

TODAY'S CATHOLIC

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CNS photo/Bridgeman Images

'Why do you look for the living among the dead?'

— Luke 24:5b

This 15th-century painting from the Royal Library of Turin in Italy shows an empty tomb depicting the Resurrection. Easter, the chief feast in the liturgical calendars of all Christian churches, commemorates Christ's resurrection from the dead. Easter is April 21 this year.

Bishop Rhoades, faithful welcome the King on Palm Sunday

BY JENNIFER MILLER

Palm Sunday of the Passion of the Lord is the first day of the holiest week in the entire year for Catholics. The ephemeral joy expressed by the chorus of "Hosanna" is tempered with the sobering suffering of the cross, which becomes the source of hope.

A typical cloudy, rainy spring-time day in South Bend set the

tone for the Palm Sunday Mass at St. Matthew Cathedral, celebrated by Bishop Kevin C. Rhoades. Due to the weather the outside procession was cancelled, so the faithful and clergy gathered in the narthex of the cathedral for the blessing of palms and proclamation of the first Gospel reading. Then everyone processed into the main sanctuary and nave of the church.

The readings from the prophet Isaiah and Psalm 22 both foretold of the coming Passion of Christ,

with unwarranted but patient suffering and obedience to the Father's will. The second reading, from the letter of St. Paul to the Philippians, spoke of the hallmarks of Jesus' humility, which God greatly exalted. The reading is thought to be the first hymn sung about Christ in the early Church.

The second Gospel reading, from Luke, was of Christ's Passion. Bishop Rhoades, Deacon Fred Everett, Deacon Daniel

Niezer and the faithful reading the various voices and parts from Scripture.

During the homily, Bishop Rhoades spoke about the importance of the kingship of Christ, highlighting the way it is described in holy Scripture and during the Palm Sunday liturgy. He also spoke about the tradition he learned as a child of keeping a palm branch behind a crucifix

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Blaze erupts at Paris' iconic Notre Dame Cathedral; cause unknown

PARIS (CNS) — A major blaze engulfed the iconic Notre Dame Cathedral April 15, sending pillars of flame and billowing smoke over the center of the French capital.

The fire erupted about 6:30 p.m. local time. Authorities said the cause was not certain, but that it could be linked to renovation work that the cathedral was undergoing, the BBC reported.

Officials ordered an evacuation of the area around the 850-year-old cathedral that has withstood world wars and political turmoil throughout France's history.

Le Monde, a Paris daily newspaper, reported that the fire erupted in the attic of the cathedral. Televised images showed the church's iconic steeple was ablaze.

In 2018, the Catholic Church in the Archdiocese of Paris opened an urgent fundraising appeal to save the cathedral, which was starting to crumble.

The Associated Press reported that Paris Mayor Anne Hidalgo said about an hour after the fire started that firefighters were attempting to contain a "terrible fire" at the cathedral. An AP reporter at the scene said the roof at the back behind the cathedral, behind the nave, was in flames and yellow-brown smoke and ash filled the sky.

City officials cordoned off the area around the Gothic-style church and urged people to evacuate the immediate surroundings.

As the sun set over Paris, the fire consumed the upper portion of the cathedral and the main steeple was filled with flames. It eventually collapsed into the church.

"Everything is burning. The framing, which dates from the 19th century on one side and the 13th on the other, there will be nothing left," Andre Finot, a spokesman for the cathedral, told Agence France-Presse.

At one point, emergency responders entered the cathedral in an attempt to preserve



CNS photo/Benoit Tessier, Reuters

Flames and smoke billow from the Notre Dame Cathedral after a fire broke out in Paris April 15. Officials said the cause was not clear, but that the fire could be linked to renovation work.

priceless art and statues from destruction.

The blaze elicited emotional responses from throughout France as Christians began the observance of Holy Week.

"I had a scream of horror. I was ordained in this cathedral," Bishop Eric Moulin-Beaufort of Reims, president of the French bishops' conference, said in reaction to the disaster.

"For a Parisian, our lady is a kind of obvious," he said. "I've been here this afternoon. This tragedy reminds us that nothing on this earth is made to last forever. I think a lot about the Diocese of Paris. The Chrism Mass will not be celebrated. It is a part of our flesh that is damaged. But I hope this will create a new momentum, a universal movement."

French President Emmanuel Macron tweeted, "Our Lady of Paris in flames. It is emotional for a whole nation. Thoughts for all Catholics and for all French. Like all our countrymen, I'm sad tonight to see this part of us burn."

The magnitude of the fire resonated with Church leaders as well as those involved in preserving culturally important sites around the world.

The Vatican issued a statement in the evening saying that it learned "with shock and sadness the news of the terrible fire that has devastated the Cathedral of Notre Dame de Paris, symbol of Christianity, in France and in the world."

"We express our closeness to the French Catholic and to the people of Paris. We pray for the firefighters and for all those who are doing everything possible to face this dramatic situation," the statement said.

"The horrific fire that is engulfing the Cathedral of Notre-Dame de Paris is shocking and saddens us all, for this particular cathedral is not only a majestic church, it is also a world treasure," said Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops.

"Noble in architecture and art, it has long been a symbol of the transcendent human spirit as well as our longing for God," the cardinal said in a statement April 15. "Our hearts go out to the archbishop and the people of Paris, and we pray for all the people of France, entrusting all to the prayers and intercession of the Mother of God, especially the firefighters battling the fire."

"We are a people of hope and of the resurrection, and as devastating as this fire is, I know that the faith and love embodied by this magnificent cathedral will grow stronger in the hearts of all Christians," he added.

Cardinal Timothy M. Dolan of New York, said in a statement from the archdiocese that he immediately went to St. Patrick Cathedral next to his office in midtown Manhattan and asked through "the intercession of Notre Dame, our Lady, for the cathedral at the heart of Paris, and of civilization, now in flames!"

"God preserve this splendid house of prayer, and protect those battling the blaze," he said he prayed.

Audrey Azoulay, director general of UNESCO, the United Nations' cultural agency, said in a tweet that her office "stood at France's side to save and restore" the cathedral, which was added to the organization's world heritage list in 1991.

She described the cathedral as "a priceless heritage" and that the agency was monitoring the effort to fight the blaze.

In addition, the Diocese of Rome tweeted, "We are close to our brothers and sisters of the Church of #France, to the ecclesial community and to all Parisians. United, let us pray to the Virgin Mary, revered to #NotreDame, as mother of hope and all consolations."

U.S. President Donald Trump also expressed concern for the cathedral in a tweet, writing, "So horrible to watch the massive fire at Notre Dame Cathedral in Paris." He even offered a suggestion on how first responders could tackle it: "Perhaps flying water tankers could be used to put it out. Must act quickly!"



DIOCESE OF
FORT WAYNE-SOUTH BEND

Statement regarding Notre Dame Cathedral

The Diocese of Fort Wayne-South Bend joins in sorrow with the rest of the world over the tragic destruction by fire of Notre Dame Cathedral in Paris, a centuries-old symbol of Christian faith and a cultural icon for the French people and for the world. We join in prayer in asking the Lord to give consolation and hope especially to the people of France, who are devastated by this tragedy.

Retired pope publishes reflection on abuse crisis

BY CAROL GLATZ

VATICAN CITY (CNS) — Retired Pope Benedict XVI, acknowledging his role in helping the Catholic Church come to terms with the clerical sexual abuse crisis beginning in the 1980s, wrote an article outlining his thoughts about what must be done now.

Seeing the crisis as rooted in the “egregious event” of the cultural and sexual revolution in the Western world in the 1960s and a collapse of the existence and authority of absolute truth and God, the retired pope said the primary task at hand is to reassert the joyful truth of God’s existence and of the Church as holding the true deposit of faith.

“When thinking about what action is required first and foremost, it is rather obvious that we do not need another church of our own design. Rather, what is required first and foremost is the renewal of the faith in the reality of Jesus Christ given to us in the Blessed Sacrament,” he wrote.

The pope’s remarks, presented as a compilation of “some notes,” were to be published in *Klerusblatt*, a German-language Catholic monthly journal for clergy in Bavaria. Several news outlets released their translations of the text early April 11.

Given the February Vatican gathering of presidents of the world’s bishops’ conferences “to discuss the current crisis of faith and of the church,” and given his role as pope during “the public outbreak of the crisis,” the retired pope felt it appropriate he also help contribute “to a new beginning,” he said.

Pope Benedict added that he contacted Pope Francis and Cardinal Pietro Parolin, Vatican secretary of state, before releasing the article.

The retired pope, who turns 92 April 16, led the universal Church from 2005 to 2013 and for 23 years before that headed the Congregation for the Doctrine of the Faith, which is charged with handling cases of the abuse of minors by priests. He also served as a theological consultant during the Second Vatican Council, between 1962 and 1965.

Beginning in the late 1960s, while Western society at large was facing the “death” or disappearance of God and any moral compass, he said, the Church’s own moral theology suffered “a collapse that rendered the church defenseless against these changes in society.”

A misreading of the Second Vatican Council, he said, shifted the Church’s understanding of revelation, resulting in a diluted or shape-shifting morality that was no longer grounded in natural law and the existence of absolute good and evil; morality could only make “relative value



CNS/Paul Haring

Retired Pope Benedict XVI attends a consistory for the creation of new cardinals in St. Peter’s Basilica at the Vatican in this Feb. 22, 2014, file photo. Pope Benedict has released an article addressing the roots of the clerical sexual abuse crisis in the Catholic Church and how the Church should respond now.

judgments” contingent on the moment and circumstances, he wrote.

“Indeed, in many parts of the church, conciliar attitudes were understood to mean having a critical or negative attitude toward the hitherto existing tradition, which was now to be replaced by a new, radically open relationship with the world,” he wrote.

