TODAY’S CATHOLIC

Three ordained Holy Cross priests

NOTRE DAME — Father Christopher Brennan, CSC; Father Brendan McAleer, CSC; and Father Timothy Weed, CSC, were ordained to the priesthood on Saturday, April 7, at the Basilica of the Sacred Heart on the campus of the University of Notre Dame. The Most Reverend Daniel Jenky, CSC, Bishop of Peoria, Illinois, conferred the sacrament of holy orders. Father Brennan is the youngest of four sons of Michael and Dorothy Brennan of Granger. He entered formation with the congregation in 2008 as an Old Collegian and professed First Vows on Aug. 5, 2013. Father Brennan served his diaconate year at Holy Redeemer Parish, Portland, Oregon, prior to his ordination as a deacon, he served in music ministry at Holy Cross House (2008-09); SSLP at André House, Phoenix, Arizona (summer 2009); sixth grade CCD at Christ the King Parish, South Bend (2009-10); SSLP at Project Joe Raymond.

BY WILLIAM SCHMITT

As Catholics from a wide area gathered at St. Anthony de Padua Church in South Bend on April 8, their special observance of Divine Mercy Sunday evoked memories of trust and faith traced through the lives of God’s children.

Several local traditions surrounded the celebration of Mass at 3 p.m. on what was also the Second Sunday of Easter. The practices have developed over time, and a multiparish Divine Mercy Committee has consistently made annual plans to mark the devotion. St. Anthony Parish has hosted the day’s activities for several years.

Bishop Kevin C. Rhoades visited the parish and celebrated a vigil Mass Saturday evening. Then on Sunday the sacrament of reconciliation, offered by eight priests, and Adoration of the Blessed Sacrament began at 1 p.m. A group of musicians, drawn from different parishes, led the assembly in the Divine Mercy Chaplet. Another local tradition, veneration of a relic of the True Cross, and relics of St. Faustina Kowalska, the Polish nun to whom Jesus revealed His message of Divine Mercy, followed Sunday’s Mass.

Father Bob Garrow, whom Bishop Kevin C. Rhoades officially installed as pastor of St. Anthony de Padua on April 7, was principal celebrant. His homily looked through a merciful lens at St. Thomas the Apostle, who was recalled in the Gospel reading as having doubted the appearance of the resurrected Jesus.

“There was something rather commendable about that man,” Father Garrow told the congregation that had filled the church. Thomas, by demanding to probe the Savior’s wounds, was seeking the ultimate kind of love — not only the love of a teacher, king or wonder-worker, but a love “that went to death for another.”

Popular cultural references to “Jesus Christ, Superstar” tend to downplay Christ’s demonstration of love as a sacrificial victim, Father Garrow said. Thomas’s desire for the love of a ‘super

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The altar of St. Anthony de Padua Church, South Bend, displays the Divine Mercy image as part of a Divine Mercy celebration April 8.
Jesus, my Lord and my God, I trust in you

IN TRUTH AND CHARITY

BISHOP KEVIN C. RHOADES

The following is an adapted version by Bishop Rhoades of his homily on Divine Mercy Sunday at St. Anthony de Padua Church, South Bend:

I’d like to invite you to reflect on the figure of St. Thomas the Apostle. Thomas was absent on that first Easter night when the Risen Jesus appeared and bestowed the Spirit upon the Apostles. Thomas is often referred to as “the doubting Thomas” since he said to the other apostles that he needed proof to believe that Jesus was alive, that he had risen from the dead. Perhaps we can relate to him when we have difficulties of faith. To him and to us, Jesus says: “Do not be unbelieving, but believe.”

After putting his finger in the nailmarks and his hand into Jesus’ side, Thomas believed. Then he professed the very core of the Christian faith with the simple exclamation “My Lord and my God.” These famous words sum up the whole of our faith and the main theme of the whole of St. John’s Gospel. Recall that at the beginning of St. John’s Gospel, he wrote that “in the beginning was the Word, and the Word was with God, and the Word was God.” St. John then made the stupendous statement: “The Word became flesh and dwelt among us.” Now near the end of the Gospel of John, we read THE great Christian profession of faith proclaimed by St. Thomas: “My Lord and my God,” the profession that Jesus Christ is truly God, and Lord, and God, St. John even tells us at the end of today’s Gospel that he wrote these things down that we may come to believe that “Jesus is the Christ, the Son of God,” and that through this belief we “may have life in His name.”

When I was a little boy, I was taught at my first Communion to pray silently the words of Thomas “My Lord and my God” when the priest elevated the Host at the consecration. I have been doing that ever since, even now when I am a priest and bishop raising up the Host during the consecration of Mass. It is a profession of our faith that Jesus is truly and really present in the Holy Eucharist. Of course, within this simple profession of faith that St. Thomas proclaimed is the profound core of our faith, that Jesus of Nazareth is truly the eternal Son of God. He is our Savior. He is the way, the truth, and the life. He is the light of the world. He is the bread of life.

St. John wrote in his first letter, which we heard in our second reading, that “the victory that conquers the world is our faith.” St. John wrote: “Who indeed is the victor over the world but the one who believes that Jesus is the Son of God?” St. Thomas, though a stubborn doubter at first, came to believe after He saw Jesus and touched His wounds. But Jesus says to us as He said to Thomas: “Blessed are those who have not seen and have believed.”

Perhaps we are sometimes like Thomas, stubborn in our doubts. Our faith can be weak and we can falter. At such times, it is good to ask the Holy Spirit to strengthen our faith. We have been given the gift of the Holy Spirit to help us to believe. In Baptism and Confirmation, we received the Spirit that Jesus breathed on the Apostles that first Easter night and we have been given a share in His mission to bring His life and light to the world.

I am always inspired by the example of the primitive Church, which we hear about throughout the Easter season in the readings from the Acts of the Apostles. That Spirit which inspired and empowered Peter and the apostles is still with us and we share the same mission entrusted by Christ to the Apostles that first Easter night. Our priests share in Christ’s mission of forgiveness of sins. When Jesus breathed on the apostles that first Easter night, He gave them the Holy Spirit to communicate the forgiveness of sins. He said to them: “Whose sins you shall forgive, they are forgiven them.” Our priests serve among you as men anointed by the Holy Spirit to be instruments of God’s mercy, especially in the confessional. Please pray for them.

Every Catholic parish has the mission of being an oasis of God’s mercy in the desert of the world. We are called to extend God’s mercy to all, especially to the poor, the sick, the suffering and all those who are hurting. We are called to reach out to sinners with the truth of the Gospel of Jesus, to accompany them with the love and mercy of Christ on the road of conversion and freedom from the slavery of sin. We are all on that road of conversion.

Like the early Church we read about in the Acts of the Apostles, our parishes are called to be communities of believers “of one heart and mind,” communities that bear witness to the resurrection of the Lord Jesus, families of faith in which there is no needy person among us, because of our loving support and generosity towards one another.

It was on the eve of Divine Mercy Sunday that Pope St. John Paul II died 13 years ago. John Paul had already prepared the text for his Angelus message for the next day. This is what he wrote: “As a gift of humanity, which sometimes seems bewildered and overwhelmed by the power of evil, selfishness and fear, the Risen Lord offers His love that pardons, reconciles and reopens hearts to love. It is a love that converts hearts and gives peace. How much the world needs to understand and accept Divine Mercy!”

These words of St. John Paul II should still resound in our hearts today: “How much the world needs to understand and accept Divine Mercy!” We encourage devotion to the Divine Mercy in our diocese, a devotion which includes putting into practice the works of mercy, spreading the message of divine mercy by our words and our deeds. This is the mission of the Church. Professing with St. Thomas, “My Lord and my God,” we are called to live this faith in Jesus as Son of God and Savior of the world. We are called to trust in Him. May we entrust ourselves and all our activities to the Lord, praying often with St. Faustina: “Jesus, I trust in you, have mercy upon us and upon the whole world.”

