

TODAY'S CATHOLIC

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Room dedicated to Bishop John M. D'Arcy at St. John's Seminary

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CNS photo/Tyler Orsburn

Archbishop Joseph E. Kurtz of Louisville, Ky., center, president of the U.S. Conference of Catholic Bishops, Bishop Richard J. Malone of Buffalo, N.Y., chairman of the Committee on Laity, Marriage, Family Life and Youth of the U.S. Conference of Catholic Bishops, and law professor Helen Alvare at George Mason University are seen behind studio glass April 8 in Washington prior to the start of a discussion about Pope Francis' apostolic exhortation on family life.

Apostolic exhortation can help church model mercy to families

BY DENNIS SADOWSKI

WASHINGTON (CNS) — Pope Francis' apostolic exhortation on love and the family invites the church to see the daily struggles of families as an opportunity to encounter people the way Jesus encountered people with mercy throughout his life, Catholic observers said.

Because of its length — 256 pages — and the depth to which the pope explores love, marriage and church teaching on the family, the document deserves to be unpacked with patience and careful discernment for mercy to take root in the Church's response to real human needs, Catholic leaders told Catholic News Service.

The exhortation, "'Amoris Laetitia' (The Joy of Love), on Love in the Family," was Pope Francis' reflection on the discussion, debate and suggestions

raised during the 2014 and 2015 meetings of the Synod of Bishops on the family.

Archbishop Joseph E. Kurtz of Louisville, Kentucky, president of the U.S. Conference of Catholic Bishops, noted Pope Francis' repeated calls of the importance of clergy taking time to get to know individual circumstance and discuss with people how they can discern God's teaching for their lives.

The pope points to "dialogue, which requires both speaking and listening, and discerning to help people see what their next step is" as key to his call for mercy, Archbishop Kurtz, a member of both synods, said in an interview after participating in an online news conference at USCCB headquarters.

The archbishop said the pope is attempting to

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Clothe the Naked

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www.myyearofmercy.org

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PUBLISHER: Bishop Kevin C. Rhoades

Editorial Department

PAGE DESIGNER: Francie Hogan

FREELANCE WRITERS: Ann Carey,

Michelle Castleman, Bonnie Elbersson,

Denise Fedorow, Joe Kozinski, Vince

LaBarbera and Deb Wagner

Business Department

BUSINESS MANAGER: Stephanie A. Patka

AD GRAPHICS DIRECTOR: Mark Weber

BOOKKEEPING/CIRCULATION: Bethany

Belleville bbelleville@diocesefwsb.org

Advertising Sales

Tess Steffen

tsteffen@diocesefwsb.org

(260) 456-2824

Web site: www.todayscatholicnews.org

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MAIN OFFICE: 915 S. Clinton St., Fort Wayne, IN 46802. Telephone (260) 456-2824. Fax: (260) 744-1473.

BUREAU OFFICE: 1328 Dragoon Trail, Mishawaka, IN 46544. Telephone (260) 456-2824. Fax (260) 744-1473.

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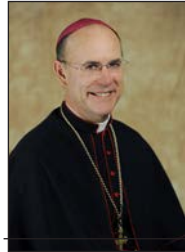
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The Lamb Shepherds Us



IN TRUTH
AND
CHARITY

BISHOP KEVIN C. RHOADES

This Sunday, the Fourth Sunday of Easter, is popularly called "Good Shepherd Sunday" since the Gospel reading is always about Jesus as the Good Shepherd. In this Sunday's Gospel, Jesus speaks about giving His sheep eternal life and promises that they shall never perish.

We see this image of Jesus as shepherd connected to the image of Jesus as the Lamb in the second reading this Sunday from the Book of Revelation. In his vision of heaven, Saint John writes about a great multitude from every nation, race, people and tongue standing before the throne of God and before the Lamb. He writes that the Lamb who is in the center of the throne will shepherd them and lead them to springs of life-giving water, and God will wipe away every tear from their eyes.

Jesus is the Lamb and the Shepherd. He is the Victim and the Priest. We are reminded of this at every Mass. He is the Lamb of God who offered Himself in sacrifice for us. He is the Shepherd who leads us, His sheep, to springs of life-giving water.

Saint John's vision in chapter 7 of the book of Revelation shows us a great multitude of people worshipping God. They are wearing white robes and holding palm branches in their hands. White is the color of victory and resurrection. That is why we clothe the newly baptized with a white garment. Palm branches are also symbols of victory.

One of the elders worshipping God in this vision explained to Saint John who these people are wearing the white robes and holding palm branches: These are the ones who have survived the time of great distress; they have washed their robes and made them white in the blood of the Lamb. He is referring to the martyrs and to all faithful Christians who have endured the trials and sufferings of life in union with Jesus. By the grace of Christ, they have fought the good fight and emerged victorious.

The words about washing their robes and making them white in the blood of the Lamb seem odd. How can clothes be made white by washing them in blood? Clearly, this is referring to the blood of Christ that cleanses us from the dirt of sin. We wash our robes in the blood of the Lamb by accepting the Gospel, believing in Jesus, and being baptized. We survive the time of great distress by persevering in our faith, repenting often, and living the grace of our Baptism.

It is good to remember on Good Shepherd Sunday that the Good Shepherd is also the Lamb, the Lamb that was slain, the Lamb-Shepherd that leads us to springs of life-giving water. He leads us to the sources of life, including Baptism and the Holy Eucharist. And we can only enter heaven thanks to the Blood of the Lamb, the Precious Blood of Christ. He washes us in His Blood. This is our hope, the hope of Christ's Blood!

Easter is a season of hope and joy. We can live in hope and joy because of the Resurrection of Jesus, because the Lamb that was slain stands on God's throne in heaven. We live in hope and peaceful joy that we will one day join the multitude of those wearing white robes and holding palm branches and



CNS photo Gregory A. Shemitz

Jesus is depicted as the good shepherd in a stained-glass window at Blessed Sacrament Church in Bolton Landing, N.Y. Good Shepherd Sunday, which is observed on the Fourth Sunday of Easter and coincides with the World Day of Prayer for Vocations, is April 17 this year.

that God will wipe away every tear from our eyes.

When we read the book of Revelation, we are reminded of things in the Catholic liturgy. The Church, especially in her liturgy, is a sign of the heavenly gathering. Saint John's vision of heaven is a great liturgy, the center of which is Christ the Lamb, seated on a throne, worshipped by an assembly who sing, offer incense, and pray. Our liturgy is really an anticipation of the heavenly liturgy. In fact, at every liturgy, the saints and angels in heaven worship with us.

At the beginning of the Eucharistic Prayer at Mass, we sing the Sanctus, the words sung by the heavenly host in Revelation, chapter 4: Holy, holy, holy is the Lord God of hosts. Saint John sees a throne before which burned seven flaming torches. At every Mass that the bishop celebrates, there are supposed to be seven candles on the altar. Among the heavenly citizens are angels, martyrs, saints, and a woman clothed with the sun. In our churches, we have images and statues representing the company of the saints and, of course, the Queen of All Saints, the woman clothed with the sun, the Blessed Virgin Mary. Liturgical signs are heavenly signs.

