

TODAY'S CATHOLIC

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Mary Ann Glendon receives Evangelium Vitae Medal

BY JENNIFER MILLER

On the feast day of St. Gianna Beretta Molla, April 28, another outstanding pro-life woman, Mary Ann Glendon, received the Evangelium Vitae award from the Center of Ethics and Culture of the University of Notre Dame. A dinner and award banquet to honor the distinguished recipient was preceded by a vigil Mass at the Basilica of the Sacred Heart, celebrated by Bishop Kevin C. Rhoades.

The eighth annual award medal is a significant lifetime achievement award for heroes of the pro-life movement, and honors those whose outstanding efforts have served to proclaim the Gospel of Life. Past recipients include the Jerome Lejeune Foundation, the Little Sisters of the Poor, Helen M. Alvare, the Sisters of Life and Richard Doerflinger. Named for the papal encyclical promulgated by Pope John Paul II in 1995, the award's name is simply "The Gospel of Life" in Latin.

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Peter Ringenberg

The University of Notre Dame's Center for Ethics bestowed the 2018 Evangelium Vitae award on staunch pro-life advocate professor Mary Ann Glendon April 28, with a Mass celebrated by Bishop Kevin C. Rhoades, followed by a reception and award dinner. She is pictured after the Mass in the Basilica of the Sacred Heart with Bishop Rhoades and O. Carter Snead, director of the center.

May crownings

Practice has long history
in the Church

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Selfless faith displayed in
concentration camp, says
historian

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Standing ovations for 'Tolton:
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St. José Sánchez del Río

Fort Wayne artist creates
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Women's Care Center denied rezoning request on South Bend's west side

Bishop and Father Jenkins criticize mayor's veto

FORT WAYNE — In statements made Friday, April 27, immediately following a veto by South Bend Mayor Pete Buttigieg of a rezoning request made by the Women's Care Center, the Most Reverend Kevin C. Rhoades, Bishop of Fort Wayne-South Bend, and Father John I. Jenkins, president of the University of Notre Dame, joined Women's Care Center Foundation President Ann Manion in expressing profound disappointment over the decision.

Women's Care Center, a nationwide pregnancy assistance provider that began in South Bend in 1984, had approached the South Bend Common Council to request the rezoning of a property on Lincolnway West that is next door to a property at which Whole Woman's Health Alliance

is attempting to locate an abortion facility. The Indiana State Department of Health denied the license application of Whole Woman's Health in January, but the Texas-based company is appealing the decision.

Women's Care Center currently has a west side location in a small building on Chapin Street, but had hoped to establish a second, expanded office at the Lincolnway West location.

"I am deeply disappointed in yesterday's decision by Mayor Pete Buttigieg to veto the rezoning request of the Women's Care Center, which was approved by the South Bend Common Council this past Monday," said Bishop Rhoades.

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Provided by Women's Care Center

Women's Care Center first opened its doors in South Bend in 1984 and now provides support for pregnant women at 29 centers in 10 states.

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PUBLISHER: Bishop Kevin C. Rhoades

Editorial Department

PUBLICATIONS MANAGER: Jodi Marlin
PAGE DESIGNER: Francie Hogan
BRAND SPECIALIST: Molly Gettinger
NEWS SPECIALIST: Mark Weber

Business Department

BUSINESS MANAGER: Stephanie A. Patka
BOOKKEEPING/CIRCULATION: Geoff Frank
circulation@diocesefwsb.org

Advertising Sales

Jackie Parker
jparker@diocesefwsb.org

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Imprisoned clergy of Dachau remembered for fearless faith

BY GEORGE MATYSEK

EMMITSBURG, Md. (CNS) — When a virulent typhus epidemic swept through a World War II concentration camp in Dachau, Germany, in early 1945, many imprisoned Polish priests volunteered to minister to the dying men.

Eighteen clerics were chosen to go to the typhus block, each knowing he was almost certainly agreeing to a death sentence. All the priestly volunteers contracted the disease, with only two surviving it.

The heroism of those Polish priests is but one example of many feats of faith among the more than 2,500 Catholic priests, brothers and seminarians imprisoned at the Nazi-run camp.

Eileen Lyon, professor of history at State University of New York at Fredonia, has researched the “priest barracks” of Dachau. She recently discussed her study during the spring meeting of the American Catholic Historical Association, April 12-14 at Mount St. Mary's University in Emmitsburg.

In an interview with the *Catholic Review*, news outlet of the Archdiocese of Baltimore, Lyon said that more than 1,000 Catholic clerical prisoners died at Dachau, sometimes by torture.

She noted that the Catholic Church already has beatified 56 of the clergymen and the causes of many more are being studied.

Catholic priests, brothers and seminarians, along with clergy from other denominations, were sent to Dachau because they posed a threat to the Nazi regime. They included German clergy who had spoken out against Hitler or his policies. A much larger group was composed of clerics from the occupied territories, including many from Poland.

At Dachau, a political re-education camp established in 1933 in an abandoned munitions factory near Munich, three barracks were designated for priests: numbers 26, 28 and 30.

In December 1940, clergy held at other camps began to be transferred to Dachau, Lyon said, following intervention from the Vatican and German bishops who were concerned about the “very harsh” treatment they were undergoing. At the Gusen concentration camp near Linz, Austria, for example, many died working in a quarry.

Because clergy were exempt from heavy labor, she said, the Nazis decided to find other “uses” for them at Dachau.

“They did horrific experiments with malaria and with temperature,” the historian said. “They were pseudo-medical experiments that had no scientific value.”

Nazis permitted ethnically German priests to celebrate Mass in a chapel erected in Barrack 26. But Polish priests, for significant periods of time, were barred from the chapel. They celebrated Masses in their barracks or work sites, Lyon said, or German priests smuggled consecrated hosts to them so they could receive the Eucharist.

A common tactic among the Nazis was to offer freedom to any priest who promised to renounce his priesthood.

“I can't find anyone who took them up on that,” Lyon said. “It's not possible to say whether that's because of their deep commitment to the priesthood or they didn't trust the deal.”

Lyon said one of the most extraordinary moments in the history of the concentration



CNS/KNA-Bild

An image of Father Alois Andritzki hangs above the altar during his Mass of beatification in Dresden, Germany, in this 2011 file photo. The young German priest was executed in 1943 at the Nazi death camp of Dachau.

camp was the priestly ordination of Blessed Karl Leisner, a young German who received the sacrament by an imprisoned French bishop. Blessed Leisner had already been ordained a deacon prior to his arrest by the Gestapo.

“He was terminally ill (with tuberculosis),” Lyon said, “and just so desired to receive that sacrament of ordination.”

Diaries and reflections written after their release show many clerical prisoners found their faith deepened after surviving Dachau.

“They felt they were contemplating the faith in a much purer way,” she said. “They talk about the way it really deepens their experience, and they understand what it is to rely upon God in a way they didn't before.”

After Americans liberated Dachau in April 1945, many clerical prisoners returned to academia and pastoral ministry within months. Others were so weakened by their ordeal that they were physically unable to continue ministry.

About a dozen of the former prisoners became bishops, and some participated in the Second Vatican Council.

“In their memoirs, they really talk about

reconciliation,” Lyon said. “There is not a sense of bitterness, a sense of blame, particularly in terms of the Germans who had perpetrated this.”

Rebuilding the Catholic Church after World War II was a tremendous task, Lyon said. Some dioceses in Poland lost more than half their priests, with many summarily executed at the outset of the Nazi invasion.

“The task of rebuilding the Church is a very difficult one,” Lyon said. “There's also the coming to terms and trying to address the fact that the torture they endured (and) the genocide that had been committed was something perpetrated by the baptized. So how do you try and restart the spiritual life of Europe after that?”

Lyon said researching the Holocaust is difficult because “you are confronted with evil on a scale that's hard to imagine.”

“When you see them able to forgive all they had suffered,” she said, “it's a very powerful witness to the faith that they have.”

George Matysek is digital editor for the Archdiocese of Baltimore.

Clergy abuse survivors grateful after private meetings with pope

BY JUNNO AROCHO ESTEVES

VATICAN CITY (CNS) — After private meetings with Pope Francis, three survivors of clergy sexual abuse from Chile said they felt they had been heard and were hopeful for changes in the way the Catholic Church handles accusations of abuse.

"I spoke for more than two and a half hours alone with Pope Francis. He listened to me with great respect, affection and closeness, like a father. We talked about many subjects. Today, I have more hope in the future of our church. Even though the task is enormous," Juan Carlos Cruz tweeted April 29 after meeting with the pope.

Pope Francis had invited Cruz, James Hamilton and Jose Andres Murillo to stay at the Domus Sanctae Marthae, the Vatican residence where he lives, and to meet with him individually April 27-29. The three were to meet with the pope again as a group April 30.

Although the three survivors tweeted after their private meetings, Greg Burke, director of the Vatican press office, said Pope Francis "expressly wished" that no official statements would be released by the Vatican regarding his discussions with the survivors.

"His priority is to listen to the victims, ask their forgiveness

and respect the confidentiality of these talks," Burke said in a statement April 27. "In this climate of trust and reparation for suffering, the desire of Pope Francis is to allow his guests to speak as long as necessary, in a way that there is no set timetable or pre-established content."

In a tweet sent after his April 27 meeting, Murillo said he spoke with Pope Francis for two hours and that "in a respectful and frank way, I expressed the importance of understanding abuse as an abuse of power, of the need to assume responsibility, of care and not just forgiveness."

Hamilton sent two tweets April 28 shortly after his meeting with the pope, saying that it lasted a "little over two hours" and that it was "sincere, welcoming and enormously constructive."

I am "very happy and satisfied," he said.

The Chilean survivors have alleged that Bishop Juan Barros of Osorno — then a priest — had witnessed their abuse by his mentor, Father Fernando Karadima. In 2011, Father Karadima was sentenced to a life of prayer and penance by the Vatican after he was found guilty of sexually abusing boys.

Although he initially defended his 2015 appointment of Bishop Barros as head of the Diocese of Osorno, Pope Francis apologized after receiving a 2,300-page report from a trusted investiga-

tor he sent to Chile to listen to people with information about the bishop.

The investigator, Archbishop Charles Scicluna of Malta, is president of a board of review within the Congregation for the Doctrine of the Faith; the board handles appeals filed by clergy accused of abuse or other serious crimes. The archbishop also had 10 years of experience as the Vatican's chief prosecutor of clerical sex abuse cases at the doctrinal congregation.

