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TODAY'S CATHOLIC

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TODAYSCATHOLIC.org

Palms to ashes: A few things to know about Ash Wednesday

BY MARK PATTISON

WASHINGTON (CNS) — Ash Wednesday is March 6 this year. Here are some things to know about Ash Wednesday and the kickoff to Lent:

In the Table of Liturgical Days, which ranks the different liturgical celebrations and seasons, Ash Wednesday ties for second in ranking — along with Christmas, Epiphany, Ascension, Pentecost, Sundays of Advent, Lent and Easter, and a few others. But Ash Wednesday is not a holy day of obligation, though it is a day of prayer, abstinence, fasting and repentance.

Top ranked in the table are the Paschal Triduum — the Holy Thursday Mass of the Lord's Supper, Good Friday and the Easter Vigil — along with Easter Sunday. Good Friday isn't a holy day of obligation either, but Catholics are encouraged to



CNS photo/Gregory A. Shemitz

A woman receives ashes during an Ash Wednesday Mass last year at St. James Church in Setauket, N.Y.

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No more excuses; time for 'all-out battle' against crime of abuse, says pope

BY CAROL GLATZ

VATICAN CITY (CNS) — The time has come for an "all-out battle" against the abuse of minors, erasing this abominable crime from the face of the earth, Pope Francis said, closing a global four-day summit on child protection in the Catholic Church.

For quite some time, the world has been aware of the "serious scandal" the abuse of minors by clergy has brought to the Church and public opinion, both because of the dramatic suffering it has caused victims and because of the "unjustifiable negligence" and "cover-up" by leaders in the Church, he told people gathered in St. Peter's Square.

Since the problem is present on every continent, the pope said he called leaders of the world's bishops and religious superiors to Rome because "I wanted us to



CNS photo/Reuters

Pope Francis celebrates a Mass on the last day of the four-day meeting on the protection of minors in the Church at the Vatican Feb. 24, in this image taken from Vatican television.

face it together in a co-responsible and collegial way," he said after praying the Angelus Feb. 24.

"We listened to the voice of victims, we prayed and asked for forgiveness from God and the people hurt, we took stock of our responsibility, and our duty to bring justice through truth and to radically reject every form" of sexual abuse and the abuse of power and conscience, he said.

"We want every activity and every place in the Church to be completely safe for minors," he said, which means taking every possible measure so that such crimes never happen again.

It will also entail working with great dedication together with people of good will everywhere in order to fight this "very grave scourge of violence" that affects hundreds of millions of minors around the world.

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Altar dedicated at Windmoor Study Center

BY WILLIAM SCHMITT

An altar dedication incorporating sacred chrism, chant, incense, holy water and special prayers into a Mass celebrated by Bishop Kevin C. Rhoades accomplished what might be called a spiritual makeover at a location on Notre Dame Avenue Feb. 23.

The rite, held in the Oratory of Holy Mary, Seat of Wisdom, inside Windmoor Study Center, involved the solemn spreading of chrism over the surface of the chapel's large stone altar.

The visit for formal dedication also gave the bishop the opportunity to tour and bless the variety of spaces in the location that has served college men near the University of Notre Dame campus since 1960.

Windmoor Study Center is operated by Opus Dei, a personal prelature of the Catholic Church. It hosts male residents including university students, professionals and a chaplain, who join together for daily Mass, meals, conversations and prayer. The center also invites student use of substantial study space and casual rooms with a friendly atmosphere for various lectures, film series and formational activities. These include one-on-one professional mentoring provided by members of Opus Dei who live in the home.

Undergraduate and graduate students who demonstrate a sincere desire to participate in a lifestyle of spiritual growth, regardless of their faith background or interest in the prelature, can apply to be part of the residence.

In his homily, Bishop Rhoades noted that the stone structure being given the high status of "altar" will be the centerpiece where Jesus Christ becomes present in His Body and Blood in the sacrifice of the Mass, then to be reserved in the golden tabernacle.

"I encourage you to come to this oratory often for prayer, even if it is just a short visit to the Blessed Sacrament," he said to the residents and others who were gathered. He cited the instruction from the founder of Opus Dei, St. Josemaria Escrivá: "Go perseveringly to the tabernacle, either bodily or in your heart, so as to feel safe and calm, but also in order to feel loved ... and to love."

Bishop Rhoades, who said he has benefited from the spiritual writings of St. Josemaria Escrivá, visited Windmoor in 2010 to celebrate its 50th anniversary. That building was replaced by a larger home in 2018.

This semester, Windmoor hosts 15 residents, including nine full-time students whose fields of study range from engineering to political science. The residence is operated by celibate "numerary" members of Opus Dei.

Nonmembers seeking to live



Photos provided Windmoor Study Center

Bishop Kevin C. Rhoades blesses Windmoor Study Center, South Bend, after a Mass and dedication of the altar. At left are Father Oscar Regojo, chaplain, and Father Javier del Castillo, vicar for Opus Dei in the U.S. Midwest.



Bishop Rhoades covers the altar with chrism during the dedication.

at Windmoor have been attracted to its Christian family environment and lifestyle, said Craig Iffland, a numerary who serves as director of the study center. Now in his eighth year there and a candidate for a Ph.D. degree in moral theology, he said resources for formation in Opus Dei spirituality are available to the residents, although membership is not a prerequisite for living in the home.

"Through the family life of the center, we're trying to help these young men grow in the virtues they would need to be the father of a Christian family," Iffland said.

One of the other numeraries in residence, Michael Seelinger, Ph.D., is a former director of

Windmoor and a faculty member at the Notre Dame College of Engineering. He said members of the prelature pursue a wide range of service to the Church and God's people, enhancing personal virtue and parish life. Personally, he has appreciated the encouragement of deeper friendships and the goal of more faithful use of one's talents.

Opus Dei has about 85,000 members worldwide, Seelinger said, and is organized into regions. He estimated the prelature has 50 study centers in the United States, half for men and half for women. Windmoor currently is the only men's study center that serves as a residence for full-time students. The residence role is more common in

countries where colleges don't combine enrollment with dorm assignments.

The Southold Center for Education is Opus Dei's study center for women in South Bend, providing resources for human virtue and spiritual values for college and professional women.

Father Oscar Regojo, who was a medical doctor before he discerned his priestly vocation to Opus Dei, is the chaplain at Windmoor, Iffland said. Father Regojo celebrates Mass and offers the sacrament of reconciliation. He also conducts spiritual direction and formation as requested and assists pastorally at the Southold Center.

The vicar for Opus Dei in the U.S. Midwest is Father Javier del Castillo. Both priests were present Feb. 23 with Bishop Rhoades.

Father del Castillo thanked the bishop for consecrating the new altar and blessing the oratory. "We will take care of Our Lord, and we will not leave Him lonely," he said, noting the prelature's and diocese's shared purpose "to build up the Church for the future generations."

Bishop Rhoades, in remarks near the end of Mass, said that "to have Opus Dei present in our diocese is really a gift." Addressing the student residents, he urged a spirit of charity that is built up by the Eucharist.

"You're called to live as brothers in Christ and to be an example of Christian love and fraternity at Notre Dame and in our diocese."

More broadly, he noted the "time of purification" now going on among Catholics internationally. He expressed hope for "the only long-term answer to the challenges we face," calling for "a renewal of holiness in the Church and therefore in the world."



CNS photo/Reuters

Pope Francis, cardinals and bishops attend Mass on the last day of the four-day meeting on the protection of minors in the Church at the Vatican Feb. 24, in this image taken from Vatican television.

ABUSE, from page 1

The pope's noonday summary of what he called a "very important" meeting came after he delivered his closing remarks at the end of Mass Feb. 24.

Surrounded by the ornate frescoed walls and ceiling of the Sala Regia, the pope told some 190 cardinals, bishops and religious superiors from around the world, "the time has come, then, to work together to eradicate this evil from the body of our humanity by adopting every necessary measure already in force on the international level and ecclesial levels."

However, despite the importance of knowing the sociological and psychological explanations behind this criminal act of abuse, he said, the Church must recognize this is a spiritual battle against the "brazen, aggressive, destructive" power of Satan.

"I see the hand of evil that does not spare even the innocence of the little ones. And this leads me to think of the example of Herod who, driven by fear of losing his power, ordered the slaughter of all the children of Bethlehem," the pope said.

Just as the pagans once sacrificed children on their altars, such cruelty continues today with an "idolrous sacrifice of children to the god of power, money, pride and arrogance," he said.

While the majority of abused minors are victims of a person they know, most often a family member, he said, it is "all the more grave and scandalous" when a member of the Church, particularly a priest, is the perpetrator "for it is utterly incompatible" with the Church's moral authority and ethical credibility.

"Consecrated persons, chosen by God to guide souls to salvation, let themselves be dominated by their human frailty or sickness and thus become tools of Satan," he said.

There is no excuse for abusing children, who are an image of Jesus, he said, which is why it has become increasingly obvious "the gravest cases of abuse" must be disciplined and dealt with "civil and canonical processes."

"Here again I would state clearly: if in the Church there should emerge even a single case of abuse — which already in itself represents an atrocity — that case will be faced with the utmost seriousness."