Whenever we celebrate the sacraments,

we are participating in the eternal liturgy. We receive grace, the water of life that flows from the throne of God and of the Lamb. And often at our liturgies, the congregation, like the assembly in heaven, includes people of various races, languages, and peoples.

The Eucharist is "an anticipation of the heavenly glory" (CCC 1402) and unites us even now to the Church in heaven (CCC 1419). The Lord is even now in our midst, though His presence is veiled under the forms of bread and wine. After the Our Father, the priest prays that the Lord will grant us peace in our days, keep us safe from distress "as we await the blessed hope and the coming of our Savior, Jesus Christ." At every Mass, we look forward to sharing in Christ's glory when every tear will be wiped away. Most importantly, at every Mass, we receive the medicine of immortality, Jesus, the bread of life. We are not worthy to receive Him, but we ask that He only say the word so our soul may be healed. We pray that His Body and Blood will keep us safe for eternal life.

The Holy Eucharist is the pledge of the glory to come. May the Good Shepherd lead us to the life-giving water and to the glory of heaven! May our robes be washed and made white in His Blood, the Blood of the Lamb!

The Notre Dame Evangelium Vitae Award goes to Little Sisters of the Poor

BY ANN CAREY

NOTRE DAME — A standing ovation in a packed Basilica of the Sacred Heart greeted the Little Sisters of the Poor who were on campus April 9 to receive the Evangelium Vitae Award for outstanding service to human life. The Little Sisters operate 30 homes in the United States that offer health care and assisted living for more than 13,000 low-income seniors.

The award has been presented annually since 2011 by the University of Notre Dame's Center for Ethics and Culture. Awardees are announced on Respect Life Sunday in October, with the honor being conferred the following spring.

The 2016 award event took place about two weeks after the Little Sisters had appeared before the United States Supreme Court, where they are challenging a government mandate that requires employers to offer employee health insurance that includes contraceptives, sterilizations and abortion-inducing drugs.

The unusual standing ovation erupted early in the homily of Fort Wayne-South Bend Bishop Kevin C. Rhoades at the Mass preceding the award banquet. He alluded to the First Reading from the Acts of the Apostles, comparing the witness of the sisters to the witness of the apostles who were called before the Sanhedrin and told to stop teaching in the name of Jesus:

"At this Mass, there is a community of sisters with us who, in the face of a terribly unjust mandate of our federal government, have stood up, and by their actions have said what Saint Peter and the apostles said to their government in the earliest years of the Church: 'We must obey God rather than men,'" the bishop observed.

"I wish to say to the Little Sisters of the Poor who will receive the Evangelium Vitae



Peter Ringenberg

The Evangelium Vitae Medal was presented to the Little Sisters of the Poor for their ministry to the elderly and poor and their courage in standing for religious freedom in the face of the federal government's contraception mandate. Bishop Kevin Rhoades greets the Little Sisters of the Poor after Mass in the Basilica of the Sacred Heart, Notre Dame.

medal this evening, thank you for your courageous witness!"

The enthusiastic ovation then erupted in the congregation heavy with Notre Dame students.

Bishop Rhoades went on to encourage the rest of those in attendance, "When human laws contradict God's laws, believers are called to obey God even if disobeying human authority will cost them social advancement, their livelihood, or their lives." Bishop Rhoades drew connections between the words in the Acts of the Apostles to life today. "St. Peter's words in today's reading are a rallying cry in many situations in which people are pressured to violate their consciences by human laws or commands." He continued, "It is good to ask ourselves: where did the first disciples find the strength to bear witness to Christ? What was the source of their joy and courage to preach and live the Gospel in the midst of so many obstacles and even violent persecution? We learn from Acts that the only explanation is the presence of the Risen Lord with them and the action of the Holy Spirit in their lives. They were enabled to follow in the footsteps of Jesus,

to witness to Him with their lives, and to share in His sufferings with joy."

At the banquet after the Mass, the Evangelium Vitae Medal was conferred on Little Sister of the Poor Loraine Marie Maguire, who as United States mother provincial of the international order, represented the sisters. Over a dozen Little Sisters of the Poor and some residents from several of the sisters' homes also attended.

Conferring the medal was Director of the Center for Ethics and Culture, Carter Snead, who recently was named to the Pontifical Academy for Life, which advises the pope on life issues. Snead also is a Notre Dame law professor.

Sister Loraine Marie said the Little Sisters were "honored beyond words" to receive the award, and she thanked the sisters' residents for making the sisters' ministry—and the award—possible.

She related that the sisters had faced many challenges in their legal battle, but also had "received many graces and an outpouring of love and support" and had come to "a new level of faith and trust in God's Divine Providence over us."

Sister Loraine Marie credited the power of prayer for helping the Little Sisters through the recent difficult months, saying that prayer is essential for being able to show acceptance and respect for others with a different belief system, while also witnessing to the truth.

She urged supporters at the banquet to consider "our common commitment to the Gospel of Life in this 'Year of Mercy'" by following Pope Francis's encouragement to "gaze even more attentively on mercy so that we may become a more effective sign of the Father's action in our lives."

The Evangelium Vitae medal is accompanied by a \$10,000 prize. Past winners include the Knights of Columbus and the Sisters of Life.



Public Schedule of Bishop Kevin C. Rhoades

- Sunday, April 17, 11:45 a.m. — Confirmation Mass, Basilica of the Sacred Heart, Notre Dame
- Sunday, April 17, 5 p.m. — Confirmation Mass, Saint Michael the Archangel Church, Plymouth
- Monday, April 18, 10 a.m. — Meeting of Bishop's Cabinet, Archbishop Noll Center, Fort Wayne
- Tuesday, April 19, 7 p.m. — Confirmation Mass, Saint Anthony of Padua Church, Angola
- Wednesday, April 20, 11 a.m. — Meeting of Building Inclusive Parishes Group, Archbishop Noll Center, Fort Wayne
- Wednesday, April 20, 6:30 p.m. — Knights of Columbus Annual Religious Appreciation Dinner, Knights of Columbus Post 47, Fort Wayne
- Thursday, April 21, 7 p.m. — Confirmation Mass, Saint John the Baptist Church, New Haven
- Friday, April 22, 6 p.m. — LuersKnight, Bishop Luers High School, Fort Wayne
- Saturday, April 23, 10 a.m. — Confirmation Mass, Saint Vincent de Paul Church, Fort Wayne

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— Charter for the Protection of Children and Young People

One victim's personal reflection of mercy

My favorite Christmas movie is "It's a Wonderful Life". I appreciate the scene where George Bailey (Jimmy Stewart) hugs his home's creaky old staircase banister, giving thanks and gratitude for the home's beautiful imperfections and for his life. And this is where my story begins...

