

TODAY'S CATHOLIC

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Risen Christ calls all to follow him on path to life, pope says



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CNS photo/L'Osservatore Romano

Pope Francis delivers his Easter message and blessing "urbi et orbi" (to the city and the world) from the balcony of St. Peter's Basilica at the Vatican April 16.

BY CINDY WOODEN AND
JUNNO AROCHO ESTEVES

VATICAN CITY (CNS) — Jesus is the risen shepherd who takes upon His shoulders "our brothers and sisters crushed by evil in all its varied forms," Pope Francis said before giving his solemn Easter blessing.

With tens of thousands of people gathered in St. Peter's Square April 16, the pope called on Christians to be instruments of Christ's outreach to refugees and migrants, victims of war and exploitation, famine and loneliness.

For the 30th year in a row, Dutch farmers and florists blanketed the area around the altar with grass and 35,000 flowers and plants: lilies, roses, tulips, hyacinths, daffodils, birch and linden.

Preaching without a prepared text, Pope Francis began — as he did the night before at the Easter Vigil — imagining the disciples desolate because "the one they loved so much was executed. He died."

While they are huddling in fear, the angel tells them, "He is risen." And, the pope said, the church continues to proclaim that message always and everywhere, including to those whose lives are truly, unfairly difficult.

"It is the mystery of the cornerstone that was discarded, but has become the foundation of our existence," he said. And those who follow Jesus, "we pebbles," find meaning even in the midst of suffering because of sure hope in the resurrection.

Pope Francis suggested everyone find a quiet place on Easter to reflect on their problems and

the problems of the world and then tell God, "I don't know how this will end, but I know Christ has risen."

Almost immediately after the homily, a brief but intense rain began to fall on the crowd, leading people to scramble to find umbrellas, jackets or plastic bags to keep themselves dry.

After celebrating the morning Easter Mass, Pope Francis gave his blessing "urbi et orbi" to the city of Rome and the world.

Before reciting the blessing, he told the crowd that "in every age the risen shepherd tirelessly seeks us, His brothers and sisters, wandering in the deserts of this world. With the marks of the passion — the wounds of His merciful love — He draws us to follow Him on his way, the way of life."

Christ seeks out all those in need, he said. "He comes to

meet them through our brothers and sisters who treat them with respect and kindness and help them to hear His voice, an unforgettable voice, a voice calling them back to friendship with God."

Pope Francis mentioned a long list of those for whom the Lord gives special attention, including victims of human trafficking, abused children, victims of terrorism and people forced to flee their homes because of war, famine and poverty.

"In the complex and often dramatic situations of today's world, may the risen Lord guide the steps of all those who work for justice and peace," Pope Francis said. "May He grant the leaders of nations the courage they need to

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Persecuted Christians and the Hope of Easter



IN TRUTH AND CHARITY

BISHOP KEVIN C. RHOADES

Sadly, Holy Week began this year with another attack on innocent Christians. Coptic Orthodox Christians in Egypt, like so many Catholic, Orthodox and Protestant Christians here in our diocese, gathered for the sacred liturgy on Palm Sunday. At least 44 of these brothers and sisters in Christ were killed in terrorist bombings at the Church of St. George in Tanta and at the Cathedral of St. Mark in Alexandria. Over 125 people were wounded in the attacks.

The Coptic Church in Egypt, like many other ancient Christian communities in the Middle East, the cradle of Christianity, faces persecution from violent extremists. The persecution of Christians also extends well beyond the Middle East. At present, Christians are the religious group that suffers most from persecution on account of its faith. Eighty percent of all acts of religious persecution in the world today are directed at Christians. Last year, about 90,000 Christians were killed because of their faith. In the words of Pope Francis: "The Church today is a Church of martyrs."

In some countries, like North Korea, violent persecution is carried out by the state. More often, it is carried out by terrorist groups and non-state actors. They perpetrate violence and subjugation against Christians and other religious groups, including murder, rape, false detention and forced exile, as well as damage to, and expropriation of, property. ISIS, Boko Haram, Taliban, Al Shabaab and other extremist groups conduct suicide bomb attacks like happened in Egypt on Palm Sunday. Some also engage in other horrific forms of torture and execution and will often glory in the brutality inflicted on their victims and parade it on social media.

In November 2014, while waiting for an audience with Pope Francis, I was seated next to another bishop. We introduced ourselves and I learned that he was the Chaldean Catholic Archbishop of Mosul in Iraq. For an hour before the Pope arrived, we spoke about his archdiocese. His predecessor as archbishop was killed in 2008. ISIS occupied Mosul in the summer of 2014. They gave the Christians in the city the choice to convert to Islam, pay an exorbitant tax most could not afford, or be killed. Most were able to escape, but some were killed. The archbishop was not aware of any who had renounced their Christian faith. With great sadness, he told me that the Sunday after the occupation by ISIS was the first Sunday in almost 2,000 years that the Eucharist was not celebrated in Mosul. The Archbishop explained to me that he did not expect many Christians to return to Mosul after the defeat of ISIS. He shared that, even before ISIS occupied Mosul, his people experienced the hardships of discrimination.

There were many Christian villages of the Nineveh Plain near Mosul that were destroyed or occupied by ISIS in the summer of 2014. Over 150,000 Christians, mostly



John Martin

Bishop Rhoades preaches a homily on Easter morning at Sts. Peter and Paul Church, Huntington.

Chaldean and Syriac Catholics and Syriac Orthodox, fled from their homes to Erbil and remain there in poverty. Some have moved on to Jordan and Lebanon. Some live in refugee camps. Since the liberation of the Nineveh Plain villages, some Christians have returned only to find their homes and churches severely damaged or destroyed. Some would like to rebuild, but it is an enormous challenge. They also are concerned for their safety and security if they return.

The plight of persecuted Christians, Yazidis and other religious minorities in Iraq and Syria is sometimes in the news. But we should also be aware of religious persecution, mostly against Christians, that is rampant in other countries like North Korea, Somalia, Afghanistan and northern Nigeria. We also see worsening persecution in places like Bangladesh, China, Eritrea, Indonesia, Kenya, Libya, Niger, Pakistan, Sudan, Tanzania and Yemen.

Sometimes I am asked by people what they can do to help these brothers and sisters who are suffering because of their faith. There are three things I suggest: prayer, advocacy and material aid.

When I have spoken to bishops and priests from these areas of persecution, the first thing they ask for is prayer. They ask for the support of our prayers that they may have the fortitude of the Holy Spirit in the midst of suffering. These believers trust in the power of prayer. They ask us first and foremost to remember them in our prayers.

Persecuted Christians also ask us to take up their cause through advocacy with our government. They need help to rebuild their lives. They need security if they are going to return to their homes. And, if not, they need help as refugees, to find a place to live and raise their families, to build a livelihood and to practice their faith without fear. I encourage the support of

the "Iraq and Syria Genocide Emergency Relief and Accountability Act," legislation presently advancing in the U.S. House of Representatives.

Our persecuted brothers and sisters also need material help. Catholic Relief Services has projects in Iraq and other Middle Eastern countries to help suffering and persecuted Christians and other religious minorities who have been driven from their homes. For example, in Iraq, CRS works with Caritas Iraq in providing food, clean water, living supplies, shelters and education.

It was clear to me in my visit to Gaza and the West Bank this past January that the Christian and Muslim Palestinians cared for each other. They rejected violence. This gives me hope, not only for the people of Gaza, but throughout the Middle East. Peace and friendship between believers of different faiths is possible. But I am not a naïve optimist. The oppressive situation in Palestine and Gaza may lead to another eruption of violence. We must continue to support efforts in peacebuilding, one of the projects of CRS, and encourage our government to pursue justice in that region.

The Resurrection of Jesus Christ is the source of our hope. We believe that love conquers hate, that goodness can prevail over evil, and that life is victorious over death. That is the message of Easter. It is a message that resonates with the deepest aspirations of the human heart. It is the hope that inspired so many Christians from the earliest times and also in recent years to endure suffering and martyrdom, rather than renounce their faith in Christ or forsake His Gospel of love and peace.

Let us remember in our prayers during this holy season of Easter all our persecuted brothers and sisters. And let us entrust all who have died for their fidelity to Christ and His Gospel into the loving arms of our Redeemer.

Sharing the faith: Got motivation?

Teleconference aims to inspire, develop Catholics in the mission of evangelization

BY PATRICK MURPHY
AND JODI MARLIN

Like most people, Lisa Canning is busy. She's a wife and a businesswoman in Toronto, and the mother of a newborn. Yet, she intends to make time for the New Evangelization Summit May 12-13.

"I would not miss it," said Canning. "As a working mom, it's easy to forget about my call to evangelize ... to think it's a job for someone else. The summit reminds me that this is my job too."

By virtue of the sacrament of baptism, it's the call of each and every Catholic person to share the good news of the Gospel with those who have not yet been brought to Christ — and the fundamental mission of the church as well.

"Experience has taught, in our diocese and in the broader church, that understanding the Catechism of the Catholic Church and knowing the teachings of our church does not guarantee a relationship with Jesus Christ," said Mary Glowaski, director of the Office of Evangelization of the Diocese of Fort Wayne-South Bend. "In bringing NES to our diocese, Bishop Rhoades is providing each of us an opportunity to consider the many ways we can embrace our Gospel call to form joyful, committed, 'intentional disciples.'"

This is the third New Evangelization Summit in North America, but the first in which this diocese will participate. Fort Wayne-South Bend will be the only diocese offering not one, but two livestreaming participation sites; one at St. John the Baptist Church, 4500 Fairfield Ave., Fort Wayne, and another at St. Monica Church, 222 W. Mishawaka Ave., South Bend. Each site will host the broadcast from 7-9:30 p.m. Friday, May 12, and from 9 a.m. to 4:30 p.m. Saturday, May 13.

The "new evangelization" has been a holy call to Catholics ever since St. John Paul II used the phrase on his historic trip to Poland in 1979. The New Evangelization Summit brings this call to life in the everyday experience of Catholics who want to share the joy of the Gospel.

The New Evangelization Summit is one of the largest events of its kind happening in



the world today. It will bring together leading Catholic experts such as Bishop Robert Barron and Peter Herbeck, whose sound teaching, practical wisdom and dynamic speaking styles combine to inspire attendees so that they can picture themselves as evangelists. The conference will also offer opportunities for attendees to hone their skills at sharing their faith with others and leading people to salvation in Jesus Christ. Five thousand people are expected to attend.

"I have desired our diocese's participation in the New Evangelization Summit as an impetus to our ongoing efforts to spread the Gospel with renewed energy and vigor, and especially through outreach to inactive Catholics and the unchurched," stated The Most Reverend Kevin C. Rhoades, Bishop of Fort Wayne-South Bend.

The summit will be take place in Ottawa and be broadcast simultaneously to 38 sites across Canada and the U.S. The aim will be to inspire, encourage and train lay Catholics, through the sharing of personal stories, practical wisdom and resources, in ways to evangelize effectively.

"The fruit of the summit can be life-changing for the individual as well as individual parishes," said Glowaski. "We are privileged to live in a diocese that offers us many opportunities for

personal, spiritual enrichment. NES will offer us new ways, new approaches to consider for sharing the gifts, the joy and the sustaining love we experience in our relationships with Jesus Christ. NES will teach us new and effective ways to share our very Good News."

