

TODAY'S CATHOLIC

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With heavy hearts, U.S. bishops condemn mosque attacks

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — U.S. Catholic bishops condemned the two mosque attacks in Christchurch, New Zealand, March 15 that left at least 50 people dead and 50 seriously injured, and they also pledged their solidarity with the Muslim community.

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, said he was "deeply saddened by the senseless attacks" and joined with New Zealand's bishops in "expressing solidarity with the Muslim community and in calling Catholics to join in prayer for the victims of this shooting, their families and the Muslim community that was directly targeted."

"May almighty God change the hearts of those who hate to recognize the inherent dignity of all people and bring consolation to all those affected by this heart-rending loss," he said in a March 15 statement.

The cardinal also said he agreed with the New Zealand bishops, who said they were "particularly horrified that this has happened at a place and time of prayer."



CNS photo/Tayyab Hameed, Social Media via Reuters

People at Lakemba Mosque in Sydney gather at a vigil for the Christchurch, New Zealand, shooting victims March 15. Fifty people were assassinated and at least 50 more are being treated for gunshot wounds following the terror attacks. Bishops in the U.S. have joined New Zealand Catholic bishops in expressing sorrow and horror over the attacks.

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Diocesan vocations to the permanent diaconate 'robust'

BY VINCE LABARBERA

In the Catholic Church, the diaconate is the initial rank of ordained ministry. Some deacons continue on after their ordination to the diaconate to become ordained priests: Others have been called to live and serve permanently as deacons.

Deacons are members of the clergy who promise to obey and assist their bishop and his priests in the celebration of the divine ministries. Deacons proclaim the Gospel during Mass and also may be given the task of preaching. In addition, they serve as ordinary ministers of

holy Communion.

As clerics, deacons are required to recite morning and evening prayer from the Church's Liturgy of the Hours. Like priests and bishops, they are also ordinary ministers of the sacrament of baptism, and they can serve as the Church's witness at the sacrament of holy matrimony when done outside of Mass. Deacons also may bring viaticum to the dying and preside at funerals outside of Mass, as well as burial rites. They may lead various other liturgical services, such as benediction of the Blessed Sacrament, and may bestow certain blessings. Deacons cannot celebrate Mass,

anoint the sick, hear confession or give absolution.

Besides the ministries of the word and the liturgy, the ministry of charity is an essential part of the diaconal vocation. The deacon is a sacramental sign in the Church of "Christ the Servant."

"To serve as deacons is a special call to holiness and a serious commitment to Christ and the Church," Bishop Kevin C. Rhoades said at a Mass of ordination to the diaconate in 2018. "The call to the diaconate involves a process of discernment by men, their wives and by the Church. I pray that many will carefully discern whether the

Lord may be calling them to proclaim His Gospel and serve the Church's ministry as ordained deacons."

Similar prayers have already rendered abundant fruit in the Diocese of Fort Wayne-South Bend. It was in 2006 that Bishop John M. D'Arcy reinstated the preparation process for the permanent diaconate, and on May 21, 2011, a class of 11 men became the first group ordained to the Sacred Order of the Diaconate in the diocese in 28 years. Bishop Rhoades conferred the sacrament upon them in the Cathedral of the Immaculate

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Give to the Catholic Relief Services Collection



Dear Brothers and Sisters in Christ,

Soon our diocese will take The Catholic Relief Services Collection (CRSC). Your support of this collection serves Jesus in disguise in some of the most marginalized communities in our world. Proceeds from this national collection provide services for immigrants and refugees, humanitarian aid in the wake of natural disasters, and advocacy for peace and justice around the world. Please join in this collection to support those suffering on the margins around the world.

For example, in Central America, there are more than 1 million young people, aged fifteen to twenty-five years old, who are out of school and unemployed. Throughout the region, crime and violence run rampant. Guatemala, Honduras, and El Salvador have some of the highest murder rates in the world. The escalating violence stifles investment and economic growth, further limiting opportunities for jobs. These factors push young people, already discouraged by a lack of opportunity, to emigrate in record numbers. Economic opportunities are limited, and most education and employment programs do not

reach the most at-risk youth, nor are the programs linked to real jobs in the market.

With your support of the CRSC, thousands of young people can participate in YouthBuild, a program that provides them necessary life skills and opportunities. YouthBuild, a part of the YouthBuild International network, provides job skills and entrepreneurship training, school re-entry, job placement, and social services. More than 5,000 young people have participated in YouthBuild, and 80 percent of its participants have found work, gone back to school, or both.

Your support of this collection makes a difference for so many around the world. Please prayerfully consider how you can support it this year. If you want to learn more about the collection and the people who benefit, please visit www.usccb.org/catholic-relief.

I encourage you to support the collection, and answer the knock of Jesus in disguise.

Sincerely yours in Christ,

Kevin C. Rhoades

Most Reverend Kevin C. Rhoades
Bishop of Fort Wayne-South Bend



In children who go to bed hungry and who cannot attend school, let us see Christ. Help #JesusInDisguise and support The Catholic Relief Services Collection at Mass the weekend of March 30-31. #1church1mission www.usccb.org/catholic-relief.

World health depends on changing way food is made, eaten, say speakers

VATICAN CITY (CNS) — The food people pick at the supermarket and cook in their kitchens can make a huge difference in helping address the global problems of hunger, obesity and climate change, a number of speakers said at a Vatican conference on sustainable development.

But helping the planet and human health will need more than a change in behavior, said Vandana Shiva, a quantum physicist and Hindu activist.

"It is about a consciousness shift: How do we live in this world? What is the food we eat? Is my eating helping the bees, butterfly and the farmer? Or is my eating part of the extinction of the bees and the extinction of the farmers?" she said.

The trend in modern industrial agriculture is to get to a point where farming can be done without local, independent farmers, she said.

"If you do farming without farmers, you will have food production without care, it will be toxic food and, even if it is plant-based, toxic food will still make you very ill," she said.

Shiva, who advocates biodiversity and cultural diversity as



CNS photo/Luc Gnago, Reuters

A farmer holds an opened cocoa pod in Anyama, Ivory Coast, July 21, 2017. Speakers at a Vatican conference on sustainable development said the food people choose at the supermarket and cook in their kitchens can make a huge difference in helping address the global problems of hunger, obesity and climate change.

part of fighting poverty, hunger and climate change, was one of dozens of speakers invited to the Vatican for a three-day international conference on how religions can contribute to the world reaching the Sustainable Development Goals by 2030.

The conference, held March 7-9, was jointly organized by the Dicastery for Promoting Integral Human Development and the Pontifical Council for Interreligious Dialogue. It brought together a large number of religious leaders from all major faith backgrounds as well as advocates and experts in the fields of development, the environment and health care.

Even though the problems the U.N. development goals seek to address are massive and complex, a number of speakers said March 7 that an individual's seemingly small step has a big impact.

The first step, Shiva said, must be with food.

"We can start eating in ways that protect the planet and our health" and do not use toxic

Catholic Charities CEO urges all to 'shatter stereotypes' about immigrants

BY JACOB COMELLO

WASHINGTON (CNS) — Dominican Sister Donna Markham, president and CEO of Catholic Charities USA, challenged the group of students, professors and clergy in her audience March 12 at Georgetown University's Dahlgren Chapel to a thought experiment.

Making them visualize the story of the good Samaritan, she asked them to graft it onto their own lives, imploring, "Who is lying by the side of the road?" and later, "Am I one of the priests or Levites who passed by?"

It is this reflection that Sister Markham wants Catholics, and indeed all people around the country to keep in mind when thinking about the plight of immigrants and refugees worldwide. "Tending to the suffering ... is not easy work" she said, adding that we must all "confront (our) biases" if we are to truly do the work of Christ.

Sister Markham admitted that her sheltered suburban upbringing initially prevented her, as it may prevent many in the United States, from recognizing the struggles of the most desperate.

"I come from a homogenous suburban background. ... I never had contact with people who had to run for their lives," said Sister Markham.

But her experience, and her heart, changed when she and her convent took in a young Romanian couple in the '90s that was fleeing persecution in their homeland. Both the man and the woman were bursting with potential, the man an engineer and the woman a concert pianist.

And both had suffered unspeakable torture at the hands of their government.

When Sister Markham's convent welcomed them at Christmastime and she slowly discovered the humanity of the couple, she was forced to re-evaluate what she thought about refugees up to that point.

"I had harbored a bias," Sister Markham related, "that refugees had come for ... a handout." She now realized that she was lucky to have met people whose stories of suffering were so similar to those of Christ: "I am privileged to hear the stories of those ... who have lost everything."

And this encounter energized her for the rest of her life. She continued to help immigrants throughout her career, and now presides over Catholic Charities USA, which, with its network of local affiliates, is one of the primary providers of care and housing to asylum-seekers in the United States and runs programs for them at over 4,000 sites, including important ports of entry, like McAllen, Texas, and Nogales, Arizona.



CNS photo/Bob Roller

Dominican Sister Donna Markham, president and CEO of Catholic Charities USA, spoke about immigration March 12 at Georgetown University's Dahlgren Chapel in Washington.

She lamented that the United States has recently been making the window of opportunity for asylum-seekers increasingly narrow, as the rules for who can apply for asylum constantly fluctuate and asylum ceilings continue to drop. She revealed that Catholic Charities would be "lucky" if 5,000 are admitted this year.

But, amid the uncertainty, she maintains faith in the humanity of people across the globe.

She finished by sharing a story of "transcontinental human

goodness," a story that she counted herself fortunate to have taken part in.

Two brothers from Honduras, Carlos and Edwin, were on the run from their home country when gangs sought to do them harm. Carlos, who had been shot in the back three times, was paralyzed and was pushed in a chair by his brother throughout the entire 2,000-mile journey to the southern border of the U.S. The journey took one year.

When they arrived at Nogales, Sister Markham conveyed that "they were terrified" of being returned to Honduras, and every month they waited in detention the clock was ticking down to their deportation. But Catholic Charities was able to place them with Dominican friars in Chicago, who with Sister Markham's help were eventually able to find them a place in Canada.

Referring to the love of the brothers and the love of all across the U.S. and Canada who had made their trip a success, Sister Markham commented, "This is what our life is about ... we have to welcome the stranger. ... I would say these are the faces of the Christ."



CNS photo/Carlos Garcia Rawlins, Reuters

Migrants, part of a caravan of thousands from Central America, trying to reach the United States, walk next to the border wall Dec. 8 as they try to cross into the U.S. from Tijuana, Mexico.



Public schedule of Bishop Kevin C. Rhoades

Sunday, March 24: 11 a.m. — Closing Mass of Women's Cursillo Weekend, St. Felix Catholic Center, Huntington
Monday, March 25: 3 p.m. — Pueri Cantores Mass, St. Charles Borromeo Church, Fort Wayne
Tuesday, March 26: 5:30 p.m. — Meeting of Diocesan Review Board, Holiday Inn Express, Warsaw
Wednesday, March 27: 11 a.m. — Mass for Christ Child Society of South Bend, St. Joseph Chapel, Holy Cross College, Notre Dame
Thursday, March 28: 7:30 p.m. — Vespers with PFW Mastodon Catholic Group, St. Charles Borromeo Church, Fort Wayne

MOSQUE, from page 1

Pittsburgh Bishop David A. Zubik similarly expressed sadness and shock over the shooting, recalling what his own community endured five months ago when a gunman opened fire in a Pittsburgh synagogue killing 11 and wounding six others.

"Together with so many others, my heart hurts to learn of yet another mass shooting in a place of worship," he said. "The senseless taking of innocent life is only made more disturbing when people are targeted because of their beliefs and as they gather to pray."

The bishop said his local community "knows all too well the shock and horror of a massacre such as this. Yet, an act intended to tear people apart can instead build up a community that is 'Stronger than Hate.'"

In his March 15 statement, he said he hopes the Muslim community in Christchurch will "know the love and support of their neighbors near and far in the face of the evil they have experienced."

He also pledged prayers from Catholics in Pittsburgh for those killed and injured in the attacks and said he especially extends support to the Muslim community in southwestern Pennsylvania.

New Zealand Prime Minister Jacinda Ardern called the attacks on the mosques "one of New Zealand's darkest days," noting that many of the victims were likely migrants or refugees.

