

University commemorates anniversary of founding with historic pilgrimage

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Saint Joseph High School welcomes Bishop



Lisa Kochanowski

At the end of an all-school Mass at Saint Joseph High School on March 20, Bishop Kevin C. Rhoades was presented with a check in the amount of \$2,600 — funds raised by students for Catholic Relief Services' Gift of Hope program, which will allow the purchase of 33 goats for families in poverty-stricken areas of the world. Above, Jerry Gorka of Newton Farms presents the bishop with a visual aid representing the students' generous gesture.

BY ANDREW MENTOCK

Bishop Kevin C. Rhoades made his annual visit to Saint Joseph High School on the feast day of the school's patron saint.

His visit, which was kicked off with a celebration of Mass in the school's main gymnasium, also featured classroom questions and answers, the honoring of several students and faculty members and presentations of gifts, including a live goat and a championship banner.

"It's great to come every year to celebrate the feast day of St. Joseph," said Bishop Rhoades at the beginning of Mass, "the feast day of the great husband of the blessed Virgin Mary, the earthly father of Jesus and the patron saint of not only Saint Joseph High School, but also of the Catholic Church."

The feast of St. Joseph traditionally takes place on March 19.

However, because that date fell on a Sunday in Lent this year, the feast day was transferred to Monday, March 20 — which pleased Bishop Rhoades because that allowed him to celebrate the day with the students.

"Almost every year I am able to come here on the feast of St. Joseph. I always look forward to this. It's become a tradition and something that I really enjoy — to be here with you to honor this great saint."

Given the limited amount of information about St. Joseph in the Gospels, Bishop Rhoades admitted that it can be a bit challenging to find something new to preach on each year during his visit. But the high school's recent achievement of becoming a Catholic Relief Services global high school, coupled with his own recent CRS trip to Gaza, gave him plenty of new subjects to preach about.

"It was in Gaza, most probably, that the Holy Family escaped

to and went through on their way to Egypt," he said. He then continued to speak to the incredible faith and devotion Joseph must have possessed, to prompt him to follow God's will by leading the Holy Family on such a treacherous a journey.

Bishop Rhoades then related the Holy Family's flight to Egypt to the students.

"Another thing that struck me, which is more relevant to you, is that Joseph was probably your age. Especially you seniors. The average age of marriage for men would have been 18."

At the end of the Mass Bishop Rhoades apologized for running long and keeping the students out of class, then jokingly offered to give another homily — to which they responded with laughter and cheers. His rapport with the students is one of the many reasons why the bishop's visits are regarded with much anticipation by the students.

Additionally, Allison Coyne,

a junior at Saint Joseph High School, said; "He has done amazing things for our school community, such as supporting the creation of the new building. As he walks through the halls he will see his hard work has created an environment focused on faith, academics, and building a family — and for that, we are truly grateful."

After the celebration of Mass several students were honored and gifts were presented to the bishop.

The students honored were seniors who had achieved recognition by the school for having maintained a 4.0 GPA after seven semesters of high school. Additionally, both the salutatorian and valedictorian of the class of 2017 were announced.

These were ways to recognize some of the brightest students at Saint Joseph, a school with 900

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TODAY'S CATHOLIC

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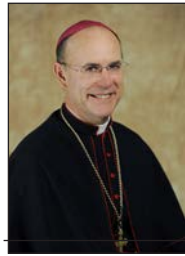
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The Journey of Faith of the Man Born Blind



IN TRUTH AND CHARITY

BISHOP KEVIN C. RHOADES

Do you believe in the Son of Man? That question of Jesus to the blind man whom He had cured is the climax of the Gospel we will hear this coming Sunday, the Fourth Sunday of Lent. Jesus had cured him of his physical blindness, but that was only the beginning of the story. Jesus was intent on doing infinitely more for him — to bring him to a greater light, the vision of faith in Him as the Light of the world. Jesus gave the man born blind physical sight so that he would come to see with the new eyes of faith the truth about Him, about life and about its destiny.

I invite you to meditate on the journey of faith of the man born blind. At first, he didn't know who Jesus was. Gradually, he came to recognize Jesus as a man of God, a prophet, then he came to believe that Jesus is the Son of Man, the Son of God. Jesus asked him: *Do you believe in the Son of Man?* Very honestly, the blind man asked in reply: *Who is he, sir, that I may believe in him?* Jesus told him that it was He. The man then said: *I do believe, Lord.* And then he worshipped Jesus.

We're all on this journey of faith. We can call it "a baptismal journey." That's how Lent began — a journey of catechumens, a journey to baptism, to illumination by the light of Christ. Through Baptism, we received the light of Christ. We will remember this in a dramatic way in the liturgy of the Easter Vigil. But after Baptism, we can fall back into darkness because of our sins. That's why we have this season of Lent, a time of conversion and spiritual renewal, to live our true identity as those St. Paul calls "children of light."

During Lent, we remember in prayer all the people who will receive the sacraments at Easter. We pray for all those who will be baptized as well as those already baptized who will be received into full communion in the Catholic Church. They have all been on a journey of faith. In the sacrament of Confirmation, they will receive an increase and deepening of the grace of their Baptism, thus becoming more firmly united to Christ and His Church. Confirmation will give them the special strength of the Holy Spirit to spread the light of Christ to others.

In the first reading this Sunday, we read about Samuel anointing David as king. Notice what happened: Scripture says that *the spirit of the Lord rushed upon David*. The young shepherd David was chosen by God and filled with the Spirit to serve as king. The Spirit of the Lord also rushes upon us in Baptism and Confirmation, equipping us for service in God's Kingdom.

A whole new world opened up for the blind man when he professed his faith in Jesus and worshipped Him. He entered into a new relationship with God by following Christ. The same happens to us. We learn to adapt our life to the will of God and to bring Christ's light to our neighbors. When we



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An etching by Jan Luyken from the Phillip Medhurst Collection of Bible illustrations housed at Belgrave Hall, Leicester, England.

receive the light of Christ, when we follow Him as the Way, the Truth, and the Life, our lives are changed. The Lord teaches us wisdom and He fills our hearts with love, if we but open ourselves to Him. We learn to live as children of light, the light which St. Paul says "produces every kind of goodness and righteousness and truth."

May the Lord bless our brothers and sis-

ters who in just three weeks will receive the Easter sacraments! May these sacraments help them to live each day as children of light! May the Lord cure all of us from the darkness of confusion and sin present in this world and give us His light during this Lenten season to purify our hearts and to renew our Christian love!

Nuncio: Evangelization, mercy, encounter mark pope's first four years

BY BETH GRIFFIN

NEW YORK (CNS) — Evangelization, mercy, encounter and accompaniment are the hallmarks of the first four years of Pope Francis' papacy, Archbishop Christophe Pierre, apostolic nuncio to the United States, said March 15.

"First and foremost, Pope Francis is committed to the work of evangelization. The main role of the church is to evangelize — to receive the gospel and offer it to the world," he said in a conversation in New York with Jesuit Father Matthew F. Malone, president and editor-in-chief of *America Media*.

"The 'raison d'être' of the church is evangelization. It's not a business, it's not an organization or an association for the defense of Jesus, but a group called to announce God's presence to humanity," Archbishop Pierre said.

At a meeting of cardinals before the conclave that elected him pope, then-Cardinal Jorge Mario Bergoglio reflected on the challenges Pope Benedict's successor should address. Archbishop Pierre said Pope Francis' handwritten notes from his talk were a blueprint for his papacy.

In them, Pope Francis underscored the importance of evangelizing with apostolic zeal and going to the peripheries of sin, pain, injustice and misery to reach people. He warned that when the church does not come out of herself to evangelize, she becomes self-referential and sick. He wrote, "The evils that, over time, happen in ecclesiastical institutions have their root in self-reference and a kind of theological narcissism."

Cardinal Bergoglio said the next pope, "must be a man who, from the contemplation and adoration of Jesus Christ, helps the church go out to the existential peripheries, that helps her be the fruitful mother, who gains life from the sweet and comforting joy of evangelizing."

"The church is a continuation of Christ in the world," Archbishop Pierre said. And the pope continues to insist it is time not to rest, but to go to the many peripheries to be God's presence to the people who suffer, he said.

He expanded on the pope's familiar description of the church as a field hospital. "It's very simple. It's a tent where you attend people. Be there. Don't waste time. That's where you meet wounded people."

Father Malone said Jesus, the source of joy in the Gospels, is the medication in the field hospital. Pope Francis pictures himself as a patient in the hospital, not the doctor, he said.



CNS photo/Gregory A. Shemitz

Archbishop Christophe Pierre, apostolic nuncio to the United States, addresses the audience during a discussion March 15 in New York City on the first four years of Pope Francis' papacy.

People have rediscovered the sacrament of penance during this papacy because Pope Francis identifies himself as a sinner and is seen going to confession, Archbishop Pierre said. "Many had abandoned the sacrament of reconciliation, but have rediscovered the necessity of receiving the forgiveness of God and giving it to others," he said.

When the pope speaks of mercy, it is not only a human virtue, but a gift from God, and people are the first target of God's mercy, Archbishop Pierre said. "Our church is a merciful church. We present truth in a respectful way. Mercy means dialogue and walking along the path of the other," he said.

"I'm impressed to see the capacity Pope Francis has to meet people," Archbishop Pierre said. "Politicians want to see the pope, not just for the photo, but for the encounter. I have seen politicians transformed."

He recounted the pope's visit to Sweden to mark the 500th anniversary of Lutheranism. "We've had the idea that Luther is the enemy," the nuncio said. But Pope Francis had an encounter with Lutheran leaders there and said Luther is part of the history of the Catholic Church. The pope speaks with his actions, Archbishop Pierre said.

The nuncio said Pope Francis approaches dialogue as an important ingredient of public life. People who dialogue successfully must be rooted in their own convictions and faith. In this way, dialogue is "two rooted persons looking for the truth," he said.

The pope is hard on bishops and priests because he wants them to be masters of discernment and help people develop the capacity to choose between good and bad, Archbishop Pierre said. It is not enough to identify right from wrong, he said. If the understanding is not applied to

personal actions, life will be a dichotomy.

Archbishop Pierre said Pope Francis' apostolic exhortation "Evangelii Gaudium" ("The Joy of the Gospel") is based on the closing document of the 2007 meeting of the Latin American bishops' council in Aparecida, Brazil. Then-Archbishop Bergoglio led the editing committee for the document. A document intended for the Latin American bishops "became the patrimony of the whole church," Archbishop Pierre said.

He said Pope Francis' experience living in a "peripheral" country helped him elaborate a different kind of option for the poor than the one envisioned three decades earlier at the Medellin, Colombia, meeting of the Latin American bishops. "The reality is the people had been evangelized so deeply that the culture was filled with the Gospel," he said.

Because the church does not play the same role in people's lives it once did, the church today is challenged to help people encounter Christ and rediscover the presence of God in their own lives. It must be missionary and not self-referential, the nuncio said.

In his introductory remarks, Archbishop Bernardito Auza, apostolic nuncio to the United Nations, said Archbishop Pierre is an "intrepid adventurer who 'enfleshes Pope Francis' desire to go to the peripheries."

Archbishop Pierre entered the papal diplomatic corps in 1977 and served in New Zealand, Mozambique, Zimbabwe, Cuba, Brazil, Geneva, Haiti, Uganda and Mexico. Pope Francis named him apostolic nuncio to the United States April 12, 2016.

The event was co-sponsored by America Media and the American Bible Society and held at the New York Athletic Club.



Public schedule of Bishop Kevin C. Rhoades

Sunday, March 26: 10:30 a.m. — Confirmation Mass, St. Dominic Church, Bremen
 Monday, March 27: 10:30 a.m. — Visit of Bishop Dwenger seniors to Archbishop Noll Center, Fort Wayne
 Tuesday, March 28: 1 p.m. — Tour of Archbishop Noll Center with St. Matthew School 7th Graders, Fort Wayne
 Wednesday, March 29: 11 a.m. — Mass and Luncheon for Christ Child Society of South Bend, Alumni Hall, University of Notre Dame
 Wednesday, March 29: 2:30 p.m. — Blessing of new branch office of Notre Dame Federal Credit Union, South Bend
 Wednesday, March 29: 6 p.m. — Reception for Saint Joseph High School Capital Campaign, Ruth's Chris Steakhouse, Granger
 Thursday, March 30: 8 a.m. — Mass and Pastoral Visit, St. Adalbert School, South Bend
 Friday, March 31: 7:20 a.m. — Mass for Sisters of Saint Francis, Saint Francis Convent, Mishawaka
 Friday, March 31: 7 p.m. — Confirmation Mass, Holy Family Church, South Bend
 Saturday, April 1: 10 a.m. — Confirmation Mass, St. Patrick Church, South Bend
 Saturday, April 1: 5:30 p.m. — Confirmation Mass, St. Thomas the Apostle Church, Elkhart

Former principal, athletic director passes away

BY MOLLY GETTINGER

John F. Gaughan passed away Thursday, March 16, at the age of 89. He lived a lifetime of commitment to education and to Catholic Schools, including serving as a teacher and coach at Bishop Luers High School, principal of Bishop Dwenger High School and assistant director of high schools in the Diocese of Fort Wayne-South Bend.



JOHN GAUGHAN

Born in Evanston, Ill., in October 1927, Gaughan attended high school at St. Bede Academy, Peru, Ill., where he was a member of the football and baseball teams and senior class president.

After graduation Gaughan joined the Marine Corps, during World War II, serving for 5-1/2 years, including 16 months in North China and nine in Guam. In 1947-48 he was named to the All-Pacific Basketball team.

Upon his return, Gaughan attended Quincy College, graduating in 1953. In 1957, he earned his master's degree in educational administration from Xavier University.

Gaughan began his teaching and coaching career in his home state of Illinois before joining the newly founded Bishop Luers High School, where he served for eight years as teacher, coach and athletic director. He then returned to his high school alma mater to serve for 12 years as director of studies, while coaching football and basketball.