In fact, he said, the Church should recognize that people's anger over the mishandling of abuse is nothing other than a reflection of "the wrath of God, betrayed and insulted by these deceitful consecrated persons."

"The echo of the silent cry of the little ones who, instead of finding in them fathers and spiritual guides, encountered tormentors will shake hearts dulled by hypocrisy and by power," Pope Francis said. "It is our duty to pay close heed to this silent, choked cry."

The Church must combat this evil, both inside and outside its walls, he said, and protect children "from ravenous wolves."

The Catholic Church must "hear, watch over, protect and care for abused, exploited and forgotten children, wherever they are," he said. And to do that, the Church "must rise above the ideological disputes and journalistic practices that often exploit, for various interests, the very tragedy experienced by the little ones." Because concrete mea-

sures will need to be adopted on a local level, the pope pointed to the work of international organizations in their "Seven Strategies for Ending Violence against Children" and guidelines and other resources produced by the Pontifical Commission for the Protection of Minors.

The Church, he said, must concentrate on the protection of children, being serious in bringing justice and healing to victims and undergoing genuine purification; proper training for priests and religious is necessary, as are strong guidelines by bishops' conferences.

The pope urged all Catholics to help the Church be liberated "from the plague of clericalism, which is the fertile ground for all these disgraces."

"The best results and the most effective resolution," he said, will occur when the Church commits itself to "personal and collective conversion, the humility of learning, listening, assisting and protecting the most vulnerable."

On behalf of the whole Church, the pope also thanked "the vast majority of priests who are not only faithful to their celibacy but spend themselves in a ministry today made even more difficult by the scandals of few — but always too many — of their confreres. "He also thanked the faithful who recognize the goodness of their ministers and pray for and support them.

"I make a heartfelt appeal for an all-out battle against the abuse of minors both sexually and in other areas, on the part of all authorities and individuals, for we are dealing with abominable crimes that must be erased from the face of the earth," he said.



Public schedule of Bishop Kevin C. Rhoades

- Sunday, March 3: 11 a.m. — Closing Mass for Assisi Conference, St. Francis Chapel, University of Saint Francis, Fort Wayne
- Sunday, March 3: 2 p.m. — Rite of Election, Cathedral of the Immaculate Conception, Fort Wayne
- Monday, March 4: 6 p.m. — Catholic Legislator Dinner, Indianapolis
- Tuesday, March 5: 7 a.m. — Servus Omnium Lecture and Breakfast, University of Saint Francis, Fort Wayne
- Tuesday, March 5: 4 p.m. — Blessing of New Diocesan Museum, Fort Wayne
- Wednesday, March 6: 7 a.m. — Ash Wednesday Mass, Cathedral of the Immaculate Conception, Fort Wayne
- Thursday, March 7: 10:30 a.m. — Meeting of Presbyteral Council, Sacred Heart Rectory, Warsaw
- Thursday, March 7: 6:30 p.m. — Mass for Leadership Meeting with Knights of Columbus and Franciscan Friars Minor, St. Elizabeth Ann Seton Church, Fort Wayne

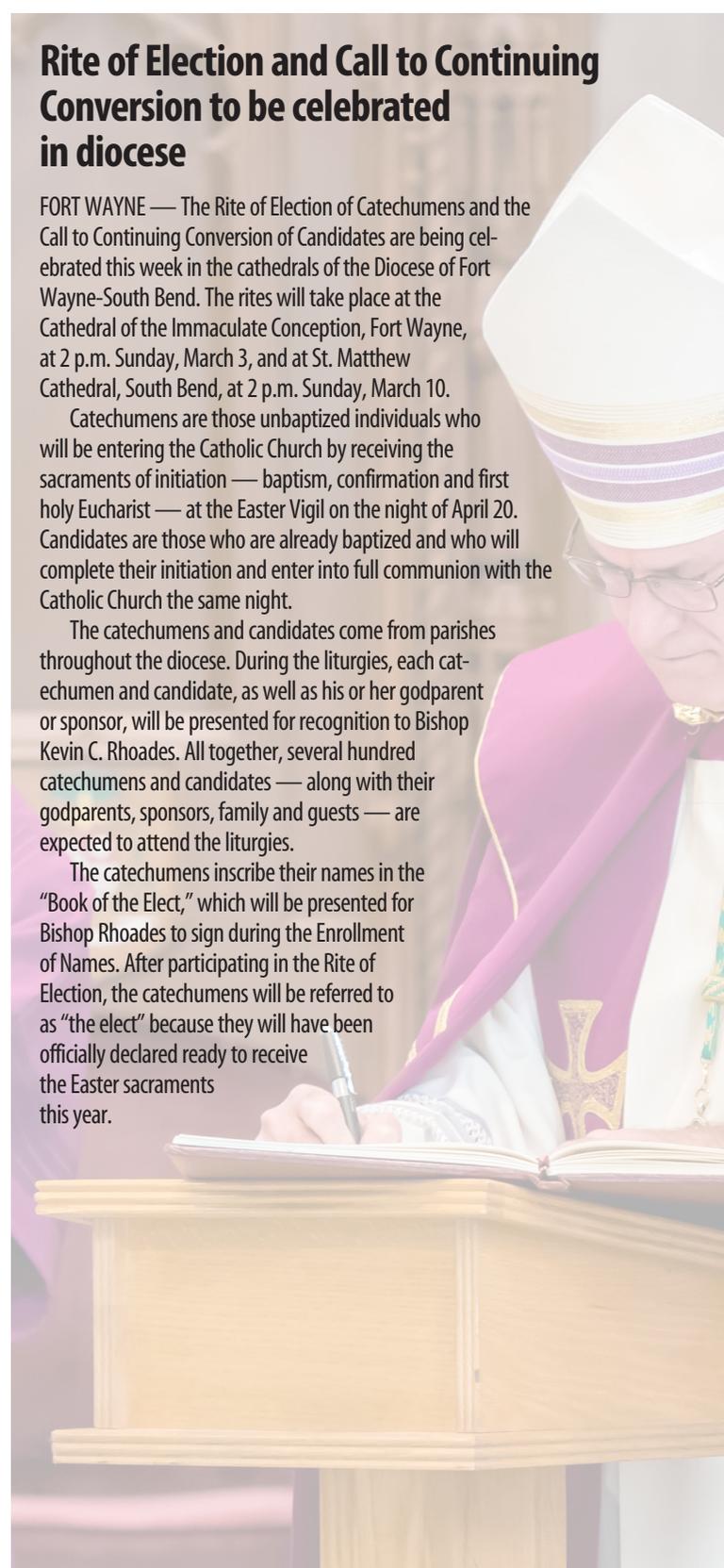
Rite of Election and Call to Continuing Conversion to be celebrated in diocese

FORT WAYNE — The Rite of Election of Catechumens and the Call to Continuing Conversion of Candidates are being celebrated this week in the cathedrals of the Diocese of Fort Wayne-South Bend. The rites will take place at the Cathedral of the Immaculate Conception, Fort Wayne, at 2 p.m. Sunday, March 3, and at St. Matthew Cathedral, South Bend, at 2 p.m. Sunday, March 10.

Catechumens are those unbaptized individuals who will be entering the Catholic Church by receiving the sacraments of initiation — baptism, confirmation and first holy Eucharist — at the Easter Vigil on the night of April 20. Candidates are those who are already baptized and who will complete their initiation and enter into full communion with the Catholic Church the same night.

The catechumens and candidates come from parishes throughout the diocese. During the liturgies, each catechumen and candidate, as well as his or her godparent or sponsor, will be presented for recognition to Bishop Kevin C. Rhoades. All together, several hundred catechumens and candidates — along with their godparents, sponsors, family and guests — are expected to attend the liturgies.

The catechumens inscribe their names in the "Book of the Elect," which will be presented for Bishop Rhoades to sign during the Enrollment of Names. After participating in the Rite of Election, the catechumens will be referred to as "the elect" because they will have been officially declared ready to receive the Easter sacraments this year.



Catholic foundations showed growth throughout 2017-18

BY JACOB COMELLO

WASHINGTON (CNS) — Amid worry that bad news about the Catholic Church and the clergy abuse scandal could impact Catholic giving, one financial expert just published a paper with a different story.

Walter Dillingham, a Catholic who is managing director of endowments and foundations at a New York firm that helps non-profits manage their finances, has released a study that shows Catholic foundations have been growing — and multiplying — at near-record rates over the past two years.

Dillingham told Catholic News Service in a telephone interview that his firm Wilmington Trust published the report — the second one of its kind so far — not only because “a lot of people read the first one” but also because “a lot of dioceses are small and don’t have much help,” so spreading both helpful strategies and an encouraging message of growth to Catholic foundations accomplished Wilmington Trust’s “goal to be a full-service firm.”

The paper, titled “Catholic Foundations Continue to Advance in the United States” indeed reveals an optimistic outlook for the country’s Catholic foundations. Some of its most notable findings include that, from 2011 to 2018, 23 percent of the total number of Catholic foundations in the United States were started — 41 of them.

On top of that, the total foundation assets for all surveyed Catholic foundations more than doubled since the last report in 2016, expanding from \$4.6 billion to \$9.5 billion in only two years.

Interestingly, the largest foundation surveyed — the Mother

Cabrini Health Foundation — was commenced only in 2018 and already weighs in at \$3.2 billion for its total long-term investments. All told, the study registered “42 foundations with over \$50 million in assets.”