After a "careful reading" of the testimonies, "I believe I can affirm that all the testimonies collected speak in a brutal way, without additives or sweeteners, of many crucified lives and, I confess, it has caused me pain and shame," the pope said April 11 in a letter to the bishops of Chile.

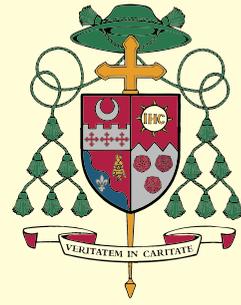
The pope also said he was convening a meeting in Rome with the Chilean bishops to discuss the findings of the investigations and his own conclusions "without prejudices nor preconceived ideas, with the single objective of making the truth shine in our lives."

The three survivors, who have been outspoken about the Church's handling of abuse cases, welcomed Pope Francis' letter and accepted his invitation to meet so he could ask "forgiveness of all those I have offended."



CNS photo/Claudio Peri, EPA

James Hamilton and Juan Carlos Cruz are seen on a terrace overlooking St. Peter's Square April 29. The two men and a third survivor of abuse by Catholic clergy in Chile met with Pope Francis last week and on Monday.



Public schedule of Bishop Kevin C. Rhoades

Sunday, May 6: 11:45 a.m. — Confirmation Mass, Queen of Peace Church, Mishawaka
 Monday, May 7: 10 a.m. — Meeting of the Bishop's Cabinet, Archbishop Noll Center, Fort Wayne
 Wednesday, May 9: 7 p.m. — Confirmation Mass, St. Paul of the Cross Church, Columbia City
 Thursday, May 10: 12:30 p.m. — Meeting of Diocesan Finance Council, Franciscan Alliance Building, Mishawaka
 Friday, May 11: 7 p.m. — Confirmation Mass, Our Lady of Hungary Church, South Bend
 Saturday, May 12: 10 a.m. — Confirmation Mass, St. Matthew Cathedral, South Bend

VETO, from page 1

"Women who experience a crisis pregnancy often say that they feel they have no other option than abortion, and the Women's Care Center exists precisely to offer these vulnerable women a real choice.

"What started as a small outreach to women in crisis in downtown South Bend over three decades ago has grown to become the largest, most successful pregnancy resource center in 10 states. How unfortunate that the Women's Care Center has been denied, in its own hometown, the opportunity to expand their compassionate services to a location where it could best reach the women who could benefit most.

"I share the mayor's concern about the neighborhood, but for a different reason: a group from outside our community and state may open that not only discards innocent human life, but purports to give women a choice, when in fact it has vigorously opposed the Women's Care Center that provides loving support for women and the choice to say yes to life."

Father Jenkins also spoke out immediately following the mayor's veto.

"The Women's Care Center, on whose board I serve, gives women in crisis the support they need for themselves and their babies before and after birth. It doesn't engage in political advocacy, but provides compassionate, non-judgmental loving care to women most in need. I am saddened by Mayor Buttigieg's decision to veto a bill that would have allowed the Women's Care Center to build a facility near one that seeks to provide abortions. The mayor's decision excludes an important presence from that

neighborhood and thwarts plans that had met the criteria for rezoning and had been approved by the Common Council. Far from enhancing the harmony of the neighborhood, it divides our community and diminishes opportunities for vulnerable women to have a real choice. The mayor is a talented and dedicated public servant with whom I have worked closely to serve our community, but I am deeply disappointed by his decision."

Ann Manion, president of the Women's Care Center Foundation, issued a statement on Monday expressing sadness about the action, but also appreciation for the pro-life efforts of so many supporters.

"We are sad that care for women and families in South Bend got caught up in politics. With the support of so many, Women's Care Center has worked tirelessly for 34 years to provide help and hope to women facing unplanned pregnancies. Always without judgment. Two out of every three babies in South Bend now start with our centers. Twenty-two times our centers have been located near abortion clinics to provide love and support and offer a choice for life. There has never been an instance of violence," she said.

"We are deeply grateful to Bishop Kevin Rhoades, Father John Jenkins, the doctors, neighbors, clients, politicians and many others who supported us, and the hundreds and hundreds of people who attended two city council meetings to wear pink ribbons and voice support. We are amazed and grateful.

"This veto is a setback for Women's Care Center. We are disappointed, but we are not leaving. As of today, 1,438 babies are expected to our moms in St. Joseph County. Our commitment continues."

Nigerian religious leaders condemn attack that killed 19 during Mass

BY PETER AJAYI DADA

LAGOS, Nigeria (CNS) — Nigerian religious leaders condemned the killing of about 19 people during a morning Mass in Benue state.

Two priests — Fathers Joseph Gor and Felix Tyolaha — and about 17 parishioners of St. Ignatius Catholic Church, Ayar Mbalom were killed April 24 in the church. Attackers also burned about 50 houses, nearly destroying the small community.

Father Aondover Moses Iorapuu, communications director for the Diocese of Makurdi, called the killings shocking and barbaric and said one would not think they could occur in the 21st century.

Benue Police Commissioner Fatai Owoseni said an investigation led police to believe about 30 Fulani herdsmen, a mainly nomadic group, carried out the attack. The state has had nearly 50 attacks in three years linked to grazing rights and dwindling fertile land.

Father Iorapuu appealed to federal and state authorities to provide adequate security for the residents. He also appealed to Nigerians to continue to pray for peace in Benue, saying its citizens had been experiencing recurring killings from suspected militias in recent years.

Msgr. Gabriel Osu, director of social communications for the Archdiocese of Lagos, said the killings were a calculated attempt to instigate hatred and create fear. He said attackers were emboldened daily by the inability of the government and the law enforcement agencies to stop them.

"The country is gradually drifting to a state of anarchy, where anything goes," said Msgr. Osu. "Let those in authority beware of a gathering storm."

He also said it was unbelievable that some people would attack worshippers in a church.

"What manner of insanity and sadism will make some people open fire on priests celebrating Mass in the house of God? What is their offense? Of what use is their death to the perpetrators?"

"This is the height of evil and human callousness that must be condemned in all its entirety by every sane society," he said.

The Rev. Olasupo Ayokunle, president of the Christian Association of Nigeria, admonished the government to perform its constitutional responsibility of protecting the citizens.

He urged the government to disarm "herdsmen across the country in national interest."

Ishaq Akintola, director of Muslim Rights Concern, urged government officials to capture and prosecute the killers. He said



CNS photo/Afolabi Sotunde, Reuters

A woman carries a child through a camp in the state of Benue, Nigeria, April 11. The Catholic Diocese of Makurdi and others condemned the killings of two priests and 17 parishioners of St. Ignatius Catholic Church in the state.

life is sacrosanct and should not be toiled with.

"Although the attackers also burned 50 houses and sacked the entire community, we are singling out the vicious attack on the church for strong condemnation," he said. "Those that attacked the house of God have

no single atom of piety in their hearts. They should therefore not expect mercy from Allah, the supreme creator."

In Washington, Rep. Chris Smith, R-New Jersey, chairman of the House Subcommittee on Africa, condemned the attacks.

"Nigeria should explore jus-

tice system reforms that address grievances so that herdsman — the perpetrators of much of the recent violence — cease targeting farmers, exacerbating religious and ethnic tensions in the process," he said.

Pittsburgh diocese will see number of parishes drop from 188 to 57

BY BOB DE WITT

PITTSBURGH (CNS) — After three years of discussions, Pittsburgh Bishop David A. Zubik said the 188 parishes of the diocese will be placed into 57 groupings that will eventually become new parishes.

Bishop Zubik announced the plan April 28 during a media conference, saying the effort was designed to promote vibrant faith and revitalize parishes.

The announcement detailed the maximum number of weekend Masses per grouping and timelines for each grouping to work toward mergers and clergy assignments.

The move to groupings — part of a diocesan planning initiative called On Mission for The Church Alive! — were to take effect Oct. 15. No church closings are part of the plan's first phase.

The groupings are expected to merge into new parishes between 2020 and 2023, however.

"No matter how the Church is structured, it is the responsibility of all the faithful — bishops and priests included — to make faith, hope and love remain alive in the world around us," he said in

announcing the plan, the result of meetings and discernment that began in 2015.

"Our churches will continue to be places where local Catholics gather to be nurtured and nourished by the God who loves us. Yet, On Mission! gives us a new context and new opportunities to make ever more alive a faith that abides both within and outside of our church walls," he said.

The decision on the grouping were read in letters sent to each parish at Masses the weekend of April 28-29. Bishop Zubik wrote that the initiative is designed to offer a deeper relationship with Jesus and the Catholic Church to practicing and inactive Catholics, as well as those who have never been baptized.

The diocesan plan is being driven by reduced Mass attendance and participation in the

sacraments and a declining number of priests.

The diocese reported that since 2000, Mass attendance decreased more than 40 percent and participation in the sacraments fell 40 percent to 50 percent. Meanwhile, the number of diocesan priests available for

active ministry is expected to decline from about 200 to 112 by 2025.

Launched in April 2015, the planning process invited Catholics to envision how parishes, schools and ministries can best respond to the changes in their communities. The diocese said nearly

30,000 parishioners participated in meetings and provided feedback that guided the decisions announced by the bishop.

"For three years, we have labored to discern how to best position our local Church for the future," Bishop Zubik said in

the letter. "We must respond to the reality that populations have shifted, that many Catholics have drifted away from Mass and that we will have fewer priests.

"We need to share and mobilize our resources to draw people deeper into the faith, seek the lost and serve those in need."

During the process, key consultative groups recommended that Bishop Zubik increase to 57 groupings from 48 groupings endorsed by a commission of clergy and lay leaders that initially studied Church needs.

Under the new setup, a priest who serves as administrator will lead a clergy team for each grouping. An administrator has all the rights and responsibilities of a pastor but does not have a specified term to serve.

Clergy teams may include priests who are parochial vicars and parish chaplains, as well as permanent deacons. Priests are also being assigned as institutional chaplains to major hospitals, nursing homes, colleges, high schools and correctional institutions.

The maximum number of weekend Masses per grouping is based on the number of priests assigned there and other factors.

Under canon law, the number cannot exceed three Masses per priest who has parish responsibilities. Priests who live at a parish, but whose duties are elsewhere, are not included in the count.