Yes, as St. John Paul II wrote: “How much the world needs to understand and accept divine mercy!” May the Lord bless us with His grace that we may be faithful messengers and servants of God’s mercy here in our diocese. As we pray in the words of Thomas: “My Lord and my God,” we can add the prayer of St. Faustina: “Jesus, I trust in you.” May the Risen Lord bless our diocese with His abundant love and mercy!
Holiness means being loving, not boring, pope says

BY CINDY WOODEN

VATICAN CITY (CNS) — God calls all Christians to be saints — not plastic statues of saints, but real people who make time for prayer and who show loving care for others in the simplest gestures, Pope Francis said in his new document on holiness.

“Do not be afraid of holiness,” he said. “It will take away none of your energy, vitality or joy,” the pope wrote in “Gaudete et Exsultate” (“Rejoice and Be Glad”), his apostolic exhortation on “the call to holiness in today’s world.”

Pope Francis signed the exhortation March 19, the feast of St. Joseph, and the Vatican released it April 9.

Much of the document was written in the second person, speaking directly to the individual reading it. “With this exhortation I would like to insist primarily on the call to holiness that the Lord addresses to us, the call that he also addresses, personally, to you,” he said near the beginning.

Saying he was not writing a theological treatise on holiness, Pope Francis focused mainly on how the call to holiness is a personal call, something God asks of each Christian and which requires a personal response given one’s state in life, talents and circumstances.

“We are frequently tempted to think that holiness is only for those who can withdraw from over-demanding environments and a culture that at times hinders the practice of this virtue,” he wrote. But, he added, “this is not the case.”

“We are all called to be holy by living our lives with love and by bearing witness in everything we do, wherever we find ourselves,” he said.

He wrote about “the saints next door” and said he likes “to contemplate the holiness present in the patience of God’s people: in those parents who raise their children with unflagging love; in those men and women who work hard to support their families, in the sick, in elderly religious who never lose their smile.”

Pope Francis also noted the challenges to holiness, writing at length and explicitly about the devil just two weeks after an uproar caused by an elderly Italian journalist who claimed the pope told him he did not believe in the existence of hell.

“We should not think of the devil as a myth, a representation, a symbol, a figure of speech or an idea,” the pope wrote in his exhortation. “This mistake would lead us to let down our guard, to grow careless and end up more vulnerable” to the devil’s temptations.

“The devil does not need to possess us. He poisons us with the venom of hatred, desolation, envy and vice,” he wrote. “When we let down our guard, he takes advantage of it to destroy our lives, our families and our communities.”

The path to holiness, he wrote, is almost always gradual, marked up of small steps in prayer, in sacrifice and in service to others. Being part of a parish community and receiving the sacraments, especially the Eucharist and reconciliation, are essential supports for living a holy life, the pope wrote. And so finding time for silent prayer. “I do not believe in holiness without prayer,” he said, “even though that prayer need not be lengthy or involve intense emotion.”

“The holiness to which the Lord calls you will grow through small gestures,” he said, before noting the example of a woman who refuses to gossip with a neighbor, returns home and listens patiently to her child even though she is tired, prays the rosary and later meets a poor person and offers him a kind word.

The title of the document was taken from Matthew 5:12 when Jesus says “rejoice and be glad”

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Lessons learned: a time for the Church to lead

BY FRANCESCO C. CESAREO, PH.D.

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exual abuse by those in positions of influence and power continues in this country.

While the first light into such terrible acts was shed upon the Catholic Church more than a decade ago, since the establishment of a commission at institutions of higher learning, the USA Gymnastics team, among Hollywood executives, in the halls of government and even public schools, sexual abuse of minors – and adults – persists as a menace to our society and a threat to the innocent.

Sexually abused children are35 times more likely to become abusers themselves, and even public schools, sexual abuse by those in positions of influence and power continues in this country.

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Though the public was awakened to the despicable acts of Harvey Weinstein and Larry Nassar, can we still call them to account and, as learned from the past, implement a system that provides to victims a support system including victim assistance coordinators and an annual audit of all dioceses with regard to their compliance with the charter. Another example that should be adopted by any organization that provides services for youth: background checks and safe environment training for children on how to protect themselves from abuse and how to report such actions.

To date, the Church has conducted 2.4 million background checks as required by Article 13 of the charter and has trained more than 4.26 million children on how to detect and report abuse and trained nearly 2.38 million adults on proper interaction with children. There now even exists a screening process prior to an individual’s admission to the seminary to prevent future incidents.

As chairman of the National Review Board, a lay-based group of individuals established by the charter to advise the bishops on how to prevent and respond to sexual abuse of minors and assess their compliance in the implementation of the charter through annual audit, I have seen firsthand the effective reforms that emerged from the pain of the past. These reforms could undoubtedly discourage abuse in other areas of society.

Sexual abuse does not discriminate and, as learned from the despicable acts of Harvey Weinstein and Larry Nassar, can impact anyone, male or female, young or old.

Many have, and will continue, to focus upon the Catholic Church’s shortcomings with regard to its initial response to the sexual abuse crisis. However, those with an earnest desire to address the problem of sexual abuse and assault at its core should instead focus upon and learn from the reforms that were implemented. Regardless of one’s opinion with regard to the Catholic Church relative to the sexual abuse crisis, the Church has taken a leadership role in addressing this issue and today serves as a model for other organizations to emulate.

Francisco C. Cesareo, Ph.D., is president of Assumption College and chairman of the National Review Board of the U.S. Conference of Catholic Bishops.

Stonebridge Business Partners
November 9, 2017
Dear Bishop Rhoades:
We are writing to inform you that the Diocese of Fort Wayne-South Bend is in compliance with the data collection requirements for the 2016/2017 Charter audit period. We have reviewed this information and will be forwarding the documents to the Secretariat of Youth and Child Protection for use in the 2017 Audit Report.

Thank you for your cooperation and for participating in the data collection process.

Sincerely,

Stonebridge Business Partners
Rochester, N.Y.
Don’t be afraid of shame, open hearts to God’s mercy, pope says

BY JUNNO AROCHO ESTEVES

VATICAN CITY (CNS) — Feeling ashamed of one’s sins does not mean wallowing in guilt, rather it is the gateway all men and women can use to experience firsthand God’s tender mercy and forgiveness, Pope Francis said.

Christians should be grateful for shame because it “means that we do not accept evil, and that is good,” the pope said April 8 at an outdoor Mass in St. Peter’s Square commemorating Divine Mercy Sunday.

“Shame is a secret invitation of the soul that needs the Lord to overcome evil,” the pope said. “The tragedy is when we are no longer ashamed of anything. Do not be afraid of being ashamed! Let us pass from shame to forgiveness!”

Divine Mercy Sunday, celebrated every year on the Sunday after Easter, was added to the universal Church calendar by St. John Paul II in 2000. The Polish pope was a longtime devotee of the Divine Mercy devotion of St. Faustina Kowalska, whom he beatified in 1993 and canonized in 2000.

As Pope Francis celebrated the Mass, a painting of Jesus inspired by St. Faustina’s visions was near the altar. The image, perched on top a bed of white roses, depicts Jesus with one hand raised in blessing and the other pointing to His heart emanating red and white light.

As the sounds of the Sistine choir filled the air, Pope Francis stood and bowed reverently in front of the painting before incensing it three times.

In his homily, the pope reflected on the Sunday Gospel reading from St. John, which recalled the apostle Thomas’ disbelief at Christ’s resurrection.

Despite Thomas’ initial lack of faith, Pope Francis said, Christians should learn from his example and not be content with hearing from others that Jesus is alive.

“A God who is risen but remains distant does not fill our lives; an aloof God does not attract us, however just and holy He may be. No, we too need to ‘see God,’ to touch Him with our hands and to know that He is risen for us,” the pope said.