Attending the summit was a life-changing experience for Canning, who owns an interior design company. "It's a great conference for on-fire Catholics who want to change the world," she said. "The energy at the summit is just so positive. Being surrounded by committed Catholics is encouraging and reminds me I am not alone in my journey as an evangelist. I highly recommend it."

Some of the fruits of the summit are anticipated to be the creation and encouragement of a culture of evangelization within parishes, the establishment of a common vision and language for evangelization, development and inspiration among parish and diocesan staff members and lay members of congregations, the opportunity for networking and the opportunity to partake in the New Evangelization and live out the church's missionary call.

There is a ticket price of \$35 to attend, which includes lunch. For more information or to purchase tickets visit newevangelization.ca.



Public schedule of Bishop Kevin C. Rhoades

- Sunday, April 23: 2 p.m. — Confirmation Mass, St. Pius X Church, Granger
- Sunday, April 23: 6:30 p.m. — Vespers and Dinner, Henri de Lubac Jesuit Community, South Bend
- Tuesday, April 25: 7 p.m. — Confirmation Mass, St. Joseph Church, Hessen Cassel
- Wednesday, April 26: 12 noon — Redeemer Radio Sharathon, Fort Wayne
- Wednesday, April 26: 2 p.m. — Meeting of Board of Catholic Community Foundation, Sacred Heart Rectory, Warsaw
- Thursday, April 27: 7 p.m. — Confirmation Mass, St. Anthony of Padua Church, Angola
- Friday, April 28: 12 noon — Luncheon with NET Team, Archbishop Noll Center, Fort Wayne
- Friday, April 28: 6 p.m. — LuersKnight, Bishop Luers High School, Fort Wayne
- Saturday, April 29: 9 a.m. — Confirmation Mass, St. Mary of the Lake Church, Culver
- Saturday, April 29: 5 p.m. — Mass, Reception and Dinner for Evangelium Vitae Award, Sacred Heart Basilica, University of Notre Dame

Thank you from Catholic Home Missions Appeal

Dear Bishop Rhoades,

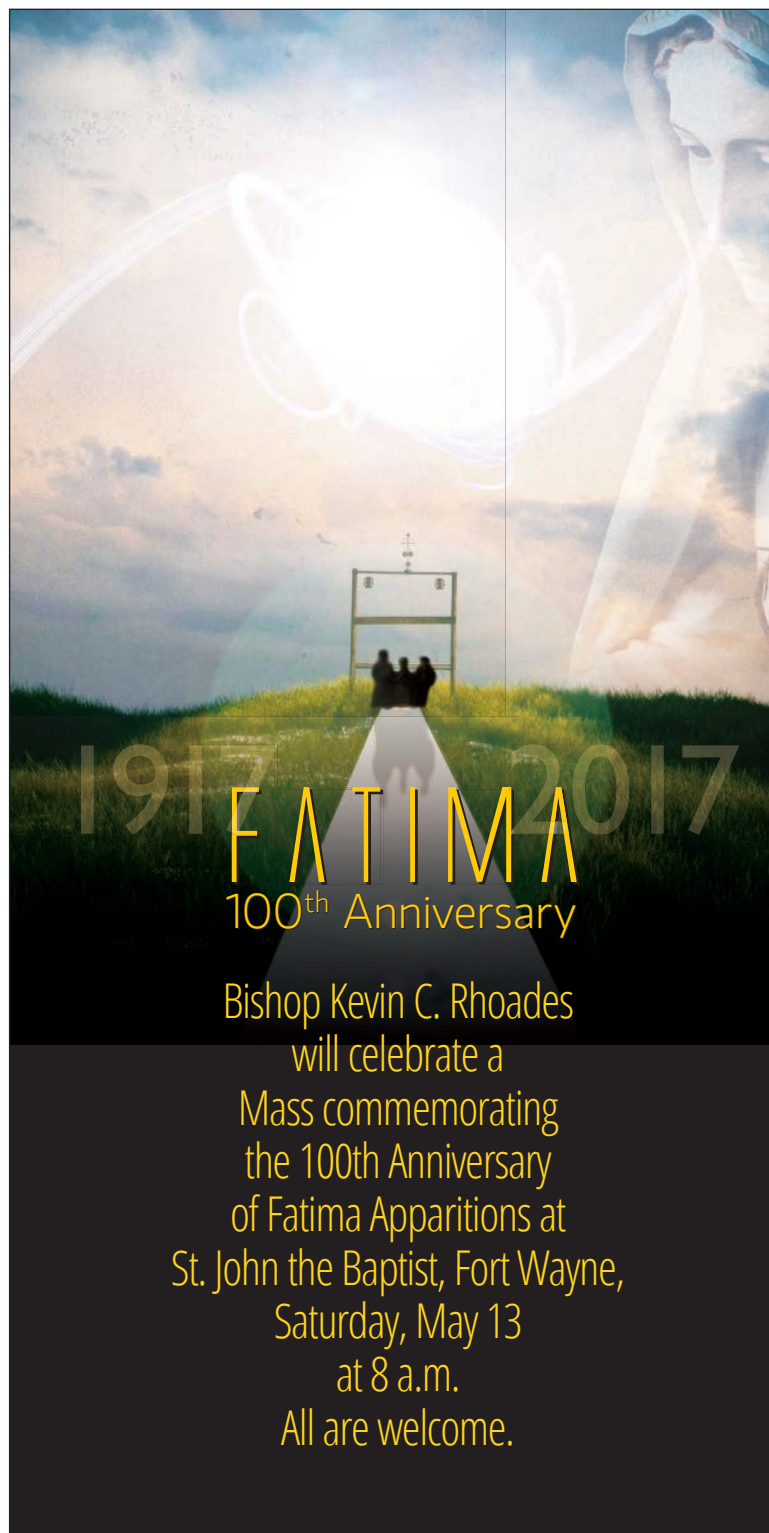
Thank you for the support of your diocese to the Catholic Home Missions Appeal in 2016. The contribution of \$56,156.45 from your diocese makes many ministries possible for isolated, rural and financially struggling dioceses across the United States.

As many of us have experienced in our own communities, the growth of our Hispanic populations has been rapid, and there is a great need to develop and integrate ministries to support them. The situation for Home Missions dioceses is no different, but often they face additional challenges. Fragile financial situations

or isolated communities complicate the creation of new ministries.

This year, the national date for the Appeal is April 29-30. For more information visit www.usccb.org/home-missions.

In the Heart of Christ,
Archbishop Paul D. Etienne
Archdiocese of Anchorage
Chairman, Catholic Home Missions Appeal



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April is

CHILD ABUSE

Awareness and Protection Month

Before you buy your child that cellphone

BY JOHN MACIEJCZYK

Any parent of a teen or preteen knows that since smartphones were introduced in 2007, social life for children has changed dramatically. Teen social life now takes place online far more than it does in the real world. Who hasn't seen a group of teen girls together but not interacting with each other, their noses glued to their phones?

How this change affects teens' social and moral development is still being studied, but as an experienced prosecutor of child exploitation crimes such as child pornography and sextortion, I know it has a very dark side. Left unsupervised, preteens and teens are subject to very real threats online. Child predators need no longer lurk at schools or playgrounds and risk being caught, but can easily assume any alluring online identity to "groom" their prey anonymously — usually girls age 12 to 15. Imagine a child predator virtually present in your child's bedroom at 2 a.m. via cellphone: a chilling thought, but it does happen.

Until the child learns to drive and needs a cellphone for safety considerations, parents should try to withstand the pressure they might feel and the whining and pleading they might hear to provide one. Once you decide to give in, you must provide oversight. As President Reagan said, "Trust, but verify."

I recommend a triad of methods to help children to avoid the real online dangers that exist: rules, monitoring and communication.

First, rules should be put in place before a cellphone is provided to a child, and their agreement to abide by them should be a precondition of that privilege. As a father of three teens, with three more on the way there, I know that rules are best written down to prevent arguing over what exactly the agreement was. A parent-child cellphone contract can be found with this story on the *Today's Catholic* website at www.todayscatholic.org. This contract, which should be signed by the child and the parents, should be displayed prominently for quick reference. Make a copy, too: It will disappear.

For brevity's sake I won't go

10 WAYS TO KEEP YOUR CHILD SAFE ONLINE

1. Know what sites your child is visiting.
2. Know who your child is communicating with.
3. Keep Computer in a common area of the home.
4. APPROVE ALL INFORMATION/PHOTOS/VIDEO YOUR CHILD PUTS ONLINE.
5. Monitor your child's use of Social Networking Sites
6. Teach your child: ONLINE communications are NOT PRIVATE.
7. Learn the technology your child is using.
8. INSTALL BLOCKING / MONITORING SOFTWARE
9. Teach your child Cyber Etiquette.
10. Help your child Report Online Abuse
<http://www.cybertipline.com>

Materials provided by the Diocese of Grand Island, Neb.

over all the contract's provisions, but will emphasize a few.

First, the cellphone is yours, not theirs; you are providing it to them only if they follow the rules. They have no privacy on the cellphone (from you), and you may examine it at any time. The contract expressly states, up front, that you will install monitoring software on the cellphone. They will answer the cellphone when you call and will not disable the GPS tracking. They will install apps only with parental permission. And most importantly, the cellphone has a curfew and will be turned in to you no later than 9 p.m. on school nights and 10 p.m. on weekends, or whatever time you think is appropriate.

I can't over stress the importance of the curfew. All sextortion cases I have handled have involved early morning calls between the predator and the child on an unsupervised cellphone. Additionally, as a practical matter, kids would rather use social media than sleep — and they end up sleeping in school instead. Violations of the rules

are punished by progressive loss of the cellphone, as part of the contract.

Next is monitoring. Cellphones themselves have some limited parental controls, which aren't sufficient. Several different monitoring apps are available for cellphones from vendors like Norton and ESET. Expect to pay for a good monitoring software that will provide web filtering and monitoring, the ability to monitor and block apps, the option to set time limits and location tracking, and an option of sending you a daily or weekly activity report. Some have the ability to turn the cellphone off remotely. In addition to this, you should check the cellphone every night to confirm that no unapproved

apps have been installed, and to check call logs and messages.

Finally is the discussion about communication. Although parenting a teen can frequently seem adversarial, it's important to talk to them about inappropriate cellphone usage, such as sexting, which is reaching epidemic proportions.

Inappropriate pictures can never be recovered. Plus, they need to know they can come to their parents if anything bad happens, not deal with it themselves, which most victims try to do. They need to know their parents love them and are always there to help.

John Maciejczyk is a federal prosecutor in the Northern District of Indiana and the District's Project Safe Childhood coordinator. He is a graduate of the U.S. Naval Academy and Notre Dame Law School. He and his wife Christina, are the parents of six children and members of St. Pius X Parish, Granger.

Proposal to enhance access to food assistance crosses the finish line, heads to Governor's desk

INDIANAPOLIS — “We do a very good job balancing budgets and doing the work of government, but we also have to do a better job of offering a hand up rather than a handout,” said Sen. James Merritt, R-Indianapolis, author of two proposals that would enhance food assistance benefits for low-income Hoosiers. One of those proposals cleared a final legislative hurdle during the last week of the Indiana General Assembly. The Indiana Catholic Conference supports both plans to increase access to food assistance.