To illustrate this radical openness, he gave an example of an unnamed bishop who had been a seminary rector and “arranged for the seminarians to be shown pornographic films, allegedly with the intention of thus making them resistant to behavior contrary to the faith.”

In an extensive study on the causes and context of the abuse of minors by priests in the United States from 1950 to 2010, the John Jay College of Criminal Justice of the City University of New York found “the majority of abusers (70 percent) were ordained prior to the 1970s,” and 44 percent of those accused entered the priesthood before 1960.

Social factors influenced the increase of abuse incidents during the 1960s and 1970s, the

report said, finding the increase consistent with “the rise of other types of ‘deviant’ behavior, such as drug use and crime,” and changes in social behavior such as the “increase in premarital sexual behavior and divorce.”

In another example of how Catholic tradition was being rejected and a “new, modern ‘Catholicity’” was being introduced by some bishops, who were “not only in the United States of America,” Pope Benedict cited instances of labeling seminarians “caught reading my books” as unsuitable for the priesthood. “My books were hidden away, like bad literature, and only read under the desk,” he said.

The retired pope emphasized the importance of recognizing, embracing and defending the most essential and foundational principles of faith and of protecting the authority of the Church, particularly in matters of morality.

In fact, he said the original meaning behind the verse (Mk 9:42) in which Jesus says it would be better to toss out to

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Public schedule of Bishop Kevin C. Rhoades

Sunday, April 21: 9 a.m. — Easter Mass, St. Francis Xavier Church, Pierceton
 Tuesday, April 23: 7 p.m. — Confirmation Mass, St. Elizabeth Ann Seton Church, Fort Wayne
 Wednesday, April 24: 7 p.m. — Confirmation Mass, St. Joseph Church, Hessen Cassel
 Thursday, April 25: 7 p.m. — Confirmation Mass, St. Patrick Church, Arcola
 Friday, April 26: 6 p.m. — LuersKnight Dinner and Auction, Clyde Theatre, Fort Wayne
 Saturday, April 27: 9 a.m. — Confirmation Mass, St. Mary of the Lake Church, Culver
 Saturday, April 27: 5 p.m. — Mass, Reception and Dinner for Evangelium Vitae Award, Basilica of the Sacred Heart, University of Notre Dame

Report abuse

It remains important for our Church to protect children and young persons from the evils of abuse. The Diocese of Fort Wayne-South Bend remains committed to upholding and following its guidelines, policies and procedures that were implemented for the protection of children and young people. These can be reviewed on the diocese’s website, www.diocesefwsb.org, under “Youth Protection.”

If you have reason to believe that a minor may be a victim of child abuse or neglect, Indiana law requires that you report this to civil authorities. If you or someone you know was abused as a child or young person by an adult, you are encouraged to notify appropriate civil authorities of that abuse. In addition, if the alleged abuser is or was a priest or deacon of the Catholic Church, you are encouraged to contact Mary Glowaski, victim assistance coordinator, at (260) 399-1458 or mglowaski@diocesefwsb.org; or Rev. Mark Gurtner, vicar general of the Diocese of Fort Wayne-South Bend, at P.O. Box 390, Fort Wayne, Indiana, 46801; at (260) 399-1419; or at mgurtner@diocesefwsb.org. The diocese is committed to helping prevent the abuse or neglect of children and young people and to assist those who have suffered harm as a result of such abuse.

Es importante para nuestra Iglesia proteger a los niños y jóvenes adultos de los actos malvados como el abuso. La Diócesis de Fort Wayne-South Bend se compromete a mantener y seguir las reglas, políticas y procedimientos que fueron implementados para la protección de niños y personas jóvenes. Estos pueden leerse en la página web de la diócesis, www.diocesefwsb.org bajo la sección de “Protección de Jóvenes” (“Youth Protection”).

Si usted tiene motivo de creer que un menor es víctima de abuso o negligencia, la ley de Indiana requiere que usted reporte esto a las autoridades civiles. Si usted o alguien que usted conoce fue abusado, ya sea niño o persona joven, por un adulto, le recomendamos que notifique a las autoridades civiles apropiadas. También, si el alegado abusador es o fue un sacerdote o diácono de la Iglesia Católica, se le insta comunicarse con Mary Glowaski, coordinadora de asistencia de víctimas, al (260) 399-1458 o mglowaski@diocesefwsb.org; o con el Presbítero Mark Gurtner, vicario general de la Diócesis de Fort Wayne-South Bend, al P.O. Box 390, Fort Wayne, Indiana, 46801; al (260) 399-1419; o al mgurtner@diocesefwsb.org. La diócesis se compromete a ayudar a prevenir el abuso o negligencia de niños y personas jóvenes y ayudar a aquellos que han sufrido daño como el resultado de tal abuso.

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Executions down globally, but up in U.S., says Amnesty International

BY BRONWEN DACHS

The number of executions worldwide has dropped by almost one-third, Amnesty International said in its latest review of the death penalty.

At least 690 people were executed globally in 20 countries in 2018, compared to 993 in the previous year, the organization said in the report released April 10.

The statistics assess the use of the death penalty worldwide except in China, where the number of people executed each year is a state secret. The figures "show that the death penalty is firmly in decline, and that effective steps are being taken across the world to end the use of this cruel and inhuman punishment," it said.

Amnesty International also recorded commutations or pardons of death sentences in 29 countries last year.

While "global consensus is building towards ending the use" of the death penalty, "with more than 19,000 people still languishing on death row worldwide, the struggle is far from over," the organization said.

Last August, Pope Francis ordered a revision of the Catechism of the Catholic Church, which now says that "the church teaches, in the light of the Gospel, that 'the death penalty is inadmissible because it is an attack on the inviolability and dignity of the person,' and she works with determination for its abolition worldwide."

The death penalty is a cruel violation of the basic right to life and robs people of the chance to repent and make amends for the crimes they have committed, the pope said in a video message to participants at the World Congress Against the Death Penalty Feb. 27.



In China, the number of people executed each year is a state secret.

The Amnesty International report said while "thousands of people are sentenced to death and executed each year" in China, 78 percent of all reported executions in 2018 took place in just four countries — Iran, Saudi Arabia, Vietnam and Iraq.

At the end of 2018, 106 countries had abolished the death penalty in law for all crimes, and 142 countries had abolished the death penalty in law or practice, the organization said.

Last year, Burkina Faso adopted a new penal code that effectively abolished capital punishment, while Gambia and

Malaysia both declared an official moratorium on executions.

Also last year, Washington became the 20th U.S. state to outlaw capital punishment when a court banned it. The state's Catholic bishops applauded the October ruling that its use is arbitrary and racially biased.

However, some countries saw a rise in executions last year, including the United States, Belarus, Japan, Singapore and South Sudan, the organization said. Also, Thailand carried out its first execution since 2009.

Sri Lanka announced it would resume executions after more

than 40 years, and an ad seeking hangmen was placed in a state-run daily newspaper.

Also, there was a steep rise in the number of death sentences imposed in some countries, including Iraq and Egypt, Amnesty International said. It noted that Egyptian authorities impose mass death sentences "after grossly unfair trials."

Last December, Pope Francis said countries that have not abolished capital punishment but have adopted a moratorium on executions also should ban the death penalty as a possible punishment for crime.

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sea, weighed down with a millstone, whoever causes "one of these little ones who believe in me to sin," refers to those who are intellectually arrogant and cause the "little ones" — the common believer — to become confused in the faith.

While it is "not in itself wrong" to associate the verse with "pedophilic misconduct" as many do today, he said, its original meaning must not be obscured because "great goods such as the faith are equally important" and Jesus protects the deposit of faith with a strong threat of punishment to those who would do it harm.

"A balanced canon law," he wrote, would provide legal protection for the accused but also for the "legal protection" of the faith.

"In the general awareness of the law, the faith no longer appears to have the rank of a good requiring protection. This is an alarming situation which must be considered and taken seriously by the pastors of the church," he wrote.

"What must be done?" he asked.

Creating "another church" will not work because "that experiment has already been undertaken and has already failed."

"Only obedience and love for our Lord Jesus Christ can point the way. So, let us first try to understand anew and from within what the Lord wants, and has wanted with us," he wrote.

The scandal of child sexual abuse reached such terrible proportions, both in society and the Church, he said, because of "the absence of God" and a refusal to hold Him as the guiding principle.

"A paramount task, which must result from the moral upheavals of our time, is that we ourselves once again begin to live by God and unto him. Above all, we ourselves must learn again to recognize God as the foundation of our life instead of leaving him aside."

"The crisis caused by the many cases of clerical abuse" must not lead to taking the Church "into our own hands" and redesigning it.

The Church is like a fishing net that catches both good and bad fish, like a field where good grain and bad weeds grow, he wrote. "The field is still God's field and the net is God's fishing net. And at all times, there are not only the weeds and the evil fish, but also the crops of God and the good fish."

The idea that people can create a better Church, he wrote, "is in fact a proposal of the devil, with which he wants to lead us away from the living God, through a deceitful logic by which we are too easily duped."

"No, even today the church is not just made up of bad fish and weeds. The church of God also exists today, and today it is the very instrument through which God saves us," he said.

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Bill designed to improve health outcomes for mothers, infants

The scenario is all too common: A teenage girl in Indiana, facing an unplanned pregnancy, is denied medical treatment until she and her unborn child are in emergency circumstances — all because her parents are unable to provide consent or are completely absent from her life.

A bill that unanimously passed both chambers of the Indiana General Assembly aims to change that, with the ultimate goal of reducing the state's troubling infant and maternal mortality rates. House Bill 1547 — "Consent to pregnancy services of a minor" — was awaiting Gov. Eric Holcomb's signature at press time. The Indiana Catholic Conference supports the bill.