Like Thomas and the disciples, he explained, Christian men and women can only understand the depth of God’s love by “gazing upon” Jesus’ wounds. Although “we can consider ourselves Christians, call ourselves Christians and speak about the many beautiful values of faith,” he said, “we need to see Jesus by touching His love. Only thus can we go to the heart of the faith and, like the disciples, find peace and joy beyond all doubt.”

There are several “closed doors” that must be opened in order to experience this love, and to understand that God’s mercy “is not simply one of His qualities among others, but the very beating of His heart,” Pope Francis said.

The first step, he said, is seeking and accepting God’s forgiveness, which is often difficult because “we are tempted to do what the disciples did in the Gospel: to barricade ourselves behind closed doors.”

“They did it out of fear, yet we too can be afraid, ashamed to open our hearts and confess our sins,” the pope said. “May the Lord grant us the grace to understand shame, to see it not as a closed door, but as the first step toward an encounter.”

Another closed door is remaining resigned to one’s sins, he said, so “in discouragement, we give up on mercy.”

Through the sacrament of reconciliation, Christians are reminded that “it isn’t true that everything remains the way it was,” and absolution allows them “to go forward from forgiveness to forgiveness.”

The final door, Pope Francis said, is the actual sin that is “only closed on one side, our own,” because God “never chooses to abandon us; we are the ones who keep Him out.”

However, he added, confession allows for God to work His wonders and “we discover that the very sin that kept us apart from the Lord becomes the place where we encounter Him.”

“There, the God who is wounded by love comes to meet our wretched wounding of His own glorious wounds. Because He is mercy and works wonders in our wretchedness,” the pope said.

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In fact, the pope said, “Christian joy is usually accompanied by a sense of humor.”

The exhortation included many of Pope Francis’ familiar refrains about attitudes that destroy the Christian community, like gossip, or that present themselves as being Christian, but are really forms of pride, like knowing all the rules and being quick to judge others for not following them.

Holiness “is not about swooning in mystic rapture,” he wrote, but it is about recognizing and serving the Lord in the hungry, the stranger, the naked, the poor and the sick.

Holiness is holistic, he said, and while each person has a special mission, no one should claim that their particular call or path is the only worthy one.

“Our defense of the innocent unborn, for example, needs to be clear, firm and passionate for at stake is the dignity of a human life, which is always sacred,” he said, “Equally red, however, are the lives of the poor, those already born, the destitute, the abandoned and the underprivileged; the vulnerable and elderly exposed to covert euthanasia....

And, he said, one cannot claim that defending the life of a migrant is a “secondary issue” when compared to abortion or other bioethical questions.

“That a politician looking for votes might say such a thing is understandable, but not a Christian,” he said.

Pope Francis’ exhortation also included warnings about a clear lack of holiness demonstrated by some Catholics on Twitter or other social media, especially when commenting anonymously. “It is striking at times,” he said, “that in claiming to uphold the other commandments, they completely ignore the eighth, which forbids bearing false witness or lying.”

Printed excerpts of “Rejoice and Be Glad” can be ordered from the U.S. Conference of Catholic Bishops at: http://store.usccb.org/rejoice-and-be-glad-p7-599.htm.
At annual convention, Catholic educators reminded of missionary roles

CINCINNATI (CNS) — Nearly 3,000 Catholic school educators and administrators attended the National Catholic Educational Association Convention and Expo at the Duke Energy Convention Center in Cincinnati April 3-5. The three-day convention was filled with workshops dealing with how to help students write more creatively or tackle moral concepts, use modern technology safely and live their faith in the modern world, but it also examined constant challenges and a way forward for educators and Catholic education at large. In the opening session, Cardinal Giuseppe Versaldi, prefect of the Vatican Congregation for Catholic Education, encouraged educators from around the country to continue in their role as missionaries and evangelists. He urged the convention delegates to take to heart what the pope has said about education, primarily to always place the heart of the Gospel in their ministry and to see the importance of their work as evangelization, not just with students but parents and in dialogue with the larger world. “You are forming young people for service to the Church and society,” he told them.

Indiana parishioner recalls interactions with late civil rights leader

INDIANAPOLIS (CNS) — It was April 4, 1968. Twenty years old at the time, Charles Guynn and his fiancee, Mary, were at a skating rink in Indianapolis when suddenly the music stopped. “The guy who was spinning the records made the announcement,” he recalled. The Rev. Martin Luther King Jr. had been assassinated. “I can’t even express how I felt,” Guynn said, starting to choke back tears 50 years later. “What do you say when you lose someone who gave you so much and never expected anything in return?”

The 70-year-old member of St. Rita Parish in Indianapolis knew Rev. King personally. His multiple interactions with the renowned minister and civil rights leader over the course of several months in 1967 and 1968 left a lasting impact on the African-American Catholic. Through his involvement at St. Rita and his friendship with the parish’s then-pastor, Father Bernard Strange, Guynn came to know quite a few movers and shakers on the local and national civil rights front in the late 1960s. One of those activists was Father Strange’s friend, the Rev. Andrew Brown, then-pastor of Indianapolis’ St. John’s Missionary Baptist Church. In the late 1960s, the church was ground zero for much of the planning of the civil rights movement in the city, the state and even the nation.

Father Strange invited Guynn to join him at the meetings. There he met Rev. King, a close friend of Brown’s. He recalled joining “both black and white” priests, Protestant ministers and Jewish rabbis for these planning meetings. “They were planning for civil actions: How to approach the legislature, deciding what the issue was, which legislator to approach on an issue,” Guynn told The Criterion, newspaper of the Indianapolis archdiocese. “Would there be a demonstration? Would it be in Indianapolis or down South in Alabama or Mississippi?”

“The whole idea of (Rev.) King was to get away from that area (in the South) to plan, then take the plan back to those areas.” At age 19, he took it all in stride. “Back then, I didn’t begin to understand (Rev. King’s) greatness and what he was doing,” Guynn said. “I thought he was just another minister, because I met many ministers who came through St. John’s to visit.”

A wounded woman receives aid at a hospital April 7 in Damascus, after a suspected chemical-weapon attack in Douma, Syria. Pope Francis condemned the use of chemical weapons after 42 men, women and children were killed and hundreds more injured by exposure, according to the Syrian American Medical Society. “There is no good and bad war, and nothing, nothing can justify the use of such instruments of extermination against defenseless people and populations,” he said April 8. The attack occurred when Syrian army warplanes allegedly bombed the town, according to Reuters news agency. The Syrian government denied involvement.

Pope denounces use of chemical weapons after attack

Catholic leaders react to Trump’s plan to send troops to border

WASHINGTON (CNS) — Catholic leaders in Texas criticized President Donald Trump’s April 4 announcement that he would be deploying National Guard troops to the U.S.-Mexico border. I an April 5 tweet, San Antonio Archbishop Gustavo Garcia-Siller said Trump’s move was a “senseless action and a disgrace on the administration.” He also said the decision to send troops to the border demonstrated “repression, fear, a perception that everyone is an enemy, and a very clear message: We don’t care about anybody else. This is not the American spirit.” The Diocese of El Paso’s Commission on Migration similarly criticized Trump’s decision, saying in an April 4 statement that the plan was “morally irresponsible and dangerously ineffective.” The statement, signed by Bishop Mark J. Seitz of El Paso and co-chairs of the committee, Lilly Limon and Dylan Corbett, called Trump’s action “a hurtful attack on migrants, our welcoming border culture and our shared values as Americans.” The next day, Bishop Mark J. Seitz of El Paso said it was a “trash and ill-informed action” and asked the president to reconsider. During their administrations, Presidents Barack Obama and George W. Bush also sent troops to the border for one- to two-year periods.
Fall pilgrimage with Father Budzinski

FORT WAYNE — The Office of Vocations of the Diocese of Fort Wayne-South Bend and Father Andrew Budzinski of St. John the Baptist Parish invite Catholics across the diocese to attend the ordination to the diaconate of seminarian Spenser St. Louis in Rome.

