold abortion limitations and was expected to have provided the fifth vote in this case to uphold the requirements. If the justices vote 4-4 in a decision on this case, they will uphold a lower court's decision approving the Texas law, but the case would not set a national

Vatican announces consistory to approve canonization of Mother Teresa



Women religious celebrate Mass in front of the tomb of Blessed Teresa of Kolkata in this Dec. 18, 2015, file photo from India.

BY JUNNO AROCHO ESTEVES

VATICAN CITY (CNS) — Pope Francis will preside over a consistory to approve the canonization of five men and women, including Blessed Teresa of Kolkata, the Vatican announced.

The March 15 consistory will also determine the approval of canonization of Argentine "gaucho priest," Blessed Jose Gabriel del Rosario Brochero and Blessed Jose Sanchez del Rio, a 14-year-old Mexican boy martyred for refusing to renounce his faith during the Cristero War of the 1920s, the Vatican said March 7.

precedent. Stephanie Toti, a lawyer for the Center for Reproductive Rights in New York City, presented the oral arguments on behalf of the clinics and doctors, and U.S. Solicitor General Donald Verrilli Jr. was given 10 minutes to argue for the federal government's support of the clinics. Scott Keller, solicitor general of Texas, delivered the arguments defending the state law on abortion clinic restrictions. In 2007, the Supreme Court in a 5-4 decision upheld the federal ban on partial-birth abortion. During the March 2 arguments, justices chided each side for failing to produce better evidence to support their arguments. Some justices challenged the plaintiffs' claims that the law would put abortion out of reach and also wondered if the state law was the reason so many clinics had closed and others questioned the state's motivation for imposing such requirements on abortion clinics and their doctors.

The meeting of cardinals and promoters of the sainthood causes, also known as an "ordinary public consistory," formally ends the process of approving a new saint.

Although the canonization dates are often announced at the consistory, it is widely believed Blessed Teresa's canonization will take place Sept. 4. That date celebrates the Jubilee of Workers and Volunteers of Mercy and comes the day before the 19th anniversary of her death, Sept. 5, 1997.

On Dec. 17, Pope Francis approved a second miracle attrib-

uted to Blessed Teresa's intercession. That miracle involved the healing of a now 42-year-old mechanical engineer in Santos, Brazil, who was in a coma after being diagnosed with a viral brain infection that resulted in multiple brain abscesses.

The pope also will announce the canonization dates of Blessed Stanislaus Papczynski of Poland, founder of the Marianists and Volunteers of Mercy, and Blessed Mary Elizabeth Hesselblad, a Swedish Lutheran convert who established a branch of the Bridgettine order in Sweden.

Ability to 'see' can dissolve racism, Cardinal Turkson says

BIRMINGHAM, Ala. (CNS) — To describe how racism can be dissolved, Ghanaian Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace, referred to Zulu greetings in his March 3 message to an Alabama conference. "The healing of racism begins in our own hearts. How our hearts would be shaped if everyone learned to greet each other in the Zulu manner!" Cardinal Turkson said in the message, which he called "A Word of Encouragement" to the "Black and White in America: How Deep the Divide?" conference that took place March 3-4 in Birmingham. "When the Zulu people of South Africa greet someone, they say, 'Sawubona,' which means, 'I see you.' The

one being greeted responds with 'Sikhona,' which means 'I am here.' The greeter ends by affirming 'Ubuntu,' which means, 'We are, and so I am,'" Cardinal Turkson said. The effect of racism, by contrast, is "to render people invisible, and from that follows the denial of human dignity, then loss of identity, then personal despair, then social and political distrust," he added. "It unleashes a host of ills that have penetrated into every facet of life."

Pope tells corrupt benefactors that Church doesn't need 'dirty money'

VATICAN CITY (CNS) — Speaking out against exploitation and unfair wages for workers, Pope Francis told benefactors to forget about donating money to the Church if their earnings came from mistreating others. "Please, take your check back and burn it," he said to applause. "The people of God — that is, the Church — don't need dirty money. They need hearts that are open to God's mercy," the pope said March 2 during his general audience in St. Peter's Square. God wants people to turn away from evil and do what is just, not cover up their sins with gestures of sacrifice, he said. Just as God derives no pleasure from "the blood of bulls and lambs" slaughtered in His name, He is especially averse to offerings from hands dirty with the blood of another human being. "I think of some Church benefactors who come with an offering," he said, and sometimes that offering is "fruit of the blood of many people, who are exploited, mistreated, enslaved by poorly paid work."

Lent is the moment to make the Lord central



CNS photo/Jaclyn Lippelmann, Catholic Standard

Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services distributes Communion during the "24 Hours for the Lord" Mass at the Basilica of the National Shrine of the Immaculate Conception in Washington March 3.

Catholic School students explore 1970s American culture

FORT WAYNE — St. Elizabeth Ann Seton Catholic School fifth through eighth graders went back in time to the 1970s with Era Day on March 2. Era Day is an annual school event when the students explore and learn about American life during a certain decade. The students moved about to different classrooms during Era Day as they explored 1970s American culture.

The students made their own Lava Lamps. They played board games that were introduced in the 1970s, including Boggle, Connect 4, Battleship and Twister. The students tried their hand at the first video game called "Pong." They played a Trivia game where they learned about 1970s history.

The students watched a performance art video by Andy Warhol and then made their own performance art video. The students learned the dance steps to the 1970s songs the Hustle and the YMCA song. They tasted the orange drink Tang and ate Happy Face cookies.

The teachers and students were dressed in 1970s outfits for Era Day, which ended with a disco dance for the students in the gym. Era Day was organized by the fifth- through eighth-grade teachers, led by Jodi Jump.

Retreat offerings at Victory Noll Center

HUNTINGTON — Victory Noll Center is offering a number of retreats over the next four months, with opportunities to delve deeper into personal faith and for strengthening relationships with God and the world.

All the retreats will be held on the beautiful Victory Noll campus, located at 1900 W. Park Dr. in Huntington. The campus of Victory Noll offers sacred spaces outside to walk with God including nature trails and Stations of the Cross.

There will be an Easter retreat, "Becoming Fire!" running from Thursday, March 31, to Sunday, April 3. A directed retreat at Easter offers a special time to savor participation in the Resurrection of Christ and preparing for the great feast of Pentecost.

This retreat will offer time for listening, and drawing close to Christ with "our hearts burning within us." Retreatants usually spend three to five prayer periods per day. Prayer journaling and dialogue prayer will be included in the spiritual practices of this retreat.

Retreat leaders for this event are Dominican Sister Nancy Brousseau, Sue Wilhelm and Ken Greble. Cost is \$295 single occupancy with meals included. Early registration is encouraged, and full payment is required seven days before the beginning of the retreat.

Terry Hershey returns in

AROUND THE DIOCESE

St. Gaspar to host annual ecumenical concert



Provided by Mary Arends

St. Gaspar Parish in Rome City will host its annual ecumenical concert on Sunday, March 20, at 6 p.m. Seven different church denominations in the Rome City area including Methodist, Pentecostal, Baptist and more have gathered during Lent on Sunday evenings for prayer, music and fellowship for more than 15 years. On Palm Sunday, all the church choirs gather at St. Gaspar Church with each choir singing their own sacred music pieces, concluding with all of the choirs singing the closing two songs together as one. The concert is coordinated by local choir director Eunice Cords. Shown are members of the 2015 ecumenical choir.

April for a retreat that will open hearts to the sanctuary of God's compassionate love and mercy. Hershey will present "Sanctuary: The Presence of Mercy and Compassion" from Friday, April 15, to Saturday, April 16. He will tell stories of grace and inspiration as well as sharing his gift of seeing the world with new eyes.

The cost is \$75 and includes accommodations and retreat. For commuters not staying overnight at Victory Noll, the cost is \$50. Terry Hershey's website is www.terryhershey.com. A continental breakfast and Saturday noon meal are included for all. Register by April 7.

"Visio Divina Retreat: Seeing with the Eyes of the Heart" will take place from Friday, April 29, to Saturday, April 30. Visio Divina is actually the practice of Lectio Divina — sacred reading — but instead of using text, it uses icons, or images (such as art) or God's own beautiful gifts in nature. All of these help one to open the heart to Christ's presence and revelation. This retreat will allow participants to experience the four movements of this prayer. Sue Wilhelm, director of Victory Noll Center, facilitates the retreat. Cost is \$75 and includes accommodations. The cost is \$50 for commuters. Continental breakfast and Saturday noon

meal are included for all. Register by April 22.

The final event is a directed retreat, "Walk With God," which will be a weeklong event beginning Monday, June 6, and running through Friday, June 10. A directed retreat is a time to refresh one's spirit walking with God and responding to that relationship through solitude, silence and prayer. Each day retreatants are invited to spend several prayer periods of about one hour each. In addition, each retreatant meets daily with a retreat director in order to reflect more deeply on the experience of the day.

Retreat leaders are Sue Wilhelm and Sister Wanda Wetli, a Sister of St. Joseph. The cost is \$350 single occupancy with meals included. Early registration is encouraged, and full payment is required seven days before the beginning of the retreat.

For more information or to register for the programs, call 260-356-0628, ext. 174, or contact the center by e-mail atvictorynollcenter@olvm.org. More information is also available on the center's website at www.olvm.org/vncenter. No one is ever turned away for inability to pay. Payment plans, scholarships and Pay It Forward opportunities are available.

MoonTree Studios and the Center at Donaldson to present Empty Bowls Soup Supper

DONALDSON — An Empty Bowls benefit for The Food Bank of Northern Indiana will take place Saturday, March 19, eve of the feast of St. Joseph, from 5-7 p.m. in Cana Hall within the Ancilla Domini Motherhouse at The Center at Donaldson. For a donation of \$15 per person, everyone is invited to enjoy a meal of soup, homemade by the Associate Community of the Poor Handmaids of Jesus Christ, and bread by Earthworks.

MoonTree Studios, a ministry of the Poor Handmaids of Jesus Christ, joined the international Empty Bowls effort three years ago, to raise awareness about hunger issues and food insecurity right here in the local neighborhoods. Following the established Empty Bowls model, the events at MoonTree Studios and The Center at Donaldson strive to bring the local community together to help neighbors in need who are struggling to provide basic necessities for their families. The money

raised at The Center at Donaldson will be donated to The Food Bank of Northern Indiana, specifically for Marshall and Starke Counties.

The premise of the worldwide Empty Bowls efforts is simple: Local clay artists mindfully create handcrafted bowls to be sold during a supper event. Later, the public and the bowl-makers are invited to a simple meal of soup and bread. For a cash donation, guests enjoy a simple meal and keep a bowl as a reminder of all the empty bowls in the world, and the profound impact that a single effort can make to end food insecurity across the globe.

The Food Bank of Northern Indiana works to feed the hungry, increase awareness of the effects of hunger, and lead programs designed to alleviate hunger. Per the Food Bank's statistics, \$1 can provide up to eight meals for those in need, and 94 cents of every dollar donated goes back into the communities served. Previous suppers have raised over \$4,200 — over 34,000 meals.

Feeding America is the largest hunger-relief organization in the United States. The organization reports that the nation's food banks face overwhelming demand — one out of eight Americans struggle with food insecurity every day. The Empty Bowls Project and Soup Supper at The Center at Donaldson is one way to help, here in the community. In addition, individuals, businesses and organizations such as MoonTree Studios and The Center at Donaldson can conduct drives for food and funds.