In 1979 Gaughan and his family came back to Fort Wayne to stay. He accepted the position as principal at Bishop Dwenger

High School, where he remained for 15 years. After retiring in 1994, he was invited by Bishop John M. D'Arcy to become assistant director of high schools in the diocese, a position he held until December 2009, when he retired at the age of 82.

Gaughan was awarded Indiana's highest civilian honor, the Sagamore of the Wabash, in 1994 and inducted into the Indiana High School Hall of Fame in 2010.

Adele Nelson, former teacher at Bishop Dwenger High School, remembers Gaughan's early days as principal. He was incredibly innovative, she said, and driven to make the school to meet state accreditation. He was supportive of teachers and staff, encouraging the advent of many new clubs and activities, including Dwenger's speech team, which now has over 50 students.

Jason Schiffli, principal at Bishop Dwenger, remembers sitting at the table as he interviewed for his current job. "They asked me how I, as a young person with a family, could manage all the meetings, sports games and extra activities that my predecessor, Fred Tone, did. John Gaughan broke in and said, 'Jason, don't answer that. Never forget: God, family, and then comes anything that follows. If you have time, go and see those games and run across town, but these people have to understand that you have a young family.'"

This is exactly how Gaughan lived his life, strongly devoted to his wife, Patricia, and their nine children.

"He put his religion first. He was a very devout Catholic," said Father Joseph Gaughan, pastor of Most Precious Blood

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To sanctify the home look to the Beatitudes, says Bishop

BY PATRICK MURPHY

When one prays in adoration before the Blessed Sacrament, “we are accepting the Lord’s invitation,” Bishop Kevin C. Rhoades said to about 60 people at the Sancta Familia Holy Hour at Bishop Dwenger High School in Fort Wayne on Thursday, March 16. That invitation was issued when the Lord said, “Come to me, all you who labor and are weary, and I will give you rest,” the bishop explained. “Amid the busyness of our daily lives, the challenges, the stress and so much activity, a Holy Hour such as this is an opportunity to rest, to relax with the Lord.”

Sancta Familia is a program initiated in October to provide the opportunity for contemplative prayer every third Thursday of the month, according to Principal Jason Schiffl. There is usually a speaker, and time for students, parents, faculty and friends to enjoy private prayer.

“Our goal is to provide a means for parental support, spiritual growth and catechesis,” Father Bob Garrow explained in an email. Father Garrow is chaplain at Bishop Dwenger and parochial vicar at St. Jude Church. Previous speakers, he noted, have included Father Bob D’Souza, who spoke of the life and canonization of St. Teresa of Kolkata; and Michael Heinlein, theology teacher at Bishop Dwenger and writer for *Our Sunday Visitor*.

Last week’s holy hour included benediction and veneration of the holy Eucharist exposed on the altar, in addition to Bishop’s presentation. “It was very moving; something I’d like to bring to my family” said Karen Ewing, a member of St. Jude Parish. Accompanying Ewing was Hannah, her daughter and a sophomore at the school. “The bishop prompted me to think

more about others,” Hannah added. Another listener, Tristin Conroy said the evening’s message provided a “blueprint for holy family life.”

Bishop Rhoades said: “Sanctifying the home is the theme of these monthly Holy Hours. This theme reminds us of our common vocation, what the Second Vatican Council called ‘the universal call to holiness.’ Sanctification or holiness is God’s will for us. As St. Paul wrote to the Thessalonians: ‘For this is the will of God, your sanctification.’ (1 Thess 4:3). God wants us to be holy, to become saints. Here in this chapel, we are surrounded by saints who remind us of our calling — the great saints depicted in the stained-glass windows, and, of course, the Blessed Virgin Mary, our perfect model of holiness, depicted in the painting here in the sanctuary, Our Lady, Queen of All Saints. Mary and the saints teach us and show us this powerful truth of our faith: that, as St. Paul wrote to the Ephesians: ‘God chose us in Him before the foundation of the world, that we should be holy and blameless before Him’ (1:4).

“Mary and the saints, ordinary people in many ways, men and women of every walk of life, attained holiness, not by their own merits, but by opening themselves to God’s power and grace in their lives. They show us that every action we take, everything we do, can be for God’s glory and can contribute to our sanctification, to our growth in holiness,” the bishop said.

He continued: “We don’t become holy apart from our everyday life, but in our everyday life, especially living our state-in-life vocation according to God’s will. I can only become holy through my life and ministry as a bishop, not apart from it. The same for you who are married and are parents. Your way to holiness is by being the best hus-

band or wife, father or mother, and being the best is not according to the standards and values of the world, but according to the standards and values of the Gospel. Those standards and values include God’s commandments, but they are more than the commandments. The life of holiness to which we are called is the life of Jesus. Holiness is, to use St. Paul’s expression, “to put on Christ.” I can think of no better program for putting on Christ than the self-portrait of Jesus that we see in the Beatitudes. The Beatitudes are the charter of the Christian life, the Magna Carta, so to speak, of Christianity. A good definition of a saint is this: a man or woman of the Beatitudes. This is holiness: a life of conversion to Christ, a life according to the Spirit, a life that cooperates with the grace of God, a eucharistic

life, a life of the Beatitudes.

Our homes are sanctified when we strive to live a life of the Beatitudes, Bishop Rhoades said. “The Beatitudes are a self-portrait of Jesus, so when we live the Beatitudes we are imitating Jesus. I have a very practical suggestion for you: post the Beatitudes in your home, somewhere where the family will see them each day: on a wall or a door or even on the refrigerator. If the Beatitudes are the Magna Carta of Christianity, shouldn’t we keep them in a prominent place? ... We should know the Beatitudes, recognize their importance, and try to live them, basically, model our life on the life of Jesus since that is what the Beatitudes teach us — the life of Jesus, the disposition of His heart — poor in spirit, meek, merciful, etc. We all seek to be happy and to have happiness

in our homes and families. The Beatitudes show us the path to true happiness in this life and in the next.”

He noted that “The Beatitudes do not follow the logic of this world. They reveal the logic of God, which is the logic of love. They show us God’s wisdom, which is the wisdom of the cross. The logic of the world has us seeking pleasure, success, possessions, things that easily can become idols. These things give us an illusory sense of satisfaction, but ultimately, they leave us unsatisfied. They can even leave us enslaved. If we wish to sanctify our homes, we must reject the logic of this world and accept the logic of God, the logic of love. We must seek God’s wisdom, the wisdom of the cross. The Holy Family of Nazareth lived in this wisdom. It is the wisdom of the Beatitudes.”

GAUGHAN

Continued from Page 3

Parish, Fort Wayne, and one of those nine. He credits his father and mother both with his own openness to a vocation. “I think their love for God, it wasn’t just ‘Do as I say,’ it was always ‘Do as I do.’ We prayed the rosary every Sunday night together; I credit them and my Catholic school upbringing with being in my vocation today.”

Mary Keefer, former principal of Bishop Luers High School, also remembers John for his faith. “He was my mentor: a fine, fine man. A good father, a good husband and so knowledgeable and caring about Catholic education. He always did what Jesus would have done, and he always advised us to do the same thing: err on the side of goodness.”

Marsha Jordan, now superintendent of Catholic schools in

the Diocese of Fort Wayne-South Bend, was hired by and worked under John while he was principal at Bishop Dwenger. She shared that, “John Gaughan’s legacy is the faith-filled and prayerful life that he lived every single day with no exception, which ultimately impacted everyone around him.”

She remembered: “John could weekly be seen with students, in the early morning before school, walking and praying in front of the abortion clinic in Fort Wayne. He modeled for students his belief in the sanctity of life from conception until natural death. Though as disciplined as a marine drill sergeant, John also had a warm and caring way of connecting with students and faculty.”

She continued: “We all heard John say on many occasions, ‘Potential never scored a touchdown,’ rather, giving a 100 percent of your best effort and perseverance would lead to success. ‘You can’t put the toothpaste back in the tube,’

was another famous saying of John’s that I’m sure made every student stop and think before acting, and is probably remembered with a smile today by many former Bishop Dwenger students and faculty.”

John Gaughan is survived by his wife of 65 years, Patricia Marie (Murphy) Gaughan of Fort Wayne; their nine children, John F. (Rebecca) Gaughan II, Barney (Eileen) Gaughan, Michael (Mary Ann) Gaughan, Patrick (Christy) Gaughan, Mary Pat (Kyle) Eppel, Thomas (Sandra) Gaughan, Rev. Joseph Gaughan, Martin (Megan) Gaughan, Kelly Ann (William) Hokanson; 28 grandchildren; and 12 great-grandchildren.

A Mass of Christian Burial took place Tuesday, March 21, at 10:30 a.m. at St. Charles Borromeo Catholic Church, presided by Bishop Kevin C. Rhoades. He is buried in Catholic Cemetery, Fort Wayne.

Jodi Marlin contributed to this story.

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Pre-K bill to expand pilot program, maintain parental rights advances

INDIANAPOLIS — A proposal to expand state-funded prekindergarten for at-risk children and maintain parental choice passed the Senate education panel 8-1 March 15 and moves to the Senate Appropriations panel for funding approval. The Indiana Catholic Conference supports the legislation.

Rep. Bob Behning, R-Indianapolis, author of the expansion plan, House Bill 1004, presented it before the Senate Education and Career Development Committee, saying targeted, high-quality preschool has a high rate of return on investment. Behning said research points to high tangible and intangible outcomes, including higher education attainment, higher likelihood of maintaining employment, higher earning potential and reduced crime rate. Behning said the return on investment in pre-K education yields a \$3 to \$4 return for every \$1 spent on pre-K.

The Indianapolis lawmaker calls pre-K a “wise investment,” especially over the long run, as one looks at the cost to the state of remediation down the road. Additionally, Behning said the investment in pre-K could help to reduce or prevent those in the at-risk group from needing welfare, addiction treatment or incarceration.

The preschool expansion bill builds upon the state's On My Way Pre-K pilot program. It allows income-eligible 4-year-olds access to high-quality preschool education in five counties — Allen, Jackson, Lake, Marion and Vanderburgh. Currently the

pilot program serves approximately 2,300 low-income children. If passed, the proposal would expand the pilot program from five counties to any county in Indiana.

House Bill 1004 was amended by the Senate panel by a vote of 9-0. The Senate adopted its version of the pre-K expansion plan contained in Senate Bill 276. The amended version would dedicate \$16 million dollars for the pre-K program, rather than the \$20 million dollars in the original version of House Bill 1004. The Senate panel also removed voucher access language for pre-K children to enter kindergarten at the school of the parent's choice, a provision the Indiana Catholic Conference supports. The amendment added a new feature to the plan which would give priority to children in foster care to access quality preschool.

Glenn Tebbe, executive director of the Indiana Catholic Conference, said House Bill 1004 improves upon the current preschool program in that it increases access to high-quality preschool education for more children.

INDIANA CATHOLIC CONFERENCE

BRIGID CURTIS AYER

Tebbe explained the original version of House Bill 1004 contained voucher language that would have allowed income-eligible preschool children access to a K-12 voucher once the child reached kindergarten, including using a voucher for a nonpublic school, even a religiously-affiliated one.

“Typically, a kindergarten student cannot receive a choice scholarship, commonly referred to as a voucher, for a nonpublic school, but must enter a public school first,” said Tebbe. “Under the original version of House Bill 1004, children who qualify for a pre-K voucher because their family has a financial need would have been eligible for the choice scholarship for kindergarten.”

“While I'm disappointed the

voucher piece of the pre-K program was removed in the Senate, I'm not surprised,” said Tebbe. “There are at least three aspects of the bill that are very positive as it relates to parental rights, nonpublic or religiously-affiliated preschools, and the common good. First, the measure would maintain parental choice in allowing a parent to choose the preschool that best suit the child, including religiously-affiliated, nonpublic or public pre-school. Second, the plan also would allow for a variety of ways a preschool program would be able to qualify as a state-approved, high-quality preschool program. Third, it reaches a targeted, at-risk population of low-income children who would gain access to preschool. For these reasons, the pre-K expansion plan is a positive step forward.”

Tebbe said many preschool programs in Indiana that are religiously-affiliated, or nonpublic, meet quality standards that exceed the state's requirements to qualify as a high-quality pre-

school program. These programs would be eligible to serve as providers for children to access as part of the pre-K expansion plan.

According to the United Way of Central Indiana, Indiana is behind most states in pre-K enrollment, with only 36 percent of Hoosier children ages 3 to 4 years in such a program. The national average of the same age group in a pre-K program is 46 percent. Only seven states have a higher rate than Indiana of children not attending preschool.

Tebbe said the bill is likely to move to a conference committee during the month of April. Tebbe said he expects giving income-eligible, pre-K students' access to the K-12 choice scholarship or voucher to be a part of the negotiation during conference committee.

For more information The Indiana Catholic Conference provides legislative updates and other public policy resources on its webpage at www.indianacc.org.