The Fall Italy Pilgrimage will take place Sept. 18-29. Travelers will spend two nights in Venice, one in Siena, three in Assisi and four in Rome; they will also have the opportunity to attend the diaconate ordination at the Vatican.

Daily Mass will be celebrated, with Father Budzinski presiding.

The price of $4,500 per person is based on double occupancy and includes roundtrip motorcoach transportation to Detroit, roundtrip airfare from Detroit to Venice and Rome to Detroit, all transfers, breakfasts, daily dinners, tour guides for the entire trip, tickets to the diaconate ordination Mass, travel guard insurance, taxes and fees. A $1,000-per-person deposit is required.

Call or email parishioner Jeff Kudrop at 260-434-6660 or jkudrop@travlead.com to secure a reservation.

Gigli receives Sertoma Award

FORT WAYNE — Bishop Luers High School senior Mitch Gigli was the recipient of the Sertoma Award, which honors an outstanding student-athlete, in March. Based on the core criteria of scholastic achievement, athletic distinction and demonstrated leadership, the Sertoma Award is the same today as it has been for over six decades.

Gigli is ranked in the Top 10 of the Bishop Luers Class of 2018. His scholastic awards and scholarships include high honors, the Phillip Ball Scholarship, Academic All-State for wrestling, IFCA: Academic All-State for football in 2018, Larry Wedertz Memorial Scholarship and recognition as a Luers Scholar Athlete for football in 2018.

His athletic participation includes four years of football and wrestling and he served as team captain of both teams his senior year. Gigli’s individual athletic awards include the following football achievements: 1st Team All-SAC; IFCA: Region 2, All Star, 2nd Team All-North Indiana; AP All-State Honorable Mention; Bishop Luers MVP; Don Hall Most Outstanding Lineman; and selection for the 2018 Indiana North-South All-Star Football Game. As a wrestler, he has been recognized in the following: Woodland Invitational champion; 2018 SAC Champion; three-time regional qualifier; and two-time semi-state qualifier.

At Bishop Luers High School, Gigli has served as vice-president and president of the National Honor Society, has been a Student Council representative for four years, treasurer of the Student Leadership Board, a student ambassador and a Sodalitas service leader.

At his parish, St. Elizabeth Ann Seton, Fort Wayne, Gigli serves as an usher. The son of Mike and Michele Gigli, he plans to study actuarial science at Purdue University.

Often considered the Heisman Trophy of Fort Wayne, the Sertoma Award recognizes the achievements of the student-athlete within the classroom and upon the arena of athletic competition. The Sertoma Award recipient represents the inner strength and determination within the human spirit to succeed at the highest level of accomplishment.

Each generation of Sertoma Award winners have contributed to society by excelling in areas of education, business, medicine, law and the arts.

Deadline to apply for Sigstein grants is July 1

HUNTINGTON — The deadline for applying for 2018 grants from the John Joseph Sigstein Foundation is July 1.

From their founding in 1922 by Father John Joseph Sigstein, Our Lady of Victory Missionary Sisters have been dedicated to living the mission of Jesus. They proclaim the Word of God, serve those in need and in solidarity with those living in poverty and oppression.

Grant applications are available for download at www.olvm.org/jjsfoundation. For more information contact the foundation by email at jjsfoundation@olvm.org, or by regular mail at John Joseph Sigstein Foundation, 1900 W. Park Dr., Huntington, IN 46750-0109.

Each year the foundation has granted awards to support many areas, including medical programs, existing well-funded organizations, foreign organizations and direct service programs.

The foundation is not intended to fund such things as scholarships, building projects, medical programs, existing well-funded organizations, foreign organizations and direct service programs.

Crews reached a milestone Thursday, April 5, in the construction of St. Francis Chapel on the University of Saint Francis campus, Fort Wayne. At about 9:30 a.m. the cupola, which will be the pinnacle of the chapel and the highest point on campus, was raised into place by a crane and then secured. The new emblem of the school’s Catholic identity is expected to be completed in the fall, and plans call for a cross to be placed atop the center of the cupola.

Easter sacraments at St. Augustine Parish

Josh Price, Jr., received the sacraments of initiation — baptism, confirmation and first Eucharist — at the parish’s Easter Vigil celebration. He stands, in front, with clergy and seven parish youth who made their first confession on Holy Saturday and received their first Communion on Easter Sunday at St. Augustine Parish, South Bend.

Pinnacle of new chapel placed

 diarrhea and mild fever. All of those affected were treated. No one was hospitalized. The health department is asking anyone who has traveled to these areas to wash their hands thoroughly with soap and water. They should also avoid eating raw or undercooked foods and drinking untreated water. For more information, contact the health department at 219-475-7000 or visit salishkewicz.com.
Congratulations

Rev. Timothy Weed, C.S.C.,
Rev. Brendan McAleer, C.S.C.,
Rev. Christopher Brennan, C.S.C.

On Saturday, April 7, 2018, the Congregation of Holy Cross joyfully celebrated the Ordination of three new priests!

Rev. Christopher Brennan, C.S.C.
Rev. Brendan McAleer, C.S.C.
Rev. Timothy Weed, C.S.C.

ON THE OCCASION OF THEIR ORDINATION TO THE PRIESTHOOD.
May Mary, Our Lady of Sorrows, patroness of the Congregation of Holy Cross, keep you close and help you continue to grow in faith, hope, and love.

Sincerely,
The University of Notre Dame
Her students, faculty, staff, trustees, and the Holy Cross community at Notre Dame
FOR THE MISSION OF THE CHURCH and Father McAleer. “These Holy Cross Mizoram, Northeast India,” said has many experiences of minis

his formation in Holy Cross. “I

Pennsylvania, near the campus,

Holy Family Parish, Luzerne,

Pennsylvania, as well as at

Family Parish, Luzerne,

Pennsylvania, near the campus,

Father McAleer shared an experi-

ence that stood out for him during
his formation in Holy Cross. “I

had many experiences of minis-
tering with our missionaries in

Mizoram, Northeast India,” said

Father McAleer. “These Holy Cross

missionaries have given their life

for the mission of the Church and

the mandate of the Gospel to ‘Go

into all the world and preach the

Gospel to all creation.’ My hope for

ministry is that I approach every

thing I do with the same zeal and

joy that these men do.”

During his formation, Father

McAleer served as ND Vision

Mentor (summer 2009); ministry of

hospitality at the American

College of Louvain (fall 2009);

Catholic Worker volunteer, South

Bend (spring 2009, 2010); volun-

teer, St. Mary’s Convent (2010-

11); ND Vision Master Mentor

(summer 2011); landscaping, La

Porte (summer 2012); CCD, Christ

the King Parish, South Bend

(2012-13, Postulant Year); teaching

faith class, OLW Parish, Colorado

Springs, Colorado (winter 2013);

chaplain, Penrose Hospital, Colorado

Springs (2013-14, Novitiate Year); Bible

study teacher, Holy Redeemer

Parish, Portland, Oregon (summer

2014); volunteer, Logan

Industries, South Bend. (2013-

14); Bangladesh (summer 2014);

Assistant Center for Global

Perspectives, Holy Cross College,

Notre Dame (2014-15); District of

East Africa (summer 2015); prepping couples for marriage at St. Pius X, Granger (2015-16); St. Peter Claver Catholic Worker House (summer 2016); followed by assistant rectorship at Dunne Hall on the campus of Notre Dame (2016-17). Father Brennan earned a bachelor’s degree in philosophy and theology at Notre Dame, and he also earned his M.Div. from Notre Dame in 2017. Father Brennan’s first Mass as a priest was April 8 at St. Pius X, Granger, his home parish. He also celebrated Mass at Blessed Basil Moreau Chapel in Dunne Hall on the campus of Notre Dame on April 8.