Tickets can be reserved by calling or emailing MoonTree Studios, or stopping by the reception desk at The Center at Donaldson. Purchase tickets in advance to ensure soup quantity.

For more information call 574-935-1712 or visit www.moon-treestudios.org.

Tickets available for Tajci presentation

FORT WAYNE — "Awaken and Answer the Call," a transformational concert and speaking event featuring Tajci, will take place Sunday, May 22, at 6 p.m. at Queen of Angels Catholic Church, 1500 W. State Blvd. Also featured that evening will be Mary Hilger, a parishioner of Queen of Angels who will offer a live spiritual drawing beginning at 6 p.m.

Tajci is an award-winning singer, TV show host, published author and creator of the acclaimed musical adaptation of "Let it Be — Mary's Story." Tajci, through her music and motivational speaking, is uplifting. A meet-and-greet with Tajci will take place from 4:30-5:30 p.m. Childcare will be provided.

Ticket prices are \$10 for general admission, \$20 per family and VIP seating for the Tajci Meet and Greet is \$25. Proceeds will benefit Queen of Angels Parish. Deister Company, Sweetwater Sound and Parrot Press sponsor this event.

For ticket information, please

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My Day in a Nicaraguan Garbage Dump

An Eyewitness Report by Rachael Joyner

The following is a field report from Rachael Joyner, a writer for Cross Catholic Outreach. During a trip to Nicaragua she experienced the harsh realities facing hundreds of families struggling to survive the horrifying conditions of a city garbage dump.

I didn't know which was worse: the smell of burning tires and decomposing trash or seeing a 3-year-old, with no shoes and a dirty face, digging through that trash. My stomach sank as I held back tears. I had only been in Chinandega's garbage dump for a few hours and I was desperate to leave.

I had seen developing-world poverty before in Haiti and east Africa, but it paled in comparison to what I saw in this 20-acre garbage dump in northern Nicaragua. Maybe it was the hopeless look in their eyes, or the immediacy of their poverty that sent me reeling. It's hard to get much lower than living in a garbage dump. Left without jobs, houses, or help, these families turned to the dump for survival.

Today, they live in dilapidated shacks made from scraps of cardboard, wood, and tin collected from the dump, which offer little protection during the rainy season. Their days are spent scavenging the dump for plastic bottles, aluminum cans, bits of steel and glass, and pieces of paper to sell to recycling companies so they can feed their families. Some of the children attend school, but most work alongside their parents in the dump.

The area next to the dump where these families live is called El Limonal, but people in Chinandega have another name for it: the Triangle

of Death. It gained this nickname because the triangular piece of land where they live is surrounded by the dump, an overflowing cemetery, and a contaminated river where the city's sewage is dumped. The nickname is not an exaggeration.

The first thing that hit me as I walked through the dump was the overwhelming smell and the smoke, a kind of thick haze that engulfs everything. It stung my eyes and, with each breath, burnt my throat.

It reminded me of Dante's description of the Inferno in his book, "The Divine Comedy." There were people everywhere digging through mounds of garbage and little children rifling through bag after bag of trash. I watched one little boy, who couldn't have been older than 4, pull a rotting banana peel from a bag and chew on it. He had probably not eaten yet that day because his family was too poor to buy food, and now he was turning to garbage to ward off his hunger.

It was hardest seeing the children in the dump. Most of them had no shoes. Their clothes were tattered, and a thick layer of dirt covered their bodies. When I first got to the dump, a crowd of people were gathered around a young boy, who was maybe 8 or 10. He had a hole in his foot the size of an orange. Though he was shaking from the pain, he didn't make a sound. Like many in the dump, he didn't have shoes and made the mistake of stepping in a pile of trash that was still burning underneath. The heat burnt the skin right off of his foot, leaving the large, oozing sore we were all staring at. Finally, his father carried him home to "put some cream"



Rachael Joyner (photo at left) waits with children beside a dump truck full of trash. When it empties its load, the scavengers will go to work, searching for food and useful items.

on his foot. (They were too poor to go to the clinic.) I spent the rest of the trip wondering if that boy would lose his foot or spend the next six months dealing with an infection that could have been prevented with something as simple as a pair of shoes.

Health hazards such as these abound in the dump, and children are especially susceptible. As the families pick through the garbage, they inhale toxic fumes from routine waste burning, which cause respiratory problems such as asthma, chronic bronchitis, and pneumonia. Parasites from the garbage cause intestinal problems and bleeding. Bugs burrow into their skin, causing rashes and sores. Though most of these are treatable ailments, the majority of families are too poor to go to a clinic or buy medicine, so they suffer for years and some die.

That's when I realized the desperation of these families' situations. As one woman put it, "I work in the dump because I have no other options. I live in a house made of cardboard because it is all I have." These people have nothing. I hardly lasted four hours in the dump, and these families have been living here for years.

The desperation of the families and the graphic images of the dump are what led John Bland, founder and executive director of Amigos for Christ, to quit his job in the U.S. and devote his life to helping them.

"I had never seen such hopelessness until I came here," said Bland, a devout Catholic whose Nicaragua-based organization has been ministering to the poor for more than a decade. "These people desperately needed help. And I thought, 'Why not me?'"

Since its founding, Amigos has helped hundreds of poor Nicaraguans in a variety of ways. In addition to sturdy new houses, Amigos has provided clean water, health care, education for their children, vocational training and micro-credit loans to begin small businesses — all the things these families need to rebuild their own lives. Bland also mobilized the local Catholic church, which now works closely with Amigos to tend to the spiritual needs of the people.

As Bland led me through the dump that day, he explained that none of this life-changing work would be possible without the financial support of organizations such as Cross Catholic Outreach and its generous Catholic donors in the U.S.

"We could not do this work without Cross Catholic Outreach. We need help with the resources to accomplish the work, and that's one of Cross Catholic Outreach's strengths. Working together is tremendous... because something very positive that glorifies our awesome God comes out of it."

As we discussed Amigos' ongoing poverty relief efforts, Bland was overjoyed that Cross Catholic Outreach's donors were willing to support him in his life-changing work. I felt a lift from the conversation too. It made that terrible day bearable.

To make a tax-deductible contribution to Cross Catholic Outreach and its work with Catholic ministries overseas, use either the enclosed postage-paid brochure or send donations to: Cross Catholic Outreach, Dept. AC01220, PO Box 97168, Washington DC 20090-7168.



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Rescuing the Poor in Uncertain Times

American Catholics are embracing God's economy as they help the poor in Latin America

Sandra Maria goes to work each day even though she knows it is slowly killing her.

Maria, a mother of five and a grandmother, spends each day scavenging in a city garbage dump in northern Nicaragua for recyclables, which she later sells for money to buy food. The work is hard — toxic fumes rising up from the mounds of putrid garbage sting her eyes and burn her throat as hordes of mosquitoes buzz around her body — but not having food for her family is harder.

"The smoke is killing us and we bathe in dirty water," says Maria, who lives in the shanty town inside the garbage dump with her family. "We would do anything to get away from the dump, but right now it is the only way for us to make money to survive."

Maria's family is one of hundreds who scrape out a living each day in Chinandega's 20-acre garbage dump. In many Latin American countries, the poor flock to city garbage dumps because it is often the only steady work they can find and they can at least earn enough to guarantee their children a meal. Still, the pay is meager — the equivalent of between \$2 and \$10 U.S. dollars a week.

The dire situation in Chinandega is just one example of the intense poverty plaguing Latin America. A 2011 World Bank study found over 13 percent of Latin America's population living on less than \$2.50 a day, while 26 percent lacked access to basic sanitation. The fact that families are turning to garbage dumps for survival, shows the severity of the need.

"Garbage dumps and dirty streets are terrible playgrounds for children to be growing up in," says Jim Cavnar, president of Cross Catholic Outreach, whose ministry supports several aid programs across Latin America for families struggling to survive intense poverty. "If we don't do something to break the vicious cycle of poverty these children are trapped in, they are doomed to become adults still living in the same deadly environment."

Despite the dismal statistics and fear over the future of an uncertain economy, dozens of local outreach ministries run by strong Catholic missionaries are tapping into God's economy to help the poor in Latin America. And, already, they've seen great returns as lives are being restored.

One such life is that of Maria Elena. The mother of four used to work in the horrific 42-acre garbage dump in Managua, Nicaragua. She barely made enough money to feed her children, let alone send them to school. They often came to work with her in the dump, which she hated because it made them sick.



Maria Elena is now part of a jewelry-making program run by a local Catholic ministry where she earns enough money making necklaces and bracelets from recycled material to help support her family — even send her children to school.

"This program has been a great help," she says. "I don't know what we would have done without it."

The simple program that changed Maria Elena's life is one of several projects in Latin America supported by Cross Catholic Outreach. Thanks to contributions provided by its U.S. donors, Cross Catholic Outreach is able to partner with Catholic ministries in the field who are running great programs but don't have the funds to sustain them. Support from American Catholics keeps these important projects up and running.

"We're amazed by the unwavering compassion and generosity of these donors. Even at a time when people are hurting here in the U.S. because of the economy, they are still giving to help the poor around the world," says Cavnar. "They show great faith, and we are seeing the positive returns of that faith in the lives of the poor."

Those positive returns are especially visible in the fight against world hunger. For example, monthly financial support from Cross Catholic Outreach allows Las Mercedes Nutrition Center in Honduras to feed more than a hundred poor, malnourished children who they find

abandoned in garbage dumps and in the streets. Cross Catholic Outreach also feeds thousands of poor children through the support of school feeding programs and food shipments to countries such as Ecuador, Peru, and Bolivia.

"It is amazing what God can do when you trust him," said John Bland, executive director of Amigos for Christ, a Nicaraguan ministry serving the rural poor and people living in Chinandega's city garbage dump.

With help from Cross Catholic Outreach, his ministry built homes for families living in the dump — families who have spent much of their lives wondering if they'd be able to collect enough plastic bottles to buy food.

"The poor have unbelievable faith, as do these Catholic ministries serving in the field, helping them each day," Cavnar says. "We count it a privilege to help them and, in doing so, live out our faith."

To make a tax-deductible contribution to Cross Catholic Outreach and its work

with Catholic ministries overseas, either use the enclosed postage-paid brochure or send donations to: Cross Catholic Outreach, Dept. AC01220, PO Box 97168, Washington DC 20090-7168.



Sandra Maria (above) is one of many dump scavengers in a poor community aided by Cross Catholic Outreach. She fears for the children who work on the smoky, dangerous site and prays they'll have a better future.

How to Help:

Your help is needed for Cross Catholic Outreach to bring Christ's mercy to the poorest of the poor. To make a donation, use the enclosed postage-paid brochure or mail a gift to: Cross Catholic Outreach, Dept. AC01220, PO Box 97168, Washington DC 20090-7168.



Bishop reflects on Pope Francis and Catholic teaching on the economy

BY BISHOP KEVIN C. RHOADES

Some of the most controversial teachings of Pope Francis have been his statements on economic issues. There was a scathing critique of Pope Francis' teachings on the economy by George Will in the *National Review* last September. Some have even accused the Pope of being a communist or a socialist. Others have welcomed his challenging words as a call to economic reform on the basis of justice and solidarity with the poor.

I think it is helpful to view the words of Pope Francis on the economy within the Tradition of the Church and her social doctrine. There are key principles that the Church has always upheld.