So what does Dillingham chalk up all this growth to?

As per his study, “the most successful foundations grow themselves most effectively by focusing on both their fundraising and investing strategies, hand-in-hand.”

Among those strategies is planned giving, which Dillingham reported is “separate from the (bishop’s) annual appeal” within a diocese and is often related to the estate plans of certain donors. Foundations that use this approach can provide more reliable sources of cash to their endowments and “focus on what their diocese needs,” according to Dillingham.

Falling under the planned giving tactic is the effective use of donor-restricted perpetual funds. Dillingham told CNS that perpetual funds are “long-term funding reserve(s) for the diocese” that carry “restrictions on what they can be used for” as dictated by donors. He related that foundations began using them so heavily because their connected dioceses realized the “need to build funds for the future.”

But financial prudence isn’t the only thing that perpetual funds have going for them. They “give donor(s) an opportunity to leave something to the diocese” with their own names on it, he said.

The aspirations of Catholic foundations, which usually deal with either education, health or community needs in the dioceses where they reside, are big and bold.

Angela Dimler, director of strategic communications at the

Catholic Community Foundation of Minnesota, known as CCF-MN, told CNS the foundation supports a broad range of missions and ministries in the Twin Cities — both diocesan and non-diocesan.

CCF-MN has “three impact areas ... spiritual, social, and educational,” where grants are directed toward goals as diverse as “engaging young adults” as part of its spiritual impact all the way to “building the capacity of urban Catholic schools” as part of its educational impact.

Of course, Catholic foundations are not without their struggles, one of which is the concern among donors and dioceses that foundation money is being invested in ways inconsistent with Catholic values.

In response to this, Dimler explained that CCF-MN’s investment experts vet the portfolio to ensure that its investments are prudent — both financially and morally.

“We screen our investment portfolio according to Catholic social teaching,” explained Dimler, adding that once Catholic foundations hold shares in companies, they can influence those businesses to pursue ethical principles.

Another obvious problem is willingness to donate amid revelations of clergy sex abuse.

When asked whether giving to Catholic foundations was growing in spite of the Catholic Church’s negative press, Dillingham claimed it was “(too) early to tell.”

The data in the report, he said, was collected during 2017-18 “when markets were very strong,” and thus positive indicators among Catholic foundations could probably be attributed to the economic tides as well as the fundraising schemes mentioned above. Scandals also were not as prevalent in the news during the time frame Dillingham was studying.

Dillingham did express worries for what effect the abuse scandal might have in the future, stating that “Catholic donors might stay on the sidelines” as stories continue to unfold.

Humanity can be dangerously spellbound by hi-tech progress

BY CAROL GLATZ

VATICAN CITY (CNS) — Technology holds the potential to benefit all of humankind, but it also poses risky and unforeseen results, Pope Francis said.

The rapid evolution of increased technological capacities, for example with artificial intelligence and robotics, creates a “dangerous enchantment; instead of handing human life the tools that will improve care, there is the risk of handing life over to the logic of instruments,” he said Feb. 25.

“This inversion is destined to create ill-fated results — the machine is not limited to running by itself, but ends up running mankind,” the pope said.

The pope made his remarks during an audience with members of the Pontifical Academy for Life and those taking part in its Feb. 25-27 plenary assembly, which included a two-day workshop on “Robo-ethics: Humans, Machines and Health.”

In his speech, the pope noted the “dramatic paradox” at work today: Just when humanity has developed the scientific and technological abilities to bring improved well-being more fairly and widely to everyone, instead there is increasing inequality and worsening conflict.

While grateful for research that has solved problems once

thought insurmountable, new and more insidious complications and threats have emerged, he said.

The problem is when technology is pursued solely for mastering a whole new ability while neglecting technology’s true purpose and for whom it is meant, the pope said.

Technology should never be seen as a “foreign and hostile” force against humanity because it is a human invention — a product of human creativity and genius.

That is why technology should always be at the service of humanity and respectful of every human person’s dignity, he said.

Increased automation, sophisticated robotics and artificial intelligence could become “socially dangerous” if the human person becomes a product of technology instead of technology becoming more humane, Pope Francis said.

The pope encouraged continued dialogue and contributions by people of faith in the quest for universally shared values and criteria to help guide technological research and development.

Having ethical guidelines can help leaders and those in positions of authority to make the right decisions and help protect human rights and the planet, he said.



CNS photo/Rafael Marchante, Reuters

The CloudMinds XR-1 robot performs for visitors at the Mobile World Congress in Barcelona, Spain, Feb. 25. Technology holds the potential to benefit all of humankind, but it also poses risky and unforeseen results, Pope Francis said.

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Attempt to bar vouchers from faith-based schools defeated

An effort to block private schools from receiving vouchers based on their employment practices has stalled twice at the Statehouse in recent weeks, but it could resurface if the lawmaker behind it continues to protest the actions of his alma mater.

Rep. Dan Forestal (D-Indianapolis), a 2001 graduate of Roncalli High School in Indianapolis, proposed amendments to two bills moving through the Indiana House of Representatives in February. The amendments would prohibit schools whose students receive tuition support in the form of vouchers from discriminating against staff members on the basis of gender identity or expression or sexual orientation. Forestal initiated these actions in reaction to the suspension at the beginning of the school year of Shelly Fitzgerald, a guidance counselor at Roncalli, after it was discovered that she was in a same-sex marriage. She was put on administrative leave with pay for violating her work agreement.

"There is a fundamental principle here: Public funds should not go toward institutions that choose to discriminate," Forestal said in introducing his first proposed amendment before the House on Feb. 14.

The Indiana Catholic Conference opposed the amendments, which Forestal attempted to add to bills on charter schools and the state budget. Both efforts were voted down by a large margin.

"Every teacher, administrator

and guidance counselor in all of our schools is a minister of the faith, and they must adhere to the teachings of the Catholic Church," said Glenn Tebbe, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. "The issue at Roncalli is a contractual matter. Schools have to be able to maintain their integrity and their mission, and that includes hiring people who model what we teach."

In a letter issued shortly after the Roncalli situation became news in August, Archbishop Charles C. Thompson stated that "there is nothing in Church teaching that says being gay or lesbian is a sin" and that the Church "upholds the dignity of every human person, including persons with same-sex attraction." The document also noted that at the same time, "the Church upholds the dignity and sanctity of marriage," and that "by its very nature, marriage is a permanent partnership between one man and one woman ordered to the good of the couple and the procreation and education of children."

Archbishop Thompson said that Catholic school staff members "must convey and be supportive of the teachings of the Catholic Church. These expectations are clearly spelled out in school ministerial job descriptions and contracts, so everyone understands their obligations."

The recent debate at the Indiana General Assembly has implications beyond the Catholic Church, according to the

INDIANA CATHOLIC CONFERENCE



BY VICTORIA ARTHUR

Indiana Non-Public Education Association, which represents the more than 7,000 teachers and close to 100,000 students at the state's 400 private schools. The majority of those schools are religious, whether Catholic, Lutheran or nondenominational.

"This issue is not just a Roncalli High School or Archdiocese of Indianapolis issue," said John Elcesser, executive director of the INPEA. "This is a religious liberty issue. Does a faith-based school have the ability to operate according to its beliefs and practices?"

Elcesser says the answer is yes, based upon provisions in the groundbreaking school choice legislation that led to the School Scholarship Tax Credit and the Indiana Choice Scholarship (voucher) programs in 2009 and 2011, respectively. These programs were designed to ensure that families could select the right school for their children regardless of income. Today, about 36,000 children in Indiana receive vouchers.

"Indiana's choice programs were established in a way that respects the specific individual missions of the participating schools," Elcesser said, adding

that specific language in the statute "guards against government overreach especially as it relates to curriculum, religious instruction and teacher and staff hiring."

"Rep. Forestal is taking a contractual issue between two parties and trying to bring the state into that relationship," Elcesser added. "The only ones who would get hurt with this amendment are the families that would not be able to afford to send their child to the school they wish."

This distinction – that families direct where voucher funds go – is also at the core of the issue, according to Rep. Robert Behning (R-Indianapolis). Behning is the author of House Bill 1641 on charter schools, which was the target of Forestal's first attempt at an amendment.

During the House debate, Behning referred to a unanimous decision by the Indiana Supreme Court in 2013 upholding school

choice legislation. In its ruling, the court held that the voucher program was constitutional because parents are the direct beneficiaries rather than the schools they select for their children.

"What the Indiana Supreme Court clearly said is that the money goes to the students; it is not given to the schools," Behning said in opposing Forestal's proposed amendment.

To follow priority legislation of the ICC, visit www.indianacc.org. This website includes access to I-CAN, the Indiana Catholic Action Network, which offers the Church's position on key issues. Those who sign up for I-CAN receive alerts on legislation moving forward and ways to contact their elected representatives.

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(Lenten prayer service with ashes at 11:00 a.m.)