Father Brendan Joseph McAleer, CSC, is the fifth of 10 children of Michael and Patricia McAleer of Mount Prospect, Illinois. Presently serving in Campus Ministry at King’s College, Wilkes-Barre, Pennsylvania, as well as at Holy Family Parish, Luzerne, Pennsylvania, near the campus, Father McAleer shared an experi-

ence that stood out for him during his formation in Holy Cross. “I had many experiences of minis-
tering with our missionaries in Mizoram, Northeast India,” said Father McAleer. “These Holy Cross missionaries have given their life for the mission of the Church and great joy and excitement in his current work on campus. Prior to his diaconate year, Father Weed served in Campus Ministry, Confirmation Program, at Notre Dame (2011-12); St. Ignatius Martyr Parish, Austin, Texas (summer 2012); Holy Redeemer Parish, Portland, Oregon (Novitiate Year, winter 2013); Holy Cross Parish — St. Vincent DePaul Food Pantry, South Bend (2013-14); Stonehill College, My Brother’s Keeper, North Easton, Massachusetts (summer 2014); preparing couples for marriage, St. Joseph Parish, South Bend (2014-15); Holy Redeemer Parish, Portland, Ore. (summer 2015); United States Province Chapter, Portland, Oregon, (sum-

mer 2015); Campus Ministry, Christ for the Curious Program, University of Notre Dame, Notre Dame (2015-16); Andre House of Hospitality, Phoenix, Arizona (summer 2016); Assistant Rector, Sorin College, University of Notre Dame (2016-17). Father Weed earned a bachel-
or’s degree in geography and history from Aquinas College in Grand Rapids, Michigan, in 2007, and earned his M.Div. from Notre Dame in 2017. He entered Holy Cross in August 2011 as a postulant

after employment with Kay Pharmacy and Spectrum Health, Butterworth Hospital, in Grand Rapids, Michigan. He made his First Profession of Vows on August 3, 2013. Father Weed celebrated his first Mass as a priest on April

8, at the Basilica of the Sacred Heart, Notre Dame. He also celebrated Mass at the Chapel of Christ the Teacher, Portland, Oregon, at 4:30 p.m. on April

15, and at St. Alphonsus, Grand

Rapids, Michigan, at 9 a.m. on

June 3.
Keeping a marriage holy in the empty-nest stage

BY JUDY CLARK

Tom and Maribeth are college sweethearts married 29 years. They feel they have a stable marriage that has involved raising four children. It has been a wild ride of parenthood with a few hair-raising experiences. Still, they both agree that all four have been successfully launched into adulthood. And now that their youngest has recently married, they are truly an “empty-nest” marriage, not just the “shifting nest” of college years and a few years beyond.

The couple have been very involved parents from the moment their first child was born after two years of marriage. Life with four children was busy and parenting was often emotionally draining and exhausting. Many days they found themselves waving goodbye to each other as they split up to take the children to their separate events and activities. They seemed to never have enough time for each other and would talk yearningly about how things would be when the kids were grown and they were simply a couple again.

Now that time has come. To their surprise, Tom and Maribeth are feeling unsettled and out of balance. They are transitioning from one life cycle stage of their marriage to another major stage that involves new challenges as well as new adventure. This isn’t the first life cycle change they have experienced in their marriage. They have journeyed together through the newly married stage, first child stage, elementary school and adolescent stages, and the launching stage of beginning to see their children as adults. Each stage involves developmental, emotional and spiritual tasks that take gradual readjustments.

Indeed, the couple has already renegotiated several new marriage relationships through these various life cycle changes. Each time, they have adjusted their roles and learned new skills as they moved into the unknown future of the next stage. Since they are facing change, they will feel unsteady and possibly tend to resist it, even if unconsciously. The more they understand that take gradual readjustments.

In the best of situations, it is a challenge for married couples to stay in tune with each other in the midst of parenting tasks and responsibilities. Their communication style can suffer as they concentrate on daily busyness and fail to connect on a level of intimate friendship.

Taking time daily to talk about each person’s ups and downs of the day is a good beginning. Some couples develop a habit of a daily walk together. Others sit on the patio after work. When partners communicate on a vulnerable level, sharing their important thoughts and feelings regularly, they reconnect and bonding occurs.

In a “we-centered” marriage, the couple’s love relationship is central in their daily lives. This allows their love to flow outward to their children and others. The Church makes it clear that couples are called to love one another in an extraordinary fashion.

A response

No wonder Tom and Maribeth are feeling unsettled and out of balance. They are transitioning from one life cycle stage of their marriage to another major stage that involves new challenges as well as new adventure. This isn’t the first life cycle change they have experienced in their marriage. They have journeyed together through the newly married stage, first child stage, elementary school and adolescent stages, and the launching stage of beginning to see their children as adults. Each stage involves developmental, emotional and spiritual tasks that take gradual readjustments.

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Reconnecting

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Reinvesting in growth

Allowing oneself to grieve the loss of particular roles enjoyed during parenting years is a healthy start to new growth. Discussing openly the strengths and limitations of the relationship and setting new goals together is also helpful. Letting go of old hurts and resentments is a necessary step toward growing healthier and holier in the marriage. Sometimes professional help may be needed.

Empty-nest couples, like Tom and Maribeth, are called to new choices, more freedoms, and new ways of loving each other in this grace-filled stage of marriage. An excellent book for empty nesters is “The Second Half of Marriage” by David and Claudia Arp. — www.foryourmarriage.com
Josephine’s Hope battles the scourge of human trafficking

BY BARB SIEMINSKI

Huge. The numbers are huge. And sad. Fort Wayne, the “City of Churches,” is trying hard not to also be known as a hub of human trafficking. The under-world economy of human trafficking is illicit, a world where profit is king, and drugs are often used to control victims stripped of their humanity and objectified. Credit Bill Duffy of the University of Saint Francis, Fort Wayne, for getting involved in this issue last year and for encouraging students to follow suit.

Duffy, a counselor and instructor with USF’s Trio (Student Support Services) office, became interested in the problem, which continues to grow nationally, two years ago when the university’s Mission and Values Integration Committee was considering what to select for its annual project to put the Franciscan values to work. It was Duffy’s idea to spotlight human trafficking, both as a way of raising community awareness and also to honor St. Josepha Bakhita. She became the patron saint of the group “Josephine’s Hope,” of which Duffy is project director.

In 2007, Duffy read “Spe Salvi,” the encyclical by Pope Benedict XVI that includes the story a Sudan girl’s 12 years of brutal floggings, torture and enslavement. When the girl finally escaped, she became a nun with the Canossian Daughters of Charity and was canonized by Pope John Paul II. According to Duffy, when St. Josepha was telling her story to her Canossian sisters, she made the comment: “I was in the mud, but I never got dirty” – in other words, she had been able to preserve her virginity.

“Her story as told by Pope Benedict, is so incredibly compelling as to be unforgettable,” said Duffy, who himself wrote a prayer book, “Awaited by This Love,” in her memory.

Now an annual awareness campaign on campus, “our focus for next year’s Josephine’s Hope is going to be on pornography and its connection to human trafficking,” said Duffy; “Rachel Moran, author of ‘Paid For,’ hammers away at this point in her book: pornography, strip clubs and prostitution are all the same. They all involve the objectification of women for money. Our own campus pastor, Father David Meinen, refers to pornography as the gateway to other forms of human trafficking.”

“It’s impossible to know exactly how many victims there are, anywhere, however, because 80 percent of sex trafficking is done online, said Duffy.

“Law enforcement is constantly on the lookout for new sites. Last year, the FWPD indicated they worked 15 sex trafficking cases involving 11 victims and 23 arrests. Cathie Bedloe of the Indiana State Police says that on any given day there are between 250 and 450 children alone advertised for sex online from 10 Indiana cities, with somewhere between 25-40 of those in Fort Wayne.”