From the late 70's into the 80's, a priest from the Ft. Wayne diocese sexually abused me, starting at age 12. To my shame, this went on for 10 years. The abuse occurred in the church rectory, school residence, camping trips, and gym clubs. He knew this innocent boy was anxious, depressed, and afraid. He analyzed my family and mental state and then proceeded to systematically groom me. He took me to movies, Komet games (he knew I loved hockey), and exclusive gyms to play racquetball and swim. We went on camping/skiing trips out of state. All these benefits and favors were to gain my trust. He sealed the secret in the most sacred of all places, the church confessional, demanding that I tell no one. I couldn't tell anyone for fear of publically scandalizing my family, injuring my parents, and I felt no one

would believe me. I told myself, "you can figure this out"...so the secret remained sealed for many years and my life was shattered and fragile.

The abuse deeply affected me in so many aspects of my life. I suffered from anxiety, compulsivity, perfection, and low self-esteem. Mostly, I lived in fear. I lived my whole life afraid of authority and conflict. This fear permeated to my adult life in the workplace, where I struggled for years to deal directly with people who didn't treat me well or bullied me, real or perceived. I ran away from every tough discussion and conflict. I did everything in my power to perform at the highest standards of perfection. My goal was to look good at all costs. I tried to please everyone (my parents, family, co-workers, management, and friends) and did everything I could to look perfect and "normal". I lived a compulsive life, constantly cleaning the house, garage, and yard (picking leaves off the lawn one by one), an illusion to gain control and mask myself from the outside world. I wanted no one to see the real me. Most shamefully,

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Peter Ringenberg

Sister Loraine Marie Maguire with Richard Doerflinger, who was honored with the inaugural Evangelium Vitae Medal in 2011.

SAFE

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I turned to addictive behaviors like pornography and alcohol to comfort myself, and drown my sorrow and deep sadness, further isolating me from reality. I was very angry with the Church.

In 2006, my wife, with grace and love, held my hand and

encouraged me to seek help — her insight revealed to me my addictive behavior and anxiety was linked to my sexual abuse. With courage, I finally admitted that I had serious problems and went into intense therapy, where I began to realize the lasting impact of the abuse. I was hurting myself and hurting those that I loved. With support from my wife, family, wise therapists, men's recovery group, and 12-Step, I began to embrace

the recovery journey and I came alive. I began to understand that I didn't do anything wrong, it was not my fault, and that the priest was completely accountable. Amen.

In 2008, I made contact with the Diocese (for abuse victims, it does take time to come forward — years in my case), and my wife and I met with Bishop John D'Arcy. I shared my entire life story with the good bishop. He listened with humility and loving

care. It was life changing. I asked Bishop D'Arcy if God would ever forgive me, and he said, "God has forgiven you completely, and you let us take care of forgiving the priest. You just focus on recovery and healing". At that very moment, the weight of my suffering was lifted and I cried in my wife's arms. My wife and I met with Bishop Kevin Rhoades in 2011, to receive pastoral counsel and support. I remain in contact with Mary Glowaski, from the diocese, for spiritual support.

Today, I am in therapy with a group of men who are survivors of sexual abuse. This recovery work continues to be life changing as I work on shame reduction. Even after ten years, recovery is not a perfect linear line to "fixing" me, but I can see progress. I'm beginning to heal and find peace. I am still afraid, but not as fearful. I still get anxious, but I'm less anxious. I still worry, but I worry less. I still catch myself at work trying to be perfect, but I don't worry too much about what people think of me! I still have compulsive thoughts, but I can assure you, I have not picked up one leaf off the grass in years! I treasure having fun with my wife and

family, being spontaneous and playful. With courage, I am no longer afraid to explore retirement options from the corporate world, and I am currently pursuing plans to follow my heart — to become a teacher.

Recently, I began working on one of the most difficult aspects of recovery — forgiveness. I have finally been able to quietly say in my heart to the priest, "I forgive you." This doesn't mean I won't hold him accountable. This is a breakthrough in my recovery work — to forgive, heal and let go.

So...when I come downstairs in the morning to start each day, I touch the bottom of our staircase banister (just like George Bailey), reminding myself — in all my imperfections, how grateful I am for my life. I love God and I still love my Catholic faith. To me, this profoundly symbolizes my progress and healing.

Note: *I went back and forth whether to sign my name. Though I would like to sign my name, out of respect to some members of my family, who do not know my story yet, I chose not to sign my name. Patience in recovery is key. Some day, on my timeline, I will sign my name...*

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Art Cislo uses his art to channel interpretations of well-known narratives, particularly from Biblical scripture, that are familiar to many yet have been understood by artists in all mediums, styles, and modes of expression throughout recorded history. This exhibit of works on paper spans Cislo's prolific career as an artist interested in the nature of humankind as exemplified through stories found in sacred scripture.

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Fort Wayne Museum of Art is funded in part by Arts United.

FAMILY

Continued from Page 1

help people encounter Jesus and through that encounter feel the love of God. "There is that sense of being very intentional because we carry with us the capacity to walk with people to Christ. And he's saying husbands and wives, you also have that potential," Archbishop Kurtz said.

"We all share that responsibility to conversion about what does it mean to deepen our sense and let Christ shine more clearly through so people don't see the rule (of the Church), they see the person of Jesus coming through," he explained.

During the news conference, Archbishop Kurtz described the exhortation as a "love letter to families" that invites all people to "never stop growing in love."

"It is also a love letter calling the Church, the family of God, to realize more and more her mission to live and love as a family," he said.

Bishop Richard J. Malone of Buffalo, New York, chairman of the bishops' Committee on Laity, Marriage, Family, Life and Youth, said the exhortation invites the Church to heal wounds that families experience because of poverty, human trafficking, immigration, domestic violence and pornography.

"We also have room to grow and improve and we welcome the pope's encouragement for the renewed witness to the truth and beauty of marriage of a more tender closeness and families who are experiencing real difficulties," Bishop Malone said.

Both prelates said the exhortation builds on the teaching of the Second Vatican Council as well as Pope Francis' post-conciliar successors, Blessed Paul VI, St. John Paul II and Pope Benedict XVI and invites ministers to welcome people who may have turned away from the Church because they feared their status — as single parents or being in same-sex relationships, or being divorced and civilly remarried — would mean they are unwelcome in the Church.

"I think the call is for the whole church, the bishops, the priests, the lay leadership, but also each family to be able to say 'God has given me such beauty in my family and things with his help can be much more. I think that's what he is talking about the grace that is at work in each one of our lives,'" Archbishop Kurtz said in response to a question.

Helen Alvare, professor of law

at the Antonin Scalia Law School at George Mason University, who was the third news conference participant, described the document as balancing the natural longing for marriage in society with a "raw appreciation for how bad the situation can be on the ground."

The pope acknowledges misperceptions about Church teaching on sex, that some perceive marriage as evil so avoid it, the fear of raising children, and ideas that marriage has become an "empty ritual," Alvare said.