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NEWS BRIEFS

Pro-life groups, lawmakers praise final 'Protect Life Rule' for Title X

WASHINGTON (CNS) — The Trump administration Feb. 22 finalized its "Protect Life Rule" preventing funds appropriated under the Title X Family Planning Program from being used in services that include abortion as a method of family planning or that make abortion referrals. It bars Title X grant money from any clinic that performs abortion, which will especially impact Planned Parenthood, the nation's largest abortion provider. According to the organization's website, Planned Parenthood affiliates receive roughly \$290 million in Title X funds and serve about 41 percent of those who benefit from Title X funding. "The Title X Program can now finally return to its originally intended purpose — the provision of family planning services, not abortions," said Rep. Chris Smith, R-New Jersey, who is chair of the Congressional Pro Life Caucus. "Title X funding was never intended to facilitate Planned Parenthood's hideous dismemberment, chemical poisoning or deliberate starvation and forced expulsion of a defenseless unborn baby," he said in a statement. He applauded the Trump administration for affirming "human life and dignity with this pro-child rule." The Office of Population Affairs, which is part of the U.S. Department of Health and Human Services and oversees Title X, published the draft final rule the afternoon of Feb. 22. It is slated to go into effect 60 days after it is published in the *Federal Register*.

Daniel Rudd: A pioneering leader in black Catholic journalism

CHICAGO (CNS) — With February being both Black History Month and Catholic Press Month, Daniel Rudd's story is worth knowing. A pioneering Catholic journalist, he founded the national black newspaper the *American Catholic Tribune* and also was the founder of what is today the National Black Catholic Congress. Rudd was born on Aug. 7, 1845, in Bardstown, Kentucky, to slave parents Robert and Elizabeth Rudd. His parents were Catholic, and he and all of his 11 siblings were baptized. It is unclear how Rudd's faith became so important to him, but it is clear that it did. "I have always been a Catholic and, feeling that I knew the teachings of the Catholic Church, I thought there could be no greater factor in solving the race problem than that matchless institution whose history for 1,900 years is but a continual triumph over all assailants," Rudd wrote in his newspaper. Following the Civil War, he moved to Springfield, Ohio, where his brother lived and where he attended high school.

Penitential liturgy during protection of minors meeting



CNS photo/Vatican Media

A prelate reverences the crucifix during a penitential liturgy held as part of the meeting on the protection of minors in the Church at the Vatican Feb. 23. The summit brought together the pope and 190 Church leaders — presidents of bishops' conferences, the heads of the Eastern Catholic churches, superiors of men's and women's religious orders and Roman Curia officials.

In 1885, he began his first newspaper, the *Ohio Tribune*. Later that year, he expanded its mission and changed the name to the *American Catholic Tribune*, the first national Catholic newspaper owned and operated by a black man. "We will do what no other paper published by colored men has dared to do — give the great Catholic Church a hearing and show that it is worthy of at least a fair consideration at the hands of our race, being as it is the only place on this Continent where rich and poor, white and black, must drop prejudice at the threshold and go hand in hand to the altar."

Vatican official to meet in Texas with border bishops from U.S. and Mexico

WASHINGTON (CNS) — Border bishops from the U.S. and Mexico, along with representa-

tives from various Catholic social justice groups, will gather in El Paso, Texas, Feb. 25-27 for an emergency meeting on recent immigration developments in the region. Dylan Corbett, executive director of El Paso's Hope Border Institute, which is helping to organize the event, said the deaths of two migrant children, sudden releases of migrants by immigration officials, the crackdown on asylum-seekers and President Donald Trump's recent national emergency declaration precipitated the emergency gathering. "It speaks to the urgency of the moment," he said in a Feb. 22 telephone interview with Catholic News Service. Father Robert Stark, of the Vatican's Migrants and Refugees Section, will join the meeting with bishops who tend to populations along the border in the United States and Mexico. At least 14 bishops, including many from the dioceses of Brownsville and El Paso, Texas, the Diocese of Las Cruces, New Mexico, and the Archdiocese

of San Antonio, plan to attend, along with representatives from the U.S. Conference of Catholic Bishops and a gamut of faith-based organizations that focus on social justice. Corbett said the meeting will help groups strategize and unite efforts to confront some of the issues surrounding the treatment and perception of migrants, including xenophobia and racism. The gathering also will include a public event open to people of all faiths — a blessing of the desert, a place where many migrants have died or where its dangers later led to death, Corbett said.

Changing abortion laws should prompt pro-life action, archbishop says

WASHINGTON (CNS) — Amid current discussion that the Supreme Court could possibly overturn *Roe v. Wade*, the deci-

sion legalizing abortion, some states are currently working to make sure their laws legalizing abortion are secure, while other states are trying to pass laws to further restrict or ban the procedure. There are about 20 suits challenging state laws restricting abortion that could make their way to the Supreme Court. The current mood "is calling for us to have a new energy and new zeal to win the culture," said Archbishop Joseph F. Naumann of Kansas City, Kansas, chairman of the U.S. Conference of Catholic Bishops' Committee on Pro-Life Activities. The archbishop told Catholic News Service that many states are now in "somewhat of a panic attack," stressing that states which support legal abortion want to "keep it intact" if *Roe v. Wade* is overturned. In this environment, he said, it is important for pro-life activists to "ramp up our efforts on every level." He called on Catholics to get involved in local Right to Life chapters or with state Catholic conferences to have direct interaction with state legislators. But the archbishop also said lobbying efforts alone are not enough. "Legislation can be lost as quickly as it is gained," he said, stressing that public policy is important but that winning the "hearts and minds" of the American public is key, pointing out that the Church is involved in the political sphere primarily to form people's consciences.

Church advocates: Latin Americans understand God's presence in nature

LIMA, Peru (CNS) — Throughout Latin America, people whose lives and land have been affected by industries that extract natural resources, such as mining or oil operations, find strength in their spirituality, church leaders say. "In many communities, there is a profound bond between the people, as community, and the presence of God expressed in the land, the trees, the rivers," said Moema Miranda, a lay Franciscan who heads the Churches and Mining Network in Latin America. That understanding has become stronger since Pope Francis issued the encyclical "Laudato Si", on Care for Our Common Home" in 2015. "Pope Francis says that everything is interrelated, and that human beings have an intrinsic value" that is often overlooked in cases where mining companies come into conflict with local communities, Miranda said. The most recent example was the collapse of a dam that sent a flood of toxic water and mud cascading through a valley in Brumadinho, in the Brazilian state of Minas Gerais, Jan. 25. The disaster at the Vale mining company's Feijao Mine left more than 150 people confirmed dead and at least as many missing in what Brazilian Bishop Walmor Oliveira de Azevedo of Belo Horizonte called "a criminal tragedy."

AROUND THE DIOCESE

Largest-ever donation made to Miss Virginia's Food Pantry



Francie Hogan

Miss Virginia's Food Pantry of Fort Wayne, a one-time mission of St. Mary, Mother of God Church, received the largest donation in its 20-year history on Feb. 21 from Belmont Beverages. From left to right are Joe Miller, pantry director; City Councilman Geoff Paddock; Mayor Tom Henry; Stan Zihlerl, pantry board member; and Clair McKinley and Gary Gardner, representing Belmont Beverage. The donation represented the proceeds from a rare whiskey auction that took place in Fort Wayne at the end of January. The pantry is an all-volunteer operation that is currently experiencing a high volume of clients and considering an expansion of its facilities.

Grant allows purchase of augmented reality sandbox



Provided by Abby Wilder

Middle school students in Nick Faurote's class at St. Joseph School in Decatur work with an augmented reality sandbox. The goal was to help students understand topography by building their own landscapes so they would understand how scientists use it to get images of other planets' terrains.

Food for the homeless



Provided by Sister Colleen Bauer

Second-grade students at St. John the Evangelist School, Goshen, participated in a service project during February. They collected food items for the Goshen Interfaith Hospitality Network, an organization that provides both food and housing for homeless residents of the city.

CYO champions reign again



Provided by Sandy Weikel

The St. John the Baptist School, New Haven, eighth-grade girls basketball team recently won the Catholic Youth Organization basketball tournament. They are back-to-back champs, having won it last year as well.

Daddy-Daughter Dance held for 14th year



Provided by Carol Blake

The St. Michael Angels Club held its 14th-annual Daddy-Daughter Dance on Sunday, Feb. 17, and 33 young ladies and their fathers enjoyed an evening of dinner and dancing. Guest speaker Dr. Daniel Frantz spoke of the importance of fathers being present to their daughters during the evening, telling the men that they are the most important man in their daughter's lives. DJ Chad Master played the girls' favorite songs.

DIOCESAN MUSEUM BACK HOME

History of diocese, Catholic faith to be shared from new location

BY KEVIN KILBANE

The museum of the Diocese of Fort Wayne-South Bend soon will preserve and share history from its most visible and accessible location yet.

A grand opening celebration will take place March 12 at 10 a.m. at the new location of Diocesan Museum, the ground floor of the former chancery located at 1103 S. Calhoun St. on Cathedral Square in downtown Fort Wayne.

The new location has a large outdoor sign and stands less than a block from visitor destinations such as the Grand Wayne Convention Center, Foellinger-Freimann Botanical Conservatory and Embassy Theatre.

Regular operating hours will be 10 a.m.-2 p.m. Tuesday through Saturday, and by appointment. Admission is free.

For many years, the museum — formerly known as Cathedral Museum — has operated in a basement location, at St. Mother Theodore Guérin Chapel next to the Cathedral of the Immaculate Conception and, most recently, in the Archbishop Noll Catholic Center.