SEN. JAMES MERRITT

“I’ve authored Senate Bill 154 and Senate Bill 9 to take the straps off of SNAP,” said Merritt. Supplemental Nutrition Assistance Program, commonly referred to as SNAP, is a program of the federal government designed to alleviate hunger and address poverty. Formerly known as the food stamp program, SNAP helps low-income people and families buy food. SNAP benefits are provided in the form of an electronic benefit card, which acts like a debit card and can be used in grocery store for the purchase of food. SNAP is regulated by the United States Department of Agriculture and administered in Indiana by the Family and Social Services Administration.

Senate Bill 154, which passed the House unanimously April 4, would increase asset limit on SNAP benefits for Hoosier recipients from \$2,250 to \$5,000 per household. The asset limit includes children’s assets; real estate, other than a person’s home; cash; and bank accounts. Besides the asset limits, people must pass a gross income test of not more than 130 percent of poverty to qualify for SNAP benefits.

Merritt said when a person has been terminated from a job, yet fails the asset test to qualify for SNAP, or food stamps, he or she is caught in between. “The goal of Senate Bill 154 is to try to fill that gap. We all hope that unemployment is not a permanent, but a temporary situation,” The Indianapolis lawmaker said: “While SNAP is a federal program, Indiana has the ability to clamp down or ease up on persons who might need temporary help and emergency assistance.”

Glenn Tebbe, executive director of the Indiana Catholic Conference, testified in support of the bill, saying in 2015 the Indiana bishops published a 2015 pastoral letter regarding poverty entitled “Poverty at the Crossroads; The Church’s Response to Poverty in Indiana.”

“Its focus is to call Catholics and all people of goodwill in Indiana to address poverty in their midst and to the areas of public policies that most directly address and alleviate poverty and its effects,” said Tebbe.

INDIANA CATHOLIC CONFERENCE



BRIGID CURTIS AYER

Quoting the pastoral letter, Tebbe said: “The Gospels insist that God’s heart has a special place for the poor, so much that God Himself has ‘become poor’ (2 Cor. 8:9). Jesus recognized their suffering and He had compassion on their loneliness and fear. He never looked away from their plight or acted as if it did not concern Him. Always, our Lord stood with the poor — comforting their sorrows, healing their wounds and feeding their bodies and their souls. He challenged His friends to recognize the poor and not remain unmoved.”

From the church’s perspective, Tebbe said, it is important that these matters be adjusted in order that eligible families have access to food. Tebbe said it is important to raise the savings asset amount in order to help families maintain dignity and reduce poverty. Forcing families to reduce meager savings only exaggerates the problem in subsequent weeks and months — forcing them to not be able to sustain themselves not only for food but for other needs as well. “We have a responsibility to

the poor,” said Tebbe. “Senate Bill 154 updates the law and benefits those in need and the common good.”

Senate Bill 9, also authored by Merritt, passed the Senate, but failed in the House. The proposal would have allowed Indiana to opt out of a federal law that bans convicted drug felons from receiving the SNAP benefits.

“We support efforts to enhance access to SNAP benefits for those returning from incarceration back into society because it helps former offenders move forward with their lives,” said Tebbe. “Senate Bill 9 would have helped offenders get the food they need to become self-sufficient.” Tebbe said he was very disappointed Senate Bill 9 failed to pass the House because it would have been a “perfect complement” to legislation passed to address Indiana’s opioid crisis.

Merritt said if it’s the state’s

goal is to eradicate the heroin epidemic in five years, a comprehensive solution to the problem must be the way forward. Lifting the ban on people who exit the department of corrections after serving their time for a drug felony is one part of this comprehensive plan.

The ICC offers several resources to stay up to date with legislative action reports, review position papers or join the Indiana Catholic Action Network. As a part of its 50-year anniversary, the ICC produced videos to explain the role and importance of its involvement in public policy making. Visit www.indianacc.org.

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MESSAGE

Continued from Page 1

prevent the spread of conflicts and to put a halt to the arms trade.”

The pope also offered special prayers for peace in Syria, South Sudan, Somalia, Congo and Ukraine, and for a peaceful resolution of political tensions in Latin America.

The pope's celebration of Easter got underway the night before in a packed St. Peter's Basilica.

The Easter Vigil began with the lighting of the fire and Easter candle in the atrium of the basilica. Walking behind the Easter candle and carrying a candle of his own, Pope Francis entered the basilica in darkness.

The basilica was gently illuminated only by candlelight and the low light emanating from cellphones capturing the solemn procession.

The bells of St. Peter's pealed in the night, the sound echoing through nearby Roman streets, announcing the joy of the Resurrection.

During the vigil, Pope Francis baptized 11 people: five women and six men from Spain, Czech Republic, Italy, the United States, Albania, Malta, Malaysia and China.

One by one, the catechumens approached the pope who asked them if they wished to receive baptism. After responding, “Yes, I do,” they lowered their heads as the pope poured water over their foreheads.

Among them was Ali Acacius Damavandy from the United States, who smiled brightly as the baptismal waters streamed down his head.

In his homily, reflecting on the Easter account from the Gospel of St. Matthew, the pope recalled the women who went “with uncertain and weary steps” to Christ's tomb.

The pope said the faces of those women, full of sorrow and despair, reflect the faces of mothers, grandmothers, children and young people who carry the “burden of injustice and brutality.”

The poor and the exploited, the lonely and the abandoned, and “immigrants deprived of country, house and family” suffer the heartbreak reflected on the faces of the women at the tomb who have seen “human dignity crucified,” he said.

However, the pope added, in the silence of death, Jesus' heartbeat resounds and his resurrection comes as a gift and as “a transforming force” to a humanity broken by greed and war.

“In the resurrection, Christ rolled back the stone of the tomb, but he wants also to break down all the walls that keep us locked in our sterile pessimism, in our carefully constructed ivory towers that isolate us from life, in our compulsive need for security and in boundless ambition that can make us compromise the dignity of others,” he said.

Pope Francis called on Christians to follow the example of the woman who, upon learning of Christ's victory over death, ran to the city and proclaimed the good news in those places “where death seems the only way out.”

Presiding over the Stations of the Cross Good Friday, April 14, at Rome's Colosseum, Pope Francis offered a prayer expressing both shame for the sins of humanity and hope in God's mercy.

A crowd of about 20,000 people joined the pope at the Rome landmark. They had passed through two security checks and were watched over by a heavy police presence given recent terrorist attacks in Europe.

At the end of the service, Pope Francis recited a prayer to Jesus that he had composed. “Oh Christ, our only savior, we turn to you again this year with eyes lowered in shame and with hearts full of hope.”

The shame comes from all the “devastation, destruction and shipwrecks

that have become normal in our lives,” he said, hours after some 2,000 migrants were rescued in the Mediterranean Sea. The shame comes from wars, discrimination and the failure to denounce injustice.

Turning to the sexual abuse crisis, Pope Francis expressed “shame for all the times we bishops, priests, consecrated men and women have scandalized and injured your body, the church.”

But the pope also prayed that Christians would be filled with the hope that comes from knowing that “you do not treat us according to our merits, but only according to the abundance of your mercy.”

Christian hope, he said, means trusting that Jesus' cross can “transform our hardened hearts into hearts of flesh capable of dreaming, forgiving and loving.”

*The bells of St. Peter's
pealed in the night,
the sound echoing through
nearby Roman streets,
announcing the joy
of the Resurrection.*

THE SACRED TRIDUUM WITH POPE FRANCIS

Holy Thursday Chrim Mass in St. Peter's Basilica



CNS/Paul Haring

Priests participate in the ceremony to bless chrim oil as Pope Francis celebrates Holy Thursday Chrim Mass in St. Peter's Basilica at the Vatican, on the morning of April 13.

Pope Francis worships at prison on Holy Thursday



Pope Francis kisses the foot of an inmate on the evening of April 13 at Paliano prison outside of Rome as he celebrates Holy Thursday Mass of the Lord's Supper. The pontiff washed the feet of 12 inmates at the maximum-security prison.

CNS photo/L'Osservatore Romano

Pope celebrates Good Friday at Colosseum



CNS/Paul Haring

A cross is pictured in front of the Colosseum before the Way of the Cross, led by Pope Francis in Rome April 14.



CNS/Paul Haring

The pope holds a crucifix during Good Friday service in St. Peter's Basilica at the Vatican.

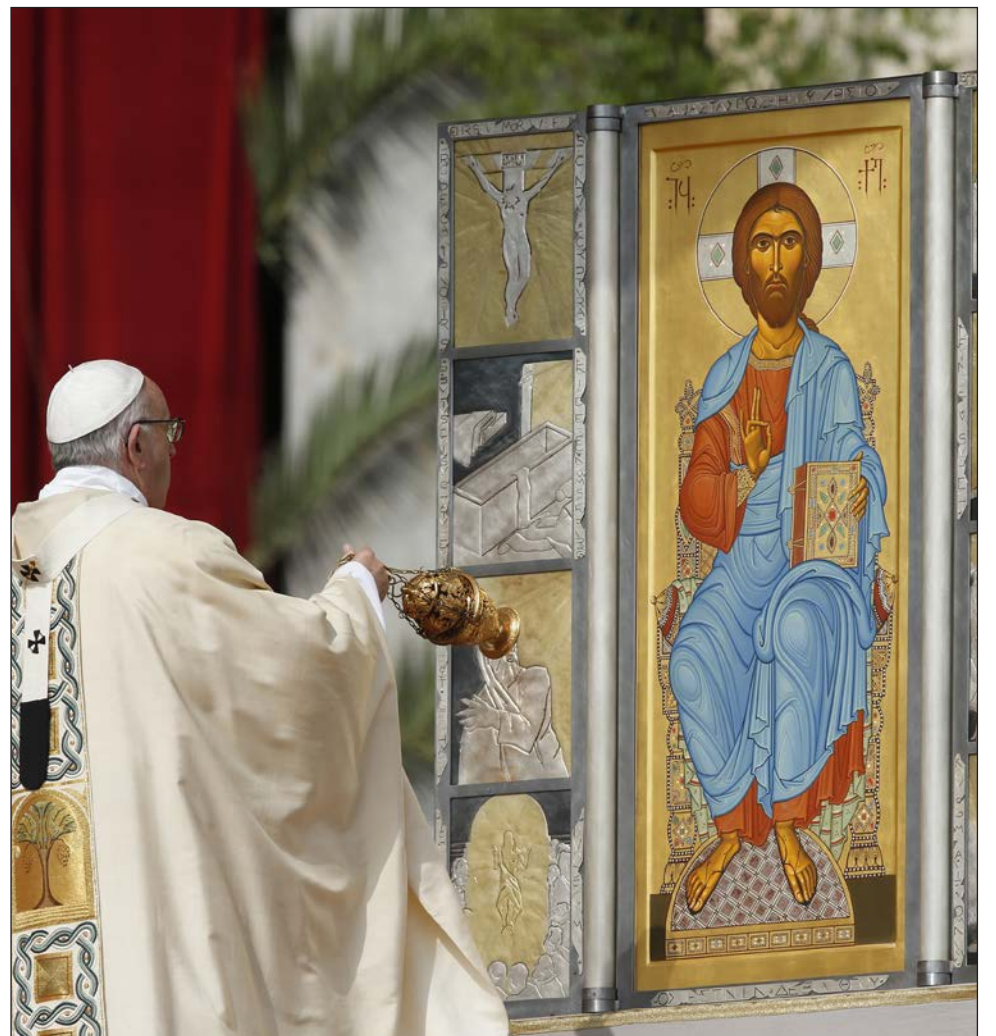
Easter Vigil at the Vatican



CNS/Paul Haring

Pope Francis carries a candle as he arrives to celebrate the Easter Vigil in St. Peter's Basilica.