She also identified the pope's deep concerns for children, whose rights are often overlooked because of the challenges facing many families.

"Amoris Laetitia' offers a theologically compelling vision of marriage and family life for the Church. ... He deals with divorce and cohabitation pastorally, building the case for a scriptural and theological formation of conscience. It's a document that will have an influence upon the Church's theology of and pastoral practice for marriage for the next generation."

TIMOTHY O'MALLEY, DIRECTOR OF THE NOTRE DAME CENTER FOR LITURGY.

While the exhortation upholds Church teaching on the sanctity of marriage and cites the importance of family life to the church, it calls people to do more than simply reiterate that teaching, but to put it into "pastoral motion," Catholic leaders told Catholic News Service.

John Grabowski, associate professor of moral theology and ethics at The Catholic University of America and an expert tapped so attend last fall's Synod of Bishops on the family, said the document serves to help Church leaders "form and equip families so that families can become the pastoral instruments of ministry and evangelization to families."

"He's not diverging from the teaching of his predecessors. He's saying 'Let's put this into pastoral application now,'" he said.

Grabowski, who with his wife, Claire, lead a marriage ministry for couples in their parish, St. Ignatius in Ijamsville, Maryland, sees the need for such programs emerging from the exhortation. "We need to stop seeing marriage formation as ending at the wedding," he said.

The pope's exhortation discusses how the Church can be "honest, realistic and creative" in response to the needs of families, explained Jesuit Father Allan Deck, distinguished scholar in pastoral theology and Latino Studies at Loyola Marymount University.

He said the pope's emphasis on the need to be open to ongoing discussion within the Church and its response to "real fami-

lies" would serve all families.

"He shows great sensitivity on the various positions people have in the Church," Father Deck told CNS. "He's not moving back from his conviction that mercy and the attitudes that flow from mercy are at the foundation of the way the Church needs to proceed because those are the qualities that we see in God."

Father Deck added that he sees the influence of the pope's Latin American roots in the document. "That means in our dealing with people, the Church needs to show an ability to step into other people's shoes, to go where they are instead of immediately requiring them to come where we are," he said.

Jana Bennett, associate professor of theological ethics at the University of Dayton in Ohio, said she found the document signifies an important shift in the way the Church thinks about moral theology. "We are invited to think about pastoral discernment in a way that we're not just looking at rules," she said.

At the same time, the pope is calling the Church to be patient in how the exhortation is lived out or implemented in parishes, Bennett explained.

"He's calling us to be patient with families ... that we're all important," she said.

While Bennett said that Pope Francis' immediate predecessors held up an ideal of family, the pontiff is calling the Church to recognize that image, but to realize "that we're not going to meet that ideal."

Father Paul Check, executive director of Courage International, which provides support for people who experience same-sex attraction, said the pope is calling the Church to recognize the value of each person first.

"It's only by understanding who people are and who they are created to be by Christ that we can best accompany them," he told CNS.

He also said Pope Francis' citation of "Humanae Vitae" ("On Human Life"), which affirmed Catholic moral teaching against artificial contraception, is important to note because it continues to uphold long-standing Church teaching.

Meanwhile, Cardinal Donald W. Wuerl of Washington, a member of both synods, said that with the huge number of references in the document to the two synods, "it's clear that Pope Francis is trying to insert in the mainstream of Catholic theological thought and tradition the expressions of the challenges that the bishops say they are facing and what the bishops

brought to this whole discussion."

"I don't find anything surprising" in the document, he told CNS in Rome during a break from meetings, "but I welcome its welcoming tone addressed to everyone. He's saying: 'This is the faith of the Church. Yes, it's difficult to live. Yes, we know we don't all live it as fully as we should. But we are still all part of God's family, God loves us and we have to be making our way together.'"

Recognizing the complex variety of reasons why some people cannot and do not fully live up to Church teaching on marriage and family life, Pope Francis provides no new rules for dealing with those situations. Cardinal Wuerl said Catholic theology and pastoral tradition "never had a one-size-fits all. The idea is that there is an ideal to which we are called, a level of perfection to which we are called -- 'Be perfect as your heavenly Father is perfect.' How do that? That's the one size that fits all, but along the way the Church has always said the good pastor goes out in search of the lost sheep and surely that lost sheep is not

someone who is following to perfection" the Christian ideal.

"Jesus said, 'Seek first the kingdom and everything else will be given to you.' He didn't say, 'Until you have achieved the fullness of the kingdom, nothing will be given to you.'"

"It's a beautiful apostolic exhortation because it doesn't say, 'Here are the answers to everything.'"

On the situation of divorced and civilly remarried Catholics, the document "starts with this beautiful reminder, 'You're still part of the family.'"

The document, he said, invites the divorced and civilly remarried to acknowledge Church teaching on the indissolubility of marriage and to honestly examine their situation and discover how they can grow closer to Christ.

"I don't see anything in the document that changes much of what we're already doing in pastoral practice and that is you meet with people, you try to help them address their lived situation," he said. "We're not changing anything (in Church teaching), but we're not saying, 'because you're not perfect, this is no longer your home.'"



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Saturday, April 30

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Living the Year of Mercy

Clothe the Naked

Her mission is to clothe girls in a Haitian orphanage



In 2015 Marna dared to venture to Haiti on a mission trip which moved her deeply. She formed a bond with the orphans she met there and now considers herself to be their American grandmother.

ANGOLA — Marna Cimbali is a member of St. Anthony of Padua Parish in Angola. Marna has always had a passion for sewing. She is a member of the St. Anthony Sewing Ministry and Prayer Shawl Ministry and has sewn Bible covers for everyone who attended one of the Christ Renews His Parish weekends held at St. Anthony.

In 2015 Marna dared to venture to Haiti on a mission trip which moved her deeply. She formed a bond with the orphans she met there and now considers herself to be their American grandmother. Marna now has a new ministry, sewing dresses for the girls at the orphanage in Haiti. She is always on the lookout for fabric sales and trim to aid her in her mission. Anyone with sewing materials to donate can reach her through the St. Anthony Parish Office at 260-665-2259.

Year of Mercy day 131

“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.”

— Pope Francis

Lenten ‘works of mercy’ net results



Provided by St. Rose of Lima School

Bishop Kevin C. Rhoades poses with students on his recent visit to St. Rose of Lima School in Monroeville. He was the guest speaker at their Lenten Mission whose theme was ‘Rejoice in God’s Mercy.’ Pope Francis has declared this a “Year of Mercy” and Bishop Rhoades has asked schools to partner with schools in Haiti. Hearing Bishop’s message, St. Rose of Lima took up the challenge and chose to help schools in Haiti as their Lenten project. St. Rose students and staff invited parishioners to join in their work of “Mercy” to help Haitian students in the collection of school supplies making this a parish-wide project.



Provided by Denise Andorfer

Twice a month, homeless residents living in the Vincent House in Fort Wayne, can participate in sewing classes taught by volunteers.