The move to the new building revives use of the former chancery, which had been mostly vacant for several years. The larger space allows the museum to display more items from its collection, said Father Phillip Widmann, who founded the museum in 1980 and still serves as its director as well as pastor of nearby St. Mary, Mother of God Parish.

"I counted, and I have 40 things out that I've never had out before," said Father Widmann.

Items on display also are less crowded than in the past, he said. Natural light pours through the museum's windows to brighten the space.

The museum's four exhibit rooms focus on separate topics: the Eucharist, relics, bishops and the Cathedral of the Immaculate Conception and other items. Information cards provide details about the items so people can explore the museum on their own.

Exhibit highlights include:

- A few oil paintings from the 16th and 17th centuries and other artifacts Father Widmann believes the diocese's second bishop, Bishop Joseph Dwenger, brought back after leading a pilgrimage in 1874 to the Shrine of Our Lady of Lourdes in France. The paintings and items reportedly had been among those stolen by the armies of Napoleon Bonaparte earlier that century. The museum never had room to display all of the paintings simultaneously until now, Father Widmann said.

- A small, elegantly handwritten scholar's Bible dating to about the year 1250.

- A plain, wooden, parlor desk made about 1840 and used by Msgr. Julian Benoit, the architect of the Cathedral of the Immaculate Conception and its first rector.

- The prayer kneeler used by Bishop John Henry Luers, who became the diocese's first bishop in January 1858.

- An extensive collection of anti-Catholic books, publications and cartoons assembled by Archbishop John Francis Noll, who led the diocese from 1925 until his death in 1957. In response to anti-Catholic sentiment in the early 1900s, then-Father Noll launched *Our Sunday Visitor* in Huntington, a national Catholic newspaper that opposed attacks on Catholicism and informed people about anti-Catholic activities.

- Several statues, including one of the Scourged Christ made in 1932 by the John P. Daleiden Co. of Chicago.

- A large display of chalices, monstrances and other items associated with the Eucharist, some of which date from the mid-1800s to the mid-1900s.

Father Widmann believes both Catholics and non-Catholics will enjoy the museum's exhibits. He hopes visitors leave with a better understanding of the Catholic faith and clarification of any misperceptions they may have had about it.

Bishop Kevin C. Rhoades will dedicate and bless the Diocesan Museum at 4 p.m. March 5 in its new space.



Diocesan history on display

WHAT: Diocesan Museum, formerly known as Cathedral Museum, will reopen in a new location.

WHEN: The grand opening celebration takes place Tuesday, March 12, at 10 a.m. The public is invited to attend. Regular museum hours will be 10 a.m.-2 p.m. Tuesday-Saturday and by appointment. The first 50 visitors will receive a copy of "Worthy of the Gospel of Christ, a History of the Diocese of Fort Wayne-South Bend," by Joseph M. White.

WHERE: 1103 S. Calhoun St., Fort Wayne, in the former diocesan chancery building at the southeast corner of Calhoun Street and Jefferson Boulevard. Free parking is available.

Visit www.diocesefwsb.org/diocesan-museum

Art and artifacts that relate the history of the Catholic faith, are ready to welcome the public



The former chancery building located just north of the Diocesan Museum.

WELCOME ON CATHEDRAL SQUARE



Photos by Nate Proulx

The Diocese of Fort Wayne-South Bend, its priests and its churches, as well as the beauty and tradition of the Diocese, are now housed in a new, larger space on Cathedral Square in Fort Wayne.



A brand-new entrance greets visitors to the Diocesan Museum. Guests will find old and new displays arranged throughout four different rooms.



The scourged, crucified and resurrected Christ are placed together in a new display area. Much of the stained glass in the museum has been taken from storage and displayed as well.



The Chancery Office of the Cathedral of the Immaculate Conception is the new location of the Diocesan



Images of past and current bishops are among the large collection of art and artifacts. Plenty of natural light allows the glass displays to be seen clearly.

CRS speaker discusses impact of Rice Bowl collections

BY JOSHUA SCHIPPER

Catholic Relief Services program coordinator Sajith Silva visited Bishop Dwenger High School and Bishop Luers High School, both in Fort Wayne, on Friday, Feb. 22, to discuss Catholic Relief Services' Rice Bowl campaign. Classrooms in both schools will have cardboard Rice Bowl containers for Bishop Dwenger students to donate to CRS' continued charitable efforts.

"Today, we're hoping that we not only open your ears, but that we open your hearts; that you're not just learners, that you become disciples," Bishop Dwenger principal Jason Schiffli said. "We've been very privileged and blessed to be considered a 'platinum school' with CRS because of our activities, things that you have done, what our faculty has done, the places that we have gone, and the people that we have affected. I could go on and on about the people that you have actually impacted by putting money into these little, cardboard boxes means a lot to the people on the other side of the world. This means a lot. Something that we take for granted, like water. Clean water being pumped up to the surface can cost a lot of money for a village that's very remote."

Following his introduction, Silva informed the students that they have participated in the story of his home country, Sri Lanka. He shared that since the end of the Sri Lankan Civil War in 2009, refugees who left the country have been coming back. CRS' mission in Sri Lanka is to help the families who return to the country.

He shared the story of a farm-



Photos by Joshua Schipper

Catholic Relief Services Program Coordinator Sajith Silva shares the story of Christyan, a farmer in Sri Lanka, with students at Bishop Dwenger High School in Fort Wayne on Feb. 22.

er named Christyan. In 1993, Christyan and other villagers saw a package falling from the sky. Immediately they began to run in the direction of the falling object, believing at the time that the package could be food dropped by the government. However, when the package touched the ground, it exploded. Seventy-five people, many of them children, died as a result of the accident.

It was a turning point for

Christyan. At the young age of 14, he decided to risk the treacherous journey to seek refuge in neighboring India. "For Christyan, it was a painful separation from his father, and his blind grandmother." Christyan remained in India until the war came to an end in 2009. After his return, he met his wife, and together they had three children.

Before he left, Christyan would single-handedly cultivate

a 10-acre rice field. However, upon returning, he had "no hope, no spirit within him to move forward; just a destitute, doing some day labor, earning a small income which is not sufficient to feed his family. During this time, CRS started this project to help these families who come from India."

CRS approached Christyan, who was receptive to receiving material goods, but at first, was hesitant to build a relationship with the CRS representatives. However, after repeated visits and compassionate aid, Christyan began to accept more help from CRS. Eventually, CRS would help Christyan build a business plan for his farm. Through CRS' education, Christyan learned better methods of farming. With resources provided by CRS, Christyan sold enough crops during the first cycle to support his family. After

taking the initiative during the second crop cycle to expand his land with the help of CRS, Christyan earned enough money to send his son to an English-speaking school.

"We give them a little help," Silva said, "and now, Christyan is able to stand on his own two feet and make decisions for his family." After showing students pictures of the smiling family, Silva continued: "Now Christyan is no longer a refugee. Now Christyan has become a lead farmer. So, everybody comes to him and asks, 'What crops can we cultivate during this time?'" Thanks to the generosity of the students, Christyan rebuilt his life.

The donation boxes will be available in classrooms at both schools for the students to donate to CRS' continued effort to assist those in need around the world.



Principal Jason Schiffli encourages the students to donate to their classroom "rice bowls."

Improvements to St. Mary of the Assumption School blessed

Bishop Kevin C. Rhoades visited St. Mary of the Assumption Parish, Avilla, on Feb. 22 to celebrate Mass and bless a new HVAC system installed at St. Mary of the Assumption School. At right, principal Andrew Adams and student Liberty Tipton present him with a hard hat in thanks for a grant made by the diocese to fund the unit. At far right, the bishop, accompanied by Father Daniel Chukwuleta, conducts the blessing.



Photos by John Martin



Bishop Rhoades celebrates Divine Liturgy with Byzantine Catholic community

BY JENNIFER MILLER

Describing the Byzantine Catholic community at the University of Notre Dame as “such a blessing to our diocese,” Bishop Kevin C. Rhoades gave the homily at the Divine Liturgy of St. John Chrysostom Sunday, Feb. 17, with the diverse and vibrant community. Father Khaled Anatolios and Father Michael Magree, SJ, concelebrated on the “Prodigal Son” Sunday of the Triodion, the liturgical period leading up to the Great Lent in the Byzantine Church.

The Byzantine Catholic community is part of the Melkite Greek Catholic Church. “Melkite” means “king’s people” in Syriac, Father Anatolios explained.

“It was initially a derogatory term applied to those who followed the Council of Chalcedon, which was championed by the Emperor at the time. We see the Melkite Church as a kind of bridge between the Eastern and Western churches.” Melkites trace their history to the first century A.D., to the early Christians of Antioch, in the Middle East.

The two rites or types of liturgies of the Roman Catholics, who spoke Latin, and the Byzantine Catholics, who spoke Greek, both belong to the same family. Celebrating together in friendship, Bishop Rhoades and Father Anatolios visually demonstrated that spiritual reality. For the faithful who were of Latin and Greek rite baptisms, it was a reminder of the greater global Church and community beyond the Diocese of Fort Wayne-South Bend.