Easter morning Mass: He is risen



CNS/Paul Haring

During Easter Mass in St. Peter's Square at the Vatican April 16, the pope uses incense to venerate an image of the risen Jesus.

... AND AROUND THE WORLD

Haiti



CNS photo/Jeanty Junior Agustin, Reuters

People walk up the hill to one of the Stations of the Cross on the "Calvaire Miracle" mountain that pilgrims climb every Good Friday in Ganthier, Haiti.

Vietnam



CNS photo/Kham, Reuters

Nuns carry a large wooden cross into St. Joseph's Cathedral April 14 in Hanoi, Vietnam, to celebrate Good Friday services.

Iraq



CNS photo/Marko Djurica, Reuters

Worshippers pray during Easter Mass April 16 in St. George Chaldean Catholic church in Tel Esqof, Iraq. The church was damaged by Islamic State militants.

NEWS BRIEFS

Good Friday in the Philippines



CNS photo/Mark R. Cristino, EPA

A Filipino penitent is nailed to the cross during the reenactment of the crucifixion on Good Friday in Manila.

Pope to priests: Never separate truth, joy, mercy from the Gospel

VATICAN CITY (CNS) — Always preach the whole truth of the Gospel with humility and respect and never be afraid to offer that truth just "one sip at a time," Pope Francis told the world's priests. The Gospel is truth, "brimming with joy and mercy. We should never attempt to separate these three graces of the Gospel: its truth, which is non-negotiable; its mercy, which is unconditional and offered to all sinners; and its joy, which is personal and open to everyone," he said April 13 during the Chrism Mass in St. Peter's Basilica. Presiding over the first of two Holy Thursday liturgies, Pope Francis blessed the oils that will be used in the sacraments of baptism, confirmation, ordination and the anointing of the sick. With Holy Thursday commemorating the day Jesus shared his priesthood with the apostles, Pope Francis led the more than 1,500 priests, bishops and cardinals in a renewal of their priestly vows and dedicated his homily to the importance of preaching with a joy that touches people's hearts. "The priest makes the message joyful by his whole being," he said, and it is in "little things" that this joy is best shared.

Pope washes feet of 12 prison inmates at Holy Thursday Mass

VATICAN CITY (CNS) — In a gesture of service toward marginalized people, Pope Francis washed the feet of 12 inmates, including three women and a man who is converting from Islam to Catholicism. Although in Jesus' time, washing the feet of one's guests was performed by slaves, Jesus "reverses" this role, the pope said during the Holy Thursday Mass of the Lord's Supper April 13 at a prison 45 miles from Rome. "He came into this world to serve, to serve us. He came to make himself a slave for us, to give His life for us and to love us to the end," he said. Pope Francis made his way by car to a penitentiary in Paliano, which houses 70 men and women who testified as a witness for the state against associates or accomplices. To protect the safety and security of the prisoners, only a live audio feed of the pope's homily was provided by Vatican Radio as well as selected photographs released by the Vatican. The Vatican said April 13 that among the inmates who participated in the foot washing ceremony, "two are sentenced to life imprisonment and all the others should finish their sentences between 2019 and 2073."

Victory belongs to one who triumphs over self, not others

VATICAN CITY (CNS) — Jesus came to the world not just to teach, but to radically change human hearts that have hardened from sin, the preacher of the papal household said during a service commemorating Christ's death on the cross. "A heart of stone is a heart that is closed to God's will and to the suffering of brothers and sisters," but God, through the son, offers the world "a heart of flesh," Capuchin Father Raniero Cantalamessa said in the homily. Pope Francis presided over the Good Friday Liturgy of the Lord's Passion April 14 in St. Peter's Basilica, which began with a silent procession down the central nave under dim lighting to emphasize the solemnity of the ceremony. The pope then lay prostrate on the floor in silent prayer. As is customary, the papal household's preacher gave the homily. Father Cantalamessa said the motto of the Carthusian monks, "Stat crux dum volvitur orbis" (The cross is steady while the world is turning), represents Christ and His cross standing firm, not against the world, which is always in flux, "but for the world, to give meaning to all the suffering that has been, that is and that will be in human history."

LaMaster earns Eagle Scout rank

FORT WAYNE — Kevin LaMaster of Troop 451, chartered by St. Jude Church, has earned the honor of becoming an Eagle Scout, the highest advancement rank in Scouting. Only about 5 percent of Boy Scouts attain this prestigious honor.



KEVIN LAMASTER

LaMaster's Eagle Scout project included over 216 service hours for Acres Land Trust. He led a crew of scouts and friends to clear roughly 5,000 feet of trail for the Heinzerling Family Five Points Nature Preserve, located northeast of Hometown. He also planned, developed and led the construction and installation of a hand-lettered wooden sign for the entrance to the preserve. Along with his many scouting activities, he earned 28 merit badges.

At his Court of Honor on Sunday, April 9, LaMaster thanked his family and the many leaders and volunteers who helped him achieve his goal of becoming an Eagle. He shared with his fellow scouts how the additional commitment and sacrifice to reach this rank is worth the effort because of the emphasis on character development, leadership and service.

LaMaster started in the scouting program 12 years ago as a Tiger Cub Scout. The son of John and Laura LaMaster, he is a senior at Bishop Dwenger High School,

AROUND THE DIOCESE

Holy Family choir donates Mass vessels



MacDonald Studio

The choir at Holy Family Catholic Church in South Bend present a chalice, paten and ciborium to pastor Father Glenn Kohrman on Palm Sunday. Members raised the funds to purchase the items by singing for funerals and weddings. Pictured is choir director Joseph Somers presenting the chalice to Father Glenn Kohrman as members of the choir look on. Associate choir director Helen Hibbs holds the paten.

ranking sixth in his senior class. He is a National Merit Scholar and will be awarded the Father Solanus Casey Vocation Society Christian Leadership Award on Friday, April 21. He will major in actuarial science at Purdue University in the Honors College this fall.

USF 5K to help Haiti orphans

FORT WAYNE — Students from the University of Saint Francis are holding a 5K run/walk and silent auction on Sunday, April 23 at 1 p.m. in the Hutzell Center on the USF campus, 2701 Spring St., to raise funds to support orphaned children in Haiti. The Formula for Life 5K is open to all levels of runners and walkers, and families are welcome. All proceeds from the event will be donated to Our Lady of Perpetual Help Orphanage in Haiti.

The fee to participate is \$15, and attendees can enjoy live music by Hubie Aschraft. Register at runreg.com or email Dr. Amy Obringer ataobringer@sf.edu for a registration form. Anyone who attends or participates can bid on a variety of silent auction items.

Formula for Life was created by USF graduate Cortney Shepard after a mission trip to the Dominican Republic in 2007, where she encountered newborns and infants in dire need of nutrition. Deeply moved by the experience, she began raising funds to send infant formula to Haiti, where even more children were in need. Her work gained momentum on the USF campus and evolved into a university-wide campaign named Formula for Life.

Learning to live the liturgical calendar: Divine Mercy Sunday

BY JENNIFER MILLER

"There is nothing that man needs more than Divine Mercy." St. John Paul II spoke these words at the grave of St. Sister Faustina Kowalska, Krakow, Poland in 1997. He then dedicated the entire world to God's Divine Mercy, realizing the centrality of this key aspect of the Gospel.

St. M. Faustina Kowalska (1905-1938) was a faithful, simple mystic and religious sister of the Congregation of Sisters of Our Lady of Mercy. She is also known as the Apostle of the Divine Mercy, due to her regular visions of and conversations with Jesus, which led to the promulgation of the devotion. In obedience to Jesus' specific requests, she saw to it that the feast of Divine Mercy was begun to commemorate Christ's redemptive love and mercy, complete with special prayers, a chaplet and an image.

Divine Mercy Sunday takes place the first Sunday after Easter. Here, the beauty of the Catholic liturgical calendar

begins to shine through, connecting the historical with the present reality.

The novena and image of Divine Mercy

The Divine Mercy novena starts on Good Friday, the day when Jesus gave His ultimate gift, His life, for all people — freely, fully and humbly. The redemption of sins through His sacrifice on the cross is the great act of love. It is love that kept Jesus there. Imagine, then, the grace that flows, both literally and spiritually, from the cross to the believer for the next nine days of prayer.

The image of Divine Mercy shows that grace, which we know spiritually exists. The resurrected person of Jesus Christ stands, walking towards the viewer, victorious, with the holes of the crucifixion in His hands, blessing them with His right hand and pulling open His sacred heart with His left. From His heart stream beams of white and red, rays of water and blood, respectively. Through the dark,



Jesus, I trust in You

through the waiting and mourning time in the tomb to the bright morning light of Easter Sunday resurrection, the grace and light from the side of Jesus' side can to this day illuminate the lives of those who believe. Truly these nine days offer great grace, available to every person.

In the image of Divine Mercy, one observes the reflection of three sacraments: baptism, penance and Eucharist. On this day, the church reads in the Gospel according to St. John (Jn. 20:19-29) about the risen Christ appearing in the upper room and the institution of the sacrament of penance. Ever the merciful father, God yearns for His children to return home and thus offers them Jesus, the Divine Mercy and mediator. Jesus is present to the viewer, walking towards them, offering, once again, His peace.

In speaking to St. Faustina, Jesus explained, "My mercy is greater than your sins and those of the entire world. Who can measure the extent of my

CELEBRATING EASTER

Parishes recall Jesus' death, celebrate His resurrection during Holy Week



Kevin Haggenjos

Jesus and the cross are raised into place during a live Viacrucis, or Way of the Cross reenactment, which took place at St. Vincent de Paul Parish, Elkhart, on Good Friday, April 14.



John Martin

Follow our Lord's example, Bishop Kevin C. Rhoades takes up the role of a servant and washes the feet of young people during Holy Thursday Mass of the Lord's Supper at the Cathedral of the Immaculate Conception, Fort Wayne.



John Martin

Students from Bishop Dwenger and Bishop Luers high schools in Fort Wayne attend Holy Thursday Mass at the Cathedral of the Immaculate Conception.



Kevin Haggenjos

Costumed children observe a live Viacrucis at St. Vincent de Paul, Elkhart, on Good Friday.



Joe Romie



John Martin

Above, Sts. Peter and Paul Parish in Huntington welcomed Bishop Rhoades as the celebrant of Easter morning Mass on April 16. Concelebrating the Mass are, at left, associate pastor Father Silvino Ndayambaje, and at right, Msgr. Owen Campion.



Joe Romie

During the beginning of the Easter Vigil at St. Charles Borromeo Church, a young participant holds an individual candle in the darkened church as a sign of the Light of Christ overcoming the darkness. The flame of each individual candle originates from the Easter candle's flame.



John Martin

Lector Allen Machielson reads from the Bible during the 10:30 a.m. Easter morning Mass at Sts. Peter and Paul Parish.



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Archbishop Noll Center | 915 S. Clinton St.

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(260) 399-1452 -or- asturm@diocesefwsb.org.

Alpha is a program, endorsed by Pope Francis, used by Catholic parishes around the world as a primary tool of evangelization. Alpha is intended as a beginning: it is an invitation into friendship with Jesus.