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Created in God's Image: A Catholic dialogue series on the sin of racism, and the call to conversion

GRANGER — A four-night series "Created in God's Image," based on the pastoral letter of Bishop Dale J. Melczek, retired Bishop of the Diocese of Gary, will be April 14, 21, 28, and May 5 at 7 p.m. at St. Pius X Parish, 52553 Fir Rd.

Sponsored by the St. Pius X Catholic social teaching ministry, this event will be an opportunity for soul searching and examination, necessary if we are to rid our communities of all ignorance, insecurity and fear and see God's image in all we meet. There is no cost for attending the series, but preregistration online at <http://stpius.net/created> is required.

Gratitude tour makes stop in Fort Wayne

FORT WAYNE — Most Reverend Bishop Joseph Mlola of the Diocese of Kigoma, Tanzania and Father Nicholas Nilema of Our Lady of Victory Parish in Seaside, Oregon are coming to Fort Wayne, April 18-22, as part of a gratitude tour to thank benefactors for 23 years of faithful support. Worldwide Seminarian Support, a non-profit organization founded by Father Nicholas Nilema and St. Vincent de Paul parishioner John Becker, supports seminarians in Africa and India but also aids in the creation of schools and a seminary, wells for clean drinking water, and other necessities.

"It is a gift from God to see

AROUND THE DIOCESE

Heart healthy activities promote research and education



Provided by St. Joseph School, Decatur

St. Joseph School in Decatur made a donation to the American Heart Association for a total of \$2,591. Students in grades K-8 participated in the Jump/Hoop for Heart learning programs of the American Heart Association. Funds raised will support research and education programs promoting healthy hearts to save lives in their community and across the country. Congratulations to Brianna Converset and Oliver Barker for being Heart Heroes.

the fruits of all the benefactors' efforts," said Becker.

On Wednesday, April 20, Bishop Mlola and Father Nilema, both of the Apostolic Life Community of Priests, will be welcomed during an 8 a.m. school Mass at St. Vincent de Paul Parish, 1502 E. Wallen Rd.

On Thursday, April 21, there will be a Mass of Thanksgiving at 6:30 p.m. at St. Vincent de Paul Church, with a reception and refreshments to follow from 7:30-9 p.m. in the Msgr. Kuzmich Life Center. The public is welcome.

RSVP to Patty Becker at 260-241-6009 or patty@myadvocate-financial.com.

Women of Hope to honor 100 women

MISHAWAKA — The Women of Hope Annual Luncheon and Silent Auction will be held on Wednesday, May 11 from 11:30 a.m. to 1:30 p.m. at Windsor Park Conference Center in Mishawaka. This event benefits Bridge of Hope at Hannah's House. WNDU's morning show anchor Tricia Sloma will be honored and Lou Nanni, VP of University Relations, University of Notre Dame, is the featured speaker.

Reservations are required and tickets are available by calling Hannah's House at 574-254-7271.

Bridge of Hope at Hannah's House is also seeking 100 Special women to celebrate. Honor a Woman of Hope in your life with a \$100 donation to Bridge of Hope at Hannah's House. Find more information at www.MaternityHomeWithaHeart.org or by calling 574-254-7271.

World Day of Prayer for

VOCATIONS

On April 17, 2016, Catholics across the globe will celebrate the 53rd anniversary of the World Day of Prayer for Vocations. The purpose of the day is referenced in Scripture to "pray the Lord of the harvest to send laborers into His harvest" (Mt 9:38, Lk 10:2). While the Church appreciates all vocations, this particular day focuses on vocations to the ordained ministries, religious life, societies of apostolic life and the missionary life.

Today's Catholic is featuring a two part series on several local persons who are in the midst of discerning vocations to the religious life. This week, you will learn more about the discernment and growth of three men in various stages of their journey as seminarians. Next week, we will be featuring a story on women in

the novitiate with the Sisters of Perpetual Adoration.

What year of seminarian training are you in?

Deacon Craig Borchard: 6th year. I will be ordained a priest this summer.

Mr. Sam Lyon: 1st year

Mr. Joe Knepper: I was accepted into the seminary by Bishop Kevin C. Rhoades on February 22nd, the feast of the Chair of St. Peter.

Where is your hometown and to what parish do you belong?

Borchard: I grew up in Rochester Hills Michigan, a suburb of Detroit, but I went to the University of Notre Dame as an undergrad for 5 years. That's how the South Bend area became

home for me. When I discerned into seminary, I was actually in Philadelphia, but I felt most called to serve at home, which was the diocese that South Bend was in and in my home parish, St. Pius X.

Lyon: Technically, it's Leo, but I consider Fort Wayne my hometown with St. Vincent de Paul as my parish. I went to Pontifical College Josephinum right after high school at Bishop Dwenger.

Knepper: My hometown is Fort Wayne and St. Vincent de Paul is my parish. I graduated from Carroll High School.

How old are you?

Borchard: 29, I will be 30 at the time of ordination.

Lyon: 19

Knepper: 25

When did you first consider becoming a priest?

Borchard: It was in high school, I had just finished a Cryos Retreat in Detroit at Brother Rice High School. It was a 4 day retreat and I had an incredible conversion-type experience. It was technically a 'reversion' because I was already catholic, but just going through the motions with my faith. But on this retreat, I had a really profound encounter with Jesus Christ in the Eucharist, as well as the love of God the Father and the Holy Spirit and it completely changed my life. I went from a lukewarm, psuedo-catholic, almost agnostic to full fledged participating Catholic. I really did a 180 in my life especially in my spiritual life. And all I wanted to do is give that encounter back

to other people so that they could have that experience too. That was the first time that I thought of priesthood because that's what a priest does — He brings people to Jesus, that's his job, that's his calling. And when I had this encounter with Jesus in the Eucharist, I thought of how the priest brings people the Eucharist. That was the first time I thought about the priesthood — I was 18 years old at the time. I continued to consider it in college, but didn't take it very seriously. It was at the Theology of the Body Institute (a catholic not-for-profit) that I worked at in Philadelphia after college that I had more beautiful encounters with Our Lord. Because of the

PRAYER

Continued from Page 7

work that I was doing and the work of the institute, I was meeting all these amazing, on fire priests and I really fell in love with the priesthood. Coupling that with my experiences in high school, I knew that the Lord was calling me to consider seminary and the priesthood.

Lyon: I am a cradle Catholic and when I was little, I would see priests up at the altar and thought that it would be pretty cool. But then I learned that priests don't get married, so I just thought, oh, nevermind. But it became a much more serious thought when I was in high school and started taking my faith a lot more seriously. I went to a March for Life my sophomore year. We visited the chapel at Mount St. Mary's and I had a profound moment in the chapel there while I was praying. I just thought, wow, maybe this life really is for me.

Knepper: It's a difficult question to answer because it was only about a year and a half ago that I was first open to it. However looking back before that time, I can see how I was feeling the attraction to the priesthood, but at the time, I didn't realize what I was being attracted to or what I was responding to.

What person was most influential in your discernment process?