During the first year, clergy were to focus on building relationships with and among their parishioners.

"I truly believe that change can bring new life and joy," Bishop Zubik said during his announcement. "I realize that such transformation is rarely easy, especially in the heartfelt matters of faith and parish life. I know that this change will require us — the faithful, the clergy, and myself — to let go of some things that are precious and familiar.

"I also am convinced that our clergy and faithful have what it takes to form deep and lasting relationships within their groupings and to create welcoming communities."

*"I truly believe
that change can
bring new life and joy,"*

BISHOP DAVID A. ZUBIK

Bob De Witt writes for Pittsburgh Catholic, newspaper of the Diocese of Pittsburgh.

GLENDON, from page 1

Glendon is currently the Learned Hand Professor of Law at Harvard Law School. She is a staunch pro-life advocate in both her personal and professional life.

Glendon was selected by Pope John Paul II to lead the Vatican's representation at the United Nations' World Conference on Women in Beijing in 1995. She also is the former U.S. ambassador to the Holy See and served two terms on the President's Council on Bioethics.

Originally from Dalton, Massachusetts, she is a loving mother and grandmother, whose family joyfully joined her as she received the award.

Director of the Center of Ethics and Culture O. Carter Snead said of Glendon: "She personifies the goods at the heart of the Evangelium Vitae Medal. Through her work as a world-class scholar and teacher, a diplomat, a White House bioethics adviser and an official of the Holy See, she has provided a joyful, loving and unwavering witness to the dignity of all persons, born and unborn, as created in the image and likeness of God. She sets the standard for all of us who work to build a culture of life worldwide. There is no one like her."

He explained how her work consistently echoed the words of "Evangelium Vitae." "Through her work, Glendon has consistently recognized the decisive role the law plays in influencing patterns of thought and behavior in our society. Thirty years ago, in her seminal work "Abortion and Divorce in Western Law," Glendon laid bare the truth about America's abortion jurisprudence: that the United States has the most radically unregulated abortion regime of any developed Western country, while simultaneously offering the fewest protections for mothers and their unborn children. 'Our law,' she writes, 'stresses autonomy, separation, and isola-

tion in the war of all against all,' leaving exposed the weakest and most vulnerable members of our society. That lack of protection in the law, Glendon argued, has in turn clouded our moral vision, weakening our society's ability to recognize the dignity of the hidden life in the womb."

In her acceptance speech, Glendon focused on the diversity and depth of the grassroots pro-life movement in America. She highlighted four other women, her dear friends, who co-founded the Women Affirming Life organization in 1990, recognizing each by name: Frances X. Hogan, "who pours herself out like a libation for the cause of life"; Barbara Thorp, "who has an amazing gift for empathy and counseling and helped to bringing healing to countless women who have had abortions"; Marianne Luthin, "who has served the pro-life and pro-poor activist since she was a teenager," and her husband, Henry; and Sister Christine Salvatore, a religious of the Daughters of St. Paul and media communications specialist. All five were present at the banquet dinner.

By honoring the others, Glendon communicated a message of community — a value that likely stems from her own communion with Christ, as Bishop Rhoades suggested in his homily.

"... By honoring me, you are not just recognizing an individual. You are paying tribute to the rank-and-file of the broadest-based grassroots movement in America — men and women who have made time in their lives to respond in whatever ways they can to the call to help build the culture of life and love," Glendon explained. "It is no small achievement that Americans have become steadily more pro-life over the years," she concluded, offering encouragement to the 450 attendees.

The caring and consistent commitment to life demonstrated by Glendon was echoed by Bishop Rhoades in his Vigil Mass homily, preceding the dinner.



Peter Ringenberg

Glendon smiles during the Evangelium Vitae award dinner. The Harvard Law School professor once wrote that the lack of protection for life contained in U.S. law has "clouded our moral vision, weakening our society's ability to recognize the dignity of the hidden life in the womb."

"At this Mass in which we celebrate the Gospel of life and the presentation this evening of the Evangelium Vitae Medal, the parable of the vine and the branches reminds us that we're called to be living branches in the Church and to witness to our faith in a coherent manner. The recipient of this year's medal witnesses to the faith in a beautiful and consistent way.

"Professor Mary Ann Glendon's intelligent and courageous witness to the Gospel in her profession and in her generous service of the Church is undoubtedly a fruit of her communion with Jesus. Professor

Glendon knows and believes that without Christ we can do nothing. Without Christ, our efforts to promote life would not bear fruit."

The Gospel reading of John 15:1-18, focused on the metaphor of the vine and branches. Bishop Rhoades explained: "The parable of the vine and the branches is a beautiful and profound expression of the mystery of Jesus and the Church. Jesus identifies Himself as 'the true vine' and His disciples as "the branches." God planted this vine in the earth. He sent His Son as the vine to give His life and fruitfulness to us, the branches.

"We were grafted onto this vine when we were baptized. We were grafted onto Jesus so that we might have life, life in abundance, eternal life. Now as branches, the vine has a job for us to do, a mission that the vine actually equips us to do: to bear fruit!" Bishop Rhoades preached.

The bishop noted that love is the most important fruit and the first of the fruits of the Holy Spirit. The others are joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control. When we have these fruits in our lives we are building God's kingdom in the world."

The bishop explained: "If we're going to be fruitful branches, we have to admit that we need some pruning. This process of pruning, of purification, can be painful, but it is necessary if we are to bear good fruit. When we become too big for ourselves, too filled with pride, we need to be cut back, to be brought back to the simplicity and poverty of the Lord Himself. It's only by dying to self (that's the pruning process) that fruitfulness will endure and renew itself."

At the end of the homily, Bishop Rhoades entrusted all to the love and prayer of the Blessed Virgin Mary, whom he called "the strongest and most beautiful branch united to the vine."

"The branch which was Mary did not need to be pruned, since she was without sin. She was full of grace. The sap from the vine, from her Son, ran through every fiber of her being. Let us entrust ourselves and this university to Mary, so that we might be living branches in the Church and bear much good fruit!"

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MAY CROWNING

Procession begins at the Grotto and ends at Geddes Hall. Reception to follow.

Sunday, May 6 at 1:00 PM

Register for updates at maycrowning.nd.edu.



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Pope, others mourn death of British toddler Alfie Evans

LIVERPOOL, England (CNS) — Pope Francis said he was mourning the death of English toddler Alfie Evans, who died four days after doctors withdrew his life support system. The 23-month-old boy died at about 2:30 a.m. April 28 after his father, Tom Evans, spent 10 minutes trying to revive him by mouth-to-mouth resuscitation, according to reports in the British media. Tom Evans, a Catholic, announced the death of his son on Facebook later that day with words: "My gladiator lay down his shield and gained his wings at 02:30 ... absolutely heartbroken ... I LOVE YOU MY GUY." Alfie's mother, Kate James, wrote: "Out baby boy grew his wings tonight at 2:30 a.m. We are heartbroken." Soon afterward, Pope Francis, who had met Tom Evans at the Vatican April 18, tweeted: "I am deeply moved by the death of little Alfie. Today I pray especially for his parents, as God the Father receives him in his tender embrace."

Restorative justice seen as a critical piece of criminal justice reform

WASHINGTON (CNS) — Restorative justice should be advocated as a key element some interesting takeaways. While the majority of Americans say they believe in a higher power, what they are talking about isn't necessarily God "as described in the Bible." Pew's studies in recent years have shown a decline in the number of Americans who believe in God with absolute certainty and a growing number conversely having doubts in God's existence. This led researchers to question what exactly people are rejecting: a higher power or spiritual force or the Christian idea of God. Here's what they found from a survey last December of more than 4,700 U.S. adults: The vast majority — 90 percent — believe in some kind of higher power. Fifty-six percent profess faith in God as described in the Bible and 33 percent say they believe in another type of higher power or spiritual force. One in 10 Americans say they don't believe in God or a higher power of any kind.

Dismissal of Catholic House of Representatives chaplain sparks outrage

WASHINGTON (CNS) — The apparent forced resignation of the chaplain who tends to the spiritual needs of the U.S. House of Representatives and is Catholic has drawn fire against the Speaker of the House, who also is Catholic. Earlier in April news trickled out that Jesuit Father Patrick Conroy, a beloved figure

Immigrant caravan arrives at U.S. border



CNS photo/David Maung

Central Americans walk to the U.S.-Mexico border crossing April 29 in Tijuana, where they presented themselves for asylum. The caravan is only the most recent group of mostly Honduran refugees to attempt the long journey north so its members can seek asylum in the U.S.: but it is the one that has attracted the most attention, after President Trump addressed the group on Twitter and said it would be turned away. The men, women and children say they are fleeing gang and drug violence in their country.

on Capitol Hill, was set to retire in May, but various news outlets on April 26 began reporting that he was "ousted" and forced to resign by House Speaker Paul Ryan, a Republican from Wisconsin. NBC News reported April 26 that it had obtained a letter penned by the chaplain to Speaker Ryan saying: "As you have requested, I hereby offer my resignation as the 60th Chaplain of the United States House of Representatives." Father Conroy's office declined an interview request by Catholic News Service about the resignation, but in an interview published by *The New York Times*, he said he was asked to resign but didn't know why, and expected to leave the post he's held since 2011 by May 24.

More Americans believe in higher power than in God, study says

WASHINGTON (CNS) — A new Pew Research Center survey has some interesting takeaways. While the majority of Americans say they believe in a higher power, what they are talking about isn't necessarily God "as described in the Bible." Pew's studies in recent years have shown a decline in the number of Americans who believe in God with absolute certainty and a growing number conversely having doubts in God's existence. This led researchers to question what exactly people are rejecting: a higher power or spiritual force or the Christian idea of God. Here's what they found from a

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Unlikely companions on the Camino move from brokenness to brotherhood

INDIANAPOLIS (CNS) — Mark Peredo knew he had to do something drastic. His 27-day, 600-mile walking pilgrimage across the Camino in France and Spain

in late 2016, left him with a lingering combination of anger and brokenness. He was also still trying to come to terms with the recent death of his father, who had always been his best friend. And he was still trying to recover emotionally and physically from the horrific accident in 2015 that nearly killed him when another driver struck his car head-on at a high speed — a crash that led Peredo to have eight surgeries. That's when Peredo started a search for the driver of the other car, Luke Hutchins. "After my return from the Camino, I had a need to seek him out, to understand, to see if he was OK," recalls Peredo, a member of St. Mary Parish in Lanesville in southern Indiana. "There was still this whole forgiveness I was withholding from Luke. I was still angry. I knew I needed another way to go. I was trying to make a forgiveness breakthrough." During his search, Peredo found a news report that said the accident wasn't the result of drugs or alcohol, but an epileptic seizure. For the first time, Peredo realized that Hutchins had suffered, too, and was likely still suffering. When he finally came face to face with Hutchins in the early part of 2017, Peredo did something that still stuns Hutchins: Peredo asked him if he wanted to walk the Camino with him. "I was hoping I could create a way to make something great out of something bad — and he would be a partner with me in this," Peredo told the *Criterion*, newspaper of the Archdiocese of Indianapolis. "Through nobody's fault, both of us had almost been killed in the accident. I wanted to do this for myself and him — to walk as brothers, to create something positive for our futures."