The Universal Destination of Goods

The Church teaches a principle called "the universal destination of goods." This principle holds that "goods, even when legitimately owned, always have a universal destination; any type of improper accumulation is immoral, because it openly contradicts the universal destination assigned to all goods by the Creator" (*Compendium of the Social Doctrine of the Church* #328). This means that wealth exists to be shared. "Riches fulfill their function of service to man when they are destined to produce benefits for others and for society" (*Compendium* #329).

Some people are uncomfortable with this principle of Catholic social doctrine and believe it is a justification for socialism or communism. This is a false belief since the Church has consistently taught that private property is not only legitimate, but as the Second Vatican Council taught, is "wholly necessary for the autonomy of the person and the family" (*Gaudium et spes* 71). The Church upholds the right to private property, yet insists that this right cannot justify neglect of the universal destination of created goods. In his famous landmark encyclical *Rerum novarum*, Pope Leo XIII wrote: "When the demands of necessity and propriety have been sufficiently met, it is a duty to give to the poor out of that which remains."

Following the teaching of Jesus Himself, the Church condemns the sin of greed: the immoderate attachment to riches and the desire to hoard. Successive popes, and now Pope Francis, have emphasized this point. The present Holy Father said in an interview: "The Gospel does not condemn the wealthy,

but the idolatry of wealth, the idolatry that makes people indifferent to the call of the poor."

In his encyclical *Laudato Si*, Pope Francis wrote the following about the common destination of goods and private property: "The Christian tradition has never recognized the right to private property as absolute or inviolable, and has stressed the social purpose of all forms of private property. Saint John Paul II forcefully reaffirmed this teaching, stating that 'God gave the earth to the whole human race for the sustenance of all its members, without excluding or favoring anyone'" (#93). Pope Francis then went on to quote words spoken by Pope John Paul II in homilies in Mexico and Brazil when he taught that "the Church does indeed defend the legitimate right to private property, but she also teaches no less clearly that there is always a social mortgage on all private property, in order that goods may serve the general purpose that God gave them... it is not in accord with God's plan that this gift be used in such a way that its benefits favor only a few."

The principle of the universal destination flows from the principle of the common good (the good of all people and of the whole person), which should be the aim of politics. It is connected to the most fundamental principle of Catholic social doctrine: the dignity of the human person.

Also connected to these principles is the Church's "preferential option for the poor." Pope Francis is renowned for reaffirming this option in all its force, not only in his words, but also in his actions. This special love for the poor is inspired by the Gospel of the Beatitudes and the example and teachings of Jesus Himself. We see this emphasis in this Jubilee Year of Mercy in which the Pope has encouraged us to rediscover the corporal and spiritual works of mercy. The Church has always taught, in line with the New Testament letter of Saint James, that love for the poor is "incompatible with immoderate love of riches or their selfish use" (Catechism 2445). Pope Francis' strong condemnations of "the idolatry of money," consumerism, and economic injustices reflect the Church's perennial concern for the dignity of the human person, the common good, and human solidarity. He is fond of quoting the words of Saint John Chrysostom: "Not to share one's wealth with the poor is to steal from them and to take away their livelihood. It is not our own good which we hold, but theirs."

Subsidiarity and Solidarity

Subsidiarity and Solidarity are two other key principles of Catholic social teaching.

On the basis of the principle of subsidiarity, all societies of a superior order have the duty of support, promotion, and development with respect to lower-order societies. An example of subsidiarity is the duty of the state to refrain from unnecessarily restricting the freedom and initiative of smaller cells of society. Private initiatives in economic matters should be promoted, not impeded, by the state.

The principle of subsidiarity stands alongside another key principle of Catholic social teaching: solidarity. Solidarity is a social virtue directed to the common good. There is a clear connection between solidarity and the universal destination of goods. Solidarity requires that we be concerned not only about our own well-being, but the well-being of our neighbor, especially the poor.

The Church upholds both of these principles as necessary for the common good. Emphasizing one to the exclusion of the other is problematic, yet at times there is a tension between them. Pope Benedict XVI, like popes before him, has called subsidiarity "an expression of inalienable human freedom." In his social encyclical *Charity in truth*, Pope Benedict stated that "subsidiarity is the most effective antidote against any form of an all-encompassing welfare state." He taught that "the principle of subsidiarity is particularly well-suited to managing globalization and directing it towards authentic human development. In order not to produce a dangerous universal power of a tyrannical nature, the governance of globalization must be marked by subsidiarity, articulated into several layers and involving different levels that can work together." (#57)

While affirming the importance of subsidiarity, Pope Benedict also insisted that "the principle of subsidiarity must remain linked to the principle of solidarity and vice versa, since the former without the latter gives way to social privatism, while the latter without the former gives way to paternalist social assistance that is demeaning to those in need." (#58)

Some have criticized Pope Francis saying that he promotes the principle of solidarity while ignoring the principle of subsidiarity. I don't think this criticism is entirely fair. Though I would agree that Pope Francis has spoken out more often about

the need for solidarity, he has not ignored the principle of subsidiarity. The pope has affirmed both principles.

In a speech at a conference celebrating the 50th anniversary of Pope Saint John XXIII's encyclical *Pacem in terris*, Pope Francis re-affirmed Pope John's insistence that every person has the right to access to the basic means of sustenance: food, water, housing, medical care, education, and the possibility to form and support a family. Pope Francis said that "these are the goals which must be given absolute priority in national and international action." Here he is emphasizing solidarity. But immediately after saying this, he adds that "it is also important that space be made for the wide range of associations and intermediary bodies that, in the logic of subsidiarity and in the spirit of solidarity, pursue these objectives." In other words, solidarity and subsidiarity can work together.

Balancing the principles of subsidiarity and solidarity can be challenging at times and quite complex in actual practice, but neither can be ignored. We must strive to uphold both principles. There are different opinions on how this can work, especially regarding the role of government in promoting the common good. Generally speaking, those favoring a more limited government will appeal to the principle of subsidiarity and those favoring more government intervention and regulation appeal to the principle of solidarity. Without oversimplifying, I think we can discern these different emphases in our own nation's political parties. We see this debate also at the supranational level, regarding the role of the United Nations in relation to individual nations. What is the role of the higher authority versus the lower authorities, the U.N. in relation to the member nations?

It is clear in the teaching of Pope Francis that he sees the responsibility of higher authorities in issues of global importance, like the environment. But how do we harmonize the rights and responsibilities of the various authorities? Two years ago, Pope Francis gave an address to the European parliament. He emphasized, as he often does, the principle of solidarity, encouraging the European nations to work together for the common good of European society and the world. He again condemned uncontrolled consumerism and a "throw-away culture." However, he spoke against a uniformity of political, economic and cultural life. He insisted on unity in diversity. He

said: "The proper configuration of the European Union must always be respected, based as it is on the principles of solidarity and subsidiarity, so that mutual assistance can prevail and progress can be made on the basis of mutual trust."

Pope Francis believes that the principle of solidarity can be implemented in harmony with that of subsidiarity. Only when this happens is there true justice. I think this harmony is best achieved when one keeps at the center of everything the centrality of the dignity of the human person. This is also something that Pope Francis emphasized throughout his speech to the European Parliament. He encouraged the Parliament to work together "in building a Europe which revolves not around the economy, but around the sacredness of the human person, around inalienable values."

Business and the Free Market

I now turn to the specific issues of business and the market. As a Catholic business network here in Fort Wayne, this is your area of experience and expertise. The Church's expertise is in morality. The Church has a rich body of social teaching about economic life, including the place of the market and the role of business. In looking at these issues, all the principles I've been talking about come into play: the common good, the universal destination of goods, subsidiarity, and solidarity.

One of the most controversial statements made by Pope Francis these past three years was in his apostolic exhortation *The Joy of the Gospel*. In criticizing what he calls "an economy of exclusion," the Holy Father stated the following: "some people continue to defend trickle-down theories which assume that economic growth, encouraged by a free market, will inevitably succeed in bringing about greater justice and inclusiveness in the world. This opinion, which has never been confirmed by the facts, expresses a crude and naïve trust in the goodness of those wielding economic power and in the sacralized workings of the prevailing economic system. Meanwhile, the excluded are still waiting" (#54).

Later, in that same apostolic exhortation, Pope Francis wrote: "We can no longer trust in the unseen forces and the invisible hand of the market. Growth in justice requires more than economic growth, while presupposing such growth: it requires decisions, programs, mecha-

nisms, and processes specifically geared to a better distribution of income, the creation of sources of employment and an integral promotion of the poor which goes beyond a simple welfare mentality" (#204).

These are a few examples of statements of Pope Francis on the economy that have provoked a firestorm of criticism, accusations that he is a Marxist, that he is condemning the free market and capitalism. I disagree. Like his predecessors, Pope Saint John Paul II and Pope Benedict XVI and popes before them, Pope Francis was criticizing "unbridled or extreme capitalism." Keep in mind that the Church also criticizes total economic control by the state, "extreme socialism." The Catholic principle of solidarity is a rejection of unbridled capitalism. The Catholic principle of subsidiarity is a rejection of socialism.

It is helpful to remember the rich teaching of Saint John Paul II on these issues. In his great encyclical *Centesimus Annus*, John Paul pointed out the anthropological error of socialism in viewing the individual person as "an element, a molecule within the social organism, so that the good of the individual is completely subordinated to the functioning of the socio-economic mechanism" (#13). Socialism violates human freedom and personal initiative. Against socialism, Pope John Paul strongly defended the principle of subsidiarity.

Pope Saint John Paul II affirmed the value of the free market, yet it is a "relative" value that must consider the need to provide for the needy: "the free market appears as the most efficient instrument for utilizing resources and effectively responding to needs. But there are many human needs which find no place on the market. It is a strict duty of justice and truth not to allow fundamental human needs to remain unsatisfied, and not to allow those burdened by such needs to perish. It is also necessary to help these needy people to acquire expertise, to enter the circle of exchange, and to develop their skills in order to make the best use of their capacities and resources" (#35). Against unbridled capitalism, Pope John Paul II emphasized the duty of solidarity. He and other popes, including Pope Francis, have called for just wages, more employment opportunities, and insurance for those in old age and with disabilities and for the unemployed. They are not against the free market, but they demand that the market be appropriately controlled by the forces of society and by the state for the sake of the common good.

When it comes to business, the Church acknowledges the legitimate role of profit, but not

profit at the expense of other human and moral goods, like the needs of workers and their families, the needs of the poor, and the care of the environment. Business owners and managers have a responsibility for the common good, beginning with the welfare of their employees and their families. Pope John Paul II stated that "a business cannot be considered only as a society of capital goods, it is also a society of persons in which people participate in different ways and with specific responsibilities."

While defending economic freedom, the Church does not defend an unfettered economic freedom, one that ignores human dignity, the welfare of families, or the earth as our common home. It isn't just Pope Francis who speaks of the idolatry of money. Pope John Paul II spoke of the "idolatry of the market," when the market ignores the existence of these other human goods.

In his encyclical *Charity in truth*, Pope Benedict XVI highlighted the importance of distributive justice and social justice for the market economy. He wrote that "without internal forms of solidarity and mutual trust, the market cannot completely fulfill its proper economic function" (#35). He then stated: "Economic activity cannot solve all social problems through the simple application of commercial logic. This needs to be directed toward the pursuit of the common good, for which the political community in particular must also take responsibility. Therefore, it must be borne in mind that grave imbalances are produced when economic action, conceived merely as an engine for wealth creation, is detached from political action, conceived as a means for pursuing justice through redistribution." Pope Benedict was very strong in asserting that "the market must not become the place where the strong subdue the weak" (#36).