Borchard: There were many! Msgr. Bill Schooler at St. Pius has been one of the most influential people in my life, even after I discerned to go into seminary. Spending 6 years at St. Pius allowed me to see his joy and the way that he ministers to all those people who entrust themselves to him in various situations; he is just a vibrant and loving priest who is also a great mentor in how to be a good priest and a loving father. It's hard to choose just one because there were many others who impacted me as well, Father Jacob Meyer, Father Ben Muhlenkamp, Father Drew Curry and Father Bob Lengerich who

helped me also.

Lyon: Father Andrew Budzinski — during high school, he was my parish priest and now basically he is my boss. Father Andrew brought a new kind of energy to the parish and was very involved in LifeTeen. He just really encouraged me through LifeTeen when I was involved and through the Melchizedek Project.

Joe Knepper: The short answer? Jesus. There were a lot of people that I encountered who influenced me: Father Andrew Budzinski, Father Daniel Scheidt, Father Jonathan Norton; but the truth is that it was Christ working through those men and helped make priestly living attractive to me.

How has your discernment process developed over time?

Borchard: Your discernment matures as you mature as a person. I was a little more dramatic as a teenager in high school and so my faith was on fire which was good in its own way. In college, I started learning more about the faith, so it wasn't just an emotional feeling, but I learned about the faith in a more intellectual sort of way—why the church teaches what she teaches. I studied theology as well as engineering and was helping to put some intellectual meat on the bones. That process continued throughout my time at the Theology of the Body Institute to further my discernment between the vocations of marriage and priesthood, weighing both options. But really, as a person, I was growing up too — when I started I was 18 and now I'm 29, so you just grow up in years of seminarian education, you grow up in your faith with more self mastery and knowledge and having more patience for yourself and others. Your discernment grows up as you do and becomes more precise and defined and ultimately is really the process of having a deeper and deeper peace about where the Lord is calling you to serve.

Lyon: Even though I'm in my first year of seminary, this is actually my third year of discerning priesthood. So far, the biggest question that I've had is whether or not I should go to seminary right after high school. I had received a lot of spiri-

tual direction from Father Jacob Meyer and the biggest thing that he did for me is that he reassured me that I wasn't signing my life away, and to maybe just give it a chance. An important thing that I had to learn this year was that my primary vocation isn't priesthood or married life. My primary vocation is holiness and everything else comes after that. I feel as if my discernment process is going well because I've stopped freaking out. I am here, investing myself fully into the Mass, the sacraments and just letting God lead me. For me, it's about just listening to God and letting Him take charge.

Knepper: Before I understood what it meant, discernment was, for me to say to God, "Lord, I will do what You want me to do, just as long as I have a cool job, a pretty wife and a lake cottage; whatever You want me to do, as long as those conditions are met." Now I know that discernment is not having my own agenda, but really to be open to the life that God wants for me. So my prayer is, "Lord, I will do whatever You want me to do, regardless of what I think is best." And once I became open to that, I realized that I feel I'm being called to seminary. Discernment in my life now is more intentional and it's not just an afterthought.

How would you describe yourself and what gifts/charisms do you think that you are going to be able to bring to the priesthood/parish?

Borchard: I'm a musician so I hope that will be useful within parish ministry. From my experiences at Theology of the Body Institute, I would love to teach about the beauty of the Church's anthropology and what it means to be male and female. I also enjoyed working with kids, so I'm looking forward to working in school ministry.

Lyon: I'm a socially outgoing person and I like to talk and write. I love being with people and, God willing, if I make it to the parish life, I would love to let God use my social skills in building bridges with people and forming connections — therefore being able to bring God to people.

Knepper: The Lord calls different people to seminary because we need different priests

to minister to so many different kinds of people that make up the Church. I have a personality that is very welcoming and approachable. As a priest, God willing, I would be able to reach a lot of people so that they know that they have a place within the Church. I'm not scared to go up to a stranger to talk to them and welcome them. Once I care about someone, I am relentless in helping them to seek what is best for them.

What is the thing that has surprised you the most about seminary?

Borchard: All of the opportunities that were gifted to me: Getting to go to World Youth Day in Madrid; I did a 10 week long program in Omaha for a priestly formation for diocesan seminarians. I got to go to Guatemala for an eight-week language immersion program. I've worked in schools, a prison, in parishes and March for Life. There have been an endless array of opportunities that were afforded to me. And they are ultimately gifts from people of God in this diocese who have sent me here through their generosity and their gifts. What has been surprising is that I didn't realize how many places I would go and see as a seminarian.

Lyon: How human seminarians and priests are. It brings another dimension to the vocation and it makes the priests more relatable even though we are charged with a very serious task. What was also surprising to me is how the sacraments can change you and change your life when you participate in all of them every day. Here, we have regularly scheduled prayer and through that, it's gratifying to actually see progress in your prayer life.

Knepper: I've been surprised in this process already how much joy comes from trusting God. I've never been one to make decisions without having a plan and knowing what the outcome will be. There are things that I've had to say "no" to — to say yes to something greater and that has forced me to trust God a lot more. There is an unshakable joy as a result of that.

Next week's issue will feature more questions and answers from these seminarians.



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SSFPA Vocations

Conference room dedicated to Bishop John M. D'Arcy at St. John's Seminary



Photos provided by Joan D'Arcy Sheridan




The Bishop John M. D'Arcy Conference Room at Our Lady of the Presentation Lecture Hall in Brighton, Mass. Bishop D'Arcy grew up in this church, received all his sacraments and said his first Mass there. The church is now part of St. John's Seminary.

August 18, 2015 marked the day that Bishop John M. D'Arcy would have been 83 years old. On that day, nearly 200 of his friends, family members and former parishioners gathered at the Our Lady of Presentation Lecture Hall for a dedication of the new St. John's Seminary conference room in his name. Msgr. Morony, rector at St. John's said, "It is fitting that we should dedicate a room to Bishop D'Arcy at St. John's Seminary, where he taught — in the church where he said his first Mass."

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Poor Handmaids Say YES to God!

The Prayer for Today's Servant

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

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

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

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

I rejoice in you and how you love through me. Keep me centered in you as I make daily choices and the bigger decisions of my life. Amen. Scripture: Luke 1: 26-56

~ Prayer by Sister Marybeth Martin, PHJC

Poor Handmaids of Jesus Christ

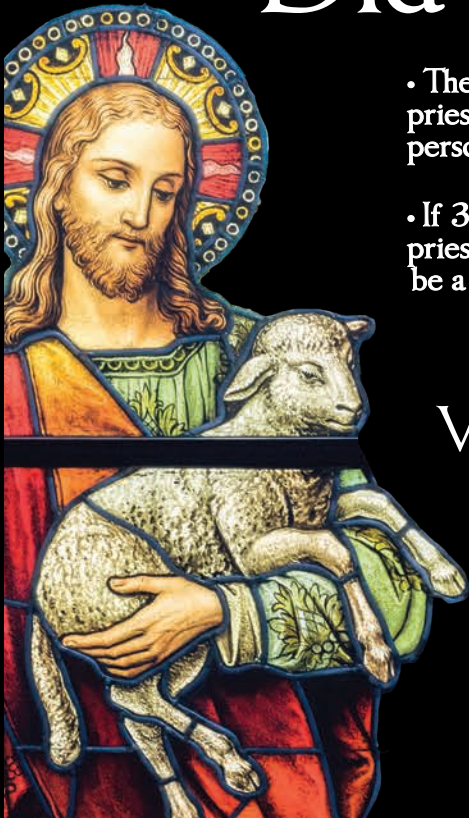
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Things that can't change

When the Second Vatican Council was putting the finishing touches on one of its key documents, the Dogmatic Constitution on the Church (*Lumen Gentium*), Pope Paul VI proposed that it include a statement that the pope is "accountable to the Lord alone."