Brenton Tarrant, 28, of Australia has been arrested for the attacks and will appear in court April 5. Before he started the attacks, he posted a 74-page manifesto online and also sent it to government offices just minutes before the shootings.

He livestreamed his attack on worshippers at Christchurch's Al Noor Mosque, where 42 people were killed before moving on to Linwood Mosque about three miles away, where seven died at the scene and one person died later in the hospital. The video of the shootings was deleted from social media but had already been widely seen before it was taken down.

Chicago Cardinal Blase J. Cupich said the root of this attack was hatred, fear and ignorance of the 'other,' which he said: "fuels attitudes that dehumanize whole communities and blame them for perceived ills in society."

"Let this horrific affront to

decency be a call to action by all people who cherish our common humanity. Religious, civil and political leaders have a responsibility not only to condemn these criminal acts, but to hold each other accountable for combating the attitudes which breed them. Let us recommit ourselves to this task today, welcoming one another as 'brother' or 'sister' whenever we encounter them."

The cardinal said "with a heavy heart" he urged Chicago's archdiocesan parishes to offer prayers for those who died in New Zealand and for their Muslim neighbors locally.

"Also, in all hope and humility let us pray for the perpetrators of this violence and those who harbor hate toward others based on race or religion. May they come to see the humanity in their brothers and sisters and release the hatred," he added.

Boston Cardinal Sean P. O'Malley likewise reached out to the local Muslim community, saying: "To our Muslim friends in Boston and throughout Massachusetts, in this dark hour know that you are not alone, we join together with many others in the religious and civic communities who embrace you in concern and support."

The cardinal also addressed our "Muslim brothers and sisters in New Zealand," telling them: "We stand with you in condemning this horrendous assault on human dignity."

In a March 15 statement, he stressed the importance of not letting this tragedy have the last word. He said the ideology of hate and the violence "causes untold suffering and pain, but it must never be allowed to defeat our efforts to work together for the betterment of all people throughout the world."

Bishop Nicholas Dimarzio of Brooklyn, New York, similarly offered prayers for those who died and pointed out that the shootings were "an unsettling reminder that the right to religious freedom is under attack throughout the world."

On Twitter, Dallas Bishop Edward J. Burns, also pleaded for prayers March 15 and showed solidarity with the Muslims who had gathered in prayer.

"An attack on one faith community is an attack on all faith communities," he said.

FOOD, from page 2

pesticides, herbicides and other poisons that "contaminate the world," she said.

Rene Castro Salazar, assistant director general at the U.N. Food and Agriculture Organization, said 16 percent of all food grown for consumption is left behind in fields and wasted. The old practice of "gleaning," in which people, particularly the poor or marginalized, were allowed to gather what was left behind from a harvest, has been stopped "because it is not a good business."

Another 16 percent of the food that makes it to supermarkets or sellers is thrown away or wasted because the products, mostly fruit and vegetables, "are ugly."

Being able to recover and use perfectly edible food from these two areas in the food production and distribution chain "would be enough to feed all the hungry people in the world," he said.

Experts know what needs to be done to feed the hungry — an estimated 821 million people, he said, because they have the skills and instruments to do it. But the harder challenge, he said, is what to do to stop the other pandemic — the 1.9 billion people who are overweight or obese.

Overeating impacts human health, costs of health care, nature and the climate, he said. For example, one kilo of beef requires 15,000 liters of water while a kilo of tomatoes needs just 13 liters.

Is the solution not to eat beef? he asked. "I don't think so. The problem is that people in developed countries are eating 100 kilos of beef per year and people in Africa are only eating

four kilos per year. That is a problem of equity there, and (by) balancing that we can do a lot to reduce climate change."

Rabbi David Rosen, international director of the American Jewish Committee's department of interreligious affairs, questioned the morality of eating factory-farmed meat for people whose religion forbids cruelty to animals.

"Present-day modern conditions and the demands of modern livestock industry and factory farming are not consonant with" Judaic teachings about respecting and caring for creation and, therefore, "raise questions to whether a carnivorous diet today can be considered ethically legitimate at all."

Scattered applause in the audience gradually spread until Rabbi Rosen looked up from his text and smiled, saying, "Glad I have some fellow vegans here."

The book of Jewish law, the Talmud, "prohibits any wanton destruction, any waste, pollution, even over ostentation and overindulgence. In other words, Judaism sees as fundamentally religiously offensive a lifestyle that Pope Francis has described as a throw-away culture," he said.

Shiva said hope comes from understanding science and "understanding that our ancient teachings" already teach all the right and just ways people should be living and treating each other and creation.

Modern-day science does not have all the answers, she said, because it is "only 200 years old. It was born with fossil fuels, it is a fossilized idea of a dead earth, it is a fossilized idea that conquest is progress."

That is what "Laudato Si',"

Pope Francis' encyclical on the environment, "was waking us up to, that we are not here to conquer and master. We are part of one human family, on one mother earth," she said.

Religions have in common a sense that humanity is a custodian of creation and was meant to "enjoy the gifts without greed," she said.

"It is the greed that has caused a billion people to be hungry" and has caused obesity or overeating, which in turn leads to chronic diseases, Shiva said.

People need to remember their duty toward creation and bring back a sense of "the sacredness of food," water, the air and one's body.

It is not about criminalizing other people's food choices, for example, eating animal products or not, she said. It is about correcting one's own habits and mindset and choosing food and farming methods that help nature and farmers.

For example, soy production in the Amazon has had devastating consequences on the land, the people and the economy there and the health of those who eat the soy products because of the use of pesticides and genetically modified organisms, she said.

"Food production and food consumption are nothing more than care for creation. If we do that right, everything else will fall into place. In Greenland they will eat fish, in the Sahara they will have to live on milk products and in places where vegetables grow they will eat lots of vegetables," she said.

"Where we begin is small, and we can all do it," she said.

Cardinal DiNardo, USCCB president, 'resting comfortably' after suffering mild stroke

HOUSTON (CNS) — Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, was taken to the hospital late March 15 after experiencing symptoms of what tests March 16 confirmed was a mild stroke, according to an archdiocesan statement. "The cardinal was resting comfortably and conversing with associates, doctors and nurses," the statement said. "It is expected that Cardinal DiNardo will remain hospitalized for a few more days of testing and observation, followed by a transfer to another facility for rehabilitation." Cardinal DiNardo, 69, "is grateful to the doctors and nurses for their wonderful care and for continued prayers during



CARDINAL DANIEL N. DINARDO

his recovery," it said. The statement quoted the cardinal as saying, "With so much to do I am looking forward to getting back to work as soon as possible."

The USCCB, in a news release, said it joined with the Galveston-Houston archdiocese "in praying for the cardinal's quick recovery." During his recovery Cardinal DiNardo has assigned his USCCB duties to Los Angeles Archbishop Jose H. Gomez, vice president of the conference, as provided for by the USCCB bylaws.

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Parishioners of St. Vincent de Paul

Program pairs churches, child welfare workers to meet critical needs

Keeping kids out of foster care is one of Doug Weinberg's most important objectives.

For years, he led child welfare efforts for two state governments. But recently, his mission took on a more personal and targeted approach when he made a special delivery to a desperate family. The item in this case — a washing machine provided by Weinberg's home parish, Holy Spirit at Geist in Fishers in the Diocese of Lafayette-in-Indiana — represents far more than a means for handling the family's laundry. Indeed, it could spell the difference in whether the children in that household stay with their parents or are removed due to hygiene concerns flagged by state authorities.

The catalyst for connecting this family's need with an immediate solution is an innovative program Weinberg is helping to bring to Indiana and that is the focus of a bill that recently passed the state Senate. Among other provisions, Senate Bill 365 would provide structure and funding for the statewide establishment of CarePortal, an online platform currently operating in 19 states that pairs government caseworkers who identify critical needs with local churches that can meet them.

"Indiana is double the nation in the number of kids in foster care," said Weinberg, who served as chief financial officer of the Indiana Department of Child Services from 2008 to 2013. "Of all children in foster care, about 90 percent are there because of neglect — not abuse — and most of that neglect is unintentional. It's usually a byproduct of other issues within that family unit. If we work to address those needs — the kinds of needs that churches are so good at meeting already — we can do better at keeping families together."

In this particular case, a teacher had grown increasingly

concerned about the condition of one of her student's clothes. She reported it to the child abuse and neglect prevention hotline. A DCS caseworker investigated, noted that the family did not have a washing machine, then logged the need into the CarePortal website being piloted in northeast Marion County and the surrounding area. Holy Spirit Parish had access to a donated appliance, and Weinberg delivered it.

Success stories like this could be replicated statewide if Senate Bill 365 passes the Indiana House of Representatives, according to the bill's author, Sen. Andy Zay (R-Huntington). The lawmaker says that the public/private partnership represented by CarePortal can go a long way in addressing what he terms the "trauma and tragedy" of children being removed from their families.

"We have 30,000 children who are wards of the state, and 100,000 total who are displaced," Zay said. "DCS has had an 80 percent increase in cases in the last four years. From the state's vantage point, this is completely unsustainable. We must help DCS decrease their caseload and help families remain together, and to do that, I believe it's essential to look at the DCS challenge through different lenses."

Aligning DCS caseworkers and the faith community "at the moment of intervention" is what makes CarePortal so effective, according to Zay.

"Engaging the faith community in this challenge is a natural extension of the role of churches in their respective communities," said Zay, a member of St. Elizabeth Ann Seton Parish, Fort



SEN. ANDY ZAY

INDIANA CATHOLIC CONFERENCE



BY VICTORIA ARTHUR

Wayne, in the Diocese of Fort Wayne-South Bend. "The kinds of services that are being provided through CarePortal are the things that our faith communities have always done."

Although CarePortal engages churches of all denominations, Zay said that the Catholic Church — "with its structure and organization, has the opportunity to have a huge impact." The Indiana Catholic Conference supports the bill.

"The Catholic Church has a 2,000-year-old history of responding to people's needs," said Glenn Tebbe, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. "This program, by making connections between the needs of individuals and families and the services that are available within the community, is a win for all concerned."

Wherever CarePortal operates in the United States, there is an implementing sponsor that serves as a bridge between DCS and the faith community. In the case of the pilot program in Indiana, that partner is Hands of Hope, an adoption and orphan care ministry based in Noblesville. The organization was co-founded by Suzy Roth, who is now heavily involved in

recruiting additional churches in addition to the eight now involved with the pilot.

"We are trying to raise up an army," said Roth, a member of Grace Church in Noblesville, one of the CarePortal sponsoring churches. In addition to Holy Spirit, other Indianapolis-area churches currently involved in the effort include Traders Point Christian Church and Common Ground Christian Church. "It's really going to take a lot of people stepping in to make the impact that we want to see. The more churches we can get engaged, the more needs we can meet."

cumstances.

"The statement I heard over and over again was, 'We have a congregation of willing and able people who want to help, but we just don't know how to go about it,'" Weinberg said. Under his leadership, CarePortal was launched successfully statewide in Nebraska, and now he is advocating for the same in Indiana.

Zay said he hopes that in considering Senate Bill 365, members of the Indiana House will recognize that the technology and training associated with CarePortal is not only cost-effective to implement but will result

in long-term savings for Indiana.

"We can implement this entire program in every county and every corner of this state for \$600,000," Zay said. "And by putting this program into place, we will avoid sending many kids to

"Engaging the faith community in this challenge is a natural extension of the role of churches in their respective communities."

SEN. ANDY ZAY

Roth cites the recent example of delivering twin-sized beds for three young girls who had nowhere to sleep in their home — a factor that could have led to a move to foster care. She said that churches appreciate the careful vetting of families' needs that takes place by DCS being involved in the CarePortal process.

For the pilot launched in Indiana in late January, Roth has worked closely with Weinberg, who introduced CarePortal in Nebraska after accepting a role as the state's child welfare director. The program had come to his attention in numerous meetings with representatives of the faith community who were looking for more effective ways to identify and help people in desperate cir-

foster care.

"This is the purest form of public service," he added. "We'll be changing families' lives and children's lives."

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. To learn more about CarePortal, visit careportal.org.