Though not something negative in itself, the market can become a negative force, according to Pope Benedict, when those at the helm of business and finance are motivated by purely selfish ends, by greed, for example. This is where all the popes, including Pope Francis, call for ethics in the marketplace, for justice and solidarity. That's why Pope Francis says that trickle-down economics does not necessarily work for the benefit of the poor. It doesn't happen automatically. If those making wealth are not generous, are indifferent to the poor, do not expand jobs, and hoard their wealth, they are neglecting the duty of solidarity and ignoring the common good. In other words, the moral value of capitalism is not automatic. It can result in good or bad. Pope Francis writes

that a new tyranny is born as the result of "ideologies which defend the absolute autonomy of the marketplace and financial speculation." He writes: "in this system, which tends to devour everything which stands in the way of increased profits, whatever is fragile, like the environment, is defenseless before the interests of a deified market, which become the only rule." (EG #56).

I encourage you, as Catholic business owners, to study the social teachings of the Church and to be open to the wisdom of our popes, including Pope Francis. Think about how you handle your profits, remembering, as the Church teaches, that wealth exists to be shared. When your businesses create wealth, which is a good thing, it must not be just for yourselves, but also for your employees and hopefully for employing others who need employment. The Catechism teaches: "Business owners and management must not limit themselves to taking into account only the economic objectives of the company, the criteria for economic efficiency and the proper care of 'capital' as the sum of the means of production. It is also their precise duty to respect concretely the human dignity of those who work within the company" (#2432). Remember also your duty to structure work in such a way that family life is respected and promoted. I encourage you to act according to the principles of the Gospel, not principles of pure profit. As Jesus taught, "avoid greed in all its forms."

Though Catholics may respectfully disagree with certain specific proposals or policies recommended by Pope Francis, the principles of Catholic social doctrine are obligatory for us: the dignity of the human person, the common good, the universal destination of goods, subsidiarity, and solidarity. Unfortunately, some critics of our Holy Father are not only disagreeing with him, I fear they are disagreeing sometimes with these principles and ultimately with the teachings of the Gospel. May the Lord open our minds and our hearts to reject the idolatry of money and to embrace the truth of the Gospel!



Bishop Kevin C. Rhoades presented this talk at the Catholic Business Network event on March 4 in Fort Wayne.

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Building Inclusive Parishes continues mission of welcome

BY KAY COZAD

FORT WAYNE — As the Diocese of Fort Wayne-South Bend works to address the needs of all its faithful, a grassroots movement based in Fort Wayne seeks to do its part for those with disabilities. Building Inclusive Parishes, a group of lay faithful that includes members ranging from parents of special needs children to persons who are passionate about including everyone in the Church community, began its mission of welcoming inclusion last spring after gathering at a meet-and-greet invitation from the Office of Evangelization.

Kate Jones, parishioner of Our Lady of Good Hope Parish, attended the meet-and-greet and said, "Everyone was invited to enter into a conversation to develop ideas on effective ways to engage all people with disabilities, into a full and meaningful participation in our church." Jones, who lives with a hearing loss, reports that the purpose of the group is "to provide resources to individuals and their families to ensure that all can be well-formed in their Catholic faith, have access to sacraments, and be included in their parish communities so that, in turn, parish families can be strengthened by the unique and particular gifts in each member to build the body of Christ in love."

The Building Inclusive Parishes group recently prepared its mission statement, inspired by Ephesians 4:15-16, which reads, "Through prayer, support, advocacy and catechesis, we strive to be inclusive of all individuals with disabilities or special needs and help them know that they are welcomed, accepted and necessary in contributing their gifts to parish life."

To fulfill its mission, the group meets monthly and has been compiling a list of needs, expectations and gifts that they and their disabled family members can bring to the Church. Jones noted of the discussions, "Most of us were not aware of the unique challenges for people and their families who are carrying these kinds of crosses until our own lives were impacted by severe mental illness, autism, Tourette's Syndrome, Angelman Syndrome, hearing impairment, physical and intellectual disabilities, just to name a few."

She added, "We pray that our mission will impact individuals with disabilities or special needs' faith life by allowing them to participate more fully in their parish life and thus bringing them closer to Jesus."

Other members who join Jones in this ministry include Kathy Fech, of St. Vincent de Paul, Fort Wayne, who has been

passionately offering one-on-one catechesis to special needs individuals for six years. "I am greatly concerned about helping all people have access to catechesis and sacramental preparation. I hope that by being a part of Building Inclusive Parishes I can help parents, directors of religious education and catechists find the resources to help their parishioners who struggle to learn via traditional catechetical methods," she said.

Another member, Jeannie Ewing, parishioner at St. John the Evangelist in Goshen, is the mother of two special needs daughters. She said, "Both of my girls struggle in different ways, and Building Inclusive Parishes addresses ways that we, as parents, can assist our children at Mass, but it also educates others about how to incorporate people with differences in regular worship or parish activities." She believes participation in the group is a way to advocate for those with special needs and network with others with the same mission.

Cate Forbing, parishioner of the Cathedral of the Immaculate Conception, has a family member who lives with a severe mental illness. "I want to be a support to other families where severe mental illness strikes and help them connect with resources in the Catholic Community and greater community that can strengthen and help them help their loved one toward a managed recovery and having a quality of life," she said, adding that disabilities can create difficulties with full participation in the Church. "I think it is important because all Catholics should feel accepted in their faith no matter what. It should be a safe and accepting environment for all. I joined this group because I have worked with many people of varying disabilities and I feel I have an awareness of their potential needs," she said.

Building Inclusive Parishes member Jennifer Hensler of St. Vincent de Paul Parish in Fort Wayne believes all are God's children. "I joined the group because the Church is the one place that people should be accepted, regardless of their abilities; because we are all God's children and we should love as God loves us. I

want families like ours, special needs families, to always find a welcome, loving home for all our members and to find the help and support we so desperately need."

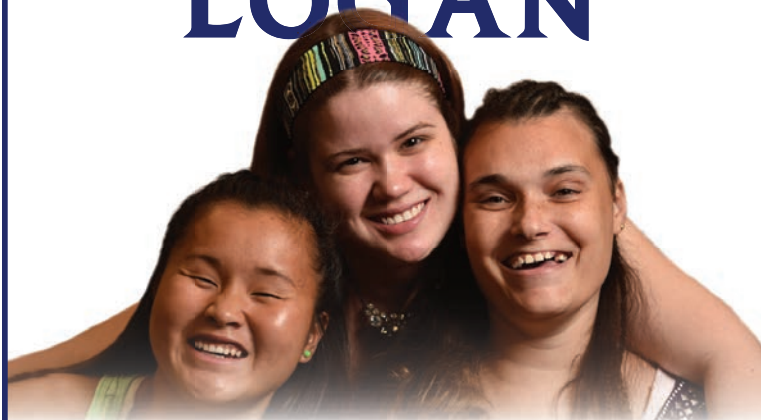
Other members include Jennifer Barton, St. Therese; Marie Russell, and Jim and Barbie Lancia, Linda Schinnerer, all of St. Vincent de Paul in Fort Wayne; Erin Tomlinson of St. John the Baptist, Fort Wayne; and Stephanie Burkhart of St. Aloysius, Yoder.

Kate Jones concluded, "Every single member in this group is very passionate about reaching out to individuals with disabilities or special needs and their family/loved ones. I am beyond excited and proud to be a part of this group and can't wait to see what we are able to accomplish."

The Building Inclusive Parishes group has been open to receiving guidance and support from Mary Glowaski, Secretariat of the Office of Evangelization and assistant Allison Sturm, and is seeking new members to assist in this important ministry. The group meets regularly on the second Thursday of each month at Our Lady of Good Hope in Classroom No. 1 at 7 p.m.

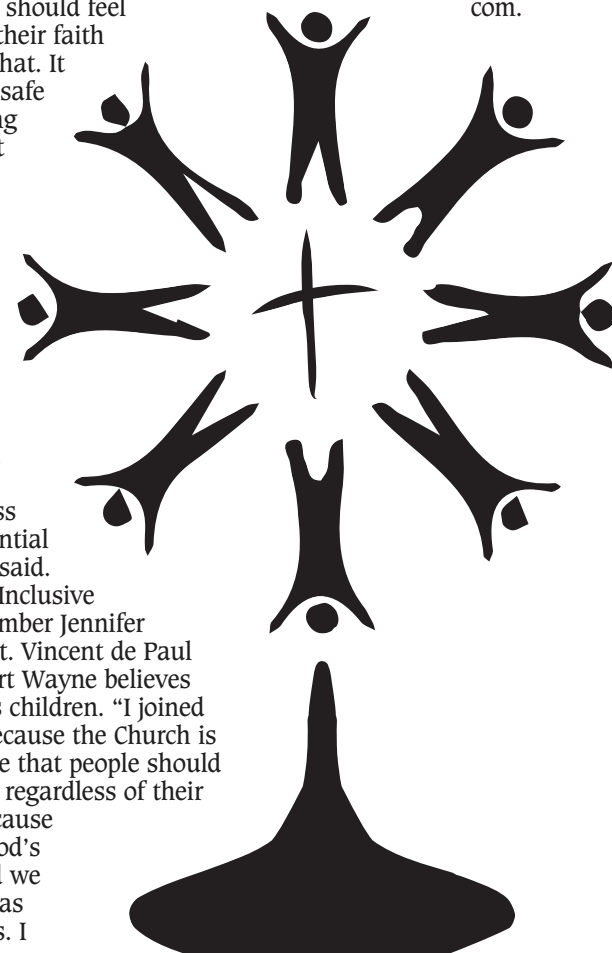
On April 14, the group will host a meet-and-greet at Our Lady of Good Hope at 7 p.m. where members of the group will lead small group discussions on specific disabilities such as autism, mental illness and more.

For more information contact Marie and Steve Russell at 260-489-2473 or buildinginclusive-parishes@gmail.com.



www.LOGANCenter.org

574-289-4831 • LOGAN@LOGANCenter.org



Connecting communities at the Logan Center in South Bend

BY JENNIFER MILLER

SOUTH BEND — The Logan Center, a place for opportunity and resources for people with disabilities, has had volunteers since its inception in 1950. In fact they have been “the lifeblood” of the center. But in recent years the mutual relationship and depth of connection between the University of Notre Dame and Saint Mary’s College students and Logan Center clients has increased. Student volunteers have helped since the 1970s and now with development of older programs like Best Buddies, Super Sibs and expansion of faculty engagement in the community new programs are successfully connecting the communities.

The Logan Center in its mission “exists to support people with disabilities in achieving their desired quality of life.” Ranging from birth to elderly age, clients may have a range of intellectual and developmental disabilities (IDD), such as Down syndrome, cerebral palsy or a traumatic brain injury. They offer a variety of resources and opportunities, including 9 a.m. to 3 p.m. adult day services. During the day program, clients can choose from various studios, like art, nutrition or sensory.

Best Buddies is an international program, which connects persons with intellectual and developmental disabilities (IDD) with a student to form a positive friendship. Clients range in age from 16 to 40 and there are over 90 college students who volunteer to participate. They share in recreation, such as dances, crafts or bingo. Coming soon, they are hosting “Breaking Barriers: Best Buddies Fashion Show” on March 29, to promote respect for the IDD community.