The Melkite Greek Catholic Church is one of 23 Eastern Catholic churches in communion with Rome and Pope Francis, Bishop of Rome or “sui iuris.” There are 15 Eastern Catholic churches that celebrate in the Byzantine liturgical tradition.

They were also founded by the apostles and practice eight different rites among them; each rite with a unique language and cultural customs, depending on the area it developed. Father Anatolios explained: “A rite is a style or way of celebrating liturgy.” Any practicing Roman Catholic may attend and receive the sacraments in them, fulfilling the Sunday obligation. St. John Paul II taught in *Orientalium Lumen* that the “ancient tradition of the Eastern Churches is an integral part of the heritage of Christ’s Church.”

“After Jesus’ resurrection, the early Church had a diversity of local usages with common patterns,” Father Anatolios summarized. “Around the fourth century, they became more uniform, centralized around major urban centers, such as Rome. The different rites originate from the

consolidation of liturgical usages around major centers in the early Church. The Latin rite comes from Rome; the Byzantine rite from Antioch and Constantinople.” The Eastern capitals shared a common language, Greek, and similar mode of discourse which formed the basis for the subsequent development of the Eastern Christian tradition in later years.

The Byzantine Liturgy is an ethnic home for Father Anatolios, especially as he first celebrated it as a child in his native Arabic. Born in India, he grew up in Egypt and Canada, before studying and working in the United States. Father Anatolios is now a married priest of the Melkite Greek Catholic Church as well as a theologian and professor focusing on early Christianity, especially Patristics.

Many of the faithful of the worshipping community appreciate this, as they too grew up with Arabic in the Middle East. Praying together in the chapel is one of the few times a week they are able to publicly share their native tongue.

Tami Elia and Yvonne Maaluf have found this to be true. Originally from Lebanon, these two friends first met in South Bend. The elderly women came with family to the United States to escape violence in their native land. Elia first in 1973 worked at the University of Notre Dame as a tailor and Maaluf in 1994, worked in her home as a mother raising three boys and a girl. Now as a proud grandmother of three, she is grateful for this faith community, praying the Divine Liturgy and including many Arabic words. “We learn when we were babies, our language, our Mass. This is in my blood, my bones,” Maaluf said emphasizing the spoken reality with her hands.

The most noticeable sense, perhaps to the Roman or Latin ear, is the unique sound during the Divine Liturgy. Led by Nicholas Russo, the choir of melodic voices chanted a musical system divided into eight modes, similar to the old system of Gregorian Chant. Russo, a dean in the College of Arts and Letters at the University of Notre Dame, said the harmonious choir follows music already chosen and proscribed thousands of years ago. It is chanted in “octoechos, some which have no correlation in Western music, some which sound much like a major key.” Russo is the equivalent of a lector or cantor in the Latin Rite.

Raised in the Byzantine tradition from birth, Russo’s father, now retired, is a priest of the Melkite Greek Catholic Church. “Together with the choir, we facilitate the communal chanting of the Divine Liturgy,” he



Photos by Joe Raymond

Families gather to kiss the Book of the Gospel, held by Father Michael Magree, SJ, during the Divine Liturgy of St. John Chrysostom celebrated by the Byzantine Catholic community of the University of Notre Dame Sunday, Feb 17.

explained. Russo’s service is instrumental to the worship, as almost the entire liturgy is chanted.

“Chanting generally is the norm,” Russo said. “Through melodic adornment, the words are rendered suitable for proclamation in sacred space and are transformed into a ‘sacrifice of praise.’ Nothing is ever simply spoken in the Divine Liturgy.”

In his homily, Bishop Rhoades taught and unpacked the Gospel reading of the Parable of Prodigal Son, in light of these days of the Triodion. “Before Lent, it is good to meditate on this parable and compare ourselves to the two sons and also especially to contemplate the Heart of the Father, to throw ourselves into His arms and be regenerated by His merciful love,” he said. Connecting Theotokos, or the Mother of God, to her Son, he continued: “May the Blessed Virgin Mary, the Mother of Mercy, help us to do so!”

He offered that “the sacred liturgy today invites us to contemplate the necessity of repentance in our relationship with our heavenly Father.” Bishop Rhoades explained sin as “an act of rebellion” from the parable. “Sin is also exile, distancing ourselves from God. Think about it — the son was free when he was in his father’s house. When he went far away and squandered his inheritance, he became a slave ... That is what sin does — it ultimately leads to misery.”

“When we move away from our Father, distance ourselves from God, we also live away from the truth of our existence. We become alienated not only from God but from ourselves. But we can always return home. Isn’t that the main point of the



Father Khaled Anatolios raises the Book of the Gospel before Bishop Kevin C. Rhoades during the Divine Liturgy.

parable? Conversion! We can journey home because we have a Father who waits for us, a merciful Father who is full of love and compassion.”

Looking closer at the three characters in the parable, the bishop offered insights into the spiritual life, through their lens. “The older son had been obedient, but he had a hard heart.

He was free but he carried his freedom as if it were slavery. He had not matured to real sonship. Interestingly, the younger brother did. Though he was a rebel and squandered his inheritance, he turned back to his father. He repented and was purified. He learned what it means to be free and what it means to be a son.”

Jim Crow and the Klansman

By now I think almost everyone has seen the photograph from Gov. Ralph Northam's yearbook — a man in blackface standing next to a hooded Klansman. The figure on the left in the picture might have stepped out of a minstrel show.

In the early 1800s, Thomas Dartmouth Rice popularized such a character, a song-and-dance man called Jim Crow, played in blackface by a white man. His performance made a mockery of African slaves, and two centuries later we associate the name Jim Crow with state and local laws passed after Reconstruction to maintain racial segregation in the South.

The other 19th-century symbol of racial oppression was the Ku Klux Klan, represented by the figure on the right in Northam's yearbook. The klan called for racial "purification" of American society and engaged in intimidation and murder in its effort to impede Reconstruction.

In the picture, Jim Crow and the Klansman both face the camera. One suspects that in real life they are on a date. They are holding beers. The Klansman is the shorter of the two; perhaps it is a woman. But there is an irony in their pairing. Is Jim Crow unaware of the Klansman's hostility? Are we to suppose they have reconciled?

Northam graduated 35 years ago, but it's hard to imagine how anyone even then could have thought this picture was funny. To my mind it is

the quintessential form of racism. The black character is a buffoon, foolish in appearance and unaware of (or unconcerned about) the menace posed by his date. The Klansman is a cute sidekick in ironed sheets, not the kind of vicious bigot whom newly freed slaves came to fear in the Reconstruction South.

I suppose this seems obvious, but I spell it out because I want to draw a contrast with some other accusations of racism that we cast about in contemporary political debates. We differ over the wisdom and legality of affirmative action, and opponents of the practice are sometimes accused of racism. We differ over whether the Fair Housing Act requires proof of intentional discrimination. Those who say it does are said to abet racists. We disagree about voter registration and redistricting, and one side accuses the other of racism.

We see police accused of racism when they argue for a more liberal stop-and-frisk policy. And sociologists, when they suggest that absent fathers are a cause of thuggish behavior by their sons.

To imply in these cases that the other side is immoral, rather than mistaken, is bad for our politics. It raises the temperature in the debate and makes it harder to compromise our differences.

But it does something else too, and this is my point. We diminish the moral gravity of racism by throwing the term around too cavalierly. Racism was the original sin that marred



INTELLECT AND VIRTUE

JOHN GARVEY

the beauty of America's creation. It is mortally wrong, to use an old-fashioned word, because it denies the humanity of God's children.

Debasing the coinage of racism like this reminds me of an observation Elie Wiesel made about the Holocaust. "Novelists made free use of it in their work," he said; "scholars used it to prove their theories, politicians to win votes. In so doing they cheapened the Holocaust; they drained it of its substance."

I'm not sure what will come of Gov. Northam's offense. It was decades ago. And the people in the line of succession after him have their own problems. But it is a useful reminder of what racism really looks like, and we are right to be repelled by it.

John Garvey is president of The Catholic University of America in Washington. Catholic University's website is www.cua.edu.

Where is the Spirit leading us?

In the midst of the current crisis in our Church — with a once-admired cardinal accused of heinous acts, bishops widely judged incapable of policing themselves, investigators poring through Church archives and ordinary Catholics in fits of anger and despair — Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. bishops' conference, asked a very brave question recently. Where might the Holy Spirit be leading us? What possible good could the Spirit bring forth from all this darkness and despair?

Cardinal DiNardo reflected on this question in a talk at The Catholic University of America Feb. 6. The occasion was a conference called "Healing the Breach of Trust." It is part of an initiative by the university to reflect on the lessons learned in the most recent iteration of the sexual abuse crisis, with a special focus on the role of laity.

Cardinal DiNardo said the current crisis is being used by the Spirit "to open the Church — sometimes with great force — to a fuller understanding of ecclesiology," that is, the structure of the Church, "that began over a half century ago."

This may be a "new ecclesial season," Cardinal DiNardo said, invoking a phrase from Pope Francis, who told the bishops at the start of their January retreat that "a new ecclesial season needs bishops who can teach others how to discern God's presence in the history of his people,



AMID THE FRAY

GREG ERLANDSON

and not (be) mere administrators."