"We have got to take care of that unborn baby and that young mother," said Rep. Cindy Kirchhofer (R-Beech Grove), the bill's author. "In most of these cases, we are not talking about girls with intact families. Some of them are living on the streets, or their parent is incarcerated or dealing with substance abuse or otherwise not part of their lives. We can't give up on these girls."

House Bill 1547 authorizes a pregnant minor of 16 to 17 years of age to consent for health care services, provided that a reasonable attempt is made to contact her parents or legal guardians. Under current Indiana law, minors cannot consent to their own medical treatment.

For Kirchhofer, this matter hits close to home: At 17, she became pregnant and chose to carry her child to term. In her case, she benefited from strong

family support, but she knows that countless other teenagers are not as fortunate.

"It happened to me," said Kirchhofer, a risk manager for Franciscan Health Indianapolis and a member of Holy Name Parish in Beech Grove. "I had an unplanned pregnancy during my senior year of high school. I chose life, and I had good health care and a great outcome. But for teenage girls who don't have that kind of family support, they should not be penalized for their bad choices."

House Bill 1547 provides for health care services for the young mother and her baby at three critical stages: prenatal, active labor and delivery, and postpartum. Before treatment is provided in any of the three phases, the health care provider must attempt to reach the girl's parents or guardians. If the physician is unable to make contact or the parent or guardian refuses to give consent, the provider then can proceed with offering health care in the best interest of the mother and baby. The bill does not include abortion services.

For the Indiana Catholic Conference and other pro-life advocates, those provisions were essential for providing support to the bill.

"We are always on the side of life," said Glenn Tebbe, executive director of the ICC, the public policy voice of the Catholic Church in Indiana. "When a young mother decides to continue with her pregnancy rather than choosing abortion, we want to ensure that she and her baby receive the best possible care before, during

INDIANA CATHOLIC CONFERENCE



BY VICTORIA ARTHUR

and after the child's birth. But in considering this bill, we also wanted to make sure that parental involvement wasn't circumvented."

Earlier in the legislative session, a similar measure — Senate Bill 352 — died in the Senate because attempts to contact the parent or guardian were not required. Sen. Jean Leising (R-Oldenburg), one of the legislators behind that bill, acknowledges that she and her co-authors "did not have the language right." When House Bill 1547 reached the Senate, Leising became its sponsor, even strengthening the language concerning parental notification and involvement.

"This is a pro-life bill," said Leising, a member of St. Louis Parish in Batesville. "It's designed to provide the best possible care for these young moms and their babies at every stage. Of course we want the parents aware and involved if at all possible, and this bill requires not just one but three attempts to notify them during the full range of pregnancy and postpartum care."

"But we know that in all too many cases, the parents are absent," she continued.

"Doctors say that many times they see girls in the emergency room about to deliver their babies — and this is the first time they've received treatment during the course of their pregnancy."

Lack of good health care for these young mothers and their babies is one factor contributing to Indiana's high rates of maternal, fetal and infant death, according to Leising. Indiana's infant mortality rate is the seventh-worst in the nation, and the maternal mortality rate is twice the national average.

"These are terrible statistics," said Leising, who has introduced other bills aimed at turning those numbers around. She shares these objectives with Gov. Holcomb, who has set a goal for Indiana to be "Best in the Midwest" by the year 2024 in terms of reducing infant mortality rates.

Ensuring early access to health care for young mothers is

critical to improving outcomes, according to Dr. Mary Abernathy, a maternal and fetal medicine specialist and professor at the Indiana University School of Medicine. Abernathy consulted with the legislators involved in House Bill 1547 and testified in support of the bill several times before the General Assembly.

"We have about 1,300 16- and 17-year-olds delivering babies in Indiana each year," said Abernathy, who serves as chair of the Indiana section of the American College of Obstetricians and Gynecologists. "What we worry about is that not all of them come from households with active levels of parental involvement. In order to decrease maternal and infant mortality rates, we have to make sure that these girls are able to get into care early in their pregnancies and with no barriers."

To follow priority legislation of the ICC, visit www.indianacc.org.



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NEWS BRIEFS

Ohio governor signs fetal heartbeat law, setting stage for legal challenges

COLUMBUS, Ohio (CNS) — Ohio Gov. Mike DeWine signed a bill that would make it illegal to carry out an abortion once a fetal heartbeat is detected. “The function of government is to protect the most vulnerable among us, those who do not have a voice. Government’s role should be to protect life from the beginning to the end, to protect those who cannot protect themselves, such as the elderly, the unborn, those who are sick, those who have mental illness or have an addiction,” DeWine said at a mid-afternoon signing ceremony at the Ohio Statehouse April 11. “The signing of this bill is consistent with that respect for life and to ability to sign protect those who cannot protect themselves,” added DeWine, a Republican who is Catholic. A fetal heartbeat can be detected as early as six weeks into a pregnancy, a timeframe in which many women are unaware they are pregnant. Opponents of the measure, including American Civil Liberties Union of Ohio, have pledged to challenge the law in court. The Ohio House April 10 voted 56-40 in favor of the bill. Agreeing with the House’s changes in the legislation, the Senate adopted it a short time later, 18-13, sending it DeWine for his signature. Both votes occurred mostly along party lines with Republicans lined up in favor of it and Democrats opposed.

USCCB migration committee chair backs bills for ‘Dreamers,’ TPS holders

WASHINGTON (CNS) — The U.S. bishops support efforts in Congress “to fully integrate hard-working ‘Dreamers’ and TPS holders” into the U.S., said Bishop Joe S. Vasquez of Austin, Texas. “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,” the chairman of the U.S. Conference of Catholic Bishops’ Committee on Migration said in a statement released late April 10. Bishop Vasquez endorsed two pieces of legislation under consideration in the Senate. The first is the Development Relief and Education for Alien Minors Act of 2019, or DREAM Act (S. 874). The name “Dreamers” is taken from the bill’s title and refers to the 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. The second bill relates to TPS holders — TPS stands for Temporary Protected Status — and those protected under Deferred Enforced Departure, or

Twitter restricts Mother Teresa abortion quote



CNS photo/Jeenah Moon, Reuters

Sen. Ted Cruz, R-Texas, displays a billboard with an image of St. Teresa of Kolkata and containing a quote of hers during an April 10 hearing of the Senate Judiciary Committee’s Subcommittee on the Constitution on Capitol Hill in Washington. The title of the hearing was “Stifling Free Speech: Technological Censorship and the Public Discourse.” Before the crowd, Sen. Cruz cited the quote: “Abortion is profoundly anti-woman. Three quarters of its victims are women: Half the babies and all the mothers.” A national pro-life organization intended it to run as a promoted ad, but Twitter removed it immediately because it purportedly violated Twitter’s “health and pharmaceutical products and services policy.”

DED. The measure is the Safe Environment from Countries Under Repression & Emergency Act of 2019, or the SECURE Act (S. 879). “Dreamers and TPS holders are vital members of our community who are going to school, working to make our communities better and raising families,” Bishop Vasquez said.

USCCB pro-life committee chair urges end to ‘barbaric’ late-term abortions

WASHINGTON (CNS) — The chairman of the U.S. bishops’ pro-life committee called on Congress to pass a measure that would stop “the barbaric practice of late-term abortion.” He urged Congress to pass the Pain-Capable Unborn Child Protection Act, which was the focus of a hearing April 9 by the Senate Judiciary Committee. “This bill draws the public’s attention to the shameful reality that the United States is one of only seven nations worldwide that allows the barbaric practice of late-term abortion, when a child likely feels pain and might even live outside the womb with appropriate medical assistance,” said

Archbishop Joseph F. Naumann of Kansas City, Kansas, who is chair of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities. “Such abortion procedures after the middle point of pregnancy also pose serious physical dangers to women,” he said in a statement. “With the vast majority of Americans strongly supporting a ban on late-term abortions, it is time for Congress to pass this bill.”

Devil targets those who succumb to despair, negativity, pope says

VATICAN CITY (CNS) — Sometimes Christians seem to prefer complaining and being unhappy in life, but that makes them a perfect target for the devil, Pope Francis said in a morning homily. “Desolation is from the serpent,” who tempted Eve in the Garden of Eden and who “always bites” when a person sinks in despair, the pope said April 9 at morning Mass in the chapel of his residence, the Domus Sanctae Marthae. In his homily, the pope reflected on the first reading from the Book of Numbers (21:4-9) in which the people of God, after

escaping slavery in Egypt, lose their patience and complain about their difficult situation, “worn out by the journey.” God punishes them by sending venomous serpents, but then offers an antidote — a chance at salvation — after the people recognize their sin of complaining against God and Moses. The sensation of being “worn out removes hope from us,” the pope said. Fatigue gives people a “selective” memory; “it always makes us see the bad side of what we are going through and forget the good things that we have received. When we are in anguish, we cannot stand the journey and we seek refuge either in idols or in grumbling” or in other ways that show nothing is pleasing or satisfactory, he said.

Faith leaders urge U.S. government to uphold religious liberty

WASHINGTON (CNS) — More than 140 religious leaders, including the chairmen of three U.S. Conference of Catholic Bishops’ committees, called on President Donald Trump, Vice President Mike Pence and congressional leaders to uphold principles of religious freedom following a

series of attacks on people of faith, clergy and houses of worship. In an April 4 letter, the leaders urged Trump and the other U.S. leaders to recognize that “individuals of all faiths and none have equal dignity, worth and rights to religious freedom.” The letter outlined an additional seven principles, among them affirmation that a person “is not more or less American because of his or her faith,” confirming religious practice without fear of harm, and the unacceptability of “scapegoating, stereotyping and spreading false information” about any person or community. Among those signing the letter were Archbishop Joseph E. Kurtz of Louisville, Kentucky, Bishop Joseph C. Bambera of Scranton, Pennsylvania, and Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military Services. They are the chairmen of the committees for Religious Liberty, Ecumenical and Interreligious Affairs, and International Justice and Peace, respectively. Besides Trump and Pence, the letter was addressed to House Speaker Nancy Pelosi, D-California; House Minority Leader Kevin McCarthy, R-California; Senate Majority Leader Mitch McConnell, R-Kentucky; and Senate Minority Leader Chuck Schumer, D-New York.