Bre Hutchinson works as volunteer coordinator at the Logan Center, and interviews students for Best Buddies. She looks for students that “have the heart for it.” Hutchinson recruits from all the local area schools, 14 years of age and older, as well as colleges. She also connects individuals who have a sibling with IDD with client’s siblings in a program called Super Sibs.

The Community Based Learning (CBL) program connects the Center for Social Concerns at Notre Dame and the Logan Center to aid students in combining a community component to their academic studies, where their personal experience connects with theoretical discussions. Shelley Zabukovic works with Annie Cahill Kelly and Connie Mick in coordinating these relationships between professors, their courses and the Logan Center.

“What I love about it is students who come in are quite vulnerable and often put aside their fears or anxiousness and usually end up staying, having an



Photos provided by the Logan Center

The Logan Center’s Best Buddies program partners Logan clients with students from the University of Notre Dame. The center’s fashion show highlights the Best Buddies volunteers.

amazing experience,” Zabukovic describes. Once a freshman core-writing course taught by Professor John Duffy envisioned partnering one student and Logan client for the semester. In building mutual relationships, the students interviewed their partners and wrote their life stories, many of them turning them into bound books.

These CBL courses are from a variety of departments, such as psychology, theology or the fine arts. The student volunteers from CBL bring a “fresh spirit” with them. “We orientate the students as well as reflect with the students afterwards, asking them “you came and what does that mean?” Zabukovic explains. “Our clients love the continuity and seeing familiar faces (of the students). They bring a certain “rock star” mentality to Logan.” Zabukovic also describes how they help Logan’s clients through the transition times when the students are away, such as Christmas break, by creating a visual calendar. Some students also send postcards over breaks and visit for clients’ birthdays, strengthening their relationships through the years. They also visit for recreational activities such as bowling and dances. Occasionally when the students

are looking for greater exposure into the advocacy experience, Zabukovic is able to introduce them to protective service case-workers that they shadow to see inside their realities. She also supervises yearlong interns from the Master of Divinity Program (MDiv) at Notre Dame. “They have been energizing. And truly say, ‘We are the next generation of advocates!’”

“There is always a need for advocacy for our clients,” says Zabukovic. “We hope with the student volunteers’ experience at Logan they will take with them that vision and mission wherever they may be ... and Notre Dame and Saint Mary’s students go everywhere!”

Lorraine Cuddleback, a graduate student in theology from the University of Notre Dame, has done just that. Stemming from her studies of liberation theology, she felt the call to engage with people on the margins after her MDiv degree. What began as her own desire to understand through personal experience, Cuddleback volunteered part time in an art class at the Logan Center and occasionally attended the recreational events, such as the long-standing Friday afternoon bowling.

She has found that both stu-



dent volunteers and Logan’s clients were eager to be in genuine relationships. In fact, some of the most “profound and virtuous relationships” that she has observed have been at Logan, especially between clients meeting at various activities.

“There is a mutual vulnerability when in relationship,” Cuddleback explains. “This is an experience of grace, which is rooted in the everyday things ... that which we might take for granted.” She highlights that the clients are especially aware of the everyday things, which in turn enriches the student volunteer, who often have a very structured schedule and might miss those small details and opportunities of grace.

Cuddleback understands her experience at Logan as being an active part of the Body of Christ, in community and responsible for everyone, regardless of baptism.



March is Disability Awareness month

The Logan Center will offer the fundraiser “Nose On” as well as the Great Logan “Nose On” Luncheon March 22.

Disability Awareness Day is March 30. The Logan Center will offer local area fourth and fifth graders the opportunity to learn more about disabilities through 10 educational stations, such as “Say No to the R word!,” “Living in a Wheelchair” and “We are all different.”

For more information contact Lindy Dreher at lindyd@logancenter.org, or 574-289-4831.

Studying disability in theology, she describes how a person’s capacity for need is permeable. “Nurturing is needed at the beginning and ends of life. There is kind of a myth of self-sufficiency. We all have different levels of need throughout our life.” Also, her time at Logan reminds her of the prophetic call of the Church to “force ourselves out of self” for the good and building of the Kingdom of God. This is precisely the advocacy and hope of Zabukovic, connecting communities together.

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Playing in the CYO is more than just about winning

BY MICHELLE CASTLEMAN

FORT WAYNE — With the regular season in the books and the tournament championship all wrapped up for another year, the matchup between St. Rose-St. Louis and St. Aloysius on Tuesday night, Feb. 23, had little meaning on paper, but was a pretty big deal for one particular player and his family. Not only was it eighth-grade recognition night, where players and their parents were honored at half court before the start of the game, but one last time for Cash Reuille to wear his school colors and a final time to shine on his home court, alongside his coaches and teammates in front of a gym full of family and fans.

Reuille was born with Down syndrome. After attending two other schools, the 15-year old die-hard Komets fan ended up at St. Louis Academy in New Haven for junior high where he was welcomed to the school's joint basketball team with St. Rose, nicknamed the Twins.

Not only was Reuille encouraged to participate, but got some playing time in most every game and even made two baskets in the semifinals of the CYO tournament.

Assistant Coach Mike Palmer from St. Therese said it took little coaching from his bench for his players to drop off on defense and automatically clear the lane so Reuille would have an open look. After Reuille's shot fell in, the entire gym went wild as he ran down the sideline high-fiving anyone in reach.

"It was just as much a highlight of the game for our guys too," Palmer added.

Palmer's team also gave the same opportunity to St. Aloysius' seventh-grader Simon Baker, also born with Down syndrome, when they played each other during the season proving that playing in the CYO is more than just about winning or even learning the game of basketball.

In the postseason game against St. Aloysius, Reuille and Baker were selected to jump at center court in an attempt to get the opening tip. Fully understanding the challenges and extra effort it took from Cash's coaches and teammates all season long, Reuille's mother, Missy, tearfully summarized, "The whole experience has been very positive, one little blessing after another. It has been so heartwarming."



Photos provided by the Reuille family

Cash Reuille is offered support by his parents Missy and Kirk.



2016 National Marian Conference

University of Notre Dame

May 20, 21, and 22



Speakers include



Al Kresta is a broadcaster, journalist, and author. He is president and CEO of Ave Maria Radio and host of *Kresta in the Afternoon*. Al draws from his unique faith background as a former evangelical pastor to create what is arguably the most fascinating and informative talk radio program on the air today. His profound conversion story is told in the best-selling book *Surprised by the Truth*.

Dr. Ray Gaurendi is the father of ten children, clinical psychologist, author, professional speaker, and national radio and television host. His radio show, *The Doctor Is In*, is heard on over four hundred forty stations and his TV show, *Living Right With Doctor Ray*, is broadcast in one hundred forty countries. His talks are very entertaining, full of humorous stories about family life and his path of conversion.



Fr. Willy Raymond, C.S.C., is president of Holy Cross Ministries and continues the international outreach work of its founder, Fr. Patrick Peyton, in promoting the family rosary. *The family that prays together stays together*. He is also involved in the production of dramas and documentaries for broadcast on television, in theaters, and on the internet. In 2007, Fr. Willy coordinated the Rosary Rally in Pasadena, CA, that drew over fifty thousand people.

Fr. Bill Zimmer is a special assignment bilingual priest in the Archdiocese of Chicago. After graduation from Marquette University he worked for ten years in the business world. He then entered the seminary at Mundelein and was ordained to the priesthood in 1991. Father will tell the story of the dramatic change in his life and priestly ministry that resulted from his experience in Medjugorje.



Tatiana Cameron (Tajci) is a singer/songwriter and inspirational performing artist. She was born to a poor family in communist Croatia, and at age nineteen she became a pop superstar in central Europe and once performed before a live audience of one billion people. She now uses her musical talents to serve God and the Church and has toured the U.S. in more than one thousand concerts. Tatiana will intersperse her conversion story with her singing at the conference.

Fr. Tom Shoemaker was a practicing dentist for two years after his graduation from Indiana School of Dentistry. He then felt the call to the priesthood and entered the seminary at Brighton, Massachusetts. He was ordained in 1990 and has served at several parishes in the Fort Wayne-South Bend Diocese. Presently, he is the pastor at St. Therese Little Flower Parish in South Bend. Father will speak about the Battle of Lepanto and the power of the holy rosary.



Bobby Williams is the founder and director of the Women's Care Center Foundation. From its modest beginning in St. Joseph County, the Women's Care Center is now the largest Catholic-based pregnancy resource center in the United States with twenty-four locations in eight different states. Bobby will speak about how his pilgrimage to Medjugorje inspired him to sell his successful business and work full time to protect unborn babies.

The beautiful National Pilgrim Statue of Our Lady of Fatima will be on display at the conference. The statue was blessed by Pope Paul VI in 1967 and has been shown in hundreds of parishes throughout the United States under the sponsorship of the Blue Army. **Bill Sockey** will accompany the statue and speak about its history and the importance of the Fatima message in our time.



Conference Schedule

Friday, May 20

5:00 pm...Doors open
7:00 pm...Conference begins
Guest speaker
Rosary procession to the Lourdes Grotto

Saturday, May 21

7:15 am...Doors open
8:00 am...Morning session
Holy Mass
Procession and Consecration
Guest speakers (all sessions)
1:30 pm...Afternoon session
7:00 pm...Evening session
Eucharistic Adoration and Benediction

Sunday, May 22

7:15 am...Doors open
8:30 am...Morning session
Guest speakers
11:30 pm...Holy Mass
12:30 pm...Conference ends

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Simon Baker, left, of St. Aloysius is shown with Cash Reuille, right, of the St. Rose-St. Louis Twins.

In the wilderness I will make a way

What do I have to offer that is worthwhile for others to read? What words can I write that have not already been penned? Is there anything original left to say? Is it vain to try? Of what use are my thoughts; aren't they simply lost in a crowd when added to the silent yet confusing cacophony of written words already inked? If someone needs an answer or inspiration, he can pick up the work of a sage or literary great and find enlightenment on almost any subject. Saints and philosophers have done a much better job than I ever could of expressing something true and inspiring, something that honors God and perhaps helps someone navigate through life.

This is what was swirling in my head as I sat uninspired at the desktop computer, trying to come up with some thing that would honor God, reveal some small truth, or encourage someone to find meaning in life, or a way to serve the Lord, in my column. I had carved out some sacred time, late at night, to write, (with the goal of being helpful) but the contemplations were stale ... no, not even that. They were absent. The knowledge of my smallness in the world was enough to silence words, quiet my thoughts and still my fingers at the keyboard.

I felt humbled and alone. I looked around. If it were daytime and my children were sufficiently occupied, I may have gone outside to walk, or sat by a window and looked at the landscape and plentiful birds that hopped, flew and perched on the property, finding inspiration in

a quiet prayer. But it was dark, and snowy, and the birds were certainly hiding away so I simply sat.

Have you ever felt like that, in your own little world, just a bit useless? The joy of your work dulled? Like a musician with no notes, an artist with no color, like an arid riverbed parched, water evaporated from the heat?

Ironically, in this emptiness lies the treasure — the gem, the truth: The barrenness can be a gift, and in it we can be closest to God. It is not until we are empty that God does His best work in us.

A cup is useless if it is already full. We must empty our thoughts and our very selves so God can fill us up again. If we are full of us, we can't be full of Him.