The suggestion was referred to the Council's Theological Commission, which, perhaps to Pope Paul's surprise, flatly rejected it: the Roman Pontiff, the Theological Commission noted, "is... bound to revelation itself, to the fundamental structure of the Church, to the sacraments, to the definitions of earlier Councils, and other obligations too numerous to mention." The pope cannot, in other words, change the deposit of faith, of which he is the custodian, not the master. The pope can't decide that the Church can do without bishops, or that there really are eleven sacraments, or that Arius had it right in denying the divinity of Christ.

As for those "other obligations too numerous to mention," they include the pope's accountability to the ways things are, which is another boundary to papal authority. Well do I remember an academic conference at which a serious philosopher (who thought himself an extremely orthodox Catholic and had, with tongue only partly in cheek, introduced himself to our ecumenical assembly by saying, "I'm the kind of Catholic it's still OK to hate") announced, "If the pope said that '2 + 2 = 5', I'd believe him." Another philosopher, even more distinguished, gave the proper, Catholic answer

to this over-the-top ultramontanism: "If the pope said, '2 + 2 = 5,' I would say, publicly, 'Perhaps I have misunderstood His Holiness's meaning.' Privately, I would pray for his sanity."

These two vignettes came to mind recently when various Catholic spin machines got into high gear, each trying to put pre-interpretations on the apostolic exhortation that Pope Francis will issue to complete the work of the Synods of 2014 and 2015.

As is his wont, Cardinal Walter Kasper was first out of the starting blocks, announcing that the apostolic exhortation (whose date of publication he got wrong) would be a first step in vindicating his proposals for a "penitential path" by which the divorced and civilly remarried could be admitted to holy communion – despite the fact that his proposal had been roundly criticized and rejected at both Synods and in various scholarly articles and books in between. The Kasper spin was then picked up by some of the usual media suspects, who called on the usual Catholic talking heads on the port side of the Barque of Peter, who took matters further by speculating that the apostolic exhortation would open up even more revolutionary paths, involving the Church's eventual acceptance of same-sex marriage and other matters on the LGBT agenda.

This, of course, set off a counter-reaction in the conservative and traditionalist sectors of the Catholic blogosphere, where the bait was swallowed and all manner of dark speculations about



THE CATHOLIC DIFFERENCE

GEORGE WEIGEL

what-it-would-mean-if-Cardinal-Kasper-were vindicated ensued.

What was striking about the spinmeisters in this instance was that both the progressives and the conservatives/traditionalists seem to have a false understanding of what popes can do.

By declining Paul VI's suggestion about a papacy "accountable to the Lord alone," Vatican II made clear that there are limits to what popes can do. On the bottom-line matters at issue in the two recent Synods, for example, no pope can change the settled teaching of the Church on the indissolubility of marriage, or on the grave danger of receiving holy communion unworthily, because these are matters of what the Council's Theological Commission called "revelation itself:" to be specific, Matthew 19.6 and 1 Corinthians 11.27-29. Nor has Pope Francis indicated in any public statement that he intends any deviation from what is written by revelation into the constitution of the Church.

It seems inevitable, alas, that the spin is going to continue, no matter how the pope phrases his call for the pastoral accompaniment of the divorced and civilly remarried. We may hope that the articulation is not so ambiguous that the battle of the

SCRIPTURE SEARCH®

Gospel for April 17, 2016

Acts 13:14, 43-52; John 10 27-30

Following is a word search based on the first reading and Gospel for the Fourth Sunday of Easter, Cycle C: Jesus' teaching spreads. The words can be found in all directions in the puzzle.

PAUL	BARNABAS	GRACE
SABBATH	WHOLE CITY	GATHERED
JEALOUSY	REJECT IT	A LIGHT
EARTH	ETERNAL	REGION
WOMEN	STIRRED UP	DUST
ICONIUM	SHEEP	FOLLOW
PERISH	FATHER	GREATER

SABBATH SHEEP

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

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spinners will continue *ad infinitum* and *ad nauseam*. But in all of that spilt ink, and amidst all those flashing pixels, let's remember that there are things in the Church that don't change, because they can't.

That's Vatican II.

George Weigel is Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C.

Salvation has no limits



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

4th Sunday of Easter John 10:27-30

The Acts of the Apostles supplies the first reading. It gives a glimpse into the *modus vivendi* of St. Paul as he moved across Asia Minor in his proclamation of the Gospel of Jesus.

Paul evidently first went to synagogues. It is not surprising. After all, he was of Jewish descent and background, and he was well educated in the Jewish culture and religion of the time.

Quite likely, he would have been more comfortable, but also more likely to be heard, in such surroundings as synagogues.

It also is clear that he was not always met by universal accep-

tion, although it would not be accurate to say that he attracted no converts from among the Jews whom he met. He drew many of them into the ranks of Christians. He also attracted Gentiles.

However, these details are only secondary to the story. The point of this reading is that the word of God, pronounced by Jesus, continued to be spoken, and received, long after the Ascension.

Moreover, it was proclaimed by an Apostle, and by Barnabas, a disciple of an Apostle.

Salvation went on. Through the Apostles, Jesus still spoke.

The Book of Revelation furnishes the next reading. It is very symbolic in its terms, but its meaning is clear. Among those saved by Jesus are people from every nation. Their number is great. They are baptized, wearing the white robes of baptism.

They carry the palm branches of martyrs. They have kept their faith despite persecution. Their sins have been washed away from Lord, precisely by the sacri-

ficial blood shed by the Lord on Calvary.

The Good Shepherd leads them. He rescues them from the heat of the day and the dryness of earthly life.

St. John's Gospel provides the last reading. This Gospel reading, read immediately after the passage from Acts, also presents Jesus as the Good Shepherd. For an audience overwhelmingly agrarian, as was the audience to which Jesus preached, imagery built on sheep herding and shepherds was very familiar and well understood.

This reading states that the sheep know the shepherd. In turn, the shepherd knows them. It implies a relationship of closeness and of trust. Moving beyond the symbolism, the readings say that this shepherd gives eternal life. Possessing this life, the sheep will never perish.