Retreat aims to bolster Catholic voices in ever more secular media world

WASHINGTON (CNS) — In the 1950s, Archbishop Fulton Sheen was able to captivate the nation with his television program “Life Is Worth Living,” where his theological discussions in front of a chalkboard were often able to rival the likes of Milton Berle and Frank Sinatra during the prime-time slot. Catholics nowadays have no such media muscle, but one priest seeks to change that. Father Peter Stravinskis, of the Priestly Society of Blessed John Henry Cardinal Newman, is starting a new retreat that he hopes will teach journalists, nonfiction writers, novelists and poets alike to be strong voices for Catholicism in an increasingly secular media world. Simply dubbed the “Catholic Writers Retreat,” it will take place June 7-9 at Seton Hall University in South Orange, New Jersey. A variety of topics will be covered, including what Catholic editors look for when choosing stories to publish and how to cover the Vatican. In an April 10 phone interview with Catholic News Service, however, Father Stravinskis also emphasized how the workshop will push writers to produce material from a “Catholic perspective” without delving into explicitly religious territory. “A Catholic writer has a unique worldview” even on topics that aren’t overtly religious, the priest said. “There is a Catholic take on ethics ... even secular values.”

Catholic Charities mentoring program open house

AUBURN — Today, over 8.5 million youth lack supportive, sustained relationships with caring adults. Individuals in the Diocese of Fort Wayne-South Bend can change that by becoming a mentor with Catholic Charities.

This National Mentoring Program was created by the Office of Juvenile Justice and Catholic Charities USA in a response to increasing school attendance and preventing truancy in at-risk youth. Working with ages 9-17, Catholic Charities is looking for mentors who can commit to one year with the program.

Learn more about how to make an impact in a local child's life by attending an open house Tuesday, April 23, 4-6 p.m. at Immaculate Conception Church, 500 E. Seventh St., Auburn.

For additional information contact Shirley Johnson at sjohnson@ccfwsb.org or (260) 925-0917, or search for "Catholic Charities' National Mentoring Open House" on Facebook.

Diocesan retreat for married couples

MISHAWAKA — "What are you discussing as you go on your way?" The question Christ put to the two disciples on the road to Emmaus is the same question He puts to married couples

AROUND THE DIOCESE

Reading campaign benefits Ethiopian village



Provided by Tina Ball

St. Mary of the Assumption School students in Avilla recently put their faith into action and turned their reading skills into help for the less fortunate. The students fulfilled a campaign to read books for which they had accepted pledge donations for the number of pages read. The determined students, led by the Student Council and media specialist Patricia Benedict, raised \$2,650 and collaborated with Catholic Relief Services to provide a fish pond and chickens to parishioners of a Catholic church in a village in Ethiopia.

today. Life gets busy, and it is easy to settle for relating to God and each other in a superficial way. Couples who would like to deepen their relationship with each other and with Christ, may consider attending this annual diocesan retreat given by Deacon Fred and Lisa Everett April 27 and 28 at Lindenwood Retreat and Conference Center, Plymouth.

The Everetts have been married for over 30 years and have worked together in marriage and family ministry for more than three decades. During the retreat, they will help couples look at where they have been, where they are now and where God is leading them. Cost is \$195 per couple and includes overnight accommodations and all meals. For more information and to register, visit www.diocesefwsb.org/MarriageandFamily. For questions, contact Lisa Everett at 574-234-0687 or leverett@diocesefwsb.org.

Number of Scholastic Art winners breaks Marian record

MISHAWAKA — Students of the Fine Arts Department at Marian High School in Mishawaka earned a grand total of 113 awards in the prestigious Scholastic Art Competition in January. Under the direction of Kitty Gunty and Gina Bonewitz, the students won 22 Gold Keys, 28 Silver Keys and 63 Honorable Mentions. The Gold Key winners will go on to compete at the national level.

At an awards ceremony Feb. 3 at the Century Center in South Bend, more awards were announced. Apisara Sunantra won an American Voice Award and a \$100 stipend for her print titled "Throw Back '90s." Kelly Skwarcan won the Northern Indiana Pastel Society Award and a \$100 stipend for her drawing titled "Into the Woods." Rue Desmarais was recognized with a Silver Key for his portfolio and was given a \$1,000 scholarship, and Noah Majewski, a freshman, won a Gold Key at regionals and a Silver Award at the national level for his photograph titled "My Fast Childhood." Majewski was invited to pick up his winning medal at Carnegie Hall in New York City.

Bonewitz was recognized for excellence in teaching and Gunty won the Ann Hamilton Award for Inspired Teaching.

All of the award-winning artwork was on display for public viewing during March at the Warner and Community Galleries of the South Bend Museum of Art in the Century Center.

Vocations students tour Archbishop Noll Catholic Center



Jodi Marlin

Students from Bishop Dwenger High School, Fort Wayne, who are learning about vocations toured the Fort Wayne offices of the Curia in the Archbishop Noll Catholic Center, downtown, Wednesday, April 10. The students and their teacher, Tom Kinney, and chaperones were guided throughout their visit by Bishop Kevin C. Rhoades and enjoyed an opportunity to eat lunch with him.

Catholic foundations discuss Catholic social teaching and more during conference

BY KEVIN KILBANE

Saying their organizations are “a game-changer,” Sister Carol Keehan, a long-time advocate for health care and those in need, encouraged leaders of Catholic foundations to begin with respecting the dignity of every person as they apply Catholic social teaching to their work.

“You have very challenging positions with great responsibility and immense potential to do good,” said Sister Carol, the president and CEO of the Catholic Health Association of the United States in Washington, D.C. She spoke during the opening day of the Assembly of Catholic Foundations Conference held April 10-12 in Fort Wayne and Huntington.

The assembly consisted of a group of Catholic foundations, many of which were formed with the proceeds after a congregation of Catholic religious women sold one or more of its hospitals, said Meg Distler, executive director of the St. Joseph Community Health Foundation in Fort Wayne. The foundation Distler leads was created in 1998 when the Poor Handmaids of Jesus Christ religious order based in Donaldson sold St. Joseph Hospital in Fort Wayne.

The foundations function somewhat like venture capital funds, Distler said, by investing in programs and organizations that carry on the mission of their sponsoring religious order.

“These foundations exist to be the sequel to the ‘Good Samaritan’ story,” Susanna Krey, president of the Sisters of Charity Foundation of Cleveland, said following the afternoon sessions April 10.

Staff and board members from 16 foundations were in attendance at the conference, which was based at the Hilton Hotel in Fort Wayne. In addition to Catholic social teaching, the workshops and information sessions explored cultivating holiness and prayer, engaging members of the millennial generation and successful initiatives members have funded.

The April 11 sessions took place at St. Felix Catholic Center in Huntington and included an address on “Cultivating Holiness and Wholeness” by Carolyn Woo, former CEO of Catholic Relief Services. Woo now is a Distinguished President’s Fellow for Global Development at Purdue University in West Lafayette.

The conference schedule also included a welcoming Mass at 6 p.m. April 10 in the Cathedral of the Immaculate Conception, celebrated by Bishop Kevin C. Rhoades.



Kevin Kilbane

Susanna Krey, right, speaks during a panel discussion at the opening afternoon of the Assembly of Catholic Foundations Conference, held April 10-12 in Fort Wayne and Huntington. Joining Krey, president of the Sisters of Charity Foundation of Cleveland, were, from left, moderator Sister Carol Keehan, president and CEO of the Catholic Health Association of the United States in Washington, D.C.; Erin Clark-Lupo, director of mission affirmation for the Poor Handmaids of Jesus Christ religious order in Donaldson; and David Johnson, board chairman of the St. Joseph Community Health Foundation in Fort Wayne.

In his homily, Bishop Rhoades told the group that freedom from sin results from faithfulness to God’s law and giving of oneself to God and others.

“This gets to the heart of your service of the charitable mission of the Church,” the bishop said. “We are called to share in the grace and the responsibility of the Son of man who came not to be served, but to serve, and to give His life as a ransom for many.”

During her address, Sister Carol said Catholic social teaching stresses the dignity of every person and that, since we all are brothers and sisters, those who have more than they need should give the excess to those who don’t have enough, because it really belongs to them.

Catholic teaching also calls foundation leaders to be good stewards of the money they manage and to give their staffs and the people they serve the opportunity to be as self-sustaining as possible.

Understanding and applying Catholic social teaching is an intentional, lifelong journey that involves ongoing learning and reflection, said Sister Carol, who in 2010 was named one of *Time* magazine’s 100 Most Influential People in the World for her work advocating for the needy, promoting respect for human dignity and reforming health care. She urged foundation officials to act with transparency and account-

ability in all their organization does and to expect the same from recipients of their funds.

Sister Carol also encouraged foundation leaders to learn from predecessors who have helped people in poverty, such as St. Mother Teresa, St. Vincent and U.S. journalist and reformer Dorothy Day.

“If you make a mistake trying to help,” Sister Carol said, “that is the easiest mistake to fix.”

Sister Carol also led a panel and audience discussion about applying Catholic social teaching in foundations’ work. The panel included Krey; David Johnson, board chairman of the St. Joseph Community Health Foundation in Fort Wayne; and Erin Clark-Lupo, director of mission affirmation for the Poor Handmaids of Jesus Christ religious order.