LEARN MORE

www.DioceseFWSB.org/adult-faith-formation.



DIOCESE OF
FORT WAYNE-SOUTH BEND
SECRETARIAT FOR EVANGELIZATION

DIVINE

Continued from Page 9

goodness? For you, I descended from heaven to earth; for you I allowed myself to be nailed to the cross; for you I let my sacred heart be pierced with a lance, thus opening wide the source of mercy for you. Come, then, with trust to draw graces from this fountain. I never reject a contrite heart."

Through the pale-colored ray, that of water, a soul is washed clean in baptism, which makes it righteous. Through the red ray, that of Christ's own blood, a soul is fed by the Eucharist, which is the life of souls. "The sacrament of baptism and penance purify the soul, and the Eucharist most abundantly nourishes it," said St. Faustina.

Under the guidance of her confessor, Father Michael Sopocko, St. Faustina directed the creation and painting of the image of the Divine Mercy, which Jesus himself told her to have made. This is the only known portrait of Jesus that He himself guided to be painted. In 1931, St. Faustina had a vision of this image and heard Jesus saying to her: "Paint an image according to the pattern you see, with the signature: Jesus, I trust in You."

The liturgical connection

Easter celebrates the Lord's triumph over death. It is the holy day that changes everything, that makes Christians Christian.

Thus, it is the pinnacle of the Roman Catholic liturgical year and is celebrated as such. For a full octave of days, Easter is celebrated every day. The names Easter Monday, Easter Tuesday, etc., sound repetitive, but offer a hint of the significance of the gift given at the Resurrection.

What, then, would best complete such a continual feast? Perhaps the devotion that offers a pathway of grace to live this new life, Divine Mercy.

At the Lord's direction to St. Faustina, the Divine Mercy Chaplet is to be prayed the Sunday after Easter, while the soul is awash in the love and purity of the Paschal Mystery, when Jesus' merciful and compassionate heart is especially open to all contrite people.

The origin of the feast

Jesus told St. Faustina, in her visions while she was on a retreat in 1936, of three ways His Divine Mercy was to be exercised: through deed, word and prayer. He wanted a celebration of His feast of mercy and veneration of the Divine Mercy image, as well as acts of mercy shown on earth, "because even the strongest faith is of no avail without works."

In her diary, which St. Faustina was told to write by her spiritual director and her superior, she recorded Jesus saying to her: "I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners. On that day, the very depths of My tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the fount of My mercy. The souls that will go to Confession and receive Holy Communion shall obtain complete forgiveness of sins and punishment. On that day are open all the divine floodgates through which graces flow."

Detractors argue that it is simply a cultural, local feast, not a universal one; but theologians in the last 50 years have reclaimed the deep scriptural and traditional roots of mercy that St. Faustina heard of in her visions of Jesus. Also, throughout the Bible, God's work in and with humanity is through human history, through the local and specific, for the universal salvation of all people. Jesus was born into a specific family, culture and heritage, but for the salvation of the whole world.

Pope Benedict XVI spoke to this situation when he preached in 2006 on Divine Mercy Sunday, "The Servant of God John Paul II ... wanted the Sunday after Easter

to be dedicated in a special way to Divine Mercy, and providence disposed that he should die precisely on the vigil of that day (in the hands of Divine Mercy). ... Let us recall, in particular, the encyclical Dives in Misericordia of 1980, and the dedication of the new shrine of Divine Mercy in Krakow, in 2002. The words he pronounced on that last occasion were as a synthesis of his magisterium, evidencing that devotion to Divine Mercy is not a secondary devotion, but an integral dimension of a Christian's faith and prayer."

Pope Francis, like St. John Paul II and Pope Benedict XVI, has made mercy a central theme in his pontificate. In "Misericordiae Vultus," he wrote, "Mercy is the very foundation of the Church's life. All her pastoral activity should be caught up in the tenderness she makes present to believers; nothing in her preaching and in her witness to the world can be lacking in mercy. The Church's very credibility is seen in how she shows merciful and compassionate love." Most recently he proclaimed a Year of Mercy, highlighting this key element of Christianity. This special year included his visit to World Youth Day in Krakow, Poland, which highlighted St. Faustina's gift to the world.

Divine Mercy today

Celebrate the feast: Jesus offered the feast of Divine Mercy to all people everywhere. When there is such extreme violence and unrest in the news, Divine Mercy is the key against the evil in the world. Jesus said to St. Faustina, "On this day the very depths of My tender mercy are open. I pour out a whole ocean of graces upon those souls who approach the font of my mercy... Let no soul fear to draw near to Me, even though its sins be as scarlet."

Practice corporal and spiritual works of mercy: In everyday life, each person is given opportunities daily to show God's great mercy. St. Faustina, in her last years of life before dying of tuberculosis at age 33, was the doorkeeper for her convent. She wrote about the humble job, "Oh, how happy I am that my superiors have given me such a task! I understand that mercy is manifold, one can do good always and everywhere and at all times. An ardent love of God sees all around itself constant opportunities to share itself through deed, word and prayer." We are to be apostles of mercy; we must be vessels of mercy to others. For that which we have received, we are to give.

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A life lived in devotion to the Divine Mercy: Ed Dahm

BY DEB WAGNER

Dec. 22, 2016, is a date burned into the hearts of those who knew and loved Fort Wayne resident Ed Dahm. Some of his grown children acknowledge that the date is the day he died, along with his beloved dog, in a crash with a charter bus. Others refer to it as “the day he earned his external reward;” still others can only call it “the day of the accident,” because the emotions are simply painfully raw.

Dahm’s wife, Linda, had passed away in 2014. And while it might be difficult for individuals to reach a consensus on how to reference to the date of Ed’s passing, many quickly concur as to how he lived his 86 years of life.

Ed always had a very simple, childlike faith, and that faith was the guide by which he lived. Jesus was his best friend, and he believed that one gets to know a best friend better by spending time with them. His children said he was in constant communication with God, whether it was praying the rosary on his deck, walking through the yard, in the car or at a perpetual adoration chapel.

Ed was instrumental in the development of the St. Jude Parish 24/7 Adoration Chapel in Fort Wayne over 30 years ago.

He promoted the need for perpetual adoration chapels in Boston, Mass., throughout Michigan and in other states as well. He helped and was befriended by many of the priests at St. Jude and beyond. Twenty priests and two bishops attended his funeral.

Ed wanted everyone to know about his best friend, who was fully human and fully divine. Whether it was through pamphlets left for casual reading, a handwritten note or a personal visit, he wanted people in all walks of life to know that they, too, have a best friend named Jesus. He was known to challenge people to spend at least an hour with Jesus through eucharistic adoration, even if it was at 2 a.m.

As Ed’s son, Bert Dahm, explained in the eulogy he gave at his father’s funeral: “They found boxes and boxes of prayer cards, religious pamphlets and a variety of other religious items scattered about the accident scene. A passenger on the bus reportedly found a prayer card to Mary the Mother of God, promising salvation at the hour of death. The passenger knew it came from Dad’s car, and that discovery brought tears. Hopefully, it will bring much more.”

Among the religious pamphlets were thousands of Divine Mercy prayer cards. Bert further explained: “Dad passed out those items like he did scores of free carwash tickets. He knew both



Provided by Maureen Dahm Hunzicker

Ed Dahm prays the rosary on the deck of his cottage on Lake Wawasee in Syracuse.

were great gifts, but he also knew only one had the potential to lead to the penultimate gift — salvation.” Another son, Joe, added: “The Divine Mercy was central to his spiritual life — ‘Jesus, I put my trust in you.’ He did the simple things, such as a note on the back of a framed photograph, that touched many lives.”

Along with his brother Joe, Ed was the co-owner of Mike’s Carwash. He was a pioneer in the industry, having installed the conveyor automatic carwash and creating the first automatic carwash in Indiana. While this professional discovery brought him accolades, he was a man of integrity whose faith compas-

sionately permeated his business philosophy: “Treat everyone the way you would like to be treated.”

Employees were considered family. Ed’s daughter, Maureen Dahm Hunzicker, explained that her father firmly believed that “if you take care of your employees, your employees would take care of your customers and your customers will take care of you.” She said that her father was “rich in his heart.”

Occasionally, someone will say to one of Ed’s children how successful they became due to his influence.

His children fondly remember how he wrote a monthly column for an international carwash industry publication. He did not write about typical business topics, but rather how to live and run a business by the Golden Rule. Sometimes he would receive a letter from a faithful reader who simply said that the columns reminded them to be thankful.

On the morning of Dec. 22, Ed went to reconciliation, Mass, then had breakfast with Father Bob D’Souza and their buddies at Halls and stopped at a friend’s to say, “Merry Christmas.” The friend asked him how he was, and Ed replied: “Fine, but my bags are packed. The Good Lord can take me home anytime.” He left, saying his ubiquitous “God Bless!” He died an hour later.



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Daughters of Isabella Spend Day with St. Therese



Provided by Regie Jackson

To deepen their knowledge of what Pope Pius XII proclaimed as “the greatest saint of modern times,” the Daughters of Isabella de Paul Circle 434 in Elkhart went on a pilgrimage tour of the National Shrine Museum of St. Therese in Darien, Ill. on April 1. The members of both St. Vincent de Paul and St. Thomas the Apostle Churches stepped inside the world of St. Therese of Lisieux through an inspiring talk on her life and “Little Way” by Father Berhardt Bauerle, O.Carm, and a viewing of the many St. Therese artifacts on display at the museum. Shown in photo are some of the pilgrims and Father Bauerle in front of the St. Therese wall carving that adorns the shrine’s main chapel.

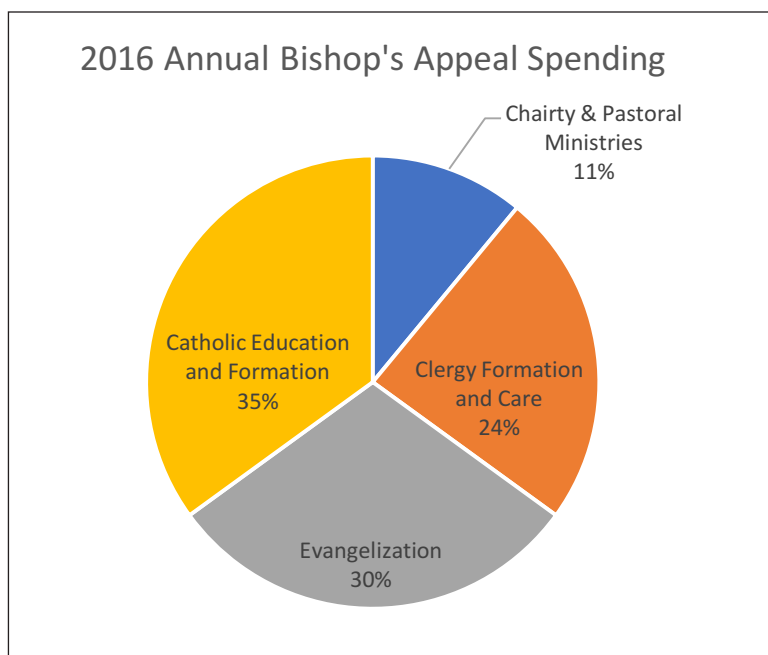
New record set by 30th Annual Bishop’s Appeal

BY JEFF BOETTICHER

The 2016 Annual Bishop’s Appeal, “Blessed are the Merciful,” was a tremendous success. For the third consecutive year, the appeal set a new diocesan record for total dollars donated. This year \$6,869,097 in support was generated, surpassing last year’s effort of \$6,721,656. The 2016 appeal reached 132 percent of its budgeted goal, resulting in more than \$1.6 million dollars being returned to the 83 parishes of the Diocese of Fort Wayne-South Bend.