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NEWS BRIEFS

For Lent, Irish Catholics urged to abandon 'weapons of mass distraction'

DUBLIN (CNS) — Alcohol, smoking and chocolates are some of the most well-known vices that people traditionally give up during Lent. But now Massgoers in Ireland are being urged to make what might be an even harder sacrifice throughout the penitential six-week period — switching off their mobile phones. Parishioners in Navan, County Meath, are being urged to “reconnect with their families” in the weeks leading up to Easter by talking to one another rather than texting and browsing online. The “Invitation for Lent 2019” urges churchgoers to “reduce screen time in order to increase family time.” Father Robert McCabe of St. Mary's Church, Navan, said he hopes parishioners will make a permanent lifestyle change, rather than just putting down their devices during Lent. “Everybody can benefit from spending less time on their phones and laptops and using that time to communicate instead with their families,” he said. “Even members of the clergy are guilty of being on their phones too much, and Pope Francis himself has highlighted this point when he chastised priests and bishops who take pictures with their mobiles during Masses, saying they should lift up their hearts rather than their mobiles.”

Worn steps of Holy Stairs to be uncovered for public to climb

VATICAN CITY (CNS) — For the first time in 300 years, the marble steps of the Holy Stairs will be free from the thick wooden panels installed in 1723 to protect the stairs and left uncovered for the public. For at least 40 days, people will be able to touch and climb the bare stones that, according to tradition, are the ones Jesus climbed when Pontius Pilate brought him before the crowd and handed him over to be crucified. The soon-to-be cleaned steps and newly restored frescoed stairway will be unveiled April 11, the week before Holy Week, during a special blessing ceremony at the Sanctuary of the Holy Stairs. The marble steps were going to be left open to the public temporarily before the original and restored wooden panels would be put back on. The decision was made during one of the final phases of the sanctuary's restoration — a 20-year-long project overseen by the Vatican Museums and funded with the help of private donors, foundations and the Patrons of the Arts in the Vatican Museums. Paolo Violini, the Vatican Museums' head fresco restorer, and his team were so astonished and moved when they saw the degree to which the stone steps had been worn away, he felt this

National Catholic Sisters Week



CNS photo/Gregory A. Shemitz

Members of the Sisters of St. Joseph of Brentwood, N.Y., renew their religious vows during a Mass marking their patronal feast and National Catholic Sisters Week at St. Joseph's College in Patchogue, N.Y., March 13. With the March 19 feast of St. Joseph falling this year during the school's spring break, the liturgy was celebrated in advance of the traditional observance.

hidden testimony of faith had to be seen and experienced — even just temporarily — by today's faithful.

GOP House members urge Democrats to allow vote on 'Born-Alive' measure

WASHINGTON (CNS) — Republican leaders in the House are calling on House Speaker Nancy Pelosi, D-California, and other House Democrats “to stop blocking” a vote on the Born-Alive Abortion Survivors Protection Act. The measure “demands a vote,” Rep. Chris Smith, R-New Jersey, said at a March 13 news conference, surrounded by other GOP congressional leaders and pro-life advocates. “It requires appropriate care to be given to any child who survives an attempted abortion.” He also emphasized that everyone must understand that “no mother, no woman can be prosecuted under this bill, just like every other pro-life legislation including the Partial-Birth Abortion Act, which is current law. The women are never prosecuted, they are the co-victims,”

Smith added. The Born Alive Abortion Survivors Protection Act, known as H.R. 962, and its companion bill in the Senate, S. 311, have “strong criminal penalties for the abortionist” who violates the requirement to give appropriate care to a baby that survives a failed abortion. Smith explained that under the legislation any health care provider who does not “exercise the same degree of professional skill, care and diligence to preserve the life and health of the child as a reasonably diligent and conscientious health care practitioner would render to any other child born alive at the same gestational age” will be fined or imprisoned for up to five years.

Vatican-China agreement motivated by mission, cardinal says

VATICAN CITY (CNS) — The Vatican's tentative agreement with the government of mainland China obviously has a diplomatic component, but it was motivated by a desire to spread the Gospel and ensure the appropriate freedom of the Catholic Church, the Vatican secretary of

state wrote. A firm belief that the Catholic Church truly is “catholic” or universal “pushes the Holy See to nurture no distrust or hostility toward any country, but to follow the way of dialogue in order to reduce distances, overcome misunderstandings and avoid new divisions,” Cardinal Pietro Parolin wrote in the preface to a new book. The book, “The Church in China,” is a collection of essays published in the Jesuit journal *La Civiltà Cattolica* and reflects themes treated by the “China Forum for Civilizational Dialogue,” a project of the journal and Georgetown University. In mid-September, representatives of the Vatican and the Chinese government signed what they described as a “provisional agreement” on the appointment of bishops, a key sticking point in Vatican-Chinese relations for decades. Just prior to the agreement's signing, Pope Francis lifted the excommunications or regularized the status of seven bishops who had been ordained with government approval, but not the Vatican's consent, marking the first time in decades that all the Catholic bishops in China were in full communion with the pope.

California bishops applaud governor for death penalty moratorium

SACRAMENTO, Calif. (CNS) — The Catholic bishops of California welcomed the March 13 decision by Democratic Gov. Gavin Newsom. “We appreciate this recognition that the state has the adequate means to defend human dignity and public safety without recourse to capital punishment,” San Francisco Archbishop Salvatore J. Cordileone said in a statement on behalf of the state's bishops. California's San Quentin State Prison is located in his archdiocese. The facility is California's oldest penitentiary and it houses the state's only death row for men and currently has 737 inmates condemned to death. “We ask the governor to urge the Legislature to find a permanent legislative solution that will end the practice of capital punishment in our state for good,” the archbishop said. Because Newsom's declaration is a temporary reprieve for the death-row inmates, Archbishop Cordileone said he and his fellow Catholic bishops are encouraging him “to use well the time of the moratorium to promote civil dialogue on alternatives to the death penalty, including giving more needed attention and care to the victims of violence and their families.”

Court OKs law ending state funding of Planned Parenthood Medicaid services

CINCINNATI (CNS) — The U.S. Court of Appeals for the 6th Circuit in Cincinnati ruled March 12 that the state of Ohio can stop funding Medicaid services provided by Planned Parenthood and other abortion facilities. In an 11-6 vote, the court overturned a ruling last year by a three-judge panel of the court that the funding ban violated the due process rights of Planned Parenthood affiliates. “Private organizations do not have a constitutional right to obtain governmental funding to support their activities,” said Judge Jeffrey Sutton, who wrote in the majority opinion. “The state also may choose not to subsidize constitutionally protected activities,” he continued. “Just as it has no obligation to provide a platform for an individual's free speech, say a speaker's corner in downtown Columbus, it has no obligation to pay for a woman's abortion. Case after case establishes that a government may refuse to subsidize abortion services.” Sutton also said Ohio's law does not “create an undue burden on a woman's right to an abortion.”

National Geographic GeoBee student qualifier

DECATUR — Students at St. Joseph School, Decatur, participated in the National Geographic GeoBee geography contest in March. The score of the school's winner, seventh-grade student Caleb Adams, was among the top 100 GeoBee competitors in Indiana, which allows him to participate in a state qualifying competition on March 29 at the IUPUI campus, Indianapolis. Each state winner then will compete in the national championship in Washington, D.C., in late May.



CALEB ADAMS

Almost 10,000 schools across the country participated in their school geography bees, a total of about 3 million students in grades four through eight. Caleb's accomplishment as a state qualifier puts him in the top 1 percent of these students and is being celebrated by the students and staff of St. Joseph School.

Refugee and immigrant family symposium

FORT WAYNE — The 2019 Family Symposium, "Strengthening Families By Loving Your Neighbor," will take place on Saturday, April 13, at the Fort Wayne Stake Center, 5401 St. Joe Rd., Fort Wayne, from 8:30 a.m. to 2 p.m. The symposium is sponsored by the Fort Wayne Stake of the Church of Jesus Christ of Latter-day Saints and Catholic Charities of the Diocese of Fort Wayne-South Bend.

The symposium will focus on the challenges and needs faced by refugees and immigrants in local Indiana communities and specifically help participants understand how to minister to them.

Everyone age 12 and older is invited. A nominal charge of \$15 per person or \$25 per family of up to six people will apply and includes a box lunch and refreshments. Preregistered babysitting for children ages 2 years and older is available for \$2 per child.

Registration is required by April 8 at 2019familysymposium.eventbrite.com.

'Inspired by Mary: Living by Her Example'

DONALDSON — On Tuesday, April 30, the Lindenwood Retreat and Conference Center will offer a day program titled "Inspired by Mary: Living by Her Example."

Father Edward Looney of Green Bay, Wisconsin, will lead the presentation of three main themes that will help participants live by Mary of Nazareth's example. How did Mary love? How did Mary live virtue? How do we listen to Mary through her apparitions?

AROUND THE DIOCESE

Creighton Model Education Phase II



Provided by Theresa Schortgen

The first Creighton Model Education Phases in Northeast Indiana are complete, after Education Phase II of the Creighton Model was conducted at St. Felix Friary in Huntington recently. During six days of classes Father Royce Gregerson presented the Church's teachings on matters regarding bioethics, and Dr. Christopher Stroud presented on NaProTECHNOLOGY, the medical science predicated on charting women's naturally occurring biomarkers. The Creighton Model FertilityCare System is a unique natural family planning model that navigates a woman's cycle with science, based on research and providing versatility over the continuum of her reproductive and gynecological health. In the front row, from left, are practitioners Stephanie Wilson; Jen Loos, with baby Daniel; and Alice Wheeler. In the back row are Laura Sweeney, Josie Hernandez, Emily Martin, Chavah Hull, Anna Haselhorst and FertilityCare specialists Kathy Rivet and Theresa Schortgen. For information visit www.diocesefwsb.org/Natural-Family-Planning.

Father Looney was ordained in 2015 for the Diocese of Green Bay. A member of the Mariological Society of America, he quickly became known for his excellent writings and inspiring talks on Mary. Father Looney's writings have been featured in the pages of *Catholic Digest* and *Missio Immacolatae*, in addition to the web on Catholic Exchange, Aleteia, Church Pop and Homiletic and Pastoral Review. He is the author of the best-selling Catholic devotionals "A Rosary Litany" and "A Heart Like Mary's." Father Looney can be heard regularly on EWTN Radio's "Morning Glory" program.

The program will take place from 9 a.m. to 3 p.m. Cost is \$50 per person and includes lunch, refreshments and Mass with Father Looney. Participants are asked to bring a rosary.

For further information and to register, visit Lindenwood.org. Lindenwood is a ministry of the Poor Handmaids of Jesus Christ and part of The Center at Donaldson.

Notre Dame to celebrate ecumenical commitment

NOTRE DAME — The University of Notre Dame will host two public events related to ecumenism and the relationships among Christians in the world.

The first event is an ecumenical prayer service at 7:30 p.m. March 26 in the Basilica of the Sacred Heart. The Notre Dame Liturgical Choir will provide music. Co-presiding ministers at the prayer service will be Christian clergy from the Notre Dame community, and local clergy are invited to attend and vest. Honored guests will include:

- Rev. Chris Ferguson, general secretary, World Communion of Reformed Churches
- The Most Rev. Dr. Josiah Idowu-Fearon, secretary general, Anglican Communion
- Rev. Dr. Martin Junge, general secretary, Lutheran World Federation
- Cardinal Kurt Koch, president, Pontifical Council for Promoting Christian Unity

- Rev. Dr. J.C. Park, president, World Methodist Council

The second event is a panel discussion titled "From Conflict to Communion: The Future of Christians Together in the World" at 5 p.m. March 28 in McKenna Hall Auditorium. Panelists will be senior leaders from a variety of Christian traditions, and the discussion will be moderated by Professor Neil Arner of Notre Dame's Department of Theology.

Both events are free and open to the public.

The prayer service and panel discussion are being hosted in tandem with a private ecumenical consultation on campus between leaders of five Christian traditions — Anglican, Lutheran, Methodist, Reformed and Roman Catholic — that have associated themselves with the Joint Declaration on the Doctrine of Justification. This 1999 document expresses a shared understanding on the nature of salvation as being by God's grace through faith in Jesus Christ, and addresses fundamental issues that have divided Christians for centuries.

Saint Joseph High School counselor recognized as outstanding

FORT WAYNE — The Catholic Schools Office of the Diocese of Fort Wayne-South Bend is pleased to announce that The College Board, a nonprofit organization that helps high school students transition to college, has recognized Lukas Mendoza from Saint Joseph High School, South Bend, as an exemplary professional school counselor for the 2019 College Board Counselor Recognition Program. As a token of appreciation, Mendoza received a lapel pin and a letter of recognition during National School Counseling Week.