Pope: Heaven is an encounter with Jesus, not a boring waiting room

VATICAN CITY (CNS) — Heaven is not an eternally dull existence but rather the completion of a journey toward a promised encounter with the Lord, Pope Francis said. Although Christians may know full well that their goal is to go to heaven, "we begin to slip" when asked, "What is heaven," the pope said in his homily April 27 during Mass at Domus Sanctae Marthae. "Many times, we think of an abstract heaven, a faraway heaven, a heaven that we say 'yes, it's fine.' But some may think: 'Isn't it a little boring being there for all eternity?' No, that is not heaven," he said. Pope Francis' homily focused on the day's first reading from the Acts of the Apostle, in which St. Paul proclaims "that what God promised our fathers he has brought to fulfillment" through Jesus' resurrection. Trusting God to fulfill His promises, he said, puts Christians on a path "toward an encounter, the definitive encounter with Jesus. Heaven is the encounter with Jesus."

Local Scout wins national scholarship

MISHAWAKA — Gregory Bycraft has been named a recipient of the Emmett J. Doerr Memorial Distinguished Scout Scholarship. Gregory is one of just six Catholic Scouts in the United States to receive this \$2,000 college scholarship for 2018. The son of Bob and Camille Bycraft of Granger, he is a senior at Saint Joseph High School in South Bend and a member of Boy Scout Troop 572 in Granger.



GREGORY BYCRAFT

The Emmett J. Doerr Memorial Distinguished Scout Scholarship was established by the Doerr Family and the National Catholic Committee on Scouting to honor Emmett J. Doerr, a dedicated Catholic Scout and very active member of the National Catholic Committee on Scouting. A recipient of the scholarship must be a practicing Catholic who is a senior in high school, active in a Scout Troop, has held leadership positions in his troop, school and community, earned the Ad Altare Dei or Pope Pius XII religious awards, has earned the rank of Eagle Scout, and served his home parish in a ministry such as altar server, lector, or extraordinary minister of holy Communion.

In addition to meeting the above requirements, Gregory was one of two participants from the Diocese of Fort Wayne-South Bend in the 2017 St. George Vocation Trek at the Philmont Scout Ranch in New Mexico, and he has participated in many diocesan Catholic Scouting activities. For his Eagle Scout project, Gregory built and installed bat nesting boxes at Love Creek Park in Berrien Center, Michigan.

Gregory plans to study theology at The Catholic University of America in Washington, D.C.

Creighton Model practitioner training

HUNTINGTON — For the first time, a Creighton Model Fertility Care Practitioner Education Program is planned for Northeast Indiana.

The Creighton Model FertilityCare System works cooperatively with a woman's cycle to monitor normal and naturally occurring biological markers that identify the fertile and infertile days. The couple uses this information to plan or avoid a pregnancy and to monitor the woman's health. The system is based on respect for the couple, the family and human life from the moment of conception.

The effectiveness of the Creighton Model method to avoid pregnancy is 99.5 percent, and it is extremely effective in helping couples achieve pregnancy. NaProTechnology, a new reproductive science based on the

AROUND THE DIOCESE

Seminarians installed as lectors



Provided by Christine Bonahoom-Nix

Six seminarians of the Diocese of Fort Wayne-South Bend were recently installed as lectors, which is a step along the way to their priestly ordination. The ceremony took place April 20 at Mount St. Mary's Seminary, Emmitsburg, Md. Pictured, from left, are diocesan seminarians Augustine Onuoha, Logan Parrish and Michael Ammer; the Most Reverend David M. O'Connell, Bishop of Trenton, and Msgr. Andrew Baker, rector of Mount St. Mary's Seminary; and diocesan seminarians Keeton Lockwood, Jonathan Evangelista and Benjamin Landrigan.

Creighton Model FertilityCare System, provides new hope for couples experiencing infertility.

Christopher Stroud, OB/GYN; Angela Martin, OB/GYN; Kate Heimann, DO; Andrew Mullally, MD; and Elizabeth Brauchla, MD; will participate in the training program June 2-9 at St. Felix Friary, 1280 Hitzfield St. For more information or to register, contact FertilityCare specialist and education program director Theresa Schortgen, RN, at 260-494-6444 or chartdaily365@frontier.com.

Presentation on Mother Tallon cause for sainthood

ELKHART — Sister Theresa Marie Moore, PVMI, a former Elkhart resident, will share stories about the life and times, heroic virtue, and steps on the path to canonization of Servant of God Mother Mary Teresa Tallon at 7 p.m. May 8 at St. Vincent de Paul Parish, Elkhart.

Mother Tallon moved to Indiana in 1887 at the age of 19 to join the Sisters of the Holy Cross, spending six years at the University of Notre Dame and Saint Mary's College before teaching in a number of parishes

across Indiana, Illinois, California and New York. Inspired by a longing for a deeper prayer life and the opportunity to seek out the lost and forsaken, the Holy Spirit called her to begin a community of contemplative-missionary sisters.

During her 12-year journey to receive permission to start the new community in New York City, she was assigned to Elkhart for two years and taught at St. Vincent de Paul School, from 1913-15. In 1920 permission was given for her to begin the Parish Visitors of Mary Immaculate order, which she guided for 31 years until her retirement.

Come and hear about her time in Elkhart, where she reached out to all the students, especially those who were ignored by others, and where she was encouraged by the pastor, Father Francis Jansen, as she encountered many trials. Her brave perseverance in the face of obstacles is an inspiring example of holiness.

End-of-life seminar

FORT WAYNE — The Fort Wayne-area chapter of Lutherans for Life will present an end-of-life issues seminar Saturday, May 5, from 9-10:30 a.m. at the Allen County Right to Life building, 2126 Inwood Dr.

Dr. Andrew J. Mullally will present an overview of life issues and some of the confusing terminology. He will also discuss Indiana's public-policy positions concerning end-of-life situations.

To register for this free event visit: www.ichooselife.org/evnt/lfl-end-of-life-seminar.

For information contact Allison Maluchnik 260-471-1949 or allison@ichooselife.org.

Acolyte installation



Provided by Christine Bonahoom-Nix

Two Diocese of Fort Wayne-South Bend seminarians were installed as acolytes April 20 at Mount St. Mary's Seminary, Emmitsburg, Md. Pictured from left, following the installation Mass, are seminarian Daniel Koehl; the Most Reverend David M. O'Connell, Bishop of Trenton; Msgr. Andrew Baker, rector of Mount St. Mary's Seminary; and seminarian Stephen Felicichia.

Appropriating the chapel veil

Voluntary use of pre-Vatican II obligation growing

BY JODI MARLIN

It wasn't all that long ago — a little over 50 years — that the Second Vatican Council met to address the relationship between the Catholic Church and the modern world. Significant changes were integrated into the Church's liturgy and worship as a result of the three years of doctrinal discussions, including one that's being taken up again, in a new light: the practice of veiling.

The chapel veil, also commonly called a mantilla, was a required accessory prior to the Vatican II reforms. Its use was among the dictates of Canon Law that established appropriate ways to present oneself in church or during liturgical events. Chapel veils were to be worn anytime a woman was in the presence of the Blessed Sacrament, "as a sign of reverence and piety while in the presence of God," according to The Catholic Company.

Traditionally, it states at www.catholiccompany.com, veils were to be worn to obscure the inherent physical beauty of a woman, so that the beauty of God might be glorified instead. Black veils were worn by married or widowed women, while white veils were worn by young girls or unmarried women. Their use was also to be a way of emulating Mary, the archetype of purity and humility, and signified the role of women as a life-bearing vessel that should be veiled in a way that was representative of the respect with which other sacred, life-bearing vessels are veiled, such as the chalice that

holds the Blood of Christ. The reposed Eucharist is also veiled by the Tabernacle.

The document "Inter Insigniores," issued by the Congregation for the Doctrine of the Faith in the 1970s, stated that chapel veils were no longer mandatory, since wearing them was not a matter of faith. Over the next decade and a half, they fell into widespread disuse.

The chapel veil is currently experiencing a resurgence, however, particularly among younger Catholic women. Those who veil say they do so largely because they feel welcome to fully explore and embrace their faith, and to practice the devotions and adopt whichever of the accepted expressions of spirituality have meaning for them.

In part because veiling was formerly an obligation of women in the Church, views on its current use are somewhat mixed. Veiling is still associated, by those who recall the period, with the concurrent, pre-Vatican II culture that took little interest in inviting women to participate in the life and leadership of the Church. Eventually, the veil became a symbol of that exclusion. In a more dramatic way, the practice of veiling also harkens to the forced covering of women observable in modern-day repressive cultures, noncompliance with which is met with repercussions that can be as extreme as death.

Other reasons for not veiling are just as strong, Catholic author Terry McDermott points out on Catholic Insight: For instance, the use of a chapel veil is easily employed to project



Joe Romie

Above, Jan Scher veils during a Mass honoring the 100th anniversary of the Our Lady of Fatima apparitions. Among the key differences between veiling prior and post-Vatican II is that use of the chapel veil is now entirely optional. Some modern women say they feel called to express reverence and devotion through its use, but it remains a deeply personal and individual decision.

false humility or a holier-than-thou attitude.

Among the key differences between veiling prior and post-Vatican II is that use of the chapel veil is now entirely a choice, not an obligation. Whether a woman's spiritual life leads her to believe she is or is not being called to express her reverence and devotion through use of the chapel veil is a deeply personal and individual question.