Clark-Lupo joked about possibly being the only millennial in the room and about some of her age group’s quirks, but noted, “I think one of the soft spots we have is Catholic social teaching.”

While millennials may want fancy coffee, they also want to know who grew it, what treatment and pay workers received, whether those workers have the right to vote and how far the coffee had to travel to get here, she said.

“We are looking for transparency,” she added, saying millennials want to know that even a small donation will be used wisely.

Another topic the panel and audience discussed was socially responsible investing as a way to carry out Catholic social teaching. This investment strategy

values positive impact on people and the environment over high financial return.

A participant also asked how to approach situations where policy makers’ plans conflict with a foundation’s work and its efforts to “give voice to the voiceless,” such as with current U.S. immigration policy.

“One of the great roles we have is, we don’t give in to bitterness,” Sister Carol said. “... But we can take steps, one person by one person, family by family, to make the world better.”

Leadership comments

Leaders of three Catholic foundations sat down after the opening afternoon of the Assembly of Catholic Foundations Conference to discuss their missions and work.

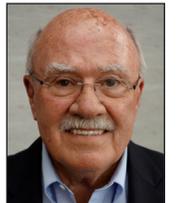
Mary Cross Tippmann Foundation, Fort Wayne

John Tippmann Sr. created the foundation in 1989 in honor of his mother, the late Mary Cross Tippmann. Her values guide the work of the foundation, which has assets of more than \$100 million.

Tippmann said his parents, who raised 16 children of their own and one foster child, believed strongly in Catholic education, so that is a key area the foundation supports. He also believes Catholic young people benefit from being in an environment with other Catholics.

His parents were very pro-life, so the foundation helps fund five right-to-life organizations. The foundation also tries to help the poor around the world.

“The issues we work to address as Catholic foundations can seem insurmountable in scale and complexity,” Cheryl Chalfant, Mary Cross Tippmann



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Foundation executive director, added. "Our challenge is to respond with relentless compassion and love to serve the poor and marginalized, to honor the dignity of human life, and to act as the hands and feet of Christ."

Sisters of Charity Foundation of Cleveland, Cleveland, Ohio

The foundation works to increase the community's capacity to improve the lives of people in need, especially in Cleveland's Central Neighborhood, Susanna Krey, foundation president, said. The Sisters of Charity of St. Augustine religious order owned a hospital in that neighborhood, and its sale in 1996 contributed to the creation of the foundation, which now has assets of more than \$80 million.



SUSANNA KREY

The foundation focuses on ending homelessness, providing equal opportunities for education and health care, and supporting the work of Catholic women religious, Krey said.

"We take a bold goal and stick to it," she noted, saying the foundation has worked on homelessness for 20 years. It and its partners now have nearly eliminated chronic homelessness in Cuyahoga County, where Cleveland is located, by provid-



Kevin Kilbane

Sister Carol Keehan, president and CEO of the Catholic Health Association of the United States in Washington, D.C., speaks during the opening session of the Assembly of Catholic Foundations Conference held April 10-12 in Fort Wayne and Huntington.

ing permanent housing for people who have been homeless for at least a year.

The Generative Spirit program, a collaboration with the Conrad N. Hilton Foundation, seeks to build relationships between Catholic sisters and lay people, especially young adults. With many reli-

gious sisters in or approaching retirement, foundation officials hope lay people will carry on the social justice work of the sisters' organizations.

Krey believes the religious sisters' operating model remains a good one.

"When they work with those

on the margins, they are right there with them," she said. "The ultimate respect of working with someone is to listen. You come to a deeper understanding of what the issues are."

St. Joseph Community Health Foundation, Fort Wayne



MEG DISTLER



DAVID JOHNSON

The foundation remains guided by the values of the Poor Handmaids of Jesus Christ religious order, which started its ministry in Fort Wayne 151 years ago by founding a hospital, according to Meg Distler, foundation executive director. The sisters' 1998 sale of St. Joseph Hospital in Fort Wayne led to creation of the foundation, which has assets of \$38 million or more.

The foundation's work currently focuses on four areas: prenatal and infant care, providing people with access to affordable health care, ensuring people have nutritious food, and assisting immigrants and refugees, Distler said.

The foundation tries to bring hope to people's lives, David Johnson, foundation board chairman, noted.

How the foundation approaches its work has evolved from mainly giving grants that fund programs to devoting about 40 percent of its grants to strengthening partner organizations so they can better do their work in the community, Distler said.

Seminarians installed as acolytes, lectors at Mount St. Mary's Seminary



Provided by Mount St. Mary's Seminary



Provided by Mount St. Mary's Seminary

Six seminarians of the Diocese of Fort Wayne-South Bend were installed in the ministry of acolyte at Mount St. Mary's Seminary, Emmitsburg, Md., at a Mass celebrated by Bishop Kevin C. Rhoades and concelebrated by Msgr. Andrew Baker, rector of the seminary, April 6. From left are Benjamin Landrigan, Logan Parrish, Michael Ammer, Bishop Rhoades, Msgr. Baker, Augustine Onuoha, Keeton Lockwood and Jonathan Evangelista.

Diocesan seminarians, Brian Isenbarger, left, and Joseph Knepper, right, were installed in the ministry of lector April 5 by Bishop Rhoades and Msgr. Baker. Mount St. Mary's Seminary is a school of faith, discipleship and learning that prepares men for the Catholic ministerial priesthood. The annual Pentecost Collection, which supports the education of diocesan seminarians, will be taken on June 9.

Survivor: 'Jesus is light that shows us way' to stop exploitation

BY ELEANOR KENNELLY GAETAN

WASHINGTON (CNS) — Jewell Baraka's voice tightened when asked about her youth.

"Prostituted by my father from age 11 to 14, then exploited in pornography from 14 to 17 — child abuse is my childhood," she said, directing her cerulean blue eyes toward the ceiling of a Missouri coffee shop, where she sat as she told her story to Catholic News Service over Skype.

"It wasn't an easy road. I didn't have faith continually. Some big walls were put up between me and Jesus, for sure," she said, when asked about her spirituality.

"I had a vision of Jesus when I was about 4 years old. I was in the back seat of a car. He seemed to be pure light with kind eyes. I knew immediately that I loved Him and I wanted to be like Him," Baraka recounted. "Sometimes I think that strong encounter was etched on my heart to get me through all that was come. I was always trying to get back to that connection."

Even in the darkest days, she said, Jesus would let her know He was with her.

"It became harder to connect with Jesus" as her mind was dissociating to cope with these brutal realities, she said, but "I would sit outside and watch tree branches swaying and it would feel for a second that He was holding and rocking me."

As a young teen, she was sold to criminals making pornography.

Baraka's father — "a serious sociopath" — put her, at night, in the back trunk of a car to be transported to a studio where she was filmed "being tortured," until it ended — suddenly.

"One night, I saw Jesus again, this time when I was in the studio. They didn't see anything,

Watch for These Warning Signs of Abuse in Minors

- No longer wants to see a **particular person** they had been close to
- Declining **academic** performance
- Tries to hide use of **technology**
- No longer interested in **activities** they used to enjoy
- Changes in **personality**
- Demonstrates **aggressive behavior** or constantly angry
- Tries to get minors **alone**
- Commits physical and emotional **boundary violations**
- Withdraws** from family or friends
- Keeps **secrets** with minors
- Gives lavish **gifts** to minors
- Allows or encourages minors to **break laws** or rules
- Has **inappropriate** or suggestive conversations with minors
- Is overly interested in **spending time** with minors
- Takes **photos** without approval, or asks minors to send them photos
- Does not believe the **rules** apply to them (or, does not follow rules or protocols)

... and These Warning Signs of Perpetrators



but I think they felt His presence. And it scared them. The only thing that scares deep darkness is real light," she said. The exploitation stopped not long after that when she was 17.

Christ freed her, but she was left with all the psychological fallout you would expect from six years of exploitation and 13 years of abuse by her father. "PTSD lets your past continue long after it has physically ended," she said.

Post-traumatic stress disorder, or PTSD, is a common experience for survivors of child sexual abuse.

"The good thing is, I had gotten into counseling just as this was all ending due to a suicide attempt," Baraka told CNS. "It was the first time I was told that it was OK for me to have feelings. No one had really seen me as a human being before that."

Within a few years, the young woman moved to a new state and began reconstructing her life piece by piece.

Being a committed Christian is a big part of her life. She blogs regularly and assists with social media at Exodus Cry, a nonprofit in Missouri dedicated to ending sexual exploitation.

"God freed the Israelites from Egypt. Freeing people from slavery is what we do," said Baraka.

"It is important to not get stuck in your own story. There is a whole story of sexual exploitation happening across the world. Jesus is the light that shows us the way to change that. We will," said the thoughtful writer, who is working on a memoir of her journey.

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Foot-care ministry offers physical relief, friendship to homeless

BY KATIE SCOTT

PORTLAND, Ore. (CNS) — Rodger placed his backpack next to a chair, sat down and unlaced worn-out shoes.

“They told me there are going to be Epsom salts,” he said, slowly taking off his socks.

Dirt was visible behind each toenail. Some nails were gnarled.

Rodger has long lived under a Portland bridge with his wife. This winter, after one foot became frostbitten and lost sensation, he unknowingly kicked a hot wood pellet from his fire. The foot was burned and developed an infection.

“There still are tender spots,” he told a nursing student as she placed a tub of warm, soapy water in front of him.

It was a recent Wednesday morning and Rodger’s first visit to the weekly foot-care ministry in the basement of St. Andre Bessette Church in downtown Portland. Here a team of nurses and volunteers tend to those who spend their days thinking about shelter and safety — not what’s best for their feet.

“Foot care so often gets overlooked when it comes to the homeless, but it’s a real need,” said Holy Cross Brother Joe DeAgostino, pastoral associate of the parish.