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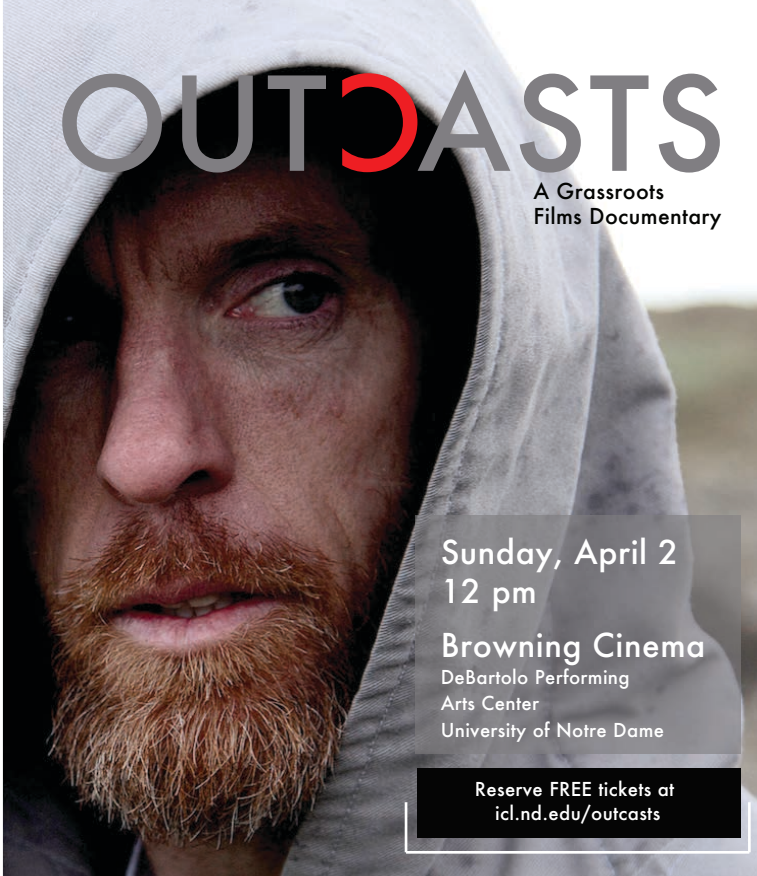
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In new audio drama, St. Patrick 'comes alive brilliantly,' says actor

WASHINGTON (CNS) — St. Patrick "comes alive brilliantly" in a just-released eight-part audio drama from Augustine Institute Radio Theatre, said the British actor who is the voice of the elder Patrick in the series. St. Patrick was "a man who endures the most incredible suffering, endures slavery, and his faith — which is perhaps marginal at the beginning — grows and endures and then compels him to return not just to the land but to the man who enslaved him," John Rhys-Davies told Catholic News Service in a March 16 telephone interview. "The Trials of Saint Patrick" drama debuted March 17, St. Patrick's Day. It is available at airtheatre.org. Rhys-Davies leads an all-star cast, which includes Sean O'Meallaigh, who plays the younger Patrick. Rhys-Davies is best known for his roles in "Raiders of the Lost Ark," "Indiana Jones and the Last Crusade" and "The Lord of the Rings" trilogy. O'Meallaigh is known for his appearances in Irish television and has starred as Prudentius the monk in "Vikings," now in its fourth season on the History Channel. The audio drama is based on the history and writings of St. Patrick himself. He grew up a privileged youth in Britain. In A.D. 401 he was kidnapped and enslaved in Celtic Ireland. In six years as an ill-fed shepherd, he took solace in talking to God.

Slain Jesuit inspires another Salvadoran archbishop and an ode to martyrs

WASHINGTON (CNS) — Jesuit Father Rutilio Grande has been credited with inspiring Blessed Oscar Romero, archbishop of San Salvador, El Salvador, toward a journey of defending the poor that led to his martyrdom in 1980. But now, Father Grande's life seems to have inspired the current archbishop of San Salvador, who issued a pastoral letter remembering, praising and apologizing for the long-overdue recognition of Catholics, including U.S. church members, who suffered persecution and death during Central America's armed conflicts. "In my capacity as pastor of this church, I have to acknowledge with humility that we have committed many mistakes," Archbishop Jose Luis Escobar Alas said in the letter issued March 12, the 40th anniversary of Father Grande's killing. "We have crossed the threshold of the third millennium in the Salvadoran archdiocese without having pronounced a word of recognition for all the men and women who were victims of persecution, torture, repression" and who ultimately died as martyrs, he said. The archbishop unveiled the letter in the hamlet

Pope Lenten prayer service



CNS/Reuters, Andrew Medichini

Pope Francis kneels before a priest to confess during a Lenten prayer service in St. Peter's Basilica at the Vatican March 17.

of El Paisnal, the hometown of Father Grande, a vocal priest who worked with poor rural communities in El Salvador and advocated for better social conditions for them. He died in 1977 after being shot more than a dozen times in an ambush that also resulted in the death of two of his rural parishioners, Manuel Solorzano, a man in his 70s, and Nelson Rutilio Lemus, a teenager of 15 or 16, who were accompanying him to a novena honoring St. Joseph, the patron saint of their hometown. Some say his death led Archbishop Romero, who was a close friend, to take up Father Grande's devotion to the poor.

Amid warm relations, pope to visit Egypt

VATICAN CITY (CNS) — Accepting an invitation from Egypt's president and top religious leaders, Pope Francis will visit Cairo April 28-29. In response to an invitation from President Abdel-Fattah El-Sisi, the Catholic bishops in Egypt, Coptic Orthodox Pope Tawadros II and Ahmad el-Tayeb, grand imam of al-Azhar University, "Pope Francis will make an apostolic trip to the Arab Republic of Egypt," the Vatican announced March 18. While say-

ing details of the trip would be published soon, the announcement said the two-day trip would be focused on Cairo, the capital city. It will be the pope's 18th trip abroad in his four years as pope and the seventh time he visits a Muslim-majority nation. He will be the second pope to visit Egypt after St. John Paul II went to Cairo and Mount Sinai in 2000. The invitation came amid increasingly closer relations between the Vatican and al-Azhar, which is considered the most authoritative theological-academic institution of Sunni Islam. El-Tayeb visited the pope at the Vatican in May 2016 — the first time the grand imam of al-Azhar was received by the pope in a private meeting at the Vatican.

Abortion, assisted suicide 'always wrong,' bishops tell Catholic lawmakers

SANTA FE, N.M. (CNS) — Comments made by Catholic legislators in New Mexico in support of abortion and physician-assisted suicide "do not represent" church teaching and "may be confusing to the Catholic faithful," said the

state's Catholic bishops. "It is not appropriate for elected officials to publicly invoke their Catholic faith and to present their personal opinions as official church teaching," the bishops said in a statement. "This misrepresents church teaching and creates a public scandal for the faithful. Furthermore, this action publicly separates a person from communion with the Catholic faith. We the bishops of the state of New Mexico speak for the Catholic Church," they said. "We work to uphold the dignity of the human person from conception to natural death through our pastoral ministries and through our legislative advocacy via the New Mexico Conference of Catholic Bishops." The bishops said they "encourage individuals to live and proclaim their faith. However, they must be steadfast in stating they speak for themselves and do not speak for the Catholic Church." The March 6 statement was signed by Archbishop John C. Wester and retired Archbishop Michael J. Sheehan of Santa Fe; Bishop Oscar Cantu and retired Bishop Ricardo Ramirez of Las Cruces; and Bishop James S. Wall of Gallup. It was issued by the state Catholic conference, the bishops' public policy arm.

Catholic bishops join call to Trump to support humanitarian assistance

WASHINGTON (CNS) — Five Catholic prelates were among 106 faith leaders who shared their support for U.S. spending on international humanitarian aid in a letter to congressional leaders. Dated March 16, the letter cited the importance of maintaining support for the humanitarian and development programs through the Department of State "that enable countless people to pull themselves out of poverty and live life with dignity." The letter was sent hours after the White House released a simplified version of its fiscal year 2018 budget that proposed deep cuts in federal spending on discretionary programs in the departments of State, Health and Human Services, and Housing and Urban Development as well as in the Environmental Protection Agency. Called the "skinny budget," the president's proposal includes a \$54 billion increase in discretionary spending for the military with corresponding cuts in discretionary spending on nonmilitary programs. The budget proposes a 28 percent cut in the programs addressed in the religious leaders' letter. Smaller increases were included for homeland security — particularly \$2.6 billion for building the border wall between the U.S. and Mexico and implementing border security technology — and \$1.4 billion for school choice alternatives.

Those targeted for genocide still need aid, prayers

NEW HAVEN, Conn. (CNS) — A year after then-U.S. Secretary of State John Kerry issued a declaration of genocide about atrocities carried out by the Islamic State militant group, the head of the Knights of Columbus urged prayers for "those who are being persecuted and killed for their faith." In the same statement March 14, Supreme Knight Carl Anderson also announced that the international fraternal organization, based in New Haven, was giving nearly \$2 million in new assistance to aid Syrian and Iraqi Christian refugees. "A year ago, our country declared with one voice that genocide was occurring to Christians and other religious minority communities, but words are not enough," Anderson said. "Those targeted for genocide continue to need our assistance, especially since many have received no funding from the U.S. government or from the United Nations," he said. "The new (Trump) administration should rectify the policies it found in place, and stop the de facto discrimination that is continuing to endanger these communities targeted by ISIS for genocide."

Film features friars who serve society's outcasts

NOTRE DAME — An eye-opening documentary featuring society's forgotten poor and the Franciscan friars who live and work beside them in some of the world's most desolate communities will be screened in the Browning Cinema at Notre Dame's DeBartolo Performing Arts Center on Sunday, April 2, at noon.

The screening of "Outcasts" will be followed by a conversation with Joseph Campo, cofounder and producer of Grassroots Films, and Father Leo Fisher, a Franciscan Friar of the Renewal. The event, sponsored by the Office of Human Dignity and Life Initiatives at Notre Dame's McGrath Institute for Church Life, is free but tickets are required.

Tickets can be obtained at dpactickets.nd.edu at least 15 minutes prior to the screening. Filmgoers are invited to a pre-screening reception in the DeBartolo Performing Arts Center at 11:15 a.m. immediately following the 10 a.m. Sunday Mass at the Basilica of the Sacred Heart. For more information and to view the film's trailer, visit icl.nd.edu/outcasts.

Bishop Luers student places at ISSMA

FORT WAYNE — Bishop Luers High School freshman Jessica Hartmus received a silver rating for her performance at the Indiana State School Music Association Solo and Ensemble contest. The state competition was held at North Central High School in Indianapolis on Feb. 25.



JESSICA HARTMUS

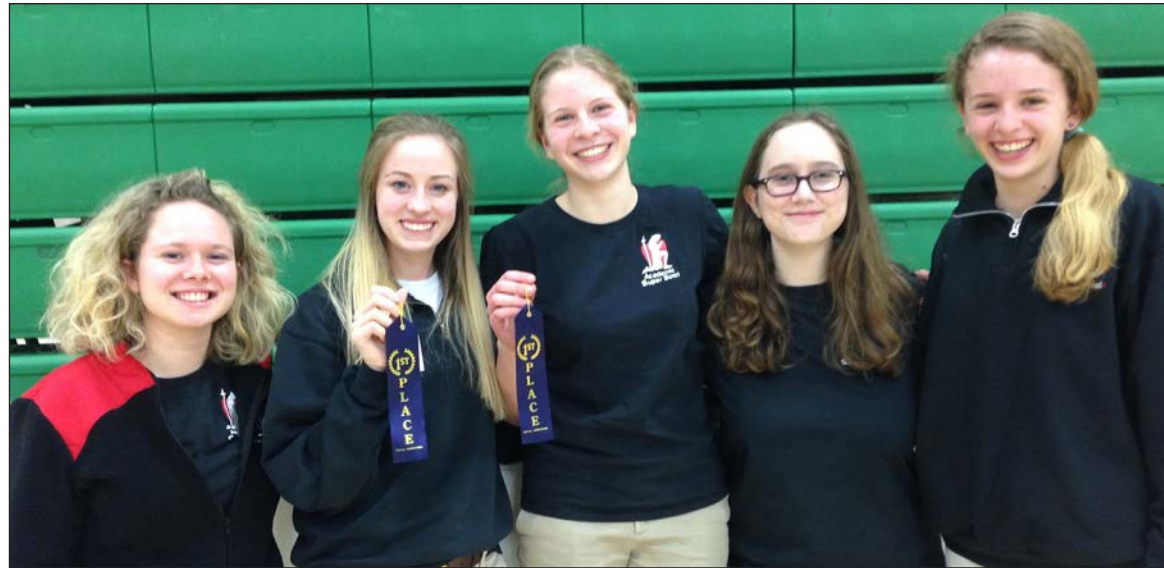
Sacred relics coming to St. John the Evangelist

GOSHEN — St. John the Evangelist Parish, Goshen, will present a teaching and exposition of sacred relics on Monday, March 27 at 7 p.m. Father Carlos Martins of Companions of the Cross will be present and teach about the holy objects. He will bring with him over 150 relics, some as old as 2,000 years. Among them will be relics of St. Maria Goretti, St. Therese of Lisieux (the "Little Flower"), St. Francis of Assisi, St. Anthony of Padua, St. Thomas Aquinas and St. Faustina Kowalska. In addition, there will be a portion of the veil of Our Lady, as well as one of the largest remaining pieces of the True Cross in the world.

Those in attendance will be able to examine and venerate each relic. In the church's history many miracles and healings have been worked in the presence of relics, and many people have been

AROUND THE DIOCESE

Bishop Luers Academic Bowl team takes top place



Provided by Tim Johnson

FORT WAYNE — The Bishop Luers High School Academic Super Bowl English team took first-place in competition on March 2 at South Side High School, Fort Wayne. This year's topic was the French Revolution, and the English team's area of concentration was Dickens' "Tale of Two Cities" and the English Romantic poetry of Blake, Wordsworth and Byron. The entire team, from left, consisted of Sophie Gernhardt, Rachel Notter, Margaret Cicchiello, Grace Georgi and Mary Cicchiello. For competition the students divided into two teams, and the winning team consisted of Margaret Cicchiello and Notter.

healed. Articles of devotion (such as rosaries, holy cards, etc.), as well as pictures of ill friends and family members, may be brought and touched to the reliquaries as a means of intercession.

For more information visit www.treasuresofthechurch.com or call the St. John Parish Office at 574-533-3385.

Immigrant information session

KENDALLVILLE — On March 19, Catholic Charities' Immigration Department will host an informative session for individuals and families in parishes and communities who may be personally affected by recent legislation regarding undocumented immigrants. The session will be held at Immaculate Conception church in Kendallville and will feature a presentation on recent changes in the system and how they may impact individuals living in the region. Catholic Charities' Board of Immigration Appeals-accredited Immigration representative Luz Ostrognai will give the presentation and volunteer attorneys will be available afterward to provide basic legal assistance for issues related to power of attorney and guardianship.

The presentation will be in Spanish and attorneys will be available to assist in Spanish or English. Contact Catholic Charities at (260) 422-5625 with any questions or for further information.