The Artist needs a blank canvas to fully fill with His colorful masterpiece. The Musician needs silence to arrange notes into His perfect melody. The Master Writer works best with a blank sheet. And our Lord needs our souls, unattached to our own thoughts and inspirations, to fully reflect His.

To fully be a channel of God's grace, by which others can hear His voice, know Him, see Him, encounter Him, we become less, so He can become more. This realization, in the silence, slowly crept over me, that God is fullest in the pregnant pause, the white space, the silence, the rest. We encounter Him when we are empty and it is He who fills us completely.

His Light penetrates our darkness.

Irony of ironies as I was putting this on paper, I realized the nothing becoming something



EVERYDAY CATHOLIC

TERESA A. THOMAS

was actually occurring. When I emptied my thoughts, when I did not depend on myself, God gave me something of value to say.

We can be channels of God's grace in our creative work, but also in our every day life. The secret is to empty ourselves of our desires, relinquish control and listen to that still small voice, which belongs to the one who is Truth, Beauty and Goodness. When we are empty, He is free to fill us, and then we can bring Him to others.

We need never worry that we won't have the right things to say, that our best efforts are not enough. He takes the lowly, like Moses, and the imperfect, like Peter, and the sinner, like Mary Magdalen, and in their lacking, in our lacking, He offers bounty ... if we humble ourselves to accept it.

"Remember not the events of the past, the things of long ago consider not; See, I am doing something new! Now it springs forth, do you not perceive it? In the wilderness I will make a way, in the wasteland, rivers." (Is 43:18-19)

Theresa Thomas is the wife of David and mother of nine children. Visit her blog: <http://theresathomas.wordpress.com>.

Madagascar, CRS and care for God's creation

CATHOLIC RELIEF

MELISSA WHEELER

This week, CRS Rice Bowl focuses on the Catholic Social Teaching principle of Care for God's Creation. We are called to be stewards of the natural world. We can find evidence of this in Scripture. As we read in Genesis: "God took the man and settled him in the garden of Eden to cultivate and take care of it." (2:15). We can also find the call to care for the land by allowing it to rest in Leviticus 25:4-5 where we read: "But in the seventh year the land is to have its rest, a Sabbath for God. You must not sow your field or prune your vine, or harvest your ungathered corn or gather grapes from your untrimmed vine. It is to be a year of rest for the land." And, we are invited to respect God by caring for nature in the New Testament. "Ever since God created the world His everlasting power and deity — however invisible — have been there for the mind to see in the things He has made." (Romans 1:19). We can always find goodness in all of God's creation, which calls us to glorify God in our care for His creation.

We can also find guidance in the teachings of Pope Emeritus Benedict XVI and Pope Francis. Pope Emeritus Benedict XVI emphasized a human ecology in "Caritas in Veritate." "The way humanity treats the environment influences the way it treats itself, and vice versa. ... Every violation of solidarity and civic friendship harms the environment, just as environmental deterioration in turn upsets relations in society." (No. 51).

Pope Francis has drawn our

attention to the connection between care for the environment and care for human beings. "We are called not only to respect the natural environment, but also to show respect for, and solidarity with, all the members of our human family. These two dimensions are closely related..." (papal audience, June 5, 2013).

We can see this connection in Catholic Relief Services' (CRS) work in Madagascar.

In 2013, Cyclone Haruna made landfall in Tulear, Madagascar. Its heavy rains washed away homes and destroyed crops. One of the CRS programs that helped farmers recover after the cyclone is still in progress today. The DiNER program (Diversification and Nutrition for Enhanced Resilience) helps farmers diversify their crops and gain the tools they need to be successful. DiNER provides subsidized agricultural vouchers to farmers so they can purchase seeds, farm tools and livestock at organized agricultural fairs. DiNERs help farmers plant staple crops and encourage improved agricultural practices that build resilience to

CRS page 16

Lent calls us to repentance, then devotion to God



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

5th Sunday of Lent Jn 8:1-11

The first reading for this weekend in Lent is from the second part of Isaiah. When it was written, God's people were facing many trials and tribulations.

It was a bittersweet moment. After several generations of living in exile in Babylon, the people were free to return to their homeland, thanks to a turn of power in the region. It was a time for which these people, and their parents or grandparents, had yearned to see.

However, their historic homeland was sterile and desolate, hardly the land overflowing with

milk and honey that God promised Moses. It was anything but a place of security and plenty.

People were frightened and despondent. It is easy to imagine the cynicism with which this prophet had to contend. It is easy almost to hear the angry remarks by many of the people that indeed God at long last had provided them with the freedom to go back home, but look at the home that God had prepared for them!

With its customary eloquence and directness, this section of Isaiah insists that in the end God will make all things right. He ultimately will never forsake the people, no matter how bad the circumstances may seem to be.

For the second reading, the Church presents a passage from the Epistle to the Philippians. The Christians of Philippi were few in number, by comparison, and their devotion to Christ made them more an exception in the community.

Paul encouraged and challenged these Christians. Strong in its message, the epistle

employs the imagery of racing. Paul says that he has not yet finished the race, but he has his eyes on one sight alone, namely the finish line. When he crosses this line, in other words when he dies an earthly death, he will have won because he will have entered life everlasting.

For its third reading this weekend, the Church offers a section of St. John's magnificent Gospel. The Fourth Gospel is a literary gem, presenting the life and teaching of Jesus with remarkable brilliance and appeal, clarity and pathos.

Certainly such is the case in this reading. By way of explanation, Jewish law and custom were very hard on adulterers, not to victimize women, but rather to secure the racial integrity of the people who were chosen to be God's special people. (If an adulterous woman conceived outside her marriage, gave birth to the child, concealing the child's true paternity, then the family's identity would be compromised, and more broadly, the identity of the chosen people might be in

jeopardy.)

This mob, fervent and angry, was defying Roman supremacy by applying Jewish religious law, a great risk in itself. (Only the Romans could execute a criminal, and the criminal had to be judged according to Roman law.)

Yet, fearlessly, Jesus rescued the woman by forgiving her, admonishing her not to sin again, and reminding all of their own sinfulness.

Reflection

Only two weeks of Lent remain, but there is time to take advantage of Lent. Lent calls us, first, to seeing our sins, then to repentance and to devotion to God.

Essential to the process is the difficult task of admitting that we have sinned. The admission exposes our lack of wisdom, and it reminds us that we have harmed ourselves, perhaps mortally. We must acknowledge our limitation.

The Lord's admonition to the woman guilty of such an awful offense shows that no matter the

evil of a person's ways, anyone can change, with God's help. God's help awaits our request just as Jesus extended it to her.

Holy Week nears. The Church in these readings contrasts life and death that so dramatically God's mercy will be put before us during Holy Week.

The Church implores us, come to God!

READINGS

Sunday: Is 43:16-21 Ps 126:1-6 Phil 3:8-14 Jn 8:1-11

Monday: Dn 13:1-9, 15-17, 19-30, 33-62 Ps 23:1-6 Jn 8:12-20

Tuesday: Nm 21:4-9 Ps 102:2-3, 16-21 Jn 8:21-30

Wednesday: Dn 3:14-20, 91-92, 95 (Ps) Dn 3:52-56 Jn 8:31-42

Thursday: Gn 17:3-9 Ps 105:4-9 Jn 8:51-59

Friday: Jer 20:10-13 Ps 18:2-7 Jn 10:31-42

Saturday: 2 Sm 7:4-5a, 12-14a, 16 Ps 89:2-5, 27, 29 Rom 4:13, 16-18, 22 Mt 1:16, 18-21, 24a

Justice Scalia: Man of the people

Supreme Court Justice Antonin Scalia, God rest his soul, was routinely described as a conservative, and so he was. He held fast to a lot of traditional values. He loved his Church, his wife and nine children, and his country.

He favored small government over big, and local over national. He believed that change would be gradual and difficult, if things are working right.

But as a judge, he was a democrat, not a conservative, and his death diminishes by one strong voice our commitment to constitutional democracy.

Justice Scalia perceived that the greatest threat to self-government was the Supreme Court's tendency to read into the Constitution the values it would like society to adopt. That is why he opposed the court's decision to make abortion a constitutional right. "The permissibility of abortion," he said in 1992, is "to be resolved like most important questions in our democracy: by citizens trying to persuade one another and then voting."

And that is why he opposed the court's decision to make same-sex marriage a constitutional right, notwithstanding the contrary laws in many states. "A system of government that makes the people subordinate to a committee of nine unelected lawyers does not deserve to be called a democracy," he said.

The Constitution is silent about abortion and marriage. For Justice Scalia, that was an end of the matter. Disputes over those

issues should be resolved by the elected branches of government, not by courts.

The Supreme Court, by contrast, has said that its job is to identify rights through the exercise of "reasoned judgment" (the phrase it uses in the marriage case), and protect them against democratic constraint.

Time was, when pointing out that your opponent was against democracy was a trump card. What has changed? To give the court its due, its position is that the people should not be allowed to impose their will through law when it would be immoral to do so. That is also a compelling argument, especially about moral issues like abortion and homosexuality.

Maybe the real difference between Justice Scalia and the court is one of moral authority — whom should we trust to make decisions in matters like these?

Justice Scalia's commitment to democracy did not rest on a simple belief that it gives folks more of what they want. He had more faith in the collective wisdom of the people than in the court's "reasoned judgment."

Can it be, he asked about traditional marriage, that "an institution as old as government itself, and accepted by every nation in history until 15 years ago, (is) supported by (nothing) other than ignorance or bigotry?"

In *Employment Division v. Smith*, Justice Scalia justified his narrow reading of the Constitution's religious liberty



INTELLECT AND VIRTUE

JOHN GARVEY

guarantee with the same faith in democracy. As he observed: "A society that believes in the (constitutional) protection accorded to religious belief can be expected to be solicitous of that value in its legislation as well."

It isn't enough to say, by way of rebuttal, that majorities can be rash or mistaken. In cases we deem sufficiently important (free speech, self-incrimination, cruel and unusual punishment), the text of the Constitution takes power away from majorities.

In other cases, the question is whether the democratic process is more likely to get the right answer than five tall-building lawyers who went to Harvard and Yale.

As Justice Scalia wrote in one of his early decisions, "it is all too easy" for such a small clique "to believe that evolution has culminated in one's own views." And as he never tired of pointing out, unlike the mistakes of democratic majorities, the "reasoned judgments" of the Ivy Leaguers can't be undone.

John Garvey is the president of The Catholic University of America in Washington.

SCRIPTURE SEARCH

Gospel for March 13, 2016

John 8:1-11

Following is a word search based on the Gospel reading for Fifth Sunday of Lent, Cycle C: a woman saved by Jesus. The words can be found in all directions in the puzzle.

JESUS	MOUNT	OF OLIVES
TEMPLE	PEOPLE	CAUGHT
TEACHER	THE LAW	MOSES
TO STONE	TEST	BENT DOWN
FINGER	STRAIGHTENED	GROUND
AWAY	ONE BY ONE	ALONE
NO ONE	NEITHER DO I	CONDEMN

FROM NOW ON

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

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CRS

Continued from Page 19

floods and drought. This program helps to protect our vulnerable environment and promotes the dignity of the growers who are able to sustain their crops and provide for their families.