“Anyone in law enforcement will tell you that these numbers barely scratch the surface in terms of what is actually going on out there.”

Mariah A. Escamilla, a music technology sophomore at the University of Saint Francis, initially discovered the magnitude of human trafficking by following the band Remedy Drive.

“The lead singer of the band, David Zach, works for and is a lead advocate for the anti-human trafficking organization, The Exodus Road (www.theexodusroad.com). This group works primarily in areas of Southeast Asia, India and the Americas to rescue those who are trafficked,” said Escamilla, an Auburn resident.

Escamilla was inspired by the humanitarian organization, whose rescue efforts include prevention, rescue and support.

“Because this is an ever-growing problem, I was able to cultivate a heart for these victims of modern slavery. I knew I had to help with the fight to end this evil of forced sexual exploitation,” she said.

Escamilla is also a volunteer with a local Fort Wayne branch of the organization Destiny Rescue, which focuses on “rescuing, restoring and protecting those enslaved by the horrors of human trafficking.”

“In volunteering with this group, I go to various schools, churches and events running a jewelry table, which includes jewelry made by the girls in the safe homes that Destiny Rescue provides for them. They learn vocational and trade skills in those safe homes as a part of the restoration for these girls to be integrated back into society. All the funds made from the sales go directly to their ministry of rescuing, protecting and restoring these girls that have been affected by sex trafficking.”

“It’s been an issue that has weighed heavily on my heart. I continue to pray for these victims and for the end of human trafficking as a whole. The goal of our ministry is to allow each and every one of these victims to experience God’s love in their unique dignity as a person who deserves to be loved. Also, learning about St. Josepha Bakhita and how encouraging her life is to have lived in the darkness of slavery and yet still was able to discover a great light. God has put this issue on my heart and I want to do something about it.”

Lance Roberts, a USF Columbia City junior also majoring in music technology, has also been touched by St. Josepha’s plight.

“In exploring the life of this saint and gaining new insights on this societal plague, I pondered more deeply what spiritual poverty means, as well as all the blessings that we are so apt to take for granted,” said Roberts. “I had the honor of joining the Church during Easter of last year, and participating in Josephine’s Hope alongside RCIA proved a fruitful way of exploring my newfound faith. Bill was a constant source of spiritual encouragement throughout the process.”

Fundamentally, Josephine’s Hope is all about spreading information, said Roberts.

“Not everyone actually knows how widespread this ubiquitous crime is in our country, let alone the world. It is truly tragic that so many children – the very essence of innocence – suffer without our prayers and our attention. To that end we have embarked on a campaign of awareness. Bill’s prayer book features some reflections taken not only from Bakhita’s life, but also from some modern trafficking victims.”

“Sex trafficking is a business conducted by criminals driven by greed and a disgusting desire for this commercialized sex industry,” added Escamilla.

“No traffickers only care about the supply and demand of this business that brings in billions of dollars annually. Trafficking humans becomes more profitable than illegal drug trafficking in the sense that they are able to sell the same person over and over again at the disposal of the buyer.”

“Frequently, girls who have been brought to foreign countries are in situations where they are not able to escape from their pimps. This is why we work so hard to get these victims out of these situations because they are sold as sex slaves in the brothels and red-light districts,” she continued. “It’s a really sketchy business that involves a network of pimps, recruiters, traffickers and middle men. All for the purpose of stripping away a person’s dignity through physical violence, manipulation and psychological coercion for the purpose of commercialized sex which generates billions of dollars per year. There is also a problem with labor trafficking which is a whole other thing in itself.”

“Most of the time sexual slavery victims are going to be young girls in vulnerable positions such as runaways, low-income areas, and areas where there is poor education. In other countries such as Thailand and Cambodia these girls are coerced into this industry because they believe there is nothing else they can do to provide for themselves or their family as the income from the sex industry continues to flourish. Through Josephine’s Hope we continue to be the voice for those that are trapped in this kind of slavery. Whoever is affected by this, we want to help.”

More information about Josephine’s Hope is available at www.facebook.com/BakhitaUSF.
A pro-life opportunity

“Pro-life includes sensible gun control.”

It was one among a forest of signs at the recent March for Our Lives in Washington, D.C., that attracted hundreds of thousands of demonstrators, but it caught my attention.

Has the eruption of gun control activism following the spate of school shootings, most recently in Parkland, Florida, provided an opportunity for the pro-life movement? If so, will pro-lifers seize it?

For nearly half a century, the pro-life movement has had its own March for Life every January in the same town. It is a stub, a dedicated manifestation of political will unbound by the disdain of the secular media and the hostility of many political elites. It is surely the nation’s longest-running annual demonstration in defense of the most powerless.

Yet there are signs that a growing number of pro-lifers want a movement that breaks out of the stereotypes, that transgresses the partisan divide. At the pro-life march last January, there were signs defending immigrants and refugees. There were signs decrying war, reminiscent of the 1980s movement Protests for Survival. There were various groups calling themselves feminists for life, gays for life, atheists for life.

Especially among the young, but not just the young, there is a growing desire to recognize that being pro-life means caring for more than just the defenseless unborn. These days, the defenseless born aren’t doing too well either.

There is a hunger for a moral consistency and a political viewpoint that can’t be found in a political party that watches passively as children with Down syndrome and other disabilities are aborted into extinction, or a political party that cuts aid programs for the poorest while cutting taxes for the richest.

Some folks are calling this search for greater moral consistency “pro-life 2.0.” And this is where the recent movement for sensible gun laws may provide an opportunity.

Gun violence is a pro-life issue. In 2016, more than 38,000 were killed by guns. Twice as many were wounded. Perhaps as many million the care lost to abortion, but when one factors in the families and neighborhoods, schools and workplaces that are devastated by such violence, the numbers add up.

Two-thirds of gun deaths are suicides. Smith & Wesson-assisted suicide is still self-murder, is still morally abhorrent. Thousands of children are killed or wounded each year, and the presence of guns increases the risk of domestic violence turning lethal.

Modern gun control measures may not be on the agenda of every pro-lifer, but the high suicide rates and mass murders among the young, among men, among the poor should be. It would be great if future gun control marches had a visible pro-life presence, which in turn might spark a genuine discussion about the common good and what we as a society can do to protect the innocent and the defenseless.

There was another handmade sign I saw at the March 24 March for Our Lives in Washington. Its block letters read: “No more empty desks.” There are a lot of empty desks in our country because of abortion and because of gun violence. It’s a pro-life plea a lot of people would be willing to support.

Greg Erlandson, director and editor-in-chief of Catholic News Service, can be reached at gerlandson@catholicnews.com.

Hope continues on

D uring these past two months, different experiences have put the cross and the Resurrection into my heart.

There was the passing of a number of a people: a colleague who suffered a heart attack in the parking garage after a recruiting dinner; the wife of an elderly friend who drove herself and a friend to my talk but collapsed outside the lecture hall; the mother of a classmate — a lady refined in every way possible; and my beloved nanny.

I asked myself to activate the conveyer belt for her crema tion, I listened, “From dust we come, to dust we return.”

A speech for the Religious Education Congress in Los Angeles. It is the anguish of the Hispanic community.

The “Dreamers” are so gripped with fear and anxiety that even trips to church are now a risk many are afraid to take. Tears welled up.

When did this country resort to hunting down refugees and immigrants? When did a document override the dignity of the person? Is cruelty the new sport?

But beyond the suffering, I saw the people of God gathered to be with each other and do what we when don’t know where else to go: call on the name of God. In our prayer we know where else to go: call on the other Apostles. Jesus walks with us. He teaches us. He appears in our lives. Do we walk with Jesus? Do we listen? Do we accept what Jesus says?