Near Rodger, a woman named Kat hung a cane over the arm of a chair before sitting down.

She said she’s exhausted from pushing multiple shopping carts — containing all her belongings — for several blocks. “This will feel good,” she said, removing a shoe.

Many guests at St. Andre to receive foot care have old or ill-fitting shoes, and Portland’s soggy winter weather takes an additional toll on foot health.

“Most people take it for granted that when you get wet, you change into a dry pair of socks and shoes,” Brother Joe told the *Catholic Sentinel*, newspaper of the Archdiocese of Portland. The homeless don’t typically have that option, and constant moisture causes a variety of discomforts.

Sharon Christenson is a seasoned nurse who helped start the outreach 15 years ago. “We see everything here,” including blisters, corns, calluses, warts “and lots of fungus,” she said, arranging antibiotic ointment and sterilized clippers and files.

Nothing fazes the team of four certified nurses. “We aren’t grossed out,” said Jim Jackson, a retired nurse and member of St. Ignatius Parish in Southeast Portland. “I just pray that the Holy Spirit will help me.”

The ministry includes washing, basic care for any specific skin issues, a massage and a new pair of socks. After the massage, “people will stand up and feel their feet on the ground, and their body language shows this



CNS photo/Katie Scott, Catholic Sentinel

Rodger, who lives under a bridge with his wife, points out a painful spot on his foot to nursing student Elise Realivasquez during the weekly foot-care ministry in the basement of St. Andre Bessette Church in downtown Portland, Ore., Feb. 14. Nurse Jim Jackson said the ministry gives the homeless a rare ability to make choices about their comfort, from selecting water temperature to picking the color and style of a new pair of socks.

blissfulness,” Jackson said.

“Some say they are floating out of here,” added Christenson, a member of St. Juan Diego Parish in Northwest Portland.

For years, Christenson worked downtown and attended Mass at St. Andre. One day after Mass she saw a homeless person with no shoes.

“God, help me live long enough to help someone like this,” she recalled thinking. After retiring, she began the foot-care ministry with a Catholic couple. Along with the nurses, a handful of volunteers come from throughout the region. The team has the capacity to serve about 10 guests each week.

There’s a great need for homeless services of all sorts downtown. Four years ago, the city of Portland declared a housing and homelessness emergency, which is still in effect. The fastest-growing populations on the streets are African Americans, women and older individuals.

Foot care is one piece of the parish’s larger effort to serve the poor and homeless. St. Andre offers food and coffee five days a week and distributes hygiene products. Volunteers give haircuts. There’s even dog food on hand for beloved pets.

Reflecting the larger homeless population, a number of St. Andre’s guests are mentally ill. A 2016 report by the U.S. Department of Housing and Urban Development indicated that nearly 20 percent of America’s homeless individuals have a severe mental illness.

Christenson recalled one such person. “He came in and I said, ‘Let me wash your feet.’ ‘I don’t have any feet; the devil took my feet,’ he said to me.”

She asked if she could wash his legs, and the man agreed. “Once I got his feet in the water, I told him, ‘You know, the devil can’t come in here, this is a place of worship.’ After I said that, he fell asleep. I let him sit there resting for a long time.”

“People here are treated with dignity and love, so they feel safe enough to even fall asleep in a chair,” said Jackson.

The sense of comfort frequently moves guests to disclose bits of their lives.

Christenson has heard stories of childhood abuse and abandonment and of sexual slavery.

“They are told they’re supposed to go to work and have a family and go to church on Sunday, but many are so damaged,” she said. “When they take off their shoes and socks and

place their feet in warm water and tell us these things you realize it’s a wonder that they’re surviving at all.”

Christenson and Jackson said the foot care is a means to a more important end — offering friendship, safety and hospitality and forming relationships.

The volunteers emphasize that the ministry is not one-sided.

“It’s saved me in many ways,” Christenson said. “I’ve had some things happen in life, and the volunteers and guests have put their arms around me. It’s a very spiritual happening down here.”

“There is a sacredness,” agreed Jackson.

Brother Joe said it’s impossible to be part of the ministry and not reflect on the Gospel of John, where Jesus washes his disciples’ feet. An artist’s rendering of that act hangs behind baskets of socks.

“This ministry is a reminder that we are all part of the human family, regardless of our belief or background,” said Brother Joe.

In a corner of the basement, Rodger rolled up his pant legs and submerged his feet into the Epsom-salts-filled water. His shoulders relaxed.

“Ah, beautiful,” he said, smiling.

Katie Scott is special projects reporter at the Catholic Sentinel, newspaper of the Archdiocese of Portland.

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A common medical event in church

This past year at one of the morning Sunday Masses that I attended, one of the altar servers was kneeling during the consecration and violently fell forward, smashing her face against the marbled floor. She was out cold, and hearing the violent way she hit the floor compelled me to run up to the altar and make sure this was not a serious event. As I got to her side she remained unconscious, and our deacon swooped her up into his arms and carried her to a room behind the altar. As soon as she was laid down on a couch she began to wake up. I asked her what she remembered before she passed out. She told me she became warm and lightheaded for about 30 seconds, then her ears began to ring and she lost her vision. She remembered nothing else until waking up on the couch. This history suggested to me her syncope (sudden loss of consciousness) was likely benign. If you have gone to enough church services in your lifetime you've likely been there when someone has passed out. It is always scary and concerning when it happens, but most of these episodes that happen in church are faints.

Syncope is one of the most common reasons to be evaluated in an emergency room. A physician who is a skilled clinician knows that diagnosing the etiology of a passing-out episode is all about taking a good history. The young lady that passed out at church had experienced an episode of vasovagal syncope.

This is the fancy medical term for what some still call the "common faint." Some people are born with a propensity to have these episodes. For example, you may be able to think of somebody you know who frequently has passed out when they have had their blood drawn. Another example is somebody who has passed out right after a painful injury or just at the sight of blood. These episodes are driven by the vagus nerve, which is the 10th pair of cranial nerves. This nerve runs from the brain down to many of the organs of the body, including the heart, and is very important in heart rate and blood pressure control. When the vagus nerve becomes overstimulated by a certain neural input, like the sight of blood, there are several mechanisms that can lead to loss of consciousness. The heart rate can inappropriately slow and sometimes actually stop for a period of seconds, causing one to lose consciousness; or the vagus nerve can make the blood pressure plummet to about nothing, causing someone to pass out. When someone has vasovagal syncope it is frequently a combination of both a slow heart rate and a low blood pressure. Getting that person on the ground — where they usually fall to anyway — is key to their recovery. One of the worst things you can do to somebody who passes out is to hold them upright or keep them sitting in a chair. The proper initial treatment is to lay them flat and elevate their legs to increase



DR. DAVID KAMINSKIS

THE CATHOLIC DOCTOR IS IN

blood flow back to the heart.

Vasovagal syncope rarely happens suddenly. Almost always, the person can relate a series of symptoms that occur before the actual event. This is called a prodrome. Our young server had some of the classic early symptoms, which included lightheadedness, warmth and dimming vision. Other typical symptoms include sweating, nausea and a ringing or buzzing in the ears. If you have had vasovagal syncope in the past, you may be able to abort an episode by recognizing the early symptoms and immediately laying down on the floor. Unfortunately, many people will just not do this in public because they don't want to embarrass themselves. (I would say that crashing to the floor is pretty embarrassing as well!)

I almost crashed to the floor in front of hundreds of people years ago, on a very hot day in June. I was waiting for my bride to walk down the aisle at St. Stanislaus Kostka Church just outside of South Bend. The temperature had exceeded 90 degrees, and the church at that

KAMINSKAS, page 13

The ground is level at the foot of the altar

There is something remarkably universal about most Catholic parishes in the U.S.: Our parishioners come from everywhere. The Catholic Church is 2,000 years old, is a presence in every country, speaks every language and summons every soul. The very word "catholic" means universal, and that quality is manifest. Some parishes in the Washington, D.C., area look like the United Nations! So many countries and cultures are represented; dozens of languages are spoken by parishioners.

While some like to emphasize the diversity, which is indeed a great gift, I think it is more important to emphasize the unity that unlocks its power. There is a tendency today to speak of diversity in a detached way, as if it were an end in itself. Pursuit of diversity for its own sake can be a bludgeon with its demands for recognition and resources.

The various and diverse parts of the human body are only able to work together through the head. Without the head, the diverse parts cease to function and fall into decay. Each of the many spokes of a wagon wheel is only able to do its part when connected to the others through the hub at the center; otherwise they become detached and even dangerous. So, diversity needs a context; there must be something in common that unites the other diverse parts.

Scripture says, "The body is a unit, though it is comprised of



COMMUNITY IN MISSION

MSGR. CHARLES POPE

many parts. And although its parts are many, they all form one body. So it is with Christ," (1 Cor 12:12) and, "You were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all" (Eph 4:4-5).

In our best moments, our Catholic parishes manifest a rich diversity but one that is rooted in fundamental unity and equal status before God. We come before God like blind beggars, whatever our wealth, status or origin. We are all poor; we are wayward and needy. We are like little children whom God must watch at every moment lest we do something dangerous or foolish. Bishops shed their miters and become "me, your unworthy servant." The clergy and the laity are before God the Father, in need of immense mercy and every good grace.

Anthony Esolen writes eloquently of God's people kneeling before the altar:

POPE, page 13

We are called to believe in the Resurrection



THE SUNDAY GOSPEL

MSGR. OWEN F. CAMPION

Easter John 20:1-9

The Church celebrates the Easter Vigil late in the evening on Holy Saturday. These readings are those read during Masses on Easter Sunday itself.