This week, pray and think about how you can care for God's creation and recognize the dignity of your neighbor. Here are some things you may try. Simple things like composting your kitchen scraps and recycling can reduce waste. Turning down your thermostat means you'll use less energy from nonrenewable resources. By buying fair trade coffee, chocolate, clothing and home décor, you are supporting workers and the environment.

"Teach us to discover the worth of each thing, to be filled with awe and contemplation, to recognize that we are profoundly united with every creature as we journey towards your infinite light."

— Pope Francis, "Laudato Si"

Melissa Wheeler is the diocesan director for Catholic Relief Services.

Church in Latin America gives thanks

Dear Bishop Rhoades,

On behalf of the Church in Latin America, I would like to thank you, and the faithful of your flock, for your generous contribution of \$49,573.10 to the Collection for the Church in Latin America. In 2015, we awarded over 400 grants totaling more than \$6.5 million.

As we celebrate this Jubilee Year of Mercy, I ask that you continue to support this collection and encourage your parishes to do the same. Such support becomes a way for the faithful in your diocese to show their solidarity with and to participate in an act of mercy for those who live on the margins in this region of the world. Our solidarity and outreach in mercy thus extends here at home and abroad.

Again, on behalf of the subcommittee, and all those who benefit from the collection, I offer my humble thanks,

Yours in Christ,

Most Reverend Eusebio L. Elizondo, M.Sp.S. Auxiliary Bishop of Seattle Chairman, USCCB Subcommittee on the Church in Latin America

The Church in Central and Eastern Europe

Dear Bishop Rhoades,

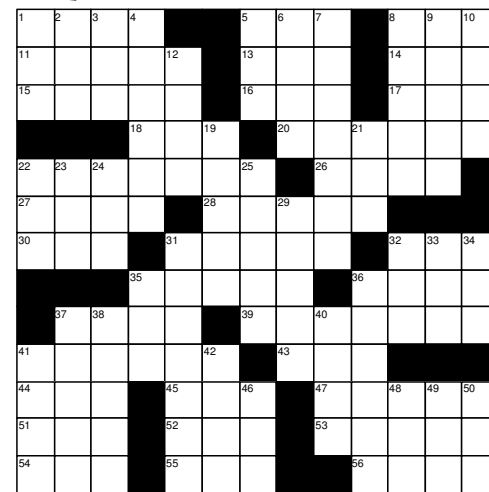
On behalf of the Subcommittee for the Church in Central and Eastern Europe, I would like to express my gratitude for your contribution of \$48,367.57 to the 2015 Collection for the Church in Central and Eastern Europe. Last year we awarded over 300 grants totaling more than \$5 million.

In this Year of Mercy, Pope Francis encourages us in "Misericordiae Vultus:" "May the balm of mercy reach everyone, both believers and those far away, as a sign that the Kingdom of God is already present in our midst." For those living in the former Soviet Union, it can be hard to recognize the presence of God. Churches still need to be repaired and built, people struggle to obtain proper food and shelter, and children struggle to find a place that is safe. But through this collection those in your diocese can offer an act of mercy and become "balm" for those who live with these challenges.

Most Reverend Blase J. Cupich Archbishop of Chicago Chairman, USCCB Subcommittee on Aid to the Church in Central and Eastern Europe

The CrossWord

March 6 and 13, 2016



Based on these Scripture Readings: Jos 5:9a, 10-12; 2Cor 5:17-21; Lk 15:1-3, 11-32 and Is 43: 16-21; Phil 3:8-14 (Don't agree on Gospel) Ps 126

ACROSS

- 1 Torah table
- 5 South by west
- 8 Have
- 11 Mid-Eastern dwellers
- 13 Wing
- 14 ___ v. Wade decision
- 15 ___ cotta (clay)
- 16 All Souls month
- 17 Anger
- 18 St. Joan of ___
- 20 "___ the Lamb of God"
- 22 6th century B.C. prophet
- 26 "The Promised ___"

27 Gospel writer

- 28 Address
- 30 Genetic code
- 31 Turf gouged out with a golf club
- 32 Rosary month
- 35 Confuse
- 36 One of the Twelve
- 37 Drop open
- 39 Women's shorts-like skirt
- 41 Cranky
- 43 Distress call
- 44 Radiation dose
- 45 Operate
- 47 Portion of estate
- 51 Next Vatican Council

- 52 Santa's helper
- 53 Large horn instruments
- 54 Dynamite
- 55 Eastern state
- 56 Teen disease

DOWN

- 1 Vampire
- 2 Bard's "before"
- 3 Smudge
- 4 Scour
- 5 ___ Francisco
- 6 Gelatinous mass
- 7 Ripple
- 8 Hunter constellation
- 9 Jesus reconciled this to himself
- 10 Depend on
- 12 Indian dress
- 19 California
- 21 Another name for Henry
- 22 Not New Testament
- 23 Burger holder
- 24 Precedes an alias
- 25 Trouble
- 29 Fake
- 31 Cardinal's gem color
- 32 Gone to lunch
- 33 Central Daylight Time
- 34 Ball holder
- 35 Heart rate
- 36 Moses' successor
- 37 "A ___ of wheat"
- 38 Inspect
- 40 "He was ___ and now is found"
- 41 Clench you teeth
- 42 Christmas log
- 46 Football assoc.
- 48 Alphabet
- 49 Father did to son
- 50 Vane direction

Answer Key can be found on page 19

Sports

USF NO. 1 IN NAIA LAST REGULAR SEASON TOP 25 Add No. 1 in the NAIA Coaches' Top 25 to the impressive University of Saint Francis 2015-16 resume which includes: No. 1 in the Crossroads League regular season; and No. 1 in the Crossroads League Tournament. It's USF's first No. 1 ranking since the Cougars were No. 1 in the 2010-11 Pre-season Top 25 coming off their first and only NAIA DII National Championship. The Cougars were No. 1 in the final two polls of the 1999-00 season making this the fourth time that USF has been ranked No. 1 in the 52-year history of the program.

Notre Dame to host human dignity lecture and conference

NOTRE DAME — The University of Notre Dame will host "The End of Human Dignity?: Recovering the Intellectual Appeal of Human Dignity for the Theological and Philosophical Imagination," an interdisciplinary conference that will be held April 3-5, and will feature a range of scholars defending the concept of human dignity against recent philosophical attacks.

Cardinal John Onaiyekan, Archbishop of Abuja, Nigeria, will open the conference by delivering the 2016 Human Dignity Lecture at McKenna Hall on Sunday, April 3, at 7 p.m. The conference will feature noted philosophers and theologians including Cyril O'Regan, Leon Kass, Gustavo Gutiérrez and David Walsh. This event is free and open to the public. For more details and to register visit <http://bit.ly/dignityconf>.

U.S. ambassador to the Holy See to speak at Notre Dame

NOTRE DAME — U.S. Ambassador to the Holy See Kenneth Hackett will discuss the nature of the Holy See's diplomatic work and the impact of Pope Francis' encyclical "Laudato Si'" at 12:30 p.m. Friday, March 18, in the University of Notre Dame's Eck Visitors Center. This event is free and open to the public.

Hackett was nominated by President Barack Obama on June 14, 2013, to serve as the U.S. ambassador to the Holy See. Hackett was confirmed by the U.S. Senate and sworn in in August of that year. He previously served as president and CEO of Catholic Relief Services, one of the world's largest humanitarian organizations. He has served as an adviser to NDIGD, consulting on key issues in global development, and assisting NDIGD in high-impact global development

projects with partners worldwide.

"I am delighted that Ambassador Hackett will visit Notre Dame and share his wealth of knowledge on the inspiration behind the creation of 'Laudato Si' and the pope's message for us today," said R. Scott Appleby, Marilyn Keough Dean of the Keough School of Global Affairs. "Ambassador Hackett is a world leader in Catholicism and global development, and his address is an ideal way to kick off a series of events at Notre Dame dedicated to exploring the intersection of environmental change, global poverty and innovative research and practice."

Hackett has been the recipient of the university's Laetare Medal, the oldest and most prestigious honor given to American Catholics.

Notre Dame hosts Mary on screen lecture

NOTRE DAME — The University of Notre Dame will host the lecture "The Virgin Mary on Screen: Mother and Disciple," on Tuesday, March 15, from 7-9 p.m. at Carey Auditorium, Hesburgh Library, Notre Dame.

The lecture by Catherine O'Brien, Ph.D., Kingston University, London, author of "The Celluloid Madonna: From Scripture to Screen," is part of the academic course "Know Your Catholic Faith: Mary in the Movies."

For more than a century, the Blessed Virgin Mary has caught the imagination of filmmakers of religious, agnostic and even atheist affiliations. The course will examine a variety of films about the Blessed Virgin Mary in view of their scriptural, doctrinal and spiritual presentation of Mary of Nazareth.

This event is free and open to the public. For more information contact Danielle Peters at Danielle.M.Peters.80@nd.edu or 574-631-2894. The series is sponsored by the Institute for Church Life at the University of Notre Dame.

CYO, ICCL squads match up for diocesan championship games

BY JOE KOZINSKI

MISHAWAKA — A journey for six teams that started more than four months ago culminated with the traditional matchups between the top squads from both ends of the diocese as the CYO from Fort Wayne traveled to Marian High School to meet their foes from the Inter-City Catholic League.

The first contest pitted the Crusaders of St. Therese against the host Cougars of Corpus Christi in an affair that would see multiple lead changes between the evenly matched schools.

The Crusaders jumped out to an early lead by having the four-some of John Peterson, Lukas North, Sam Alfaro and Jacob Creager all tallying multiple points in the first quarter and holding the lead by two.

The three ball was the story of the second quarter as the Cougars' Jared Megyse, Evan Lindzy and Brandan Kanienski all knocked down the long-range

shots and turned the game around going into the locker room with a 12-point lead.

The Cougars would prevail by hitting nine of 10 free throws down the stretch to seal the fate of the Crusaders, 54-42.

Corpus Christi was led by its go-to guy, Derek Derda, who had a monster game by scoring 26. The Crusaders' Peterson and North netted 19 and 10 respectively in the loss.

The next matchup saw the Reds of Most Precious Blood go up against the Panthers of St. Anthony in another highly contested game.

Both teams traded baskets early with the sharp shooting Xavier Allen doing damage from the outside for the visiting Reds, but trailed by four at the end of the first half.

The Panthers came out of the locker room inspired and jumped out with a 20-7 run in the third with defensive pressure followed by a string of fast break layups by Tyler DeBoe and Tobias Patton.

The Reds could only manage

four points in the closing quarter as the Panthers closed them out with a 48-27 victory.

The finale saw the pride of Fort Wayne, the Cardinals of St. Charles, take on Christ the King in what should have been a whale of a game, however, the Kings were missing six players due to a conflict in scheduling.

The starters for St. Charles flexed their muscles early and behind Patrick Finley's nine, jumped all over the Kings and held a 17-1 lead after one.

The bench players of St. Charles added to the lead in the second quarter pushing the score to 26-6 at halftime.

The depleted Kings had no answers for the menacing team from Fort Wayne as they came out of the locker room and dominated play for the first three minutes of the third, doubling their foe's output and making the margin 28 going into the fourth.

The Kings did find a little life in the final stanza when Riley Mandell hit four three pointers and closed the gap as the final was 49-34, Cardinals.