Open to the Lord, relying upon the Lord, not surprisingly, we ourselves find Jesus in the “breaking of the bread,” the Eucharist.

In Christ’s resurrection, God brings His promise to fulfillment

The Church proclaims again that the Lord lives. Properly we should see ourselves in the roles of the disciples who walked with Jesus to Emmaus. We have heard of the Lord. The Church already has told us of the resurrection, of the Lord’s sacrifice for us, and of the identity of Jesus, Son of God, Redeemer: but human, as we are.

The Church has called us before to realize that true life, on earth or in the hereafter, is in Jesus. It has reminded us that each of us is lost, no longer bound by location or time. He revealed to them the full meaning of the Scriptures, the testimonies of God’s power and love. They listened, but they recognized Jesus in the “breaking of the bread,” the early Church’s name for the Eucharist.

Reflection

The Church continues to summon us to the joy of Easter celebration by presenting us with Emmaus Narrative, so cherished by Christians through history.

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Memory, identity and patriotism

The second volume of my biography of St. John Paul II, “The End and the Beginning,” benefited immensely from the resources of Poland’s Institute of National Remembrance [IPN, from its Polish initials], which was established after the Revolution of 1989 to preserve records related to the Polish experience under the Nazis and the communists. Documents obtained from IPN by Polish historians helped me paint a detailed picture of the 40-year war the communists conducted against Karol Wojtyła, from the days when he was a young priest, through his Cracowian episcopate and on to his first decade as Pope John Paul II.

Thus, as a beneficiary of IPN’s archives, a longtime admirer of Poland and a grateful recipient of that country’s highest award for contributions to Polish culture, I am deeply concerned by the new “IPN Act” signed into law this past February. For the law dictates that IPN — presumably an archive for research — will now become an agency monitoring thought, speech and writing. According to a law so vaguely drawn as to invite uncertainty, it seems that IPN is to flag instances of someone speaking publicly or writing about Polish involvement in the Holocaust of European Jewry, speech and writing that has been declared illegal under the IPN Act. The penalty for such transgressions is three years in prison (ironically, the sentence passed by a Viennese court against the odious Holocaust-denier, David Irving).

Sympathetic as I am to some of the current Polish government’s criticisms of the European Union, and much as I welcome its efforts to strengthen family life, I cannot extend my sympathy to this gravely misconceived law: misconceived because it makes IPN into something ominously resembling Orwell’s “Big Brother;” misconceived because it could promote falsifications of history while criminalizing truth-telling; misconceived because it deflects attention from the 6,000 Polish rescuers honored at the Yad Vashem Holocaust memorial in Jerusalem; misconceived because it re-awakens stereotypes types many of us have worked for decades to erase; misconceived because it exacerbates tensions in a country where (like America, alas), the survival of the shrillest seems to be the order of the day.

No one should doubt that all Poland suffered terribly during World War II. Twenty percent of the population in 1939 was dead in 1945, including 3 million Jews. Another 1.2 million people had been “transferred” to Siberia and its gulag camps. The race-mad Nazis seized 200,000 Polish children and took them to Germany. At the end of the war, there was not a single structure standing more than 2 feet high in Poland’s capital, which Hitler had ordered razed in retaliation for the Warsaw Uprising of August 1944. In the immediate aftermath of the war, Polish heroes of unimpeachable integrity were judicially murdered by the country’s new Stalinist occupiers, because their democratic convictions might pose a threat to consolidating communist rule.

In recent years, real progress has been made in eradicating offensive terms like “Polish Death Camps” from the world’s vocabulary, as Poles, Germans and others have worked together to make clear that those were Nazi extermination camps. Moreover, Poland’s Jewish heritage is now celebrated in massive cultural festivals such as the one held in Cracow every summer, and above all in a magnificent new museum of the history of Polish Jewry in Warsaw — one of the finest historical museums in the world. Further, the late Archbishop Józef Zycinski of Lublin, following the example of John Paul II, slowly but carefully created a Jewish-Christian dialogue in Poland, so that memories could be cleansed and purified, and a new relationship between Catholics and Jews forged.

In light of all this, and more, the IPN Act seems a grave mistake. Poland in the 1980s offered the world an inspiring model of morally driven nonviolent revolution. Since 1989, Poland has been the model for post-communist transitions, politically and economically. Poland and its intellectuals were successfully making the case to the world about the full truth of the unspeakable atrocities that took place there during World War II. Now this.

And in the name of what? National identity is a precious thing, but it can only lead to a true civic patriotism if it deals with history honestly. Russia is a prime example of a country beset by a national story riddled with historical falsehoods. Poles, of all people, should not want to follow that example.

George Weigel is Distinguished Senior Fellow of the Ethics and Public Policy Center in Washington, D.C.
NCAA championship is a win-win for Catholic universities

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — This year’s NCAA basketball tournament was one for the books for Catholic universities. You might even say the ball was in their court.

That’s because for the first time, Catholic university teams won both the men’s and women’s national championship games. The women’s team, the Fighting Irish from the University of Notre Dame, beat Mississippi State University on Easter 61-58, thanks to Arike Ogunbowale’s dramatic, three-point shot with less than one second left on the clock.

The next night, the Wildcats, the men’s team from Villanova University, beat the University of Michigan 79-62, winning their second national title in three years.

And it wasn’t just the final matchups where Catholic colleges dominated. For the men’s teams, half of the No. 1 seeds in the 2018 tournament were Catholic teams, as were eight of the 64 teams in the bracket.

And of course, the media darling during much of March Madness was 98-year-old Sister Jean Dolores Schmidt, the retired Sister of Charity of the Blessed Virgin Mary and chaplain of the Ramblers, the men’s basketball team from Loyola University Chicago.

The woman religious, whose image was on socks and bobble-head dolls, personally encouraged players and cheered on the team at the sidelines up to its final 69-57 loss to Michigan in the March 31 semifinals.

The victories for the Notre Dame women and Villanova men is not a first for either squad, but it is a first for two Catholic university teams to win both championships in the same year, according to Paula Moore, vice president of external affairs for the Association of Catholic Colleges and Universities based in Washington.

She pointed out that the NCAA Women’s Division I tournament didn’t begin until 1982 and since then, Notre Dame has been the only Catholic team to take the championship, which they first did in 2001, the year Duke University was the winning men’s team.

Prior to this year’s win, Villanova, which plays in the Big East Conference, won national championships in 1985 and 2016. In 1985, the women’s team from Old Dominion University won the title and in 2016, the women’s team from the University of Connecticut won one of their 11 national titles.

Augustinian Father Ron Hagan, who is chaplain of the Villanova men’s team, was a student at the university when the Wildcats won the 1985 championship. He called it “one of the great memories of my life.”

“Being the team’s chaplain is one of the great joys of my priesthood,” he told Catholic News Service a few days before the championship game.

“It’s a wonderful opportunity to minister to them,” he said. “The joy of serving the team, the joy of serving the team, the joy of serving the team. He told Catholic News Service a few days before the championship game. It’s a wonderful opportunity to minister to them, to minister to their families and how they help each other get stronger.”

Father Hagan also said that he sees all the media coverage on hoops championships as a “hunger and thirst for something deeper.”

“The Augustinian-run university boasts several standouts from Catholic League championships. Gillespie, who graduated last year from Catholic League championship, scoring four points from the foul line. Neumann-Goretti High School player Dhamir Cosby-Roundtree, also a freshman, contributed limited time in which he grabbed a rebound. Other key players hailed from Catholic, private or public schools from Delaware, Maryland, New Jersey and New York, plus star guard Jalen Brunson, who is from Illinois.

Catholic universities in this NCAA tournament and previous matchups is not a first for either squad, as previously mentioned, to Villanova.