The honor highlights the important work of innovative, results-oriented counselors who are committed to student success and opportunity. To be eligible for the program, the counselor must provide direct guidance and counseling services for a caseload of students and families, as well as be a master's degree-level educator serving as a full-time middle or high school counselor in a public or private/independent school located in the United States; and be nominated by a community leader, colleague, student, parent, family or themselves.

In addition to receiving the lapel pin and letter of recognition, the counselor also will be profiled on the College Board website, and a notification of their accomplishment will be sent to their nominator, superintendent and principal.

St. Vincent de Paul to host parish mission

ELKHART — St. Vincent de Paul Parish, Elkhart, will host a parish mission March 25-27.

The gatherings begin at 7 p.m. each evening and continue until 8:30 p.m. The events and talks will take place in Vincent Hall.

On Monday, the schedule consists of 7 p.m. prayer and eucharistic adoration, with Father Matthew Coonan; a 7:30 p.m. talk on the conversion of heart and mercy, by Father Glenn Kohrman; and a light reception at 8 p.m.

Tuesday there will be a 7 p.m. talk on friendship with Christ by Father Ryan Pietrocarlo, CSC; 7:30 p.m. prayer and eucharistic adoration with Father Coonan; and an 8 p.m. reception.

On Wednesday at 7 p.m., Father Zachary Barry will speak on the topic, "Bearing fruit in the Christian Life." Prayer and eucharistic adoration with Father Coonan will follow at 7:30 p.m., and a reception at 8 p.m.

Spanish-language events and talks will take place simultaneously, in the church.

St. Vincent de Paul Parish is located at 1108 S. Main St., Elkhart.

Bishops' migration chairman urges House to pass new bill that works to protect 'Dreamers'

WASHINGTON (CNS) — The U.S. Conference of Catholic Bishops' Committee on Migration March 15 endorsed the American Dream and Promise Act of 2019, which would provide equal protection and a pathway to citizenship for qualifying "Dreamers" and those covered by the Temporary Protected Status and Deferred Enforced Departure programs.

"We need a permanent legislative solution for those who have spent their lives contributing and living in the United States, the country they know as home," said Bishop Joe S. Vasquez of Austin, Texas, who is the committee's chairman.

"Dreamers and TPS holders are vital members of our community who are going to school, working to make our communities better and raising families," he said in a letter to House members. "They have lived in limbo for far too long and now is the time for a solution."

The Dreamers are young adults who were brought by their parents to the U.S. illegally as children and remain in the country under the Deferred Action for Childhood Arrivals, or DACA. "Dreamer" comes from the DREAM Act, the Development, Relief, and Education for Alien Minors Act, an earlier bipartisan proposal with several provisions to qualify these young people for permanent residency.

The American Dream and Promise Act, or H.R. 6, was introduced in Congress March 12 and it builds on the DREAM Act, according to its many co-sponsors. It offers qualifying young people "permanent resident status on a conditional basis" and a path to full lawful permanent

residency and eventual citizenship.

Additionally, H.R. 6 provides lawful permanent resident status for eligible individuals from countries designated for TPS or DED as of 2016 and who have been living in the U.S. for at least three years.

The American Dream and Promise Act of 2019 also amends current TPS law to require the secretary of the Department of Homeland Security to provide a detailed explanation of a decision to terminate a TPS designation, including a report to Congress three days after publishing a notice of such termination.

"My brother bishops and I believe in protecting the dignity of every human being, particularly that of our children and families," Bishop Vasquez said in his letter. "The Catholic bishops have long supported Dreamers and TPS holders, as well as their families.

"We recognize and admire these individuals as contributors to our economy, academic standouts in our universities, and leaders in our parishes. It is both our moral duty and in our nation's best interest to protect them and allow them to reach their full God-given potential."

For these reasons, he said, he was calling on House members to support and co-sponsor H.R. 6 if they have not already done so. He thanked those who were already supporting and/or co-sponsoring the measure.

"We also urge you to continue to work toward the larger legislative reform of our immigration laws that our country so desperately needs," Bishop Vasquez

said adding that the USCCB's migration committee "stands ready to work with Congress to reform our immigration system in a humane, just and common-sense manner."

About a week before H.R. 6 was introduced, Auxiliary Bishop Mario E. Dorsonville of Washington testified on Capitol Hill, calling on Congress to adopt legislation that would protect Dreamers and those covered by TPS and DED so that families are kept intact.

Testifying before the House Judiciary Committee March 6, the bishop said such measures were necessary to uphold the dignity of immigrants, whom he described as "children of God."

Bishop Dorsonville, who will become chairman of the U.S. bishops' migration committee, said the Catholic Church would continue to assist and advocate on behalf of immigrants and refugees fleeing violence, poverty and the effects of natural disasters in their homeland.

"Our work ... stems from the belief that every person is created in God's image," he said of programs operated through various Catholic agencies and parishes. "We follow the teaching of the Gospel, and in his own life and work, Jesus identified himself with newcomers and with other marginalized persons in a special way: 'I was a stranger and you welcomed me.'"

"Dreamers and TPS and DED holders," he added, "are our neighbors, parishioners, and, most importantly, fellow children of God."

President Barack Obama created DACA by executive order in 2012. It does not provide official



CNS photo/Jose Luis Gonzalez, Reuters

Members of the Border Network for Human Rights and Border Dreamers and Youth Alliance protest outside a U.S. federal courthouse in El Paso, Texas, March 5, 2018.

legal status or a pathway to citizenship but, among other provisions, it allows young people who qualify to remain in the country lawfully without the threat of deportation and they can apply for driver's licenses and work permits.

President Donald Trump in 2017 announced that DACA would end, but a federal appeals court in California blocked the order in November, allowing the program to remain in place.

At the time he issued the order, Trump challenged Congress to take action and pass a replacement before it was to be phased out. Last year he said that "DACA was dead because the Democrats didn't care or act" to save it.

TPS is a designation that allows people from certain named countries to lawfully live and work in the U.S. when they

cannot safely return to their homelands because of a natural disaster, continuing armed conflict or other extraordinary conditions.

DED is a designation made by the president to provide temporary relief from deportation and work authorization for nationals of another country when it's in the United States' foreign policy interests to do so.

In recent months DHS had filed notice it would end TPS for foreign nationals from several countries — El Salvador, Nicaragua, Haiti, South Sudan, Honduras and Nepal — living in the U.S., saying conditions in their respective countries had improved. But the decision has been challenged in the courts and to date DHS has had to extend the protection to most of these groups.

Spanish church honors martyred seminarians

OVIEDO, Spain (CNS) — A 22-year-old who was shot 11 times in the street and a 21-year-old stabbed to death after being imprisoned in his local church are among a group of nine Spanish seminarians beatified as Catholic martyrs from the country's civil war persecution.

"They wanted to be priests, but God chose the altar of highest sacrifice for them in a Mass that does not end," Archbishop Jesus Sanz Montes of Oviedo said in a pastoral letter.

"Spain's Christian history tells a paradoxical story through the bodies of its martyrs — the joy of life that survives the agonizing death of Christians killed in hatred of the faith, victims of a terrible confusion, a crazed persecution, a repression in the name of freedom which killed freedom."

The archbishop published the letter to mark the March 9 beatification of Angel Cuartas



CNS photo/Susana Vera, Reuters

The cross of St. Michael is seen in Montserrat, Spain, Feb. 3. A group of nine Spanish seminarians were beatified as Catholic martyrs March 13 from the country's civil war persecution.

Cristobal and four fellow seminarians, who were dragged from their seminary and shot before an angry crowd on Oct. 7, 1934, when republican forces overran Spain's northern Asturias region.

Another seminarian, Mariano Suarez Fernandez, was shot at Oviedo the previous June, while the remaining three were killed during the subsequent 1936-39 civil war.

He said all nine had given their lives "in a gesture of supreme freedom, with a holy heroism made possible by God's grace," adding that their stories should summon local Catholics "to awaken their faith, and shake off any lethargic or comfortable mediocrity."

Meanwhile, Cardinal Angelo Becciu, prefect of the Vatican Congregation for Saints' Causes, who celebrated the beatification Mass, said the seminarians, ages 18 to 25, had all come from "simple Christian families and humble social origins," but had also been "enthusiastic, cordial and devoted," and "convinced of their vocation to the ministerial priesthood."

"They were determined to follow the call of Jesus, despite the climate of religious intolerance, and knew the snares and dangers they faced," Cardinal Becciu told those gathered in Oviedo cathedral.

"Their identity as ordinands amounted to a death sentence, which could be executed immediately, and there was no doubting the fate that awaited them once identified. In these tragic circumstances, each of them therefore consciously offered his life for Christ."

Around 8,000 Catholic clergy and religious order members and tens of thousands of lay Catholics were killed during the 1930s conflict, after an anti-clerical Popular Front government sanctioned a campaign to desecrate and destroy churches, convents and monasteries.

An Oviedo archdiocesan statement said one seminarian, Gonzalo Zurro Fanjul, had shouted "Viva Christo Rey" (Long live Christ the King) when he was shot, while another, Sixto Alonso Hevia, had urged his family to forgive his persecutors before he was killed with a knife after being held in the local church with his father.

In his March 10 Angelus message, the pope said he hoped the "heroic testimony" of the nine seminarians would help contemporary Catholic clergy remain "clear-minded and open-handed" in their mission.

'Unplanned' shares truth of abortion

BY JENNIFER MILLER

Abby Johnson herself said, "Five years ago, I was asked to turn my book into a film. This isn't 'inspired by'; it really is my life story."

A new movie, "Unplanned," is the real-life, true story of Johnson, her awakening and conversion. The film's producers, also, are quick to explain that everything in the script happened in real life.

As a successful clinic director of Planned Parenthood, Johnson was involved in over 22,000 abortions, counseling women about their reproductive health choices and supporting legislation to aid a cause she believed in: helping women.

She chose to have an early term abortion herself. Using a chemical method, the pill RU-486, she aborted the first of two of her children, almost bleeding to death. She lied to cover the mistakes of an abortion doctor in the Planned Parenthood office. Then, in 2009, after a life-changing experience one day in the office as she assisted in an ultrasound-guided abortion of a 13-week

old baby, she left Planned Parenthood, joined 40 Days for Life advocacy group and became one of the most passionate, outspoken pro-life voices of today.

Like St. Paul the apostle, Johnson's perspective turned 180 degrees from 100 percent pro-choice to 100 percent pro-life. In 2011, her main obstacle now removed, she converted to Catholicism. Her conversion is a testament to God's never-ending mercy and truth.

Johnson did not stop with her own pro-life conversion. As an evangelist, she started the group "And Then There Were None," a nonprofit that helps other abortion industry workers leave their jobs. To date, it has helped almost 500 people start their lives over without the violence of abortion.

Johnson also commented of what true feminism and empowering women looks like. "Empowerment for me as a woman began the day that I handed in my resignation to Planned Parenthood," she explained. She has spoken out simply and honestly of the for-profit, million-dollar business of Planned Parenthood, something she knew all about as their

'Unplanned' debuts

Thursday, March 21 • 7-9 p.m.

"Unplanned" discussion with filmmakers, sponsored by the Center for Ethics and Culture at the University of Notre Dame. Join Notre Dame alumnus and screenwriter Chuck Konzelman and Abby Johnson, former Planned Parenthood clinic director, for an interactive discussion about the new feature film. This conversation will feature clips from the movie interspersed with questions from the audience. Free, but a ticketed event. Tickets will be distributed at the DeBartolo Performing Arts Center box office beginning at 6 p.m.

Wednesday, March 27 • 6:45 p.m.

"Unplanned" premier tickets sold by Allen County Right to Life. A limited amount of tickets will be sold for a private showing at AMC Classic Fort Wayne on 3930 E Dupont Rd. Tickets are \$15 and limited in quantity. Proceeds from ticket sales will benefit Allen County Right to Life. Visit: www.ichooselife.org/evnt/unplanned.

Thursday, March 28 • 7 p.m.