The cardinal seems to be suggesting that the Second Vatican Council, an epochal event in the history of the modern Church but already 50 years old, may just now be having its moment. Indeed, despite all the changes and their attendant controversies and debates, it may only be now that Catholics are truly grappling with what the council was proposing.

This is a provocative thought. Perhaps Vatican II was not just the culmination of a century of theological and pastoral reflection about the Church, the world and its people, but was in fact preparing Catholics for something unsuspected at the time.

Cardinal DiNardo quotes Pope Francis again, who told the bishops that this "new ecclesial season" may require "a new approach to management, but also a change in our mindset ... our way of praying, our handling of power and money, our exercise or authority, and our way of relating to one another and to

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A life lived in the Lord will bear good fruit



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Eighth Sunday in Ordinary Time Luke 6:39-45

The Book of Sirach is the source of the first reading. Sirach does not appear in the King James, or Authorized, Version of the Bible, the translation used by most Protestant denominations. So, Protestants at times ask Catholics why was Sirach "added" to Catholic versions of the Old Testament. The better question would be, "Why did the persons responsible for the King James Bible eliminate it?"

King James I of England, VI of Scotland, coincidentally the only child of Mary, Queen of Scots,

commissioned a translation of the Bible that could be used by the people, in the Anglican liturgy and so on. While Church councils in the past had affirmed that Sirach was inspired by God, the biblical scholars in James I's employ preferred to use an ancient Jewish listing of inspired Scriptures. This is why many Protestants are not familiar with a version of the Bible that includes Sirach, the "Book of Ecclesiasticus."

As for this reading itself, the meaning is obvious in the examples of shaking the sieve, molding the clay into a vessel and tending the tree until it bears fruit. Many circumstances in life do not just happen. Human activity deliberately shapes them. We create the reality of our lives by who we are and by what we do.

St. Paul's First Epistle to the Corinthians gives the second reading. The pagan, greedy and licentious atmosphere of the great city of Corinth challenged Paul again and again. It was not easy, and no one who reads these two epistles can miss the

difficulty, disappointment and exasperation that St. Paul felt in dealing with the Corinthian Christians.

He urgently and relentlessly stressed that Christian discipleship requires a radical conversion, a change of mind and heart that sees death not as the end, but as the beginning, not as defeat but as victory. It is not about talking the talk. It is about walking the walk.

For the Gospel reading, the Church this weekend provides a passage from St. Luke's Gospel. The readings include a series of statements of Jesus. None leaves its meaning vague or obscure. The statements are clear and straightforward.

Blind persons need guides who can see. Period. This fact pertains today for people who have lost their eyesight. To extend the fact, our cars have headlights so that we can drive them at night. We wear artificial lenses to read.

People own what they do, what they say, and the consequences. Pointing to the faults of others neither excuses,

or erases, the effects of our sinfulness or foolhardiness. We must face facts and correct faults.

Finally, sick trees do not yield rich fruit. Anyone today with an apple tree in the yard knows this.

Reflection

Next Wednesday the Church will observe Ash Wednesday, initiating the season of Lent. The ultimate purpose of Lent is for each of us to celebrate Easter authentically, not as the anniversary of an event, the resurrection of Jesus after death — albeit an event of majesty and glory unequalled in the entirety of human history — but as an absolutely personal experience when we rise from the death of soul that is sin to life with the Lord.

Clay pitchers and goblets do not just suddenly spring into being. Neither does genuine union with the Lord. The clay with which we work is in our hearts and minds. We must mold ourselves in the pattern of

the Lord. We cannot succeed by relying on hunch, guess-work or on our blurred human vision. We need a plan with a guide. We need the Lord.

The process requires determination, but it is more than good intentions. We must radically commit ourselves to holiness, despite the world around us. Hence, we approach Lent.

READINGS

Sunday: Sir 27:4-7 Ps 92:2-3, 13-16
1 Cor 15:54-58 Lk 6:39-45

Monday: Sir 17:20-24 Ps 32:1-2, 5-7
Mk 10:17-27

Tuesday: Sir 35:1-12 Ps 50:5-8, 14,
23 Mk 10:28-31

Wednesday: Jl 2:12-18 Ps 51:3-6b,
12-14, 17 2 Cor 5:20—6:2 Mt 6:1-6,
16-18

Thursday: Dt 30:15-20 Ps 1:1-4, 6
Lk 9:22-25

Friday: Is 58:1-9a Ps 51:3-6b, 18-19
Mt 9:14-15

Saturday: Is 58:9b-14 Ps 86:1-6
Lk 5:27-32

‘Exceptions’ and the undermining of the moral law

Whenever we make small exceptions to universal moral rules, we shouldn't be surprised that the rules themselves can be quickly undermined. Establishing an "exception" in one case makes people think they're due an exemption for their case as well. Certain norms of moral behavior, however, do not admit of any exceptions, and we risk undermining morality altogether if we don't recognize them. Moral norms governing the protection of human life are one such example.

A recent and lengthy article in *The Guardian* took a look at the practice of euthanasia in the Netherlands. It led off with this provocative title: "Death on demand: has euthanasia gone too far?" And the lead-in, "Countries around the world are making it easier to choose the time and manner of your death. But doctors in the world's euthanasia capital are starting to worry about the consequences."

The article points out that, "As the world's pioneer, the Netherlands has also discovered that although legalising euthanasia might resolve one ethical conundrum, it opens a can of others – most importantly, where the limits of the practice should be drawn. In the past few years a small but influential group of academics and jurists have raised the alarm over what is generally referred to, a little archly, as the 'slippery slope' – the idea that a measure introduced to provide relief to late-stage cancer patients has expanded to include people who might otherwise live for many years, from sufferers of diseases such as muscular dystrophy to sexagenarians with dementia and even mentally ill young people."

The logic behind these concerns is clear. If we are willing to make an exception to the rule that direct killing of an innocent human being is always wrong, then it only becomes a matter of "haggling over the price." If killing by euthanasia can be allowed for a deeply emotional reason, it can certainly be

allowed for other reasons too, and soon for nearly any reason, making it difficult, if not impossible, to put the cat back into the proverbial "moral bag."

The almost instantaneous deployment of abortion-on-demand around the world several decades ago relied on very similar logic: first, grant a single exception, and in time virtually any instance begins to appear plausible and defensible. That exception, of course, was rape. By playing on the tragedy of sexual assault, abortion advocates managed to direct attention and blame toward the child, an innocent bystander, turning him or her, almost more than the rapist, into the culprit. After the child had been successfully targeted in situations of rape, he or she became generally targetable in other situations as well.

When it comes to abortion, the state of Louisiana in past years required some of the most comprehensive reporting in the U.S., and its detailed records are a helpful resource for determining how frequent abortions for rape really are. Abortionists were required to fill out a form titled Report of Induced Termination of Pregnancy (Form #PHS 16-ab) for every abortion. The form stated at the top: "Failure to complete and file this form is a crime." Item 9d on the form was titled "Reason for Pregnancy Termination."

Statistics compiled from these forms over a 14-year period from 1975 to 1988 reveal the reasons for 115,243 abortions in Louisiana during that time. The mother's mental health was listed 114,231 times, for 99.12 percent of the total; the mother's physical health, 863 times, 0.75 percent of total; fetal deformity, 103 times, or 0.09 percent of total; and rape or incest, 46 times, for 0.04 percent of total.

These data confirm other calculations indicating that, on average, about 550 women per year in the U.S. become pregnant as a result of rape. Assuming they all ended in abortion, this means that an average of 0.04 percent (1/25 of 1 percent) of all abortions have



MAKING SENSE OF BIOETHICS

FATHER TAD PACHOLCZYK

been performed for rape — or only one out of every 2,500! Yet for every one of the more than 50 countries that now have abortion on demand around the world, the initial step taken by pro-abortion forces was intense lobbying for abortion in the so-called "hard cases" — especially rape and incest. Once abortion advocates secured the availability of abortion for the "hard cases" they went on to argue for abortion in any situation.

Even if one granted, for the sake of argument, that rape justified a mother's decision to end her child's life, could that ever justify the other abortions that occur for nonrape-related reasons? It is duplicitous to justify 2,499 deaths from the one assault, unjust and traumatic as it may have been. By granting the exception, the moral rule has been, in effect, eliminated, and the doors have been thrown open to the practice of abortion for any reason. Encouraging exceptions is the entry point into a broader repudiation of our moral duties towards each other, the first of which is the duty to respect the inviolability of each other's life.

Father Tadeusz Pacholczyk, Ph.D. serves as the director of education at The National Catholic Bioethics Center in Philadelphia.

ERLANDSON, from page 12

the world around us."

For the cardinal, this will demand of bishops humility, repentance and conversion. It may also mean that "bishops will have to learn new ways to share and delegate their administrative duties." Vatican II called the bishops to be not just administrators, but shepherds, not just corporate executives, but pastors.

What this "new ecclesial season" will look like is not yet clear. The cardinal looks to the Acts of the Apostles and wonders

if "a theology of delegation" that would allow for a wider role for the laity but one that doesn't, at the same time, minimize the authority of a bishop.

The cardinal's speech suggests that the current conversation about bishop accountability and the abuse crisis itself is only the start of something that may be much bigger. If so, the trajectory of the past century in the life of the Church suggests that is not just an opportunity but a challenge for the laity.