Teaching in the digital age



Provided by Regina Zedaker

International motivational speaker and president and founder of the iSchool Initiative, Travis Allen, came to St. Vincent de Paul School, Fort Wayne, on March 15. Allen is a young visionary promoting digital learning in the classroom; also a senior at Kennesaw State university, he operates the growing iSchool Initiative and is becoming an influential leader of the emerging digital learning movement. He gave a workshop for the teachers of St. Vincent and Bishop Dwenger High School, and in the evening presented "Becoming A Lifelong Learner" for parents and stakeholders. Allen's visit is part of a 21st Century learning endeavor that has been in the works at St. Vincent's, recognizing the changing global and technological environment of education in today's Information Age.

Jump/Hoop for American Heart



Provided by Libby Alberding

St. Joseph School, Decatur, donated \$3,374 to the American Heart Association following a successful Jump/Hoop for heart program where students in grades kindergarten through eight participated. The funds raised will support research and education programs promoting health. The heart heroes are, in the front row, from left, Sophia Steury, Donovan Horzsa and Annabelle Norman; in the second row, Gracie Riggs, Grace Ruble and Ella Schumm; third row, Brianna Converset and Alexis Converset; and in the fourth row, Carter Affolder and Wes Hamilton.

Stories of Service: How dedicating a year or more of service after college can have a lasting impact

BY MOLLY GETTINGER

"Every project I do, every report I write and every call I make has to have a real benefit to the world around me, or it isn't worth doing."

These are the words of Tim Ruggaber, senior project manager at EmNet in South Bend. Ruggaber's undergraduate and graduate education were oriented towards his career as a civil engineer. After receiving his bachelors from the University of Notre Dame, however, he chose not to enter directly into the work force. Instead, he dedicated a year of his life to service at Nazareth Farm, a Catholic community in rural West Virginia that transforms lives through a service-retreat experience.

Serving from 2003 to 2004, Ruggaber wanted to gain a different perspective on life before traveling down a conventional career path. He shared: "My experience before my year of service had been very homogenous, and I knew that I lacked a broader perspective on life.

"While I was working at the farm, I daily ran into scenarios with no clear answer in sight, such as opening up a wall in an old house and not finding any studs, or having to teach a group of volunteers a skill that I had just learned that morning. The result was that I learned how to have confidence to innovate new solutions, to try something that I

might fail at and to ask for help when I needed it. Today, I work to develop new technology to make infrastructure work better and smarter, and I'm continually using those same skills."

For Ruggaber, his year of service equipped him an innovation-oriented mindset and a desire to use his work for good. For others, a year of service can go beyond this, directly influencing which field one pursues professionally.

Clarice Shear discerned her vocation to full-time service while a senior in college. From fall 2014 to summer 2016, she served as a Mission Corps member at Maggie's Place in Phoenix, Ariz. Maggie's Place is a house of hospitality, healing and growth for pregnant women and their babies.

"While at Maggie's Place, I was fortunate enough to have the unique opportunity to walk beside these mothers on their personal journeys of struggle, heartbreak and triumph," Shear shared. "Being able to share a home with them, I was able to also share the everyday challenges and joys in a very intimate way."

As a Mission Corps member, she lived in a house with homeless, pregnant women. Her days were filled with anything from sharing chocolate cake at midnight to standing beside them in the court room and holding the hands of mothers as they gave birth. "After serving at Maggie's



Provided by Raquel Falk

Members of the Catholic Worker Community in South Bend.

Place I was able to discern that God was continuing to call me to work with this population." Shear continues her commitment to mothers and to life through her current position at the Women's Care Center in LaPorte.

Opportunities to serve are available across the nation and world, and are also present in the Diocese of Fort Wayne-South Bend. Raquel Falk served at the St. Peter Claver Catholic Worker

in South Bend for the three years immediately following college. Her call to service began the summer before her senior year, when Falk dedicated her summer to living in voluntary poverty at the Catholic Worker, focusing on manual labor, works of mercy and community living. Falk discerned that "I felt most alive when I was at the Catholic Worker and so committed to stay for one year, though I ended up staying for three."

Living in community and voluntary poverty isn't always easy. "The challenges were different from year to year, but recurring challenges included learning how to practice the works of mercy toward myself and learning to practice loving conflict resolution with my community mates,"

Falk shared.

Now a youth worker, she still lives with former residents of the Catholic Worker houses. "Through my time 'on staff' at the Catholic Worker, I discerned that living close to the poor, living simply, practicing the works of mercy and living in community were going to be important parts of the rest of my life. . . . While I am still discerning the particulars, the call to be a Catholic Worker seems to be a lifelong vocation for me."

Interested in discerning a year of service? To view a database of Catholic service opportunities, both national and global, check out the Catholic Volunteer Network at www.catholicvolunteernetwork.org

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Provided by Clarice Shear

Clarice Shear stands beside a Maggie's Place mom on her day of graduation.

Campus minister and school work together to foster faith, identity

BY JILL A. BOUGHTON

If St. Matthew Cathedral School Principal Sister Gianna Marie Webber needed any confirmation that adding a campus minister to the staff this year was a good move, she got it in spades on Feb. 23. At an all-school Mass that day, nine children from five different families received the sacraments of initiation. Eight St. Matthew students and a toddler sibling were baptized, and the older ones received their first holy Communion. Those families, including godparents, filled the first five pews. It was a great day of celebration for the entire school and parish community.

This fall five different families contacted their children's teacher, Father Terry Fisher or campus minister Josh Bathon. For a variety of reasons their children had not been baptized as infants, and some were feeling left out because their classmates had celebrated the sacraments of reconciliation and Eucharist. Their teachers, Bathon and religious educator Nancy Becker began preparing them to receive these sacraments.

The pastor decided that the occasion of their baptisms would be most meaningful if it took place at one of the two all-school Masses that occur every week; he chose the last one before the beginning of Lent. During his homily, Father Fisher interacted with the students who were about to receive these sacraments and helped the entire student body understand what was about to happen.

Excitement was palpable throughout the school, and many parishioners also came to share the joy. Each class followed Mass with a party to encourage their special classmate.

The parish also presented a cross to each neophyte, and they have been wearing them ever since.

Through their regular daily religion classes the younger students will continue to prepare, along with their classes, to receive the sacraments of Eucharist and confirmation at the usual time. Bathon and the other instructors plan to continue monthly instruction with the group as well, and they are also open to more spontaneous mystagogia. For example, one newly baptized student was curious about Stations of the Cross,

so Bathon spent 15 minutes in the church showing them to the attentive young man.

The idea of adding a campus minister to the school staff grew out of St. Matthew's Catholic identity committee. During his six years at seminary, Bathon had gotten to know Msgr. Michael Heintz, the former rector of St. Matthew Cathedral. When Bathon discerned a direction other than seminary, he began looking for a job in Catholic education. The new position at St. Matthew Cathedral School seemed like a good fit. Although he isn't a counselor, Bathon spends a lot of time interacting with students in the lunchroom and after-school program.

Part of his job description is coordinating the celebrations of feasts and liturgical seasons in the school, helping to solidify its Catholic culture. During Lent, for

example, each class has a daily challenge. Reflections are part of the morning announcements every day, the entire school prays Stations of the Cross, and it has undertaken a drive to gather food and toiletries that the St. Vincent DePaul Society can distribute.

Every room in the school is dedicated to a particular saint relevant to that grade or subject, such as St. Dominic Savio for second graders and St. Maximilian Kolbe for sixth graders who study the Holocaust that year.

Each grade also undertakes a pilgrimage during the year. For preschoolers, it was a visit to the cathedral for an introduction to the symbols and vocabulary used during Lent. Eighth graders went to Chicago, to the Shrine of St. Maximilian Kolbe at Marytown and visited Mundelein Seminary, where they had a tour of what Bathon calls a "beautiful teaching church." Sixth graders spent a day at the University of Notre Dame, attending Mass at Sacred Heart Basilica, visiting the Grotto and the Log Chapel and touring crèche sets from all over the world displayed in the university's various buildings. Fifth graders will travel to St. John's, Indiana, to the Shrine of Christ's Passion. Seventh graders are looking forward to a trip to Fort Wayne and a meeting with Bishop Kevin C. Rhoades. Arranging these pilgrimages has been a central part of Bathon's work as campus minister.

Excitement was palpable throughout the school and many parishioners also came to share the joy.

Hockey team gives it all at state



Derrick Forchetti/Provided by Lisa Kochanowski

The Saint Joseph High School hockey team suffered a tough loss to Central Indiana in the 3-A State Championship. Final score was SJHS 2, Central 3. Goals were scored by Miles Eckrich and Max Manta. "This year's team is a bunch of resilient young men. They have worked hard all season to get to this point," said coach and Saint Joe alumnus Chris Kleva. "Hockey is a long season and like all seasons, there are highs and lows. This year the team has done a really nice job of staying fairly level." The strength of the team was consistency, he added.

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Following the footsteps of the past to the

NOTRE DAME 175TH ANNIVERSARY

BY JENNIFER MILLER

This year marks 175 years since the founding of the University of Notre Dame.

The main event of the anniversary celebration will occur at the start of the semester in August. Called the Notre Dame Trail, the public is invited on a walking pilgrimage remembering the 320-mile journey from Vincennes to South Bend made by Father Edward Sorin and the Brothers of St. Joseph in 1842, which precipitated the founding of the university. The ND Trail will follow much of the original route, albeit shorter, only 67 miles, under covered bridges, verdant forests and abundant fields. There is still time for those interested in participating to plan and train for the once-in-a-lifetime event.

History

Sainte-Croix, or Holy Cross, is a congregation with two societies; that of priests and that of brothers. Also part of the Holy Cross family is three communities of women religious.

On the feast of Our Lady of the Snows, Blessed Basil Moreau, superior of the young congregation, sent Father Sorin and six Brothers of St. Joseph from the Motherhouse in Le Mans, France, by ship to the New World. The six brothers were Brother Vincent Pieau, 44 years old; Brother Joachim Andre, 32; Brother Francis Xavier Patois, 21; Brother Lawrence Menage, 26; Brother Amselm Caillot, 16; and Brother Gatian Monsimer, 15. A young nun, Sister St. Francis Xavier, a member of the Sisters of Providence, accompanied them. She was en route to Saint Mary-of-the-Woods in Terre Haute. She wrote back to France that they celebrated Mass six times on the ship to America, and although "the chalice is poor, only copper; the priest (Father Sorin) is gold."

Father Sorin's mission was one of education and evangelization, the same mission that the Congregation of Holy Cross holds today. Once in the frontier of Indiana, he discovered that there was already a college nearby, in the town of Vincennes. Additionally, the bishop preferred that the Holy Cross brothers focus on elementary education. Bishop de la Hailandiere continued the dream of his predecessor, Bishop Brute, for colleges and institutions of higher learning in the Diocese of Vincennes — which was complicated by the fact that the diocese included the entire state of Indiana.

In an attempt to resolve the conflict between the mission of Father Sorin and his own preference, Bishop de la Hailandiere gave over to Holy Cross 524 acres in the far northern area of the diocese; land that had been donated by the first priest ever ordained in America, Father Stephen Badin. Father Sorin accepted the far-off property and promised to start a college and novitiate.

There was a small Catholic community in that area, a faithful remnant from early Jesuit French missionaries; the "black robes" who evangelized many in the late 1700s. Surrounded by mainly Anglo-Saxon Protestants, the other local Catholic groups were French fur traders, a few French Canadian and families, as well as a small band of Native Americans converts, mainly Potawatomi and Miami. There were also poor Irish immigrant laborers who had come to Indiana for work, digging the Wabash and Erie Canals. The newest group of Catholics were disillusioned German and Alsatian immigrants, allured by cheap land that was an opportunity for farming.

During the long and severe winter of 1842, Father Edward Sorin, the Brothers of St. Joseph and a guide, Colliche, set off toward the north for South Bend. Father Sorin was now 29 years old. Two of the brothers, Brother Gatien and Brother Francis Xavier, were French; Novice Patrick Connelly, Novice Basil O'Neill, Novice William O'Sullivan and Novice Peter Tully were Irish

immigrants; and Novice Francis Disser was Alsatian. Leaving Nov. 16, the trip took them 11 days.

Father Sorin later wrote to his Superior, Father Basil Moreau, back in France: "Our first day out the cold became so biting that we could not go more than two and a half leagues" or about 8 miles. The total trip was over 250 miles.

They split into two groups as they traveled north, due to the freezing weather and the speed of the horses versus the slower ox cart. Sorin praised his companions as "industrious and courageous" as they tracked through ice, snow and frozen ground, guiding the animals along.

Following the Wabash River, the route went through Washington, then Vincennes and Terre Haute; it continued along tracks beside the river through to Lafayette, Logansport and then directly north to South Bend. The village had taken its name from the unique configuration of the St. Joseph River; however, the brothers took the village's name as a grace from God. Father Marquette and the French explorer LaSalle used the same St. Joseph portage route years previously.

The first group arrived Nov. 26, 1842. The second group arrived a week later, on Dec. 6, 1842. A few months later, on Feb. 27, the remainder of the original group of Brothers of St. Joseph from France, six more novices and two postulants, arrived.

Later, in his famous letter of Dec. 5, 1842, to Father Moreau, Father Sorin wrote of his first view of Notre Dame du Lac.

"Everything was frozen over. Yet it all seemed so beautiful. The lake, especially, with its broad carpet of dazzling white snow, quite naturally reminded us of the spotless purity of Our August Lady, whose name it bears, and also of the purity of soul that should mark the new inhabitants of this chosen spot... May this new Eden be always the refuge of innocence and virtue! He ended the letter by saying: "Finally, dear Father, you cannot help see that this new branch of your family is destined to grow under the protection of Our Lady of the Lake and of St. Joseph. At least, that is my deep conviction. Time will tell if I am wrong."

On Nov. 30, 1842, Father Sorin celebrated the first Mass at Notre Dame. He offered the Divine Mysteries in a rude chapel in a log cabin, which was the only struc-

ture standing on the grounds, in the midst of a mighty forest of oaks.