"Women have grown into their own spirituality and are embracing the veil as one of the ways they can choose to express their faith," said Mary Glowaski, who is Special Assistant to Bishop Kevin C. Rhoades. "Some women may be moved to express their faith by covering themselves with the veil, while others embrace different practices and devotions. How beautiful that the Church can now hold all of these expressions."

It's a freedom Pope Francis has encouraged the entire Church to explore. Repeatedly, the pontiff has referenced his respect for the "feminine genius," and women's welcoming and insightful nature, as well as their "intelligence of faith," and encouraged discussion about how their gifts can be best utilized throughout the structure of the Church.

"Whether or not to wear a veil is a personal choice. Before choosing, we ought to spend time in prayer and discernment so that we honestly examine our hearts for the reasons we want to veil," said McDermott. "Likewise, once we start veiling, regularly re-examining our reasons will keep us humble, honest and at peace with our decision."

Notre Dame students receive sacraments of initiation



Joe Raymond

A Mass with confirmation and Rite of Reception into Full Communion with the Catholic Church was celebrated at the Basilica of the Sacred Heart Sunday, April 29. Left, the students who were brought into full communion, and their sponsors, pose following the Mass with celebrant Bishop Kevin C. Rhoades; Father Peter Rocca, CSC, rector of the basilica; Father Brian Ching, CSC; and Father Stephen Newton, CSC.

Honoring Mary, our mother: May crowning devotion

BY JENNIFER MILLER

At 1 p.m. on Sunday, May 6, at Our Lady of Lourdes Grotto behind the Basilica of the Sacred Heart on the campus of the University of Notre Dame, a Marian procession will begin, with the faithful of all ages carrying flowers and singing. The procession and ensuing crowning with flowers will honor Mary at the university dedicated and named for her.

May crownings are a traditional Catholic devotion that honors Mary in her premier title, that of the mother of Jesus. They began long ago in the Church and took place at Notre Dame until the 1950s. This year's Notre Dame May crowning, sponsored by the McGrath Institute for Church Life, is in its third year since the tradition was revived on campus.

Father Edward Sorin, CSC, founder of the university, trusted deeply in Mary. His Marian devotion was outstanding in a time when Catholics were scorned and ridiculed in American culture. He began not only a college in her name, but also a newsletter and publishing house, Ave Maria Press, which exists to this day.

Many of Father Sorin's letters and correspondence are filled with dedications and prayers to Mary, mother of God. Father Sorin knew well her love and faithfulness, and it sustained him greatly in the difficult early years of the university's development.

Sunday's Marian procession will pass by the Main Building before arriving at Geddes Hall, where a statue of Mary, Mother of Mercy, will be crowned. Scripture will be read along the way, songs sung and prayers said, including the Litany of Loreto. The procession itself is an image of the pilgrimage of the faithful journeying together enroute to heaven, said John Cavadini, director of the McGrath Institute and theology professor at the university.

Notre Dame's May crowning is in union with many others occurring throughout the local Church in the Diocese of Fort Wayne-South Bend, in its Catholic schools and parishes, as well as around the world.

The Catechism of the Catholic Church testifies to the foundation of the tradition, which lies securely in the reverence due to the mother of God. As the whole trajectory of the Church is Marian in nature, "Mary goes before us all in the holiness that is the Church's mystery as "the bride without spot or wrinkle," it says. "This is why the 'Marian' dimension of the Church pre-

cedes the 'Petrine'" (CCC 773).

"Mary, in the order of grace, is our advocate, a mediatrix, that is a mediator of grace. She is more present to us in heaven, crowned queen, as she is one with God now. She participates in a way that we can invoke Christ ... available to us all, and everywhere," Cavadini explained.

Adorning her with a crown of flowers is custom of great beauty, he reflected, and recovers that beauty "not as nostalgia, but in our lives, in our own time. This beauty is accessible to all. The observance of May crowning reflects the beauty of the mystery that it evokes. Honoring Mary,

in her life. We can be like Mary and open our lives, welcome Jesus in, and make room for God to dwell within us.

"We dedicate ourselves to her and imitate her example. She did it to the utmost," he added. "We recall the heart in which she said yes, the burning charity to be configured to God's plan of love. We invoke her, increase our devotion to her and this is also a consolation, and she makes room for us in God's plan, in the order of salvation. Our role is one of filial devotion."

Remembering Mary during the month of May has been popular in devotional culture since the Medieval Ages, when the liturgical time between Easter and Pentecost was especially sacred. In the Northern Hemisphere, it coincided with the blooming and blossoming of fertile plants, trees and flowers. By the 13th century, in the Western Church, there were many local European festivals and remembrances to Mary.

The Jesuit order of the 17th and 18th centuries remembered Mary during the month of May especially in their main church in Rome, the Gesu. Papal support in the 19th century, with indulgences and prayers, solidified the tradition.

Mary's first apparition at Fatima occurred May 13, 1917. Pope Pius XII, in the 1947 encyclical "Mediator Dei" continued to encourage special prayers to Mary during the month.

The tradition of May Crowning also has a scriptural basis. Notre Dame professor Ann Astell described the biblical roots of Elizabeth's greeting to Mary at the Visitation, which echos the Old Testament use of language used upon greeting a queen mother.

Icons of Mary were often crowned in the Eastern Church, beginning as early as the first century. Later, in the Western Church, Pope Clement VIII began the practice of crowning the image of Mary in the Basilica of St. Mary Major in Rome.

"The May crowning is a reverent devotion to the mother of God, whose mercy and grace Pope Francis has so frequently recommended to the faithful as a source of challenge, inspiration and consolation," said Cavadini. "Crowning Mary as queen of heaven and earth affirms the dedication of Our Lady's university to its Marian charism of making room for Christ, wherever He may be found."

Anyone wishing to attend the Notre Dame May crowning may bring their own flowers from a garden. Carnations will be available for all. One of Cavadini's



Photos by Joe Romie

The Mary statue, holding the Child Jesus, in isolation, after the crowning ceremony.

crowned Queen Heaven and Earth, is the fifth mystery of the rosary. We are presenting it physically."

Cavadini emphasized a "neglected and forgotten beauty" in crowning the "image of Mary, who made room for God in this world, by her 'Yes!' She offered her own loving participation in God's plan. She made a space for him, literally. The procession is a sort of dedicating ourselves to doing that too ... creating space for Jesus wherever He might be found."

He noted that Mary made room for Jesus, both physically and spiritually, in her womb and



Second-grader Lucy Hall places a crown on Mary's head outside Our Lady of Good Hope Church, Fort Wayne, in 2017. Many parish religious education programs and schools across the diocese hold May crowning events.



Second graders at St. Jude School, Fort Wayne, wearing their first Communion outfits, process to the school lawn for last year's May crowning. The wearing of first Communion outfits to a May crowning, by those who have recently received the sacrament, is a modern addition to an old tradition.

fond memories from last year's procession was of a young boy who picked dandelions along the procession and reverently placed them before Mary after the crowning.

For more information and to watch a historical video from the 1950s of a Marian procession at the University of Notre Dame, visit www.maycrowning.nd.edu.



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'Tolton : From Slave to Priest' performed in diocese



Photos by Stephanie A. Patka

Father Leonard Collins, Deacon Mel Tardy and members of the Tolton Society stand with actor Jim Coleman, who played the role of Father Tolton, at a dinner reception at St. Augustine Parish in South Bend on April 24, the anniversary of the date that Father Tolton became a priest in Rome. The cause for canonization of Father Tolton is currently in review at the Vatican, according to postulator Bishop Joseph N. Perry of the Archdiocese of Chicago.

Mexico:

Our Lady of Guadalupe



July 19 - 23

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Stage manager Sean Hannus directs Bishop Luers High School students as the final touches are completed for the set of 'Tolton: From Slave to Priest' in Fort Wayne. Many students from both Bishop Luers and Saint Joseph High School in South Bend helped to assemble the set for the show in preparation for the performances.



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Dr. Andrew J. Mullally, MD

Bishop Kevin C. Rhoades poses with actor Jim Coleman following the student performance at Bishop Luers High School on Thursday, April 26. Bishop Rhoades stated how happy he was that the show was able to be performed in the diocese. "It was very powerful, and is a reminder of what God can accomplish through the lives of those who remain faithful to His call. What might have remained a story of despair has now become a testament to the power of forgiveness, mercy and reconciliation."



Interview with the artist —

Fort Wayne artist portrays Mexican saint as 'relatable'

BY JANET PATTERSON

Stepping into the world of Fort Wayne artist Peter Lupkin has the feel of stepping back in time.

Not only does he live and work in a building on Broadway in Fort Wayne that dates back more than 100 years, Lupkin works in materials and techniques that have served well for centuries.

Lupkin grew up surrounded by the tools of stained-glass artisans including his father, William L. Lupkin. "We've been in this business for about two-and-a-half generations," he explained. "I started working in the studio when I was about 14 or 15." In addition to his father, the business includes his uncle, his older brother and soon his younger brother, who will graduate from Ball State University this spring.

A graduate of St. John the Baptist School in Fort Wayne and Bishop Luers High School, Lupkin's Catholic roots show in the works on display and the works in progress. On the walls of the stained-glass studio are drawings of windows created for churches in Fort Wayne and for projects in dioceses as far away as both coasts of the United States. One of the current projects at William L. Lupkin Designs is a rose window for the new Blessed Sacrament Church in Albion.

"Stained glass follows a very strict set of rules ... the process has been virtually the same for 800 years," he said.

Upstairs in his painting studio is a gallery of sketches from his travels both in the United States and abroad. Lining the walls of the studio and the hallway are oil paintings from his student days at Indiana University-Purdue University Fort Wayne and his art studies in Italy to his more recent works highlighting people from all walks of life.

Lupkin finds beauty in the stuff of reality ... a young girl weeping, a prize fighter bruised, an aging woman. He just returned from the highlands of Guatemala where he worked on



Bob List

The parish of Our Lady of Guadalupe, Warsaw, asked for an image of the young Mexican martyr St. José Sánchez del Río to be painted. It has been hung to one side of the sanctuary to encourage and provide a holy example to the youth of the parish, who are also largely Mexican. Following parish confirmations in April, Bishop Kevin C. Rhoades blessed the painting by Fort Wayne artist Peter Lupkin, and also blessed the congregation with a relic of the saint.

a project for Maya Traditions Foundation doing portraiture of local backstrap-weaving artisans. Unrolling his canvases, he tells about the women who work to support their families through the foundation's fair trade commitment. The women work hard at their trade and at life. Their faces, he points out, show some of the struggle of living in a primitive culture. "They farm with just their hands and a few simple tools." Lupkin continued.