Premier of "Unplanned" Join St. Joseph County Right to Life for a special premier of "Unplanned" at the AMC theater in South Bend. Tickets are available only through St. Joseph County Right to Life and can be purchased by visiting prolifemichiana.org or calling (574) 232-5433. The event will feature a discussion after the movie.

2008 employee of the year and one of the youngest directors of a national branch in Houston,

Texas. "Abortion is a product they are trying to sell, not an unfortunate necessity they were trying to decrease," Johnson has written.

The gross facts of abortion, the millions of baby body parts and the other wounded lives of are all hidden from everyday sight. Over 1 million abortions reportedly happen in the U.S. yearly. That's 3,000 a day, making abortions the most common surgical procedure in the United States. There are places in America where more African-American children are aborted than are born. By pulling back the curtain and viewing "Unplanned," people can witness the epidemic.

Johnson herself recognizes this, saying: "The visual can be very impactful for us. Our society is ready to seek truth on this issue of the abortion industry ... and Christ is so ready to redeem us, so we can experience His amazing, radical mercy."

"Film shapes society. Edifying films can be powerful, drawing audiences into the human experience," shared the movie's associate executive producer, Michael

Kenney. "This film is beautifully made, truly a story of hope and healing. (One) sees everything, everyone has a purpose. With God, there is no such thing as "unplanned."

Jackie Appleman, executive director of St. Joseph County Right to Life, suggests: "As a former Planned Parenthood clinic director, Abby Johnson's story offers unique insight to Planned Parenthood's mission and operation that every pro-lifer should hear. Additionally, this is a great opportunity for anyone who is unsure or apathetic to the abortion issue to hear from someone who has been on both sides of the fence."

The film opens in theaters March 29. It is rated "R" by the MPAA for some "disturbing/bloody images," because an abortion occurs — an ironic rating, demonstrating how the film industry even acknowledges the violence of the act of abortion. Fifteen-year-olds may not watch this movie without a parent's permission, even though a 15-year-old girl may legally obtain an abortion without their knowledge.



www.unplannedfilm.com

Abby Johnson abandoned an ascendant career with Planned Parenthood to become a vocal pro-life advocate, after witnessing and experiencing abortions herself. Her biography is now a motion picture, "Unplanned," opening in theaters this week.

Corruption is a devastating cancer harming society, pope says

BY CAROL GLATZ

VATICAN CITY (CNS) — The constant temptation and cancer of corruption is one of the most devastating illnesses to befall society, Pope Francis said.

Corruption causes considerable damage both ethically and economically, he said in an audience March 18 with judges, administrators and staff from Italy's court of audit, a kind of

government accountability office with judicial powers.

The pope told his audience that corruption, with its "illusion of fast and easy gains, in reality impoverishes everyone, erasing trust, transparency and integrity from the entire system. Corruption disheartens individual dignity and shatters all good and beautiful ideals."

Public assets, he said, must be safeguarded for the benefit of everyone, especially the poor.

Whenever such assets have been used irresponsibly, he added, "the state is called to carry out an indispensable function of vigilance, duly sanctioning illegal behavior."

"The meticulous inspection of budgets puts the brakes on the temptation — recurrent in those holding political or administrative office — to manage resources with an eye on patronage or mere electoral consensus rather than with prudence," he said.

The auditing office's judicial powers play a very important role, he said, "particularly in the incessant fight against corruption," which is "one of the most decimating plagues" in society.

But everyone, including individual administrators, is called to be responsible and operate with transparency and honesty, strengthening a sense of trust between citizens and the government — a trust whose unravelling "is one of the gravest signs of the

crisis of democracy," he said.

Christians believe Jesus Himself "is urging us to openly face this evil and to go to the roots of problems," the pope said. "He teaches us to personally pay the price in this fight, not out of pursuing an unrealistic heroism and undisguised attention-seeking, but with the humble tenacity of a person who does his or her job, often hidden, resisting the pressures of the world."

Victim assistance coordinators comfort behind the scenes

BY DENNIS SADOWSKI

WASHINGTON (CNS) — Their work begins with a phone call.

Whether the call is from someone who is angry, embarrassed, unsure of what to do or needs a friendly ear, diocesan and eparchial victim assistance coordinators are the face of the Church's response to victims of sexual abuse by a Church worker — clergy or otherwise.

It's a line of work that is public in one sense but not all that well known in another.

While their names often appear in parish bulletins, the faithful aren't always sure of the role they play in the life of the Church.

Most importantly though, coordinators told Catholic News Service, theirs is a ministry built on compassion, created to show that the Catholic Church wants to help people in their recovery and reconciliation after an appalling violation of their human dignity.

"It's about listening and communicating and identifying needs," Kathleen Chastain, victim services coordinator in the Office of Child and Youth Protection in the Diocese of Kansas City-St. Joseph, Missouri, said of her work.

"There are calls now and then where people are just angry and venting, but the vast majority are people who are trying to find the way to reconciliation," said Frank Moncher, a clinical psychologist who is victim assistance coordinator in the Diocese of Arlington, Virginia. "They're hurt, they're wounded. They're obviously upset about the way things were handled in the past. But here they are looking for a way of finding peace."

For Heather Banis, a clinical psychologist who is victim assistance coordinator for the Archdiocese of Los Angeles, the idea of ministry is foremost in her work.

"My sense is that this is doing the right thing. When we couple what we do for healing with what we do for prevention, I feel like we're moving steadily to a safe and more authentic response in regard to prevention and recovery needs," she said.

The position of victim assistance coordinator was established in the "Charter for the Protection of Children and Young People" adopted by the U.S. Conference of Catholic Bishops in response to the sexual abuse crisis that exploded in 2002. Article 2 of the charter states that "dioceses/eparchies are to have a competent person or person to coordinate assistance for the immediate pastoral care of persons who report having been sexually abused as minors by clergy or other church personnel."

Deacon Bernard Nojadera, executive director of the

Secretariat of Child and Youth Protection at the USCCB, said all 197 U.S. dioceses and eparchies have such a coordinator in place.

"In some cases, these are actually diocesan employees. In some cases, they are using an outside third party like Catholic Charities or a local mental health agency to provide these services. But there is someone they (survivors) can connect with, that can accompany the survivor victim on their journey toward healing," Deacon Nojadera said.

Victim assistance programs are meant to show that the Church cares about abuse victims, he added.

"Opening transparency is a big thing that needs to be carried out. Victim assistance coordinators are one way that that's being carried out. They're communicating that they're promising to protect, promising to heal," he said.

"The victim assistance coordinator is one of the ways that the Church is doing that, one of the ways of helping the bishops keep that promise of transparency."

Banis, Chastain and Moncher know that when a victim reaches out to their office, it is a high bar to get over. Victims may have self-doubt, serious unmet mental health needs or skepticism that the Church really will help. No matter the situation, they credited survivor victims for taking an

important step.

"Somebody on their first call, it may be very unsettling. It's not easy. It's hard to do. There's a lot of anxiety about that," said Banis, who has been in her role since 2016 and has worked with the Los Angeles archdiocese assisting with abuse claims for a decade.

Chastain, a onetime business consultant whose work in abuse awareness and prevention at her parish led to her appointment as coordinator, has been in the position for three years. She works side-by-side with an independent ombudsman in determining a survivor victim's needs. The ombudsman is charged with understanding the facts of the allegation while Chastain's role is to support the victim.

"We could accompany them to the police for a statement and pulling in any professional counselor or spiritual adviser.



In the Diocese of Fort Wayne-South Bend, the victim assistance coordinator is Mary Glowaski.

She may be contacted at mglowaski@diocesefwsb.org or 260-422-4611.

Sometimes it's sitting with the bishop. And it's figuring out what it is that they need to help them on their journey," Chastain said.

"For the most part, the victims are very grateful (for what we do)," she added.

Moncher, in his position for



The role of a diocese's victim assistance coordinator is to be the face of the Church's response to a victim of sexual abuse by a representative of the Church. They are people with whom victim-survivors can connect, and who will accompany them on their journey toward healing.



six months, said he has found that most of the survivors who call the office are "people of strong faith."

"They've been asked, 'Why haven't you given up on the Church?' Their answers have been, 'It's the people who made the mistake. The Church is still the Church,'" he said.

Such deep faith in the Church has been inspiring for the coordinators. They said that while survivor victims want justice from the Church, they also desire

to stay connected with the broader Catholic community, the body of Christ.

In some cases, the coordinator's office regularly convenes support groups of survivor victims. In Arlington, the gatherings differ from meeting to meeting. One may offer advice on healing and the next may be a holy hour of prayer and reflection.

"The benefit of the group is fighting against the isola-

tion that they feel when they're going through this, Moncher said.

Banis keeps a list of survivors whom she can contact to air ideas for outreach and programs for support. "We are doing our best to stay relevant and authentic in these efforts," she told CNS.

The coordinators agreed that the entire Church has a role in helping abuse survivors achieve healing and reconciliation and working to help perpetrators face the harm they have committed.

"We're the body of Christ together and that we as a community can heal together if we recognize each and every member and hold those who have harmed accountable in a reconciliatory manner," Chastain said. "And we need to believe and validate and support and care for these survivors, who, even if they've left the Church, are a part of our community."

Banis closed by offering advice to those who criticize survivor victims for waiting weeks to report their abuse.

"I want people to take a moment to think about what it would be like to be a child and to have heard from their parents that this person (abuser) is one of the most respected persons you will ever meet and a representative of God," Banis said. "To be harmed by that person, perhaps threatened by that person or perhaps in some way made to feel complicit is a powerful deterrent to a small child who is afraid, who has been frightened and is afraid of what could happen next and who has been told not to be expected to be believed."

"This is something that changes people's lives. It changes what they feel about themselves, their families and certainly how they feel about God."

She continued, "I want to caution people before we're quick to judge and dismiss and ask, 'Why now?' Just remember what it's like to be 6 or 7 years old or 12 or 13 years old and to be caught up in something you cannot possibly understand. I just feel like we need to have more compassion."

Banis added, "It's a community effort to live up to our responsibilities to make the healing begin."

ISTOCK/JUANMONINO

Amid call for boycott of Lenten appeals is the harm to poor, needy

BY JACOB COMELLO

WASHINGTON (CNS) — Lent is a penitent season — a time for sincere reflection on one's mistakes and a time to make amends for one's life before the joy of the Easter season.

And some say that the Catholic bishops need to be compelled by the laity during this season into recognizing their own faults especially in light of addressing the sex abuse crisis and questions about the results of the Vatican's recent summit on the issue.

In a time of anger and frustration, some Catholics might be tempted to withhold donations to the Church — especially when urged to do so in a recent column by Marc Thiessen in *The Washington Post*. But others say that taking that kind of action will only hurt those the Church helps most.

In a March 8 letter to the editor responding to Thiessen's March 6 column, Kathleen Swanson of Highland, Maryland, said a boycott "might sound like a great way to send a message by those who rightly want to see the Catholic Church finally deal with the issue of sexual abuse and harassment."

But, she asked, "whom would it really be sending a message to? The thousands of children from our poorest communities who seek a way out of poverty through the Catholic education heavily subsidized by the Church and generous donors? The poorest parishes and schools that receive much-needed subsidies from their dioceses to continue operating in the neighborhoods they anchor as beacons of hope and opportunity?"

"As a former employee of a diocese whose job was to work with poor inner-city parishes," she said, "I know firsthand that many Catholic dioceses operate close to the margin," and if the annual appeal fails, she added, "networks of vital ministries and services also fail, with real-life consequences."

In his column, Thiessen, a fellow with the American Enterprise Institute and a former speechwriter for President George W. Bush, wrote: "My advice to my fellow Catholics? Don't give them a dime."

After reeling off a list what he said were the bishops' failures in handling the crisis, including

serious missteps surrounding the scandal involving former Cardinal Theodore E. McCarrick, who was recently laicized, Thiessen admits he does not take his own words lightly, saying: "I offer this advice with a heavy heart, because I remain, and always will remain, a faithful Catholic."

But he wants accountability and sees a boycott as possibly the only way for the Church to grow out of this ongoing dark chapter: "They covered up or ignored sexual misconduct and moved around predator priests — and continue to do so."

In a phone interview with CNS, Thiessen stood by his position: "Because it's not a democracy, the bishops are not accountable ... the only way to get through to them is to withhold our money." He's glad that the Church isn't run by popular opinion, he said, but thinks that squeezing the bishops financially might awaken them on this issue.