New dreams from old hopes

One hundred and seventy-five years later, the University of Notre Dame is still striving to live Father Sorin's prophetic words. In remembrance and thanksgiving for his vision and zeal, its leadership sought to celebrate the monumental anniversary in a uniquely Catholic way, opting to commit to a pilgrimage tracing the footsteps of Father Sorin and the six Brothers of St. Joseph. By reliving the journey of the university's founding on foot, as well as in heart and mind, they feel everyone can be open to the Holy Spirit's promptings for the next hundred years.

"A pilgrimage is a journey to a holy place," said Archbishop Joseph W. Tobin. He and fellow pilgrims from Indianapolis took a similar pilgrimage to Notre Dame in 2016. "It's a place where we go to pray and worship. It's a place where we can enter into connection with lots of pilgrims before us."

Next August, from the 13th to the 26th, the once-in-a-lifetime pilgrimage retracing the footsteps of the founders is open to "women and men who have one thing in common, a desire to do good in the world," said Katherine Lane, director of ND Trail.

"The mission endures, the journey continues and the work goes on. We will travel the Notre Dame Trail as a collective renewal of our determination, to rededicate ourselves to Notre Dame's mission to seek God, study the world, and serve humanity — to forge our own trails through the next frontiers of knowledge and innovation, to boldly lead the way into the new chapters of our story.

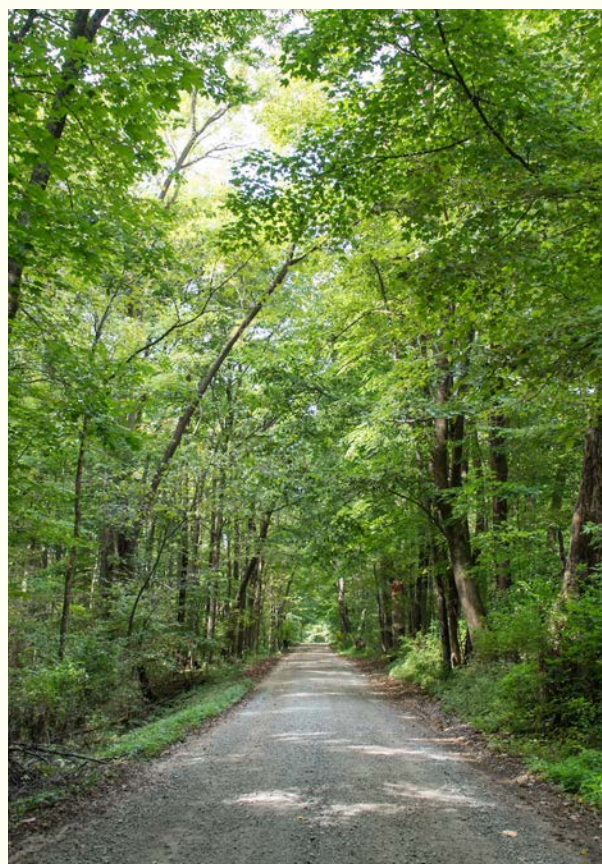
"A pilgrimage is a journey of the soul," Lane continued. "This is distinct in its Catholic roots and humble beginnings, but our mission is constant. We hope this is a celebration of the whole congregation, as well as an opportunity to educate the Notre Dame family and beyond about the rich history of Indiana, Notre Dame and the frontier all growing together.

"Lastly, this is a pilgrimage of Our Lady. Father Sorin wrote of this when he described his hopes to Father Moreau of the college to be 'a powerful means to do good.'"

There are three ways one can participate in the ND Trail and anniversary celebration; a five-day journey, a three-day journey or the one-day celebration. The five-day journey will begin at Rochester and follow a 67-mile trail — complete with safety precautions. The three-day option will pick up in Plymouth and include a special Mass at St. Pius X Parish in Granger, the old St. Joseph Farm Parish, and include a lovely dinner at the St. Joseph Barn, celebrating the whole congregation — priests, sisters and brothers.

Just announced last week, the one-day celebration on Aug. 26 will be free. Starting at Howard Park in South Bend, a mere 3 miles south of campus, participants will walk along the St. Joseph River. They will follow the East Bank Trail to St. Mary Avenue and enter campus there, as the brothers first did. The first stop will be the Holy Cross Cemetery, to pay respects to Father Sorin and two of the original brothers, who are buried there. Next, the pilgrims will pray at the Grotto and the famous log chapel. Then they will visit the basilica and celebrate Mass outside on Bond Hall Quad, next to the lake where Father Sorin first arrived, giving thanks for all that has been and all that will be. Lunch, live music and a festive outside celebration on the South Quad will also be free and open to all pilgrims.

Registration, which is available online, is required. Visit <https://trail.nd.edu>.



Images provided by the University of Notre Dame

the future



"Beloved Father (Moreau),
 "When we least dreamed of it, we were offered an excellent piece of property, about 640 acres in extent. This land is located in the county of St. Joseph on the banks of the St. Joseph River, not far from the city of St. Joseph, (Michigan). It is a delightfully quiet place, about twenty minutes from South Bend. This attractive spot has taken from the lake which surrounds it the beautiful name of Notre Dame du Lac.... It is from here that I write you now.

Everything was frozen over. Yet it all seemed so beautiful. The lake, especially, with its broad carpet of dazzling white snow, quite naturally reminded us of the spotless purity of our august Lady whose name it bears, and also of the purity of soul that should mark the new inhabitants of this chosen spot. ... We were in a hurry to enjoy all the scenery along the lakeshore of which we had heard so much. Though it was quite cold, we went to the very end of the lake, and like children, came back fascinated with the marvelous beauties of our new home. ... Once more, we felt that Providence had been good to us, and we blessed God from the depths of our soul.

"Will you permit me, dear Father, to share with you a preoccupation which gives me no rest?
 "Briefly, it is this: Notre Dame du Lac was given to us by the bishop only on condition that we establish here a college at the earliest opportunity. As there is no other school within more than a hundred miles, this college cannot fail to succeed. ... Before long, it will develop on a large scale. ... It will be one of the most powerful means for good in this country.
 "Finally, dear Father, you cannot help see that this new branch of your family is destined to grow under the protection of Our Lady of the Lake and of St. Joseph. At least, that is my deep conviction. Time will tell if I am wrong."

This is the famous letter written by Father Sorin upon his arrival at the site that would become the home of the University of Notre Dame.

Notre Dame

Sorin

Medically based talk on the Shroud of Turin and crucifixion

BY RACHEL BATDORFF

What did Christ really go through, in the last day of His earthly life?

Dr. Thomas McGovern, a Fort Wayne physician, opened "The Passion Through the Shroud of Turin" talk Thursday evening, March 9, by asking a highly disputed question. The Shroud of Turin, a length of linen cloth bearing the image of a man, is believed to be the burial shroud of Jesus.

The Lenten presentation on the sufferings of Christ at Our Lady, Mother of Mercy, located at The Center at Historic Kneipp Springs in Rome City, began with a dinner of soup, bread and water, followed by an audiovisual guided talk on the wounds and death process of Christ.

No stranger to this field, McGovern began speaking on Christ's sufferings in 1986. Ten years ago he began a medically based research process to investigate for himself the crucifixion process.

When it came to gathering reference material, McGovern looked to a variety of sources — including "Crucifixion in the Mediterranean World" by theology professor John Granger Cook — along with archaeology, epigraphy, graffiti, medical literature, ancient art and reenactment. He structured his talk by dividing his research into nine different subject matters.



Rachel Batdorff

Fort Wayne physician Dr. Thomas McGovern has conducted research on the medical details of Jesus' death as evidenced by the Shroud of Turin. He presented some of that research during a public forum in Rome City March 9.

What Jesus carried, and weight

"The Gospels of Matthew, Mark and Luke never mention Jesus carried anything," McGovern said. He further points to John 19:17, which references the term "otaupos." The Greek term, prior to the New Testament, refers to a pole, or two-part wooden cross. This cross, based on McGovern's calculated research, weighed about 6.67 kilograms or 15 pounds — comparable to the weight of a bowling ball.

Distance, and how the cross was carried to Calvary

In Scripture, there are nine locations named in Jerusalem as Jesus carried the cross. Five more are added to the Stations of the Cross path, based on tradition, McGovern said.

The distance Jesus carried the cross is comparable to 400 meters, or one time around a high school track.

"Based on the Shroud of Turin, it appears He is naked," McGovern stated, of Jesus' appearance as He carried the cross. "Literature of the time also depicted Jesus as naked, but this could still refer to the inclusion of a loincloth."

More swelling, bruising, and bleeding are apparent on the right side of the cloth than the left.

"Jesus probably did not carry the cross evenly," McGovern said. "More likely, He carried it crooked, the cross hitting the right side of the body as indicated in the Shroud of Turin photographic negative."

Hand attachment

A graffito from A.D. 98-138 created in a Roman army barrack depicts crucifixion attachment in the wrist. Later graffito examples echo this depiction. When examining the Shroud of Turin, the bloodstains appear to be around the wrist area, and McGovern concluded that nails were most likely placed in the wrist.

Pierre Barbet, a French physician and surgeon in Paris, conducted a cadaver study using an amputated arm and concluded that the hand cannot support the full weight of the body, but ligaments in the bones of the wrist could. Other physicians successfully tested the palm support theory.

McGovern then moved on to examining art. The first piece of artwork depicting the crucifixion was not created until 400 years after the event, dating to 422-433 A.D.

"This is over 100 years after the abolition of crucifixion," McGovern emphasized. "Three generations have lived since this practice." For this reason, McGovern relied heavily on ancient graffiti to formulate his conclusions.

Shape, position of the cross and feet attachment

Referenced from various writings, Roman soldiers nailed a large quantity of Jews to crosses in multiple ways. The cross was also shaped like a capital "T", slightly different than how it is depicted today.

McGovern, who was a soldier for eight years, referred back to his knowledge in the field as to how the feet were attached.

"Were one or two nails used?" he asked in his research. "Was there a board foot rest?"

An Alexamenos graffito, dating back to A.D. 193-211, depicts

a Christian slave with feet side by side. Other works in gemstone also show crucifixion with feet side by side.

"Only one piece of archeological evidence exists from the crucifixion practice," McGovern said, "a heel bone with a nail through it found near Calvary." The piece is believed to be from a 24-28 year old male, killed by crucifixion during 40-70 A.D. The nail is placed through the heel bone.

McGovern then referenced various cadaver tests, which all found placing a nail through the heel can be inserted without breaking a bone. Upon examining the Shroud of Turin blood marks, details are disputed. Blood flow marks are consistent with either method.

"Most likely the feet were placed flat against the cross," McGovern said. "Both the single piece of archaeological evidence and graffiti suggest this."

He also stated the foot board was probably not used. The board would have required extra work for the soldiers and is not included in graffiti illustrations.

Suffocation

"Pictures and images stick with someone more than an idea," McGovern said, in response to the common notion that Jesus died of suffocation, or asphyxiation.

In further exploring whether

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Chalices sent from South Bend around the world

BY MOLLY WYNEN

Richard "Dick" Dornbos is on a mission to evangelize the world one chalice at a time. Since 2012 he has overseen the delivery of 25 chalices to seven countries across five continents. For Dornbos, supplying these chalices means ensuring that people will be able to attend Mass and hear the Word of God, and that will bring about a better world.

The idea began with chalices, but it has since become a worldwide chalice and church supplies undertaking, as he describes it. The first chalice was presented to Msgr. Larry Kanyke in 2012 for use at his newly built church in Kyengera, Uganda. The church building itself was funded by the efforts of Kanyke's lifelong friend, Msgr. William Schooler at St. Pius X in Granger. While the building was the most expensive aspect, church supplies were still needed — and Dornbos' mission was born.

He received financial backing from his Knights of Columbus Council, Father Stephen T. Badin Council 4263 in Granger. He was also able to connect with the Knights of Columbus Bishop Charles McLaughlin Assembly 1818 in Florida, which has now



Provided by Margie Dornbos

Father Joseph What Li, assistant pastor at St. Joseph Church, Libertyville, Ill., and a participant in the Worldwide Chalice Project, holds one of the chalices donated by the parish — along with Connor and Mollie Nettesheim, servers at the parish and the grandchildren of Dick Dornbos, chairman of the project.

donated several handmade stoles and over 200 unique rosaries that accompany the chalices, patens, carrying cases and cruets sent around the world to various parishes. The cost of the supplies is underwritten by the Father Stephen T. Badin Council 4236, as well as individual donors. Thus far, the value of the purchased items is over \$4,000.

Everything is sent to Dornbos, in South Bend, where he carefully boxes it up until he can find someone to personally deliver it. Thus far, he has been able to personally connect with people to hand deliver supplies to North America (Haiti and the United States), Africa (Uganda, Nigeria, and Tanzania), South America (Ecuador), Europe (Poland) and Asia (Vietnam). Those delivering the packages are most often doctors or priests traveling on assignment. The supplies are generally taken to a local bishop, who determines where they are most needed within the diocese.

Father Henry Byekwaso, chaplain at Saint Joseph Regional Medical Center, has taken two chalices back to his home in Uganda and will be taking another the next time he visits. The first was given to a newly ordained priest that Father Byekwaso has known for many years.

"I am sure he uses it every

day as he celebrates Mass," he said. It is a special feeling for a new priest to celebrate his first Mass with a chalice from another part of the world, exemplifying how the church is truly connected through the Body of Christ. The second chalice is being used by a newly established seminary. Father Byekwaso enjoys being able to connect the church across continents in this way. He feels that Dornbos' project is especially important because it shows the universal nature of the church and the generosity of people in helping the marginalized; and the people who receive the gifts truly have a need being met. "It makes me look like a hero when I come and give them this gift, but really it's the generosity of others. I am just the carrier." Father Byekwaso is looking forward to taking his third chalice to a newly developing parish in Uganda sometime this year.

Currently, Dornbos is working on getting more people involved. While the monetary backing of this project is largely from individual donors, the support of the Knights of Columbus is very important. Knights of Columbus groups in Indiana, Florida and Michigan are already involved, but the hope is for the effort to extend throughout the entire organization.