Furthermore, no one can snatch them away from the shepherd. The reason is that they belong to the shepherd because of the will of the Father.

Then, in a great testament

of self-identity, Jesus proclaims oneness with the Father.

Reflection

This weekend, the Church calls us to celebrate the Resurrection once again. It begins the fourth week of proclaiming the excited news that it first pronounced at Easter. He lives!

With the readings this weekend, and with those of the preceding weeks of Easter, the Church essentially makes two points.

The first point is that Jesus lives, literally, and that in the sublime act of Resurrection is evidence that Jesus is God, the Son of God, the eternal Father. Risen, Jesus is totally unique among humans. As God, Jesus is the bearer of life, truth, peace, and joy. The Lord has no substitute.

He has no substitute in being the only rescue for humans from whatever endangers them.

The second point is that the word of Jesus, and the salvation

given by Jesus, continue, living in the preaching and in the good works of the Apostles, and of their followers and successors.

Through Paul, and then through Barnabas, Jesus touched people needing hope and salvation, needing to know God.

By emphasizing these points, the Church presents us with its basic belief, Jesus is God. In Jesus is truth and life. It also reassures us. Jesus is with us still.

READINGS

Sunday: Acts 13:14, 43-52 Ps 100:1-2, 3, 5 Rv 7:9, 14b-17 Jn 10:27-30

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

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

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

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

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

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

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 Hour planned for vocations
Fort Wayne — St. John the Baptist Parish, 4500 Fairfield Ave., will have a Holy Hour of Eucharistic Adoration for priestly vocations, Sunday, April 17, from 9-10:30 a.m. in the church.

Theology on Tap challenges us to accept the radical love Christ extends
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, April 21, at 6:30 p.m. "Seeing Ourselves in Light of God's Mercy," will be the topic of Father Tyrell Alles, OSB, pastor of St. Peter Parish. Visit www.diocesefwsb.org/tot-fw for information.

Charlotte DeFuaw scholarship fundraiser
Mishawaka — The Knights of Columbus Council No. 1878, 114 W. 1st St., will have a trivia night/silent auction Saturday, May 21. Doors open at 6 p.m. with first question at 7 p.m. Cost for teams of 8 is \$10 per person; bring your own food, cash bar. Cash prize to the winning team. Cash or check only. RSVP to 574-274-0523 or 574-218-1560.

Religious freedom at home and abroad lecture planned
Notre Dame — John Witte, Jr., director of the Center for the Study of Law and Religion at Emory University, will give a lecture on Thursday, April 14, from 7-8:30 p.m. at the Hesburgh Center Auditorium on

religious freedom as a civil, legal and human right at home and abroad.

Lecture planned
Notre Dame — The Saint Mary's College Center for Spirituality will present Sister Marianne Farina, CSC, professor of philosophy and theology at the Dominican School of Philosophy and Theology in Berkeley, California as the College's 31st annual Madeleva Lecture: "Sacred Conversations and the Evolution of Dialogue," at 7:30 p.m. on Thursday, April 14 in Carroll Auditorium, Madeleva Hall. The event is free and open to the public.

Spaghetti dinner planned
South Bend — The Knights of Columbus Council No. 5521 will have a spaghetti dinner at the Francis Club, 61533 Ironwood Rd., on Friday, April 15, from 5-7 p.m. Adults \$8.50, children 5-12 \$3.50, children under 5 free.

Rummage sale planned
South Bend — The Our Lady of Hungary youth group is having a rummage sale on Saturday, April 23, from 9 a.m. to 6:30 p.m. Proceeds benefit the OLH youth group. Drop-off day is Friday, April 22 from 2-8 p.m.

Bye, Bye, Birdie to be performed
Mishawaka — The Marian High School theatre department will present the spring musical, Bye, Bye, Birdie on Friday, April 22,

and Saturday, April 23, at 7 p.m., and on Sunday, April 24, at 2 p.m. Tickets are \$8 for adults, \$5 for students and senior citizens over 65, children 5 and under are free.

Coffee planned for new members
South Bend — The Christ Child Society of South Bend will hold a new member coffee on Wednesday, May 11, at 9:30 a.m. in the center at 308 S. Scott St. (the old St. Patrick's School) Hear about the work of the Christ Child Society, meet members and tour the center. Contact Kristy Botich at 574-291-7523 or email wbotich@sbcglobal.net.

Worldwide Marriage Encounter plans summer weekend
South Bend — The Worldwide Marriage Encounter of Northern Indiana will offer a weekend in South Bend July 23 and 24 at St. Thèrese, Little Flower Parish, 54191 Ironwood Rd. The weekend gives married couples the opportunity to discover that their "Good" marriage can be "Great." This weekend does not include overnight accommodations. To apply or seek more information, visit www.wwme-ni.org or call 260-637-8567.

Spring salad luncheon planned
Elkhart — St. Thomas the Apostle Parish is having its annual spring salad luncheon on Wednesday, April 27, from 11 a.m. to 1 p.m. in the school gym,

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Bristol
G. Lucille Schwerha, 91, St. Mary of the Annunciation

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Notre Dame
Marian F. Haney, 86, Holy Cross Village

Fort Wayne
Marilyn Braun, 88, St. Elizabeth Ann Seton

Huntington
Bernadine Ault, 84, Ss. Peter and Paul

South Bend
Ted Zwierzynski, 76, Holy Family

Dianne M. Koch, 66, St. Jude

Rodney L. Bartrom, 58, Ss. Peter and Paul

Kenneth W. Peters, 90, St. Joseph

Michael P. McCann, 71, St. Elizabeth Ann Seton

Rita L. Hamilton, 89, Ss. Peter and Paul

Keyshawn J. Wright, Jr., Infant, St. Augustine

Kevin F. Gagnet, 50, Our Lady of Good Hope

Mishawaka
Marilyn O'Daniel, 77, St. Joseph

Charlotte D. Huddleston, 75, St. Augustine

Agnes Augustine, 98, St. Joseph

1331 North Main St. The menu includes hot chicken salad, many other cold salads, bread, beverages, desserts. Tickets are \$7 at the door or by calling 574-596-1673. The event is sponsored by the Rosary Society and the funds are used for the care of the sanctuary.

Fish and tenderloin dinner planned
Huntington — A fish and tenderloin dinner will be Friday, April 22, from 4:30-7:30 p.m. at St. Mary Church, 903 N. Jefferson St. A bake sale, 50/50 raffle, and homemade desserts will be offered. Adults \$9, children 6 to 12 \$5 and children 5 and under free.



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Mom and Dad

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Today's Catholic 4-Color "grad-ads" are open to all high school and college graduates in the diocese of Fort Wayne-South Bend.

Sports writer needed:

Today's Catholic is looking for a writer to cover Catholic Youth Organization (CYO) athletic events and report on other related stories as needed. Writers will be paid on a contract basis and have a flexible schedule.

Send writing samples and resume to editor@diocesefwsb.org.

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