"If the poor are hurt (by withholding funds)," Thiessen said, "the bishops need to look to themselves" and figure out what should be done to reinstate stability and trust. "There are other sources of funds they can tap into" to keep the Church's good works going, he added.

Disagreeing with Thiessen is the president of the Catholic League for Religious and Civil Rights, Bill Donohue, who told CNS that Thiessen's point, while well made, fails to take into

account the progress that the Church has made with regard to the abuse scandal, let alone the limits to the scandal itself.

"He gives the reader no idea that the crisis in this country has been licked," Donohue said, noting that Georgetown University studies commissioned by the bishops have revealed allegations against clergy to be dropping starkly for over two decades.

Donohue said the expose on priestly sex abuse done in 2002 by *The Boston Globe* accurately revealed that the crisis was largely confined to priests who were ordained during the social throes of the 1960s.

"The damage was done to the Church during the sexual revolution," Donohue said. "The way (Thiessen's) article is written ... suggests that we are stuck in the



CNS photo/Bob Roller

An usher hands the collection basket to a Massgoer Oct. 28 at Jesus the Divine Word Church in Huntingtown, Md.

same time warp."

In closing, Donohue noted that the anger of Catholics over the scandal and allegations of a cover-up are well deserved, but withholding funds is not the right way to go because it holds bishops to account for a crisis that is long in the past: "A lot of the priests who were delinquent ... they're either out of ministry or dead. ... If we give off the idea that we have not made progress, that is simply wrong."

Mark Zimmermann, editor of the *Catholic Standard*, newspaper of the Washington archdiocese, said in a blog post he thought Thiessen's call for Catholics to boycott diocesan appeals "could not be more wrong."

"(This) would ultimately hurt not the bishops — whom the writer seems to want to bring to their knees not in prayer but in shame — but would instead harm the Church's outreach to those in need and undermine its everyday ministries to people."

Zimmermann said he understands the "righteous anger felt by the faithful over the abuse crisis and the church's response to it." "As a fellow Catholic, I share that anger and sorrow," he said, pointing out that the people of the Archdiocese of Washington have had "the heart-rending dimension of having our former cardinal archbishop ... found guilty by the Church of sexual abuse and misconduct and stripped of his priesthood."

He said Catholics "need to help rebuild the Church" and support "its foundation of good work" through annual appeals that in turn support outreach

programs and ministries that "are needed now more than ever."

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, has acknowledged the anger among laity over the abuse crisis. Bishops, particularly younger ones, he said, share in that anger and "want to move with real force" toward solutions, which he said could yield a new season for the Church.

He made the comments at a conference in early February at The Catholic University of America in Washington.

After the Vatican's Feb. 21-24 summit on child protection and the clerical sexual abuse crisis, which he attended as USCCB president, he said the proceedings affirmed the U.S. bishops' strong belief that bishops and cardinals who abuse children or cover up abuse must be held accountable.

WHERE CAN YOU GET TODAY'S CATHOLIC ?

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Ten principles of the spiritual life

1. “Spirituality” or being “spiritual” means nothing more, but also nothing less, than being animated and guided by the Spirit of the Lord Jesus which is received at baptism. This is what St. Paul means by “living according to the Spirit” or being “spiritual.” It does not necessarily mean some intense, extraordinary experience or idiosyncratic interiority.

2. Perhaps the most helpful way we can understand the spiritual life is to see our goal as the reformation by grace (particularly by the Holy Spirit, often called “uncreated” Grace) of the image of God within us, wounded by original and actual sin. Grace purifies our intellect in knowing the truth and rectifies our will in loving the good.

3. Essential to spiritual health – maintaining the health and vigor of the Holy Spirit’s life within us – are prayer, silence and nourishment through reading. All of these require dedication, discipline and the development of habit.

4. Prayer, according to Clement of Alexandria (A.D. 212) is “conversation with God” or, according to St. John of Damascus (A.D. 749), “the lifting of the heart and mind to God,” or, according to St. Teresa of Avila (A.D. 1582), “nothing else than a close sharing between friends ... taking time to be alone with Him who loves us.” All prayer begins with God’s initiative: It is never merely the product of our efforts, although fruitful prayer does require our effort.

5. There are three expres-

sions, or types of prayer: vocal or verbal, meditative and contemplative. Verbal prayer uses words (e.g., form prayers, prayers in one’s own words, the “Jesus prayer”); meditation engages the imagination as it ponders and considers the mysteries of the faith or the words of Sacred Scripture (e.g., the rosary or *lectio divina*); contemplative prayer is the prayer of union, often wordless, achieved in silence and is the gift of God to the soul, involving an intense awareness of God’s presence to the soul.

6. Silence is an essential prerequisite to prayer and the spiritual life. It is imperative to cultivate times of silence within our daily life. Silence helps us to grow in self-awareness, which is essential to genuine growth since pride is the absence of self-perspective induced by self-absorption. As we grow in self-awareness, two things happen: (a) we recognize our real poverty and (b) come to see our true identity in Christ.

7. Nourishment through solid spiritual reading is also essential. Pride of place belongs to the inspired text of Sacred Scriptures. Scripture must be read Christologically: Christ is the key to unlocking the meaning of the Scriptures as a whole – including the Old Testament. He is the Word mediated through words. He is the lens through which all of the Scriptures are to be read. If you plan on reading the Scriptures, always start with the Gospels, which create the “lens” for the rest of the Bible. Small bits of



THE HUMAN CONDITION

MSGR. MICHAEL HEINTZ

Scripture each day over which we can mull or meditate are the basis. Also helpful is to read the Scriptures along with the whole Church: Following the Lectionary cycle, we can follow the daily Mass readings and make them a source of real nourishment.

Another source of nourishment is the Liturgy of the Hours, the official prayer of the Universal Church. Comprised of psalms, canticles and passages from the Scriptures, it is designed to become the hinge, or pivot, and foundation of our daily prayer life. The cycle of Morning Prayer, or “Lauds,” and Evening Prayer, or “Vespers,” can structure and mold our day-to-day existence.

The lives and writings of the saints are also another excellent source of spiritual nourishment. The more we see ourselves as part of a living Tradition of spiritual practice, the more we can appropriate the best of it for ourselves.

8. All of these practices are predicated upon self-discipline: the ability to shut off the TV, computer, cellphone and iPod and set time aside every day for God. The secret is to start

HEINTZ, page 13

The need to persist in prayer and wear God out

In the Gospel reading from Thursday, March 14, the Lord teaches the need to persist in prayer.

Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened (Mt 7:7-8).

Seeking and knocking indicate persistence. While we might look for something briefly and then give up if we don’t find it, seeking implies an ongoing, perhaps lengthy search. Similarly, we don’t usually knock by softly tapping a door just once and then leaving if there’s no answer; we rap sharply a few times, and if no one comes forth, we’ll usually try a few more times.

So, the Lord uses images of repetition for prayer. Indeed, the very word “repetition” comes from Latin roots denoting vigorous, repeated asking: *re* (again) + *petere* (to ask, beseech, or even to attack, go at, or strive for).

Repetition, by its nature, is often vigorous and even pestering. Jesus teaches this concept in the parable about the persistent widow.

“Then Jesus told them a parable about their need to pray at all times and not lose heart: ‘In a certain town there was a judge who neither feared God nor respected men. And there was a widow in that town who kept appealing to him, “Give me justice against my adversary.” For a while he refused, but later he said to himself, “Even though I do not fear God or respect



COMMUNITY IN MISSION

MSGR. CHARLES POPE

men, yet because this widow keeps pestering me, I will give her justice. Then she will stop wearing me out with her perpetual requests.” And the Lord said, “Listen to the words of the unjust judge. Will not God bring about justice for His elect who cry out to Him day and night? Will He continue to defer their help? I tell you, He will promptly carry out justice on their behalf. Nevertheless, when the Son of Man comes, will He find faith on earth?” (Lk 18:1-8)

This is a funny parable. In effect, though, Jesus says that we should pray and not lose heart, that we should call out to God day and night. He is teaching us to pray in such a way that we wear the Father out.

Here’s another passage in which Jesus teaches persistence:

“Then Jesus said to them, ‘Suppose one of you goes to his friend at midnight and says, “Friend, lend me three loaves of bread, because a friend of mine has come to me on a journey, and I have nothing to set before him.” And the one inside answers, “Do not bother me. My door is already shut, and my

POPE, page 13

God awaits our repentance and its fruits



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Third Sunday of Lent Luke 13:1-9

The Book of Exodus, source of the first reading, recalls the encounter between God and Moses at the burning bush. Moses is reported as tending his father-in-law’s flock. Suddenly an angel appeared and led Moses to a bush. The bush, although on fire, did not burn.

Then God spoke, the God of Abraham, Isaac and Jacob. The message is simple. God always is with the people, aware of their plight. He always was, and is, merciful, sending leaders such as Abraham, Isaac and Jacob to bring hope, relief and guidance.

Moses, in his turn, was God’s

instrument of this relief, sent to lead the people out of Egypt.

God, although present, is sublime, almighty and above all. Moses could not stand to look upon God’s face. Knowing his own limitations, Moses removed his footwear to show respect even for the ground upon which he met God.

Finally, God revealed the divine name to Moses, a supreme revelation. In Hebrew tradition, names contained the very being of the person. To know a person’s name was to touch the person’s identity.

The First Epistle to the Corinthians provides the second reading. Corinth’s Christian community challenged Paul, since the city was an utter pit of excesses and moral outrages, and Christians were vulnerable.

Nevertheless, Paul insisted that Christians had to follow the Gospels despite the difficulties. He warned the Corinthians, encouraged them, scolded them, implored them, taught them and sought to inspire them. This reading is typical.

He referred to the history of God’s people, giving it as proof that without God’s guidance, without the nourishment provided by God, people die. Earthly resources could never protect or sustain them. St. Paul insists that God alone is the source of true life.

St. Luke’s Gospel furnishes the last reading, giving one of the rare glimpses of Pontius Pilate in the Gospels outside the Passion Narratives themselves. It hardly is complimentary to him. Pilate, who so casually sentenced Jesus to an agonizing death, was ruthless and unmerciful in many cases. He also had no regard for the God of Israel, or for the religion of the people who worshipped the God of Israel. An ancient tradition is that he was recalled to Rome because of his brutality, a brutality too vicious even by the brutal standards of Roman imperial governance.

Jesus said that the victims of Pilate’s heartlessness did not deserve what they received. Jesus referred, then, to an accidental disaster, when 18 people were

killed by a falling tower in Siloam. He noted that they, too, were innocent. The Lord made this basic point. All those to whom Jesus referred in the end died, innocent or not. None could control evil decisions by evil persons or the mishaps of nature or invented things.

The manner of one’s death, however, is unimportant. All people die.

Jesus tells the people to reform, giving the parable of the barren fig tree. The owner wants to destroy the tree, but the vinedresser pleads for enough time to nourish the tree in the hope that it will bear fruit. The tree must bear fruit.

Reflection

We continue to move through Lent. The Church in these readings is very frank, telling us that abandoning God reaps a whirlwind of calamity, drawing into its wake even the innocent. Thus were killed the victims of Pilate’s outrage.

Still, all humans will die

under some circumstances. Death is, as physicians say, “inevitable.” Even so, death is not necessarily eternal damnation. The Church gives us Lent to assist us in being with God, now and in the next life. If we stumble, God forgives and is ready to strengthen us.

Remember the fig tree. God is patient, but one day will be our last on earth. It is up to us.

READINGS

Sunday: Ex 3:1-8a, 13-15 Ps 103:1-4,

6-8, 11 1 Cor 10:1-6, 10-12 Lk 13:1-9

Monday: Is 7:10-14; 8:10 Ps 40:7-11

Heb 10:4-10 Lk 1:26-38

Tuesday: Dn 3:25, 34-43 Ps 25:4bc-5ab, 6-7bc, 8-9 Mt 18:21-35

Wednesday: Dt 4:1, 5-9 Ps 147:12-13, 15-16, 19-20 Mt 5:17-19

Thursday: Jer 7:23-28 Ps 95:1-2, 6-9 Lk 11:14-23

Friday: Hos 14:2-10 Ps 81:6c-11b, 14, 17 Mk 12:28-34

Saturday: Hos 6:1-6 Ps 51:3-4, 18-21b Lk 18:9-14

Our Dreyfus Case

In December 1894, Captain Alfred Dreyfus of the French Army was convicted of treason on the grounds that he had given military secrets to France's mortal enemy, Germany. The charge was false; Dreyfus, a Jew, was framed. His trial was surrounded by mass hysteria and people with no grasp of the facts celebrated when Dreyfus was condemned to life imprisonment on Devil's Island in French Guiana, the horrors of which were vividly captured in the film "Papillon."