PETER LUPKIN

"Their weaving is an ancient art," he said, describing the backstrap looms that are literally strapped between a tree and the back of the artisan. The results are finely woven fabrics of colorful threads.

Lupkin's sensibility for cultural uniqueness has extended worldwide. Most recently it landed in Our Lady of Guadalupe Church in Warsaw, in a portrait of the young St. José Sánchez del Río. "The parish has been adding stained-glass windows over the years since the church was constructed. This time they asked for a portrait of this young saint of the Americas."

The young saint, who was canonized by Pope Francis in 2016, was martyred in 1928 during the Mexican Cristero War. Lovingly referred to as "Joselito,"

the youth was only 15 when he was captured by government officers and imprisoned in a church sacristy. After repeatedly refusing to renounce his faith, Joselito was forced to walk to his death in a nearby cemetery where he traced the sign of the cross in the dirt as he lay dying.

To prepare for the nearly life-size painting of the youth, Lupkin researched the life of the young saint, studied photos, and contemplated the meaning of the work for the Hispanic parish. "I wanted the portrait of Joselito to be historically accurate but also to be approachable and relatable to the people of Our Lady of Guadalupe parish." He especially wanted it to speak to the youth of the parish, where the portrait was blessed by Bishop Kevin C. Rhoades on April 8 during the celebration of the sacrament of confirmation.

The painting depicts a barefoot youth wearing jeans and a white shirt appearing to walk toward anyone viewing the painting.

"It's important for people to have saints they can relate to ... especially young people like the ones who were being confirmed," Lupkin said.

In addition to his art that is installed in churches throughout the diocese and the country, Lupkin's work is also on display at Gallery Victor Armendariz in Chicago. Beginning May 25, Ancilla Domini College in Donaldson will host a show of the work of William L. Lupkin Designs.

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The paradoxes of inclusion

In a recent homily, Bishop Robert E. Barron rightly identified two paramount values in our secular culture: being “inclusive” and being “nonjudgmental.”

The two seem closely related. If you want to embrace everyone in society, you avoid making moral judgments that banish some people to the margins. So, all are welcome, along with their own moral views — unless they commit the sin of being judgmental.

Big problems emerge when a society tries to act on this idea.

Take the federal law forbidding sex discrimination, commonly called Title IX. Congress enacted it to end exclusivism at schools and colleges, where women could not take part in athletic events or win institutional support for their sports teams. The law has worked well.

But in the name of inclusion, the Obama administration reinterpreted it to protect those who identify themselves as belonging to a gender they were not born with.

The result? Men who identified as women could win all women’s tournaments that rely on upper body strength. In theory, a college could legally have two wrestling teams — one made up of men, and one made up of men who identify as women. And the law’s purpose, equal inclusion of women in sports, is destroyed. Federal courts ended up rejecting the Obama proposal as contrary to Congress’ intent.

Inclusion also quickly

becomes its opposite when it enforces its ban on “judgmentalism.” In their zeal to include same-sex relationships under the banner of marriage, for example, some have launched legal attacks against Christian bakers, florists and others trying to live by their Christian beliefs on marriage. Driving people from their livelihood based on their religion is an obvious example of exclusion.

Or take the public campaign against the fast-food chain Chick-fil-A because it is opening outlets in New York City. The chain’s owners believe in the historic Christian view of marriage. Gay rights advocates oppose this “infiltration” of New York, in line with the sentiment Gov. Andrew Cuomo expressed last year: “As a New Yorker, I am a Muslim. I am a Jew. I am black. I am gay. I am a woman seeking to control her body. We are one New York.”

But pro-life citizens, faithful Catholics and other traditional Christians — not to mention people who enjoy delicious chicken sandwiches — may not be welcome in this New York.

These campaigns have been launched against people seeking simply to live their own lives by their beliefs. The Christian baker whose case is now before the Supreme Court, as well as the owners of Chick-fil-A, serve all customers equally. They believe in the equal dignity of all people, but not the equal moral status of all actions and relationships. So, the baker cannot in conscience make a wedding cake for something his faith says is not a wed-



A MORE HUMAN SOCIETY

RICHARD DOERFLINGER

ding.

If secular Americans want to include everyone, they will need to welcome even people with Christian convictions. That doesn’t mean endorsing those convictions. Perhaps, like Christians, they could learn to “hate the sin but love (or at least not exclude) the sinner.”

We Christians are called to something more demanding. We hate the sin because we love the sinner, because sin hurts those who practice it. We are called to embrace every human being made in the image and likeness of God, and pray for all people to attain their full God-given potential. That means humbly making judgments about behavior that can block this from happening.

If others see that as judgmental, and therefore a sin, they might ask themselves how they can be judgmental against those who believe in the reality of sin and grace.

Richard Doerflinger worked in the Secretariat of Pro-Life Activities of the U.S. Conference of Catholic Bishops. He writes from Washington state.

How the Church can welcome young families

Many people have assumed that once millennials started to grow older and have kids, a large number would return to the Church or become more actively engaged. This has not materialized — the numbers are troubling. And there are certainly many reasons why, from changing social norms to mistakes the Church has made.

As the Church prepares for the upcoming synod on “Young people, faith and vocational discernment” and looks to “encounter, accompany and care for every young person without exception,” it would be helpful to consider what more the Church could be doing to welcome and support young families.

In its preparation, the Church has identified a central concern: the exclusion and isolation of many young people. Social atomization has accelerated rapidly, as communal bonds have frayed. Many young people move away from family and friends for new jobs or other opportunities, sometimes across the country. Digital communities have not replaced the social bonds and support we need to



ROBERT CHRISTIAN

flourish as persons.

Parents with young children are not exempt from experiencing the costs of these changing dynamics. In some cases, the sense of isolation can be worse, particularly for stay-at-home parents. Critical forms of support have disappeared.

These changes have fostered an extreme individualism that intensifies isolation and alienation, further damaging the social fabric and diminishing the appeal of a Church that is communitarian at its core. At the same time, many reject this ideological individualism, yet live in a world that is shaped by it and find few viable alternatives for living differently.

Digital communities have not replaced the social bonds and support we need to flourish as persons.

IN LIGHT, page 13

Let us love each other as Christ has loved us



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Sixth Sunday of Easter John 15:9-17

The Acts of the Apostles once more provides an Easter season liturgy with its first reading.

In this reading, Peter goes to the house of Cornelius, who attempts to pay homage to Peter. Peter stops him, protesting that he is only human. Peter is not God, but he obviously represents Christ. The Lord had commissioned him. The Holy Spirit empowered him.

Cornelius is a Gentile. His name suggests that he may have been a Roman. In all likelihood, the relatives and guests of Cornelius present in the house

were Gentiles. Probably some, or many, were Romans.

For devout, loyal Jews, if anything was worse than being a Gentile and of pagan stock, it was being a Roman. After all, Jews were living under the crushing heel of Rome at the time. They despised representatives of the Roman occupation.

Yet, Peter went into the home of Cornelius. The Gentiles present understood what he was saying. They became part of the Christian community, or the Church. They became brothers and sisters of Christ, heirs to eternal life.

Through Peter, God reached out to Gentiles — despite the fact that their backgrounds were in paganism and quite likely in sin.

The First Epistle of John is the source of the second reading. This epistle calls upon followers of Jesus to love each other. It states that God is love. God’s love for humanity was revealed in the gift of Jesus, and in the salvation achieved by Jesus for all who turn to God.

St. John’s majestic, compelling

Gospel furnishes the last reading. It is a reservoir of theology, presented in the most eloquent language.

This reading’s message is frank and direct. If anyone truly loves God, then he will keep the Commandments. By observing the Commandments, people live in God’s love. They imitate Christ. Living in God’s love produces joy. It creates union with God in Christ.

As the reading concludes, Jesus declares that no love exceeds the love that impels a person to surrender life itself so that a friend may live. “You are my friends,” Jesus says.

In the sequence of John’s Gospel, this passage is not post-Resurrection. The Crucifixion looms ahead. Jesus awaits Good Friday. For us, on Good Friday, Jesus willingly submitted to death on the cross. He chose to die for us, that we might live and live eternally. He loved us with a perfectly unselfish love.

Then, as the reading closes, Jesus instructs us “to love one another.”

Reflection

The second reading makes quite clear the theological fact that loving is not simply an activity of God. It says that God is love. What does this mean? It means that God is alive, active and reaching to us, excluding no one. God forgives. God empowers. God transforms all products of divine loving.

God is our Father, and therefore humans should resemble God, just as children bear the genetic imprint of natural parents.

When Christians are called to love each other, they are asked to be what they should be if sin did not mar and distort circumstances. Created by God, redeemed by God, Christians properly should mirror God.

We are humans. This is our species, but we are God’s children. We should resemble God, and we humans can resemble God, in all the goodness implied, because we can love God and love each other.

Love is much more than warm-heartedness or kind ges-

tures, more than imprecise, half-hearted good intentions, the Lord explained in the Gospel reading. It is keeping the Commandments.

How can we learn the Commandments? Where is the strength to keep the Commandments? How can we truly love?

Christ is in the Church, offering us the sacraments and God’s Word. Jesus lived through Peter. Jesus still lives.

READINGS

Sunday: Acts 10:25-26, 34-35, 44-48
Ps 98:1-4 Jn 4:7-10 Jn 15:9-17

Monday: Acts 16:11-15 Ps 149:1b-6a,
9b Jn 15:26—16:4a

Tuesday: Acts 16:22-34 Ps 138:1-3,
7c-8 Jn 16:5-11

Wednesday: Acts 17:15, 22—18:1-2,
11-14 Jn 16:12-15

Thursday: Acts 18:1-8 Ps 98:1-4
Jn 16:16-20

Friday: Acts 18:9-18 Ps 47:2-7
Jn 16:20-23a

Saturday: Acts 18:23-28 Ps 47:2-3,
8-10 Jn 16:23b-28

Roe v. Wade Derangement Syndrome

The defense of the indefensible often leads to a kind of derangement in otherwise rational people. That was the case with the defenders of slavery and legalized racial segregation; it has become the case with abortion.