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Community of Sant'Egidio Prayer for Martyrs to be held at St. Matthew Cathedral

SOUTH BEND — The Community of Sant'Egidio will hold "Prayer in Memory of Those Who Gave Their Lives For the Gospel" on Palm Sunday, March 20, at 7:15 p.m. at St. Matthew Cathedral, 1701 Miami St., with Msgr. Michael Heintz as president. This memorial prayer remembers the faithful of all Christian traditions of the 20th and 21st centuries who have been given the grace to offer their lives for the sake of the Gospel of Jesus Christ. The prayer event is co-sponsored by the Diocese of Fort Wayne-South Bend Office of Ecumenical and Interreligious Relations and Catholic Peace Fellowship. For information contact Richard LaSalvia at Richard_lasalvia@sbcglobal.net or Shawn Storer at ssorer@diocesefwsb.org.

Life chain prays rosary to end abortion




Denise Fedorow

Members of St. John the Evangelist, Goshen, formed a life chain and prayed the rosary to end abortion on Saturday, March 5. The group gathered around the large wooden "end of abortion" cross made by parishioner Vince Traxler, who has made hundreds of these crosses that are erected across the U.S. — and a few overseas.

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WHAT'S HAPPENING?

WHAT'S HAPPENING carries announcements about upcoming events in the diocese. Send your announcement at least two weeks prior to the event. View more Catholic events and submit yours at www.diocesefwsb.org/bulletin. 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.

Holy Name Society to meet

New Haven — The Holy Name Society of St. John the Baptist Parish will meet Sunday, March 13, at 7 p.m.

Fish fry planned

Roanoke — St. Joseph Parish will have a fish fry on Friday, March 11, from 5-7:30 p.m. at the Roanoke American Legion, 1122 N. Main St. Adults are \$9, children 5-12 are \$4 and children 4 and under are free. Dessert is included. Proceeds go to improve the church's sound system.

Fish fry

Fort Wayne — St. John the Baptist Parish, 4500 Fairfield Ave., will have a fish fry on Friday, March 11, from 4:30-7:30 p.m. Carry-out and drive-through are also available. Cost is \$9.50 for adults, \$5 for children 6-12 and \$2 for children 1-5.

Fish fry announced

Fort Wayne — The Knights of Columbus Council No. 9460 will have a fish fry at St. Therese Church, 2304 Lower Huntington Rd., on Friday, March 18, from 4:30-7 p.m. Adults \$10, children 5-12 \$5, and children under 5 free. Proceeds benefit pastoral works.

Fish fry to be hosted by Knights

Granger — The Knights of Columbus Father Badin Council No. 4263 will have a fish fry Friday, March 18, from 4-7 p.m. in the auxiliary gym of St. Pius X Parish, 52553 Fir Rd. Tickets are \$8 for adults, \$4 for children 6-11 and children 5 and under eat free. Carry-outs are available at the door or drive-through.

Fish fry in Lakeville

South Bend — Sacred Heart of Jesus Parish near Lakeville will have a Lenten fish fry by Tyner, I.O.O.F. on Friday, March 18, from 4-7 p.m. Tickets are \$9 for adult/carry-out/drive-through, \$4 for children ages 6-12. Children 5

and under free. Carry-out/drive-through closes at 6:30 p.m. Call 574-291-3775 for information.

Christ the King Jonah fish fry planned

South Bend — Christ the King Parish will have a Jonah fish fry Friday, March 11, from 4-7 p.m. Tickets are \$9 for adults, \$5 for children 10 and under, and available at the door or at the rectory office. Dine-in and drive-through carry-out available.

Cemetery clean up announced

South Bend — The Sacred Heart Cemetery, corner of Western Ave. and Pine Rd., will conduct the Spring Cleanup from Monday, March 21, through Saturday, March 26. All fall and Christmas decorations should be removed by this time.

Knights host Sunday breakfast

The St. Gaspar del Bufalo Council No. 11043 at Most Precious Blood will have a breakfast on Sunday, March 13, from 9 a.m. to 12:30 p.m. in the gymnasium, 1515 Barthold St. Cost is \$8 for adults, \$4 for children ages 6-12, and \$20 per family. \$5 carry-out packs will also be available. Proceeds will benefit the diocesan and Franciscan seminarians.

ND to present Merton lecture

Notre Dame — A lecture, "The Mystical Fire of Christ's Charity: Thomas Merton on the Mass," by Gregory K. Hillis, Ph.D., associate professor of theology, Bellarmine University, will be Thursday, March 31, from 7-8 p.m. in 140 De Bartolo Hall. This lecture is free and open to the public. Sponsored by the Notre Dame Center for Liturgy.

Love visible: Coffeehouse with a sister

South Bend — Sister M. Consolata Crews and other religious sisters from the Sisters of St. Francis the Martyr St. George will give a talk and conclude with Eucharistic Adoration and Benediction, followed by a cof-

feehouse with Q&A and social at St. Therese Little Flower Church Tuesday, April 12, at 6 p.m. All women in junior high through young adult are welcome.

Theology on Tap: What does long term renewal look like?

Fort Wayne — Theology on Tap for young adults in their 20s and 30s, single or married, will be held at Soup, Salad and Spirits, 1915 S. Calhoun St., Thursday, March 10, at 6:30 p.m. "Living the Resurrection Beyond Easter Sunday," will be the topic by speaker Scott Opperman, director of campus ministry at the University of Saint Francis. Visit www.diocesefwsb.org/tot-fw for information.

St. Vincent de Paul Thrift Store plans progressive sale, solicits donations

Fort Wayne — During the week, March 7-12, the St. Vincent de Paul Thrift Store, 1600 S. Calhoun St., will offer all clothing and accessories (shoes, belts, ties and purses) on sale at 30 percent off. March 21-26 it's 50 percent off and March 28-April 9 clothing and accessories go for \$5 per bag. The hours are M-F 9 a.m. to 5 p.m. and Saturday 9 a.m. to 3 p.m. The store also is seeking donations of stain/tear/smoke-free living room, dining room and bedroom furniture, including mattresses and box springs. Major appliances in good working order are also needed. Call 260-456-3560 for pick-up of these larger items.

REST IN PEACE

Angola

James Edward Hiler, 82, St. Anthony of Padua

Christopher John Bolin, 53, St. Anthony of Padua

Ronald Hodge, 83, St. Anthony of Padua

Barb Angel, 71, St. Paul Chapel

Donaldson

Sister Patricia Belting, PHJC, 83, Catherine Kasper Chapel

Elkhart

Samuel J. Rodino, 84, St. Thomas the Apostle

Bettie I. Cholasinski, 95, St. Vincent de Paul

Fort Wayne

Micaela Martinez, 49, St. Patrick

Richard Lee Claycomb, 67, St. Charles Borromeo

Wilma A. Rose, 95, St. Jude

Bruce A. Belschner, 68, St. Henry

Granger

Ida M. Brown, 81, St. Pius X

South Bend

Doris Jean Rogers, 92, St. Hedwig

Emilia Canul, 75, St. Adalbert

James E. McMeel Jr., 89, St. Matthew

Benedict Joseph Rajter, 99, St. Adalbert

Bernadette Way Osowski, 93, Our Lady of Hungary

Edward R. Stalbaum, 96, St. Jude

Marie F. Borlik, 94, Holy Family

Yoder

Melberta C. Grace, 92, St. Aloysius

Parishes should submit obituaries to kcozad@diocesefwsb.org

Free screening of Divine Mercy movie

Notre Dame — The film "The Original Image of Divine Mercy" will be presented Monday, March 14, at 7 p.m. in the Eck Vistor's Center next to the Notre Dame bookstore. Free and open to the public.

Passion play to be presented live

Angola — A live passion play will be presented by the Hispanic Ministry of St. Anthony of Padua Church, 700 W. Maumee St., at 3 p.m. on Good Friday on the parish grounds. The performance will be presented in Spanish and English.

Chapel of Divine Mercy plans events

South Bend — The Chapel of Divine Mercy at the Life Center, 2018 Ironwood Circle, will have 16-hour Adoration from 5 a.m. to 9 p.m. March 7-16. 24 hour Adoration will begin at 5 a.m. March 17 and end March 24 at 5 p.m. Good Friday, March 25, will offer Stations of the Cross walked around Ironwood Circle at 7:30 p.m. Candles and torches

will be provided. Following the stations the movie "The Passion of the Christ" will be shown in the life center theater with discussion to follow.

Palm Sunday Ecumenical Concert

Rome City — A Palm Sunday Ecumenical Concert will be Sunday, March 20, at St. Gaspar Church, Hwy. 9 North at 6 p.m. Area churches gather for music and worship on Palm Sunday, with fellowship in parish hall afterwards.

The CrossWord

February 21 and 28, 2016

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

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Living the Year of Mercy

Forgive Offenses

Parishes offer Lenten reflections on the Works of Mercy



Provided by Father David Kashangaki, CSC

Holy Cross Father David Kashangaki speaks on the corporal and spiritual works of mercy to parishioners of St. Patrick and St. Hedwig, South Bend, on Thursday, March 3. Another Lenten offering included Holy Cross Father Joseph Corpora, Missionary of Mercy priest who offered a reflection on mercy on Feb. 18 with parishioners. That evening also included a soup and bread dinner before the talk.



CNS photo/Paul Haring

Pope Francis embraces a female prisoner as he visits Cereso prison in Ciudad Juarez, Mexico, Feb. 17. Pope Francis told priests and seminarians in Rome that once God forgives sins, it is as if He forgets them.

A heart that can't forgive stays shut to God's mercy, pardon, pope says

BY CAROL GLATZ

VATICAN CITY (CNS) — We must always forgive others who have wronged us because that is how our hearts are opened to receive God's grace, pardon and healing, Pope Francis said at his morning Mass.

"If you aren't able to forgive, how will God be able to forgive you? He wants to forgive, but He won't be able to if you have a closed heart and His mercy can't get in," he said.

During Mass March 1 in the chapel of the Domus Sanctae Marthae, the pope reflected on Jesus telling Peter he should always forgive and using a parable about a king forgiving his servants' debts. The Gospel reading (Mt. 18:21-35) showed how the king showed mercy to his servants and he expected his servants to be merciful and forgiving in kind to each other.

"In the Our Father, we pray, 'Forgive us our trespasses as we forgive those who trespass against us.' It's an equation — they go together," the pope said in his homily, according to Vatican Radio.

People might say, "But Father, I forgive, but I cannot forget that horrible thing done to me," the pope said, highlighting the difficulty of letting go of the past and the need to ask for the Lord's help.

Forgiveness is not pardoning with a caveat of "You will pay for this," too. "No. Forgive like God forgives, forgive to the full," he said.

When God forgives, the pope said, His pardon is so great "it's as if He 'forgets.' The complete opposite of what we do with our gossip, 'Well, this person did that and that and that.'"

"We don't forget. Why? Because we don't have a merciful heart," he said.

The pope prayed that Lent would help prepare people to receive God's forgiveness and then to do the same with others — to forgive "from your heart."

"By forgiving, we open our heart so that God's mercy comes in and He pardons us. Because all of us have to ask for forgiveness, all of us," he said. "Let us forgive and we will be forgiven. We show mercy to others and we will feel that mercy of God who when He forgives, forgets."

A forgiving heart can mend and build



Photos by Kay Cozad

Forgiving offenses, one of the seven spiritual works of mercy, can be difficult to live out. Personal contact offering forgiveness from the heart can mend broken relationships and build on already strong ones.



Forgiving offenses can start with the simplest of causes. This mother embraces her child after a spill as an example of God's loving mercy shown to all who seek it.

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