Poverty and 'signs of death'; priest recounts CRS trip

BY PATRICK MURPHY

When Father Neil Kookoothe went to a small war-torn country in the Horn of Africa, he expected to encounter poverty. "What I saw opened my eyes," he told students at Bishop Dwenger High School in Fort Wayne last week. "Opulence and wealth, side by side with poverty, squalor and the smell of human needs."

Father Kookoothe was talking about Eritrea, one of three countries he and a group of other clerics experienced as part of an effort to acquaint them with Catholic Relief Services, so they could inform others — like students at Bishop Dwenger — about the little-known relief program that helps millions of people annually. He talked with students, faculty and guests for about 30 minutes, then answered questions and elaborated on his experiences.

He and his group traveled to Eritrea, a country that recently fought a war with Ethiopia; Rwanda, a country in central Africa where, during a 10-day period in 1994, as many as 800,000 people were killed in a genocidal war between the Tutsi and Hutus; and Haiti, where in 2010 a catastrophic magnitude-7.0 earthquake killed an estimated 80,000 people.

Father Kookoothe's presentation opened the eyes of nearly 1,000 Bishop Dwenger students,

including those of Jessica Gabet. "I didn't realize all the misery," said the 11th grader. Neither did Tiffany Goodman, a freshman. "We really have it good," she said. Another student, sophomore Emmett Delaney, said the presentation made him think about the plight of others.

In Asmara, the capital of Eritrea, Father Kookoothe's group was encountered beautiful houses, modern buildings and a city of considerable wealth. A closer look, however, revealed cardboard lean-tos, shantytowns and people living in filth.

His group was escorted to the city of Ghinda by Land Rover, over carefully marked trails. "There were no paved roads," Father Kookoothe said, "and drivers were careful to avoid thousands of land mines left over from the country's war of independence from Ethiopia."

In Ghinda the poverty was more overwhelming, with people in tattered clothing living in hovels and huts. But there was no dearth of hospitality. "People were curious about the visitors from the United States," he said, staring and sometimes reaching out to touch their white skins.

His group brought rice, beans and other essentials, Father Kookoothe said. "But people didn't realize we were there to help them, and they invited us into their homes to eat. I felt guilty eating their food, but declining would be a major insult."

In Rwanda, hundreds of miles



Patrick Murphy

Father Neil Kookoothe, left, addressed the Bishop Dwenger High School student body in Fort Wayne on March 7, sharing details of his recent Catholic Relief Services trip to three nations experiencing crippling poverty. He is pictured with Laura LaMaster, faculty advisor for CRS, and Jason Schiffli, principal.

to the south, his group encountered a country still recovering from the 1994 genocidal civil war. "Mothers were hacked to death with machetes while holding babies in their arms," Father Kookoothe said, with many slaughtered in the churches or schools where they sought refuge.

Even though it had been 14 years since the genocide, signs of death were everywhere, Father Kookoothe said, with mass graves and human remains

piled up in some places as a reminder of man's inhumanity to man.

CRS was there, working to feed the poor and bring back some degree of tranquility. Some of that reconciliation took place in open courts, he explained, "not courts to prove guilt," but courts that helped people come together again.

"I thought I had seen the worst in Eritrea and Rwanda," Father Kookoothe said. "But I was not prepared for what I saw

in Haiti. I am a different man today for having spent a week there."

The minute he stepped off the plane, the priest said, "I wanted to leave. There were smoldering waist-deep piles of trash lining the streets of the capital city of Port Au Prince." Buildings had collapsed, churches collapsed and the government collapsed, he said.

"Senses were assaulted at every turn. Everything was in ruins and chaos was everywhere." Displaced people were living in tents pitched on golf courses and other open areas where they wouldn't be crushed by aftershocks.

In meetings with tribal leaders, the priest continued, people asked: Do people in the United States know about us? As long as people in the U.S. knew of their plight, Father Kookoothe said, "the people of Haiti felt they had reason to hope."

That's where CRS made a difference, he continued. "We brought food, clothing and other essentials," he said, "and we brought hope."

Following the presentation, Dwenger Principal Jason Schiffli offered to give Father Kookoothe a stipend for the well-received presentation. The priest refused, however, instead asking that Rice Bowls be placed in classrooms where students and others might contribute loose change to support CRS.

"We'll put it to good use," Father Kookoothe said.

SHROUD

Continued from Page 12

suffocation was a factor, McGovern expanded on "aufbinden," a practice that means, "in time." This practice suspends a victim by his arms, leaving no weight on his feet. This causes him to sweat profusely, cramp and take shallow breaths. Within 30 minutes the victim will die. This length of time is inconsistent with the time it took for victims to die on the cross.

"With the asphyxiation theory, Jesus could not expand his lungs and speak," McGovern said. "In ancient literature, there is no reference to rising and falling on the cross, or difficulty breathing."

The more horizontal the arms are, the less likely asphyxiation could be a factor.

"Just before Jesus died, He cried out loudly," McGovern said. This would not be possible if His cause of death was suffocation.

Probable cause of death

"Shock was a main factor," said McGovern.

He then shared various theories of what contributed factors to Jesus' death.

The body experiences shock

through significant fluid loss and trauma. Jesus experienced profuse sweating, as well as probable internal and external bleeding. After a 30 percent blood loss, pulse and breathing begins to quicken. After a 40 percent blood loss, nothing can bring a person back.

Dr. William Edwards, a physician who studied and wrote on the physical death of Christ,

believed asphyxiation combined with shock and arrhythmia contributed to cause of death.

While disputing the asphyxiation factor, McGovern agrees that arrhythmia — particularly ventricular tachycardia — is a likely factor of death.

"In ventricular tachycardia, the heart beats fast," he said, "but right before death the heart beats slowly for about 30 sec-

onds." McGovern added that with this type of arrhythmia, Jesus would not have passed out. The sudden slowdown of the heart would have indicated to Jesus He was about to die, and allow Him time to speak. McGovern believes severe scourging, shock, and arrhythmia were contributing factors to Jesus' death.

The evening concluded with a

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Ohio company's candles help church celebrate Easter

BY KATIE BREIDENBACH

MEDINA, Ohio (CNS) — Dozens of little wax flowers lay on the table in front of her. With a gentle grip, Judy Hamrick picks up each one and covers the back in glue.

"It's very peaceful work," Hamrick said. "I've worked here 24 years. Every paschal season I've been out here, and we enjoy it out here."

Nearby are countless other wax decorations in the shape of lambs, crosses, numbers and Greek letters. Tubs of wax, rulers, brushes and boxes of pins lay strewn on Hamrick's desk and the desks of her co-workers.

"It's exciting when you put it all together," added another decorator, Rose Marie Dixon.

Each element is carefully measured and attached, by hand, to a long wax pillar. After about 45 minutes, the women finish decorating one paschal candle. Their factory, the A.I. Root Co. in Medina, will create over 1,500 of these liturgical works of art and ship them to churches across the country.

"We probably make about 25 to 30 a day," said Brad Root, president and chairman of the A.I. Root Co. "It's the 15 weeks leading up to Easter that the majority of the paschal candles are made and shipped."

The paschal candle is a central part of the Easter season, placed in a prominent location in each church's sanctuary to symbolize Christ and the light



CNS photo/Katie Breidenbach

Production worker Rose Marie Dixon uses a sander to apply gold foil to a paschal candle March 10 at the A.I. Root Co. in Medina, Ohio. The candles are made to order and shipped to churches across the United States.

of his resurrection. During the Easter Vigil, the celebrant will light the candle for the first time and insert five grains of incense into the wax to recall Christ's five wounds. He will then carry the flame through the darkened church, spreading the light as he processes.

When the Easter season concludes, the paschal candle will be present at baptisms and funerals, recalling the new life given by Christ.

"It's supposed to be a candle that shows a certain amount of dignity within the church," Root told Catholic News Service. "It's

an important part of the spiritual message not only at Easter with the Resurrection, but to each person's funeral throughout the year."

The origin and traditions associated with the paschal candle date back to at least the fourth century and are described in writings by St. Jerome and the historian Venerable Bede. For the Medina factory, the ancient tradition has become a family tradition. The A.I. Root Co. was founded in 1869 by Amos Ives Root and is still owned by his direct descendants.

"I'm the fifth generation of

the business," explained Root, who is the founder's great-great-grandson. "The company actually started up in the town square where A.I. was a jeweler, and a bunch of bees landed on his window."

The providential insects launched A.I. Root into the bee-keeping business and inspired him to build the first bee supply company in America. The oldest part of the brick factory is still emblazoned with a huge stone beehive surrounded by the words "In God We Trust" and the year it was built, 1878.

The Roots shifted from bee-keeping to candle-making after another providential encounter. A local priest told the founder's son, Huber Root, that he needed quality candles for his worship space. Gleaning beeswax from the family hives, the young Root hand-rolled the company's first liturgical candles.

Now seasoned experts with a whole line of church and consumer products, the Root family has modernized and expedited the candle-making process. Today, paschal candles are molded by machines through a process called extrusion.

"(Wax) shavings are being forced under a tremendous amount of pressure to push out a candle almost like a Play-Doh machine," described Root. The resulting pillars of wax are cut to size, then sharpened or melted into a pointed candle.

Though most of the process is mechanized, paschal candle decoration still requires the touch

of craftsmen. Decorators pour colored wax into tiny molds and, once cooled, pop them out and coat them with glue. The workers then carefully place each item on the candle and tack it down with pins. Sometimes foil is rubbed against the candle to create a metallic background, or hot wax is brushed on just like paint.

The decorations themselves are steeped in tradition and symbolism. The cross figures prominently, as does the current year, reminding the faithful that Christ is present in the here and now. The candle also includes the first and last letters of the Greek alphabet — alpha and omega — recalling that Jesus is the beginning and the end of all.

"The ladies who decorate these candles take pride in these candles," said Hamrick. "They do their very best with them."

Carefully wrapped and boxed, the completed waxen works of art are finally shipped to churches across the country. In the coming weeks, the company will dedicate long hours to completing all the paschal candles before Easter.

"I think he'd be very proud," said Root, speaking of the factory's founder. "We're providing something that's important to the spiritual needs of people."

"It gives off love, you know," summarized Hamrick. "It's just something that's beautiful and something that God wants us to do to make the occasion special."

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Bishop speaks on 'Truth in Charity' at Christ the King

BY JENNIFER MILLER

"It doesn't take much effort to see division, empty promises, fear and anger in our society. However, as a church, we know that a deep and personal relationship with Jesus, who is the Truth, leads to a life of unity, charity, joy and freedom," Megan Bazler Urbaniak, director of adult faith formation at Christ the King Parish in South Bend, explained. "We begin to live a life of the beatitudes, a life where we see Christ in others and draw others to the healing and charitable love of Christ."

Urbaniak organized the Christ the King Parish Lenten mission, which took place March 12-14. "We first considered choosing 'Truth in Charity' because it's Bishop Rhoades' episcopal motto. As the planning committee spent time in prayer, we began to realize how important and timely a reflection on God's truth and charity is. The psalms, readings, prayers and music we selected were carefully and prayerfully chosen as we each explored the need for more authentic truth and charity in the world."

After a parish potluck meal Sunday night, Bishop Kevin C. Rhoades began the Christ the King parish mission, leading evening vespers and preaching. The Gospel that evening was the Beatitudes, from Matthew 5:1-15.

He started his reflection by sharing the memory of how he chose his episcopal motto, Truth in Charity or "Veritatem in caritate," in Latin. He was Rector of Mount Saint Mary's Seminary in Emmitsburg, Md., at the time, when he received the call that he was being appointed a bishop, the bishop of Diocese of Harrisburg, Pa. The motto comes from chapter four of St. Paul's letter to the Ephesians, verse 15,

which reads: "living the truth in love, we should grow in every way into Him who is the head, that is, Christ." Bishop Rhoades explained, "He (St. Paul) urges them to live in the truth out of a desire for the good of others, acting in love. In our speech and our conduct, when we are truthful, sincere and motivated by love, we grow into maturity in Christ. Christ is our goal and our life is to be 'in Him.' He is the head of the church. It is from Christ that we receive the truth and it is from Christ that we learn to love."

Next, Bishop Rhoades connected the motto and theme of the parish mission with the Beatitudes, "the beginning of Jesus' Sermon on the Mount."

"I can't think of a better instruction on how to live the truth in love. The Beatitudes are at the very heart of the teaching of Jesus," he said.

"The wonderful blessings and reward proclaimed in the Beatitudes: possessing the kingdom of heaven, inheriting the earth, seeing God face to face.... These are descriptions of eternal life, communion with God in heaven, which is our ultimate end and perfect happiness. We can have a taste of that happiness here on earth when we live the Beatitudes."

He continued by going into detail about how Jesus Himself first lived the Beatitudes, how Mary was connected to them and how the faithful could choose to follow Jesus by living these sacred words.

"The Beatitudes are really the program of life of the Christian. They free us from the false values that surround us in the world. They show us what it means to live in the truth, to live in Christ who is the truth."

By connecting the life and words of Christ, Bishop Rhoades invited everyone to come closer to God in a fatherly way. "The



Jennifer Miller

Bishop Kevin Rhoades preaches at evening vespers, which began a Lenten retreat at Christ the King Parish March 14. He spoke on the theme "Truth in Charity."

Beatitudes are words of truth. They are a kind of self-portrait of the One who is Truth Incarnate, Jesus. And they are to be the portrait of His followers, His disciples.

"They also paint us a picture of what God's grace can accomplish in us if we run to Him in repentance and ask Him to accomplish what He died to give us. The Beatitudes have a revolutionary power," he shared.

"I can't think of a better Lenten practice than reading, studying, praying over the Beatitudes every day. They are the rules for a Christian revolution."

Other speakers for the remainder of the Christ the King Lenten retreat were Tami Schmitz, campus minister at the University of Notre Dame, and Father John Herman, CSC, superior and rector of Moreau Seminary. A parish penance and reconciliation



service closed the retreat on Tuesday evening.