I've long thought that the most callous, coldhearted contribution to the national debate on abortion was penned by the feminist ideologue Barbara Ehrenreich, in a 1985 column for the *New York Times*. There, Ms. Ehrenreich deplored the "lasting ... damage" done by the pro-life movement by "getting even pro-choice people to think of abortion as a 'moral dilemma,' an 'agonizing decision,' and related code phrases for something murky and compromising ... Regrets are also fashionable, and one otherwise feminist author wrote recently of mourning, each year following her abortion, the putative birthday of her discarded fetus. I cannot speak for other women, of course, but the one regret I have about my own abortions is that they cost money that might otherwise have been spent on something more pleasurable, like taking the kids to movies and theme parks."

Ms. Ehrenreich remains in a class, so to speak, of her own. But now comes Ruth Marcus, op-ed columnist and deputy editorial page director of the *Washington Post*, who, while admitting in a March 9 column that "the new Gerber baby with Down syndrome is awfully cute," went on to announce that, "I can say without hesitation" that, had pre-natal testing shown her carrying a child with Down syndrome, "I would have terminated those pregnancies ... grieved the loss and moved on." Ms. Marcus went on to praise "families that knowingly welcome a baby with Down syndrome into their lives,"

but candidly confessed that such a baby was "not the child I wanted ... You can call me selfish, or worse, but I am in good company. The evidence is clear that most women confronted with the same unhappy alternative would make the same decision" to abort the Down syndrome child.

"Not the child I wanted." There, in a single phrase, is the moral dereliction at the center of Roe v. Wade Derangement Syndrome: if a pregnancy is inconvenient for career purposes, or the child to be born seems unlikely to tick all the boxes of one's expectation, one makes the choice – "tragic," as Ms. Marcus admits, or No Big Deal, on the Ehrenreich scale of values – to destroy the indisputably human life one has procreated. "Lebensunwertes leben," or "life unworthy of life," German eugenicists and legal scholars called it in the 1920s. And we all know, or should know, where that lethal logic led when the definition of the "unworthy" was extended beyond the mentally handicapped to include certain ethnic groups, thought not to be the kind of people other people wanted as neighbors and fellow citizens.

The refusal to recognize that lethal logic is another facet of Roe v. Wade Derangement Syndrome. There can be no denial that the object of an abortion is a human being; elementary genetics teaches us that. What is at issue – what has always been at issue – is what is owed, morally and legally, to that human being. And if the lethal logic of "Lebensunwertes leben" prevails, where will the proponents of an unrestricted abortion license stop when it comes to eliminating the inconvenient? Will the 14 self-identified Catholic U.S. senators who voted recently against a late-term abortion ban stand



GEORGE WEIGEL

THE CATHOLIC DIFFERENCE

firm against euthanasia? Will they defend the conscience rights of Catholic medical professionals who refuse to participate in those euphemisms known as "pregnancy termination" or "death with dignity"? Don't hold your breath.

Which brings us to the recent Democratic primary in Illinois' 3rd congressional district. There, the heroic Dan Lipinski, a stalwart pro-lifer, survived a vicious challenge from another victim of Roe v. Wade Derangement Syndrome, Maria Newman, who got serious financial and ground-game support from Planned Parenthood, NARAL Pro-Choice America and Emily's List. A few weeks before the primary, Ms. Newman told a rally of her supporters, "I know what's in his heart, and it's called hate. This guy is dangerous. His views are dangerous."

That is what Roe v. Wade Derangement Syndrome has done to our politics: It has made it possible to say that what's in the heart of a mild-mannered gentleman like Dan Lipinski is "hate" – and get away with it. The defense of the indefensible leads to rage, and rage becomes a form of madness.

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

IN LIGHT, from page 12

The Church must offer an alternative. And it must not just teach it, but live it — fostering a sense of welcome, belonging and community.

Perhaps the biggest challenge is to eliminate the feeling and experience of anonymity. A number of my friends have spoken to me about the isolation of attending Mass week after week without knowing anyone else. This can be particularly true when you're one of the only young adults present.

Strong young adult groups that create social bonds and foster mutual support are very valuable in remedying this. But it is important for these groups to not just cater to single people or those without children. Social events can't just be going to bars or always scheduled at times when it is difficult for parents to bring their kids or slip away from home. Retreats or small groups

could offer child care to help parents who cannot afford to constantly hire a babysitter.

Parishes can also create small groups specifically for parents, ideally where child care is available. Parents might find advice, assistance, friendship and spiritual development in such groups.

Something that is critical is for the whole community to welcome young children to Mass. Every week after Mass, our priest hunts down our kids for high-fives and a quick chat. He makes it clear that he sees us and that he is glad we are there.

Priests can follow Pope Francis' lead by making it clear that mothers are free to feed their babies as they wish and that a fussy baby at Mass is a blessing, not a problem. Some parishes even put this in the bulletin.

Finally, working to make Catholic schools more affordable can help to support families and foster community. Catholic

schools are not perfect, but they are valuable in passing the faith along. In addition, they connect families to one another, not just kids to the Church.

These are just a few of many possibilities. What is essential is that the Church rejects a sense of complacency and actively works to welcome, accompany and care for young families.

Join the conversation. Email inlightoffaith@catholicnews.com.

Robert Christian is a father of three and the editor of Millennial, an online journal by millennial Catholics on politics, religion and culture. Find Millennial at <https://millennialjournal.com/>.

SCRIPTURE SEARCH®

Gospel for May 6, 2018

John 15: 9-17

Following is a word search based on the Gospel reading for the Sixth Sunday of Easter, Cycle B: How we all fit into the Father's plans. The words can be found in all directions in the puzzle.

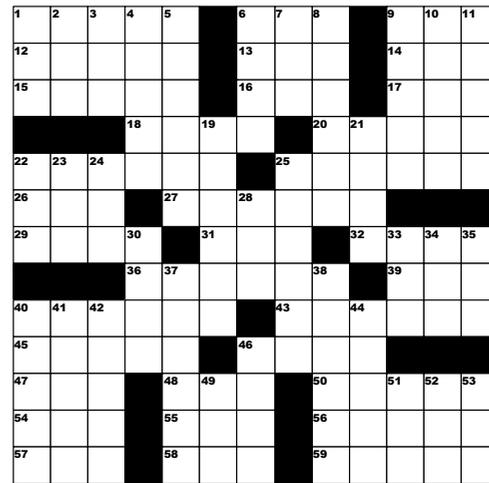
THE FATHER	LOVED ME	MY LOVE
COMMANDMENTS	HAVE KEPT	MY JOY
COMPLETE	NO ONE	GREATER
LAY DOWN	LIFE	LONGER
MASTER	DOING	EVERYTHING
HEAD	CHOSE YOU	APPOINTED
TO GO	FRUIT	MY NAME

CHOSEN ONES

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

The Cross Word

May 6 and 13, 2018



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Readings: 1Cor 9:16-19, 22-23; Mk 1:29-39 and Lev 13:1-2, 44-48; 1Cor 10:31-11:1; Mk 1:40-45

ACROSS

- 1 Expiate
- 6 Secretary
- 9 Charges
- 12 Brownness
- 13 Battle of nations
- 14 Monk brew
- 15 Routes
- 16 Wrath
- 17 Constrictor
- 18 Detail
- 20 Hid him from view
- 22 "I have __ you friends"
- 25 Groups of notes

- 26 Slippery
- 27 Wealthier
- 29 At sea
- 31 Certified accountant
- 32 Group in Afghanistan
- 36 Return from heaven
- 39 Remind
- 40 Possessors
- 43 "Good news"
- 45 "I (selected) you"
- 46 Appointed to nations
- 47 Pronoun
- 48 Lawman
- 50 Come to an end
- 54 Airport abbr.

- 55 Sticky black substance
- 56 Elder
- 57 Cardinal color
- 58 Heaven
- 59 Microwave laser

DOWN

- 1 Poisonous snake
- 2 Chinese brew
- 3 Choose
- 4 " __ obstat"
- 5 Paschal season
- 6 Move through water
- 7 Hearing part
- 8 Nativity scene
- 9 Ascension mountain
- 10 Out loud
- 11 Term for rosary
- 19 Decrees
- 21 Jesus' title
- 22 Central Intelligence Agency
- 23 Cancer Society (abbr.)
- 24 Caustic substance
- 25 Rush ahead
- 28 Computer part
- 30 Rocket that was to replace space shuttle
- 33 American College of Physicians (abbr.)
- 34 Regret
- 35 Delaware
- 37 Puts up
- 38 Noncommissioned officer
- 40 Earthtone pigment
- 41 Easter color
- 42 Rover
- 44 Stone
- 46 Lively
- 49 Tree of Mamre
- 51 Advertisements
- 52 Bishop's territory
- 53 Sin

Avengers: Infinity War

BY JOHN MULDERIG

NEW YORK (CNS) — Strong pro-life values are embedded in the towering, richly complex Marvel Comics-based adventure “Avengers: Infinity War” (Disney). While this often-dazzling, sometimes-dizzying epic is safest for grown-ups, its positive moral lessons may lead at least some parents to deem it acceptable for older teens as well.

The film’s ethical stance can first be read through the principal aim of its outsized villain, slaughter-loving tyrant Thanos (Josh Brolin). He cherishes a long-standing scheme to bring his version of harmony to the universe by wiping out half its population, thus freeing up scarce resources for the survivors.

This maniacal goal is based on Thanos’ sincere — but obviously wildly misguided — assessment of the fate that befell his place of origin, Saturn’s moon Titan, whose civilization was destroyed, according to his account, by overpopulation. Foreseeing a similar outcome for the cosmos as a whole, Thanos believes his theoretically laudable purpose: to establish a sustainable paradise, will justify his cataclysmic methods.

Fortunately, neither the

Avengers nor the Guardians of the Galaxy agree. So they team up to thwart him.

To gain the necessary power to accomplish his plan, Thanos needs to collect a set of supernatural gems called the Infinity Stones which, once assembled, will give him control over all reality. So the array of good guys — who are too numerous to name but include, perhaps most prominently, Robert Downey Jr.’s Iron Man, Benedict Cumberbatch’s Dr. Strange and Chris Pratt’s Star-Lord — make it their business to stop him.

Throughout the ensuing struggle, Thanos’ opponents consistently refuse to sacrifice anyone on their side for the sake of their larger objective, a principle embodied in the motto “We don’t trade lives.” Thus co-directors (and brothers) Anthony and Joe Russo’s mesmerizing saga drives home the message that the common good is not to be achieved at the price of any individual’s innocent life, much less those of a multitude.