Bishop Kevin C. Rhoades stated: “The generosity of the faithful in our diocese in the Annual Bishop’s Appeal is a testament to their faith and love for God and His Church. I am very grateful for the sacrifices of so many to ensure that the ministries and good works of our diocese continue. I thank everyone for their support and generosity this past year.”

The Annual Bishop’s Appeal is conducted in order to support



the various offices and ministries of the diocese. It constitutes an extremely vital support, without which these offices and ministries would no longer be able to provide services that ultimately benefit and serve all the parishioners of the diocese. Above is a general overview of how the

2016 Annual Bishop’s Appeal funds will be utilized.

Jeff Boetticher is the director of development for the Diocese of Fort Wayne-South Bend.

Winner announced in logo design contest

DONALDSON — MoonTree Studios announces a winner in the “Hoot with the Owls; Run with the Chargers” logo design contest: Alyssa Jeane Reese.

Entries were judged on relevance, originality and aesthetic quality, and those who participated were asked to focus on creating a design that would capture the creative spirit of MoonTree Studios and the excitement and verve of Ancilla College Cross Country.

Reese is a Plymouth native

who has always loved storytelling and art. She is a former Ancilla College student and MoonTree Studios summer intern. Her logo design will be used on T-shirts and promotional materials for the Hoot with the Owls; Run with the Chargers cross-country 5K fun run/walk to be held the evening of Saturday, Oct. 7.

For information visit MoonTreeStudios.org or call MoonTree Studios at 574 935-1712.

Evangelium Vitae Medal awarded to Jerome Lejeune Foundation

NOTRE DAME — The Notre Dame Center for Ethics and Culture will present the 2017 Notre Dame Evangelium Vitae Medal to the Jerome Lejeune Foundation, with a Mass celebrated by Bishop Kevin Rhoades and a banquet on April 29. The Jerome Lejeune Foundation was established in 1996 to continue the work of its namesake, Professor Jerome Lejeune.

The Evangelium Vitae Medal is the nation’s most important lifetime achievement award for heroes of the pro-life movement, honoring individuals whose efforts have served to proclaim the Gospel of Life by affirming and defending the sanctity of human life from its earliest stages.

For more information and to RSVP, visit: <http://ethicscenter.nd.edu/events>.

Join the
Notre Dame Center for Ethics and Culture
as we present the 2017



Notre Dame *Evangelium Vitae* Medal
to the

Jerome Lejeune Foundation

for their tireless efforts carrying on the work of their saintly namesake by sponsoring ethically conducted genetic research, securing healthcare for those with disabilities, and advocating on behalf of the disabled, born and unborn, in light of our shared human dignity.

Saturday, April 29, 2017

Mass at 5:00 p.m.

Celebrated by Bishop Kevin C. Rhoades
Basilica of the Sacred Heart

Banquet at 6:30 p.m.

South Dining Hall
University of Notre Dame

Learn more about the *Evangelium Vitae* Medal
and RSVP for the banquet at:
<http://bit.ly/evmb17>



Care for creation: A moral issue and a Catholic issue

BY EFFIE CALDAROLA

You need look no further than the rising sea waters threatening Miami or the erosion of coastal Alaska, where entire villages must be relocated in a state that's becoming a bellwether for climate change.

Or study our polluted oceans, where our love affair with one-use plastic desecrates the sea, or feel the incrementally hotter temperatures assailing us each decade.

It doesn't take much to conclude that climate change and environmental degradation are here.

The care of creation is a moral issue. It's a Catholic issue.

If you have any doubts that climate change and care for God's creation are moral concerns dear to the Catholic heart, you need only study what our three most recent popes have said on the issue.

Then, read the U.S. Conference of Catholic Bishops statements and see the activism of Catholic Climate Covenant that was formed in 2006 — inspired by a 2001 USCCB statement on climate change — and that is supported by 16 national partners, including the USCCB, Catholic Relief Services, Catholic Charities USA, the Catholic Health Association and congregations of religious men and women, among others.

Pope Francis is our first pope to devote an entire encyclical to the environment. "Laudato Si', On Care of Our Common Home," was published in 2015, and in it the pope relies on well-documented scientific studies but also upon Catholic teaching, moral arguments and the statements of his predecessors.

In his 1990 World Day of Peace message, St. John Paul II said the environment must be a moral priority of the church, warning that a lack of due respect for nature threatened world peace.

Pope Benedict XVI famously installed large solar panels at the Vatican, and the Vatican daily newspaper, *L'Osservatore Romano*, said at the time that "the gradual exhaustion of the ozone layer and the greenhouse effect have reached critical dimensions."

Papal interest in social problems was made clear by Pope Leo XIII. He took on the volatile issues of his day, defending the rights of workers and labor unions in his 1891 encyclical, "Rerum Novarum," the template for Catholic social justice.

As Jesuit Father James Martin reminded in a 2015 article in *America* magazine, an encyclical carries great authority in the church — only below the teaching of an ecumenical council or the Gospels themselves.

Pope Francis quotes St. Francis of Assisi's 13th-century poem, "Canticle of the Creatures," in the opening lines of "Laudato Si'."



CNS photo/Octavio Duran

A butterfly rests on a flower in Maryland. Earth Day, observed April 22 every year, marks the anniversary of the birth of the modern environmental movement in 1970.

Beyond this great saint of nature, care of creation can be traced to Jesus and beyond him to Genesis.

This is a Catholic issue.

In his article, Father Martin helped explain the lengthy encyclical in 10 main takeaways. One thing Pope Francis has done, Father Martin says, is bring faith into the international dialogue on the issue.

Pope Francis brings home another message, Father Martin explains: that environmental destruction has a disproportionate effect on the poor. The wealthy exploit resources from the poor, who cannot defend themselves from the ravages of climate change.

Why, Father Martin says the pope asks, are so many of the wealthy turning away from the poor? This is a grave moral question of our time.

The U.S. Catholic bishops have been vocal on climate change. In 2001, the bishops wrote "Global Climate Change: A Plea for Dialogue, Prudence and the Common Good."

"Action to mitigate global climate change must be built upon a foundation of social and economic justice," they wrote.

In their document, the bishops stated, "We especially want to focus on the needs of the poor, the weak and the vulnerable in a debate often dominated by more powerful interests."

Again, we hear the Catholic plea to listen to the poor rather than powerful interest groups and lobbyists that so often dominate politics today. But, we ask, who is listening to the cry of the poor?

After the March 28 executive order in which President Donald Trump effectively dismantled

FOOD FOR THOUGHT

Pope Francis isn't the only pope who has proposed care of creation as a Catholic, moral issue.

In his 2008 World Day of Peace message, Pope Benedict XVI stated that "respecting the environment does not mean considering material or animal nature more important than man.

"Rather, it means not selfishly considering nature to be at the complete disposal of our own interests, for future generations also have the right to reap its benefits and to exhibit toward nature the same responsible freedom that we claim for ourselves."

St. John Paul II, in his encyclical "Centesimus Annus," voiced his concern for the "ecological question" and the "senseless destruction of the natural environment."

Man should remember, said St. John Paul, that his "capacity to transform and ... create the world through his own work" is "always based on God's prior and original gift of the things that are."

"Another name for peace is development," St. John Paul said, quoting Blessed Paul VI, and part of this development means changing lifestyles to "limit the waste of environmental and human resources, thus enabling every individual and all peoples of the earth to have a sufficient share of those resources."

the Clean Power Plan, the chairman of the USCCB Committee on Domestic Justice and Human Development criticized the decision.

"The USCCB, in unity with Pope Francis, strongly supports environmental stewardship and has called consistently for 'our own country to curtail carbon emissions,'" said Bishop Frank J. Dewane of Venice, Fla., in response to the order.

"This executive order places a number of environmental protections in jeopardy and moves the U.S. away from a national carbon standard, all without adopting a sufficient plan for ensuring proper care for people and creation."

What can an individual do?

Pope Francis tells us this is a personal, moral issue of connectedness between us and God's creation.

We must examine our own greed, our personal connection and concern for the poor. What is our role in what the pope calls a "throwaway culture"? Do our cars and driving habits consider fuel efficiency? Are we wasteful, recreational shoppers? Do we turn our thermostats down and examine our use of non-renewal items like plastic utensils and packaging? Can we become activists and write our elected representatives? Join the Catholic Climate Covenant?

Pope Francis has given us a strong mandate: On climate change, "there is therefore a clear, definitive and urgent ethical imperative to act."

Effie Caldarola is a freelance writer and a columnist for Catholic News Service.

Creation in Scripture

BY NANCY DE FLON

Concern for the environment now occupies a prominent place in Catholic teaching. Pope Benedict XVI spoke out frequently about our need to care for the earth, and Pope Francis, in "Laudato Si'" and elsewhere, emphasizes creation care as an integral part of Catholic teaching along with other social justice and respect for life issues.

But environmental concern is not exclusively a recent issue; its basis can be found in the Bible.

Psalm 104 is a lengthy hymn of praise to God as Creator: "How varied are your works, Lord! ... The earth is full of your creatures." Best known for its reference to God's Spirit renewing the face of the earth, this psalm praises God for holding the world and all its creatures in existence, providing water to drink and "food in due time."

Some of the loveliest references to the beauty of creation are those that depict the natural world worshipping God with human gestures. "Let the rivers clap their hands, the mountains shout with them for joy" (Ps 98) and "let all the trees of the forest rejoice before the Lord who comes" (Ps 96). Some of these passages, referring to the Lord's coming, appear in our Advent liturgies. Nature is also used to personify God's attributes. In Psalm 61, the psalmist wants to "take refuge in the shelter of your wings," thus emphasizing God's protectiveness. Psalm 144 extols God as a reliable source of strength: "Blessed be the Lord, my rock."

The creation account in the first chapter of Genesis repeats the refrain, "God saw that it was good." God delights in his work and invites humans to enjoy it and care for it, giving us not "domination" but "dominion" over the rest of creation.

The original Hebrew word suggests stewardship, not power. Genesis 2:15, similarly, says that God "took (Adam) and settled him in the garden of Eden, to cultivate and care for it."

In Leviticus, God enjoins the people to observe a sabbath for the land, letting it lie fallow every seven years (25:4). This is not ritual for its own sake: Giving the land a rest will increase its future fertility.

In the Old Testament, God frequently says he desires mercy and justice, not burnt offerings of animals. The author of the Letter to the Hebrews echoes this by pointing out how Jesus, as high priest offering himself as victim, did away with animal sacrifices.

Nancy De Flon is an editor at Paulist Press and the author of "The Joy of Praying the Psalms."

'The Case for Christ' and a stubbornly historical religion

"The Case for Christ" is a film adaptation of Lee Strobel's best-selling book of the same name, one that has made an enormous splash in evangelical circles and beyond. It is the story of a young, ambitious (and atheist) reporter for the Chicago Tribune, who fell into a psychological and spiritual crisis when his wife became a Christian. The scenes involving Lee and his spouse, which play out over many months of their married life, struck me as poignant and believable — and I say this with some authority, having worked with a number of couples in a similar situation. In some cases, a nonbelieving spouse might look upon his partner's faith as a harmless diversion, a bit like a hobby, but in other cases, the nonbeliever sees the dawning of faith in his beloved as something akin to a betrayal. This latter situation strongly obtained in the Strobel's marriage.