If we are to assume more responsibility for the mission and

administration of the Church, then we must make a greater commitment to our own formation and how we witness our faith to the world. None of this works if bishops, priests and laity are not in it together and for the long haul.

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

SCRIPTURE SEARCH®

Gospel for March 3, 2019

Luke 6:39-45

Following is a word search based on the Gospel reading for the Eighth Sunday in Ordinary Time, Cycle C: the blind leading the blind. The words can be found in all directions in the puzzle.

PARABLE	BLIND	BOTH FALL
INTO A PIT	DISCIPLE	TEACHER
FULLY	BROTHER'S	HYPOCRITE
SEE CLEARLY	GOOD TREE	FRUIT
FIGS	THORNS	GRAPES
BRAMBLES	HEART	PRODUCES
EVIL	MOUTH	SPEAKS

FIGS AND GRAPES

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

Saint of the Week



Katharine Drexel

1858-1955
 Feast March 3

The daughter of a wealthy Philadelphia banker, Katharine received marriage proposals but wanted to become a contemplative nun. After inheriting a fortune, she visited the Dakotas and witnessed American Indians' poverty, subsequently pleading with Pope Leo XIII to send them more missionaries. But he and others encouraged her to found a congregation to work among people of color. In 1891, she and 13 companions became the first Sisters of the Blessed Sacrament. For more than 40 years, she led the order, using her fortune to establish numerous missions and schools for Indians and African Americans. Following a major heart attack in 1935, she retired to a life of prayer. Canonized in 2000, she is the patron of home missions.

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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.

St. Aloysius Knights plan card party
YODER — St. Aloysius Knights of Columbus will have a card party and euchre tournament Saturday, March 9, from 6:30-9 p.m. in the Activity Center, 14623 Bluffton Rd. Admission is \$7.

Blessed Sacrament baked steak dinner and basket auction
ALBION — Blessed Sacrament Parish, 2290 N. S.R. 9, will have a baked steak dinner and basket auction on Saturday, March 2, from 5-8 p.m. Dinner will be offered to those age 6 and up for \$10 and to those 3-6 for \$3. Basket auction begins at 6 p.m. Proceeds will benefit the high school trip to the Steubenville conference.

Las Vegas night
SOUTH BEND — Holy Family Parish Center, 56405 Mayflower Rd., will host a Las Vegas night Saturday, March 2, from 6-11 p.m. with blackjack, big six, other games. Tickets are \$8 in advance and \$10 at the door. Tickets include free food and drinks and \$1000 drawing.

Lunch 'N Learn — Stretching in Place
FORT WAYNE — Lunch 'N Learn at St. Vincent de Paul Parish will host Melinda Richey, who will discuss "Stretching in Place": Tips and suggestions on how to stay flexible, how to stretch safely and stretches and exercises for standing and sitting on Monday, March 4, at 11:30 a.m. in the Spiritual Center room A, 1502 E Wallen Rd. Potluck lunch (please bring a dish to share). Open to anyone age 55 and over.

St. Patrick Parish plans fish fry
ARCOLA — St. Patrick Parish, 12305 Arcola Rd, will have a fish fry on Friday, March 8, from 4-7 p.m. Peanut butter and jelly sandwiches available for children. Tickets are adults \$10, seniors 60 plus \$9, children 5-10 \$5 those 4 and under free. Drive-through and carryout available.

Fish fry at St. Dominic
BREMEN — A fish fry prepared by Tyner IOOF will be Friday, March 8 from 4-7 p.m. at St. Dominic Church, 803 W. Bike St.

Cost at door is \$9 for adults and \$4 for children ages 4-12.

Queen of Angels Lenten fish fry
FORT WAYNE — Queen of Angels Parish will have a Lenten fish fry on Friday, March 8, from 4:30-7:30 p.m. at 1500 W State Blvd. Cost is \$10 for adults, \$5 for children 6-10, and 5 and under are free. Carryout is also available.

Lenten fish fry in Garrett
GARRETT — Knights of Columbus Council No. 1790 will hold a fish fry every Friday during Lent from 4:30-7 p.m. in the school gym. Tickets are \$9 per person or \$5 for kids under 12.

REST IN PEACE

Decatur M. Virginia Schurger, 99, St. Mary of the Assumption	Richard J. Miller, 96, St. Charles Borromeo	Richard Borkowski, 68, Holy Family
Jerry L. Urick, 53, St. Mary of the Assumption	Gloria Salamone, 83, St. Charles Borromeo	Elizabeth Meiszberg, 83, Holy Family
Edward L. Linder, 89, St. Mary of the Assumption	Ronald Reiling, 82, St. Charles Borromeo	Theresa VanOverberghe, 76, Holy Family
Fort Wayne Barbara J. Work, 81, St. Joseph - Hessen Cassel	Huntington Ardella Reust, 91, SS. Peter and Paul	Alvin Wagnerowski, 78, Holy Family
John Edward McNamara, 82, Mother Theodore Guerin Chapel	Mishawaka Virginia Grzeskowiak, 94, St. Joseph	Rick Gerbasich, 66, Holy Family
Paul Elmer Ripley, 95, Cathedral of the Immaculate Conception	Barbara Morian, 79, St. Joseph	Warsaw Ron Everson, 70, Sacred Heart
James L. Jarvis, 82, Cathedral of the Immaculate Conception	Bernadette Micinski, 89, St. Joseph	Mary Lou Baker, 89, Sacred Heart
	John Trovatore, 91, St. Joseph	Leonard Ray Draving, 85, Sacred Heart
	Madeleine Van Zant, 105, St. Joseph	Waterloo Lesa Jade Wilson, 58, St. Michael the Archangel
	South Bend Sophie Rhodes, 89, Holy Family	

Visit www.todayscatholic.org/event for the complete calendar.

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Notice of Annual Cleanup at Catholic Cemetery

The Catholic Cemetery will conduct its ANNUAL CLEANUP of decorations from March 15 through March 31. Please do not place any decorations during this time. If you wish to save your decoration, please have it removed before March 15, or call the Catholic Cemetery Office, 426-2044, by March 10, and the cemetery will hold the decoration for you for 30 days. Please know that if the decoration is not picked up in 30 days, it will be discarded. Decorations may be placed after March 31.




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ASHES, from page 1

attend church for a liturgy commemorating Christ's crucifixion and death.

Ash Wednesday begins the liturgical season of Lent. There are hymns that speak to the length of the season — one of them is "Lord, Who Throughout These Forty Days" — but the span between March 6 and Easter Sunday, which is April 21, is 46 days. So what gives?

"It might be more accurate to say that there is the '40-day fast within Lent,'" said Father Randy Stice, associate director of the U.S. Conference of Catholic Bishops' Secretariat of Divine Worship.

"Historically, Lent has varied

from a week to three weeks to the present configuration of 46 days," Father Stice said in an email to Catholic News Service. "The 40-day fast, however, has been more stable. The Sundays of Lent are certainly part of the time of Lent, but they are not prescribed days of fast and abstinence." There are six Sundays in Lent, including Passion Sunday.

The ashes used for Ash Wednesday are made from the burned and blessed palms of the previous year's Palm Sunday.

"The palms are burned in a metal vessel and then broken down into a powder. I believe ashes can also be purchased from Catholic supply companies," Father Stice said.

"As far as I know, palms from

"Historically, Lent has varied from a week to three weeks to the present configuration of 46 days."

FATHER RANDY STICE



Today's Catholic file photos

By its very nature, Lent has an overall aspect of penitence to it, but that shouldn't override the whole season. The Church has always asked us to offer prayer, fasting and almsgiving, and said that concentrating on those things will bring people closer to God and one another.

the previous year are always dry enough," he added. "Parishes normally ask parishioners to bring their palms shortly before Ash Wednesday, so there is no need to store them. People usually like to keep the blessed

palm as long as possible."

Almost half of adult Catholics, 45 percent, typically receive ashes at Ash Wednesday services, according to the Center for Applied Research in the Apostolate at Georgetown

University.

You might not have noticed, but the use of the word "Alleluia" is verboten during Lent. What is known as the "Alleluia verse" preceding the Gospel becomes known during Lent as "the verse before the Gospel," with a variety of possible phrases to be used — none of which include an alleluia.

"The alleluia was known for its melodic richness and in the early Church was considered to ornament the liturgy in a special way," Father Stice said, adding it was banned from Lenten Masses in the fifth or sixth century.

Ash Wednesday also is a day of abstinence and fasting; Good Friday is another. Abstinence means refraining from eating meat; fish is OK. Fasting means reducing one's intake of food, like eating two small meals that together would not equal one full meal.

"Fasting during Lent followed the example of Jesus' 40-day fast in the wilderness. It also recalled the 40 days that Moses fasted on Sinai and the 40 days that Elijah fasted on his journey to Mount Horeb," Father Stice said.

"In the second century, Christians prepared for the feast of Easter with a two-day fast. This was extended to all of Holy Week in the third century. In 325 the Council of Nicea spoke of a 40-day period of preparation for Easter as something already obvious and familiar to all."

The U.S. Catholic Church's Collection for Aid to the Church in Central and Eastern Europe is taken up on Ash Wednesday, as it has been since its inception in the early 1990s.



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