Father Steve Lacroix, CSC, pastor of Christ the King parish, shared: "We chose the theme 'Truth in Charity' because it's a message that we really need to hear. So often when people disagree about important things, they stop treating each other with charity. And the flip side of that is that people often back away from speaking difficult truths because they don't want to appear self-righteous. The bishop did a great job of reminding us that Christians have to do both. There is no truth without charity, and there is no charity without truth."

"I hope that everyone walked away from the retreat with a little more energy and enthusiasm for their Lenten prayer, fasting and almsgiving," Father Lacroix added.

Science Olympiad state finals

Sixteen students from Bishop Dwenger High School participated in the Indiana Science Olympiad state finals on Saturday, March 18. Held on the campus of Indiana University in Bloomington, 37 of the best teams from across the state were challenged in 23 events and four trial competitions.

The following Bishop Dwenger students won medals: Max DiFilippo and Patrick Morr, first place in tower construction and third place in electric vehicle; Nikki Gloudemans and Kyle Weingartner, first place in robot arm; and Laura Carroll and Cierra Stith, fifth place in ecology.

Additionally, DiFilippo and Morr received the 2017 Tom Sayers Engineering Award for engineering excellence, exempli-

fied by their outstanding tower construction. Their structure weighed 6.2 grams, the weight of two pennies' and supported 15 kilograms, or 33 pounds. The award is accompanied by a \$150 cash contribution to the Bishop Dwenger Science Olympiad team for use in future engineering projects.

Competing for Bishop Dwenger were seniors Laura Carroll, DiFilippo, Samuel Fair, Kevin LaMaster, Patrick Morr, Mike Voors and Kyle Weingartner; juniors Chino Eke, Nicole Gloudemans, Farrah Pilling and Ryan McCardle; sophomores Natalie Guisinger and Matthias Post; and freshman David LaMaster, Jacob Nicholson and Cierra Stith



Provided by Katie Burns

The tower constructed by by Max DiFilippo and Patrick Morr, Bishop Dwenger High School science students, undergoes judging at the Indiana Science Olympiad state finals on Saturday, March 18. Several competitors from the school, including DiFilippo and Morr, took home Top Ten honors from the event.

Form and chaos

I am not the first to notice that ideas and styles spread across the fine arts, regardless of medium or genre. In the middle of the 19th century, orchestras grew to 100 or more musicians, and symphonies were lush and tuneful. Think of Wagner, Tchaikovsky and Saint-Saens. Novels had as many characters as orchestras had musicians. Their prose was lush and their stories absorbing. Think of Dickens, Tolstoy, Melville and Hugo.

Architecture expressed similar thoughts in stone and steel. The Paris Opera, where Saint-Saens was played, has beautiful lines and lots of ornamentation.

A different thread runs through the arts today. Poetry no longer matters, because it's a word game for an elite intellectual subculture. The rest of us can't recite any contemporary poems, because we can't remember them. They don't rhyme, they have no rhythmic structure and they're not about anything. Often, they're just jumbles of words.

John Cage's music is a jumble of sounds; and sometimes not even that. His piece "4'33" is four minutes and 33 seconds of nothing at all.

Jackson Pollock represents the jumble style in painting. He didn't use an easel or a brush; he just dripped paint on the canvas. And while he was working, he once said, "I'm not aware of what I'm doing."

Mark Rothko represents the nothing-at-all style. His Black-Form paintings are a series of

eight black canvases.

This kind of anarchy — no story, no cadence, no song, no organized sense of shape, perspective or color — has not arrived in architecture, because buildings have to stand up and we need to live in them. But there is a deconstructivist movement that has elements in common with it. Architects like Frank Gehry (Walt Disney Concert Hall), Rem Koolhaas (Seattle Public Library) and the Coop Himmelb(l)au (Gasometer in Vienna) design chaotic and unpredictable buildings with odd surfaces.

In my more cynical moments, I have suspected that all of these artists (except Frank Gehry, whom I kind of like) are playing a joke on us. My rule of thumb about art is, if I can do it, it's not art. And I could paint a canvas black; or not play my instrument for four minutes. Heck, I could do five minutes.

But to be fair, there is a deeper idea at work. John Cage once described music as "a purposeless play." It's "not an attempt to bring order out of chaos ... but simply a way of waking up to the very life we're living."

Traditional artistic forms impose an order on the world, and offer us a way to understand it and appreciate its beauty. The point of postmodern art is to dispense with these structures and bring us face to face with brute reality.

Cage is right to speak of chaos. That's exactly how Ovid describes the primal state of things: "the face of Nature in a vast expanse/ was naught but



JOHN GARVEY

INTELLECT AND VIRTUE

Chaos uniformly waste./ It was a rude and undeveloped mass/ ... congested in a shapeless heap."

I've been thinking lately about creating a Fine Arts Council at the university, whose charge would be not to appreciate this representation of the world, but to rebel against it.

In the Catholic imagination, the God who created the heavens and the earth brought an order out of primordial chaos. Or in Ovid's words, "God, or kindly Nature, ended strife — / ... he bound the fractious parts in tranquil peace."

Perhaps if we can bring together enough people who see the world this way, they can inspire one another to a distinctively Catholic vision of the arts. I'm not sure what it would be. (I have already confessed to being no artist.) But I know it has to start in a different place than where the culture is today.

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

Greenhouse projects build community

Each week of Lent, this reflection series will provide ways to incorporate global solidarity and the struggles of our brothers and sisters throughout the world into your Lenten journey

Nation focus: Mexico

Catholic social teaching principle: Call to family, community and participation

Question: Who in your community supports you, and how do you support them?

Scripture quote: "We must consider how to rouse one another to love and good works. We should not stay away from our assembly, as is the custom of some, but encourage one another, and this all the more as you see the day drawing near." — Hebrews 10:24-25

Prayer intention: For Maria Martinez and her community in Mexico, that they may continue to find strength and joy in the time they spent planting and harvesting together.

Almsgiving challenge: Give \$.25 to CRS Rice Bowl for each hour you worked with someone today.

Mexico is a nation about three times the size of Texas, where Catholic Relief Services works with more than 58,000 people in the areas of emergency response, agriculture, peace building and capacity building. Mexico has one of the largest economies in Latin America,

CATHOLIC RELIEF SERVICES: RICE BOWL

MELISSA WHEELER

but around 50 percent of the population lives in poverty; and issues with drug trafficking and violence affect the lives of thousands of Mexicans. These situations cause many to leave their communities to find work. CRS is working to help individuals to stay in their native communities and provide for their basic needs.

Maria de la Luz Lugo Martinez is one of the beneficiaries of CRS' work in local Mexican communities. Martinez's community participates in a greenhouse project that empowers women by helping them grow cacti to sell in their local market. Not only do the women work in gardening to be able to make a profit that will help feed their families, but they grow in their sense of community. Martinez told CRS, "At the greenhouses, we laugh, we talk, we spend time together. Sometimes we leave our homes angry or sad. But then we start working with the plants, and we forget. Talking, laughing — we forget our problems for a while."

This sense of community is

CRS, page 17

The Lord sees the darkness or the light that is in our hearts



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Fourth Sunday of Lent John 9:1-41

Drawing from the first word, in Latin, in the Entrance Antiphon for this weekend's liturgy, this Sunday long has been called "Laetare Sunday". "Laetare" means "to rejoice". The church rejoices that even amid the drabness and penance of Lent, the glory of Christ shines forth, as the Lord rose in brilliant light after being crucified.

The first reading for this weekend is from the First Book of Samuel. An ancient prophet, and therefore God's representative and spokesman, Samuel selected the young David to be

king of Israel. To signify this appointment, Samuel anointed David with oil.

Anointings always have marked persons for special jobs or to strengthen them in particular circumstances. All Catholics are anointed when they are baptized or confirmed. Priests and bishops are anointed. Faithful people in bad health are anointed to strengthen them and reinforce their spiritual constitution should they near death. Once, kings were anointed.

David was, and still is, special in the Hebrew mind. He was the great king who united and empowered the nation, but he was much more than a successful political leader. His ultimate duty was in tightening the bond between God and the people. The bond was in the people's genuine acknowledgement of God, and their lives of obedience to God's law confirmed this bond.

The Epistle to the Ephesians provides the second reading. This reading is an admonition to the Christian people of Ephesus, in the first century A.D. one of the major seaports, commercial centers and pagan shrines of the

Roman Empire.

Drawing heavily upon the imagery of light and darkness, the reading links light with righteousness and darkness with sin, calling upon the Christian Ephesians to live in the light.

St. John's Gospel furnishes the last reading. Central to the story is the Lord's meeting with a man blind since birth. The Lord gives the man sight. To understand this entire story, it is necessary to realize how Jews at the time of Jesus looked upon physical difficulties.

Unaware of the scientific explanations for blindness and other problems that people of this age have come to see as obvious, the ancient Jews believed such terrible handicaps came as a result of sin. After all, Original Sin ushered death itself into the world. In this thinking, sin also upset the good order of nature, hence disease. Thus, the question came. Was this man's blindness the result of his own sin or a sin of his parents?

Searching for an answer, the Pharisees question the man. The Pharisees are shown as obstinate and smug. By contrast, the blind

man is humble and sincere. He has faith in God and in Jesus.

An added element, surely of special interest to the early generations of Christians who suffered persecution, was that the Pharisees expelled the man from their synagogue. The righteous often suffer from the ill will of others.

Reflection

The Gospel story recalls a miracle. It also is a study in contrasts. On the one side is the man born blind, whom Jesus healed. The other side is that of the Pharisees, so self-satisfied and so confident in their own knowledge and in their own high estimates of their piety.

We must apply these contrasts to ourselves. We may not be very evil, or even pompous and boastful as were the Pharisees. Still, we must admit our limitations. Our exaggerated judgments of ourselves trick us again and again and again.

All this keeps us in the dark. Lent is the time to face facts. We must recognize our need for God. We must turn to God. He is light.

The wonder of this is that God will receive us, love us, forgive us and give us sight. The light of God's presence awaits us. Rejoice!

READINGS

Sunday: 1 Sm 16:1b, 6-7, 10-13a Ps 23:1-6 Eph 5:8-14 Jn 9:1-41

Monday: Is 65:17-21 Ps 30:2, 4-6, 11-12a, 13b Jn 4:43-54

Tuesday: Ez 47:1-9, 12 Ps 46:2-3, 5-6, 8-9 Jn 5:1-16

Wednesday: Is 49:8-15 Ps 145:8-9, 13c-14, 17-18 Jn 5:17-30

Thursday: Ex 32:7-14 Ps 106:19-23 Jn 5:31-47

Friday: Wis 2:1a, 12-22 Ps 34:17-21, 23 Jn 7:1-2, 10, 25-30

Saturday: Jer 11:18-20 Ps 7:2-3, 9b-12 Jn 7:40-53

Why it matters who Jesus is

I have been reading, with both profit and delight, Thomas Joseph White's latest book, "The Incarnate Lord: A Thomistic Study in Christology." Father White, one of the brightest of a new generation of Thomas interpreters, explores a range of topics in this text — the relationship between Jesus' human and divine natures, whether the Lord experienced the beatific vision, the theological significance of Christ's cry of anguish on the cross, His descent into Hell, etc. — but for the purposes of this article, I want to focus on a theme of particular significance in the theological and catechetical context today. Father White argues that the classical tradition of Christology, with its roots in the texts of the Gospels and the Epistles of Paul, understood Jesus ontologically, that is to say, in terms of his fundamental being or existential identity; whereas modern and contemporary Christology tends to understand Jesus psychologically or relationally. And though this distinction seems, *prima facie*, rather arcane, it has tremendous significance for our preaching, teaching and evangelizing.

In the famous scene at Caesarea-Philippi, Jesus turns to his Apostles and asks, "Who do people say that I am?" He doesn't ask what people are saying about His preaching or His miracle-working or His impact on the culture; he asks who they say He is. St. John's Gospel commences with a magnificent assertion regarding, not the teaching of the Lord, but rather His being: "In the beginning was the Word and the Word was with God and the Word was God... and the Word was made flesh and dwelled among us." In his letter to the Philippians, St. Paul writes, "Though He was in the form of God, Jesus did not deem equality with God a thing to be grasped at," implying thereby an ontological identity between Jesus and the God of Israel.

Following these prompts — and there are many others in the New Testament — the great theological tradition continued to speculate about the ontology of the Founder. Councils from Nicea to Chalcedon formulated ever more precise articulations of the being, nature and person of Jesus and the most significant theologians of the early centuries — Origen, Irenaeus, Gregory of Nyssa, Maximus

the Confessor, Augustine, etc. — tirelessly speculated about these same matters. This preoccupation with the being of Jesus signals, by the way, a major point of demarcation between Christianity and the other great religions of the world. Buddhists are massively interested in the teaching of the Buddha, but they are more or less indifferent to the ontology of the Buddha; no self-respecting Muslim worries about the existential make-up of Muhammad; and no Jew is preoccupied with the "being" of Moses or Abraham. Father White points out that the time-honored practice of ontological speculation regarding Jesus comes to a kind of climax with the meticulously nuanced teaching of St. Thomas Aquinas in the High Middle Ages.

However, commencing in the eighteenth century with the thought of Friedrich Schleiermacher, Christology took a decisive turn. Attempting to make the claims of the Christian faith more intelligible to a modern audience, Schleiermacher explained the Incarnation in terms of Jesus' relationship to and awareness of God. Here is a particularly clear articulation of his position: "The Redeemer, then, is like all men in virtue of the identity of human nature, but distinguished from them all by the constant potency of his God-consciousness, which was a veritable existence of God in Him." Armies of theologians — both Protestant and Catholic — have raced down the Schleiermacher Autobahn these past two hundred years, adopting a "consciousness Christology" rather than an "ontological Christology." I can testify that my theological training in the 1970s and 80s of the last century was very much conditioned by this approach. Father White strenuously insists that this change represents a severe declension in Christian theology, and I think he's right.

