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...

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 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.

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.
Altar dedicated at Windmoor Study Center

BY WILLIAM SCHMITT

An altar dedication incorporating sacred chasms, chant, incense, holy water and special prayers into a Mass celebrated by Bishop Kevin C. Rhodes accomplished what might be called a spiritual make-over 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 chasms 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 Rhodes 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. Josemaría 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 Rhodes, who said he has benefited from the spiritual writings of St. Josemaría 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 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 professional virtue and parish life.

Personally, he has appreciated the encouragement of deeper friendships and the goal of more fruitful use of one’s talents.

Opus Dei has about 85,000 members worldwide, Seelinger said, and is organized into regions. He estimated the prelature’s 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.

Bishop Rhodes, in remarks near the end of Mass, said “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,” he said.

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“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,” he said.

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.”
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 human family by adopting every necessary measure already in force on the international level and ecclesial levels.”

However, despite the importance of knowing the societal 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 “idolatrous 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.

ABUSE, from page 1

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 measures 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 undertaking 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 disasters.”

“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.

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.

**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 cathedral 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 nonprofits 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 information and data to foundations in the United States is growing in spite of the Catholic Church’s negative press, was growing in spite of the economic tides as well as the worsening conflict.

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 over to the logic of instruments,” he said Feb. 25.

This invention 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.

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.

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.
A n effort to block private vouchers from faith-based 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 (R-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 Roncalli 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 without being fired 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 a legal 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.

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 vote in 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.

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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. He 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.

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.”

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.

Penitential liturgy during protection of minors meeting

WASHINGTON (CNS) — Amid current discussion that the Supreme Court could possibly overturn Roe v. Wade, the decision 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 industrial and extractive 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,” a Jesuit said.

In his homily, Father Jean-Noel Miranda, a lay Franciscan who leads the Churches and Mining Network in Latin America. That network has become stronger since Pope Francis issued the encyclical “Laudato Sì,” on Care for Our Common Home in 2015. “Justice is not just about things or 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 waste 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 Walther de Oliveira de Azevedo of Belo Horizonte called “a criminal tragedy.”
Around the Diocese

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

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 Ziherl, 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

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.

Daddy-Daughter Dance held for 14th year

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.

Food for the homeless

Second-grade students at St. John the Baptist 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

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.
**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 1952 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

Photo by Nate Proulx
Diocesan Museu M back ho M e on  cathe Dral square

Photos by Nate Proulx

Art and artifacts that relate the history of the Diocese of Fort Wayne-South Bend, its priests and its churches, as well as the beauty and tradition of the Catholic faith, are ready to welcome the public 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 former chancery building located just north of the Cathedral of the Immaculate Conception is the new location of the Diocesan Museum.

Diocese of Fort Wayne-South Bend, its priests and its churches, as well as the beauty and tradition of the Catholic faith, are ready to welcome the public in a new, larger space on Cathedral Square in Fort Wayne.

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. Before he left, Christyan, a farmer in Sri Lanka, with students at Bishop Dwenger High School in Fort Wayne on Feb. 22.

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.

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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.

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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 feminine 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 Orientale Lumen that the “ancient tradition of the Eastern Churches is an integral part of the heritage of Christ’s Church.”

After Christ’s resurrection, the early Church had a diversity of local usages with common patterns, Father Anatolios summed up. “Around the first 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 prescribed thousands of years ago. It is chanted in “octoechos,” some which have no correlation in Western music, some which sound both major and minor keys. 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 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 parable? Conversion! We can just imagine 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 heart hand. He was freed 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.”

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.

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

B y now I think almost everyone has seen the photograph from Gov. 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 was 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 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 call each other “racists” when we 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 gravity of racism by throwing the term around too cavalierly. Racism was the original sin that marred the beauty of America’s creation. It has never, and never will, use an old-fashioned word, because it denies the humanity of God’s children.

But the management of racism like this reminds me of an observation Elie Wiesel made about the Holocaust. “Novelist 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, the uniqueness of its substance.” I’m not sure what will come of Gov. Northam’s offense. It was decades ago. And the people in charge 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?

I n 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 por-

The cardinal seems to be suggesting that the Second Vatican Council’s eschatological event—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 now be only 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 the people, but was in fact preparing Catholics for some things unexpected 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 others than good intentions. 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 source 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 human, 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.

Greg Erlanson, page 13

READINGS

Monday: Sir 17:20-24 Ps. 32:1-2, 5-7 Mk 10:17-27
Tuesday: Sir 35:1-12 Ps. 505-8, 14, 23 Mk 10:28-31
Wednesday: Ja 2:12-18 Ps 51:3-6b, 12-14, 17 2 Cor 5:20-6:2 Mt 6:1-6, 16-18
Thursday: Ds 30:15-20 Ps 1:1-4, 6 Lk 9:22-25
Friday: Is 58:1-9a Ps 51:3-6b, 18-19 Mt 26:9-13
Saturday: Is 58:9b-14 Ps 86:1-6 Lk 2:37-32

Erlanson, page 13
‘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 second country to legalize 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 an 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 senegagnosis 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 tragic story 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 recent 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, or 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 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 non-rape-related reasons? Is it duplicitious to justify 2,499 deaths from the one assault, using the argument that was 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.

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

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.

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 this 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.
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WHAT’S HAPPENING?

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. 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, 12308 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 I00F will be Friday, March 8 from 4-7 p.m. at St. Dominic Church, 805 W. Bike St. Cost at door is $9 for adults and $4 for children ages 4-12.

St. Aloysius Knights of Columbus have a card party with blackjack, big six, and baskets.

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 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 will be held at the Holy Family Parish Center, 56405 Mayflower Rd., on 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 at St. Vincent de Paul Parish will feature 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. 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 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 will be held Friday, March 8, from 4-7 p.m. at St. Dominic Church, 805 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 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 will be hosted by Holy Family Parish Center, 56405 Mayflower Rd., on 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 at St. Vincent de Paul Parish will feature 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. 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 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 will be held Friday, March 8, from 4-7 p.m. at St. Dominic Church, 805 W. Bike St. Cost at door is $9 for adults and $4 for children ages 4-12.

Queen of Angels Lenten fish fry at Queen of Angels Parish will be held every Friday during Lent 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 will be held at the Knights of Columbus Council No. 1790, with fish fry every Friday during Lent from 4:30-7 p.m.

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.
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.

“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.”

There are six Sundays of Lent, but they are not prescribed days of fast and abstinence. “[The palms are] burnished 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 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 Nicaea 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.

NOW HIRING: SUPERINTENDENT OF CATHOLIC SCHOOLS

The Diocese of Fort Wayne-South Bend is currently seeking candidates for the position of Superintendent of Catholic Schools. Catholic Schools are a ministry of the Church, and this position works with the Bishop and the Secretary for Catholic Education to ensure the integration of faith and life, reverence for truth, growth in virtue, formation in Christian discipleship, and commitment to prayer. The superintendent oversees the formation of 13,000 students in 39 elementary school and 4 high schools in Northern Indiana.

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