The Dreyfus Affair roiled French politics for the better part of a generation, pitting "Dreyfusards" (mainly secularist and republican) against anti-Dreyfusards (primarily royalist and Catholic). The stench of anti-Semitism hung over it all; one Catholic who refused to succumb to that ancient psychosis was Pope Leo XIII, who told the editor of the Paris newspaper *Figaro* that Dreyfus's suffering reminded him of Calvary. In 1906, the Dreyfusards saw their man vindicated, but the wounds in French society caused by the Dreyfus Affair remained open and festering long after Dreyfus returned to the army and served honorably in World War I.

The conviction of Cardinal George Pell in December 2018 on charges of "historic sexual abuse" is this generation's Dreyfus Affair.

Ever since those charges were laid a year and a half ago, an atmosphere of public hysteria, fueled by secularist anti-Catholicism, has surrounded the case. That hysteria was intensified by the global Catholic sex abuse crisis, despite the fact that Cardinal Pell had been the leading Australian bishop fighting sex abuse. It is inconceivable that this Dreyfus-like public atmosphere did not have a distorting effect on Cardinal Pell's

two trials. Though the trials were held under an Australian media blackout, irrationality and venom, stoked by media bias, had already done their work.

The cardinal's first trial last fall ended in a hung jury that voted 10-2 for acquittal. (The jury foreman wept on reporting the deadlock.) The second trial, amazingly, ended with a 12-0 verdict for conviction: even though the accuser's charges were never corroborated by anyone; even though police incompetence in investigating the alleged scene of the crime was fully demonstrated; and even though the cardinal's defense showed that 10 implausible things would have had to occur simultaneously, within a carefully controlled space of Melbourne's St. Mary's Cathedral, for the charges to be true.

There are obvious dissimilarities between the Dreyfus affair and the Pell case: Dreyfus was defended by secular people, while the attacks on George Pell over the past quarter century have come, in the main, from aggressive secularists. The unhinged loathing of French royalists and anti-Semites for the Jewish bogeyman Alfred Dreyfus is, however, ominously similar to the unhinged loathing of secular progressives for the bogeyman George Pell. Dreyfus embodied the fears and hatreds of royalist Frenchmen still fighting against the French Revolution; Cardinal Pell embodies what the cultural and political left in Australia fears and hates: Christian doctrinal and moral orthodoxy, including the robust defense of the right to life from conception until natural death and a commitment to marriage rightly understood. Further, Cardinal Pell compounded his offenses in the eyes of his enemies by relishing public debates in which he challenged the shibboleths of the politically correct on everything



THE CATHOLIC DIFFERENCE

GEORGE WEIGEL

from climate change to the New Atheism.

To the anti-Dreyfusards, Captain Alfred Dreyfus had no business in the French Army and was unfit to participate in a properly ordered French society; so he had to be destroyed. According to those who created a rancid public atmosphere in Australia, in which a 10-2 verdict for acquittal could be flipped to a unanimous verdict for conviction on uncorroborated and unproven charges, Cardinal Pell must be destroyed, so that Australia's revolution of lifestyle libertinism and political progressivism can proceed, unimpeded.

Cardinal Pell is now in jail and has been sentenced. He will appeal his unwarranted and unjust conviction. Anyone who cares about justice, be they religious or not, must hope that the appellate panel of judges concludes that Pell's conviction was what Australian law calls an "unsafe verdict" — one the jury could not rationally have reached on the evidence. Yet even if justice is done and Cardinal Pell is freed, Australia, and the rest of the West, is going to have to think long and hard about how this travesty could have happened — just as France did after the Dreyfus Affair.

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

POPE, from page 12

children are with me in bed. I cannot get up to give you anything." I tell you, even though he will not get up to provide for him because of his friendship, yet because of the man's persistence, he will get up and give him as much as he needs (Lk 11:5-8)."

Ponder well this teaching and learn to persist in prayer. Pray to God in such a way as to wear Him out. Yes, pester God a bit. The Lord himself teaches us this. God is neither deaf nor grouchy, but for reasons of His own He wants us to be persistent in our prayers. There may come a time when we are able to discern that His answer to our request is no, but until that is clear, keep knocking, keep seeking; rinse and repeat. Wear God out!

Msgr. Charles Pope is the pastor of Holy Comforter — St. Cyprian Catholic Church, Washington, D.C.

HEINTZ, from page 12

small and let it grow. All of these practices have to be in accord with one's state in life. A mother of seven cannot be expected to live like a Trappist; one has to discover what works for oneself, based upon the formula outlined above. Like everything else in life, balance is important.

9. These practices will be helpful only if you are striving to live fully the sacramental life of the Church, in particular through faithful and regular celebration of the Eucharist — which the Church teaches is the most effective thing we can do — and the regular celebration of the sacrament of reconciliation.

10. In the end, it is all about habit: not simply as repetitive behavior, but as a firm and reliable disposition of the will; inculcating good habits and rooting out bad habits,

assisted all the while by grace. This is why regularity is more important than volume. It is more than mere willpower or self-discipline — that alone is insufficient, because it means we are relying primarily upon our own efforts and not upon the grace of God.

Start small. Be faithful. Let God do the rest.

Msgr. Michael Heintz is on the faculty at Mount St. Mary's Seminary, Emmitsburg, Md.

SCRIPTURE SEARCH®

Gospel for March 24, 2019

Luke 13:1-9

Following is a word search based on the Gospel reading for the Third Sunday of Lent, Cycle C: a question about tragedy and guilt. The words can be found in all directions in the puzzle.

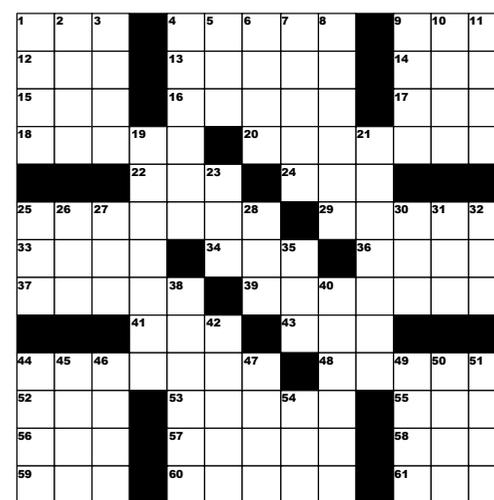
GALILEANS	WHOSE BLOOD	PILATE
MINGLED	REPENT	PERISH
EIGHTEEN	KILLED	TOWER
SILOAM	FELL ON	PARABLE
FIG TREE	FRUIT	NONE
GARDENER	THREE	YEARS
CUT IT DOWN	SOIL	IF NOT

FIG TREES

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

The Cross Word

March 17, 24
and 31, 2019



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Readings: Gn 15: 5-12, 17-18; Phil 3:17-4:1; Lk 8:28b-36 & Ex 3:1-8a, 13-15; 1Cor 10:1-6, 10-12; Lk 13:1-9 & Jos 5:9, 10-12; 2Cor 5:17-21; Lk 15:1-3, 11-32

ACROSS

- 1 Cooking measurement
- 4 Student's dread
- 9 Avail
- 12 One in Spanish
- 13 ___ Matisse, painter
- 14 "What shall I ___ to your people?"
- 15 Ghost's greeting
- 16 Do over
- 17 Stretch to make do
- 18 Abraham's original name
- 20 First Bible book
- 22 Genesis abbr.

DOWN

- 24 "A fox has a ___"
- 25 God was not ___
- 29 Divinity
- 33 India wrap
- 34 Facial twitch
- 36 Hawaii Island
- 37 Snap a guitar string
- 39 Program
- 41 ___ Lanka
- 43 Bullfight cheer
- 44 ___ 500, NASCAR race
- 48 God of Abraham, ___ and Jacob
- 52 "I am with you, until the end of the ___"

- 53 Single
- 55 Central processing unit
- 56 Eastern state
- 57 Attaches to spinal column
- 58 That woman
- 59 Viper
- 60 Washer's partner
- 61 Extension (abbr.)

DOWN

- 1 Bass horn
- 2 Arrogant person
- 3 The Lord hears their cry
- 4 The River ___
- 5 Electroencephalograph
- 6 Hitch
- 7 Strove
- 8 "Father, I have ___"
- 9 Wields
- 10 Rice wine
- 11 Sight organs
- 19 Con
- 21 "___ of the cross"
- 23 Angels use for fish
- 25 Clock time
- 26 Ten Commandments
- 27 Time period
- 28 Director (abbr.)
- 30 "___, Who Am"
- 31 Second day of week
- 32 Yang's partner
- 35 Chief executive officer
- 38 Standing on holy ___
- 40 Hang ___
- 42 Part of the ear
- 44 Pater
- 45 "The end of the ___"
- 46 Bark in pain
- 47 Cockeyed
- 49 Hurt
- 50 The top
- 51 Short in words
- 54 Adam's wife

Answer Key can be found on page 15

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South Bend | St. Matthew Cathedral
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Faith and flowers: Special rules keep God's house simply beautiful

BY CAROL GLATZ

VATICAN CITY (CNS) — Of the many traditions and penitential practices observed during the season of Lent, one of the more visible is the stark change in church decor and a complete absence of flowers.

The small floral arrangement usually seen on the corner of the altar of the chapel in the papal residence for morning Mass has discreetly disappeared, and no blooms adorn the chapel of the religious house where Pope Francis and the Roman Curia gathered for their Lenten retreat March 10-15.

“Using flowers is absolutely forbidden” during the solemn season of Lent, said Micaela Soranzo, a professor and expert in liturgy and religious architecture.

That, however, doesn't mean the church should be devoid of greenery, she said, as small plants or simple compositions made up of leaves and branches are permissible.

Even fruit and berries are acceptable adornments all year, and the cherry is particularly suitable for Lent because, as St. Augustine noted, its red pulp is a powerful symbol of Christ's passion and the pit recalls the wood of his cross, said Soranzo, who has also worked for the liturgy office of the Italian bishops' conference for 23 years.

A modest display of flowers during Lent is possible on “Laetare” (Rejoice) Sunday, the fourth Sunday in the season, when the liturgical vestments change from purple to rose. This sudden visual variation is meant to strike the faithful that something new and joyful is approaching as Easter draws near, she told Catholic News Service March 12 by phone from Perugia.

And then on Easter day, there is a true “explosion of flowers,” representing new life and “light,” which means the predominate colors should be yellow and white, she said. All the other colored blossoms and plants are there “to give the idea of a garden, the garden of the Resurrection,” she said.

For the Catholic Church, those sprigs, sprays and bouquets adorning church interiors are meant to bring deeper meaning and attention to the liturgy and the key elements inside each place of worship, Soranzo said.

“The liturgy needs the language of flowers” because they complement the “the immobility of the architecture” and church furnishings with their ability to appropriately represent different feast days and the changing cycle of seasons both in nature and the liturgy, she said.

“Flowers are meant to be



CNS/Paul Haring

Pope Francis walks past flowers as he leaves Easter Mass in St. Peter's Square at the Vatican April 20, 2014.



CNS photo/Octavio Duran

A crown of thorns is seen on Ash Wednesday at St. Bonaventure Church in Paterson, N.J., in this March 5, 2014, file photo. The lack of flowers at liturgies is as significant as their presence.

an integral part of the liturgy,” Soranzo said, “not filler.”

In fact, when the true purpose of floral arrangements is misunderstood, churches run the risk either of being bereft of any gift of nature presented in homage to Christ or of being turned into a greenhouse “obstacle course” with pots and plants placed in every available space, she said.

The topic is so important that the General Instruction of the Roman Missal and bishops' conference guidelines include norms on the appropriate use of floral decoration, said Soranzo.

Like all adornments, flowers and plants must not ignore or detract from the symbolic and theological meaning of sacred spaces and furnishings, and they should highlight — not hide — the altar, the ambo and the baptismal font, said Soranzo.