The abandonment of ontological approach has myriad negative consequences, but I will focus on just a few. First, it effectively turns Jesus into a type of super-saint, different perhaps in degree from other holy people, but not in kind. Hence, on this reading, it is not the least bit clear why Jesus is of any greater significance than other religious figures and founders. If He is a saint, even a great one, well people can argue so is Confucius, so is the Buddha, so are the Sufi



BISHOP ROBERT BARRON

WORD ON FIRE

mystics and Hindu sages and so in their own way are Socrates, Walt Whitman and Albert Schweitzer. If Jesus mediates the divine to you, well and good, but why should you feel any particular obligation to propose Him to someone else, who is perhaps more moved by a saintly person from another religious tradition? Indeed, if "God-consciousness" is the issue, who are we to say that Jesus' was any wider or deeper than St. Francis' or Mother Teresa's? In a word, the motivation for real evangelization more or less dissipates when one navigates the Schleiermacher highway.

More fundamentally, when the stress is placed on Jesus' human consciousness of God, the spiritual weight falls overwhelmingly on the side of immanence. What I mean is our quest for God, our search for the divine and our growth in spiritual awareness become paramount, rather than what God has uniquely accomplished and established. When the Church says that Jesus is God, she means that the divine life, through the graceful intervention of God, has become available to the world in an utterly unique manner. She furthermore means that she herself — in her preaching, her formal teaching, in her sacraments and in her saints — is the privileged vehicle through which this life now flows into human hearts and into the culture. It is easy enough to see that the transition from an ontological Christology to a consciousness Christology has conduced toward all manner of relativism, subjectivism, indifference and the attenuation of evangelical zeal.

One of my constant themes when I was professor and rector at Mundelein Seminary was that ideas have consequences. I realize that much of what Father White discusses in his book can seem hopelessly abstract, but he is in fact putting his finger on a shift that has had a huge impact on the life of the post-conciliar church.

Bishop Robert Barron is an auxiliary bishop of the Archdiocese of Los Angeles and the founder of Word on Fire Catholic Ministries.

SCRIPTURE SEARCH®

Gospel for March 19, 2017

John 4:5-42

Following is a word search based on the Gospel reading for the Third Sunday of Lent, Cycle A: Jesus makes a disciple of the woman at the well. The words can be found in all directions in the puzzle.

SYCHAR	JOSEPH	WELL
JOURNEY	NOON	FOOD
SAMARITAN	WOMAN	A JEW
LIVING WATER	FLOCKS	THIRSTY AGAIN
ETERNAL	WORSHIP	NOW HERE
TRUTH	MESSIAH	CHRIST
I AM HE	BELIEVE	SAVIOR

NO MORE THIRST

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

Continued from Page 16

one of the principles of Catholic social teaching. The United States Conference of Catholic Bishops calls this principle the call to family, community and participation. We remember through this principle that human beings are social by nature — we need each other. We, like the Disciples, are called to come together and grow in community.

St. Frances of Rome provides us with a shining example of the social nature of the human person. Frances grew up in a wealthy family, which led her to marriage to a nobleman. Throughout her early life she felt compelled to the religious life, but her parents favored marriage. Frances found ways through her marriage to help the poor of her local community. Frances and her husband had two sons and a daughter, so she spent much of her time in devotion to her family. When a great plague came through Italy, Frances used all her money and sold her possessions to help the sick with whatever they might

need. Once all of her money was gone, Frances begged door-to-door to get what she needed to help the sick.

Unfortunately, Frances' daughter and one of her sons fell ill and died. This compelled Frances to open part of her house as a hospital. In the later years of her life, Frances continued to serve the poor and sick of Rome as a part of a religious society of women. Throughout her life, St. Frances gave to her family and her local community in a selfless way. Even though we may not be able to live a life just like Frances', we can keep ourselves open to how God has called us to participate in our families and our local communities. A life of prayer and openness to God can help us to see how we can contribute to all of God's children. May the stories of Martinez and St. Frances of Rome serve as a model for us in our continued efforts to serve God in our everyday lives. As Pope Francis reminds us, "The Good News is no mere matter of words ... It is about leaving ourselves behind and encountering others."

Melissa Wheeler is the diocesan director for Catholic Relief Services.

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WHAT'S HAPPENING?

WHAT'S HAPPENING carries announcements about upcoming events in the diocese. Send announcements at least two weeks prior to the event. View more Catholic events and submit new ones 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 the Today's Catholic advertising sales staff at 260-399-1449 to purchase space.

FISH FRIES

Holy Name Society fish fry

NEW HAVEN — The Holy Name Society of St. John the Baptist Parish will have a fish fry Friday, March 31, from 4-7 p.m. Adults \$9, children 5-12 \$5.50 and children under 5 free.

Fish fry

FORT WAYNE — St. Charles Parish will have a Lenten fish fry on Friday, March 24 from 4:30-7 p.m. in the school cafeteria at door No. 9. Tickets are \$10n for adults 13 and up, \$5 for children 6-12, and children under 5, free. Carryouts available at door No. 8 for \$10.

Knights plan fish fry

SOUTH BEND — The Knights of Columbus Council 5521, 61533 S. Ironwood Dr., will have a fish fry on all Fridays of Lent from 5-7 p.m. Adults \$9, children 5-12 \$4. Shrimp is available for \$9.50 and cheese pizza for \$1 per slice.

Fish fry

FORT WAYNE — St. Charles Parish will have a Lenten fish fry on Friday, March 24, from 4:30-7 p.m. in the school cafeteria, door 9. Adults \$10, children 6 to 12 \$5 and children under 5, free. Carry-outs at door 8 for \$10.

Fish fry by Dan's

FORT WAYNE — The Knights of Columbus Father Solanus Council 11276 is sponsoring a Fish Fry Friday, March 31, from 5-8 p.m. in the cafeteria in the

basement at St. Elizabeth Ann Seton School. Adult meals will be \$9, children ages 6-11 will be \$5 and children 5 and under eat free at parish hall. Macaroni and cheese will be available as a substitute for children only. Proceeds will be donated to High School Youth Groups and other charitable activities supported by Knights of Columbus.

Fish fry at St. Pius X

GRANGER — The Knights of Columbus will hold a fish fry at St. Pius X on Friday, March 31, from 4 to 7 p.m. Tickets at the door are \$8 for adults, \$4 for kids 6-11, free under 6. Carry out and drive through also available

MISC. HAPPENINGS

Prayer in memory of Christian martyrs

SOUTH BEND — Prayer in Memory of those who gave their lives for the Gospel will be on Sunday, April 9, at 7:15 p.m. at St. Matthew Cathedral, 1701 Miami St., with Bishop Kevin C. Rhoades presiding. Co-sponsored by the Community of Sant'Egidio, the Diocese of Fort Wayne-South Bend ecumenical office and the Catholic Peace Fellowship.

Candy and bake sale planned

FORT WAYNE — Most Precious Blood Church will have an Easter candy and bake sale Saturday, April 8, from 4-6:30 p.m. and Sunday, April 9, from 8 a.m. to noon.

Spring rummage sale planned

KENDALLVILLE — The Rosary Sodality of Immaculate Conception Parish will have a rummage sale Friday, March 31 from 9 a.m. to 5 p.m. and on Saturday, April 1, from 9-11:30 a.m. Saturday will feature a bag sale for \$1.50.

Easter egg hunt

ROME CITY — Our Lady, Mother of Mercy Center will have an Easter egg hunt and roll on Sunday, April 9, at 2 p.m. This is a free event for children up to the age of 12. Three hunts, divided by age will be offered. Bring a basket for the hunt and the Easter bunny will meet children and pose for photos. Juice and cookies will be available.

Breakfast will be served

FORT WAYNE — St. Gaspar del Bufalo Council No. 11043 will hold a breakfast from 9 a.m to 12:30 p.m. at Most Precious Blood, 1515 Barthold St., on Sunday, March 26. Cost is \$8 for adults, \$4 for children 6-12 and \$20 per family. \$5 carryout packs will also be available. Proceeds this month will benefit seminarians.

St. Monica's Rummage Sale

MISHAWAKA — St. Monica Parish, 222 w Mishawaka Ave., will have an early bird rummage sale Friday, March 31, from 5-7 p.m. with a \$5 admission. On Saturday, April 1, the sale continues from 9 a.m. to 2 p.m.

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Margaret A. McBeth, 83, St. Mary of the Assumption

Mary Jane Clark, 82, St. Mary of the Assumption

Fort Wayne

Johnathon Quintana, 25, St. Patrick

Adele Ann Strubel, St. Joseph

John F. Gaughan, 89, St. Charles Borromeo

Rita M. Grashaw, 90, St. Elizabeth Ann Seton

Mishawaka

Ruth Micinski, 88, St. Joseph

New Haven

Melvin Leo McCrea, 94, St. John the Baptist

Notre Dame

William Alexander, 65, Basilica of the Sacred Heart

South Bend

Patricia A. Russell, 78, St. Matthew Cathedral

Raymond J. Mooney, 90, St. John the Baptist

Gloria J. Slater, 86, Our Lady of Hungary

Mina P. Costin, 91, St. Therese, Little Flower

Rose T. Cira, 91, St. Matthew Cathedral

Edward D. Nellans, 81, Holy Family

Richard A. Garis, 90, Holy Family

Wabash

LeRoy G. Fierstos, 95, St. Bernard

Warsaw

Dr. Richard W. Sasso, 82, Sacred Heart

Irene Mueller, 86, Sacred Heart

Submit obituaries to mweber@diocesefwsb.org

The Rosary Society will have a bake sale and chilli, hotdogs and coffee and doughnuts will be served.

Spaghetti dinner supports jubilee

MISHAWAKA — The Jubilee Society of Queen of Peace Parish will have a Papa Vino's spaghetti dinner on Friday, March 24, from 5-7 p.m. in the Queen of Peace gym. Tickets are \$7 for adults and \$4 for children ages 4-10 and children 3 and under eat

free. Carryout available. Contact 574-255-9674 for information.

Mary consecration planned

COLUMBIA CITY — St. Catherine of Alexandria Church, junction of S.R. 9 and 114, is offering a consecration to Mary Mass on Saturday, March 25, at 8 a.m. Another opportunity for consecration will be May 13, at 8 a.m. Contact John Francis 260-358-1989 for details.

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ASSOCIATE SUPERINTENDENT OF SCHOOLS
FORT WAYNE, INDIANA

Deadline for Applications - April 15, 2017

Necessary qualifications include:

Strong and Proven Commitment to Catholic Identity

Indiana School Administrator's License

Five Years Catholic School Administrative Experience - Principal or Assistant

Ability to Organize Effectively

Ability and Desire to Assist Principals and Administrators

Ability to Plan, Implement, and Evaluate Curriculum and Instruction

Ability to Analyze and Interpret Assessment Data

For Information and Application Contact:

Diocese of Fort Wayne-South Bend

Stephanie Howe, Personnel Assistant

P.O. Box 390 • Fort Wayne, Indiana 46801

260-422-4611 x3335

E-Mail: showe@diocesefwsb.org

An Equal Opportunity Employer



ST. ELIZABETH
ANN SETON
Catholic Church

NOW HIRING BUSINESS MANAGER

St Elizabeth Ann Seton Parish is seeking a Business Manager. Candidates must possess a love for the Catholic Faith, be proficient in all functions of bookkeeping, demonstrate high levels of computer skills including Excel and data analysis, an effective communicator, and work cooperatively with all departments. Associates Degree or higher in accounting plus 1-2 years direct accounting experience preferred or a minimum of 3-5 years' experience in an accounting field.

Send resume and cover letter to Father David Voors:
10700 Aboite Center Rd, Fort Wayne, IN 46804
or FrDaveVoors@seasfw.org no later than March 31, 2017.

VISIT

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students that boasts an exceptional student-faculty ratio, something that has helped it to achieve a 100 percent graduation rate.

Next, a banner for Saint Joseph's recent Class 3A girls basketball state championship was unveiled. All stood and applauded as a smiling Bishop Rhoades was shown the banner.

This was followed by a gift Bishop said he had never been given in person; a live goat. The goat represented a gift of \$2,600 from the school to Bishop Rhoades for Catholic Relief Services, which is enough to provide 33 goats to impoverished people living in Third World countries.

Immediately after Mass, pictures were taken before Bishop Rhoades visited with seniors in a church history class. There, he spoke on St. Thomas Aquinas and St. Francis, two important figures the students were in the midst of learning about. Finally, Bishop met with several club and student council leaders and was impressed all the great work they had been doing.

"We are excited and honored to have Bishop Rhoades visit

Saint Joseph for his annual pastoral visit today," said Susan Richter, principal. "Celebrating Mass with Bishop is always special, and our students enjoy talking with him during his class visits. Our student leaders have the opportunity to eat lunch and share their Saint Joe experiences with our shepherd. I know Bishop Rhoades enjoys this time with our young people and always encourages them to continue to grow in their faith and serve others. Having Bishop Rhoades visit our school is always one of the best days of the year; he sees our mission in action."

The day ended with the bishop leading a mid-afternoon prayer service and meeting with Saint Joseph faculty and staff members, who are there to guide the students to discipleship — a journey Bishop Rhoades feels is of the utmost importance.

"The students were being recognized for various athletic and academic achievements, which is great because they're using the gifts God has given them," he said at the end of Mass. "But what I am more proud of, and think is most important is their goodness and their love. That their formation here at Saint Joseph High School is a formation into discipleship, and in the end, that's what's most important."



Photos by Kevin Hagggenjos

Bishop Kevin C. Rhoades made a pastoral visit to Saint Joseph High School, South Bend, on March 20, celebrating Mass, speaking to faculty and students and visiting several classrooms. Above, he poses with this year's Saint Joe Scholars, students who have maintained a 4.0 or higher GPA during their four years of high school.



Students, the bishop and members of the Secretariat for Catholic Education enjoy lunch at the school.



Bishop holds a small-group discussion with representatives of the student body.



Students greet the bishop following an all-school Mass that morning.



Representatives of the Saint Joseph High School girls basketball 2017 Class 3A state champions prepare to present Bishop with a school banner and proclamation acknowledging the team's accomplishment.