Less substantial, but perhaps more surprising, than this theme of ends and means is a fleeting reference to Jesus that some will find ultimately faith-affirming, others too frivolous in tone.

On a purely aesthetic level, an outstanding cast in top form, together with clever self-paro-



CNS photo/Marvel Studios

Benedict Cumberbatch, Robert Downey Jr., Benedict Wong and Mark Ruffalo star in a scene from the movie “Avengers: Infinity War.” Catholic News Service classification, A-III — adults. Motion Picture Association of America rating, PG-13

dying dialogue in Christopher Markus and Stephen McFeely’s script make the two-and-a-half-hour-plus run time pass quickly. And then there’s the unthinkable wrap-up, a denouement so shocking it will certainly draw

gasps of surprise — and may even leave devoted fans of the Marvel universe beside themselves with frenzy.

The film contains much harsh but mostly bloodless violence, a couple of mild oaths as well

as several crude and numerous crass terms. The Catholic News Service classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents strongly cautioned.



MOVIE CAPSULES

NEW YORK (CNS) — Following are capsule reviews by the Office for Film & Broadcasting of the U.S. Conference of Catholic Bishops.

“Lego DC Comics Super Heroes: The Flash” (Warner Brothers Home Entertainment)

Delightful animated direct-to-video feature in which the speedy superhero of the title (voice of James Arnold Taylor) battles his evil counterpart, Reverse-Flash (voice of Dwight Schultz). Lured into a time loop

by his opponent, the crime fighter is forced to relive the same day over and over, an experience that eventually teaches him (and youthful viewers) to slow down, form a plan and take note of the surrounding environment. Along with its positive messages, director Ethan Spaulding’s film, which is suitable for the entire family, offers beautiful animation and a fun, funny script. The Catholic News Service classification is A-I — general patronage. Not rated by the Motion Picture Association of America.

“I Feel Pretty” (STX)

A thump to the head during a Soul Cycle workout gives a young, ambitious but out-of-shape woman (Amy Schumer) the illusion that she is suddenly

slim and beautiful, and this supercharges her self-confidence, transforming her failing romantic life as well as her career at a cosmetics firm (led by Lauren Hutton and Michelle Williams). Though her fantasy alienates her from her closest pals (Aidy Bryant and Busy Philipps) for a time, it also lands her a sensitive new boyfriend (Rory Scovel). Co-writers and directors Abby Kohn and Marc Silverstein have packaged an unbendingly cheerful girl-power fable that, despite its trite plot, conveys sound messages about self-esteem and showcases some good moral choices. A sequence in which the protagonist’s sudden boldness is shown to extend to sexual matters, however, may have the parents of teen girls, who are this

film’s target audience, hesitating to give them the green light. An implied nonmarital sexual encounter, obscured rear nudity, a single instance each of scatological and anatomical humor. The Catholic News Service classification is A-III — adults. The Motion Picture Association of America rating is PG-13 — parents strongly cautioned. Some material may be inappropriate for children under 13.

“Beirut” (Bleecker Street)

Every word matters in this espionage thriller set in 1982 during the civil war in Lebanon. A U.S. negotiator (Jon Hamm) struggles with his emotional demons and a great deal of alcohol as he attempts to free an American hostage (Mark

Pellegrino) held by Palestinian terrorists (including Idir Chender). A CIA field agent (Rosamund Pike) is assigned to the mediator to prevent from being taken hostage himself or going on an extended bender. Director Brad Anderson, working from a screenplay by Tony Gilroy, demands that the audience pay close attention to this extraordinarily rare drama for grown-ups in which gunfire, explosions and ethnic hatreds are secondary to matters of trust. Mature themes, gun violence, frequent rough language. The Catholic News Service classification is A-III — adults. The Motion Picture Association of America rating is R — restricted. Under 17 requires accompanying parent or adult guardian.

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WHAT'S HAPPENING?

WHAT'S HAPPENING carries announcements about upcoming events in the diocese. View more Catholic events and submit new ones at www.todayscatholic.org/event. For additional listings of that event, please call the advertising sales staff at 260-399-1449 to purchase space.

Fish dinner
SOUTH BEND — The Knights of Columbus Council 5521 will have a fish fry at the South Bend Francis Club, 61533 Ironwood Rd., on Friday, May 4, from 5-7 p.m. Shrimp and chicken strips are also available. Tickets are adult \$9.50; children \$4.50.

Catholic young adult bonfire
FORT WAYNE — A casual, laid-back event led by Father Andrew Budzinski with dinner and a bonfire will be Friday, May 4, at St. John the Baptist Parish, 4500 Fairfield Ave., from 5:30-9 p.m. Meet Catholic young adults and begin building friendships. All young adults are invited. Children are welcome. Bring a side to pass, main meal provided.

Kindergarten orientation
GARRETT — St. Joseph Catholic School, 301 West Houston St.,

will hold an orientation meeting on Tues, May 8, at 6 p.m. Parents wishing to register for school this fall are asked to phone the school at 260-357-5137 ext. 23 or email hamblin@stjosephgarrett.org.

Join 'Team Catholic' in Bike 101 Lakes
ANGOLA — The Arts and Humanities Fund of the Steuben County Foundation is organizing the Pro Fed Bike Lakes on Saturday, May 12. Adults \$35, students \$10 and includes a T-Shirt. Family rates available. Contact Liat Peters caruscatering@frontier.com or visit www.bike101lakes.com.

"Tea Time Out" for homeschoolers
FORT WAYNE — A "Tea Time Out" for parent-teachers and their children will be on Thursday, May 10, from 9-11 a.m. in the St. Vincent de Paul

Life Center, 1502 E Wallen Rd. Contact Lisa at 260-637-1285 or lcwinde@frontier.com.

The CrossWord

May 6 and 13, 2018

A	T	O	N	E	S	E	C	T	A	B	
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REST IN PEACE

- | | | |
|---|--|--|
| Bremen
Bert L. Egging, 65,
St. Dominic | Marie M. DeBaets, 96,
St. Joseph Chapel,
Holy Cross Village | Luella R. Moore, 83,
Holy Family |
| Fort Wayne
Richard P. Rohyans, 86,
St. Peter | Rome City
Joan M. Bauman, 90,
St. Gaspar del Bufalo | Michael T. Hartzler, 42,
St. Joseph |
| Steven L. Fetzer, 72,
St. Jude | South Bend
Oliberio Graciano
Hernandez, 48, St.
John the Baptist | Nicholas Navarrete, 97,
St. Casimir |
| Judith Ann Budreau,
75, St. John the Baptist | Joseph S. Witkowski,
87, St. Joseph | Rick Lee Kronewitter,
64, St. Jude |
| Granger
Bernice T. Wozny, 94,
St. Pius X | Anna G. Sipocz, 94,
St. Anthony de Padua | James Robert Mannell,
92, Christ the King |
| Huntington
Richard Davis, 89,
SS. Peter and Paul | Frank Gary Koloszar,
61, St. John the Baptist | Elizabeth Ann True, 92,
St. Joseph |
| New Carlisle
Valeria Harlozinski, 98,
St. Stanislaus Kostka | Antoinette Muellner,
97, Christ the King | Milwaukee, Wisc.
Sister Theresa Ann
Barnes, 84, Sacred
Heart Convent |
| Notre Dame
Rev. George F. Pope,
CSC, 88, Basilica of the
Sacred Heart | Anthony P. Perusich,
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Cathedral Museum display highlights women religious



BY MARIAM SCHMITZ

An exhibit in Fort Wayne's Cathedral Museum provides visitors with a deeper appreciation of the 17 women's religious orders that have served or are currently serving in the Diocese of Fort Wayne-South Bend. Known as the "nun doll" collection, each of the approximately 15-inch dolls is wearing the original habit, or clothing ensemble, of the order it represents.

At first glance, one is drawn to the intricate design and stitching of the headdresses, tunics, capes and veils, which vary in style and color since each order must have its own unique habit. Despite the differences, though, the clothing displays a common theme of presenting a beautiful and dignified vocation to the rest of the world. In fact, during times of religious persecution in various countries, it was illegal for women religious to wear their habits. Secular clothing was considered a sacrifice as they navigated living out their religious vocation in a hostile climate.

The exhibit delves deeper into the contributions these religious have made. In front of each doll there is a brief description of the order's mission, history and how it is connected to the diocese. There are many references to orders serving in schools, parish-

es and hospitals. The orders are also united in their vocation of prayerfully serving God through vows of poverty, chastity and obedience.

Cathedral Museum's director, Father Phillip Widmann, who also serves as pastor at St. Mary, Mother of God Parish in Fort Wayne, said he purchased the dolls from a company in Michigan about 20 years ago in response to visitors asking for an exhibit about women religious. He also acquired additional rosaries or medals as needed to complete the habits. Father Widmann said the only exception was a doll representing Our Lady of Victory Missionary Sisters, who are more commonly known as Victory Noll Sisters: The company said that since it was a small religious order, there wasn't enough demand for them to produce the clothing in mass quantities. Father Widmann purchased a doll anyway, and the Victory Noll sisters made the clothes for it.

All are welcome to visit the Cathedral Museum, located in the Archbishop Noll Catholic Center, 915 S. Clinton St., Fort Wayne, for a closer look at this exhibit and much more. Admission and parking are free. The museum is open Tuesday through Friday from 10 a.m. to 2 p.m., or anytime by appointment. Call (260) 422-4611 for more information.



Photos by Nate Proulx

These are some of the 17 nun dolls on display at Fort Wayne's Cathedral Museum. Each doll is wearing the original habit of a women's religious order with a diocesan connection.



A statue of the Blessed Virgin Mary, which dates to the 1950s, is the centerpiece of Cathedral Museum's collection of "nun dolls." Upon entering religious life, women will usually choose "Mary" as part of their name in honor of the Blessed Mother.



Founded in Vienna, Austria, in 1868, the Daughters of Divine Charity came to America in 1913. They served in three South Bend parishes: Corpus Christi, Our Lady of Hungary and the now-shuttered St. Stephen.



Blessed Basil Moreau founded the Sisters of the Holy Cross in 1841. Just two years later, four sisters arrived in America and began their work at Notre Dame.



The Our Lady of Victory Missionary Sisters made the habit for this doll, representing their order.