For its first reading on this extraordinary feast of Christian faith, the Church presents us with a passage from the Acts of the Apostles. Acts is in effect a continuation of St. Luke's Gospel. Scholars say that this Gospel and Acts were the work of the same author. Beginning with the Ascension, Acts reports what life was like for the infant community of Christians in Jerusalem, and then it recalls the

initial spread of Christianity.

Important in the early chapters of Acts is a series of sermons delivered by Peter. Always, Peter spoke for the community and especially for the surviving Apostles. In this sermon, Peter briefly gives a synopsis of the life of Jesus. Sent by God, Jesus was crucified, the victim of human scheming. He rose after death. He commissioned the Apostles to continue the work of reconciling God and humanity. The Apostles learned from Jesus.

The Epistle to the Colossians, the second reading, places Christ at God's right hand. It says that Christians already have "been raised" because they have taken Christ into their hearts. Having given themselves to Jesus, they have died to earthly things and rejected earthly ideas. In the process, they have been drawn into the eternal life of the Risen Lord.

St. John's Gospel supplies the last reading. It goes into some detail about the Resurrection and its aftermath. The first figure mentioned in the story is Mary

Magdalene. She was a beloved figure in early Christianity, because she was so intensely a follower of Jesus. Indeed, according to John's Gospel, she stood beneath the cross of Calvary rather than abandon the dying Lord. It was risky. She might have been construed to be an accomplice in treason against the Roman Empire. Yet, despite the danger — and the Romans were unforgiving — she remained.

She went to the tomb before daybreak. Finding it empty, she hurried to Peter and the disciple whom Jesus loved. (Tradition long has assumed this disciple to be John, although this disciple is never identified by name in this Gospel.)

Peter and the disciple then rushed to the tomb themselves. It was overwhelming for them. Grasping what exactly had happened at the tomb was not easy. Love and faith made the process easier. The beloved disciple saw that the tomb was empty, and moreover, he believed that Jesus had risen.

Reflection

The Church excitedly tells us that the Lord lives. He rose from the dead. It is a proclamation of the greatest and central belief of the Church, namely that Jesus, the Son of God, overcame even death.

More than simply affirming once again the Church's trust in the resurrection, actual and physical, of Christ, these readings call upon us to respond.

Such was the message in Colossians, the second reading. Such is the important lesson in the references to Mary Magdalene, Peter, the disciple whom Jesus loved and the apostles in Jerusalem. They had faith. They believed. So must we.

First, we must be open to God ourselves. Limited and bruised by sin, we must be healed and strengthened to receive the grace of faith. Hopefully, Lenten penances these past weeks have refreshed and uplifted us and made free to receive, and long for, God.

In the meantime, the Church shares with us the testimony

of Peter and the Apostles, who were not just bystanders as the mission of Jesus occurred, but the Lord's especially commissioned agents, students and empowered representatives, to tell us about our own salvation. Their testimony, so guarded by the Church, is our avenue to knowing and meeting the risen Christ.

READINGS

Sunday: Acts 10:34a, 37-43, Ps 118:1-2, 16ab-17, 22-23 Col 3:1-4 Jn 20:1-9

Monday: Acts 2:14, 22-33 Ps 16:1-2a, 5, 7-11 Mt 28:8-15

Tuesday: Acts 2:36-41 Ps 33:4-5, 18-20, 22 Jn 20:11-18

Wednesday: Acts 3:1-10 Ps 105:1-4, 6-9 Lk 24:13-35

Thursday: Acts 3:11-26 Ps 8:2a, 5-9 Lk 24:35-48

Friday: Acts 4:1-12 Ps 118:1-2, 4, 22-27a Jn 21:1-14

Saturday: Acts 4:13-21 Ps 118:1, 14-15, 16-21 Mk 16:9-15

Creation, redemption, martyrdom

A Lenten quiz: Which came first, God's creation of the world or God's covenant with Israel? If we think in terms of mere chronology, the answer is obvious. If we think theologically, however, we get a different answer — and the drama of creation, covenant and redemption comes into clearer focus.

In "Jesus of Nazareth — Holy Week," Pope Benedict XVI teaches that God's covenant with Israel is not some sort of divine afterthought, an add-on or remedy for something that had gone wrong. No, the covenant and its fulfillment in the life, death and resurrection of a son of Israel, Jesus of Nazareth, who inaugurates a new covenant including both Jews and Gentiles, are the very reasons why God created the world: "According to rabbinic theology, the idea of the covenant — the idea of establishing a holy people to be an interlocutor for God in union with him — is prior to the idea of creation and supplies its inner motive. The cosmos was created, not that there be manifold things in heaven and earth, but that there might be space for the 'covenant,' for the loving 'yes' between God and his human respondent."

God creates and redeems the world so that God's holiness might be shared by a people empowered by grace to live holy lives. God's thirst for the holiness of His people is liturgically manifest on the Fourth Sunday of Lent in Jesus' thirst for the faith of the Samaritan woman, from whom He asks a drink of water. And God's thirst for a holy people with whom the Trinity can be in a covenant of love continues today. That is why the Church, the continuation of Christ's presence in the

world, is a communion of disciples in mission.

That mission often carries heavy costs, and it is appropriate to be reminded of that as the Church walks the Way of the Cross these last weeks of Lent.

During last year's Synod in Rome, I had the good fortune to befriend a true missionary disciple who is also the Bishop of Mamfe in Cameroon, Andrew Nkea. During our work together, I discovered in Bishop Nkea a man of deep Catholic faith, wholly persuaded that the Gospel his people have embraced is the greatest liberating power in the world. I also found someone whose exceptional calm amidst horrific circumstances in his homeland testified to his conviction that God remains with the people He has called to holiness, even when He can seem far distant.

And God can indeed seem distant in contemporary Cameroon, a country beset by deadly civil strife in which the government is complicit.

During the Synod, Bishop Nkea told me of having to close 15 parishes in his diocese, because large gatherings of Anglophones were an excuse for Francophone government thugs to commit atrocities in the name of suppressing spurious "terrorism." A few weeks after we said farewell in Rome, a 33-year old Kenyan Mill Hill missionary priest in Bishop Nkea's diocese was the victim of a random, drive-thru shooting by the quasi-military Gendarmerie Nationale in the village of Kembong, to which Father Cosmos Omboto Ondari had returned with hundreds of refugees after much of the village had been burned down by government forces. Bishop Nkea was in Kembong



GEORGE WEIGEL

the next day and counted 21 bullet holes in the church building in which the refugees were taking shelter and saw Father Ondari's blood on the cement at the entrance to the building.

In my mind's eye, it was not easy to imagine the bishop who was such an articulate, joyful proponent of the truth of Catholic faith in Rome standing where a priest he had welcomed into his diocese had just been murdered for no other reason than to terrorize the people Father Ondari served. Yet they were one and the same man, the Andrew Nkea I came to admire in Rome and the grieving but resolute bishop who demanded justice from a corrupt government while calling his people to intensified prayer for peace.

If the rabbinic theologians cited by Pope Benedict were right, Father Ondari and Bishop Nkea were "in the mind" of God before creation, embodiments of the holiness for which God thirsts in His people. Catholics in safer environments should ponder their example and live in spiritual solidarity with those who may sometimes think themselves forgotten by the world and the Church.

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

POPE, from page 12

"Consider, where else [outside the Church] do the rich and the poor meet as brothers? Where does the professor break bread with the janitor? ... Where does the manager of millions confess his utter poverty? Where is the mayor a minor? Where is the president a beggar? Where else does anyone hear, 'Unless you become as these little children, you shall not enter the Kingdom of Heaven'" (Mt 18:3)?

Yes, at her best, the Church shows forth the truth that, whatever our race, ethnicity, or socio-economic status, the ground is level at the foot of the altar. God is not impressed with human titles and honorifics. I can assure you, dear reader, that the Lord does not call me "Monsignor." No indeed, He calls me "Carlito" (little Charlie).

Unfortunately, the emphasis in recent years on diversity without reference to unity has influenced the Church's thinking and liturgy. Too often we have focused on ourselves rather

than God, becoming concerned with human distinctions such as language, ethnicity, race and socio-economic status. I'd like to think that if a large number of my parishioners were Spanish-speaking, I could learn to enjoy celebrating Mass in Spanish, but I'd also like to think that we could all learn more Latin so that we have that in common, whatever our native tongue. Ethnic music has its place but so does chant, which is the common heritage of every Catholic. Knowing the story of different races and ethnicities is good, but so is knowing the Scriptures and seeing them as our common story. One Lord, one faith, one baptism.

It is hard to get diversity right if the central unifying force is neglected. Only when we all focus on the Lord and see our common status as blind beggars and needy children can our diversity bless us; without that it is too easy to use diversity to bludgeon.

Consider well, then, the great

Catholic truth that the ground is level at the foot of the altar. Meditate on the beautiful picture painted by Esolen: all of us facing God, kneeling before Him in need of immense grace and mercy. Rich or poor, we are all destitute before God and in need of His grace for every beat of our heart.

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

SCRIPTURE SEARCH®

Gospel for April 21, 2019

Luke 24:13-35

Following is a word search based on the afternoon Gospel reading for Easter Sunday: the road to Emmaus. The words can be found in all directions in the puzzle.

SEVEN MILES WALKING ALONG BEFORE GOD ASTOUNDED A VISION GLORY TABLE	EMMAUS NOT KNOW ISRAEL TOMB BELIEVE MOSES BREAD	RECOGNIZING IN DEED WOMEN EARLY SUFFER EVENING ELEVEN
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IT IS TRUE

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N D T O M B R E A D S G
O E I N D E E D W U N L
T D V L W F H C A I J O
K N S E K O O M Z O E R
N U E D L R M I B E V Y
O O S E V E N M I L E S
W T O D A G V L R B I U
O S M R O O V E I A L F
M A L C C D C H N T E F
E Y E N L E A R S I B E
N R M B A V I S I O N R
W A L K I N G A L O N G
    
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KAMINSKAS, from page 12

time did not have air conditioning. As the music began, I got a glimpse of my beautiful wife-to-be on the arm of her father. I suddenly became extremely warm, began sweating profusely, got lightheaded and then lost my vision. I was in medical school at the time so I should have known what I had to do (get down). Thankfully I fought through it and did not face-plant in front of hundreds of friends and family. After the ceremony my wife remarked that I did not look so good when she arrived at the altar and I had to explain what had happened and reassure her that yes, I really did want to marry her!