In order to resolve the tension, Lee used his considerable analytical and investigative skills to debunk the faith that was so beguiling his wife. The focus of his inquiry was, at the suggestion of a Christian colleague at the Tribune, the resurrection of Jesus. If Jesus didn't rise, his friend explained, Christianity crumbles like a house of cards. The narrative unfolds, then, as a kind of detective story, Strobel hunting down leads, interrogating experts, asking the hard questions.

I liked this for a couple of reasons. First, at its best, Christianity is not fideist; that is to say, reliant upon a pure and uncritical act of faith on the part of its adherents. Rather, it happily embraces reason and welcomes critical questions. Secondly, and relatedly, Christianity is a stubbornly historical religion. It is not a philosophy (though it can employ philosophical language), nor is it a spirituality (though a spirituality can be distilled from it); rather, it is a relationship to an historical figure about whom an extraordinary historical claim has been made, namely, that he rose bodily from the dead.

Now especially in recent years, many attempts have been made to mitigate the scandal of this assertion. Jesus was a great moral exemplar, a powerful teacher of spiritual truth, an inspiring man of God — and it doesn't particularly matter whether the reports of resurrection are factually accurate. Indeed, it is probably best to read them as mythic or symbolic. To all of that, classical Christianity says no. It agrees with Lee Strobel's colleague: if the resurrection didn't happen, Christianity should be allowed to fall onto the ash heap of history. Therefore, watching our intrepid investigator go about his work is, for a true Christian, thrilling, precisely because the questions are legitimate and something is very really at stake.

So what were his inquiries?



WORD ON FIRE

BISHOP ROBERT BARRON

First, he wondered whether the resurrection stories were just fairy tales, pious inventions meant to take away our fear of death. But he learned that, in point of fact, many people claimed to have seen Jesus after his crucifixion, including 500 at once. Moreover, most of the leaders of the early church went to their deaths defending the legitimacy of what they taught. Would anyone do that for a myth or a legend of his own invention?

But another question came to his mind: Might they all have been victims of a mass hallucination? A psychologist patiently explained that waking dreams are not shared by hundreds of people at different times and different places. "If hundreds of individuals had the same hallucination, that would be a greater miracle than the resurrection," she informed him with a smile.

But what about the reliability of the Christian texts themselves? Weren't they written long after the events described? A Catholic priest, who is also

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Who put Christ on the cross?

In art, the crucifixion of our Lord is almost always depicted showing the torture from asphyxiation on the cross, the nails, the wound made by the spear, the crown of thorns or the beating on the way to Calvary. While these are indeed the implements that took the life of Jesus, they are not the initiators. These did not put Jesus on the cross. People did.

If the art were to depict the backstory, an exposé in today's media parlance, what would it show? Whispering among community leaders? Soliciting and counting support from one's friends? Formal and informal meetings on how to protect good people from the menace, Jesus?

Arriving at the inevitable conclusion that "something must be done"? Strategizing about when, where, how? Or devising incentives to get the collaboration of power brokers like the government?

All seems so benign, routine and respectable. But, as we know, it was evil. It wasn't the machinations themselves that are unholy, but the motivations and emotions that led ordinary, maybe even well-meaning people to bring everything they had to humiliate a man, crush His life and serve Him up as a public spectacle.

Religious leaders were threatened, even though Jesus had stated plainly He was not there to undo the law but to put the spirit of love into their



OUR GLOBAL FAMILY

CAROLYN WOO

practice. They could lose relevance, influence and be called to a different level of accountability in their actions and service.

How could they let a "nobody" without proper credentials, who did not earn His membership card, show the way of God, which was their business and profession?

The crowd that earlier had cheered Jesus' entry into Jerusalem simply forgot and later joined in the mass hysteria, giving in to the intoxication of being part of the power base, if only for an afternoon. They tuned in to a blood sport to break the monotony of an otherwise uneventful day.

I am sure few of us could identify with the cruelty of the crucifixion, but I hope that we can recognize the occasions when we have perceived others as a threat, when competitiveness drove our desire to win and fight for the dominant position, and when jealousy, cynicism and fear caused us to delegitimize and keep out the

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Although we have not seen, we believe



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Second Sunday of Easter John 20:19-31

With deep faith and faith-filled excitement, the church continues the celebration it began a week and a day ago: Easter, the Lord's resurrection and final victory over death and sin.

As is the case in almost every Mass of this season, the first reading this weekend comes from the Acts of the Apostles. Acts was originally seen to be a continuation of St. Luke's Gospel, and these books should still be considered as being in sequence. Together they tell an uninterrupted story of salvation in Jesus, from Mary's concep-

tion to a time years after the Ascension.

This weekend's reading reveals to us what life was actually like in the time shortly following the Ascension. The first Christians, most of whom likely knew Jesus, reverently followed the apostles. They were together in a most realistic sense of community, eagerly caring for the needy, praying and "breaking the bread," a term referring to the Eucharist.

Clearly, Peter was the chief of the apostles. He was special. Most importantly, through the apostles and in the church, Jesus lived and acted. The sick were cured. The deaf heard. The blind saw. No one was beyond the apostles' concern.

For its second reading this weekend, the church offers us a passage from the First Epistle of Peter. In this reading, the early church's obvious and intense love for and faith in the Lord are obvious and inspiring.

It was a faith that hardly went unchallenged. The culture in which Christianity was born

and grew either rejected the ideals of the Gospel or held them in outright contempt. But the mere presentation of these beliefs in this epistle show how steadfastly the first Christians held to what Jesus had taught.

John's Gospel provides the last reading. It is one of the beloved and most familiar of the Resurrection narratives.

In this reading is the story of the reluctance of the Apostle Thomas to accept that Jesus indeed had risen from the tomb. Then, as all recall, Jesus dramatically appears on the scene. He invites Thomas to believe. In awe and the uttermost faith, Thomas declares that Jesus not only is teacher and redeemer, but indeed that Jesus is God. The Lord then confers upon the apostles that most divine of powers, the power to judge what is sinful and to forgive sin.

Reflection

This weekend is Divine Mercy Sunday, a breathtaking contrast to evil. Coincidentally, for people

in Israel and for Jews everywhere, this is the day to remember the millions who died in Adolf Hitler's savage persecution of Jews. For many years before the collapse of the Soviet system, it was also the day of the great celebration of Communism, a philosophy that brought death and heartache to many millions.

Springtime brings these three events together. The last two, the hideous policy of Adolf Hitler's dictatorship in Germany that slaughtered millions and the generations-long domination of Communism, stand on one side as an example of how terribly sin and disregard of God and God's creatures, human beings, can bring terror and death into the world. Humans can do awful things.

Opposite all this is God's loving mercy for us. In mercy, God sent the Lord Jesus. Christ's humanity, life, death and triumph over death provided our access to divine mercy.

The apostles and their successors bring us this mercy, connecting us with Jesus, with

God and with the hope of being forgiven, just as they brought these to the Christians recorded in Acts.

Always, the church gathers around the apostles. We try to become part of the church by modeling in our hearts the faith of the first Christians and of Thomas.

Through this faith, in the church and with the apostles, we experience the mercy of God.

READINGS

Sunday: Acts 2:42-47 Ps 118:2-4, 13-15, 22-24 1 Pt 1:3-9 Jn 20:19-31

Monday: Acts 4:23-31 Ps 2:1-9 Jn 3:1-8

Tuesday: 1 Pt 5:5b-14 Ps 89:2-3, 6-7, 16-17 Mk 16:15-20

Wednesday: Acts 5:17-26 Ps 34:2-9 Jn 3:16-21

Thursday: Acts 5:27-33 Ps 34:2, 9, 17-20 Jn 3:31-36

Friday: Acts 5:34-42 Ps 27:1, 4, 13-14 Jn 6:1-15

Saturday: Acts 6:1-7 Ps 33:1-2, 4-5, 18-19 Jn 6:16-21

A bishop of consequence

When I first met Charles J. Chaput, OFM Cap., more than 20 years ago, I was struck by his boyish demeanor, his exquisite courtesy and his rock-solid faith. Then the bishop of Rapid City, S.D., a diocese that serves several reservations, Chaput was obviously proud of his Potawatomi heritage without wearing his roots, so to speak, on his sleeve. Moreover, his striking modesty and personal gentleness exemplified the Franciscan vocation he had embraced. Here, I thought, is a real pastor, living out the meaning of his episcopal motto, "As Christ loved the Church."

He was also a lot of fun. It was no easy business to return service in the rapid-fire repartee led by our host that night, then-Msgr. Timothy Dolan. But Chaput played the rhetorical baseline like a pro.

A few years after we met, he was named archbishop of Denver. And for the next fourteen years, I watched in admiration as Archbishop Chaput led what was, in many people's judgment, the premier New Evangelization diocese in the country. He was always the bottom line. But he governed the archdiocese in a genuinely collegial manner, which is one reason he drew many highly talented lay collaborators to Denver. No one who knew him doubted that he would have happily spent the rest of his life in the Mile High City.

In 2011, however, the Archdiocese of Philadelphia was in grave trouble, and Archbishop Chaput accepted the unenviable task of fixing what had become a serious mess, financially and otherwise. To agree to that transfer was an act of fidelity and

courage by a man who loved his current job and had zero interest in what might once have been thought a "promotion." Yet when Pope Benedict asked him to do it, Chaput agreed. I thought then, and think now, that perhaps no other bishop in the country could have turned the Philadelphia situation around as Archbishop Chaput did. Pope Francis's highly successful visit to Philly in 2015 was all to Chaput's credit — although, typically, he publicly shared the credit with others.

Immediately after the papal visit, Chaput, who had been elected by his American brother bishops to Synod-2015, spent almost a month in Rome, where his qualities were quickly recognized by the world episcopate. After hearing him and watching his work as one of the Synod discussion-groups' secretaries, Archbishop Chaput drew the largest vote to the Synod General Council among the elected North American Synod delegates, in an open ballot that some wags refer to as the "Iowa caucuses." It was a striking compliment.

Archbishop Chaput has just published his third book, "Strangers in a Strange Land: Living the Catholic Faith in a Post-Christian World." Like any sensible person, Chaput knows that the United States is living through a season of profound moral and cultural turbulence — turbulence that threatens to unravel the American democratic experiment. Yet for all his penetrating analysis of how the United States came to its present season of discontent, "Strangers in a Strange Land" is, finally, a hopeful book: a point that eluded reviewers whose familiarity with the actual text seems rather



THE CATHOLIC DIFFERENCE

GEORGE WEIGEL

slight. Thus the archbishop closes on this note:

"The Word of God testifies to the goodness of creation, the gift that is life, and the glory of the human person. With this glory comes a duty. We are born for the City of God. The road home leads through the City of Man. So we are strangers in a strange land, yes.

"But what we do here makes all the difference."