The altar — the table of the Lord — is Christ; the ambo — from where the word of God is proclaimed — is the visible image of Christ resurrected; and the baptismal font is where God's children are welcomed into the Church, she said.

The need to focus on Christ

and his sacrifice means only those elements necessary for the eucharistic celebration should be on the altar, she said, which means flowers should be placed near or next to the altar, never on top — unless the altar is so large that a small arrangement would not be in the way.

Potted plants with roots should never be used near the altar — only cut flowers to represent life “that is sacrificed,” like the sacrifice of the Eucharist, she said. That it is also why no artificial flowers or fake candles should ever be used, she said, because objects near the altar must always be things that “are consumed,” depleted and fade away.

The use of flowers also should reflect the hierarchy of what is most important in the church, she said; for example, “it is not right if there are more flowers adorning the statue of the patron saint than the altar.”

Soranzo said that when she teaches a full-day biennial workshop on floral art for sacristans and parish workers in Italy, a frequent concern of theirs is the high cost of floral decorations.

She said she tells them “we must recognize that nature offers us so much, not just the usual” hothouse flowers and expensive imports. “Creation is so beautiful and wide. The Lord really gave us a lot,” she said.

Parishes can keep their costs down by working with florists or farmers and using what is available in their community, said Soranzo. Sometimes the greater the challenge — be it low budgets, high snowdrifts or long droughts — the more room for creativity.

“Often simplicity is what makes a composition more beautiful,” she said.

The aim, she said, is to create a space where a person of faith or a visitor walks into church “and says, ‘How beautiful it is to be here.’ It has to feel welcoming and flowers help do that.”

WHAT'S HAPPENING?

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

Fish fry at St. Patrick
WALKERTON — A fish fry will be Friday, March 22, from 4-7 p.m. at St. Patrick Church, 811 Tyler St. Tickets are \$9/adult, \$4/children 6-10 years and children under 6 years are free. Drive-through carryouts available at \$9 each (no "all-fish" carryouts). Fish prepared by Tyner 100F Lodge.

St. Matthew Cathedral fish fry
SOUTH BEND — St. Matthew Cathedral, 1701 Miami St., will have a fish fry Friday, March 22, from 4-7 p.m. in the school gym. Tickets are adults \$10, children 12 and under free. Dine-in only, all carry-out meals \$10.

Original Jonah fish fry
SOUTH BEND — A Jonah fish fry will be Friday, March 22, from 4-7 p.m. in the Corpus Christi School gym, 2817 Corpus Christi Dr. Adults and carryout: \$12, (advance sale: \$10); children 6-12 \$4; children under six, free. Tickets on sale at the door.

Drive-through only fish fry
FORT WAYNE — St. Patrick Church, 12305 Arcola Rd., will have a drive-through only fish fry Friday, March 22, from 4:30-7 p.m. Full-meal dinner \$9, all fish \$12.

Fish fry at St. Aloysius
YODER — St. Aloysius Parish, 14623 Bluffton Rd., will hold a fish fry on Friday, March 22, from 4:30-7:30 p.m. Cost is \$10 for adults, \$5 for children ages 6-11, 5 years old and under free.

Lenten fish fry at St. John
FORT WAYNE — St. John the Baptist Parish, 4500 Fairfield Ave., will have a Dan's fish fry Friday, March 22, from 5-8 p.m. in the PAC. Tickets are adults 13 and over, \$10, children 6-12, \$5, and children 1-5 \$2, Carryout \$10.

Breakfast served by Knights
FORT WAYNE — St. Gaspar del Bufalo Council No. 11043 will

be serving breakfast on Sunday, Mar. 24, from 9 a.m. to noon in the gymnasium at Most Precious Blood, 1515 Barthold St. Cost is \$8 for adults, \$4 for children 6-12, and \$20 per family. \$5 carryout packs will be available. Proceeds this month will help support Gibault Children's Services.

Bishop Rhoades to celebrate Pueri Cantores Mass
FORT WAYNE — Bishop Kevin C. Rhoades will celebrate the Pueri Cantores Mass on Monday, March 25, at 3 p.m., at St. Charles Borromeo Church, 4916 Trier Rd.

Stations of the Cross
— **Jesus Walked This Lonesome Valley**
SOUTH BEND — Join others on Friday, March 29, at St. Augustine Catholic Church, 1501 West Washington St., for soulful Stations of the Cross. Soup and salad dinner is from 6-7 p.m. with Stations at 7 p.m. This event is sponsored by Black Catholic Advisory Board for the Diocese of Fort Wayne-South Bend and St. Augustine.

Holy Cross Spring Family Conference
NOTRE DAME — The Holy Cross Family Spring Conference, presented by the Brothers of

Holy Cross and the Holy Cross Associates, will be Saturday, March 30, at Holy Cross College Auditorium from 9 a.m. to 2:30 p.m. and is free to all. There is a \$10 fee if you wish to join for the luncheon. Keynote speaker is Father Anthony Gittins, CSSp, author of 15 books about mission and spirituality. Praying and reflecting, tapping inner resources to meet the challenges at this time in the Church, country and world. For more information or for luncheon reservations, before March 26, contact Brother Carl at 760-610-9373. Visit holycrossassociates.org.

The Crossword

March 17, 24 and 31, 2019

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Ronald Costa, 78, Our Lady of Good Hope

Virginia Lough, 94, Our Lady of Good Hope

Evelyn Volkert, 89, Our Lady of Good Hope

David E. Guthier, 77, Our Lady of Good Hope

Thomas Smith, 83, Cathedral of the Immaculate Conception

David Schele, 78, St. Charles Borromeo

Frank M. DeKoninck, 92, St. Joseph - Hessen Cassel

Joan Bradtmueller, 92, St. Vincent de Paul

Goshen
Charles E. Grise, 71, St. John the Evangelist

Granger
Linda Hudkins, 72, St. Pius X

Doris Bull, 82, St. Pius X

Rose Ciszczon, 88, St. Pius X

Mishawaka
George Bliha, 87, Queen of Peace

South Bend
William Hurst, St. Jude

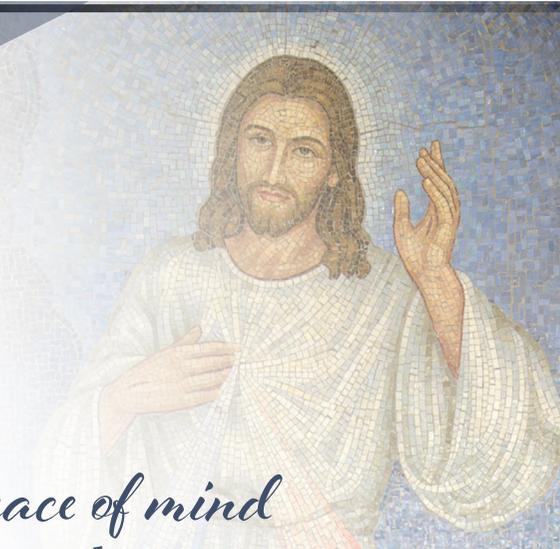
Edwards Spychalski, 90, Holy Family



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Photos by Peter Ringenberg

The ordination of 11 Hispanic permanent deacons at St. Matthew Cathedral, South Bend, on June 23, was the first time in the Diocese of Fort Wayne-South Bend that the diaconate formation program was conducted in Spanish. The ordination Mass was also celebrated in Spanish. Above, the candidates prostrate themselves before the altar in an act of dying to themselves before rising to new life in holy orders.

ROBUST, from page 1

Conception, Fort Wayne.

Deacon Stan LeMieux, a Goshen resident and member of St. Patrick Parish, Ligonier, was among those ordained that day. He said it "was the holiest day of my life." Since then, "what I've enjoyed most, besides teaching and ministering to the sick, is leading and growing deeper in prayer with fellow parishioners."

Seven years later, on June 23, 2018, diocesan history was made. The first Spanish-language ordination of 11 Hispanic deacons took place at St. Matthew Cathedral, South Bend — the culmination of the aspirants' four years of formation.

The ability to offer formation in Spanish to aspirants to the diaconate is pretty unique, Bishop Rhoades has acknowledged. Qualified professors who can speak Spanish are not plentiful, but the Diocese of Fort Wayne-South Bend has a valuable resource in the University of Notre Dame. Most of the courses in the last two diaconate programs were taught by professors from the Notre Dame Theology Department. Dr. Timothy Matovina, chairman of the department, and Dr. John Cavadini, director of the McGrath Institute of Church Life, are collaborating with the diocese to provide instructors for live lectures and online classes for the formation program. "The diocese is very grateful for the role Notre Dame is playing in the formation of deacons," said Deacon LeMieux.

Deacon LeMieux directs the



Deacon Huberto Vásquez Osorio is congratulated by Father Kevin Bauman, pastor of Our Lady of Hungary Parish, South Bend, following Deacon Vásquez' Mass of ordination last year.

deacon formation program for the diocese, working diligently to facilitate and support Bishop Rhoades' fortification and expansion of it. He credits the bishop for the program's current robustness, in terms of both participation and preparation.

"The number of candidates for the permanent diaconate has grown very significantly under Bishop Rhoades. He's kind of a magnet; he encourages them."

A formation class began Jan. 19 that is also fairly large, Deacon LeMieux said.

Similarly, the five young men who were ordained priests on

June 2, 2018, at the Cathedral of the Immaculate Conception — the largest group since 1975 — represent part of a renewed interest in the religious life among young people, said Father Andrew Budzinski, diocesan vocation director. The diocese now has 25 young men studying in seminary programs for the priesthood.

The office of deacon is one of service in the sacred liturgy and in the ministries of charity. "Diaconate" comes from the Greek word "diakonia" or "service." A symbol of the ministry is the basin and towel, items Jesus

used when he washed the feet of the apostles, illustrating how everyone is called to love and serve others.

The diaconate was restored as a permanent ministry by Pope Paul VI on June 18, 1967, upon the recommendation of the Fathers of the Second Vatican Council. The first deacons in the United States were ordained in 1971. The restoration of the diaconate by the Second Vatican Council follows the tradition of only ordaining men. The Acts of the Apostles in the New Testament refers to women deacons, but they were not ordained, and their role is believed to have been different from that of men.

In 1971, according to "Worthy of the Gospel of Christ," by Joseph M. White, Ervin Kuspa, of St. Adalbert's Parish, South Bend, was the first married layman to prepare for diaconate ordination in the Diocese of Fort Wayne-South Bend by taking courses at SS. Cyril and Methodius Seminary, Orchard Lake, Michigan.

Bishop Leo A. Pursley ordained him a deacon at St. Matthew Cathedral in May of that year. On June 29, 1973, Bishop Pursley ordained five more men to the permanent diaconate following training at the Apostolic Institute of South Bend. The diocese had a total of 16 permanent deacons assisting in parishes when the local training program was temporarily suspended in the mid-1970s.

In 1979, Bishop William E. McManus approved the recruiting and acceptance of 25 candidates to prepare for permanent deacon ordination.

Fathers Robert Schulte and Daniel Durkin were appointed to conduct their training and were named director and assistant director, respectively. On June 11, 1983, 23 permanent deacons were ordained in the Cathedral of the Immaculate Conception and took on assignments of 10 to 12 hours per week in parishes throughout the diocese. However, no additional applicants were enrolled for the permanent diaconate until the diocese came under the episcopal leadership of Bishop D'Arcy.

In the Diocese of Fort Wayne-South Bend, a deacon must be between the ages of 35 and 65 at ordination, or younger than 65 when a formation program begins. (The bishop can accept men into the program who are older than 65 at his discretion.)

The process of becoming a deacon currently takes four years. Besides human and spiritual qualifications, it includes a year of aspirancy, three years of rigorous study and pastoral ministry, and scrutiny and discernment by

the Church.

A married man can be ordained a permanent deacon; however, if his wife dies, he cannot remarry. Likewise, a single man can be ordained a permanent deacon if he accepts a commitment to celibacy.

The wives of men ordained deacon have a significant role to play during their husband's preparation for the permanent diaconate and afterward throughout his ministry. Their full consent in their husband's vocation is essential.

"The number of candidates for the permanent diaconate has grown very significantly under Bishop Rhoades. He's kind of a magnet; he encourages them."

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