The type of syncope that is very concerning, and may even be life-threatening, is an episode that is very sudden and unexpected, with no warning symptoms. I will tackle this subject in another article in the future.

I have counseled many young men and women over the years who have a history of recurrent

fainting spells. The best preventive measures include drinking lots of water and to purposefully eat a significant amount of salt in the diet. Salt actually can be your friend in this situation. It expands the blood volume and helps prevent sudden drops in blood pressure to reduce the chances of vasovagal syncope.

If you have high blood pressure or a history of congestive heart failure, though, the old adage to restrict salt still applies to you.

Dr. David Kaminskas is a board-certified cardiologist and member of The Dr. Jerome Lejeune Catholic Medical Guild of Northeast Indiana, www.fortwaynecma.com.

It's in the cards for woman religious who threw perfect pitch

BY CAROL ZIMMERMANN

WASHINGTON (CNS) — The perfect pitch Dominican Sister Mary Jo Sobieck threw prior to a Chicago White Sox game last summer not only went viral but is still out of the park.

First, there was a bobblehead in her image and now, she has her own baseball card.

Not bad for a theology teacher at Marian Catholic High School in Chicago. And in baseball terms, it's a double, because the money she gets for the cards goes directly to her school's scholarship program.

Sister Mary Jo also gets to throw out the pregame pitch April 11 at Busch Stadium in St. Louis before the Cardinals' game against the Los Angeles Dodgers, which isn't bad for the sister who also happens to be a Cardinals' fan.

According to news reports, the Twins rank at the top for the sister who grew up in Minnesota, followed next by the White Sox, but her favorite team in the National League is the Cardinals, whom she discovered and went to plenty of games to see, when she moved to Springfield, Illinois,

to join the Dominican sisters there in the 1993.

On April 8, she signed 260 limited-edition baseball cards bearing her image in the gym at Marian Catholic High School. The baseball card company, Topps, contacted her after her famous pitch last August and said a card picturing her would be perfect for their Allen & Ginter series, which also features pop culture icons and historical figures in its packs.

The image on the card is when she came off the mound pointing at White Sox pitcher Lucas Giolito, who caught her pitch. She is wearing a Marian Catholic T-shirt over her white habit with the number "60" on it for the school's 60th anniversary.

She was chosen to throw out the first pitch that night because it was Marian Catholic Night at the park.

For the card deal, Sister Mary Jo receives \$1,000, which she is donating to the Sister Mary Jo Endowed Scholarship fund, established after she threw out the now-famous pitch. The school has promoted the fund on social media noting that Sister Mary Jo is asking for matching

funds for those who support Catholic education.

All of this fame might be new to the Dominican sister, but she's hardly new to the sport that brought her to this level. In elementary school, high school and college she played softball, basketball and volleyball.

She certainly never imagined she would be on a baseball card. "It is so out there," she told the *Chicago Tribune*. "As a kid and athlete growing up, you always went to the store and bought the baseball cards and bubblegum."

She also told the newspaper she sees a lot of parallels with religious life and sports.

"For me, religious life is also a team," she said, adding that it requires "a lot of discipline, a lot of spiritual exercise."



CNS photo/Karen Callaway, Catholic New World
Dominican Sister Mary Jo Sobieck, a theology teacher at Marian Catholic High School in Chicago, kicked off baseball season by debuting her very own 2019 Topps Allen & Ginter Baseball Trading Card April 8. Known as the "Curveball Queen," Sister Mary Jo signed 260 baseball cards that will be inserted into random Topps trading card packs.

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St. Vincent Easter food basket blessing
FORT WAYNE — St. Vincent de Paul Parish will have an Easter food basket blessing on Holy Saturday, April 20, in the Life Center, 1502 E Wallen Rd., at 10 a.m. The custom of bringing food to church to be blessed for Easter breakfast is an age-old tradition in many European countries and is still practiced in the U.S. by their descendants. The religious significance attached to the foods are symbolic of Christ Himself, our true Passover. The food is blessed the Holy Saturday to be eaten after the Saturday Vigil or on Easter Sunday morning.

Resource fair and family fun night at Turnstone
FORT WAYNE — A resource fair and family fun night at Turnstone, 3320 N. Clinton St., will be Thursday, April 25, from 12:30-2:30 p.m. for the fair and from 4-7 p.m. for the family fun night. Diocesan staff from the Ministry with Persons with Disabilities will participate for the first time in this annual event. An information table will be at both sessions. Visit www.turnstone.org or contact Allison Sturm 260-399-1452 or asturm@diocesefwsb.org.

'5 Things They Don't Teach You in Sex Ed'
FORT WAYNE — '5 Things They Don't Teach You in Sex Ed' will be presented Thursday, April 25, from 7:45-8:45 p.m. at Queen of Angels Parish, 1500 W. State Blvd., and is designed for teens with their parents. This presentation is an excellent follow-up to the diocesan Theology of the

Body program. Visit www.stephaniehamiltoncrms.com/talks.html or contact Stephanie Hamilton at 260-610-3777.

St. Matthew Cathedral pancake and sausage breakfast
SOUTH BEND — A pancake and sausage breakfast sponsored by Knights of Columbus Council No. 5521 will be Sunday, April 28, at St. Matthew Cathedral School cafeteria, 1701 Miami St., from 7:45-11 a.m. Donations benefit St. Vincent de Paul, St. Matthew Conference. Freewill donations only. Contact Charles Dettmer 574-272-0905.

Pancake and sausage breakfast
FORT WAYNE — St. Joseph - Hessen Cassel Knights of Columbus, Council No. 12379 is sponsoring a pancake, egg and sausage breakfast on Sunday, April 28, from 8 a.m. to noon in the parish hall, 11521 Old Decatur Rd. A freewill offering will be taken with all profits going to the Women's Care Center. Contact Andy Litchfield, 260-450-6730.

St. Hedwig/St. Patrick Rosary Society pork chop buffet
SOUTH BEND — The Rosary Society of St. Hedwig and St. Patrick is having a pork chop buffet on Sunday, April 28, at the St. Hedwig Memorial Center, 331 S Scott St., from noon to 2 p.m. Tickets are being sold at the end of Mass for \$13 per person. Children under the age of 10 are free. You can also call any Rosary Society members and the rectory at 574-287-8932 for

tickets. Contact Janice Rowan 574-315-2339.

Voice recital with Jessica Roberts, soprano
ELKHART — Jessica Roberts is director of music at Christ the King Parish, South Bend, and an alumnae of the Program in Sacred Music at Notre Dame. Her program will feature the music of Hildegard von Bingen, Mozart, Vierne, and others on Sunday, April 28, at St. Vincent de Paul Church, 1108 S Main St., from 6-7 p.m. Freewill donations accepted.

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PALM SUNDAY, from page 1

on the wall, as a reminder of that triumph of His kingship.

"The reason Jesus entered the holy city of Jerusalem was to endure the passion, to suffer and die for us, and, as we will celebrate next Sunday, to rise from the dead. ... He would enter Jerusalem on this colt in order to fulfill the prophecy of Zechariah, which said: 'Shout for joy, O daughter Jerusalem! Behold: your king is coming to you, a just savior is he, humble, and riding on a donkey, on a colt, the foal of a donkey.' Jesus entered Jerusalem as their king.

"In the reading of the Passion," he later continued, "the kingship of Jesus is revealed, unlike any kingship this world has ever known. Jesus is the new king, unlike any other king who ever reigned. His throne was the cross and His coronation was the crucifixion."

Connecting theology with the liturgy, Bishop Rhoades explained: "This is the King we worship at every Mass as we repeat the jubilant song of the disciples: 'Hosanna in the highest. Blessed is He who comes in the name of the Lord.' And He comes. He who entered Jerusalem enters every Catholic church when the priest repeats the words He said at the Last Supper. He who humbled Himself to death on a cross comes to us under the lowly forms of bread and wine. His sacrifice of love becomes present on the altar."

He invited the faithful to prepare their hearts for the coming special week; for the coming of Christ, the King, in order to prepare their lives for the eternal reality awaiting them. "Let us enter into the great mystery of Our Lord's passion, death and resurrection, the summit of our faith. ... May we go forth from this Mass to serve our King, to spread His Kingdom, and let us be resolved to serve our King by walking the path He walked, the way of the cross. This is our mission and the way to enter triumphant into the new Jerusalem, the Father's house where our King awaits us."



Bishop Kevin C. Rhoades, Deacon Daniel Niezer, left, and seminarian Daniel Koehl, right, enter in procession at St. Matthew Cathedral, South Bend, at the beginning of Mass on Palm Sunday, April 14.

Joe Raymond



Joe Raymond

The blessed palm leaves used to commemorate Jesus' entry in Jerusalem are considered sacramentals. Many Catholics keep their palm branches in a place of honor in the home until the following year, when they are burned to create ashes for Ash Wednesday.



Bob List



Bob List



Joe Raymond

Bishop Rhoades addresses worshippers at St. Matthew Cathedral, South Bend, on Palm Sunday.

Above, Father Jonathan Norton blesses the faithful before the procession at Sacred Heart Parish in Warsaw.

Below, the procession marking the start of Mass on Palm Sunday of the Passion of the Lord begins.