The Catholic basketball dominance is in sharp contrast to its football performances, where only Boston College and Notre Dame have powerhouse teams. Part of the link between Catholic colleges and their winning basketball teams goes back to the predominance of parish CYO basketball teams, pointed out a USA Today sports article, which also said state schools and mainly Protestant colleges typically had more money and many Catholic colleges latched onto basketball as their signature sport.

Whatever got them started, these universities have kept the ball rolling, so to speak.

Augustinian Father Peter Donohue, president of Villanova, said in a letter to the school community on the university’s website after the men’s win: “If you had told me two years ago that we would be celebrating another national championship today, I honestly don’t know that I would have believed you. In 2016, it had been 31 years since our last national championship for basketball, and now, just two years later, Villanova is once again the national champion!”

He said that in the days leading up to the Final Four, he had been very much asked about how the team embodies the school’s spirit, a question he was sure other teams’ college and university presidents weren’t asked.

But whatever got them started, the team’s success with the Catholic view of the importance of community, noting that the players often give credit to their opponents, teammates and coaches, “always placing the team before the individual.”

Matthew Gambino and Matthew Devlin contributed to this story.
### What’s Happening?

**Safe Harbor widow’s retreat**
**FORT WAYNE** — St. Vincent de Paul Parish widow’s grief support group, Safe Harbor, will host a widow’s retreat Saturday, April 14, from 9-11 a.m. at St. Vincent de Paul Parish, 1502 E. Wallen Rd. Retreat begins at 9 a.m. with continental breakfast in the Msgr. Kozmich Center. Reservations required by contacting Judy at 260-489-4875 or judymockenhaupt@hotmail.com. Freewill donations accepted.

**Competency to See, Courage to Act conference**
**NOTRE DAME** — A conference on discipleship for our times will be held Saturday, April 14, from 9 a.m. to 2 p.m. at Holy Cross College Auditorium, 5451 State Rd. 933 North. Keynote speaker is Bishop William Wack, CSC. Bishop Wack will speak at 1 p.m. about “Today’s Role for Lay Women and Men.” The event is free and open to the public. The optional lunch is $15 and is sponsored by the Holy Cross Lay Associates. Registration and details are online at http://holy-crossassociates.org/.

**Youth Ministry Disciples’ Night of Formation**
GRANGER — Youth Ministry Disciples’ Night of Formation at St. Pius X Church, 52553 Fr Rd., will include guest speaker Dr. Lenny De Lorenzo, who will speak about ministering to youth in the transition from high school to college. Mass at 6 p.m. will be followed by dinner, presentation and night prayer at 8 p.m. Visit https://www.fwsbym.com.

**Cemetery cleanup**
**SOUTH BEND** — The Sacred Heart Cemetery (corner of Western Ave. and Pine Rd.) will conduct spring cleanup from Monday, April 16, through Saturday, April 21. Please have all fall and Christmas decorations removed from the graves by this time.

### Service to others is their calling.

Divine Mercy Funeral Home is honored to introduce our Funeral Directors, Bob Jesch and Monte Freeze. But for many in the Fort Wayne community, Bob and Monte need no introduction.

Bob is a Bishop Dwenger graduate and former hockey coach who has served as a Funeral Director for over 35 years. Originally from South Bend, Monte has served as a Funeral Director for over 20 years in Fort Wayne, where he lives with his wife of 17 years and two sons. Bob and Monte are well known and respected for their experience, compassion, and dedication to the families they serve. Their patience and understanding puts families at ease. Just when they need it most.

We invite you to call Bob or Monte at 260.426.2044 for an appointment or visit the office at 3500 Lake Ave., 8:30 a.m. to 4:30 p.m. Monday through Friday.
Twelve Parishes-in-Need grants approved for upgrades, repairs

T he Annual Bishop’s Appeal of the Diocese of Fort Wayne-South Bend includes a funding program, a means to assist less affluent parishes. A Parishes-in-Need Fund Committee meets recently to review parish requests for financial assistance with church projects, and recommended a total of $22,696 be granted to 12 parishes for essential projects — enabling them to arrive at a more stable existence. Bishop Kevin C. Rhoades approved the grants.

According to Msgr. Robert Schulte, vicar general of the diocese, although the diocese cannot meet every request submitted by the parishes, the nature of each request is carefully considered “in light of the total needs and financial resources of the parish as well as the other parishes in the diocese requesting funding assistance. If all or part of a request cannot be met, often the committee will recommend the parish apply to another fund or financial resource in the diocese or community, or seek other alternatives,” he added.

Some funds usually remain in the account for use throughout the year by parishes when a new need arises. If all the money is not used in 2018, it will be carried over and allocated to next year’s Parishes-in-Need fund.

“Hopefully, this money will strengthen these parishes financially, increase their outreach and improve their ability to do the work of Christ,” Bishop Rhoades has said of Parishes-in-Need grants in the past.

This year’s allocation of Parishes-in-Need funding brings the amount granted to $6,437,797 from the Annual Bishop’s Appeal to parishes in need during the 31 years of the Annual Bishop’s Appeal.

This year’s disbursements and the primary parish projects are:

**Fort Wayne**
Queen of Angels — $9,450 for LED lighting replacement in the activity center
St. Joseph — $14,000 for computers for upper grades
St. Joseph – Hessen Cassel — $1,800 to replace entry access at the school entrance

**Fort Wayne area**
St. Catherine of Alexandria, Columbia City — $10,000 for new interior storm windows on 12 stained-glass windows in the church
St. John the Baptist, New Haven — $21,200 for internet switches and cabling to improve internet connection for the school
St. Mary of the Assumption, Avilla — $38,100 for heating and cooling system for the school gym

**South Bend**
Our Lady of Hungary — $9,800 for heating and cooling system for the school
St. Adalbert — $35,000 for church parking lot repairs
St. Anthony de Padua — $24,000 to replace the school roof
Holy Cross — $13,500 to replace four exterior doors and $7,500 to refit classrooms to accommodate fall enrollment

**South Bend area**
St. Michael, Plymouth — $8,546 for school and gym roof repairs
St. Monica, Mishawaka — $20,000 for complete restoration and repairs, reordering and protection of the church’s stained-glass windows

**Catholic Medical Center**
12 stained-glass windows in the church

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**Our Lady of Hungary**
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**Notre Dame to confer honorary degrees**

Notre Dame — A distinguished group of U.S. and international figures will join the principal speaker, Brazilian Judge Sérgio Fernando Moraes, doctor of laws degree recipients at the University of Notre Dame’s 173rd University Commencement Ceremony on May 20.

Moro, a leader in his country’s anti-corruption movement, will receive an honorary doctor of laws degree. The other honorary degree recipients are:

- **Cardinal Blase J. Cupich** — doctor of laws
- **Kevin O’Brien** — doctor of laws
- **Richardson** — doctor of laws
- **Louise Richardson** — doctor of laws

The vice-chancellor of Oxford, Richardson is an Irish political scientist who specializes in the study of international security with an emphasis on terrorist movements. The author of several books on terrorism, Richardson has lectured widely on the subject and received the Sumner Prize for her work toward the prevention of war and the establishment of universal peace.

**William M. Goodyear** — doctor of laws
Goodyear, a member of Notre Dame’s board of trustees and a fellow of the university, is the retired chairman and chief executive officer of Navigant Consulting. He previously spent nearly three decades as a top executive in the banking industry.

**Kamal Hossain** — doctor of laws
Hossain is considered the father of the Bangladeshi constitution, which he drafted in 1972. He earned a bachelor’s degree in economics from the University of Notre Dame and three degrees from Oxford. He has served on several United Nations commissions as a champion for human rights and founded the People’s Forum political party in his country.

**Margaret Murnane** — doctor of science
A professor of physics and of electrical and computer engineering at the University of Colorado, Murnane is a fellow of JILA, a research institute where she built what is regarded as the fastest laser ever created. She has earned numerous awards and has written or co-written more than 200 papers for peer-reviewed journals.