For years, I was angered by the vicious caricature of Archbishop Charles Chaput as a dour, stridently orthodox, rigid culture-warrior: a calumny that dominates certain circles of portside Catholic commentary, here and elsewhere. But I'm no longer angry at the poor souls who continue to treat Archbishop Chaput as an ideological punching bag or dismiss him as a pre-Pope Francis bishop. Rather, I feel sorry for them. If Charles Chaput does not embody the spiritual and pastoral qualities the Pope says he values in bishops, no one does. Those who continue to miss that truth, here and elsewhere, are to be pitied for having failed to appreciate an admirable human being, a man of God, and a great churchman.

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

Saint of the Week



George

Died circa 303 Feast April 23

This popular Christian saint is venerated in the Eastern and Western churches and respected as a prophet in Islam. George may have been a soldier martyred at Lydda (now Lod, Israel) when the persecution of Roman Emperor Diocletian began in 303. But he is famous for exploits in which he slays a dragon attacking a princess and her city, which leads to a mass conversion and a wedding. George is the patron saint of England, Portugal, Slovenia, Catalonia, Venice and Genoa, as well as knights, soldiers, farmers and Boy Scouts.

WOO

Continued from Page 16

other. Our pragmatic calculus could lead us to disengagement because the costs outweigh the gains.

Our failings are not that we can be small-minded, rivalrous, self-righteous. Rather, we sin when we are blind to these in ourselves, when we dismiss "the other" as having no claim on our compassion and responsibilities, and when we disown the consequences of our decisions and actions on the well-being of others.

In the suffering that I have seen — starvation; displacement of people, be they refugees or farmers or indigenous populations who lost their land; loss of livelihoods because of climate warming; or lack of care for the mentally ill. I always wonder how we get here.

It would be so much more comforting if the source were

the devil, with horns and a pitchfork. But the source, unfortunately, looks unremarkably ordinary: indifference, self-centeredness, clannishness, self-righteousness, pride, moralism. More than I like, I see these in the mirror.

Given that Good Friday, on which we venerated the cross, has just passed, can we call into view one person or one group who carries a cross for which our own actions or lack of actions may have played a role? Can we recognize these as the sins for which Christ died to purchase our redemption?

Carolyn Woo is distinguished president's fellow for global development at Purdue University and served as the CEO and president of Catholic Relief Services from 2012 to 2016.

SCRIPTURE SEARCH®

Gospel for April 23, 2017

John 20:19-31

Following is a word search based on the Gospel reading for Divine Mercy Sunday, Cycle A: Meeting on the evening of Easter. The words can be found in all directions in the puzzle.

FIRST DAY	DOORS	DISCIPLES
FEAR	OF THE JEWS	PEACE
SHOWED	SENT ME	ON THEM
RECEIVE	HOLY SPIRIT	SINS
TWELVE	NAILS	FINGER
HAND	MY GOD	OTHER SIGNS
WRITTEN	THIS BOOK	CHRIST

GIFT OF THE SPIRIT

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

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BARRON

Continued from Page 16

an archeologist and specialist in ancient manuscripts, told him that the number of early copies of the Christian Gospels far surpasses that of any other ancient text, including the Iliad of Homer and the Dialogues of Plato.

What about the "swoon theory," according to which Jesus did not really die on the cross but only lost consciousness, only to be revived sometime later? A Los Angeles based physician detailed for him the brutal process of a Roman execution, which resulted in the victim slowly bleeding to death and asphyxiating. The swoon theory, the doctor concluded, "is rubbish."

At each stage of the process, Strobel continued to wonder, question, balk and argue, all the time maintaining the default position that Christianity is bunk. Nevertheless, it was becoming clear that the relentlessness of the counterarguments and their stubborn congruence with one another was wearing him down. This made me think of John Henry Newman's famous account of how we come to religious assent. It is very rarely by virtue of one clinching argu-

ment, Newman said, but rather through the slow, steady confluence of inference, hunch, intuition, experience, the witness of others, etc. This convergence of probabilities, under the aegis of what Newman called the "illative sense," customarily leads the mind to assent.

In the course of their conversation, Strobel's priest-archeologist interlocutor showed the skeptical journalist a reproduction of the Shroud of Turin, purported to be the burial cloth of Jesus. Gazing into the eyes of the image, Strobel asked, "What would have made him go through all of this?" The priest responded, "That's easy: love." As the arguments were jostling in his head, Strobel remembered that image and that explanation — and the filmmakers insinuate that this is what finally pushed him over into belief.

"The Case for Christ" is interesting for any number of reasons, but I think it is particularly compelling for its subtle portrayal of the psychological, spiritual and intellectual dynamics of evangelization.

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

Parishioner, St. Aloysius




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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.

Theology on Tap plans April gathering
FORT WAYNE — Father Mark Gurtner, pastor at Our Lady of Good Hope Parish, will speak on God's second gift. ... marriage! on Thursday, April 20. Doors open at 6:45 p.m., and the talk will begin around 7 p.m. at Calhoun Street Soups, Salads, and Spirits.

Breakfast served by Knights
FORT WAYNE — Saint Gaspar del Bufalo Council No. 11043 will be serving breakfast on Sunday, April 23, from 9 a.m. to 12:30 p.m. in the Queen of Angels Activities Center, 1500 West State Blvd. Cost is \$8 for adults, \$4 for children 6-12, and \$20 per family. 5 carry-out will be available. Proceeds will benefit Diocesan and Franciscan seminarians. For more information, visit www.kofc11043.org.

Annual Run with the Knights
FORT WAYNE — Bishop Luers High School will host the Run With the Knights 10K run or 5K run/walk on Saturday, May 13, at 9 a.m. at Pavilion 1 at Foster Park. Visit www.bishopluer.org to download a race form and map. The entry fee is \$20 per person and online registration is available at www.runrace.net. Register by May 3 for a guaranteed T-shirt. Contact Tess Steffen at 260-456-1261, ext. 3039, or email at tsteffen@bishopluer.org for information.

Holy Name Society fish fry
NEW HAVEN — The Holy Name Society of St. John the Baptist Parish will have a fish fry Friday, April 21, from 4-7 p.m. Adults \$9, children 5-12 \$5.50 and children under 5 free.

Day of Reflection
MISHAWAKA — A day of reflection will be held at St. Francis Convent (across from Marian High School) Wednesday, May 3, from 9:30 a.m. to 2:30 p.m. The theme for the day is "The Gift of YOU." Bring a Bible and a snapshot of yourself. The cost of the day is \$20 and includes lunch. Register by April 28 to Sister Barbara Anne Hallman at 574-259-5427.

Patriot run date announced
FORT WAYNE — The St. Vincent American Heritage Girls will have a Patriot Run at the YMCA pavillion, 10001 Dawson Creek Blvd., on Sunday, May 21, at 4 p.m. Early registration until April

27 is \$20 per individual or \$75 per family. Premium Dri-Tech T-shirt guaranteed with early registration. A kids' 1 Mile Run is at 3:30 p.m. for children 12 and under. Early registration fee is \$3. A prize will be given

to the top boy and girl finisher. Registration and information can be found at <https://runsignup.com/Race/IN/FortWayne/PatriotRun5k> or email ahgpatriotrun@gmail.com.

REST IN PEACE

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 Joseph Hessen Cassel

Sam Hall, 68,
 St. John the Baptist

Barbara K. Kasting, 64,
 St. Vincent de Paul

John Henry Hilger,
 70, St. Elizabeth Ann
 Seton

Dorothy L. Silkworth,
 95, St. Vincent de Paul

John Francis Speith, Jr.,
 82, St. Joseph Hessen
 Cassel

Huntington
 Ruth M. Emery, 86,
 Sts. Peter and Paul

Janet J. Karst, 81,
 St. Mary

New Haven
 Lois Ann Emenhiser,
 85, St. John the Baptist

Notre Dame
 Janet N. Gilroy, 57,
 Basilica of the Sacred
 Heart

Father David Sherrer,
 CSC, 81, Basilica of the
 Sacred Heart

South Bend
 Gertrude R. Nalepinski,
 90, Holy Family

Theresa C. Mester, 91,
 Christ the King

Patricia F. Skudlarek,
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Spring 2017 SHARATHON

**Our Lady of Fatima,
 Pray for Us**

	Monday, April 24	Tuesday, April 25	Wednesday, April 26	Thursday, April 27	Friday, April 28
8:00 am	Women's Care Center South Bend	Sisters of St. Francis of Perpetual Adoration	Women's Care Center Fort Wayne	Allen County Right to Life	University of St. Francis
9:00 am	St. Pius Granger	St. Vincent de Paul Elkhart	St. Patrick Arcola	Bishop Dwenger High School	Christ Child Society
10:00 am	St. Dominic Bremen	Holy Family & St. John the Baptist South Bend	Bishop Luers High School	Tippmann Hour <u>Double Your Dollar</u>	Queen of Angels Fort Wayne
11:00 am	St. Therese, Little Flower South Bend	St. Michael Plymouth	Immaculate Conception Auburn	St. Joseph—Hessen Cassel Fort Wayne	St. Elizabeth Fort Wayne
Noon	St. Matthew Cathedral South Bend	St. Stanislaus South Bend	Bishop Kevin C. Rhoades	Our Lady of Good Hope Fort Wayne	St. Louis Besancon New Haven
1:00 pm	Right to Life Michiana	St. Patrick & St. Hedwig South Bend	St. John the Baptist New Haven	Most Precious Blood Fort Wayne	St. Vincent de Paul Fort Wayne
2:00 pm	Sacred Heart Warsaw	Queen of Peace Mishawaka	St. Therese Fort Wayne	St. Charles Borromeo Fort Wayne	Cathedral of the Immaculate Conception Fort Wayne
3:00 pm	Our Lady of Hungary South Bend	St. Thomas Elkhart	Saint Anne Communities	St. Mary Huntington	St. Anthony of Padua Angola
4:00 pm	St. Joseph, St. Monica, St. Bavo Mishawaka	St. Joseph High School	St. Jude Fort Wayne	St. Rose of Lima Monroeville	St. Paul of the Cross Columbia City
5:00 pm	Corpus Christi South Bend	St. Adalbert & St. Casimir South Bend	St. Mary of the Assumption Decatur	St. Henry Fort Wayne	Catholic Medical Guild Fort Wayne
6:00 pm	The Knights of Columbus	Catholic Medical Guild South Bend	Franciscan Friars Minor	St. John the Baptist Fort Wayne	Rekindle The Fire

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CHRISM MASSES BRING UNITY, BEAUTY TO THE CHURCH



Vessels for the holy oils are prepared in the narthex of St. Matthew Cathedral before the South Bend Chrism Mass April 10.

Photos by Kevin Haggengjos



The priests at the South Bend Chrism Mass stand to renew their priestly promises in St. Matthew Cathedral.



Bishop Kevin Rhoades breathes upon the oil during the consecration of the sacred chrism at the Chrism Mass in South Bend. This act of breathing evokes the image of the life-giving Spirit moving over the waters at creation (Gn 1:2) as well as Christ breathing the Holy Spirit upon the apostles after His resurrection (Jn 20:22).



Amy Johns and Chris Svarczkopf, assistant principals at Bishop Dwenger High School, Fort Wayne, deliver vessels for the oil of catechumens to Bishop Rhoades.



Photos by Mollie Shutt



Concelebrating priests at the chrism Mass in Fort Wayne participate in the consecration of the sacred chrism.

The opening liturgical procession for the Chrism Mass makes its way to the sanctuary through a Knights of Columbus Fourth Degree Honor Guard at the Cathedral of the Immaculate Conception in Fort Wayne on the evening of Tuesday, April 11.